

BOLETIN ECLESIASTICO de FILIPINAS

THE OFFICIAL INTERDIOCESAN BULLETIN

BEF... OVER 50 YEARS
The Academia, U.S.T.

**THE SCHEDULE OF
PAROCHIAL ACTIVITIES**
Excelso Garcia, O.P.

**FREQUENT CONFESSION:
WHAT EXACTLY
DOES THE CHURCH SAY**
Paul Verdzekov, D.D.

**CHURCH'S LATEST DECLARATION
ON MASONRY**
Florencio Testera, O.P.

ON CHRISTIAN-MUSLIM DIALOGUE
Nicolaus Geise, O.F.M., D.D.

**TOWNS IN PANGASINAN:
BINMALEY AND SAN JACINTO**
Pablo Fernandez, O.P.

**JULY-AUGUST 1984
VOLUME LX, NOS. 656-657**

BOLETIN ECLESIASTICO de FILIPINAS

THE PHILIPPINE ECCLESIASTICAL REVIEW

EDITOR	VICENTE G. CAJILIG, O.P.
ASSOCIATE EDITORS	PEDRO LUIS GONZALEZ, O.P. JOSE MA. B. TINOKO, O.P. ROLANDO DE LA ROSA, O.P.
EDITORIAL CONSULTANTS	FRANCISCO DEL RIO, O.P. JESUS MA. MERINO, O.P. PABLO FERNANDEZ, O.P. BONIFACIO SOLIS, O.P.
BUSINESS MANAGER	FLORENCIO TESTERA, O.P.

BOLETIN ECLESIASTICO DE FILIPINAS Official Interdiocesan Organ, is published bi-monthly by the University of Santo Tomas and is printed at U.S.T. Press, Manila, Philippines. Entered as Second Class Mail Matter at the Manila Post Office on June 21, 1946.

Subscription Rates (Effective January, 1984). Yearly subscription in the Philippines.

	1 Year	2 Years
Newsprint	P60.00	P115.00
Bookpaper	P70.00	P130.00

Price per copy: Newsprint — P10.00. Bookpaper — P12.00. Back issue, P8.00. Abroad, \$25.00 per year. Back issue, \$6.00. Subscriptions are paid in advance.

Communications of an editorial nature concerning articles, cases and reviews should be addressed to the Editor. Advertising and subscription inquiries should be addressed to the Business Manager. Orders for renewals or changes of address should include both old and new addresses and will go into effect fifteen days after notification.

Address all communications to:

BOLETIN ECLESIASTICO DE FILIPINAS
Fathers' Residence
University of Santo Tomas
Manila, Philippines
Tel. Nos. 731-05-58
731-31-25

TABLE OF CONTENTS

	424 BEF ... OVER 50 YEARS
CASES AND INQUIRIES	
• Excelso Garcia, O.P.	427 THE SCHEDULE OF PAROCHIAL ACTIVITIES
	429 BLESSINGS TO BE IMPARTED BY A DEACON
	431 THE GUIDE FOR LAY CATHOLIC FAITHFUL
FEATURES	
• Paul Verdzekov, D.D.	433 FREQUENT CONFESSION: WHAT EXACTLY DOES THE CHURCH SAY?
• Marcelo Olaybal	439 A COMMENT ON COMMUNION: RECTIFIED
• Sacred Congregation for Catholic Education	442 EDUCATIONAL GUIDANCE IN HUMAN LOVE: OUTLINES FOR SEX EDUCATION
• Florencio Testera, O.P.	455 CHURCH'S LATEST DECLARATION ON MASONRY
• Bruno Torpigliani, D.D.	459 FILIPINO "POPULAR RELIGION" AND THE FUTURE: OUR PASTORAL CONCERN
• Nicolause Geise, O.F.M., D.D.	469 ON CHRISTIAN-MUSLIM DIALOGUE
CANON LAW	
• John Paul II	473 CODEX IURIS CANONICI
HISTORY	
• Pablo Fernandez, O.P.	477 DOMINICAN TOWNS IN PANGASINAN
SANCTITY IN THE PHILIPPINES	
• Domingo Collantes, O.P.	488 MOTHER FRANCISCA DEL ESPIRITU SANTO
DOCUMENTATION	
• Augustinus Card. Casaroli	494 APPOINTMENT OF RAUL MARTIRES
	495 APPOINTMENT OF LEONARDO LEGASPI
• Sacred Congregation for the Sacrament and Divine Worship	497 OFFICIAL COMMUNICATIONS
HOMILETICS	
• Herman Hendrickx, C.I.C.M.	499 HOMILETICAL NOTES

BEF... OVER 50 YEARS

The *Boletín Eclesiástico de Filipinas* (BEF), the official interdiocesan bulletin, was established in response to a need. In the early twenties, the Apostolic Delegate of His Holiness to the Philippines made an appeal to each local ordinary to work toward the establishment of a national bulletin for the clergy upon realizing the fact that many priests in the country did not immediately get the chance to read the Pope's encyclical letters as well as other important documents from Rome. When this publication became a reality, the first editors considered "rendering a detailed account of Papal documents and of the decisions and decrees of the Roman Congregations" as the "principal and most important function of the Review."

The *Boletín* had some precedents in the Philippines. In 1876, Archbishop of Manila Msgr. Payo started the publication of *Boletín Eclesiástico de Arzobispado de Manila*. In 1892, this became the *Boletín Oficial de Arzobispado de Manila*. But this publication disappeared when Spanish sovereignty in the Philippines ended.

When Msgr. Guglielmo Piani became Apostolic Delegate of the Holy See in the Philippines, he noted the absence of an official ecclesiastical bulletin and brought this matter to the attention of the bishops. On April 23, 1923, the basic guidelines for the official bulletin were circularized. The bishops asked the University of Santo Tomas to take charge of the publication.

Since its initial issue dated June 1, 1923, the *Boletín* has served as the mouthpiece of dioceses in the Philippines. The publication was endorsed by Most Rev. M. J. O'Doherty, then Archbishop of Manila. Fr. Francisco Cubeñas, O.P., then Director of the UST Seminary was appointed the first editor. He held the office until he died in September, 1929. From the beginning, the principal contributors to the publication were the professors of the Ecclesiastical Faculties of the University. There were also contributions from the other faculties and even from writers not connected with the University.

After Fr. Cubeñas until today, all the editors have been Dominican priests. The following were editors before the war:

Fr. Alberto Sta. Maria (September, 1928-December, 1933). Fr. Tomas Tascon (January, 1934-May, 1936); Fr. Emiliano Serano (June, 1936-December, 1941).

The war stopped the *Boletín's* publication from December, 1941 to January, 1946. After the war, it became bi-monthly publication under the editorship of Fr. Agapio Salvador who held the office from January, 1946 to April, 1947. In May, 1947, Fr. Juan Ortega was appointed editor. He worked until December, 1956.

In January, 1948, the *Boletín* reverted to its monthly publication. In January, 1957, Fr. Jesus Merino became the editor and with him the monthly editorial became a regular feature of the *Boletín*. He remained in office until December, 1960. Fr. Excelso Garcia, presently the Director of the UST Printing Office served the office from January, 1961 to December, 1967.

Prior to 1960, the *Boletín* was published in Spanish except the official Church documents which were published in English for the benefit of foreign English speaking members of the clergy. In January, 1962, its medium of communication shifted from Spanish to English.

The following had been editors of the *Boletín*: Fr. Quintin Garcia (1967), Fr. Leonardo Legaspi (January, 1968-December, 1969); Fr. Jose Ma. Tinoko (January, 1970-February, 1971); Fr. Jaime Boquiren (March, 1971-December, 1972); Fr. Pompeyo de Mesa (January, 1973-February, 1974); Fr. Efren Rivera (March, 1974-February, 1983).

By this time, the *Boletín* has been coming out under the editorship of Fr. Vicente Cajilig (March, 1983-present). Working with him are Fr. Jose Ma. Tinoko and Fr. Rolando dela Rosa as associate editors and Fr. Florencio Testera as the business manager.

Entered as second class mail matter at the Manila Post Office on June 21, 1946 and printed at the UST Press, Manila, the *Boletín* is published bi-monthly by the University of Santo Tomas. It contains an editorial, documentation, canon law, liturgy, features, cases and inquiries, history and homiletics. Two "sections" of the *Boletín Eclesiastico* were the most welcome of each issue: the "Casos Y consultos" — cases and consultations — in which questions sent by readers were answered by experts, and the "cronica" — chronicle — which followed up the events of relevance for the Church here and abroad.

Aside from being instrumental as unifying strength of the local church, the *Boletin* was also envisioned to fill up a vacuum caused by the lack of "an ecclesiastical review dedicated exclusively to help the priests in their pastoral work among the people." Moreover, this publication has served other purposes as: 1) to stimulate the clergy to study not only ecclesiastical sciences but also other fields of study contributory to the formation of an upright and righteous man; 2) to incite and develop in the clergy the habit of pursuing a continuous education; and 3) to offer possible solutions to problems encountered by a parish priest, be these problems religious, educational, social, political or agrarian in nature.

For more than 50 years since its publication, there have been attempts to dislodge the *Boletin*, it being the only ecclesiastical publication in the Philippines. There are, of course other publications equated with the *Boletin* because of related functions. Among them are: The *Sentinel*, a weekly newspaper of the Archdiocese of Manila; *Filipinas*, successor to the *Sentinel*; *Philippine Priests' Forum*, a publication of the Philippine Priests, Inc.; and the most recent *CBCP Monitor*, a publication of the Catholic Bishops Conference of the Philippines.

In its recent issue, this interdiocesan organ has been stressing on the following topics: the new code of canon law, history in the local Church, and sanctity in the Philippines.

- a) *COMMENTARIES ON THE NEW CODE OF CANON LAW*. With the revision of the 1917 Code of Canon Law, more articles concerning the new code are in store for the readers.
- b) *HISTORY IN THE LOCAL CHURCH*. Through this section, the personages who have contributed much for the Church and to humanity, especially the great missionaries who ushered the Church both into Christ and into the mainstream of authentic humanism, are given tribute.
- c) *SANCTITY IN THE PHILIPPINES*. This section incorporates ancient chroniclers in their praises of the virtuous lives and sanctity of exemplary souls in the Philippines.

Through the *Boletin Ecclesiastico* publication, its Editorial Staff hopes to establish a stronger link among the dioceses in the Philippines thus forming a solid and harmonious relationship between and among members of the Church, i.e., the Hierarchy, the clergy, and the laity.

THE ACADEMIA
Official Publication, UST

CASES AND INQUIRIES

1. The Schedule of Parochial Activities

In this parish, as in other parishes in the diocese, there is a fixed schedule of all parochial activities and functions. This is posted at the door of the church to familiarize parishioners as to the schedule of masses on Sundays and weekdays, and of the sacrament of reconciliation. The days and time for baptisms are also clearly determined. But sick-calls can be made anytime. This, notwithstanding, there are some parishioners who claim they have a strict right to confess and receive Holy Communion anytime. The parish priest, they say, should be always at their disposal, in the same way that a physician is at the service of his patients. Worse, the new assistant parish priest sides with them, and he himself offers his ministerial services at whatever time they want. I have talked to him about it but he refuses to listen. The only thing he follows is the time for his Mass which he himself has chosen. This situation is getting tense and I am afraid that the order prevailing up to now in the parish will deteriorate. What should I do?

A Parish Priest

As in any other thing, we have to consider the problem under discussion from various angles in order to give the proper solution. One angle gives us only a partial and incomplete picture of the problem. Regarding the case presented, there are in the new Codex other norms related to the problem, which can help us solve it.

Canon 213 states the following: "The Christian faithful have the right to receive from their sacred pastors the help from the spiritual riches of the Church, especially the Word of God and the sacraments." This is indeed a fundamental right of the faithful from the moment they were incorporated into Christ through the sacrament of Baptism. The constitution *Lumen Gentium*, no. 37 had already affirmed that the laity have the right to receive in abundance from their pastors the spiritual

goods of the Church, especially the help of the Word of God and the sacraments. Obviously, these conciliar words are the source of canon 213 of the Codex.

Canon 843 (cfr. *Manual for Parish Priests*, n. 467) reads: "Sacred ministers may not deny the sacraments to those who ask for them under suitable circumstances, who are properly disposed, and who are not forbidden to receive them by law." Likewise, canon 918 (MFPP, n. 530) states: "It is highly recommended that the faithful receive Holy Communion during the Eucharistic celebration itself; but it should be administered outside mass to those who request it for a *just cause*, the liturgical rites being observed."

A careful reading of the foregoing norms shows us that the right of the faithful to receive spiritual assistance from their pastors is undoubtedly reaffirmed. However, the actual assistance to which they may claim a right is conditioned by some requisites, namely: 1) that the request be *opportune* and *timely* (that is, made under suitable circumstances of time, place, etc.); 2) those who will receive the sacrament should be properly disposed; 3) they must be *free* from any impediment which might be considered by law as an obstacle to the sacramental reception, like a censure, public sinful life, or hindrance to ecclesial communion.

The *just cause* for receiving Holy Communion outside the Mass is also worth being considered. Obviously, it is more than the simple desire of one's growing spiritually, which should be presupposed in the one requesting for Holy Communion. A daily communicant who has to travel before the Mass, and perhaps will be unable to take Holy Communion for several days, may justly request for it outside the Mass.

Two things are clear, therefore: 1) The faithful have a right to be assisted spiritually by their pastors; 2) this assistance to which they may claim a right is conditioned by some requisites. As regards the case proposed by our consultant, does every refusal to grant a request outside the schedule mean that the right of the faithful is denied?

Obviously, the parishioners are not deprived of any right they may claim in regard to the reception of the sacraments.

Only, the use of their rights is obviously subject to the requisites mentioned above for the benefit of the whole parish, by determining a definite day and time for the *ordinary* reception of the sacraments. For the sick and other emergency cases, there is of course no restriction whatsoever.

The attitude of the assistant parish priest deserves a little attention. Canon 548 (MFPP, n. 309) states that "the parochial vicar, by reason of his office is obliged to help the parish priest in the total parish ministry... The parochial vicar will confer regularly with the parish priest on undertakings planned or already started, so that the pastor and the parochial vicar or vicars in common purpose and joint effort will be able to provide for the pastoral care of the parish for which they share responsibility."

Our advice to our consultant parish priest is to try to reason out things fraternally with his parochial vicar or assistant, advising him to moderate his excessive pastoral zeal, for this might undermine the unity and trust of the parishioners. The time-table posted at the door of the Church must be followed faithfully (though not rigidly), and the parishioners must be encouraged to observe it.

2. Blessings to be Imparted by a Deacon

Whenever I go to my town during vacation time, the parish priest assigns me to bless houses, statues, scapulars and the like. I have told him I have no faculty to do it. He replies, however, that he is very busy and that my being a deacon gives me faculty to impart blessings. Thus, he keeps delegating me to give these blessings. May I inquire whether a deacon, by virtue of his ordination, may bless houses, statues, rosaries and the like.

A Deacon

Unfortunately the case proposed by the consultant is not the only case concerning the matter. Nobody knows why deacons impart blessings right and left, without any legitimate power to do so. The undersigned has inquired about it and

the common answer received has been: a Deacon can impart Holy Communion and baptize. A *fortiori* he should enjoy the faculty to impart blessings. This way of reasoning is not valid, as can be seen by what the law prescribes.

Canon 1169, § 3 (cfr. *Manual for Parish Priests*, n. 724) is clear on the matter, stating: "A deacon may impart only those blessings which are expressly permitted to him by law." Thus, the faculty to bless enjoyed by a deacon is very much restricted. The words "only" and "expressly permitted by law" limit such faculty. A deacon, therefore, may not go beyond what is allowed to him by law on this matter. Only those blessings expressly allowed to him by law may be imparted by a deacon.

Canon 861, § 1 (cfr. MFPP, n. 482) states: "The ordinary minister of Baptism is a Bishop, a priest or a deacon." In the administration of baptism the celebrant blesses the water when there is no water blessed before. Thus, a deacon who is baptizing may bless the water. Likewise, before dismissing the assembly present during the administration of baptism, the baptizing minister (deacon) blesses them.

Canon 910, § 1 (MFPP, n. 523) reads: "The ordinary minister of Holy Communion is a Bishop, a priest or a deacon." Holy Communion may be given outside the Mass under certain circumstances. Canon 918 (MFPP, n. 530) states: "It is most strongly recommended that the faithful receive Holy Communion during the eucharistic celebration. If, however, for good reason they ask for it outside the Mass, it is to be administered to them, observing the liturgical rites." The liturgical law prescribes that the communicants are to be blessed by the minister. Hence the deacon, who distributes the Holy Communion outside the Mass may give the blessing to the communicants. Likewise, if a deacon administers Holy Communion to the sick, he may bless the sick and others present.

Canon 943 (MFPP, n. 550) reads: "The minister of the exposition of the Blessed Sacrament and of the eucharistic blessing is a priest or deacon." Hence, a deacon officiating at the exposition and deposition of the Blessed Sacrament may also give the eucharistic blessing to the faithful.

With regards to marriage, canon 1108, § 1 (MFPP, n. 666) states that "only those marriages are valid which are contracted in the presence of the local Ordinary or parish priest, or of the priest or deacon delegated by either of them..." In the cele-

bration of marriage the arrhae and rings are blessed by the officiating representative of the Church. Likewise the rites of marriage conclude with the blessing of the new couple and the assembly to be imparted by the officiating minister. Whenever, therefore, a deacon solemnizes a marriage outside the Mass, he may impart the foregoing blessings.

With regard therefore, to the case at hand, we have to say that a deacon may not impart any blessing indiscriminately just because he is a deacon, nor can he impart blessings he may not give according to the law just because the pastor has delegated him to do so. Canon 1169, § 1 states clearly that "a deacon may impart *only* those blessings which are *expressly* permitted to him by law."

3. The Guide For Lay Catholic Faithful

I have read your GUIDE FOR LAY CATHOLIC FAITHFUL and I confess with all sincerity that I found it very interesting indeed. It is complete, giving our faithful an extensive study of the Church's power to rule, teach and sanctify. The interesting thing is that these threefold functions of the Church are treated in relation to the lay people, "the largest portion of the People of God", as you say. It is really surprising and encouraging to see the great help the lay faithful can afford in cooperating with the clergy in carrying out the salvific mission of the Church.

Theoretically, there is no doubt that the Church can expect a great deal from the laity. However, I have my doubts on the practical aspect of giving so much importance to the role of the lay people within the Church. To be frank with you, I may even say that your GUIDE will perhaps open the eyes of the laity too much with regards to the part they can play in the apostolate. Of course it is to be hoped that the Church's authority will be able to guide and control the dynamism entailed in the active cooperation of our laity. What do you think on the matter?

A Priest

First of all, thanks to our consultant for his encouraging words and for his openness in revealing his fears. I'll be frank also in expressing my own feelings on the matter.

I don't think there is anything wrong in opening the eyes of the laity to the reality. And the reality is the official standing of the Church concerning the members of the Laity. This official standing of the Church is what I have tried to reflect in the GUIDE FOR LAY CATHOLIC FAITHFUL. I don't think there is any exaggeration in whatever is included in the GUIDE, i.e. in the pertinent norms taken from the new Codex and in the short comments on the same.

The purpose in writing the GUIDE has been precisely to open the eyes of the Catholic Laity to their obligations and rights. We sincerely believe that in doing this we have done a service to the Church in general and to the Laity in particular. To the Church, because her legislation is made known to her members. The Church's legislation does not contain any esoteric doctrine to be imparted only to a chosen few; rather it is the opposite, it contains the truth which should be known by all. To the Laity also, since all the canonical norms contained in the GUIDE concern the members of the Christian Laity, either individually or joined together in associations acknowledged by the Church. The fuller information they are given the better. It will help them to know their Christian vocation and responsibility as members of the Mystical Body of Christ.

We are confident, therefore, that our lay Catholic faithful, conscious of their Christian vocation, will respond to the Church's call to fully cooperate with the clergy in carrying out her salvific mission and achieve thereby their own holiness.

FR. EXCELSO GARCIA, O.P.

Frequent Confession: What Exactly Does the Church Say?

On 14 September 1983 — prior to the Assembly of the Synod of Bishops — Archbishop Paul Verdzekov of Bamenda in the United Republic of Cameroon, wrote a letter to the priests of his archdiocese on the subject of frequent confession. The letter was occasioned by a meeting of the priests of the archdiocese on 15 March 1983 at which some pastoral problems were discussed, including matters connected with the celebration of the Holy Year of the Redemption and frequent confession. Because the Archbishop felt deeply dismayed by what had been said about frequent confession, he decided to prepare a paper setting forth the Church's teaching on frequent confession, and he sent each priest a copy of it.

By way of introduction he remarked that it was a fact that the number of confessions in the archdiocese had decreased considerably over the years, in spite of the increase of the number of Catholics. He went on to say that he had occasion to refer to this in his last Quintennial Report. In it he had said: "In the main parish stations confessions are very few. In particular many of the young hardly bother to go to confession... soon after First Confession and First Holy Communion very many of the candidates never seem to go to confession again. Yet the number of Holy Communions on our churches keeps going up steadily..."

* * *

After some preliminary remarks, in which the Archbishop indicated the inaccuracy of the statements concerning frequent confession made by some of the priests at the meeting on 15 March, he then presented the Church's teaching on frequent confession by quoting from papal documents and from the Second Vatican Council.

- 1) St. Pius X:

His Apostolic Exhortation *Haerens Animo* of 4 August 1908 urges frequent confession especially for priests themselves.

2) Pius XII:

In his Encyclical *Mystici Corporis Christi* Pius XII states: "Equally disastrous in its effects is the false contention that the frequent confession of venial sins is not a practice to be greatly esteemed... For a constant and speedy advancement in the path of virtue we highly recommend the pious practice of frequent confession, introduced by the Church under the guidance of the Holy Spirit... Those among the young clergy who are diminishing esteem for frequent confession are to know that the enterprise upon which they have embarked is alien to the Spirit of Christ and most detrimental to the Mystical Body of our Saviour".

Four years later in the Encyclical *Mediator Dei* Pius XII returned to the subject of frequent confession:

"Since the opinions expressed by some about frequent confession are completely foreign to the Spirit of Christ and his Immaculate Spouse and are also most dangerous to the spiritual life, let us call to mind with what sorrow we wrote about this point in the encyclical on the Mystical Body. We urgently insist once more that what we expounded in very serious words be proposed by you for the serious consideration and dutiful obedience of your flock, especially to students for the priesthood and young clergy".

* * *

Subsequently in his Apostolic Exhortation *Menti Nostrae* on the sanctification of priestly life, he had this to say:

"It is in the Sacrament of Penance that God's mercy and pardon are especially granted to us. The sacrament is meant to strengthen our weakness. It is the principal work of God's mercy. Never, then, let it happen, beloved sons, that the minister of reconciliation should himself abstain from this sacrament. You know the Church's decree: 'Let Ordinaries see that all clerics frequently cleanse their consciences in the Sacrament of Penance'. Although we are ministers of Jesus Christ, we are still miserable sinners. How, then, can we ascend the altar and celebrate the sacred mysteries if we do not often and carefully purify ourselves from sin and atone for it? By frequent

confession 'we grow in a true knowledge of ourselves and in Christian humility, bad habits are uprooted, spiritual negligence and apathy are prevented, the conscience is purified and the will strengthened, salutary spiritual direction is obtained, and grace is increased by the efficacy of the sacrament itself'".

* * *

3) John XXIII:

In his Encyclical *Sacerdotii Nostri Primordia* marking the centenary of the death of St. John Vianney, Pope John XXIII extolled the apostolate of the confessional carried out by the Curé of Ars who spent nearly fifteen hours daily hearing confessions. He continued as follows:

"We pray that the example which the Curé of Ars has set may inspire the pastoral clergy to devote themselves wholeheartedly to this supremely grave duty, and acquire the necessary learning to perform it adequately ...

"Then, too, it is our fervent hope that priests will take the lead in going frequently to confession, with regularity and devotion, as they are required to do by Canon Law. This is vitally necessary if they are to attain to holiness. We trust that they will give careful consideration to the urgent and frequent admonitions of our Predecessor on this subject and duly put them into practice".

4) Second Vatican Council: *Presbyterorum Ordinis*:

"To Christ the Saviour and Shepherd, ministers of sacramental grace are intimately united through the fruitful reception of the sacraments, especially in the frequent sacramental act of Penance. For this sacrament, prepared for by a daily examination of conscience, greatly fosters the necessary turning of the heart toward the love of the Father of mercies" (n. 18).

"Those who by grave sin have withdrawn from the communion of love with God are called back in the Sacrament of Penance to the life they have lost. And those who through daily weakness fall into venial sins draw strength from a repeated celebration of Penance to gain the full freedom of the children of God ...

"Frequent and careful celebration of this sacrament is also very useful as a remedy for venial sins. This is not a mere

ritual repetition or psychological exercise, but a serious striving to perfect the grace of Baptism so that, as we bear in our body the death of Jesus Christ, his life may be seen in us ever more clearly."

* * *

6) Paul VI:

On 20 April 1978 in an "ad limina" address to a group of U.S. bishops of the New York area, Pope Paul VI said among other things:

"Moreover, with regard to the practice of frequent confession we ask you to recall to your priests and religious and laity — to all the faithful in search of holiness — the words of our Predecessor Pius XII: "Not without the inspiration of the Holy Spirit was this practice introduced into the Church".

7) John Paul II:

On 25 January 1983 Pope John Paul II addressed a letter to the bishops of the whole world on the occasion of the presentation of the Working Paper in preparation for the 1983 Synod. In it he wrote:

"I therefore repeat, with regard to the pastoral action in dioceses, what has already been said about the need to regain that sense of sin which is so closely linked with regaining the sense of God. Everything that is pastorally effective for evoking in people's hearts sentiments of sorrow for faults committed must be opportunely supported by the means that are available. These include catechesis, frequent penitential services, the presence of priests in the main churches who will ensure that at any hour of the day individuals can receive the Sacrament of Penance."

8) New Code of Canon Law:

The new Code of Canon Law, in force since 27 November 1983, speaks about frequent confession at least four times.

As regards seminarians canon 246, par. 4 lays down:

"The students are to become accustomed to approach the Sacrament of Penance frequently. It is recommended that each should have a director of his spiritual life, freely chosen, to whom he can trustfully reveal his conscience".

For ordained clerics canon 276 par. 2, 5 states:

"In order that they (clerics) can pursue this perfection... they are exhorted... to approach the Sacrament of Penance frequently...

As regards religious, canon 664 decrees:

"Religious are earnestly to strive for the conversion of soul to God. They are to examine their conscience daily and to approach the Sacrament of Penance frequently".

While the 1917 Code of Canon Law was apparently silent about frequent confession for the laity, the new Code explicitly legislates on the matter in canon 528 par. 2:

"The parish priest... is to strive to ensure that the faithful... frequently approach the Sacraments of the Blessed Eucharist and Penance..."

How often should one go to confession?

The above are some of the many official texts of Church teaching concerning frequent confession. Theologians will certainly assist us in explaining and elucidating this teaching, as well as in helping us to see how it can be effectively and fruitfully put into practice. It is not their task to explain it away.

How often should one go to confession? Obviously no hard and fast rule can be laid down for each and every one. One thing is certain. The situation now obtaining in this archdiocese, whereby "practising Catholics" stay away from confession for many months, and even years, does not conform whatsoever with the mind of Christ and of his Church. There is incontrovertible evidence that many young students in Catholic colleges hardly ever go to confession. The same, probably, is the case with the thousands of young students in Government and private colleges.

The grave responsibility of priests

Many reasons account for the crisis of the Sacrament of Penance in different parts of the world. In some local Churches, where the Sacrament of Penance has been abandoned or fallen

into desuetude, it has been firmly established that priests bear a very important part of the responsibility for what has happened. For it is an undeniable fact that some priests started by introducing illegitimate penitential practices among the people, and then ended by abandoning the confessional altogether.

A French theologian, Father Bernard Bro, O.P., recently wrote about the responsibility that we who are priests bear, in part, for what has happened. As for us in this archdiocese, it will be very useful to examine ourselves as to how far we make ourselves readily available to the faithful for confession. For without saying anything, we can unfortunately contribute to the abandonment of this sacrament by not being available for hearing confessions, by never preaching about confession, or by not learning how to use the New Ordo. As Paul VI told the American bishops in April 1978, "Other works, for lack of time, may have to be postponed or even abandoned, but not the confessional."*

* Published in *L'Osservatore Romano*, 12 September 1983.

A Comment on Communion:

RECTIFIED

FR. MARCELO C. OLAYBAL

In the "Opinion" section of Cor Manila of Jan. 15, 1984, Msgr. Vengco, in his column head "Magtanong po at kayo'y sasagutin", has written an interpretation of Canon 917 of the 1983 Code of Canon Law which sounded too authoritative and error-proof. I believe his interpretation is likewise open and subject to comment.

In the said issue he said: "Ang Kanon 917 ng Kodigo ng Batas Kanoniko ay kailangang unawain ayon sa mga pagtatalaga na ito na binanggit natin." (Canon 917 of the Code of Canon Law must be understood in accordance with what is provided for which we have mentioned.) That is, communion for the second time can only be received on the *enumerated occasions*, such as wedding, baptism, religious profession, ordination to the priesthood, pilgrimage, etc.)

The above cited interpretation seems to be qualifiedly dogmatic and juridically convincing. That, however, is precisely the *rejected proposal* submitted to the Commission for the revision of the 1917 Code of Canon Law. And now, Msgr. Vengco is trying to revive the same without his knowing it. The other proposal hinged on the idea that communion may only be received for the *second time*. This, too, was rejected by the Commission. And so, what finally came out is Can. 917: "One who has received the blessed Eucharist may receive it again on the same day only within a eucharistic celebration in which that person participates, without prejudice to the provision of Can. 921 par. 2."

It is interesting to note that the 1983 Code uses the Latin word "*iterum*", transliterated "again" or "de nuevo" (in Spanish.) It does not say "for the second time" as this was a

rejected proposal. Had the 1983 Code intended it, it would have specifically stated so. Thus, "iterum" (again) might mean "for the second time", "for the third time", or "for the fourth time", etc.... as long as one participates in the eucharistic celebration. It is up to the Apostolic See to set the limit in its official and authentic interpretation on this matter. To say, therefore, "Samakatuwid ang Kanon 917 ay hindi pagbibigay ng pahintulot sa kahit anong ikalawang komunyong sa maghapon, bagkus ay isang pasubali na duon sa mga katayuan na binanggit nating pinapayagan ang ikalawang komunyong..." (Hence Canon 917 does not allow communion even for the second time in a day except in those enumerated occasions...) is not in accordance with the intention of the legislator. Such an interpretation sounds like being "more popish than the Pope", when even the Pope himself did not qualify the same.

In this conjunction I am reminded of a legal principle that runs: "*ubi lex non distinguit neque nos distinguere debemus*" (where the law does not distinguish neither have we the right to distinguish). Canon 917 does not make any distinction. It does not mention the enumerated occasions, wherein communion may be received again. It does not even say "for the second time" or "for the third time" — it rather specifically uses the word "ITERUM" (again). Therefore, we, too, have no right to limit the reception of communion to said "enumerated occasions" only or "for the second time" only. To do so would be preposterous and to indulge in uncalled for pontificating.

Msgr. Vengco was right in citing Canon 2 of the 1983 Code when he said: "Ipinagpapauna ng Kanon 2 na ang mga alituntuning pangliturhiya ay nananatiling ipinag-uutos ng Santa Iglesia at hindi pinapalitan o sinasakop ng bagong kodigo, maliban na lamang kung mayroon dito na tahasang pinawawalang-bisa." The exact Can. 2 is: "For the most part the Code does not determine the rites to be observed in the celebration of liturgical actions. Accordingly, liturgical laws which have been in effect hitherto retain their force, except those which may be contrary to the canons of the Code." One thing, is to cite the Code correctly; quite another is to interpret it correctly. Now, the mere fact that Can. 917 is a canonical provision is already a clear proof that this said canon is not a mere liturgical law, otherwise it would not have been mentioned anymore. Besides the interpretation given, that is only on enumerated occasions can communion be received again on the same day is a contradiction to what the canon states: "except those which may be contrary to the canons of the Code." And Can. 917

is a canon of the 1983 Code which allows communion "again" as long as one participates in the Mass without any distinction. Receiving communion for the second time only or on enumerated occasions only is already making a distinction. Therefore, such an interpretation contradicts the particular Canon 2 that says, "except those which may be contrary to the canons of the Code."

Msgr. Vengco's interpretation of Can. 917 of the 1983 Code of Canon Law has been thoroughly discussed in our class at the UST Faculty of Canon Law. This rectification to his incorrect interpretation of Canon 917 and Canon 2 (with due reverence, of course, to his monsignorship) is hence being undertaken.

I agree with Msgr. Vengco when he said, "Alalaumbaga'y layunin ng Kanon 917 na iwasan ang abuso na mayroong magkomunyong makalawa na ang hangad lamang ay "makadalawa" ng komunyong at hindi naman ang ganap na pakikibahagi sa pagdiriwang ng Eukaristiya." The condition for receiving communion "again" in a day is participation in the Eucharistic celebration. And this participation must be active, conscious, and fruitful. So, those who are sleeping, reciting the rosary, or inattentive during the Mass are not participating actively, consciously and fruitfully in the Eucharistic celebration. Likewise, those who just enter the church mainly to receive communion "again" and thereafter go out of the church are not participating in the Mass. This people cannot receive communion "again".

Finally, it is incumbent upon priests, especially the pastors of the parish that the people be informed and formed in their understanding of an active, conscious and fruitful participation in the Mass — not just in the physical reception of communion which might unfortunately end up in a robotized mentality, attitude and behaviour.

More power to you, then, Monsignor, in your competence on Sacred Theology and Liturgy — and you are cordially welcome to the field of Canon Law.

Educational Guidance In Human Love

Outlines for Sex Education

INTRODUCTION

1. The harmonious development of the human person progressively reveals in each of us the image of a child of God. "True education aims at the formation of the human person with respect to his ultimate goal."¹ Treating christian education, Vatican Council II drew attention to the necessity of offering "a positive and prudent sex education" to children and youth.²

The Congregation for Catholic Education, within the sphere of its competence, considers it proper to make its contribution for the application of the Conciliar Declarations, as some Episcopal Conferences have done already.

2. This document, drawn up with the help of educational experts and submitted to wide consultation, sets itself a precise objective: to examine the pedagogic aspect of sex education, indicating appropriate guidelines for the integral formation of a christian, according to the vocation of each.

Also, though it does not make explicit citations at every turn, it always presupposes the doctrinal principles and moral norms pertaining to the matter as proposed by the Magisterium.

3. The Congregation for Catholic Education is aware of the cultural and social differences existing in different countries. These guidelines, therefore, should be adapted by the respective Episcopates to the pastoral necessities of each local Church.

¹ Vatican Council II: Decl. *Gravissimum Educationis*, n. 1.

² Ibid.

Significance of sexuality

4. Sexuality is a fundamental component of personality, one of its modes of being, of manifestation, of communicating with others, of feeling, of expressing and of living human love. Therefore, it is an integral part of the development of the personality and of its educative process: "It is in fact, from sex that the human person receives the characteristics which, on the biological, psychological and spiritual levels, make that person a man or a woman, and thereby largely condition his or her progress towards maturity and insertion into society".³

5. Sexuality characterizes man and woman not only on the physical level, but also on the psychological and spiritual, making its mark on each of their expressions. Such diversity, linked to the complementarity of the two sexes, allows thorough response to the design of God according to the vocation to which each one is called.

Sexual intercourse, ordained towards procreation, is the maximum expression on the physical level of the communion of love of the married. Divorced from this context of reciprocal gift — a reality which the christian enjoys, sustained and enriched in a particular way by the grace of God — it loses its significance, exposes the selfishness of the individual, and is a moral disorder.⁴

6. Sexuality, oriented, elevated and integrated by love acquires truly human quality. Prepared by biological and psychological development, it grows harmoniously and is achieved in the full sense only with the realization of affective maturity, which manifest itself in unselfish love and in the total gift to self.

The actual situation

7. One can see — among christians, too — that there are notable differences with regard to sex education. In today's climate of moral disorientation a danger arises, whether of a harmful conformism or prejudice which falsifies the intimate nature of being human, ushered whole from the hands of the Creator.

³ S. Congregation for the Doctrine of the Faith: Declaration on Certain Questions Concerning Sexual Ethics, *The Human Person*, 29th December, 1975, AAS 68 (1976) p. 77, n.1.

⁴ Cf. John Paul II, Apostolic Exhortation, *Familiaris Consortio*, 22 November 1981, AAS 74 (1982) p. 128, n. 37: cf. *infra* n. 16.

8. In order to respond to such a situation one looks for a suitable sex education from every source. But if the conviction of its necessity is fairly widely held in theory, in practice there remain uncertainties and significant differences, either with regard to the persons and institutions who must assume the educational responsibility, or in connection with the contents and methodologies.

9. Educators and parents are often aware of not being sufficiently prepared to impart adequate sex education. The school is not always in a position to offer that integral vision of the matter which would remain incomplete with the scientific information alone.

10. Particular difficulties are found in those countries where the urgency of the problem is not recognized, or where perhaps it is thought that it resolves itself without specific education.

11. In general, there is need to recognize that one treats of a difficult undertaking by reason of the complexity of the diverse elements (physical, psychological, pedagogic, socio-cultural, juridical, moral and religious) which come together in educational action.

12. Some catholic organizations in different parts — with the approval and encouragement of the local episcopate — have begun to carry out a positive work of sex education; it is directed not only to help children and adolescents on the way to psychological and spiritual maturity, but also and above all to protect them from the dangers of ignorance and widespread degradation.

13. Also praiseworthy are the efforts of many who, with scientific seriousness, dedicate themselves to study the problem, moving from the human sciences and integrating the results of such research in a project which conforms with human dignity, a project by the light of the Gospel.

Declarations of the Magisterium

14. The Magisterium's declarations on sex education mark out a course which satisfies the just requirements of history on the one hand and fidelity to tradition on the other.⁵

⁵ Pius XI, in his Encyclical *Divini Illius Magistri*, of 31 December 1929, declared erroneous the sex education which was presented at that time, which was information of a naturalist character, precociously and

Vatican Council II in the "Declaration on Christian Education" presents the perspective in which sex education must be set,⁶ affirming the right of young people to receive an education adequate to their personal requirements.

The Council states: "With the help of advances in psychology and in the art and science of teaching, children and young people should be assisted in the harmonious development of their physical, moral and intellectual endowments. Surmounting hardships with a gallant and steady heart, they should be helped to acquire gradually a more mature sense of responsibility towards ennobling their own lives through constant effort, and toward pursuing authentic freedom. As they advance in years they should be given positive and prudent sex education".⁷

15. The Pastoral Constitution "Gaudium et Spes", in speaking of the dignity of marriage and the family, presents the latter as the preferential place for the education of young people in chastity.⁸ But since this is an aspect of education as a whole, the co-operation of teachers with parents is needed in the accomplishment of their mission.⁹ Such education, therefore, must be offered within the family to children and adolescents in a gradual manner, always considering the total formation of the person.¹⁰

16. In the Apostolic Exhortation on the mission of the christian family in the world as it is, John Paul II reserves an important place to sex education as valuable to the person. "Education to love as self-giving," says the Holy Father, "also

indiscriminately imparted. AAS 22 (1930) pp. 49-86. The Decree of the Holy Office of 21 March 1931. (AAS 23 [1931] pp. 118-119) must be read in this perspective. However, Pius XI considered the possibility of an individual, positive sex education "on the part of those who have received from God the educational mission and the grace of state", (AAS 22 [1930] p. 71). This positive value of sex education indicated by Pius XI has been gradually developed by successive Pontiffs. Pius XII, in his discourse to the Vth International Congress of Psychiatry and Clinical Psychology, 13 April 1953 (AAS 45 [1953] pp. 278-286) and in his allocution to Italian Women of "Azione Cattolica", 26 October 1941 (AAS 33 [1941] pp. 450-458) defines how sex education should be conducted within the ambit of the family. (Cf. also, Pius XII; to the Carmelites: AAS 43 [1951] pp. 734-738; to French Parents: AAS 43 [1951] pp. 730-734). The Teaching of Pius XII prepared the way to the Conciliar Declaration *Gravissimum Educationis*.

⁶ Cf. *Gravissimum Educationis*, n. 1.

⁷ Ibid.

⁸ Cf. Vat. II: Const. *Gaudium et Spes*, n. 49.

⁹ Cf. *Gravissimum Educationis*, n. 5.

¹⁰ Ibid., n. 3; cf. *Gaudium et Spes*, n. 52.

constitutes the indispensable premise for parents called to offer their children a clear and delicate *sex education*. Faced with culture which largely reduces human sexuality to the level of something commonplace, since it interprets and lives it in a rejective and impoverished way by linking it solely with the body and with selfish pleasure, the educational service of parents must aim firmly at a training in the area of sex that is truly and fully personal: for sexuality is an enrichment of the whole person — body, emotions and soul — and manifests its inmost meaning in leading the person to be gift of self in love”.¹¹

17. The Holy Father immediately goes on to speak of the school, which is responsible for this education in service of and in harmony with parents. “Sex education, which is a basic right and duty of parents, must also be carried out under their attentive guidance, whether at home or in educational centres chosen and controlled by them. In this regard, the Church reaffirms the law of subsidiarity, which the school is bound to observe when it cooperates in sex education, by entering into the same spirit that animates the parents”.¹²

18. In order for the value of sexuality to reach its full realization, “*education for chastity* is absolutely essential, for it is a virtue that develops a person’s authentic maturity and makes him or her capable of respecting and fostering the ‘nuptial meaning’ of the body”.¹³ It consists in self-control, the capacity of guiding the sexual instinct to the service of love and of integrating it in the development of the person. Fruit of the grace of God and of our cooperation, chastity tends to harmonize the different components of the human person, and to overcome the frailty of human nature, marked by sin, so that each person can follow the vocation to which God has called him.

In the commitment to an enlightened education in chastity, “Christian parents, discerning the signs of God’s call, will devote special attention and care to education in virginity or celibacy as the supreme form of that self-giving that constitutes the very meaning of human sexuality”.¹⁴

19. In the teaching of John Paul II, the positive consideration of *values* which one ought to discover and appreciate, precedes the *norm* which one must not violate. This norm, never-

¹¹ *Familiaris Consortio*, n. 37.

¹² *Ibid.*

¹³ *Ibid.*

¹⁴ *Familiaris Consortio*, n. 37.

theless interprets and formulates the values for which people must strive.

"In view of the close links between the sexual dimension of the person and his or her ethical values, education must bring the children to a knowledge of and respect for the moral norms as the necessary and highly valuable guarantee for responsible personal growth in human sexuality. For this reason the Church is firmly opposed to an often widespread form of imparting sex information dissociated from moral principles. That would merely be an introduction to the experience of pleasure and a stimulus leading to the loss of serenity — while still in the years of innocence — by opening the way to vice".¹⁵

20. This document, therefore, starting from the christian vision of man and woman and appealing to the principles enunciated recently by the Magisterium, desires to present to educators some fundamental guidelines for sex education and for the conditions and mode of presenting it at the operative level.

I

SOME FUNDAMENTAL PRINCIPLES

21. Every type of education is inspired by a specific conception of man and woman. Christian education aims to promote the realization of man and woman through the development of all their being, incarnate spirits, and of the gifts of nature and of grace by which they are enriched by God. Christian education is rooted in the faith which "throws a new light on all things and makes known the full ideal which God has set for man".¹⁶

Christian concept of sexuality

22. In the christian vision of man and woman, a particular function of the body is recognized, because it contributes to the revealing of the meaning of life and of the human vocation. Corporeality is, in fact, a specific mode of existing and operating

¹⁵ Ibid.

¹⁶ *Gaudium et Spes*, n. 11.

proper to the human spirit. This significance is first of all of an anthropological nature: the body reveals man,¹⁷ "expresses the person"¹⁸ and is therefore the first message of God to the same man and woman, almost a species of "primordial sacrament, understood as a sign which efficaciously transmits in the visible world the invisible mystery hidden in God from all eternity".¹⁹

23. There is a second significance of a theological nature: the body contributes to revealing God and his creative love, inasmuch as it manifests the creatureliness of man and woman, whose dependence bestows a fundamental gift, which is the gift of love. "This is the body: a witness to creation as a fundamental gift, and so a witness to love as the source from which this same giving springs".²⁰

24. The body, inasmuch as it is sexual, expresses the vocation of man and woman to reciprocity, which is to love and to the mutual gift of self.²¹ The body, in short, calls man and woman to the constitutive vocation to fecundity as one of the fundamental meanings of their being sexual.²²

25. The sexual distinction, which appears as a determination of human being, is diversity, but in equality of nature and dignity.²³

The human person, through his or her intimate nature, exists in relation to others, implying a reciprocity of love. The sexes are complementary: similar and dissimilar at the same time; not identical, though the same in dignity of person; they

¹⁷ John Paul II: General Audience, 14 November 1979, Teaching of John Paul II, II-2, 1979, p. 1156, n. 4.

¹⁸ John Paul II: General Audience, 9 January 1980, Teaching of John Paul II, III-1, 1980, p. 90, n. 4.

¹⁹ John Paul II: General Audience, 20 February 1980, Teaching of John Paul II, III-1, 1980, p. 430, n. 4.

²⁰ John Paul II: General Audience, 9 January 1980, Teaching of John Paul II, III-1, 1980, p. 90, n. 4.

²¹ "Precisely by traversing the depth of that original solitude, man emerges in the dimension of the mutual gift, the expression of which — and for that very reason the expression of his existence as a person — is the human body in all the original truth of its masculinity and femininity. The body, which expresses masculinity 'for' femininity and, viceversa, femininity 'for' masculinity, manifests the reciprocity and communion of persons. It expresses it by means of the gift as the fundamental characteristic of personal existence". Ibid.

²² Cf. John Paul II: General Audience, 26 March 1980, Teaching of John Paul II, III-1, 1980, pp. 737-741.

²³ *Gaudium et Spes*, n. 49.

²⁴ Ibid., n. 12.

are peers so that they may mutually understand each other, diverse in their reciprocal completion.

26. Man and woman constitute two modes of realizing, on the part of the human creature, a determined participation in the Divine Being: they are created in the "image and likeness of God" and they fully accomplish such vocation not only as single persons, but also as couples, which are communities of love.²⁵ Oriented to unity and fecundity, the married man and woman participate in the creative love of God, living in communion with Him through the other.²⁶

27. The presence of sin obscures original innocence, rendering less easy to man and woman the perception of these truths: their decipherment has become an ethical task, the object of a difficult engagement entrusted to man and woman: "After original sin the man and the woman will lose the grace of original innocence. The discovery of the nuptial meaning of the body will cease to be for them a simple reality of revelation and of grace. This meaning will remain as a commitment given to man by the ethos of the gift, inscribed in the depths of the human heart, as a distant echo of original innocence".²⁷

Faced with this capacity of the body to be at the same time sign and instrument of ethical vocation, one can establish an analogy between the body itself and sacramental economy, which is the concrete means through which grace and salvation reach us.

28. Since men and women in their time have been inclined to reduce sexuality to genital experience alone, there have been reactions tending to devalue sex, as though by its nature men and women were defiled by it. These present guidelines intend to oppose such devaluation.

29. "It is only in the Mystery of the Word made flesh that the mystery of man truly becomes clear",²⁸ and human existence acquires its full meaning in the vocation to the divine life. Only by following Christ does man respond to this vocation and become so fully man, growing finally to reach the perfect man in the measure approaching the full maturity of Christ.²⁹

²⁵ Ibid., in which comment is made on the social sense of Gen. 1:27.

²⁶ Ibid., nn. 47-52.

²⁷ John Paul II: General Audience, 20 February 1980, Teaching of John Paul II, III-1, 1980, p. 429, n. 2.

²⁸ *Gaudium et Spes*, n. 22.

²⁹ Cf. Eph 4:13.

30. In the light of the Mystery of Christ, sexuality appears to us as a vocation to realize that love which the Holy Spirit instills in the hearts of the redeemed. Jesus Christ has enriched such vocation with the Sacrament of Marriage.

31. Furthermore, Jesus has pointed out by word and example the vocation to virginity for the sake of the kingdom of heaven.³⁰ Virginity is a vocation to love: it renders the heart more free to love God.³¹ Free of the duties of conjugal love, the virgin heart can feel, therefore, more disposed to the gratuitous love of one's brothers and sisters.

In consequence, virginity for the sake of the kingdom of heaven better expresses the gift of Christ to the Father on behalf of us and prefigures with greater precision the reality of eternal life, all substantiated in charity.³²

Virginity, certainly, is a renunciation of the form of love which typifies marriage, but committed to undertaking in greater profundity the dynamism, inherent is sexuality, of self-giving openness to others. It seeks to obtain its strengthening and transfiguring by the presence of the Spirit, who teaches us to love the Father and the brethren, after the example of the Lord Jesus.

32. In synthesis, sexuality is called to express different values to which specific moral exigencies correspond. Oriented towards interpersonal dialogue, it contributes to the integral maturation of people, opening them to the gift of self in love; furthermore, tied to the order of creation, to fecundity and to the transmission of life, it is called to be faithful to this inner purpose also. Love and fecundity are meanings and values of sexuality which include and summon each other in turn, and cannot therefore be considered as either alternatives or opposites.

33. The affective life, proper to each sex, expresses itself in a characteristic mode in the different states of life: conjugal union, consecrated celibacy chosen for the sake of the kingdom, the condition of the christian who has not yet reached marriage, or who remains celibate, or who has chosen to remain such. In all these cases the affective life must be gathered and integrated in the human person.

³⁰ Cf. Mt 19:3-12.

³¹ Cf. 1 Cor 7:32-34.

³² Cf. 1 Cor 13:4-8; cf. *Familiaris Consortio*, n. 16.

Nature, purpose and means of sex education

34. A fundamental objective of this education is an adequate knowledge of the nature and importance of sexuality and of the harmonious and integral development of the person towards psychological maturity, with full spiritual maturity in view, to which all believers are called.³³

To this end, the christian educator will remember the principles of faith and the different methods of educational aid, taking account of the positive evaluation which actual pedagogy makes of sexuality.

35. In the christian anthropological perspective, affective-sex education must consider the totality of the person and insist therefore on the integration of the biological, psycho-affective, social and spiritual elements. This integration has become more difficult because the believer also bears the consequences of sin from the beginning.

A true "formation" is not limited to the informing of the intellect, but must pay particular attention to the will, to feelings and emotions. In fact, in order to move to maturation in affective-sexual life, self-control is necessary, which presupposes such virtues as modesty, temperance, respect for self and for others, openness to one's neighbor.

All this is not possible if not in the power of the salvation which comes from Jesus Christ.

36. Also, if the modes are diverse which sexuality assumes in single people, education must first of all promote that maturity which "entails not only accepting sex as part of the totality of human values, but also seeing it as giving a possibility for 'offering', that is, a capacity for giving pure love, altruistic love. When such a capacity is sufficiently acquired, an individual becomes capable of spontaneous contacts, emotional self-control and commitment of his free will".³⁴

37. Contemporary pedagogy of christian inspiration sees in the person being educated, considered in all his or her totality and complexity, the principal subject of education. He or she must be helped to develop capacities for good, above all in a trustworthy relationship. This is very easily forgotten when

³³ Cf. Vat. II: Const. *Lumen Gentium*, n. 39.

³⁴ S. Congregation for Catholic Education: *A Guide to Formation in Priestly Celibacy*, 11 April 1974, n. 22.

excessive weight is given to simple information, at the expense of other dimensions of sex education. In education, in fact, a knowledge of new notions is of utmost importance, but enlivened by the assimilation of corresponding values and by a lively awareness of the personal responsibilities associated with entry into adulthood.

38. Given the repercussions which sexuality has in the whole person, it is necessary that multiple aspects be kept in mind: conditions of health, the influence of the family and the social environment, impressions received and the reactions of the pupil, education of the will, and the degree of development of spiritual life sustained with the help of grace.

39. All that has been stated so far serves educators in helping and guiding the formation of personality in the young. They must stimulate them to a critical reflection on received impressions, and, while they propose values, must give testimony of an authentic spiritual life, both personal and communal.

40. Having seen the close links existing between morality and sexuality, it is necessary that the knowledge of moral norms be accompanied by clear motivation, so as to bring a sincere personal adherence to maturity.

41. Contemporary pedagogy has full consciousness of the fact that human life is characterized by a constant evolution and that personal formation is a permanent process. This is also true for sexuality, which expresses itself with particular characteristics in the different phases of life. It evidently brings riches and notable difficulties at every stage of maturation.

42. Educators will have to bear in mind the fundamental stages of such evolution: the primitive instinct, which in the beginning is manifested in a rudimentary state, meets in its turn the ambivalence of good and evil. Then with the help of education, the feelings are stabilized and at the same time augment the sense of responsibility. Gradually selfishness is eliminated, a certain ascetism is stabilized, others are accepted and loved for themselves, the elements of sexuality are integrated: genitality, eroticism, love and charity. Also if the result is not always fully attained, they are more numerous than may be thought who come near the goal to which they aspire.

43. Christian educators are persuaded that sex education is realized in full in the context of faith. Incorporated by

Baptism into the Risen Christ, the christian knows that his or her body, too, has been vivified and purified by the Spirit which Jesus communicates.³⁵

Faith in the mystery of the Risen Christ, which through his Spirit actualizes and prolongs in the faithful the paschal mystery, uncovers in the believer the vocation to the resurrection of the flesh, already begun, thanks to the Spirit, who dwells in the just as pledge and seed of the total and definitive resurrection.

44. The disorder provoked by sin, present and operating in the individual as well as in the culture which characterizes society, exercises a strong pressure to conceive and live sexuality in a manner opposed to the law of Christ, according to that which St. Paul called the law of sin.³⁶ At times, economic structures, state laws, mass media and systems of life in the great cities are factors which negatively impinge on people. Christian education takes note of this and indicates guidelines for responsibly opposing such influences.

45. This constant endeavour is sustained and rendered possible by divine grace through the Word of God received in faith, through prayer and through participation in the sacraments. In first place is the Eucharist, communion with Christ in the very act of his sacrifice, where effectively the young believer finds the bread of life as viaticum in order to face and overcome the obstacles on his or her earthly pilgrimage. The Sacrament of Reconciliation, through the grace that is proper to it and with the help of spiritual direction, not only reinforces the capacity for resistance to evil but also gives the courage to pick oneself up after a fall.

These sacraments are offered and celebrated in the ecclesial community. Those who are vitally involved in such community draw from the sacraments the strength to realize a chaste life, according to their state.

46. Personal and community prayer is the indispensable means for obtaining from God the necessary strength to keep faith with one's baptismal obligations, for resisting the impulses of human nature wounded by sin, and for balancing the emotions provoked by negative influences in the environment.

³⁵ Cf. 1 Cor 6:15, 19-20.

³⁶ Cf. Rom 7:18-23.

The spirit of prayer helps us to live coherently the practice of the evangelical virtues of faithfulness and sincerity of heart, of poverty and humility in the daily effort of work and of commitment to one's neighbour. The interior life gives rise to christian joy which wins the battle against evil, beyond every moralism and psychological aid.

From frequent and intimate contact with the Lord, everyone, especially the young, will derive the strength and enthusiasm for a pure life and they will realize their human and christian vocation in peaceful self-control and in generous giving to others.

The importance of these considerations can escape no one. Today, in fact, many people, implicitly or explicitly, hold a pessimistic interpretation of the capacity of human nature to accomplish a life-long commitment, especially in marriage. Christian education should raise the confidence of the young so that their understanding of and preparation for life-long commitment be secured with the certainty that God will help them with His grace to accomplish His purposes.

47. Imitation of and union with Christ, lived and handed on by the saints, are the most profound motivation for our hope of realizing the highest ideal of a chaste life, unattainable by human effort alone.

The Virgin Mary is the eminent example of christian life. The Church, through centuries of experience, is convinced that the faithful, especially the young, by devotion to her, have known how to realize this ideal. (*To be continued*)

CHURCH'S LATEST DECLARATION ON MASONRY

Just recently the Sacred Congregation for the Doctrine of the Faith made public a statement on Masonic Associations declaring once and for all the stand of the Church toward Masonry.

The text of the Declaration follows in full:

"It has been asked whether there has been any change in the Church decision in regard to Masonic associations since the new Code of Canon Law does not mention them expressly, unlike the previous Code.

This Sacred Congregation is in a position to reply that this circumstance is due to an editorial criterion which was followed also in the case of other associations likewise unmentioned inasmuch as they are contained in wider categories.

Therefore the Church's negative judgment in regard to Masonic associations remains unchanged since their principles have always been considered irreconcilable with the doctrine of the Church and therefore membership in them remains forbidden. The faithful who enrol in Masonic associations are in a state of grave sin and may not receive Holy Communion.

It is not within the competence of local ecclesiastical authorities to give a judgment on the nature of Masonic associations which would imply a derogation from what has been decided above and this is in line with the Declaration of this Sacred Congregation issued on 17 February 1981 (cf. AAS 73 (1981), pp. 240-241).

In an audience granted to the undersigned Card. Prefect, the Supreme Pontiff John Paul II approved and ordered the publication of this Declaration which has been decided in an ordinary meeting of this Sacred Congregation.

Rome, from the office of the Sacred Congregation for the Doctrine of the Faith, 26 November 1983."

(Sgd.) J. Card. RATZINGER
Prefect

The Declaration, which appeared in *L'Osservatore Romano*, December 5, 1983, p. 12, has, no doubt, shed light on a controversial issue, but it came as a shock to people who had all the while accepted and welcomed what was thought to be a healthy change of attitude of the Church toward Masonry. The questions now being raised on account of this latest Declaration are the following: Has the Church reversed its liberal stand on Masonry as expressed in the 1983 Code of Canon Law? Why does the Church declare now Masonry a forbidden association? Do local bishops still have anything to say or do in regard to catholics joining Masonry?

1. *Has the Church Changed its Stand on Masonry?*

The Declaration states categorically that the promulgation of the 1983 Code of Canon Law has in no way changed or reversed the centuries old stand of the Church on Masonry. The fact that Masonry is not expressly mentioned in the New Code does not argue for the exclusion of masonic groups from among those associations whose membership is forbidden to catholics. The omission of Masonry from the new law, the Declaration states, was "due to an editorial criterion which was followed also in the case of other associations likewise unmentioned inasmuch as they are contained in wider categories".

The Church has traditionally grouped Masonry with other clandestine associations whose objectives were considered openly inimical to the catholic faith. Such groups have always been looked at and declared by the Church either forbidden or condemned associations or even both.

Joining a forbidden association was illicit for any catholic because of the danger to his christian faith. If the forbidden association happened to be also one of those condemned on account of its being hostile to the Church, the catholic taking membership therein incurred an automatic excommunication.

The new Code (c. 1394) has lifted the automatic excommunication from members of associations hostile to the Church though it is still possible to inflict other penalties on the erring

catholic. But there is nothing in the new law dealing directly with forbidden associations, for this is rather a moral issue which properly belongs to the realm of moral theology. That this is not a juridical matter is clearly reflected in the Declaration when it says: "the faithful who enrol in Masonic associations are in a state of grave sin and may not receive Holy Communion".

In short, the Church has not changed its stand on Masonry, a forbidden association whose doctrines are still "irreconcilable" with those of the Church, but it has shown a certain degree of liberality in the juridical aspect by lifting the automatic excommunication.

2. *Masonry is Still a Forbidden Association.*

The propaganda of the media to the contrary notwithstanding, the latest look of the Church at Masonry has failed to bring about a substantial change of attitude toward the participation of catholics in masonic associations. Masonry is still looked upon as an association forbidden and at times even condemned. In other words, today as in the past, a mason cannot be at the same time a good catholic. For the true catholic should regard himself first and foremost a member of his Church, and should find his inspiration for living within the fellowship of the christian community. Moreover, the catholic who joins Masonry seriously endangers his christian faith by taking up membership in an association whose *naturalistic* and *indifferentist* teachings and at times even practices are openly opposed to catholic revealed truths and dogmas.

Though today it is theoretically possible for a catholic to become a Mason without incurring an excommunication or other ecclesiastical penalty, the Church continues to forbid under pain of grave sin catholic participation in all sorts of clandestine associations which offer, as a substitute for christian revelation and truths, a brand of religion exclusively based on plain natural principles and human reasoning. And Masonry, the Church affirms in the Declaration, still retains a leading position among these forbidden associations.

3. The Role of the Local Bishop.

A cursory look at the Declaration would seem to indicate that local bishops no longer have a role to play in cases of masons and of masonry: "it is not within the competence of local ecclesiastical authorities to give a judgment on the nature of Masonic associations which would imply a derogation of what has been decided above".

True, today as in the past, it is beyond the competence of local bishops to pass judgment on the morality or licitness of joining Masonry. For as long as masonic doctrines remain "irreconcilable" with those of the Church and membership in the lodge continues to be a serious danger to the faith of the christian, association in the lodges would be immoral to any catholic with or without the intervention of his bishop.

However, this lack of power of local bishops to decide on the moral issue, should not be construed as a prohibition to competent local authorities to declare and even impose certain penalties on catholics who have enrolled in Masonic associations hostile to the Church. Since the automatic imposition of censures is no longer applicable in such cases, it is now the concern of the proper ecclesiastical authority to declare and inflict on the erring catholic the appropriate penalty which could vary in accordance with the role he plays in the lodge either as ordinary member, promoter or leader. And this is still the exclusive task of the local bishop.

F. TESTERA, O.P.

Filipino "Popular Religion" and the Future: Our Pastoral Concern

by His Excellency

Most Rev. Bruno Torpigliani, D.D.

Apostolic Nuncio to the Philippines

We meet again, now within the Holy Year of Reconciliation, when we recall the 1950th anniversary of our Redemption. For, as the First Vatican Council reminded us, our task as Church is *ut opus redemptionis perrene (rederremus)*, with Christ, in Christ. This is a year of grace, and as we open this assembly, I beg for all of us an outpouring of the Spirit of Jesus.

I know you have much matter for reflection and discussion. At the present time, how urgent seem to be our problems, how critical the years we are living through! A time of challenge; a time of hope. A time to place our trust in the Redeemer of mankind.

One of the truly major issues which confronts the Church in this country today is that of the increasingly urgent "transition" — if that is the right term — from "popular religiosity" or "popular Catholicism" as it has existed in the past to a "more mature Christian and Catholic faith and life." Perhaps, we should say, the issue of "*the growth*" of the Catholicism of our multitudes of people *toward greater depth and maturity* called for by our changing time."

I have chosen this theme for my address today, deeply concerned as I am that all of us need to devote study and reflection, prayer and discernment, to this issue; deeply concerned as I am that this problem calls for decision and action on your part — if the Church is to remain part of the mainstream of the life of the Filipino people in the future.

I

The theme of "popular religiosity" has in recent years taken up increasing attention among pastors and pastoral planners, among anthropologists and sociologists of religion, and

among theologians. We are told that a large body of literature has gradually been building up and that serious research is being increasingly undertaken with regard to various aspects of this subject.

In this brief paper I do not intend to deal with the theme adequately; that would be impossible. I have been informed that the Association of Major Religious Superiors spent *several days*, in mid-August of 1981, dealing with *only* one major aspect of the topic: the relationship between social change and Filipino religiosity. Our discussion will have to be somewhat basic, and somewhat selective also.

Some Definitions and Clarifications

"Popular religion" has been defined as "the whole complex of underlying beliefs, and the expressions which manifest them" (cf. CELAM III/*Puebla* 444; Paul VI, *Evangelii Nuntiandi*, 48).

The Holy Father in November 1982 spoke to a group of French bishops on "popular religion" and we can begin by taking some helpful clarifications from him. He, in turn, has relied on some of the best studies done by experts on the theme.

He begins by clarifying the term "popular." The term is to be referred first to its origins in the origin of Christianity itself. At Pentecost, the new People of God was born, born when the Apostles proclaimed the Good News of the Resurrection of Jesus, the redemption and salvation the Father gave to all in the Crucified and Risen Christ. This Good News was for all who would receive it, and thus "popular Christianity—in the true sense—began to exist. All could have entrance into the People of God through conversion and faith, through Baptism, and could share in its belief, prayer, liturgy and life. Faith in Christ, life in Christ, the community of Christ and His Spirit—these were not to be limited to an *elite* whether social, spiritual or intellectual. In a very true sense, "popular Catholicism", as we find it today in our people, goes back to these origins.

II

Positive Aspects of "Popular Religion"

With regard to the positive aspects of "popular religion", we can, first of all, recall the paragraph in *Evangelii Nuntiandi*, which gives us a brief but enlightening evaluation.

"For this reason," Paul VI goes on, "we refer to call it 'popular religion' (religion of the people), or 'popular piety', rather than 'religiosity'. And this section of the apostolic exhortation ends with these words: "With proper orientation and wise direction, popular piety of this kind can contribute more and more towards bringing multitudes of our people into closer contact with God in Jesus Christ" (*Ibid.*).

In this address, we will not develop at length these fruitful dimensions of "popular Catholicism" found in our people's lives. You yourselves have more prolonged and direct experience of them.

(a) You know how greatly widespread and how deep is our people's *devotion to the Person of Our Lord*, especially as the Santo Niño, or as the suffering Savior carrying His Cross and dying upon it, or as present in the Eucharist, or as the Sacred Heart of Jesus filled with knowledge and understanding of human life, with mercy and compassion, manifesting the divine pity God has for all.

(b) There is the singular love for Our Lady, whose presence in the lives of the Filipino people is almost all-pervasive. Of the Filipino people, too, it may be said that "she and her mysteries are part of their very identity...and characterize their popular piety" (*Puebla*, 454).

(c) There is the *veneration of the saints*; although, perhaps, this has at times, certain excessive aspects. But saints are approached by our people with familiarity and trust as protectors, intercessors, friends. There is, too, the *veneration of the dead* which is an integral part of family tradition, and, as in most of Asia, a bond in family piety (*pietas*).

(d) There is that side of *our religious fiestas* which is, or can be, quite positive: the expression of our people's capacity to celebrate—to celebrate the richness of human reality, the blessings of life, of family, of community, of solidarity; the ability to express the faith "in a total language" of image and symbol, song and gesture, ritual and color. Surely, this is not to be undervalued in an age which has rediscovered the symbolic. There is, in celebrations, the meaningful collocation of faith *within time* (feasts) *and place* (shrines). The great events of life and death, marriage and family-milestones, journeys, reunions, house blessings—all these are still linked with the world of faith.

(e) There remains, in appreciable measure, a filial *respect for pastors of the Church* as representatives of the Lord. Others, for instance religious women, are also honored because they are reminders of God and the realm of faith.

(f) *In morality*, there are frequently present also: a deep sense of the dignity of the human person, probably tied up with the high value given to all that regard family life. (Perhaps, it is true, family ties are somewhat too narrowly and too exclusively understood and fostered). There is often a generous sharing with those in need, at least in times of great suffering and want; now and then, a solidarity within communities markedly manifests itself. There is (it is noted) a basic understanding and reverence for the fundamental human imperatives in the moral sphere: respect for human life and human liberty, for the good name and possessions of others, joined to compassion for human misfortune and weakness.

III

Negative Aspects of "Popular Religion"

But we must here also list some of the negative aspects of the "people's Catholicism" as we concretely encounter it.

(a) There are remnants (sometimes more than remnants) of pre-Christian world views, not *coherent* with Christian beliefs, which remain alive beneath the outward Christian practices and even beliefs: seemingly superstitious and syncretistic elements, fatalism and its accompanying passivity in the face of nature and human events, practices deriving from ancestral and "pagan" (animist) origins.

It is of course not easy to correctly evaluate the beliefs and attitudes which animate these practices. I do *not* make the attempt here, but I am content to note that many of you, and your priests, have surely first-hand knowledge of these, in your pastoral experience. *You* must work out a discerning evaluation.

(b) There is often very great ignorance of the teaching of the Christian faith: very limited knowledge of even what the Creed teaches. Instead we encounter many "beliefs" which have different sources, as we have already noted.

(c) There is much irregularity in worshipping with the parish community, and approach to the Sacraments and Rites

of the Church is often bound up with mere social convention and perhaps also with a "magical mentality".

(d) Day-to-day morality seems often to be dictated by norms present in the surrounding milieu rather than really motivated by the Gospel and authentic Christian values. (For instance, in the matter of birth regulation, it seems there is often no knowledge of what the Church teaches, but either traditional ideas or social pressures dictate behavior patterns).

(e) You will perhaps also agree with these points made in the *Puebla* statement, seeing that they apply to the Philippine scene almost equally. Some negative features of today's culture are enumerated which constitute threats to the faith of our people: secularism as broadcast by media of social communication, consumerism, sects, certain harmful elements of oriental and agnostic religions, ideological, economic, social and political forms of manipulation, various secularized forms of political messianism, and the uprooting and urban proletarianization which is the result of cultural changes (*cf. Puebla, 456*).

I do not in any way pretend to give a complete enumeration of these negative points. In any case, you are yourselves better situated to know from experience and evaluate them in proper context.

IV

"Popular Religion" Present and Future

At this point we could fruitfully take up what our attitudes should be today vis-a-vis our "people's Catholicism" and what tasks lie ahead of us in its regard.

The first response, obviously, must be a deep gratitude to the Lord "for having kept alive in the multitudes of our people a continuing attachment to Christ and to His Church which, even if imperfect, yet allows them to go forward toward the Kingdom of God." The pre-Christmas novena of *Misas de Gallo* was initiated, we are told by historians, to thank God for giving to the great multitudes of our people the precious gift of their Christian Faith. *Non fecit taliter omni nationi*. We know that the continued giving of this grace, even to our time, is from the Lord's gratuitous love for our people and the intercession of Our Blessed Lady. And so our first response is deep, loving thanksgiving.

But we also know that the massive cultural and social transformations taking place in the present moment of history are subjecting "popular religion" (both Christian and non-Christian) to a thorough-going crisis all over the world and, in a marked way, throughout Asia. It has been said that more has taken place in Asia in the last forty years than in the last four hundred. Statements of the Asian bishops in the last fifteen years have repeated this. The same transformations are taking place, perhaps even more swiftly in this country, because the culture of the Filipino is (we are told) more "open" to worldwide influences, especially to Western cultural trends.

And so we cannot allow ourselves to remain complacent and be lulled by easy slogans like "the only Christian country in all Asia," or "the deep and connatural religious spirit of the Filipino people." The reality of well-attended religious celebrations, our "full churches and chapels on Sundays," our well-attended novenas and prayer rallies—these are quite present still, but they may serve to conceal what is happening "beneath the surface," especially among the young, especially in our cities.

"Popular Catholicism" in our country is being eroded and weakened. I think none of us will any longer deny that. That has already (to our common sorrow) happened in many countries which were in the past "truly Christian countries." France, Spain, Italy, to mention only three European nations. In the last hundred years a process of rapid de-Christianization has been advancing, seemingly with relentless force. The advent of modernization, urbanization, scientific and technological progress with its attendant social upheavals, the rising standards of material well-being, the massive invasion of homes and communities (even in distant places) by the mass media—these same realities which have transformed the Western nations are increasingly with us, among our people.

We might ask, then, *Custodes, quid de nocte?* What is happening in this period of massive cultural change, especially among the young? For centuries our younger people could be supported in their faith by what has been called "sociological Catholicism" and in large measure by the popular piety around them. Family influences and traditions, rural communities which were generally Christian in both name and (in varying degrees) in reality, schools where the influence of Christian teachers and milieu remained dominant, religious customs, rites, festivals—these were forms of ongoing religious instruction.

They made up a "word" imbued with the symbols and perspectives of the Faith. These factors kept "belonging to the Church" a reality.

But we cannot count on this "ambient Catholicism" to remain with us much longer. Or perhaps, it is better to say, that *unless we now* support it, renew it, strengthen it with intelligent understanding and discernment, with a vigorous catechesis adapted to our needs — it may "go" faster than we think. We must assess Filipino "popular religion" *in order to evangelize it* — deeply, continually, for the sake of the future.

The over-all objective of this "evangelization of popular Catholicism" must be directed "towards the maturing of the faith and Christian conscience." Its principal endeavor must be "a pastoral pedagogy in which the Catholicism of the majority of our people is assumed, purified, completed and made dynamic by the Gospel" (cf. *Gaudium et Spes*, 58: *Evangelii Nuntiandi*, 48; *Puebla, Final Statement*, 458).

The problem of religious instruction is surely not new to you. Many of you, your priests and pastoral helpers, have addressed yourselves with zeal and labor to it, and already expended much comfortable effort. Much remains to be done, of course. The sheer number of young people and children who need basic instruction of the faith is truly staggering. In several places we read that more than half of your population of some fifty million people is under fifteen years of age. Even setting aside the question of adult catechesis for a moment, how many of the 25-27 million young people can be reached by our catechetical efforts, even by heroic efforts? But what percentage of the young Filipinos is given even the basics of Christian instruction? Ten percent? Five percent? And how many catechists and other instructors do we need even now?

The problem is so massive, and we are tempted to ask, almost in despair: Where do we begin?

V

Task for the Future: Items for Agenda

It is not my intention to line up for yourselves what efforts and tasks must be undertaken by the Church in the Philippines to "evangelize the popular religion" of our people. You will,

hopefully, discuss these among yourselves and with your priests and other pastoral agents, and find what efforts are called for, what procedures seem to be best suited to meet your needs, etc.

For the present, perhaps, I can enumerate a few points that could be looked into your study and consideration:

(a) A renewed catechesis, suitably adapted to the needs of contemporary evangelization in our country, must be made as widely available as possible to both adults and young people, without in any way neglecting children of "first communion age." We must face, with a sense of urgency, the increasing millions of those whom existing programs and institutions of religious instruction leave unevangelized.

(b) We must make use of available structures for religious instruction: families, small community groups of all sorts, apostolic movements (the *Cursillo*, the Legion of Mary, etc.), parish organizations. It will mean forming catechists from every sector and level in our parishes, neighborhoods, etc. There will, thus, be a mutual process of teaching and learning which can raise the general level of religious knowledge among our people all across the board.

(c) Our town *fiestas* should become means of authentic evangelization. The same should hold for celebrations in our shrines, e.g., Antipolo, Baclaran, Quiapo, Manaoag, and the like. Can we ward off from them the crass commercialism and also the profanation and exploitation which creep in gradually, "from outside—inwards?" Can we find ways of moving the people who come to the *fiestas* and to the shrines—gradually, and using the best modern means—toward the meaning of our Christian teachings, toward authentic devotion, toward love and service of the neighbor in need and in want?

(d) We must, perhaps, beginning with our seminaries—try to understand the processes of social and cultural change taking place in our cities and country places, and try to find the best ways of making popular piety the vehicle for building up in our people *Christian attitudes* toward cultural changes which *they have to face as Christians, as Catholics*.

(e) One of the *lacunae* in popular piety is the social dimension. The Second Vatican Council has stressed that Christian faith does not withdraw us from the concerns of this human solidarity, motivates us more "radically" to labor for a more human and more fraternal society of justice and peace

"here below," give us the power of Christ's love to foster the construction of a "civilization of charity" among peoples. True Gospel-piety cannot remain passive in the face of whatever dehumanizes man who is made to God's image. Thus, the people's religion must be imbued with a sense of service to the needs of persons in society.

(f) This does not mean that we should destroy or unthinkingly replace the forms and shapes of the popular piety of our people. *By no means*. It means working with and within those practices and attitudes which may be judged worth fostering even in our time, discovering their hidden dynamisms, linking them up with authentic ecclesial piety and action. We must find better ways of harmonizing traditional forms of popular religion with the official liturgy of the Church. Here we have the creative task of authentic inculturation.

We see how urgent and challenging the work of "evangelizing people's Catholicism" is. *Urgent*, because the Church must move swiftly at a time when the swiftly-emerging future is being shaped. *Challenging*, because it demands discernment and wisdom, courage, creativity. We must beg these as gifts from God. What is at stake is the faith of our people and the Lordship of Christ in the future of this land.

To paraphrase a passage from Puebla: if the Church in our country does not do its task, "the resultant vacuum will be occupied by sects, secularized political forms of messianism, consumerism, and its consequences of meaninglessness and nausea in life, or pagan pansexualism. Once again the Church is faced with stark alternatives. For what it does not assume in Christ is not redeemed, but merely becomes a new idolatry. . . ." (*Puebla*, 469).

Many of you will remember the words attributed to Pope Pius XI: "Each day I thank God that I am living at the present age. Events in human history succeed one another at such rapid pace; never, perhaps, have the forces of good and evil struggled so mightily to shape the future of mankind. This struggle faces us at each turn and challenges us. Today no one may be a mere spectator with crossed arms; today no one is allowed to remain idle or stand aside."

These words may be oppositely applied to the massive task of religious education which the Church faces in this country.

Many of you have done and are doing so much already to meet the challenge. "*We must meet it; we cannot remain idle or stand aside.*"

The problem is so large that it may cause discouragement and dismay. But here is where we must be men of Courage in the Spirit. We must marshall all the resources at our command, knowing that they are inadequate, but also relying on the power of the Gospel and the work of the Spirit of the Risen Lord. We say the prayer often, *Emmitte Spiritum tuum et creabuntur; et renovabis faciem terrae*. Now we are called to believe what we say. We ask the Spirit to give us light and wisdom, energy and courage, because this work is—after all—His work in the world. And we trust that *He can*—that *He will*—*renew the face of the earth*.

And may the Virgin Mary, so much a part of the Catholic Faith of the people of the Philippines, intercede always for us so that we may be ever more ready to heed the advice which she gave to the servers at the marriage feast of Cana when referring to her Son; "Do whatever He tells you."

On Christian-Muslim Dialogue

Msgr. Nicolaus Geise, OFM, D.D.

In our countries, the Philippines and Indonesia, relations between Muslims and Christians are often becoming tense. In order to overcome this, we must try to build up that simple dialogue of life, so that we may live together in peace and reciprocal respect. Let us not wait for the other side to begin; the Lord expects us to take the initiative. For this Dialogue of life we do not need specialized knowledge of Islamic Theology and Philosophy, though useful that may be in the long run. Generally speaking, the ordinary members of the two communities need a limited but sound knowledge of the convergent tenets of the Christian and Muslim Faith; the differences are already sufficiently known by all of us, on both sides, I wish to convey to you a bird's-eye-view of those convergent principles.

The Dogmatic Constitution on the Church (*Lumen Gentium*) says: "But the plan of salvation also includes those who acknowledge the Creator, in the first place amongst whom are the Muslims: these profess to hold the faith of Abraham and together with us they adore the One, Merciful God, mankind's Judge on the last day."¹ When Cardinal Koenig in a meeting with Muslim religious leaders addressed this common belief, quoting Holy Scripture: "The Lord, our God is one God", His Eminence received an enthusiastic applause. I quote now a Muslim Catechism, frequently used in several Muslim countries.

Q. What does it mean, in detail, to believe in God (may He be praised and exalted)?

A. It means to believe that God (may He be praised and exalted) is living, knowing, powerful, willing, hearing, seeing and speaking; that He exists by virtue of His essence.²

The two religions have different dogmas; their theologians are using different methods; but common truth is often found

¹ *Lumen Gentium*, no. 16 Vatican Council II ed. A. Flannery, O.P., 1981, p. 367.

² Tahir, Afandi al Jazairi, *Al Jawahir al Kalamiya*, transl. "Theological Pearls," Summer Course of the White Fathers, Rome, 1978.

in moving quranic pronouncements which sound very similar to us. Let me quote some: "Allah! There is no God, save Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him... His throne includes the heavens and the earth; and He is never weary of preserving them. He is the Sublime, the Tremendous."³ "When He decrees a thing, He saith unto it: Be! and it is".⁴

This mighty God is for Muslims and Christians "the Beneficent, the Merciful" so often invoked by pious Muslims in their little prayers as: bismi'llahi 'arahman 'arrahim and many others. We both feel the need to implore God's forgiveness. In the Holy Scripture: "Have mercy on me, O Lord, according to Your unfailing love"; in the Qur'an: "Ask pardon of our Lord and then turn unto Him repentant. Lo, my Lord is merciful, Loving."⁵

In the *Declaration on the Relation of the Church to non-Christian Religions*, the Church gives us a striking example of how to look for common truth amidst a tangle of different, sometimes even contrasting tenets of the two religions concerning Prophethood and Holy Scripture. I try to summarize the teaching of both sides: the Christians believe in a Person, Jesus Christ, Son of the Father and His eternal Word, who descended from Heaven and became man, made known to us through the Gospel.

The Muslims believe in a Book, the Qur'an, which is an exact copy of the eternal Scripture, called the Word of God, preserved by Him from eternity "on the well-guarded Table,"⁶ which descended from Heaven on Moses, David, Isa (Jesus) and for the last time on Muhammad, who made it known to us.⁷

Logically, for Muslims, Muhammad is "the Seal of the Prophets,"⁸ transmitting the last and definite form of Revelation "which presents itself as a complete, whole, perfect, assuming the preceding revelations and judging them according to the criterion of its own truth."⁹

³ Sura 2, 255. Pickthall M.M., *The Meaning of the Glorious Koran*. New York: Mentor Books, 8th ed., 1960.

⁴ Sura 2, 116-117.

⁵ Sura 70, 19-20; 14, 34; Psalm 50; Sura 11, 90.

⁶ Sura 85, 22.

⁷ Cf. FABC Papers no. 23, "Questions Muslims ask Catholics", Hongkong, 1980, pp. 37-42.

⁸ Sura 33, 40.

⁹ FABC Papers, l.c., no. 5.

Logically also, for Christians, Christ Himself is "both the mediator and the sum-total of Revelation;" after Him "no new public Revelation is to be expected."¹⁰

Now, the *Declaration* is bypassing all those differences: it simply sets forth the common truth that, according to both religions, God has spoken to man; also, that Jesus is venerated, by the Muslims, as a Prophet, though they do not acknowledge Him as God.¹¹

We see the same tactful approach concerning the position of Abraham. For Christians, he is the man of the Covenant with an exemplary faith in God's promise. For Muslims, he is the father of monotheism — "sound in faith" — who announces Muhammad.¹² The *Declaration* points to that *faith* of Abraham, which made him Father of all believers, because Muslims too — as we try to do — "strive to submit themselves without reserve to the hidden decrees of God, just as Abraham submitted himself to God's plan."¹³

Finally, there is our common truth that we all, Muslims and Christians, "await the day of judgment and the reward of God, following the resurrection of the dead. For this reason, they highly esteem an upright life and worship God, especially by way of prayer, alms-deeds, and fasting."¹⁴ We are doing the same, though in a different manner.

I would like to elaborate a moment on prayer, especially on Muslim ritual prayer, the Salat, because sometimes Christians underestimate its value. I quote only one but typical example, Nota Bene of a Christian missionary writer: "No doubt this worship is, to some Muslims, a spiritual exercise but for many it is a mechanical act with no moral or spiritual value."¹⁵ I am afraid that the author is not wholly aware of the fact that the way of praying and the prayers themselves are culturally determined, often very different from our religious needs, but that they still conform with the religious needs of other people, together with us honestly in search of God, Ritual prayer has its weaknesses, in all religions; it

¹⁰ *Dei Verbum*, no. 1. Vatican Council II, o.c., p. 751-752.

¹¹ *Declarations on the Relation of the Church to non-Christian Religions* (no. 3) Vatican Council II, o.c., p. 739-740.

¹² Sura 16, 12-123; 2, 129.

¹³ *Declaration* no. 3.

¹⁴ *Declaration*, l.c.

¹⁵ William M. Miller, *A Christian Response to Islam*. Presbyterian and Reformed Publishing Co., New Jersey, 1977, p. 58.

has also its positive values. In the salat, for instance, we find the unceasing affirmation of God's oneness, the constant prayer of adoration and praise, the holy fear of the Lord, our Judge but at once our Guidance, lovingly knowing all our needs, especially the need of a strong and loyal faith in total surrender of ourselves to His most holy Will. These invocations, as has been said by L. Massignon, are expressions of authentic faith, resulting in a serene certitude of God's divine, mysterious and sovereign presence, granting man a peaceful awareness of being in the hand of God Almighty.¹⁶

This I observed in my Muslim friends, who were not always very strict in keeping their prayer-obligations; still they were very aware of God's presence and of man's duty of total surrender to the Lord.

I would like to quote two examples, the first one is a Muslim professor, in a talk 'a l'improvisé telling the White Fathers in Tunis about his prayer-experiences during salat. The second one is a young peasant, facing death.

From Prof. Talbi's sharing on prayer, I only chose some salient words in free translation: salat-prayer puts you in communion with God; you are communicating with Him. You are, though not always in a perfect manner, in a sacred state. I remember some very precious moments in my life that I experienced a supreme happiness, feeling myself in God's presence; there is no earthly happiness comparable with this. On those moments, you are feeling a deep love of God.¹⁷ The young peasant, illiterate, was a kind fellow with a happy family. I heard him whispering the invocations of the salat, in total surrender to God, in peace waiting for the end. And I prayed: thanks to you Lord for Your grace in helping this man to die in such a perfect submission to Your holy Will. May Your grace me to follow this example, at the moment of my death.

The Dialogue of life with Muslims often asks for sacrifices of a special kind: sacrifices of emotion, of endless patience. Let us, for the sake of the kingdom, make our small sacrifices in the Philippines and in Indonesia, in our dialogue with the Muslims.

¹⁶ Cf. Jean Abdel Jalil, OFM, *Aspects intérieurs de l' Islam*. Du Sevil Paris, 1949, p. 139-140.

¹⁷ In *Comprendre*, no. 80, Paris, 1976, 2lieme année.

CODEx IURIS CANONICI

(Editor's Note: Barely five months after the promulgation of the Code of Canon Law by Pope Benedict XV on May 27, 1917, Pedro Cardinal Gasparri, Secretary of State, on orders of the same Pope, made public a list of canons in which some errors had slipped in the editing of the Code, and the corrections made (cf. AAS, vol. IX, 1917, pp. 557 & 589).

Also in the official editing of the new Code promulgated in Acta Apostolicae Sedis (Vol. LXXV, Pars II, 15 Ianuarii 1983) it has been necessary to correct the errors that slipped to the revisers of the text or the proofreaders. The corrections have been published, by mandate of the Holy Father, in Acta Apostolicae Sedis (Vol. LXXV, Pars II, pp. 321-324) September 22, 1983, as Appendix of the Codex Iuris Canonici.

Most of the corrections are in the grammar or in the punctuation which can affect the clarity of the meaning or even change it; there are also errors in the same text and in the reference numbers to the other canons.

Judging that it will be useful to those who already have the text of the new Code, even in the vernaculars, to know the official corrections, we publish them here as they appear in the Official Commentary of Acta Apostolicae Sedis.)

In Actorum Apostolicae Sedis editionem, qua promulgatus est Codex Iuris Canonici, nonnullae irrepserunt mendae, quas Summus Pontifex, proponente Pontificia Commissione Codici Iuris Canonici recognoscendo, corrigendas prout sequitur praecepit:¹

Can. 79		legatur: firmo praescripto can. 81.
" 127, § 2, n. 2	"	accedendi ad
" 144, § 2	"	de quibus in cann. 882, 883, 966, et 1111 § 1.
" 155	"	neglegentis
" 174, § 3	"	pro non appositis
" 211	"	allaborandi
" 222, § 1	"	opera apostolatus
" 236, n. 2	"	caelibes

¹ A.A.S. LXXV, Pars II (15 Ianuarii 1983).

Can. 241, § 2	<i>legatur:</i> quae secundum
" 247, § 1	" caelibatus
" 249	" necessaria vel utilis
" 254, § 2	" propriis et scientifica
" 257, § 1	" urgeat
" 264, § 2	" ecclesiasticae etiam privatae, quae
" 265	" praelaturae
" 266, § 1	" praelaturae
" § 2	" religioso a votis
" 268, § 2	" can. 266, § 2,
" 279, § 1	" in sacra Scriptura
" 281, § 2	" assistentia,
" 289, § 2	" favorem leges et conventiones
" 291	" caelibatus,
" 295, § 2	" promoverit.
" 300	" « catholicae »
" 302	" clericales eae
" 310	" quae uti persona
" 317, § 3	" assistens
" 333, § 2	" Pontifex, in munere
" 334	" commissum explent in
" 367	" litteris
" 372, § 1	" dioecesim
" 382, § 4	" fiat, clero et populo adstantibus.
" 383, § 3	" ab Ecclesia
" 384	" assistentiae
" 385	" vocationibus sacerdotalibus et missionalibus
" 392, § 2	" Sanctorum,
" 395, § 3	" Corporis et Sanguinis Christi
" 434	" potestates, eidem
" 447	" christifidelibus sui territorii
" 458, n. 1	" communicare itemque alia acta
" 461, § 2	" Episcopus proprius, alterius
" 483, § 1	" facit quod attinet sive
" 491, § 3	" documenta, de quibus
" 507, § 2	" praebeant.
" 522	" conferentia per
" 523	" can. 682, § 1,
" 527, § 2	" paroeciae notificata locum
" 529, § 1	" praesertim participans

Can. 540, § 3	<i>legatur:</i>	munus parochi
" 542	"	can. 517, § 1,
" 555, § 2, n. 1	"	can. 279, § 2;
" 558	"	Salvo praescripto can.
" 584	"	deleatur signum « § 1 »
" 599	"	caelibatu.
" 609, § 1	"	domus
" 621	"	constituat et
" 627, § 2	"	praescriptos,
" 652, § 5	"	quae huic formationi non
" 657, § 3	"	trimestre.
" 664	"	conversione... et ad paenitentiae
" 666	"	communicationis socialis servetur
" 688, § 2	"	monasteriis, de quibus in can. 615,
" 717, § 1	"	designantur definiant.
" 730	"	ut vero ad institutum religiosum vel ad societatem vitae apos- tolicae aut ex illis ad institu- tum saeculare fiat transitus,
" 749, § 2	"	coadunati, qui, ut fidei
" 749, § 3	"	doctrina, nisi id manifesto
" 750	"	proponuntur sive... universali, quod quidem communi
" 755, § 1	"	christianos, ad quam
" 761	"	factas prelo
" 762	"	sacri ministri, inter quorum praecipua officia sit
" 768, § 1	"	proponant, quae
" 779	"	communicationis socialis instru- mentis
" 780	"	formatio ipsis praebeatur, iidem- que Ecclesiae
" 786	"	constituantur, cum scilicet instructae sint propriis
" 790, § 2	"	in § 1, n. 1
" 804, § 2	"	sit, ut qui... magistri recta
" 805	"	diocesi ius
" 822, § 3	"	etiam his instrumentis
" 825, § 2	"	catholici de licentia
" 835, § 1	"	dispensatores atque
" § 4	"	actuose liturgicas celebrationes, eucharisticam praesertim,

476 BOLETIN ECLESIASTICO DE FILIPINAS

Can. 839, § 1	<i>legatur</i> : Ecclesia, sive orationibus, quibus ...in veritate, sive paeniten- tiae et caritatis
" 865, § 1	" possit, oportet
" 872	" adulto in initiatione
" 881	" intra Missam, celebretur;
" 882	" iuris universalis aut peculiaris
" 905, § 1	" casibus in quibus
" 912	" prohibeatur,
" 920, § 2	" de causa alio
" 924, § 1	" Sacrificium offerri debet
" 959	" obtinent, simulque
" 1059	" pars sit catholica, regitur
" 1080, § 2	" Apostolicam vel
" 1084, § 2	" impediendum nec, stante dubio,
" 1087	" attentant, qui
" 1105, § 2	" testibus; aut
" 1115	" celebrari possunt.
" 1158, § 1	" can. 1127, § 2
" 1160	" can. 1127, § 2
" 1223	" convenientium de licentia
" 1263	" subiectis moderatum
" 1267, § 2	" nequeunt nisi
" 1270	" ecclesiasticam pertinent, spatio
" 1284, § 3	" componantur, enixe
" 1355, § 1	" constitutam, si sit irrogata vel declarata, remittere
" 1394, § 2	" attentans, in interdictum
" 1431, § 1	" iustitiae lege
" 1444, § 1, n. 2	" ulteriore
" 1446, § 3	" cann. 1713-1716,
" 1508, § 2	" in iudicio.
" 1673	" competentia sunt:
" 1692, § 1	" decreto vel iudicis
" 1729, § 3	" can. 1730.
" 1731	" can. 1729.

Ex aedibus Vaticanis, die XXII m. Septembris a. MCMLXXXIII.

AUGUSTINUS Card. CASAROLI, *a publicis Ecclesiae negotiis*

HISTORY

Dominican Towns in Pangasinan

By

Fr. Pablo Fernández, O.P.

Binmaley

Its Origin

According to an old tradition, Binmaley owes its origin to the quarrel of two brothers who were natives of Lingayen. The bone of contention was the question as to which of the two would be supreme. Unable to come to an agreement, one of them gathered his followers, went away and founded the settlement of Binmaley. Hence, *Binmaley*, which means "made into a town," and hence the traditional rivalry that has existed between both towns. "To what an extent," remarks Father Suárez, "truth is reflected in this tradition, is up to the reader to decide."¹

Its Location

Binmaley is 5 kms. east of Lingayen. To the south 14 to 15 kms. away is San Carlos. To the east is Calasiao, and on the northwest, at about 9 kms., is Dagupan. The gulf of Lingayen is its border on the north.

Binmaley, together with Lingayen, is an elongated island, encircled by the two branches of the Agno and by the sea.

Its plan in mid-19th century, as Father Suárez attests, was badly laid out. The town was long and narrow, and of its 5,000 thousand tributes, barely two thousand lived within the reach of the sound of church bells. From the view-point of the town's lay-out only two or three streets were worthy of such name.²

¹ Suárez, *op. cit.*, 186v.

² *Ibid.*

Resourcefulness of its People

Challenged by the poverty of their soil, by the narrowness of their territory and by the rapid growth of their population, the Binmaleys tried in times past to make a living through industry and trade. Of them, Fr. Suárez wrote:

Binmaley counts above 5,000 tributes, all natives, who keep themselves busy with the little farming that they have; others go about fishing all over the gulf from Sual to Santo Tomás, and men as well as women make salt which afterwards they load in their barges and on their horses, carrying it to all the towns of Pangasinan and bartering it for rice.

They do the same with the nipa, excepting that for its transportation they use their smaller boats in which they go up the river as far as Camiling and then return loaded with *palay*. The men engage also in smithery, and in many towns of Pangasinan the smiths are from Binmaley. However, the exclusively peculiar characteristic of the native of this town is to be a broker and a travelling merchant. He readies his *tancales*, goes to Manila, fills them with goods, textile and assorted hardware and, in this fashion, goes travelling across northern Luzon for months and months and even for years without returning to his town. In the whole extension of the Cagayan Valley, from Aritao to Aparri, it would be unusual not to find a town where a native of Binmaley has not put up his residence. Many of these are bankrupt traders who, being unable to return to their hometown, prefer to stay there."³

Its History

From Aduarte's History we know that in 1589 Father Gandullo, the founder of Calasiao, already visited Binmaley from his quarters in Binalatongan (San Carlos), and there he administered the sacrament of Baptism to many children during an epidemic.⁴ In the year 1598 there must have been in Binmaley

³ *Ibid.*, 186v-187.

⁴ Aduarte, *op. cit.*, pp. 353-354; Blair and Robertson, xxxii, 19-20.

quite a number of Christians since bishop Miguel de Benavides stopped there for a while during a Pastoral visitation.⁵

During these years, Binmaley must have been a *visita* of San Carlos and, strange as it may seem, its acceptance by the Dominican order does not appear in the Acts of the Provincial Chapters. It was mentioned therein for the first time in 1614 as a dependency of San Carlos, and its name was by-passed by the succeeding Chapters until 1623 when it was entrusted to the spiritual care of the Vicar of Lingayen. Finally, in the Chapter of 1627 Father Tomás Gutiérrez, a pioneering missionary in Ituy (southern Nueva Vizcaya) was assigned as its first Vicar.⁶

Ecclesiastical Buildings

As far as we can see in the records, the first church of Binmaley worthy of note, may be the one which went up in flames in 1745. The succeeding one, built a little to the west, was started by Father José Salvador in 1747 and concluded by Father Francisco Barroso about seven years later. It was a building of brick, consisting of one nave only and rather spacious. Its tower, which may have existed already before the construction of this second church, and may be basically the same as that of today, was re-enforced up to the third storey some time later. It was enhanced by a wall clock which sounded the hours and had, in addition, the unique distinction of possessing a bell that was the second heaviest in the Philippines — next to one of the bells of the Manila Cathedral — cast in 1804 and weighing 167 quarters (1,920 kilograms) and 15 pounds.⁷

Of this church, Father Suárez wrote:

The church (of Binmaley) is higher than that of Lingayen, although inferior to it in its ground plan and architectural design."⁸

Father Lucio Asensio — as quoted by Father Gonzalez — adds the following interesting details:

⁵ Cfr. APSR, MSS Section "Pangasinan," Vol. IV, Doc. 1 (Los indios de Lingayen piden al obispo Benavides les de ministros Dominicos, el año 1598).

⁶ ACP., II, pp. 88, 130, 147.

⁷ Mora, *op. cit.*, 101v-102.

⁸ *Loc. cit.*

"The church, dedicated to Our Lady of the Purification, is of brick, with a wooden vault and of one spacious nave. It is of composite architectural style, with wooden pillasters symmetrically apportioned, and whose beautiful capitals support a protruding cornice, made also of wood. Two rows of windows provide it with enough light and ventilation. A majestic and high dome, enhanced with four large and beautiful windows supported by eight elegant wooden columns, tops the transept which is very spacious.

It counts five highly decorated altars, without including the one of the baptistry and this is in itself a cute chapel protected by an iron railing. The floor of the sanctuary is paved with marble slabs from China; the transept with ordinary tiles, and the rest [of the] church with wooden boards. The roof is of galvanized iron sheets. The whole structure, except the walls, was renovated during the term, as curate of this town, of the active M.R.P. Provincial, Pedro Vilanova (1864-1871) and by the author of these lines (Father Lucio Asensio, who was Vicar from 1871-1878) under the direction and according to the plans laid out by the R.P. Félix Sánchez Cantador, presently Parish Priest of San Carlos" (1877).

"The church of Binmaley was considered in 1946 the largest in Pangasinan, measuring on the inside and excluding the sacristy 94 meters in length by 16.80 in width, while the transept was 35 meters long."⁹

In this church lie the remains of his Lordship Juan de Fuentes y Yepes, bishop of Nueva Segovia, who went to his eternal reward on 29 November, 1757.¹⁰

The convent, which was already in 1804 one of the largest in Pangasinan, because it had four large rooms besides the *sala*, was remodelled and enlarged by Father Pedro Vilanova in the sixties of the past century. At present the Archdiocesan Minor Seminary is housed there.¹¹

⁹ González, *op. cit.*, pp. 57-58.

¹⁰ Mora, *op. cit.*, 102.

¹¹ González, *op. cit.*, p. 59; Father Ramón Vilanova, writing on the beautiful Dominican practice of the assorting of Companions, held in Binmaley on January 1st for the year 1866, says that all the priests who attended the affair had to be accommodated in the school-building, where Father Pedro Vilanova, the incumbent Vicar, had then this quarters while the old convent was being remodelled and enlarged (El Atomo Catalán," MS in APSR, Section "Pangasinán," Vol. 10, pp. 302-305).

The cemetery, started by Father Agustín Gallego, who was Vicar of Binmaley from 1881 to 1890, was finished by his successor Father Ulpiano Sanz (1890-1898).¹²

Binmaley also owes two solid and spacious school buildings, made of brick, to Father Vicente Castro, who constructed them in 1828.¹³

Binmaley is Visited by Famine

From the year 1877 to 1879 a famine raged in Central Pangasinan, bringing untold misery and suffering to its people. It was during these trying years that Father Ramón Vilanova, the humorous author of the *Atomo Catalán*, happened to be Parish Priest of Binmaley, and to this facile pen we are indebted for some of the details of such a public calamity.

In the year '77, the harvest was already scanty, and from the month of August until November the number of the poor notably grew since there was nobody willing to employ them so that they might have something to appease the pangs of hunger, and barely anyone could be found to help them with his alms.

In Calasiao, besides those who were already unable to work and who had to be given something by all means, many called on the Parish Priest begging him to buy from them, at whatever price, a hen, a pair of cotton stockings or any other item, with which they were willing to part in their quest for food.

In '78, the harvest was bad in almost all the towns of Pangasinan and already the *Atomo* began to distribute a daily ration of rice during three months to more than 4,000 poor people who flocked to him.

In the year '79, the harvest wast just as bad and the poor or, to put it better, the hungry increased to more than 8,000. It often happened, due to their extreme weakness, that, deprived of all strength, they just fell on the ground where they were later found dead.

Rice was sold in Dagupan at 20 *reales*, and this price was not very high indeed. This happened, how-

¹² *Ibid.*

¹³ II, p. 658. Marín, *Ensayo*, II, 658.

ever, because the merchants brought it from elsewhere, but almost nobody purchased it except the Parish Priests to give it away in alms — this was something that had never happened before — since there was no money, and there was no money because it had been hidden, so much so that many well-to-do people wanted to sell a rice-field, a house or a carabao in order to buy something to eat, and nobody was found willing to take it even for a fifth or sixth of its value.

Matters grew worse when the time came for the payment of the tribute, since the Government did not wish to exempt the poor Pangasinanes from its payment in spite of the repeated requests and pleadings of the Vicar Provincial and the Parish Priests.

The harvest of the year '80 was a little less than below average, but with the people laying emphasis on the planting of sugar cane, corn, *camote* and other roots, the famine receded a little bit. Before this time, the Pangasinanes seldom had planted corn, except when they wished to use it as a delicacy, and *camote* was almost an exclusive food for the Ilocanos. Only in Calasiao was the planting of sugarcane the people's main concern. However, hard-pressed by hunger, on this occasion they cleared out from underbush much flat land and filled it with sugarcane and *camote*, commodities which were sold by way of exception in the town markets and which were eaten by those who could purchase by barter or borrow them, as if they were "blessed bread".¹⁴

Population Statistics

Binmaley vied with Lingayen, and even with San Carlos, for the first place in Pangasinan, with regards to population statistics, with the latter in the lead except for the three or four decades that followed the Palaris revolt. Here are the Binmaley figures:

1751	7,789 souls without counting the little children ¹⁵
1800	10,294 ¹⁶

¹⁴ *Op. cit.*, pp. 301-304.

¹⁵ "Informe al Rey nuestro Señor," Año 1751, MS in APSR, Section "Miscelánea," Vol. 3, Fol. 9.

¹⁶ "Número de almas del obispado de Nueva Segovia, año 1800," MS in APSR, Section "Cagayán," Vol. 18, Doc. 26.

1849	20,972 ¹⁷
1875	18,845 ¹⁸
1897	16,019 ¹⁹

Binmaley was at its peak in terms of population in mid-19th century; then it registered a downward trend due, no doubt, to the love of its people for travelling and migration more than to famines and epidemics.

SAN JACINTO DE CAULI

Its Origin

San Jacinto, so named after St. Hyacinth, the great Dominican missionary of the mid-13th century in eastern Europe, was the fourth town to be evangelized by the Dominicans in Pangasinan, although its acceptance as a "house" of the province of Our Lady of the Rosary does not appear anywhere in the Capitular Acts.

It had already a church in the year 1598, as can be inferred from the History of Father Aduarte and may be further surmised from the Acts of the Provincial Chapter of 1604.²⁰ Then it was a *visita* of Mangaldan. It is already mentioned in the Acts of the Chapter of 1614.²¹ After a lapse of many years, that is, in 1643, San Jacinto already had a Vicar of its own, Father Francisco de Ballesteros, whom the Chapter of the said year designated to fill that post with the title of "Presidente," that is, "Assistant."²² Two years later he was raised to the category of Vicar.²³ In the succeeding years, for lack of personnel, San Jacinto was entrusted to the spiritual care of the Vicars of either Mangaldan or Manaoag.²⁴ From the year 1669 it had a Pastor of its own, Father Antonio Sánchez. This Father who was likened to the Angelic Doctor for his corpulence, keen mind, extensive knowledge and purity of life, labored indefatigably to

¹⁷ *Revista Católica*, loc. cit.

¹⁸ *Estado General*... 1875.

¹⁹ *Estado General*... 1897.

²⁰ Aduarte, *op. cit.*, p. 226; *Acta Capitulorum Provincialium*..., 1, pp. 51-52.

²¹ *Ibid.*, p. 89.

²² *Ibid.*, p. 201.

²³ *Ibid.*, p. 208.

²⁴ Ulpiano Sanz, O.P., "Pueblo de San Jacinto," MS in APSR, Section "Pangasinán," Vol. VII, Doc. 30, Fol. 247.

bring back to civilization and Christianity a number of Igorot families which, scattered by the revolt of 1661, had fled to the hills. With them, as a nucleus, he formed a barrio, which he named San José, the Saint of his special devotion.²⁵

Its Boundaries and Character of its People

In his report about San Jacinto, Father Ferrando says that it was bounded on the north by Pozorrubio (Clarís at that time); by Mangaldan 4 kms. to the west; on the south by Santa Barbara, and by Manaoag on the east at a distance of 7 kms.²⁶ Its border on the south has been altered recently by the creation of the town of Mapandan.

"San Jacinto," writes Father Suárez, "considered as a town, was always looked upon as one of the best in Pangasinan. Blessed with a well-behaved people, a beautiful location, fine waters, it is further endowed with all the qualities of health and comfort that any town may long for."²⁷ "Furthermore," adds Father González, "it excels for its gratitude for the favor received from the Dominican Fathers and for its pro-Spanish leanings."²⁸

Church Buildings

As previously stated, San Jacinto had already a church in 1598 which, like most churches of the pioneering times, must have been of poor materials and simple architecture. In 1653, another was started from its very foundations and this probably lasted until 1719 when, due to a local uprising, it was put to the torch by the rebels, as we shall soon see in a succeeding paragraph.²⁹

A little after, priest and people banded themselves together in a common effort to build a third and better one, in which Mass was said for the first time in 1731.³⁰ It was made of brick and very cute all over, of a rather high single nave although small in its base, and with three doors in the facade. Unfortunately, everything crumbled to the ground in the earthquake of March 16, 1892.³¹ Judging from its destructive effects, this

²⁵ *Ibid.*, Fol. 246.

²⁶ *Estado de la Provincia...*, p. 20.

²⁷ *Op. cit.*, Fol. 210.

²⁸ *Op. cit.*, p. 67.

²⁹ Mora, *op. cit.*, Fols. 121v-122.

³⁰ *Ibid.*

³¹ González, *op. cit.*, p. 68.

earthquake must have had its epicenter in the vicinity of San Jacinto.

The convent, which was already an old structure, was rendered useless in its upper part and, as a result, Father Mariano Revilla rebuilt it, giving it wider dimensions and a more beautiful appearance. This Father also put up a provisional barn-like structure (*camarin*), thus providing a place for the spiritual needs of the faithful and for the performance of the liturgical functions.³²

The school-building and the courthouse were also destroyed by the catastrophic earthquake of 1892.³³

To the west of the town and on a spacious and airy site, Father Julián López had built in 1878 a cemetery, which he protected with a stone wall. Until then the people were buried in the old cemetery located east of the ruined church.³⁴

An Episode in the History of San Jacinto

In 1719 a seemingly unimportant event took place in Pangasinan which might have set the whole province afire against the Spanish rule, and brought serious repercussions on the town of San Jacinto. We refer to an uprising, started and led by a certain Juan Caragay, a native of Dagupan.

Having engaged in smuggling, he was caught by the agents of the Government and flogged. Incensed, therefore, by the desire for revenge, he looked for the person responsible for the flogging, but without any result, because he, well aware of the danger, had gone into hiding in Manaoag. Taking then a most risky step, he thought of raising the whole province in arms against Spain, and one day he appeared in San Jacinto, followed by some companions and entering the house of the Master-of-the-Camp, he protested in angry words against the personal services then being done in Lingayen and asked for the lowering of the tribute.

Father Antonio Pérez, his former protector, tried hard to use his moral authority in order to dissuade him from such dangerous course by inviting him to accompany him to Calasiao, but all fell on deaf ears.

³² *Ibid.*

³³ *Ibid.*

³⁴ *Libertas*, Año I, No. 127, Diciembre 7, 1899.

Having turned, by this time, into a bandit, he became a constant nuisance to the towns of Mangaldan and San Jacinto, and on June 24, he went so far as to murder in an ambush the *Alcalde Mayor* of the province in a lonely place somewhere near Tayug in eastern Pangasinan. It was clear to him that he could not expect from that moment on any mercy and, going from bad to worse, he at the head of his followers attacked and captured the important town of Dagupan. From there he advanced against Lingayen with the hope of capturing it also together with the Royal funds and of proclaiming himself Governor.

He suffered, however, a serious setback between Dagupan and Lingayen, which forced him to withdraw again to eastern Pangasinan, in San Jacinto where, at the head of about one hundred men, most of whom were Igorots from the nearby mountains, he fortified himself in the courtyard of the church, until, besieged by the combined forces of San Jacinto, San Fabian, Manaoag, and Mangaldan, he lost not only the battle but also his head at the hands of a stalwart of San Fabián. The rest made a last stand in the church and convent where the few remaining survivors set the buildings on fire and fled in the midst of the ensuing confusion. Thus, aside from the seven men that fell in the skirmish, San Jacinto lost on this occasion its church and convent.³⁵

San Jacinto and the Palaris Revolt

According to some papers and correspondence written in Spanish, Pangasinan, and Ilocano, which Father Suárez still found in the local archives, the people of San Jacinto proved their loyalty to Spain and specially to bishop Bernardo Ustáriz by passing him from Santo Tomás to their town, through the jurisdictional grounds of San Fabián and Mangaldan that were closely guarded by the armed men of these two towns. Conducted along out-of-the-way paths that were only known to the very few, the Bishop safely reached San Jacinto. When the enemy realized that he had been deluded, he fell on San Jacinto, in

³⁵ Juan de Salinas, O.P., "Apuntes pertenecientes al cimarrón Juan Caragay; su origen; varias invasiones y hostilidades en esta provincia de Pangasinán; sus fines depravados y asuntos descabezados; y por fin, su desastrosa muerte y la de sus compañeros," MS in APSR, Section "Pangasinan," Vol. VI, Doc. 1, Fols. 417-418. Also, "Relación de lo sucedido el día 16 de noviembre en el pueblo de San Jacinto de Pangasinán," *Ibid.*, Fols. 419-420.

whose *plaza* the loyalist fought them off from their advantageous positions, specially from behind the fence of the church courtyard.

"This," remarks Father Suárez, "would be enough to immortalize the ever loyal and always good people of San Jacinto."³⁶

Population Statistics

1751	1,764 persons ³⁷
1758	1,666 souls ³⁸
1800	2,632 souls ³⁹
1848	5,257 souls ⁴⁰
1875 (with Pozorrubio)	5,601 souls ⁴¹
1897	5,006 souls ⁴²

From the preceding statistics we may infer that the population of San Jacinto grew steadily until the middle of the 19th century, and from then on it became somewhat stagnant. Its decrease in the last quarter of the said century may be partially attributed to the separation of barrio Claris (Pozorrubio) from its mother town, San Jacinto.

³⁶ *Loc. cit.*

³⁷ "Informe al Rey nuestro Señor." Año 1751, MSS in APSR, Section "Miscelanea," Vol. III, Fol. 8.

³⁸ "Mapa de los pueblos y almas que administran los RR. Padres del Sagrado Orden de Predicadores, Vicarios y Ministros de Doctrina de la provincia de Pangasinan... Año de 1758, MS in APSR, Section "Pangasinán," Vol. IV, Doc. 1, Fol. Unico.

³⁹ "Número de almas del obispado de Nueva Segovia, año de 1800," MS in APSR, Section "Cagayán," Tomo XVIII, Doc. 26.

⁴⁰ *Revista Católica, loc. cit.*

⁴¹ *Estado General*, Manila, 1875.

⁴² *Estado General*, Manila, 1897.

Mother Francisca del Espiritu Santo

By Fr. Domingo Collantes, O.P.

As early as 1633, an attempt had been made by the Dominican Superiors of the Holy Rosary Province to establish in Manila a nunnery for women, using for this purpose a bequest left by a pious lady named Doña Agustina Morales. Such a plan however, was discarded in favor of the interests of the Sta. Clara monastery, whose personnel believed that "the land was too limited to support two Religious Communities of women."

Time passed, and at the close of the 17th century, another pious lady, Doña Clemencia Naveda, left another bequest to be used for a pious work under the administration of the Dominican Fathers.

Aware of this, some devout women tertiaries requested its administrator, Father Juan de Santo Domingo, to use the pious legacy, for the foundation of a *Beaterio*. After some initial hesitations, the good Father whole-heartedly acceded to their wishes, and as a result a small Community of zealous women, under a special rule and with contemplative leanings, was inaugurated in 1696.

It was the lot of Mother Francisca del Espiritu Santo, to become its foundress and first Superior, and to us the honor and privilege of presenting here to our readers her biographical sketch written originally in Spanish by the well known Dominican historian Father Domingo Collantes and translated into English a few years ago by a sister of the Congregation of St. Catherine of Siena, which today embodies the spirit and ideals of and is directly descended from the original of Beaterio. In Father Collantes' own words:

In Chapter XXXI of his Book of Proverbs, King Solomon earnestly directed his finest, high-polished praises and eulogies to a virtuous matron whose rare fortitude was the object of the wise monarch's admiration. ("Who shall find a valiant woman..." Proverbs 31, 10). He extolled her thrift and prudent rule and direction of her home and family, and commended her circumspection in the purchase of a lot and in the planting of a vineyard with her utmost efforts and her arduous labor. He also praised her liberality and mercy with the poor and needy, the agreeable blending of red and white in her flowing garments, and finally, the discretion and gentleness of her speech.

All these characteristics were possessed admirably by the Rev. Mother Francisca del Espiritu Santo, Foundress of the *Beaterio* de Santa Catalina de Sena de Manila. All her actions and toils were always highly regarded. In the simplicity of her ways and in her tribulations anyone could see the clear blending of white and red. In her pleasant affability and great prudence in governing the *Beaterio* she combined clemency, discretion, and prudent economy. She managed it like her own family. She was very compassionate to the poor and the needy. Her heroic liberality would have pleased deeply King Solomon. Finally, in her choice of a religious profession and in the foundation of the *Beaterio*, she was circumspect in the purchase of the site and in her eagerness to establish her vineyard.

The Venerable Mother was a native of the City of Manila, and she spent the early years of her youth in the state of matrimony, but with such seclusion and retirement that she evoked the virtuous Joanna of Portugal, who with regal ostentation covered up the grave austerity and severe mortification of her life. In the bloom of her youth she lost her husband and having been bereft of offspring, she devoted herself totally to the practice of spiritual exercises and to the rigors of self-mortification, as well as mental prayer and frequent reception of the Sacraments with admirable perseverance to her soul's profit. Her home seemed not the habitation of secular people, but the dwelling-place of the most cloistered religious, for her retirement and practice of spiritual exercise in vocal and mental prayer, made her home look like a chapel rather than an ordinary layman's home. Since then she showed her charitable compassion for the poor and the needy. She was willing to deprive herself of her own needs just to be able to help to her neighbors. She often visited the San Juan de Dios Hos-

pital in the ardor of charity, bringing food to the poor patients and helping them to it herself. Mother Francisca's deeds inspired other ladies to do her work of charity, which she continued doing even after donning the habit of a *beata*. At sight of her great work of charity, the prelates of the church could not begrudge her the permit she needed for the foundation of the *Beaterio*.

Notwithstanding her spiritual activities, Mother Francisca wished to profess her religion closer to God. She redoubled her prayers beseeching the Lord to guide her on the path He willed for her to tread. For a long while she lived in perplexity, doubting if she should wear the habit of St. Francis or that of our cherubic patriarch, St. Dominic. Great was her devotion to both saints. To the first, St. Francis, because she bore his name; and to the second, St. Dominic, because she frequented his church where she often received the Sacraments. Her perplexity deprived her of peace of mind in the practice of her many spiritual activities. Therefore, she had recourse to the Blessed Virgin Mary for help, through her Rosary. And the Blessed Mother granted her prayers by taking her out of her state of perplexity in the following manner. One night while praying to the Lord to help her make a decision, she beheld St. Francis and St. Dominic in a vision, each one beckoning to her. (This same thing happened to St. Rose of Santa Maria). Both Saints lovingly and tenderly beckoned to Francisca. And impulsively she knelt at the feet of St. Dominic giving herself entirely to him and offering to be his daughter, at which the vision disappeared.

In the clear light of this vision, Francisca requested the habit of a tertiary. Her vocation well tested, she was easily admitted into the Order between 1682 and 1683. The Lord granted her all her desires, as she was destined to be the bed-rock of the *beaterio* in spite of repeated obstacles and contradictions. Francisca then dedicated herself with new zeal to the pious exercises of her religion, observing the Rule and constitutional by-rules to the letter. She increased her acts of mortification, her vocal and mental prayers, and subjected herself to obedience to her prelates and confessors so as to deny herself completely and be guided totally by the discretion of her superiors.

But though she observed an utter seclusion so as to set a good example to Manila citizens, she desired with utmost long-

ing to turn away from all contact with others in imitation of Blessed Margaret of Savoy, preferring the life of recollection and retirement of the blessed to the ordinary life of the laity. Her desire was fulfilled after several years. There were tertiaryaries who lived together in a community, and Mother Francisca was always one among them.

Even in this state, the Venerable Mother manifested great zeal in the observance of the rules and for the greater honor and glory of God, so that her opinions were highly regarded when any aspirant came along to request the habit of Order. Still unsatisfied with this kind of life she insisted upon the foundation of the *Beaterio* wherein she could profess a totally austere and religious existence.

Her trials and difficulties had started much earlier... yet she overcame them all and though against the wishes of the prelates, she stubbornly insisted upon her desire. Once after confession she expressed the desire to found a *beaterio* to Fr. Juan de Sto. Domingo. And being somewhat displeased, the Father reprimanded her for her "impertinence." But all undaunted, she prophetically declared, "Father Prior, the *beaterio* will be established and Your Reverence will see it." She sounded so sure of her words that the father was rather confused. He asked her whether the foundation had come to her as a revelation from the Holy Spirit. Seeing her blush, Fr. Sto. Domingo discontinued his questioning. Yet, just as she had predicted, the *Beaterio* was founded and Fr. Sto. Domingo was able to see it. And what is more, almost unconsciously he worked hardest to achieve Mother Francisca's desire.

The *Beaterio* founded, Mother Francisca was considered its foundress and first prioress until her death. Her exemplary life, zeal in the regular observance, self-mortification, and other virtues shone in her and made effective her management of the *Beaterio*. Upon her rested the great honor of being the custodian of the new vineyard with a promising future. She was first in the accomplishment of religious functions to which she added many others of her own initiative. All her free time she devoted to prayer in the choir, day and night. The Lord favored her with a liberal hand, granting her benefits and instructing her in the way to achieve certain accomplishments which presented difficulties. One of these was the joining of the *Beaterio* to San Juan de Letran through a passageway between the two houses. Mother Francisca had wished to have

the Blessed Sacrament in the chapel, but not having obtained permission for it, she thought to have the passageway leading to Letran College. This was also the object of opposition, but the Lord granted her wish by knocking at the head of her bed which was close to the Letran choir. Knowing this to be God's expression of approval of her wish, she repeated her request to her confessor and the Provincial, and her problem was solved and her desire finally granted.

Charity and love of God reigned supreme in Mother Francisca, according to Fr. Sto. Domingo who observed her zeal grow greater and deeper in dealing with the poor in spite of her success at founding the *Beaterio*. She practiced greater abstinence so as to save some more food for her poor. Any affliction that others suffered grieved her, especially one that affected her sisters in the community. In spite of all her privations she preserved her affability and clemency.

She tempered this clemency with a high discretion. One of her carnal sisters fell ill and she was not given treatment in her cell, but in the infirmary instead. Though the nuns were deprived later of their habits when they were transferred to Sta. Potenciana College, Mother Francisca did not consent to the neglect of the observance of the rules of the community. It was very edifying to see the community members practicing the rules as if they had been in their own cloisters. Her great care in this practice exasperated some *beatas* who became lax in the fulfillment of their duties as religious. The Mother was obliged to reprimand them, because their conduct required it. Our Lord, however, permitted her patience to be tested further, for the discontented *beatas* judged Mother Francisca as harsh and over-rigorous. One of them complained to the Archbishop of the extreme sternness of Mother Francisca. This led to the *beatas'* expulsion and to the closing of the *Beaterio*. This was a severe blow dealt on the foundress who saw the destruction in a moment of what took years to build. In spite of this, Mother Francisca was patient and tolerant and incessantly requested the other Sisters that they pray to the Lord for the good of all, forgetting the offense that was directed against her. She showed the same compassion and solicitude to another *beata* who, bored with the grind of the Community spiritual exercises in the Sta. Potenciana College, tried to get away from Mother Francisca's Community. It was not possible, in spite of persuasion and diligence, to make her retain her vocation, so that she returned to secular life. But Mother

Francisca condoled with her and asked for the intercession of the Blessed Virgin, so that she might save the stray sheep from the path of perdition. Thus did Mother Francisca repay all those who had maligned her with a good turn and a serene heart in the midst of blows and stabs from ungraceful souls.

The *Beaterio* was soon reestablished through the prayers of Mother Francisca and her perseverance amidst adversities and hard labor with which she assured the safety of her vineyard. She then offered ampler proof of her humility which elevated her work to the highest perfection. Once, she would have renounced her office as prioress and would have preferred to be a subordinate, but her high sense of duty and obedience led her to carry her burden of responsibility until death. She was modest and chaste in her actions, in which could be detected not the slightest blot or blemish. She was a lover of silence that she was heard to talk only about what was most necessary. Often her conversation was about God, as was the case of her holy patriarch St. Dominic, who helped her greatly in her devotion to the Holy Rosary which she prayed every hour of the day.

She was gifted with prophetic ability. She experienced the fulfillment of many events that she had foretold. It was this gift that made her sure of the foundation of the *Beaterio* despite the opposition of the prelates and other superiors. When told that the *Beaterio* could not be realized, the Venerable Mother said, "Nothing can resist God," as if implying that by divine revelation God had made known to her the realization of the *Beaterio* in spite of mounting difficulties. And surely, the arduous enterprise was accomplished as predicted.

The Lord preserved her life amidst much toil until her desire of seeing the *Beaterio* and Letran College united was fulfilled. She longed for this deeply because she wanted her *beatas* to be close to the Lord in the Blessed Sacrament, and to have a choir apt and capable for the Divine Office. She was also ill, but she did not show openly her affliction. When she was 63 years of age, her severe penance and mortification, her rigorous fasting and untold privations wore her out. All this time she frequented the Sacraments, and finally seeing her end drawing near, she herself asked for Extreme Unction with courage of spirit. Fortified by the Holy Sacraments, she gave up her spirit peacefully to the Creator on August 24, 1711, in the odor of sanctity, and renown.

DOCUMENTATION

1. APPOINTMENT OF RAUL MARTIRES

JOANNES PAULUS EPISCOPUS SERVUS SERVORUM DEI

dilecto filio RADULFO MARTIRES moderatori seminarii maioris in archidioecesi Jarensi destinato autem Sacro Praesuli dioecesis Sancti Josephi in Antiquonia salutem et Apostolicam Benedictionem. Cum esset quam aptissime providendum cathedrali Ecclesiae Sancti Josephi in Antiquonia, quippe quae vacaret Venerabili Fratre Cornelio de Wit ipsius Ordinario interea electo Superiore Generali Societatis Missionariorum Sancti Josephi de Mill Hill, videbamus Nobis rectissimam acturi rem si tibi, dilecte Fili, eandem communitatem efficaciter traderemus gubernandam. Noveramus enim quas quantasque prae te ferres sacerdotii virtutes operumque pastoralium laudes praesertim ob diligentem procuracionem muneris Rectoris apud Seminarium Maius in urbe Jaro. Accepta proinde sententia etiam Venerabilium Fratrum Nostrorum S.R.E. Cardinalium Sacrae Congregationi pro Episcopis praepositorum Nos pro Apostolicae potestatis Nostrae plenitudine Episcopum te nominamus atque pastorem constituimus Ecclesiae Sancti Josephi de Antiquonia, concessis simul iuribus cunctis et iniunctis pariter officiis singulis quae cum dignitate illa ipsa administrationeque iunguntur. Permittimus tamen ut ordinationem episcopalem extra urbem Romam a quovis recipias catholico Episcopo cui duo adstabunt secundum liturgica praecepta alli ordinis eiusdem consecratores viri. Porro antequam istud feliciter contingat, necesse erit catholicae fidei professionem facias atque ius iurandum fidelitatis erga Nos Nostrosque Successores pronunties, teste quolibet rectae item fidei Episcopo, ac dein formulas adhibitas ad Sacram Congregationem pro Episcopis transmittas solito more signatas ac sigillo munitas. Mandamus insuper ut hae Litterae Nostrae clero et populo tuo in cathedrali istius dioecesis templo auscultanti legantur die festo quodam de praecepto. Quos ipsos dilectos filios filiasque iam nunc in Domino hortamur ut debita te observantia recipiant suum deinceps

rerum caelestium magistrum tuisque etiam iussis prompta voluntate obtemperent quae maiorem ad illorum utilitatem spiritalem edideris. Ceterum, dilecte Fili, qui sic ad excelsiora in Ecclesiae iam gravioraque opera absolvenda a Nobis pro Christo vocaris, videto industriam ut tuam studiose nunc impendas in cotidianos gregis Sancti Josephi in Antiquonia progressus ac necessaria cotidie robora lumina solacia a Deo pastorum bonorum custode fautorem duplicatis precibus deposcas. Datum Romae apud S. Petrum die quinto mensis Januarii anno Domini millesimo non-gentesimo octogesimo tertio Pontificatus Nostri quinto.

AUGUSTINUS CARD. CASAROLI
A Publicis Eccl. Negotiis

MARCELLUS ROSETTI
Protonot. Apost.

2. APPOINTMENT OF LEONARDO LEGASPI

JOANNES PAULUS EPISCOPUS
SERVUS SERVORUM DEI

Venerabili Fratri, LEONARDO LEGASPI, hactenus Episcopo titulo Elephantariensi in Mauretania et Auxiliari archidioecesis Manilensis, electo Archiepiscopo Cacerensi, salutem et Apostolicam Benedictionem. Impositum a Domino Nobis onus Ecclesiae universae prospiciendi quam diligentissime exsequi studentes, hoc ante omnia conamur, ut tantae Matris filii, ubicumque ii sunt quasi corpora congregati, patres habeant et pastores, qui instituant, ducant, custodiant. Cum igitur Venerabilis Frater Theopistus Alberto et Valderrama munus deposuisset Archiepiscopi Cacerensis, huic cathedrali Ecclesiae per successorem tempestive consulendum esse censuimus; et quoniam, Venerabilis Frater, te non solum tanto officio parem esse noveramus, propter

ingenium et virtutes, verum etiam pastorale expertum ministerium doctumque necessitates et condiciones istius regionis, statuimus te illi Ecclesiae praeficere, pro certo habentes Nostram et fidelium exspectationem te esse expleturum. Qua de re, audito consilio Venerabilis Fratris Nostri S.R.E. Cardinalis Sacrae Congregationis pro Episcopis Praefecti, Archiepiscopum Cacerensem te nominamus, renuntiamus, et constituimus, solum vinculo titularis Ecclesiae Elephantariensis in Mauretania, quo ad hunc diem obstringebaris, et obligatione professionem fidei iterum faciendi, sed obligatum ius iurandum dare fidelitatis erga Nos et hanc Apostolicam Sedem; quo iurato, formulam adhibitam ad Sacram Congregationem pro Episcopis quam primum mittes ex more signatam et sigillo impressam. Curabis insuper ut hae Litterae Nostrae die aliquo festo de praecepto clero legantur et populo in cathedrali templo archidioecesis tuae congregatis; quos carissimos filios Nos paterne monemus ut tibi ea observantiae, pietatis et oboedientiae praestent officia, quae Christi ministro debentur ipsorum animarum curam acturo. Quod ad hoc pertinet, denique, Venerabilis Frater, ad voluntatem excitandam multum sane proderit attente considerare Episcopum tot olim se patronos apud Deum habiturum, quot laboribus servaverit. 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.

OFFICIAL COMMUNICATIONS

I

SACRED CONGREGATION FOR THE SACRAMENTS AND DIVINE WORSHIP R O M E

Prot. CD 535/84

February 17, 1984

His Eminence
Jaime Cardinal Sin
Archbishop of Manila

Your Eminence:

According to the proper task of my office, I would like to convey to you the news that the Secretariat of State sent a letter dated February 15, 1984 (Prot. N. 120. 136) about the decision of the Supreme Pontiff John Paul II establishing the arrangement that Saint Therese of Avila, Virgin and Doctor of the Church should be given the name and title "Saint Therese of Jesus" in the liturgical texts.

As I convey this news and norm, allow me to express my faithful friendship to Your Eminence as I remain

Faithfully yours in the Lord,

(Sgd.) JOSEPH CARDINAL CASORIA
Prefect

(Sgd.) ✠ VIRGILIUS NOE
*Titular Archbishop of Vancaria
Secretary*

II

SACRA CONGREGATIO
PRO SACRAMENTIS ET CULTU DIVINO

Prot. CD 361/84

14th February, 1984

His Eminence
JAIME L. Cardinal SIN, D.D.
Archbishop of Manila
Philippines

Your Eminence,

I am writing with reference to your letter of the 3rd February, 1984, regarding the interpretation of the adverb "iterum" in canon 917.

The official interpretation of this canon will be given by the Pontifical Commission for the Interpretation of the new Code of Canon Law, which was recently created by the Holy Father.

For the moment it is to be noted that canon 917 contains two adverbs "iterum" and "solummodo". The Italian translation has done well in rendering "iterum" with "una seconda volta" as Msgr. Albert J. Piamonte has quoted in the query. Thus the faithful who participate in a second Mass in the same day, may communicate for a second time, and only ("solummodo") in the second Mass.

Your Eminence may note that in canon 921 where it deals with the case of danger of death, the adverb used here is not "iterum", but "denuo", which is translated as "again".

This interpretation has been furnished, although in an unofficial manner, by His Excellency Most Rev. Rosalio José Castillo Lara who is now Pro-President of the Pontifical Commission for the Interpretation of the new Code of Canon Law.

I hope that this information will be helpful to Your Eminence and to all those concerned, and with sentiments of the highest esteem, I am,

Yours sincerely in Christ

(Sgd.) ✠ VIRGILIO NOE
Tit. Archbishop of Vercaria
Secretary

HOMILETICAL NOTES

JULY - AUGUST

Herman Hendrickx, C.I.C.M.

THIRTEENTH SUNDAY — JULY 1

II Kings 4:8 - 11, 14 - 16a

This account of the Shunammite's hospitality towards the prophet Elisha and her subsequent reward in the form of the birth and resurrection of a son is designed both to enhance the reputation of Elisha as an envoy of Yahweh and to encourage the virtue of hospitality, especially towards "men of God." On the one hand, the miraculous birth and even more spectacular resurrection are intended as signs that Yahweh, the author of life, is present in the work and preaching of his prophet. On the other hand, the welcome given to a man of God is an expression of recognition of the presence of God in his envoy and itself a sign of openness to his mission and word. The shunammite's reception of the prophet was for her the source of life, a fact which is particularly significant, seen against the background of the fertility cults against which Elijah and Elisha championed the cause of Yahweh. The apologetic lesson of this account is that Yahweh alone is the origin and sustainer of life as opposed to the gods of Canaan (cf. *Scripture in Church* vol. 2, p. 205).

What the historian of the Book of Kings means when he speaks of a holy man of God is shown by the other woman's reaction to Elisha's predecessor Elijah after he had restored her son to life: "Now I know that you are a man of God, and that the word of the Lord in your mouth is truth" (I Kgs. 17:24). In other words, to be a holy man of God in the Old Testament does not signalize mystical achievement but means to be the bearer of God's word — a word which is "truth," i.e., not that it passes the test of doctrinal orthodoxy, but that it effects what it says on the plane of history. Similarly, Elisha is a holy man of God not because of the achievements of his piety, but because he, like his predecessor, was entrusted with the effective word of Yahweh, to proclaim to his generation (cf. R. H. FULLER, *Preaching the New Lectionary*, p. 219).

* Published in the *Pastoral Service*, 1984.

Romans 6:3 - 4, 8 - 11

The exhortations in this chapter make it particularly clear that the new life of the justified has to hold its own in a permanent confrontation with sin, which constantly tries to reassert its old claims to authority (cf. especially Rom. 6:1 - 14). Paul's urgent warnings against the old slavery to sin are made all the more necessary by the triumphant tones in which he has just proclaimed the basically unassailable reality of the process of justification. The more triumphant the message of grace, the more forceful must be the exhortation to a new way of life and the warnings against sin.

In verses 3ff. Paul reminds us of baptism. By baptism we experienced the death of Jesus in our own bodies. We are baptized into his death, and that means "buried with him into death" (verse 4). This passage gives us little indication of how we are to imagine the link with Christ in baptism, but it is less likely that Paul is thinking of a *mystical* death with Christ than of a resemblance to him which is brought about throughout the life of the Christian and of which baptism is the symbolic initiation.

In verses 8ff. once again Paul stresses the hope which has been opened up for us in the death of Christ. The death and raising of Jesus are not to be understood only as the unique and unrepeatable event of history, the ultimate legitimation of all Christian hope, but also *represent* our existence before God. Just as Christ died to sin and now lives to God, so we too are dead to sin but alive to God (verse 11). This fact rescues the phenomenon of Christ from the remoteness of a fading part and makes Jesus Christ and his sacrifice of his life the permanent, experienced basis of our existence. Thus the triumphant affirmation in verse 9, "death no longer has dominion over him," should be understood with reference not just to the "private" past and future existence of Jesus but to that of all who are alive "in Christ Jesus."

If there is no further mention of baptism in these verses, that is not because it has been simply forgotten. It is still relevant from its mention in Rom. 6:3 - 5. Paul's object in mentioning baptism was to emphasize the obligations of the new life as a way of existence permanently influenced by Christ. But we should notice that in the whole context the mention of baptism has only supplementary value; in chapter 6 too the previously proclaimed message of justification is the mainstay

of Paul's argument. We will therefore misinterpret him if we connect all the individual statements in this paragraph directly and exclusively with baptism. All the subsidiary statements are meant to contribute to explaining the basis of the Christian life (K. KERTELGE).

Matthew 10:37 - 42

This passage marks the end of Jesus' missionary discourse. In the immediately preceding verses (verses 34 - 36) Jesus has indicated that the mission of his Church, as his own mission, will have a divine character. God's word always places man before an option of acceptance or refusal and so divides individuals and arouses hostility. Jesus now proceeds to draw a conclusion from this (verses 37 - 39): the missionary must be detached from personal relationships, even the closest, and he must be prepared for persecution, suffering and death, not merely as a possibility but as an integral part of his apostolate. Nevertheless this detachment and willingness to suffer for Christ is not masochism; rather it entails the supremely positive discovery of oneself beyond oneself in God.

The last words of the discourse (verses 40 - 42) concern more those who receive the Church sent by Christ. Jesus stresses that there is only one mission, that of Jesus himself from the Father, which he communicates to the Church. This last is a continuation, an extension of Christ to the world. In receiving the Church, men receive Christ and, ultimately, the Father. Evoking the message of the first reading, Jesus underlines the virtue of hospitality towards God's envoys. Finally, he refers to his disciples as "little ones." The Church is the community of God's "little ones." Only those who recognize themselves as being nothing of themselves are able to be used for the greatest task imaginable: the communication of God's life to the world (*Scripture in Church* n. 5, p. 206).

It seems possible that the verses about carrying the cross after the example of Jesus (verses 38 - 39) were spoken just as he was about to embark on his final journey to Jerusalem. He was convinced that the opposition which had hardened against him would lead to his death. At this moment he turns to his apostles to see who among them would share his journey towards the cross (cf. Mt. 16:21 - 25).

Those who are sent forth by the Lord, who are content to accept all the deprivations and crosses that following him entails,

are promised an extraordinary reward. Whatever is done to them will in fact be done to Christ himself (verses 40-42). This is as it should be. If the envoy resembles his Lord in deprivation and the cross, so, when he is welcomed by Christians and offered *hospitality* and nourishment, his lot resembles the Lord's too. This will free him from worry about ordinary needs, and he can devote himself completely to the good of the Church (*Guide for the Christian Assembly*).

Suggestions for the Homily

— The emphasis thrown upon the latter part of the gospel by the choice of the first reading suggests what the subject today should be: the proper reception of Christ's messengers. Priests and ministers have to be trained to preach — it involves particularly the study of biblical exegesis, so that the sermon may become, not the utterance of human opinions, but the authoritative declaration of the word of God enshrined in scripture. But there is also a responsibility laid upon the hearers. They, too, have to be trained what to look for in a sermon, to apply the right criteria, to look not for eloquent speech, but for a clear declaration of the word of God based upon a sound exegesis of the text. A homily on the responsibility of listening would be in order today (R. H. FULLER).

— As an alternative, the homilist might take up the Pauline teaching on baptism in the second reading and stress the nature of the Christian life under the rubric of "become what you are."

— Since hospitality constitutes the major theme of both the first reading and the gospel, it is worth while to consider the relevance of this for the modern Christian. Living as we do in a more and more dehumanized and urbanized world, the witness of hospitality, where houses are regularly opened to the outside, can be quite prophetic. Luckily this is still a value in our country, but we should see to it that loss of this value is not part of the price we pay to "progress." Monastic orders which have a long tradition of hospitality should revitalize this aspect of their work as witness. Other groups should follow suit. Then it will be possible for the individual person to recover identity, in a world where he tends to be a cipher. Regard for the other person must be the distinguishing characteristic of our hospitality, if we are to assist uprooted and

alienated people to rediscover themselves by discovering the meaning of spontaneous relationship and exchange (*Guide for the Christian Assembly*).

— The theme of discipleship is important for an understanding of mission. Early Christians clearly realized this, because they recalled that this was the theme of the Risen Lord when he addressed the Eleven. "All authority in heaven and on earth has been given to me. Go therefore, make disciples of all the nations; baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And know that I am with you awlays; yes, to the end of time" (Mt. 28:18-20). This affirms that the salvation of all the nations depends upon the actual intervention at all times of the Risen Lord among his own. The proper end of mission is the winning of disciples in all the nations. The Risen Lord has all power in heaven and on earth; only he can lead to fulfilment the spiritual pilgrimage of any and every nation. In each case his way of doing so by finding disciples.

This is a very strict ideal, which missionaries at times must keep before their eyes. *It is easier to make converts than to make disciples.* In the conduct of mission there is always the possibility that people will become converts for inadequate reasons. In the past men have requested baptism because of the material or cultural advantages to be gained. But in order to make disciples of the Risen Lord, the presentation of the faith will be of paramount importance. The missionary must accept men as they are, *join them in their spiritual pilrimage.* He must demonstrate to them the newness of the gospel and lead them gradually to realize how Christ is the only answer to their groping search. All this is arduous. Inevitably, the wisdom of the gospel gives scandal, and sometimes missionaries will be *tempted to resort to other, less committing messages.*

Because of their increasing mastery over nature, men nowadays take the view that they can make the earth a more livable place by the use of their own resources. The great immediate objectives are those of world peace. This is precisely the area where missionaries must put forward faith in the living Christ. By their own lives and conduct they must somehow show that, as long as men stop short of a radical conversion of heart, such ideals will continue to be ambiguous. The true road to develop-

ment lies through mutual recognition of differences and mutual acceptance. All must work towards a genuine universal brotherhood. They will never achieve this unless they have recourse to the one and only Liberator, and become his disciples.

FOURTEENTH SUNDAY — JULY 8

Zechariah 9:9 - 10

Though it is very brief, the book of Zechariah was put together by two different authors, and "Second-Zechariah" (Zech 9-14) was probably written in the third century B.C. The author is for the most part an anthologist, borrowing images and themes from his predecessors, and modifying them according to the requirements of the contemporary situation.

The message of these verses is one of hope, joy and peace. Israel is hidden to rejoice because the messianic king is coming to make an end of war and to establish peace. He will do this not by a display of might or by use of force and violence, but by the power of God. He is victorious but he is also humble. The peace he comes to establish is based on justice as in the messianic promise in Isa. 11:1-9. It will be felt not only in Judah but to the end of the earth. When the passage was written, Judah had been without a Davidic king for about three hundred years. Humanly speaking, therefore, the promise made here is wishful thinking. But in the hearts of a people who believed that God would be true to the word he had spoken to David: "Your throne shall be established forever" (II Sam. 7:16), the words of this passage enkindled new hope. They were still remembered in the time of Christ, as were the faith and the hope they so vividly expressed (Mt. 21:4-9) (*Scripture in Church* n. 5, p. 207).

This passage is often associated with Palm Sunday for obvious reasons. When our Lord rode into Jerusalem on Palm Sunday, his action was not a sudden inspiration, but something wholly in character with his previous ministry, *his self-identification* with the lowly (R. H. FULLER).

Romans 8:9, 11 - 13

Rom. 7 has given us the reason for Paul's continual insistence on exhorting his converts to a new way of life. The sinful past of man "in Christ" has indeed been basically overcome,

and man "in Christ" is really a "new creation"; he has passed over from death to life. But the Christian is never so far removed from his sinful past that it cannot rise up before him once more in the present as his negative possibility. The Christian is in need of exhortation to a new way of life for this reason; the new life does not produce its effect automatically, but only insofar as man responds to its appeal.

Rom. 8 stresses that the exhortation can only be properly understood in the context of his message of freedom. He first of all recalls the liberating act of Christ in order to appeal to the freedom of those who have been liberated and now walk in the Spirit. They are "sons of God" and "heirs" of his future "glory," and as such they must make good use of the gifts of freedom in the present.

In today's reading Paul addresses Christians directly as those who are "in the Spirit." The fundamental reality of this new being is "the Spirit of God *in you*." "Spirit of God" and "Spirit of Christ" are one and the same. The crucial factor is that the "Spirit" is experienced as the reality which determines the present, both in the lives of individual believers and in the totality and communion of believers, in the community. It is surely no accident that Paul here addresses man in Christ" in the plural, in contrast to man before and without Christ in Rom. 7. The Spirit given to the believer is always the Spirit imparted to the Church of Jesus Christ, though of course the guiding power of the Spirit is also felt in the communion of believers as the new life of each individual.

"In the Spirit" we experience the life produced by the Spirit. But as life involves the whole man, so the Spirit has an effect on the whole man. This is what is meant by the dialectical formulation which speaks of the "body" which is "dead because of sin" and the "spirit" which is "alive because of righteousness." Both body and spirit describe the *whole man*, each from a different point of view. "Spirit" here means the new basis of life, which so totally takes hold of a man that he is now "dead" to sin.

The Spirit bestows life, which means the life of the resurrection. The life the believer lives in the present is the life of Christ who has been raised from the dead and a participation in advance in the future raising of "our mortal bodies," which also takes place because of the Spirit who lives in us. Our

present possession of the Spirit should never lead us to mistake the real gift of the Spirit, the inaccessible life of the future which God has promised us.

Being "in the Spirit" and now living by the standard of the Spirit, we are free because of the liberating action of God. In this freedom we are "debtors" to God, but not of course to the "flesh." The life of the man who relies on his "flesh," that is on himself, inevitably leads to death; quite different is the fate of us who "by the Spirit put to death the deeds of the body," that is to say, the sinful activity to which the "body," man's "I," was constantly inclined. This activity must be "put to death" by the Spirit, who leads us to a new Christian activity, for which he also gives us the power (K. KERTELGE).

Matthew 11:25 - 30

The first half of this reading (Mt. 11:25 - 27) is also found in Luke, and apparently comes from the common source which both evangelists share. It is therefore a quite early tradition. It looks so different from most of the synoptic material and is highly reminiscent of the discourses and the prayers of the fourth gospel, especially the theme of the mutual knowledge of the Father and the Son. It is probably best understood as a liturgical fragment celebrating the knowledge of God which has come through Jesus Christ and is a half-way house toward the development of the Johannine discourses. But it is deeply rooted in our Lord's self-understanding, as registered by his use of the word *Abba* for his Father. This betokens a unique relationship, which he invites others to share through his word.

The second part of the pericope is peculiar to Matthew. It echoes the invitation of wisdom found in Sir. 51:23-26 and is also found in a shorter (and perhaps earlier) form in the gospel of Thomas: "Jesus said: Come to me, for easy is my yoke and my Lordship is gentle and you shall find your repose for yourselves." It is another liturgical fragment. In it Jesus is represented as the mouthpiece of the wisdom of God. This is a quite early type of Christology, which again has its roots in the self-understanding of Jesus (R. H. FULLER).

In this passage Christ speaks as the only true revealer of the Father. His revelation is not to the learned elite, as is usual in the Old Testament; it is to the poor and the simple. Through knowledge of him these latter "who are laboring and are over-

burdened" (with the severe demands of the Pharisaic conception of the law) find rest. At the heart of the revelation is Jesus' gentleness. We are reminded of the humble Messiah king in the first reading, a verse which Matthew quotes later in his Gospel (Mt. 21:4) in order to underline the fact that that the one who is to be the Lord and Judge of the world disclaims his power and glory and enters in lowliness on the way to the cross. It is in this, above all, that Jesus shows his lowliness, namely, in going the way of the cross for sinners. And this is why his yoke is easy and his burden light; because (the yoke of) Jesus does not leave a man to his own frail resources, he shares the burden with him (*Scripture in Church* n. 5, p. 208).

Suggestions for the Homily

— The combination of the Old Testament reading and the Matthean form of the cry of jubilation with the Savior's invitation highlights the theme of Jesus's humbling of himself to bring the wisdom of God to men. A meditation on the humiliation of the incarnation would be in order, and perhaps an extension of this motif to the interpretation of the Church as the bearer of the revelation of the truth of God in the world today. If the Church is to follow the pattern of her divine Messiah, she must witness to the truth not by authoritarian demeanor but by humble testimony and suffering for the truth's sake.

— Another possibility would be an exposition of Paul's doctrine of man. This should seek to correct the common misunderstanding of flesh as lower nature, and to emphasize that the whole man is both in need of redemption and redeemable (R. H. FULLER).

— Jesus is the Wisdom of God. What the Father has given him is revealed not to the earthly-wise but to the simple. In contrast to the Wisdom of God, which is incarnate in their midst, there is the seeming wisdom of the "wise and understanding" who fail to recognize him. They cannot discern in him their king, because he comes to them "humble and riding on a donkey" (Zech. 9:9), rejecting the wealth and status of worldly wisdom. It is the Spirit of Christ, the Spirit of Wisdom and understanding, who really dwells in us (Rom. 8:9), who enables us to recognize Jesus as the Christ, and in our daily lives to reject the wisdom of the flesh (in its Pauline sense) (*Homiletic Service*).

—We have no shortage of ideologies in the world nowadays. The various power blocs who between them control humanity take particular views of history, and have unusual means of publicity and propaganda at their disposal for giving “the others” their “good news” of salvation. The measure of their power to influence is very often the measure of their technological power. The salvation they offer the masses is the salvation of man by man. Universal peace in the future will depend upon the quality of human effort now. The Church, whenever she presents herself under the mantle of power, is rejected by modern man. More seriously, her religious message meets with little sympathy nowadays, because any reliance on God for salvation seems merely alienating. The Church is simply viewed as some sort of moral influence in the struggle to achieve justice and peace for humanity.

Such a state of affairs seems to leave the Christian rather helpless. He is well aware of that. The Good News of salvation in Jesus Christ can never be reduced to a mere moral ideal of universal brotherhood. What then are we to do? Remain silent about the true gospel message and wait for better days? That we can never do. In what terms then are we to present the Word nowadays, when and how? (*Guide to the Christian Assembly*).

—Since the Father has revealed the kingdom not so much to “children” as well to the “little ones” (i.e. “the least of my brothers”), it is among the poor and the oppressed that we have the best chances to discover the real face of the kingdom.

FIFTEENTH SUNDAY — JULY 15

Isaiah 55:10 - 11

Today's reading expresses the theme of the dynamic word of Yahweh, the word which created and which governs the movement of history. It is like a messenger or an agent vested with power; it never returns with its mission unaccomplished. The Israelites can see it illustrated in the rain. In Hebrew, “word” and “deed” are expressed by a single word (*dabar*); the unity of the two ideas is most impressive when it is the word of Yahweh, for Yahweh's word is the externalization of his person. Yahweh's words are acts; his acts are also words, for they are intelligible and meaningful, even if, as is stated

in verses 8-9, they escape the comprehension of man. This is the paradox of the word of God, that it is both the most meaningful and the most mysterious of words. (J. L. McKENZIE).

God's word is filled with the power of God himself. It can not, therefore, be ineffective. Nor is it ever irrelevant; because like the rain and the snow which come down from heaven it becomes part of the earth, of man's world, of history. The word comes from God but it can be heard only when it has penetrated human life and when it is spoken in human language.

Our reading is the short poem which serves as conclusion to the Book of Consolation of Second-Isaiah (Isa. 40-55; 5th century B.C.). Throughout all his work Second-Isaiah is the herald of Yahweh's omnipotence with his transcendence. The two themes are central in this reading. God's thoughts (here, his desire to pardon) are altogether different from the thoughts of men (see verses 8-9). His power is more efficacious than that of false gods and idols (verses 10-11).

This lesson provides an Old Testament prototype for the parable of the sower, which likewise consists of the same pictorial and material sides: "as the seed — so the word" (here in Isaiah: "as the rain — so my word").

Romans 8:18 - 23

The apostle's appeal to believers to be aware of their new dignity as "sons of God" ended in verse 17 with the promise that those who now "suffer with" Christ would in the future be "glorified with" him. This introduces the subject which dominates verse 18, the Christian's hope for the future. This is of central importance. It is no accident that the second main section of the epistle ends in the promise of the future guaranteed by God for those who are justified by faith.

Christian hope for the future has its basis in God and his liberating activity in the death and resurrection of Jesus. Talk of "future glory" must have this basis in Christ. When the Christian then looks beyond the new life which has begun in him towards the future and tries to reach this future, this "straining forward to what lies ahead" (Phil. 3:13) is not selfish impatience but the Christian's duty in the present. The new

life which the Christians have already received calls of itself for its fulfillment in "glory." The faith by which we are justified bears in itself the promise of future glory. This means that the Christian lives by faith in such a way that he allows the promise for the future to come to fulfillment. A faith which only looked backwards and was limited to a single completed event of redemption in Christ, and was as a result overconfident, would have lost an essential part of its Christian character, the vision of future glory which is also a spur to Christian activity in the present.

The present is marked by "sufferings," the sufferings of the end-time, the sufferings which arise for the Christian from the age which is passing away, out of its inadequacies, mistakes and disappointments, which constantly prevent the "new creation" which has dawned in Christ from shining in its full splendor. These include not only the more or less private sufferings and sorrows of the individual Christian believer but also the social distress of the whole of mankind, which, in various forms in the course of history, summons believers to counter it with aid which also contains within it the seeds of the future. This perspective of future glory cannot in any circumstances leave believers inactive in the face of present sufferings, but should make them bear witness to the "new creation," mindful of the "revolutionary" energy of hope, in Christian praxis.

God's salvation affects the whole of creation. This is why Paul can describe the present situation of creation as an "eager longing." This grand vision of the whole saved creation does not, however, leave Christians unmoved in the present. If creation is waiting for the "revealing of the sons of God," then those who can now call themselves "sons of God," because they are, have to take their responsibility for creation to its certain decline and remain inactive. The "passing away" of creation is part of the process of salvation, a passing into a form more deeply marked by salvation, a form which comes from God. This world which is passing into its salvation therefore has a certain future, and it is the duty of Christians to proclaim it clearly and in all its implications.

Verse 22 stresses again the unity of the whole creation "with us." It is a solidarity in the pain of transitoriness, but the pain includes hope, because in the world that is passing away the "new creation" is being formed.

It is not just the creation as a whole, but also "we ourselves" who groan. This is all the more remarkable since we

have received the "Spirit" as the "first fruits" of future glory. Possession of the Spirit does not eliminate this solidarity in distress with the whole creation. In this distress of transition and proving the strength of the Spirit in the passing world, "sonship" suddenly appears more of a blessing for the future, even though we have already acquired the rights of "sons of God." We wait for it as a blessing in the future insofar as it means the "redemption of our bodies" from the transitoriness of this passing creation. In this context the present for the Christian is very different from a triumphal existence; it is much more an existence in which man endures distress imposed by the Spirit himself and felt in the form of a permanent tension between the old creation and the new (K. KERTELGE).

Matthew 13:1 - 23 (or 13:1 - 9)

The short form of the Gospel reading substantially represents the parable as originally told by Jesus. The discussion about the purpose of parabolic teaching (verses 13-17) and the allegorical interpretation of the sower (verses 18-23) are later interpretive additions. Most, though not all, New Testament scholars would agree that this is so.

That being the case, the short form offers an opportunity to deal with the original interpretation. To understand the shorter form, we must entirely disabuse our minds of the allegorical interpretation, and look at the total impression the story creates. What we see is a tremendous harvest despite the loss of some of the seed. The climax comes at the end, and as so often in Jesus' parables, contains an element of deliberate absurdity: a hundredfold yield is fantastic, the usual yield being in the neighborhood of seven-and-one-half, with ten as an outside possibility. The point of the parable is miraculous success in spite of apparent frustration. But this is not a general lesson. It bears quite concretely upon the situation of Jesus and his hearers.

There was much frustration in Jesus' ministry. Only a few followed him. He encountered much hostility from the authorities of his day. He was misunderstood by the crowds. Even some of his closest followers left when he deliberately broke with the crowds (Jn 6:66). Jesus is confident, nevertheless, that his ministry will result in the eventual triumph of God's kingdom.

The allegorical interpretation (verses 18-23) adapts the parable to a missionary situation, most likely that of the Greek-

speaking Church prior to Mark. It warns new converts of the perils that beset the life of discipleship, and urges upon them the need for perseverance.

The central portion on the purpose of parabolic teaching appears to have been first inserted at this position by Mark (Mt 4:10 - 12), although it represents earlier tradition, and is possibly an authentic saying of Jesus. It referred originally, not to the teaching in parables, but quite generally to the kingdom of God mysteriously present in the words and works of Jesus. Mark constructs a theory of his own about parabolic teaching. He holds that parables were told deliberately to create misunderstanding and to mystify the hearers, producing hardness of heart and unfaith. The parables are riddles to the outsiders, and their meaning is entrusted to an inner group of disciples who will be able to make the meaning plain only after the resurrection. This is all part of the apparatus of Mark's messianic secret. Only after the cross and resurrection can the messiahship of Jesus be safely proclaimed. During the earthly life it remains a mystery. This was not a piece of abstract theologizing, but Mark's answer to a Christology which overemphasized the miracles of Jesus and minimized the cross.

Matthew has taken over the parable and its allegorical interpretation from Mark without any substantial changes. But he has introduced considerable changes into the central section, and this is obviously the most important part to study if we are following the longer gospel reading. Matthew makes the following major alterations:

1. Verse 11. Instead of Mark's "to you is given the mystery of the kingdom of God" Matthew has: "To you it is given to *know the mysteries...*" The fact that Luke has the same wording shows that both evangelists are following a second, non-Marcian source at this point.
2. Verse 12. Matthew adds this from Mk. 4:25.
3. Verse 13. Matthew alters Mark's "scandalous" *hina* ("in order that") to *hoti* ("because") which is less offensive.
4. Verses 14 - 15. Our present text includes a citation from Isa 6, which was already alluded to in verse 13. There is a growing opinion among scholars that this is a post-Matthew addition to the text.
5. Verses 16 - 17. "Blessed are the eyes" from Q (par. Lk 10:23 - 24).

To get at Matthew's theology we will ignore point 4 and concentrate on the other points. Matthew has edited this section to bring out two antithetical points: (a) the disciples (i.e., the Church) are the hearers of the new revelation, hoped for by the Old Testament people and now fulfilled (verse 17), and will be rewarded at the end; (b) the Old Israel has rejected the new revelation, and will be rejected at the end. The motivation behind these redactional changes comes from Matthew's own situation. The mission to Israel has finally failed, and led to a debate between Church and synagogue over which is the true people of God (R. H. FULLER).

Suggestions for the Homily

— Much will turn on whether the shorter or the longer form of the gospel is read. If the shorter, then attention is drawn to the parable as it was originally told by Jesus. It envisaged a situation of frustration, and sought to assure the disciples of the ultimate triumph of the kingdom. Such a message could be transferred quite easily to the Church's situation today where once more there are many frustrations and apparent failures. The assurance of abundant success despite these failures is the message for today, and one in thorough conformity with the gospel's theology of the cross. Allusions to the other readings may be drawn in the rain yielding fruit in the first reading and the responsorial psalm, and the groaning of the community with the whole created universe, in the second reading.

— If the long gospel reading is used, then it directs the preacher to an exposition of the great privilege of the Christian community as the bearers of God's truth in the world. One would not, in our changed situation, want to point to the synagogue as the community which had but rejected the truth, nor, hopefully, the Protestant communities. But the longer gospel could perhaps be used as an indictment of our secularized, once Christian civilization. The hope for the final vindication of Christianity in verse 12 could be related to the similar thought of the final cosmic vindication in the second reading, the revealing of the sons of God and the redemption (R. H. FULLER).

— Today's three readings are all about one thing: how to hear the word of God... and what a difference it makes when you do hear it. How to hear the word of God. The images used in today's Scripture help us to see that the word of God is not like ordinary information. God's word is like rain on the earth,

or like seed. It changes things. It interacts: it makes possible something new, a new harvest. It is alive; and therefore it needs, like all living things, an environment that will support life. Anyone who has farmed or gardened will know that really bad soil won't even benefit from rain very much, because it cannot preserve moisture; so seeding it would be a waste of time. If you want growth, you have to provide the conditions by going to work on the soil. Not all of us are good soil, all the time, for the seed of God's word. For all kinds of reasons. Some of us just lack experience, the experience of life, of living deeply; we are still thin soil. Some of us are packed down pretty hard with sophisticated modern skepticism, and we find God's word too good to be true... we decide it has to be a fairy tale. But many of us are receptive enough except for one thing: we are just too busy to stop and listen... **(Homiletic Service).**

SIXTEENTH SUNDAY — JULY 22

Wisdom 12:13, 16-19

At the time this text was put together, the Jewish nation had achieved a certain autonomy, but it continued to be distrusted among the other nations. Most Jews moreover were dispersed among the Gentiles, and found themselves in a situation not unlike that of their ancestors in Egypt, or the descendants of the Canaanite patriarchs. Stringent laws against defilement sheltered them from the surrounding promiscuity, but nevertheless they felt continually disturbed. How could God tolerate such things; why did not his thunderbolts fall at once on the impure and the idolatrous? It is an eternal question which the apostles would in their turn pose to their Master. He replied with the parable of the wheat and the tares.

The reply of the Wisdom author is indeed a foreshadowing of that of Jesus. God's power is very actual but instead of using it for destruction, he masks it with tolerance and moderation (verses 16 - 18).

There are two reasons for this moderation. First, the respite allowed by God gives man the opportunity to overcome his egoism and be converted. Second, Jewish people are required to become more humane (verse 19). They must learn to live not

only in the inbred atmosphere of the ghetto, but among their fellow men with mutual respect and tolerance (*Guide for the Christian Assembly*).

The main idea in this passage is that God's might is the source of his mercy. The power of the creator is the ground of his leniency towards sinful creatures. The context provides examples of that mercy: God's forbearance with the Egyptians (11:15-20) and the Canaanites (12:2-11). The punishment inflicted by God on these people for their sins and perversions was not an arbitrary display of power. It was meted out in moderation, by stages, with a view to moving the guilty to repentance.

God's mercy is held out as an example to man in his dealings with his fellow-men. It has taught a lesson—how the various man must be kindly to his fellow-men. And it is intended to give hope to man in his waywardness, the hope that lies in the offer of repentance (*Scripture in Church* n. 5, pp. 209-210).

Romans 8:26 - 27

This reading is the continuation of that of the previous Sundays. So we should briefly look at what was said last week. Now Paul goes on reflecting on the life of the Spirit.

Can our hope be self-deception? How do we know that, when we hope for "what we do not see," our hope will not be disappointed? The answer to this question is certainly not that we simply hope and trust in the future, an undefined future. When we trust in the Spirit by whom we are "led" (verse 14), our hope is not aimless but "according to the will of God" (verse 27). This trust in the Spirit, given to us as the "spirit of sonship" (verse 15) and the "first fruits" (verse 23), is required of us because "we do not know how to pray as we ought" and "the Spirit himself intercedes for us."

This does not make prayer for the Christian something superfluous, but gives it a deeper meaning as trust in the Spirit. In prayer we can bring the meaning and the distress of our existence before God; our faith gives us the courage to put all our hope in God and his grace. But to enable us in our prayer, in our longing and hope, to let God be completely God, to rely in our expectations in life only on this God who justifies and bestows holiness, and not to turn to any substitute

god, for this we need the Spirit who helps us in our weakness and intercedes for us with "sighs too deep for words," which include not only the groans and the longing of creation but also its not always completely conscious hope. Our hope thus attains in the mind of the Spirit its real certainty (K. KERTELGE).

One of the most important effects of the action of the Spirit in the life of the Christian is the latter's ability to pray properly. The Spirit it is who enables us to cry "Abba, Father." That is to recognize and acknowledge the new bond of intimacy created by Christ between us and the Father. The Spirit prays within us; prayer is "the divine in us appealing to the God above us" (C. H. DODD). The words in prayer do not matter any more, then; they are not needed... (*Scripture in Church* n. 5, p. 210).

Matthew 13:24 - 43 (short form: 13:24 - 30)

We continue today with another of the parables from Mt. 13. Like that of the sower, the parable of the tares has undergone allegorization, and once again the short form gives the non-allegorized version which is very probably close to the form in which Jesus originally spoke it. There is a further similarity; in the long form the parable and its allegorical interpretation are separated by other materials. In this case the intervening material consists of two parables found elsewhere in the gospel tradition, namely the parable of the mustard seed, which occurs in Mark and Q (Mk. 4:30-32; Lk. 13:18-19), and the leaven, which is found in Q (par. Lk. 13:20-21). These little parables are followed by the shortened form of Mark's conclusion to the parables (Mt. 13:34-35, par. Mk. 4:33-34) and a fulfilment from Ps. 78:2, which is both unique to, and typical of, Matthew.

We thus have once more three levels in the tradition: (1) The parable of the tares, substantially as told by Jesus. (2) The parable of the tares with its allegorical interpretation. (3) The insertion of the complex of other materials between the parable and its interpretation, and the shift of the latter from a public to private location. The meaning of each of these levels may be constructed as follows:

1. Jesus criticized by his purist contemporaries for inviting the outcast to eat with him as an anticipation of God's

salvation. He answers by saying that it is for God to make the separation and that he will do so only at the end. Then it will be clear who are the wheat and who the tares. Doubtless there will be some surprises in store.

2. The allegorical interpretation applies the parable to the Christian community. These are tares as well as wheat in the Church now — the Church is a *corpus permixtum*, and there need be no premature attempt to separate the wheat from the tares in the present life of the Church.

3. By sandwiching the intervening material between the parable and the interpretation and especially by shifting the scene from public to private teaching just before the interpretation, Matthew has applied this complex of material to the situation of his own Church. As we saw last week, that situation is marked by disappointment over the failure of the mission to Israel. Now the Church is assured that when the gospel came to Israel it came as a parable, a *mashal*, a riddle (Ps. 78:1). Only the Church comprehends the riddle. The tares are presently indistinguishable from the wheat but at the end God will separate them. The Church must meanwhile be patient.

There is a remarkable amount of continuity between the three interpretations — more so than in the case of the sower. At each level the point remains the forbearance of God. What changes is the identity of wheat and the tares. For Jesus it was the outcast and the authorities of his people. For the Church tradition it was the good and the bad within the Christian community. For the evangelist it was nonbelieving Israel and the members of his Church (R. H. FULLER).

Suggestions for the Homily

— The main point which is hammered home in today's readings is obviously the forbearance of God — the Old Testament reading, the psalm and above all the parables of the tares at its successive levels of interpretation all make the point. The preacher is free to identify those areas in which his people need to recognize this forbearance in action in their midst, what group it is tempted to treat as tares. Having made the identification he can use the scriptural materials to speak to that situation.

— Alternatively he may find it more appropriate to take the epistle, with its teaching about the Holy Spirit as the power

of God within the believers who takes their inarticulate prayers and renders them intelligible before the throne of God. If there are prayer groups in the parish or if there is a great concern with the problems of prayer this would be a fitting theme for a homily — (R. H. FULLER).

— In reading the Wisdom passage of the first reading, one tends naturally to reflect on the lessons provided by the Second Vatican Council. Doors of Christian tolerance were opened to all men, of whatever religion, even of no religion. Tolerance of this kind does not necessarily have to seek justification in the providence or moderation of God. A belief in the dignity of the human person and in the traces of God's image to be found in human liberty is sufficient basis. The whole notion of tolerance is bound up with the meaning of the Church in the world. Judaism, even the Judaism of the Diaspora, was generally recessionist and suspicious. So often the Church has tended to be the same. Is there not something in her very nature that ought to preclude such isolationism? It is through her that Christ must be represented to humanity. This is accomplished through Christian attitudes toward one another and toward their fellow men. She is also the focus of human progress, to be gradually accomplished in Jesus Christ. She can never afford to be distant from the world, in that it is through her that Christ enters into solidarity with the world and represents it before God. She can never thus become a ghetto, or a Noah's ark, from which to issue proclamations of destruction. Nor can she become a cenacle of refuge, where ancient glories like the Christ-event are remembered, and the sacramental instruments of grace stored. She is the center, as yet partial and hidden, of union for all men in Jesus Christ. This is the reason why she imposes tolerance on her members, and absolute solidarity with all humanity (*Guide for the Christian Assembly*).

SEVENTEENTH SUNDAY — JULY 29

I Kings 3:5, 7 - 12

In the Hellenistic tradition wisdom meant philosophical speculation. In the Old Testament tradition, on the other hand, wisdom had a much more mundane significance. It included a practical know-how in various areas of life as well as the knowledge of God and of good and evil.

I Kings 3 - 11 demonstrates Solomon's wisdom in many different spheres: as practical psychologist in the case of the two prostitutes (3:16-28), as administrator (ch. 4), as builder (chs. 5-7), as merchant (ch. 9). Our pericope relates how Solomon acquired this wisdom in a dream in which he prays for wisdom rather than for riches or for length of days. Wisdom is thus the supreme value of human life.

The passage is probably intended as a legitimization of Solomon's succession in view of the unusual circumstances in which he became king. The king's success is attributed to his having prayed God for the right thing — wisdom!

One wonders, though, what encouragement this story gave the bewildered exiles in Babylon who had witnessed the overthrow of the Davidic dynasty and for whom 1 — 2 Kings were written. If even Solomon with all his God-given wisdom could fall...! Perhaps the story was meant to remind the exiles of the glory which could have been theirs had their kings been faithful. Thus God's promise, which was now a test for the exiles' faith, is still credible. Only man's infidelity can make it false.

This lesson is evidently chosen because of the parables of the treasure and the pearl, which represent the kingdom of God as the supreme value for which no sacrifice is too great.

Romans 8:28 - 30

In the readings from Rom 8 which were selected for the previous weeks, Paul has been speaking primarily of the suffering, the transitoriness and the infirmities of human existence, including the Christian existence. But again and again the hope of ultimate transformation and vindication kept breaking through. This week's reading forms a transition from the shadow side of human and Christian existence to the glorious destiny which awaits the redeemed.

Verse 28 states a proposition which was known to Paul's readers ("we know") and was apparently a religious maxim in Judaism. He then bases this maxim on the realities of Christian experience. It is not just pious make-believe to say that everything will turn out all right in the end. It is an assurance based upon what the believers have already experienced from God: he foreknew them, predestined them to be conformed to

his Son's image, called them, justified them, and — surprisingly, for we should expect this to be reserved until the final fulfilment — glorified them. In other words, the Christian eschatological hope is not of something totally different from what we already have, but the ultimate fruition of our present life in Christ (R. H. FULLER).

The certainty of our hope allows us to bear the "sufferings of this present time" with patience. Whatever we have to face, we have the certainty that "everything works for good" with us. This does not mean that for the Christian nothing is any longer quite so bad as it otherwise appears, or that he has an easier time in his sufferings and distress than others. No, sufferings, even when they are integrated into the Christian's hope, are still sufferings. Christian hope does not allow us to take them lightly, as spiritual enthusiasts have so often deluded people into thinking. Paul is not preaching a Stoic indifference to our experience of suffering on earth, but the certainty of hope in the midst of suffering.

This certainty is reinforced in verse 28 from two aspects. It is the certainty of those "who love God" and are "called" according to God's merciful purpose. The fact that we love God is not our reward or our achievement, not even the result of our inclinations or goodwill, but "God's love poured into our hearts" (Rom. 5:5), the love with which God "helps our weakness" (verse 26) and which becomes in us the position of "children of God" (verses 16 - 17) which survives everything. Those who love God are none other than those whom God has called in his assisting and all-embracing will to save. Verses 29 - 30 now show in the form of a syllogism how God has worked out his call and brought it to fruition.

The individual members of the syllogism are related to each other in such a way as to describe God's single act of salvation to men in its various aspects. Dogmatic speculation in its search for a Pauline doctrine of predestination has sometimes obscured this central emphasis. The starting point is God's call, addressed to men through Jesus Christ (verses 28, 30). This call is part of Christian faith and finds its response in life "according to the Spirit." God's call has universal effect, just as faith is universal, insofar as men really respond to the call which reaches them and so attain faith (K. KERTELGE).

Matthew 13:44 - 52 (short form: 13:44 - 46)

The long form contains the twin parables of the treasure and the pearl, followed by the parable of the dragnet and the concluding saying of the Christian scribe. The short form stops after the twin parables. It is a pity that it has also dropped the saying about the Christian scribe, as this saying is closely related to the twin parables (the kingdom of God as the supreme value, of which the Christian scribe is the custodian). It also provides an important clue to Matthew's self-understanding as an evangelist.

The evangelist takes "things old," i.e., the gospel tradition as he has received it, and applies them to the new situation which confronts him and his Church at his time. We have already seen him doing this in his treatment of the sower and the tares (his "reduction," as New Testament scholars call it). This process of reinterpreting the tradition of Jesus' words and works which was carried on between Jesus and the evangelists has continued ever since in the ongoing life of the Church. The latest chapter in the history of exegesis — which is really what Church history is all about — is accomplished when the preacher stands up on a Sunday and delivers his homily. The test of faithful exegesis is whether it enables the old to be said today in a new situation. This cannot be done simply by repeating the old as it stands but only by reproducing the old in a new way so that it can say what is said in past situations and not something different. In other words, the saying about the Christian scribe describes the task of hermeneutics.

Important as these considerations are for the self-understanding of the homilist and the self-understanding of the evangelist, they are not, however, the main point which today's readings purpose for our consideration. As the first reading and the responsorial psalm show, the intention of this gospel is to speak of the kingdom of God as the supreme value to be preferred above all else, as a man would even cheat (by hiding the treasure) in order to acquire some treasure trove of the owners of the field in which he found it. Here we see an example of Jesus' propensity to use unattractive human behavior in his parables — as in the case of the Lucan parable of the unjust steward and the unjust judge. This serves as a warning against treating the parables merely as moral lessons. Rather, they light up worldly behavior as worthy of imitating in quite a different context. The kingdom of God is of such great value that the most drastic action is worth taking to gain it.

The parable of the pearl is of a rather different type. It involves no discreditable conduct. But like the parable of the hidden treasure it holds up for our emulation in quite a different context the behavior of a man who was prepared to take drastic action to secure the object of his desire. Matthew of course relates these pictures to the life of the Church in his day. It was a Church threatened by antinomianism (disregard of the moral law), by false prophets, and by persecution. In that situation Christians must be prepared to take drastic action to be accepted among the righteous at the last day. Hence Matthew appends to the twin parables the further parable of the dragnet (R. H. FULLER).

Suggestions for the Homily

—The first parable in the gospel tells us of a man who was so foolish as to give up all his possession in order to buy a hidden treasure (or, if you prefer, the pearl of great value). But this is not foolishness. Rather it is wisdom, and the first reading shows King Solomon asking for and receiving this wisdom which comes from God. Even though it is expressed in commands, a man who has discovered it loves it with all his heart, even more than silver and gold (responsorial psalm). We can connect the second reading too by reflecting that we are called to be images of Christ. He not only teaches but he is the Hidden Treasure or Wisdom of God. To possess him, we are called to give up all other possession (*Homiletic Service*).

—In connection with the second reading, we could clarify that divine *predestination* does not mean election of one and rejection of the other. It means that God is the first to know and to love. His love is realized in Jesus even before men come to it. Predestination is concerned with his plan of love and its way of operation. We are not dealing with a time element at all.

A divine initiative precedes all the stages of Christian life (verse 30): the call (by preaching), justification (by baptism), glorification (by death). He calls, justifies, glorifies and, through the person of Christ and the Spirit who dwells in our inner-most being, disposes all our Christian life (*Guide for the Christian Assembly*).

—There is a striking contrast between the richness of biblical teaching about the Kingdom and the jejune notions actually entertained nowadays by Christians. The word evokes no

great surge of enthusiasm, and even in circles where it still has some validity it tends to be shorn of all sacral significance. Of course people continue to mouth about "the Kingdom of God" and "building the Kingdom," but they tend to be no more than clichés without any real meaning. Yet, we have only to open the Bible to realize how pervasive the theme of the Kingdom is, and how essential for any understanding of Christianity. The proclamation of the Kingdom was the primary object of Jesus' preaching; his disciples were required to accept the demands of the Kingdom. Unless we are going to reduce his message to the level of merely human wisdom, it is difficult to see how we can accept it without attempting to unravel the mystery of the Kingdom that he came to establish. Frequently the liturgy of the Word will confront us with biblical texts on the topic. Is there any way of penetrating these and forming a more precise idea? The importance of the theme does not at all mean of course that we must use it at any cost in proclaiming the Good News of salvation. If the word, kingdom, has in fact lost meaning of people, it should not be artificially resuscitated. Indeed it is quite probable that the apostolic Church itself made a different use of such terminology for Jewish and Gentile audiences. The message however remains the same, and the only way to hear it as it came from the lips of Jesus is to use the words that he used (*Guide for the Christian Assembly*).

EIGHTEENTH SUNDAY — AUGUST 5

Isaiah 55:1 - 3

The invitation to come and get free food and drink recalls earlier biblical themes such as the provision of manna and water in the desert sojourn, and Hosea's insistence that it is Yahweh alone who provides food, drink, and clothing for Israel (Hos. 2:10-11). The prophet no doubt looks beyond material provisions, but food and drink are not a mere metaphor for such things as revelation. Food and drink provided by the deity have a wonderful character; and the fact that they are provided attests that the relations between Yahweh and his people are harmonious. It is true, in the words of Deut 8:3, that man does not live by bread alone but by everything that proceeds from the mouth of Yahweh; and this includes his spirit and his revelation. But to accept the food of Yahweh as sufficient, and not to seek laboriously elsewhere for food which does not satisfy, is to com-

mit oneself to faith in the saving power of Yahweh. From this food man will live truly and fully; an Israelite thought both sin and disaster were diminutions of life.

Only in verse 3 is Israel associated with David in Second Isaiah; and the allusion to David here contains no suggestion that Second Isaiah sees a restored monarchy in restored Israel. The eternity of David's covenant is transferred to the covenant with Israel restored. The prophet applies to Israel here ideas most of which he has used previously (J. L. McKENZIE).

The banquet is open to all, the only requirement for admission being a "thirst" for God. The universalism of the passage is striking in view of its historical concept where we might have expected the prophet's main concern to be purely nationalistic.

The invitation to the banquet is ultimately an invitation to life, to life with all its fullness, whose source is the living God (*Scripture in Church* n. 5, p. 213).

Romans 8:35, 37-38

This is again a continuation of last week's reading (omitting verses 31-34). At the end the confession of faith leads us back to Christ Jesus, with a passing glance at all the "sufferings of this present time," the extent of which is underlined by a quotation from Ps. 44:23, to a hymn which proclaims the certainty of present and future hope. It is a hymn in praise of God's love, which he has revealed to us in Christ Jesus and which the apostle knows is the source of the salvation of the world. Unshakable adherence to this love of his makes our existence "more than victorious," because through the conformity of our believing existence with the love of God, and only through that, all the powers and forces which oppose us will be overcome.

By clinging to this union with God, we prove our freedom, for which we were set free (cf. verse 2), to be freedom from "slavery to transitoriness" and obtain in reality the "glorious liberty of the children of God" (K. KERTELGE).

Paul lists some of the things that might be considered capable of separating us from the love of Christ (that is, Christ's love for us) and thus destroying our hope: affliction, anguish, persecution, famine, danger, the sword. With most of

these Paul was personally acquainted. But none of them "could come between him and the love of Christ." In fact, afflictions become a source of boasting, praise given to God (Rom. 5:2, 11).

Christian hope is, like the saving event which is its ground, something concrete. It shows itself here and now in the bleakness of life. Hope is born, rooted and flowers amidst and through the suffering and sorrow, the pain and frustration of our daily lives. Suffering and persecution are for Paul not mere evils, necessary evils which simply have to be endured with patience; they are the very battleground on which the Christian victory is won through Christ. "True (we suffer constantly); but in all these things we are more than conquerors through him who loves us" (verse 37) (*Scripture in Church* n. 5 pp. 213-214).

Matthew 14:13-21

Today's Gospel reading is an account of the feeding of the five thousand, an incident related in all three Synoptics. Mark and Matthew are careful to note that the miracle was motivated by Jesus' concern and compassion for the hungry crowd.

The passage calls to mind the many incidents of miraculous feeding in the Old Testament whereby God showed his concern for his people (Ex. 16:7-8, 13-14; II Kgs. 4:42-44). It resembles in detail the story of Elisha's miraculous feeding in II Kgs. 4:42-44. There the prophet orders his servant to feed the men (cf. Mt. 5:16); the servant replies that this is impossible (cf. Mt. 5:17); Elisha repeats the order and the servant distributes the food (cf. Mt. 5:19); "and they ate, and had some left" (cf. Mt. 5:20). Jesus' feeding of the multitudes, therefore, is consciously linked with the miraculous feeding by the Old Testament prophets. He is the Messiah who was awaited as the last of the prophets (Jn. 1:21) in fulfilment of God's promise to Moses to raise up a prophet like him (Deut. 18:15-18).

It is not so much the miraculous element of the story of the feeding which is emphasized as its symbolism of the eucharist of which it is an anticipation. The language used — blessed, broke, gave to his disciples — is the language of the account of the institution of the eucharist. The role of the disciples is accentuated by Matthew in contrast to Mark. Matthew is more

explicit than Mark and Luke in telling us that the disciples actually distributed the food. They are already presented by Matthew as the dispensers of God's gift to mankind (*Scripture in Church* n. 5, p. 214).

We cannot get back now, behind all the Christian interpretations of this story, to what actually happened; but we can see what it meant to Matthew and his readers: Jesus as the prophet like Moses; the Messiah who brings new food and gives eternal life; the sign of the age to come.

Jesus has come as the Messiah. He feeds his people and this action must be understood on several levels.

On one level it is the *fulfilment of the manna expectation*. It is stressed that the place is the desert and the desert was the locality where the Exodus would take place. Jesus is feeding the New Israel. He has come as the New Moses to lead his People, the New Israel.

On another level the *references to the eucharist* are too obvious to be overlooked. Fish was an early Christian symbol of the eucharist. Jesus' actions over the bread and fish are sacramental actions. Matthew is saying that the action of Jesus feeding his People still continues in the eucharist. All that was expected of the Messiah in the last times is fulfilled in the eucharistic celebration.

There is a final level. The multiplication of bread and fish is an *anticipation of the messianic banquet*, so often portrayed in the Old Testament. The Messiah is sharing a meal with his People. In this sense bread is the offer of life and is the challenge of God going out toward his People. This is made visible in Christ. The messianic banquet is the assembly of those who have finally responded to that call. The multiplication story is an anticipation of the final rule of God.

Before the time Matthew's gospel was written, there had been considerable reflection on the multiplication story. Its many dimensions and possibilities had been explored. Its reference to the eucharist had been made explicit. It was an account full of meaning for the Church after the time of Christ. Matthew incorporated this mature meditation of the Church into his gospel (R. CROTTY and G. MANLY *Commentaries on the Readings of the Lectionary* (New York: Pueblo Publishing Company, 1975), pp. 128-129).

Suggestions for the Homily

—The second reading raises the whole question of divine providence. Paul is quite convinced that nothing — not the horror of death, the anguish of life, determinism in nature, the calamities of history — has power to disturb the Christian. However dreadfully the world is disposed, the plan of God is not jeopardized. One must have the proper view of divine providence to make such an affirmation. It does not mean that everything is working towards harmony: many things will never be set right. Nor is there question of some happy state where the goodness of man will prevail. The providence of God is operative here and now, in the midst of contradictory and paradoxical situations. If we go on believing in providence, while tons of bombs are rained down from the sky, while people go on being divided by hate, while evil and sin continue to disfigure a miserable and suffering humanity, it is because we believe that nothing can prevent a man from plunging to the innermost recesses of his being. Here the ultimate meaning of existence can become manifest: a man always has the chance of recreating himself. The convinced Christian will be able to generate the energy to reshape the world, because he realizes that in this area of his being he is in touch with the Christ who overcame death (*Guide for the Christian Assembly*).

—Our moral lives must always draw sustenance from the eucharistic celebration, because it is here we renew the living link with the greatest event in salvation history, the death and resurrection for all of Jesus Christ. But, to ensure this, our local assembly must summon us to live God's "today" in total fashion. The liturgy of the Word will be of capital importance, because this proclaims Christ's presence in the actual world. The homily should always show that the forces of evil over which Christ triumphed are actually those active in our world, on the individual and collective level. It will be our business to conquer them as he did (*Guide for the Christian Assembly*).

—The Christian community becomes the assembly of the poor in the Eucharist. As we emerge from the assembly of the poor, we know that everything has been given, but everything remains to be done. For these great challenges, sharing the Word and the Bread will equip us.

NINETEENTH SUNDAY — AUGUST 12

1 Kings 19:9a, 11-13a

The choice of this Old Testament passage is best seen in the light of the words of today's Gospel: "Men of little faith." The passage is extracted from a well-known and beautiful chapter concerned with Elijah's experience of God.

Though the cycle of stories centering around the prophet Elijah is not intended to be biographical, it does point to the historical fact of Elijah's enormous task. Not only did he condemn infidelity and oppose the pagan cults of Queen Jezebel, he introduced a new and more perfect understanding of Israel's God and his deeds for his people.

Prophets such as Jeremiah show us, however, that a man of God is not metaphysically united with the divine call. A mission can be oppressive; a vocation can engender fear. Elijah is exiled for fear of his life; he retires to the wilderness. But for a prophet of Israel to go into the desert stirs up thoughts, even in his own mind, of the birth of God's people and their communion with him in the desert before they entered the promised land. Through the prophet the faith of God's people is recharged on the same spot which had witnessed God's revelation to Moses. This time the fire and thunder is put aside; God's presence in the world achieves what he wills as gently and relentlessly as a breeze. God's ways are not man's way. Even Elijah had this to learn (*Scripture in Church* n. 7, p. 461).

Elijah has slain the prophets of Baal, and Jezebel has threatened his life in revenge. He retreats to Mount Horeb to commune with God as Moses had done before him (there are distinct parallels in the narrative, as the 40 days and the lodging in the cave). Yahweh is not in the storm, the earthquake or the fire, but in the gentle breeze after the storm. The place of encounter with God is not in the awesome events of nature, but in the word of revelation. At the same time, however, after the encounter of revelation has occurred, the storm, earthquake and fire can be seen as the harbingers of God's revelation.

The lesson is obviously chosen to match the gospel story of the appearance of Jesus to the disciples on the lake. In each story an encounter with God/Christ takes place after the stilling of the storm (R. H. FULLER).

Romans 9:1-5

In the context of the letter as a whole, chapters 9 to 11 look at first sight like a switch to a quite different subject: Paul is discussing the fate of Israel. This question arises for him directly from the proclamation of the message of justification, and this is the link which joins these three "Israel chapters" to the main theme of the letter.

What is the significance of Israel, if everything depends on Christ and no longer on the law? We are told that Christ is "the end of the law" (10:4). But Israel has not been converted; arguably she has remained true to her special election by God and by so doing has forfeited in the present the goal of that historical election. Paul is here using the concept of election in an attempt to understand how Israel has excluded herself from "God's righteousness instead (10:3). God's election has come to fruition in the present in the universal Church made up of Jews and Gentiles. Nevertheless this election remains directed to the historical Israel. This tension of simultaneous election and rejection has to be taken seriously in all three chapters, since it is in this that Paul hopes to find an answer to the problem of "Israel."

Chapters 9 to 11 are therefore not a digression, but a final development, from the point of view of historical theology, of the single subject of "the gospel for Jews and Gentiles." Israel too must be converted, must become converted to the way of the "Gentiles"; she must include herself among the needy in order to be saved.

The question Paul is about to discuss obviously affects him deeply. The question of Israel, its relationship to Christ, its history and its future, is a personal matter for him. Before he can even formulate it, and before he has even mentioned Israel, he expresses his sorrow and anguish over this people as a personal grief. They are his "brethren," members of his own people. For their sake he is prepared to give up his most precious possession, his connection with Christ, if it would win them for Christ. This readiness recalls Moses' words to God when he interceded for the people after they had made themselves "gods of god": "But now, if you will forgive their sin — and if not, blot me, I pray you, out of your book which you have written" (Ex. 32:32). Naturally, neither Paul's attitude nor Moses' prayer should be understood as an attempt to bargain with God. God's actions are higher than men's thoughts and wishes, even

if his grace is always active in human prayer, longing and compassion for their fellows and such compassion among men is always part of God's compassion. Paul's love for his people is evident, and his worry and anger at their refusal to accept Christ is eloquent testimony to it (K. KERTELGE).

Matthew 14:22-33

Since Matthew has taken over the walking on the waters from Mark (see Mk. 6:45-52), we must pay special attention to Matthew's alterations. The two major changes may be noted:

1. The addition of the dialogue between Peter and Jesus and the walking of Peter on the water.

2. Instead of the ending of the disciples' understanding of Jesus, the story now ends in a confession of faith: "Truly you are the Son of God."

The effect of these changes is to alter completely the thrust of the pericope. In Mark it was an element in the evangelist's theme of the disciples' misunderstanding, designed to play down the interpretation of Jesus' miracle as epiphanies in opposition to a "divine man" Christology. This is no longer an acute problem for Matthew. So he has altered the interpretation of the scene. It becomes a paradigm of discipleship. The boat represents the Church, the storm the persecution through which Matthew's community is passing. Jesus appears and challenges Peter, the disciple *par excellence*, to trust him. Peter is afraid and cries out, "Lord saye me." Jesus, half rebuking, half encouraging him, says: "O man of little faith, why did you doubt?" The Lord brings Peter to safety, and all the disciples make the adoring confession, "Truly you are the Son of God." (R. H. FULLER).

The victory of God over the waters is a highly important theme in Jewish cosmogony. Following ancient Semitic traditions, the Bible describes the creation of the world as God's victory over the sea and the monster of evil that dwell in it. Primitive Christians accordingly interpreted the stilling of the storm (Mt. 8:23-27) and the walking on the water as a manifestation of the one who is bringing to fulfilment the work of creation. Walking on the water was an epiphany of the divine power that resided in Christ.

The triumph however took place at a decisive turning point in the life of Jesus. The role of itinerant rabbi, idol of the crowds, no longer corresponds to the Father's salvific will (cf. the prayer of verse 23). He decides to give himself exclusively to the task of intensive training for the apostles, Peter in particular. He will reveal to them his messianic power and teach them to have confidence in him. The walking on the waters is directed to this end. He convinces Peter that he does possess the power to conquer evil (symbolized by the waters on which Peter treads: verses 28-29). And he makes him realize that this is due not to any magical faculty, but to his fidelity (verses 30-31). The apostles thus have power over the forces of evil insofar as they have confidence in, and remain attached to, the person of Christ (*Guide for the Christian Assembly*).

Suggestions for the Homily

—Probably the most obvious choice would be to take Matthew's alterations of Mark's story of the walking on the water, and treat it as a paradigm of discipleship. To be the Church is to be in a storm-tossed bark. Christ comes and rebukes us for our little faith, and encourages us to trust in him. He stills the storm and brings us to safety. The realization of his present help in trouble should lead to adoration and confession of faith.

—A relevant alternative might be to take the second reading as a basis for a discussion of the very tricky question of Christian-Jewish relations. There are centuries of anti-Semitism of which the Church must repent, and she has probably lost the right today to seek to "convert" the Jews. The credibility gap is far too great and it is the Church's own sin that this is so. But on the other hand, she cannot cease to pray with the apostle that the Jews may come to know Jesus as the Messiah — in their own way, perhaps, and not in ours (R. H. FULLER).

—The experience of Elijah is a good image of the believer's experience in the modern world. He has desacralized nature. Insofar as science now has made the world "profane," it has been in fact a service to the God-concept, God has to be the Totally-Other, the Unknowable so far as human thought is concerned. The progressive deprivation was necessary if Elijah was to cease searching for God in natural phenomena. But he does have the intimate encounter; he recognizes that which can-

not be known; he senses the veiled presence. So with the believer now. Living as he does in an atheist world, he knows that God is silent, yet he hears him. Like Elijah he covers his face, and emerges from his retreat to accomplish his mission (*Guide for the Christian Assembly*).

—Matthew's presentation of the walking on the water concentrates on Peter. He is the first of the apostles (Mt. 10:2), he speaks and acts as the representative of them all. Here he is something more: the first of believers, and the model of all believers. The scene is a dramatic presentation of what faith means. It is the perception of the majestic "It is I," which calls and attracts men. Then there is the desire to come to him, to be with him. There is the unscathed crossing of abysses sustained by trust and love as well as the weakening of confidence, and the immediate loss of strength. If confidence weakens even a little man at once feels the menaces from outside. Or conversely, if he allows himself to be impressed by the dangers, his confidence at once wanes. He falls a victim to the menacing powers unless he reaches out for the one hand that can save him, that of his master. Confidence and faith are there, but they are still "small." What is needed is the entire commitment which holds nothing in reserve. The only support is unconditional faith. Thus what happened to Peter is an example for believers. Peter stands for the Church, and will later be named as its foundation (Mt. 16:18). This is the way the whole Church is before its master. It knows that ultimately it is out of the range of all danger, and is preserved from foundering in the course of history. "If you do not believe, you will not endure" (Isa. 7:9b). This is true of the people of both the old and new covenants. But the new people has Jesus in its midst. It can say to him. "You are truly God's Son," and it bears his encouraging words, "Courage! It is I. Do not be afraid." (W. TRILLING).

TWENTIETH SUNDAY — AUGUST 19

Isaiah 56:1, 6-7

This passage comes from Third Isaiah, the postexilic portion of that work. It is founded on the teaching of the Second Isaiah (Isa. 40-55), as the opening verse of our pericope shows—it uses the same terms, justice and righteousness. On the other

hand there is a new twist to these words: justice and righteousness are not exclusively Yahweh's mighty acts in bringing his people out of exile, but they are demands upon human conduct—Third Isaiah thus gives a moralistic slant to the teaching of his mentor.

Verses 6-7 deal with an accute problem arising after the return and the restoration of the temple.

Prior to the exile, foreigners had been allowed to perform certain functions in its precincts. Ezekiel had objected to uncircumcised foreigners around the place. Third Isaiah now stipulates the conditions under which they may serve: Sabbath observance and the keeping of the covenant as far as it was applicable to non-Israelites. This is not unqualified universalism. But at least in a symbolic way it is a prophecy foreshadowing the universalism of the gospel. It points to the time when the temple of God will be a house of prayer for all people. It thus points forward to the effects of Christ's redeeming work. Mark, or the tradition before him, puts these words on Jesus' lips as an interpretation of his cleaning of the temple. The Fourth Gospel further interprets that event by taking it as an act of prophetic symbolism, declaring the replacement of the old temple by the temple of his body. It is here that the text of Isa. 56:7 comes to its final fulfilment (R. H. FULLER).

Third Isaiah is closely attached to the themes and attitudes of Second Isaiah. But the disappointing years of the return from exile and perhaps the far from glorious temple lately rebuilt have moved him towards a more moralistic understanding of his senior's enthusiasm. Non-Jews will receive salvation from God. The nations will receive his blessing. They will respond to his summons and come to the holy city to serve him. But the prophet specified — by keeping of the sabbath, by the fulfilling of the temple ritual. The traits of post-exilic Israel begin to emerge.

The more sober mind of Third Isaiah should not detract from the beauty of his work. Second Isaiah was a difficult man to follow — homeland and temple were still in the future. Third Isaiah leaves in these verses a telling phrase which will resound from the lips of Christ: "My house will be called a house of prayer" (*Scripture in Church* n. 7 p. 464).

This passage was chosen today because of the universalist implications of the episode of the Canaanite woman in the Gospel.

Romans 11:13-15, 29-32

In Rom. 11 Paul discusses God's faithfulness to his promise to Israel. In the present Israel has let salvation pass it by. Has it thereby finally forfeited its election? The question can only be answered by God's word of election itself. Insofar as God is the only source of election, his word will not "fail" (Rom. 9:6). It is this which still gives Israel a chance: God has not withdrawn his election or his promise to Israel: he has already begun to fulfill the promise in the present, but even in Israel's hardening against him he leaves open the possibility of grace. The original bearer of the promise has not been forgotten in the saving events of the present, but is still, even as an unwilling partner, borne along by the action of God's grace. Even if in the light of the preceding passage Israel's guilt seems enormous, God will nevertheless achieve his purpose in and with Israel as the God of the promise.

In the course of the exposition, in verses 13-15, Paul turns to the Gentiles and the Gentile Christians. The close connection of their salvation with Israel's election imposes a permanent obligation on them with regard to Israel. For the same reasons, Paul does not see his role as "Apostle of the Gentiles," which involves a complete devotion to the Gentile world for their salvation, as a turning away from Israel but as an indirect demand to Israel to follow the example of the Gentiles and attain salvation only through faith in Christ.

In verses 29-32 Paul is summing up. The problem of Israel as he sees it has two aspects, the gospel and the historical election. In the light of the gospel the people of Israel appear as "enemies" of God because they have rejected his revelation in Christ. But in the light of their own history they appear as beloved by God, and they retain their position in spite of their present rejection of him. The ultimate basis of this conclusion is God himself, who does not revoke his call or the gift of his grace (K. KERTELGE).

For us, what is of permanent validity in this passage is not Paul's particular scheme of salvation history, but rather the great principle in verse 29: the gifts and calling of God are irrevocable. That must be the basic principle as we wrestle today with the place of Israel in salvation history.

Matthew 15:21-28

Again, Matthew took over the story of the Canaanite woman from Mark (see Mk. 7:24-30), but with several important changes:

1. The woman is called a Canaanite instead of a Syro-Phoenician.
2. There is considerable expansion of the dialogue material in the body of the story (verses 22-24).
3. Jesus praises the woman for her faith (verse 28).
4. Matthew removes Jesus' saying that the children (i.e., Israel) must be fed first.
5. The narrative of the woman's return home to discover that her daughter was cured of the demon is reduced to a brief statement that the girl was indeed healed — unlike Mark. Matthew was not interested in the fact that healing was performed from a distance.

It may well be that Matthew had access to an alternative version of the healing. But in any case Matthew's alterations have a theological rather than a historical motivation. Matthew shifts the interest away from the miracle to the woman's faith. As a Canaanite, she is (cf. the Old Testament conflicts between Israel and Canaan) a stranger to the covenants of Israel. Jesus takes the barrier very seriously. He first refuses to answer her, then announces that he was sent only to the lost sheep of Israel. It was the woman's faith that finally overcame the barrier. Mark and Matthew write for a different public at different periods. Mark writes for Gentile Christians, showing them that salvation is first for the Jews only and then for the Gentiles. Matthew writes for Jewish Christians, showing them that faith and faith alone breaks down the barrier between Jew and Gentile (R. H. FULLER).

Jesus apparently left Galilee for the pagan territory around Tyre and Sidon (on the Mediterranean coast north of Palestine) to be alone with his disciples and to instruct them privately. His reputation as a healer was known in the areas surrounding Palestine (cf. Mk. 3:8). Matthew designates the woman as a Canaanite, the original inhabitants of Palestine and Phoenicia, and the traditional enemies of Israel at the time of the conquest. Unlike Mark's narrative, she acknowledges him as the Messiah by addressing him "Son of David" (cf. Mt. 1:1;

9:27; 12:23; 20:30-31; 21:9, 15). The address, "Lord," in verses 22, 25 and the fact that she kneels before him (verse 25) may also have cultic significance for Matthew and his readers.

The dialogue of Jesus with his disciples in verses 23-24 is peculiar to Matthew and affirms the historical priority of Jesus' mission to Israel (cf. Mt. 10:5-6). It is not likely that the disciples asked to Jesus to grant her request; their words express rather Jewish Christian objections to the Gentile mission.

The woman persists and demonstrates her faith in the witty repartee which follows (verses 26-27). Although the dog was considered an unclean animal and a term of abuse used by Jews of Gentiles, its slanderous character, already weakened by custom, is considerably softened by the use of the diminutive here. The *kynarion* was a house pet and in some sense part of the family. The metaphor should not be pressed too far, as if to imply that the Gentiles only get the left-overs.

The main point of the story is Jesus' recognition of a response to the woman's faith (verse 28). Such incidents were seen to be the gospel foundation of the Gentile mission (D. MACLEOD and J. T. FORESTELL, *Proclamation. Aids for Interpreting the Lessons of the Church Year. Pentecost 2 — Series A* (Philadelphia: Fortress Press, 1975), pp. 20-21).

Suggestions for the Homily

—On this Sunday a unitive theme runs through all the readings including the epistle. The homilist should wrestle today with the twin facts of the particularity and universalism of the gospel. Israel has a unique place in salvation history, and the gifts and call of God are irrevocable. Yet at the same time the temple of Christ's body is a house of prayer for all nations: all the nations will come and praise Yahweh, and faith, faith alone opens up salvation to the Gentiles (R. H. FULLER).

—Jesus made no distinction between persons, between Jew or stranger, man or woman, child or adult, poor or rich. In so doing he was following one of the most explicit trends in later Jewish thinking, and he was setting the tone for Christian practice. When we share the same eucharistic table, with our diverse sociological backgrounds, we are bearing witness to Christ's sacrifice "for the many" (=for all). We are hastening the advent of the moment when all humanity will be gathered together in the glorious Body of Christ (*Guide for the Christian Assembly*).

—The failure of the prophecy of Third Isaiah was stressed by Jesus, in a temple of watertight compartments and rigid taboos (Mt. 21:12-17). We might well question ourselves about how open our eucharistic assemblies are. Are they really signs of that universal reassembly we struggle to implement in our daily lives? How do we welcome the stranger and the traveler? Do we positively try to involve people of another class or another culture? (*Guide for the Christian Assembly*).

—*Eucharist and mission.* Christians assemble for the eucharist in a specified place. But they are answering a summons which is, of its nature, universal. The aim of every eucharist celebration is that all men should be gathered in brotherly unity around the First-Born of the new humanity. For Christians there can be no exclusivism. Wherever they are gathered for the eucharist they are being initiated into the sort of communion from which no one can be excluded. They should not only be aware of their relationship to all the other members of the Body throughout the world who celebrate the same eucharist; but they should be open to absent brethren, to all those throughout the world who have not yet heard the Good News of salvation. These are the dimensions of the mystery of the cross: we cannot make the "anamnesis" of Christ's death without involvement in universal fraternity (*Guide for the Christian Assembly*).

TWENTY-FIRST SUNDAY — AUGUST 26

Isaiah 22:19-23

Though it is strange for the prophet Isaiah to castigate an individual person, the context of these verses explains a good deal. Chapters 13-28 of the Book of Isaiah contain lengthy condemnations of foreign nations. This collection of attacks was grouped because of the affinity of the subject rather than the time of the composition.

The great crisis of Hezekiah's reign was the threat of the mighty Assyria. The only hope against such a power was for the smaller nations like Judah to form an alliance and to field a coalition army. Now, Isaiah had continually warned against such a course, having seen the destruction of the northern kingdom by Assyrian arms. It is logical, therefore, to find oracles

of the prophet condemning thoughts of rebellion among those directed at the nations tempting Judah to renounce her Assyrian vassalage.

Shebna could be variously described as Hezekiah's majordomo, vizier, prime minister, viceroy. Isaiah attacked him for political rather than personal motives. Perhaps Shebna fancied himself as a war leader, imagining a statue to himself left to posterity (an expensive tomb in Isaiah's terms, as statues were anathema). In the verses of this reading, Isaiah is prophesying his successor. The symbol of his office was the *key* hung from his shoulder; this badge would now be consigned to Eliakim.

The choice of this text is clearly indicated by today's Gospel passage. Peter is promised the *key*. Shebna holds the key of Hezekiah's household. In the context of today's Mass we look forward in the Old Testament reading to the true Son of David handing over such an office to Peter (*Scripture in Church* n. 7, p. 467).

Romans 11:33-36

This is again the immediate continuation of last Sunday's reading. Paul ends chapter 11 with a hymn in praise of God's ways. No one can see in advance his plans and actions, and no one by his own efforts can discover his thoughts. But the ways of God have now been revealed, so that the man who relies on his guidance realizes more and more that "everything," the whole of human history, is "from him and through him and to him." By recognizing his lordship, the world attains its final salvation (K. KERTELGE).

The magnificent doxology comes at the end of the discussion of Israel's place in salvation history. Theology is an attempt to reflect on the ways of God in salvation history. This is what Paul has been doing in Rom. 9-11. But the theologian must always confess the inadequacy of his work. The riches and wisdom of knowledge of God are always too deep for him to penetrate, his judgments and his ways are unsearchable. No theologian has ever known the mind of the Lord. No theology, however venerable, can claim to be absolute. There comes a time when the theologian must lay down his pen and confess the relativity of all his formulations. Theology is therefore always subject to change. And theology must be done in the context of liturgy. It must be doxological (R. H. FULLER).

The element of divine praise is never far from Paul's mind in the writing of his letters. Often they are short, as in Rom. 9:5. They are more pronounced and lengthy, however, in his two more doctrinal letters, Romans and Ephesians. The reason would seem obvious. Christian doctrine talks about the acts of God through his Son. In their own way Paul and the early Christians knew that the ordinary Christian events of their lives had divine dimension. Perhaps this explains something of the introspection of St. Paul. He realized he was actually the mainspring in the spread of the Gospel to all men. This meant that God was the kind of being that even Israel had only glimpsed. Leaving his plans to human contingency preaches much of the divine wisdom and the divine mercy. Hence this doxology of Paul's deep thoughts of God's purpose and his part in it.

This hymn to God's wisdom and mercy draws literary inspiration from Second Isaiah (cf. Isa. 40:12ff.), for the prophet too was faced with the fact that God was using an exile to achieve more glorious stages of his will. Paul similarly declares that God is beyond any way of comparison, beyond the mechanism of human deliberation, beyond the intricacies of human decision. Nothing exists without him, everything exists for him. He is the beginning of all, and, equally crucial, the end of all.

Paul is thus poised to begin his letter's second section (see the second reading for the 22nd Sunday of Year A). If God's mercy and wisdom are such, what are we doing about it? Christian living follows directly on divine action (*Scripture in Church* n. 7, p. 469).

Matthew 16:13-20

Matthew has introduced considerable alterations into his Marcan source (see Mk. 8:27-30). The words "Son of the living God" are added to Peter's confession. In Mark Jesus almost ignores Peter's confession and enjoins the disciple to silence. He then proceeds at once to speak of the necessity of his passion (Mk. 8:31). Peter protests and is met by the rebuke, "Get behind me, Satan." Matthew has placed the prediction of the passion, Peter's objection, and Jesus' rebuke in a separate pericope following the confession. Instead, Jesus pronounces Peter blessed and gives him the name Peter, the Rock. Then comes a series of promises: the building of the Church on the foundation of

Peter, the assurance that the powers of death shall not prevail against that Church, the promise of the keys, and the saying of the binding and loosing.

There seems to be a growing consensus that the original situation of these words to Peter was not in the earthly life of Jesus, but in a post-resurrection setting, that the whole passage, verses 17-19, enshrines very early material going back to the Aramaic-speaking Church, and that the Rock on which the Church is to be built is Peter himself, not his faith as some patristic and most Reformation exegetes have supposed.

But there is a division among exegetes along confessional lines over the question of the continuation of Peter's function in the Church. Protestant exegesis sees the fulfilment of the Rock saying in the once-and-for-all role which played such a large part in the foundation of the Church after the first Easter and resurrection appearances (O. CULLMANN), and sees the power of the keys and of binding and loosing as continued in the Church as a whole, though capably entrusted to particular officers by the community (MARXSEN). Anglican exegetes tend to agree with the Orthodox that the power of the keys and of binding and loosing is shared by the whole episcopate, though many of them would be prepared to allow the Bishop of Rome (the Pope) a special place in this collegial office. Catholic scholars naturally maintain that the Petrine office is vested in the papacy. It is, however, significant that on all sides there is growing awareness of one aspect, that one aspect of the Petrine office, witness to the resurrection, belongs to the events of the Christian beginnings and is therefore alienable. At the same time its other aspects (keys, binding and loosing) continue in the Church. This continuity is a sign of the faithfulness of God (R. H. FULLER).

For a further discussion of this passage see our comments on the Gospel reading for the Feast of Peter and Paul.

Suggestions for the Homily

—Following the second reading, the homilist could speak of the nature of the theological task, drawing out the provisional, tentative and inadequate character of theology, its being subject to revision, and its doxological-liturgical character. True theology emerges from liturgy and returns to it (see especially the second paragraph of the comments on the second reading).

—But the homilist will more likely wish to speak of the Petrine office in the Church, distinguishing between its once-for-all and its continuing aspects. (see also our suggestions for the Feast of Peter and Paul of Year A).

—*Primacy and Collegiality.* Vatican II inaugurated a new era for the Catholic Church. It is rich in promise, but none the less beset by dangers and difficulties. All over the world, Christians in local Churches are rediscovering the importance of the prophetic ministry, and new projects are multiplied. That law of uniformity which hitherto governed the whole of Christian life is gradually yielding place to another principle of unity, something that depends on mutual exchange of life and energy. The importance of episcopal collegiality, which was fully stressed at the Council, is becoming more evident. Facts are forcing us to develop a new structure of relationship between the center and the peripheries, between Rome and regional Churches. The episcopal synod of October 1969 can be regarded as an important step forward that augurs well for the future. But we shall have a long way to go before all the practical implications of the conciliar doctrine are implemented. When we recall the exchanges at the Council, it is evident that the reasons which swayed the fathers towards collegiality were practical rather than theological. That was to be expected. The bishops as pastors expressed the practical needs of their mission. Two main considerations urged collegiality. It was no longer practical for the pope to govern the whole Church personally. During the course of a century it had become very extended and very complex. On the other hand it was evident that pastoral problems confronting bishops in their own dioceses extended beyond the boundaries of these dioceses, and required collective action on a regional, national, or continental basis. These reasons though, however compelling, were not theological. Thus, if it is correct to say that collegiality is something of divine institution, then it was always with us, and its doctrinal basis should be examined (*Guide for the Christian Assembly*).

—Jesus' question to Peter in today's Gospel was not spoken only once, to Peter; Jesus asks it again and again, of every man, of each one of us. Our entire Christian life could be described as our willingness to hear Jesus' question, and to struggle for an answer, again and again.

LIFE TODAY

Publications

available:

THE CULTUS TO MARY

(An overview of its present status) by Marcos Ruiz, O.P.

THE LAST SUPPER SERMON

(A "Home-Made" Spiritual Retreat for the Holy week)
by Guillermo Tejon, O.P.

THE CHARISMATIC AND OTHER MOVEMENTS

by Guillermo Tejon, O.P. and Marcos Ruiz, O.P.

VIA CRUCIS NG KAPAYAPAAAN

by Guillermo Tejon, O.P. A Tagalog translation of the
Via Crucis of Peace published several years ago.

ORDER from:

LIFE TODAY

P.O. BOX 323 Greenhills, Metro Manila

new

UST PUBLICATIONS

● MANUAL FOR PARISH PRIESTS

According to the 1983 Codex Iuris Canonici by Fr. Excelso Garcia, O.P.

6" x 9" — 396 pages — Price: ₱70.00 plus postage. Text and explanations in English. It contains whatever concerns a Parish Priest, as a cleric and a Pastor of souls as well.

● GUIDE FOR LAY CATHOLIC FAITHFUL

According to the 1983 Code of Canon Law by Fr. Excelso Garcia, O.P.

5-1/2" x 8" — 350 pages. Price: bookpaper — ₱60.00; Newsprint: ₱50.00, plus postage.

● CONCISE GUIDE FOR LAY CATHOLIC FAITHFUL

4" x 6-1/4" — 262 pages. Price: ₱35.00 plus postage. It contains substantially the same as THE GUIDE in a summary way.

All orders should be sent to:

UST Printing Office
University of Santo Tomas
España, Manila