

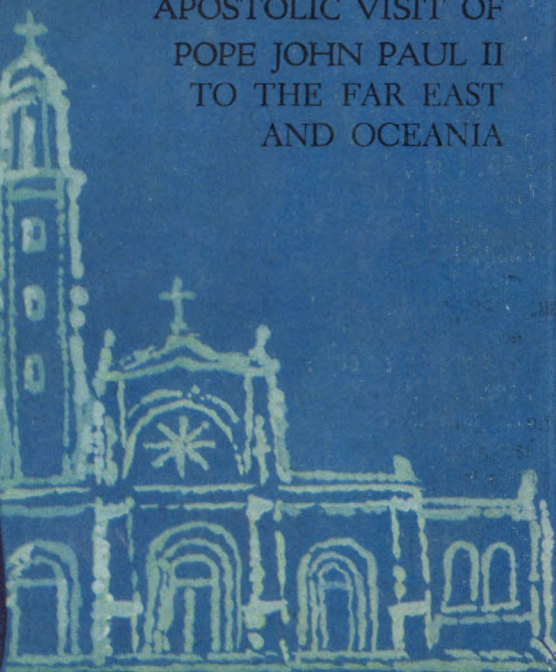
BOLETIN ECLESIASTICO de FILIPINAS

THE OFFICIAL INTERDIOCESAN BULLETIN

SPECIAL ISSUE:

APOSTOLIC VISIT OF
POPE JOHN PAUL II
TO THE FAR EAST
AND OCEANIA

SEPTEMBER - OCTOBER, 1984
VOLUME LX, NOS. 658 - 659



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

EDITORIAL

544 THE POPE AND THE ASIANS

CASES AND INQUIRIES

- Excelso Garcia, O.P.

545 IS BINATED MASS IN CONCELEBRATION ALLOWED?

547 A DEACON'S BLESSINGS

FEATURES

- Norberto Castillo, O.P.

549 A LITTLE DOSE OF CREATIVITY
WILL NOT SPOIL PHILOSOPHY

- Bruno Torpigliani, D.D.

555 PAPAL NUNCIO IN UST CENTRAL
SEMINARY

- Sacred Congregation for
Catholic Education

559 EDUCATIONAL GUIDANCE IN HUMAN LOVE:
OUTLINES FOR SEX EDUCATION (Part II)**THE POPE SPEAKS**

- Apostolic Visit
of Pope John Paul II
to the Far East
and Oceania

577 VOCATIONS AND SEMINARY PREPARATION
ARE PROOFS OF THE CHURCH'S VITALITY580 RENEWED COMMITMENT OF
COLLEGIALITY...584 TO THE PRIESTHOOD, GOD'S GIFT
FOR MAN...588 SEARCH FOR JUSTICE AND
BROTHERHOOD...592 FLOWERING OF THE CHURCH IN
KOREA...

597 CELEBRATIONS OF THE CENTENARY...

599 CHURCH'S MATURITY IN THE
YOUNG NATIONS...604 JOHN PAUL II'S APOSTOLIC JOURNEY
TO THE FAR EAST (Concluded)

608 POPE EXPRESSES THANKS...

613 103 KOREAN MARTYRS

HISTORY

- Pablo Fernández, O.P.

616 TOWNS IN PANGASINAN: MALASIQUI

DOCUMENTATION

- CBCP

625 LET THERE BE LIFE

- Arch. Leonardo Legaspi, D.D.

633 CIRCULAR

HOMILETICS

- Wilfredo Paguio &
Ramon Perez, O.P.

634 HOMILETICAL NOTES

EDITORIAL

The Pope and The Asians

Pope John Paul II came to visit our country in 1981. One of his gifts to the Philippines and to other nations in the Orient was his official recognition of the 16 martyrs of Japan (beatification of 9 Japanese, 4 Spanish, 1 Italian, 1 French and 1 Filipino). More than this gift, was his personal presence. The Orient certainly must have occupied a special place in the heart of the Holy Father.

To show more his concern for the Orient, the Pope visited Asia again to canonize 103 Martyrs of Korea in the first half of this year.

The Holy Father set an example for the Asians to show concern for their fellow believers in this part of the continent.

The Church in the Philippines should be the first to follow this example. It must assume responsibility of propagating faith and deepening the same faith in the neighboring countries. Hence, in its activities, it must not only be concerned of the life of the believers within the national territory; it must as well foster mission-oriented activities.

The Mission Sunday (21 October) is an occasion for the ecclesiastical leaders and the faithful to re-think how much they have done so far in generating the Christian faith in the Peoples of the Orient.

Every diocese in the Philippines is invited to plan out mission-oriented activities in answer to the call of Pope John Paul II who once said: "Every diocese... is to discover or to re-discover its own missionary nature... I would like to use this occasion (World Mission Sunday 1982) to exhort all bishops in the work of assisting and promoting the work of evangelization to be generous in sending their own priests into those regions that have most urgent need of them, even if their own diocese does not have sufficient clergy."

The publication of the talks delivered by the Pope during his visit to the Far East and Oceania will help the readers realize the realities as seen by the Holy Father and his visions as the Church's universal shepherd — so that the love of Christ will reign in the nations found in this part of the globe.

CASES AND INQUIRIES

1. IS BINATED MASS IN CONCELEBRATION ALLOWED?

The 1917 Codex prescribed in can. 806, § 1 that a priest may not say more than one Mass on the same day, except on Christmas and on the Commemoration of the Faithful Departed, unless he enjoyed an apostolic indult or a faculty granted to him by the local Ordinary to do so. In other words, bination was not allowed on the same day except on the days mentioned by law or unless a special concession had been granted to the priest concerned. The new Codex has the same ruling on the matter, as I have been informed. It is not infrequent, however, to see nowadays priests concelebrating after having said their own private Masses, or saying another Mass after having concelebrated. May I inquire?

1. Does concelebration count for bination or not?
2. If concelebration counts, is there any law allowing bination when one of the two Masses is concelebrated?
3. How many times can a priest concelebrate on the same day, if he has already said or will still say his own private Mass?

A Young Priest

1. To the first question, we answer in the affirmative. Concelebration undoubtedly counts for the bination. Thus, a priest who says a Mass privately and concelebrates on the same day, certainly binates. He says two Masses.

2. In order to answer correctly the second question, we prefer to quote the pertinent norms given by the Holy See on concelebration.

The *Ritus Servandus in Concelebratione Missae*, n. 9 enumerates the following instances when concelebration is allowed:

- a) Whoever celebrated or concelebrated the Mass of Chrism on the morning of Holy Thursday may celebrate or concelebrate again in the afternoon Mass;
- b) Whoever celebrated or concelebrated the first Mass on the Easter Vigil may celebrate or concelebrate again in the Easter Mass;
- c) In Christmas all priests may concelebrate the three Masses, as long as said Masses are celebrated at their proper time.

The S. Congr. for the Divine Cult issued on August 7, 1972 a Declaration concerning concelebration on the interpretation of the General Instruction of Roman Missal (n. 76, 158). Said Congregation said: "Capitulars and members of communities of any institute of perfection who are bound to celebrate for the pastoral welfare of the faithful, may also on the same day concelebrate in the conventual or community Mass" (n. 1).

"Whoever, in conformity with n. 158 of the general Instruction of the Roman Missal, concelebrates on the occasion of the pastoral visitation or a peculiar assembly of priests, i.e. a gathering dealing with pastoral topics, a congress, a pilgrimage, may celebrate another Mass for the welfare of the faithful" (n. 2). This norm is found also in the *Ritus Servandus in Concelebratione Missae* (n. 9,d), and the following addition can be read: "In other cases, whoever concelebrates may not celebrate another Mass on the same day."

A careful perusal of the two foregoing paragraphs will reveal that only priests who have to say a Mass for *the welfare of the faithful* are allowed to binate in the concelebration; priests who do not have to say the Mass for that purpose may not concelebrate, as they are not allowed to binate.

3. It is wrong to believe that a priest, who may concelebrate before or after his private Mass for the welfare of the faithful, as explained before, may concelebrate several times on the same day. A concelebrated Mass is the same eucharistic sacrifice as the individual Mass is. If it is forbidden by law to

say more than one Mass on the same day, it applies both to the Mass celebrated individually and to the Mass concelebrated. Thus, our answer to the third question is: if the priest has to say his individual Mass for the welfare of the faithful, he is allowed, as explained in n. 2, to concelebrate only *once*. To allow him to concelebrate more than once, would be tantamount to allowing him to trinate.

2. A DEACON'S BLESSINGS

In your solution of the case concerning blessings imparted by a deacon you said that "a deacon may impart only those blessings which are expressly permitted to him by law." If such is the case, those blessings mentioned by you in regards to baptism, Holy Communion and Marriage are not expressly allowed to him by law. Nowhere is it said that a deacon may perform those blessings. If you require that an express concession by law in favor of a deacon is necessary, no blessing whatsoever can be imparted by a deacon.

A Deacon

At the outset let me say that it is not the undersigned, but the law which gives the norm to be followed on the matter. We have only mentioned some examples of what the law *expressly* allows to a deacon concerning blessings.

It seems that the main difficulty hinges on the word *expressly* used in canon 1169 (cfr. *Manual for Parish Priests*, n. 724). If the law does not use the term *deacon* in the instances mentioned in the previous solution, would it mean that a deacon is not *expressly* given the faculty to impart those blessings? The answer to this inquiry is very simple.

It is said that law states something *expressly* in two different ways, namely *explicitly* and *implicitly*. Something is prescribed by law *explicitly* when the law states it in so many

words, for instance that a deacon is ordinary minister of baptism and Holy Communion; something, however is stated *implicitly* by law when the law uses a term comprising various persons or things: all persons or things comprised under that term are *implicitly* signified by law, without any need of mentioning them individually. The terms *clergy*, *Ordinary* are often used by the legislator to comprise the same individuals of different orders and offices respectively.

The latter way of something being *expressly* stated by law applies to our case. The law does not say *explicitly* that a deacon may impart the blessings while baptizing or distributing Holy Communion; but the law allows him to do it *implicitly* when the law says that the ordinary *minister* of baptism and Holy Communion may do it. Since a deacon is the ordinary minister of baptism and Holy Communion, he is always to be understood under the term *minister* in regards to these sacraments. It would be awkward for the legislator to say "*the Bishop, priest and deacon,*" when he can use the term "*minister*" alone.

It is clear, therefore, that the law allows *expressly* a deacon to impart the blessings while baptizing and distributing the Holy Communion outside the Mass.

FR. EXCELSO GARCIA, O.P.

FEATURES

A Little Dose of Creativity will not Spoil Philosophy

FR. NORBERTO M. CASTILLO, O.P.

We accept the premise that the difficulty/success centers in learning concepts in philosophy could polarize either in or in all of the following non-exclusive factors: student, teacher, learning materials.

The teaching process *per se* is a very involved complex. Expectedly, the difficulty slope rises in direct proportion to increasing abstraction level called for by the nature of the course.

Educators are of the opinion that the teaching process, if it hopes to achieve its end, must necessarily be student-centered. Hence the style of teaching and the nature of the learning materials must suit the *needs* of the learner. This principle is, however, better said than done at the face of other factors arising, given a concrete situation. More often than not, there are really very few alternatives from which a professor could choose. He, therefore, becomes prone to selecting a text which is either most available or a teaching material which he feels most confident with.

The *learner - need theory* in teaching must therefore admit of some compromises. These compromises should, however, prove to be challenging because they are absorbing, and enjoyable because they are challenging.

Physical Model Theory

Model construction is a learning activity which is very much employed in teaching experimental science. We are familiar with atomic and molecular models, the RNA/DNA models, etc. These are physical models.

A mathematical formula is an example of mathematical model.

A model is a putative analogue, a thinkable structural derivative approximating the mechanism of a segment of a

phenomenon. It is a formulated hypothetical operative analogy depicting natural structures which underlie flux and change.

If a theory intends to assume the question "Why is it that the patterns of phenomena are the way they are?", models illustrate a more vivid account of the internal constitution and overt patterns of behavior.

A model is, therefore, both an extension and interpretation of a theory's calculus. Constructing a model for a theory is to lay down the logic and metaphysics of the calculus. It is meant to crystallize what is already ascertained and to explicate what is implicit.

If a model is developmental and evolutive by structure, the antecedent creativity necessary in its construction is open-ended by the predictive challenge it demands.

On the whole, models synthesize one or more theories or laws in whatever field of study. Models as such, is a much discussed topic in Philosophy of Science.

Since models proliferate within the orbit of the world of particulars, aggregates, and the proximate, it is, therefore, safe to say that the distance between the physical truth and the physical model can easily be bridged by a simple epistemological verification process.

Consequently, physical models will always suffer the inherent constraint of 'physicality' in its effort to scale the mental model. Both models are subject to the depth of their ontology for the security of their truth-claims.

A physical model is meant to bridge the gap between the *idea* and the *word* used to express the idea. It is also a teaching and learning aid to connect *natural* model and the *mental* model.

The success in the use of physical models depends on the creative and mental caution observed both in construction and in application. They are not end-alls and certainly, they are not panaceas. They have to be taken for what they are for. They are to be used for the creativity they engender, the verbal justifications they require and the contact point they provide between the mental and *reality*.

Physical Models in Philosophy

Learning and teaching philosophy can be a very boring transaction for a host of factors other than the high degree of abstraction required. But the mental discipline and sheer concentration philosophy demands from its takers, deliver rewards equivalent to its high altitude take-offs.

On account of the nature of philosophical thinking, e.g. traversing a distance from sense experience to metaphysical heights, there exists a great need for a medium or an aid which may serve, at least, as landing points for refueling.

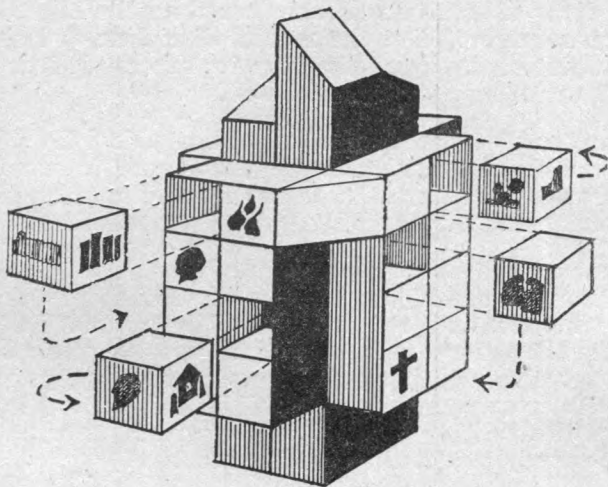
We cannot blame hard-core speculatives for some kind of skepticism on the use of physical models. Philosophy professors, however, who have explored its use, find the approach a "refreshing" alternative for their semestral monologues. Students, likewise, perceive that an active interplay of the psychomotor domain with creative and critical thinking rank well in outputs. Of course, the validity of such an approach remains open to a research study oriented towards education.

Meanwhile, there is no prohibition for philosophy professors to disengage themselves from the routine approaches of teaching the subject. After all, it is the professors' main task to set the tone and pace for the class.

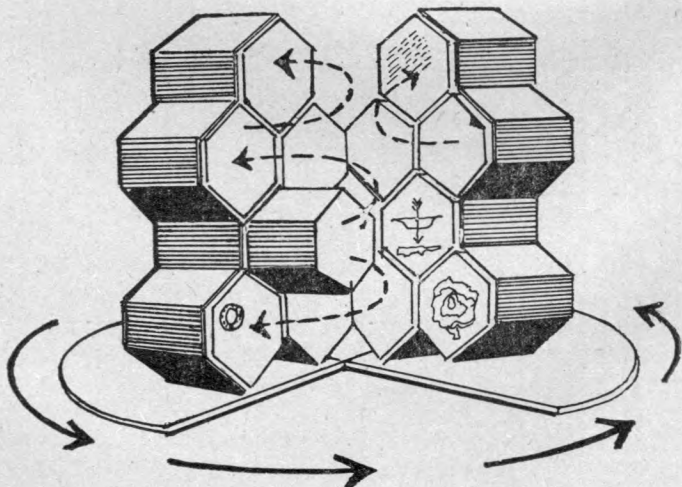
Samples of Physical Models illustrating Philosophical Principles or Concepts:

1. Philosophy of History Cubix Model (3 models)

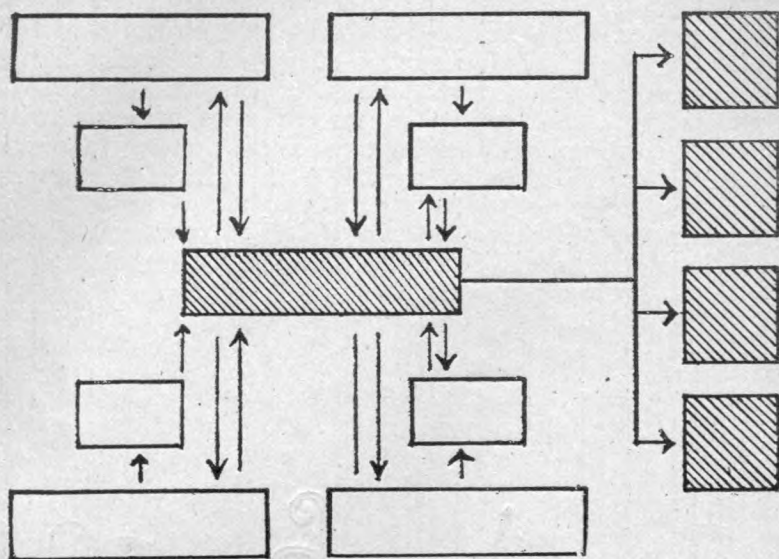
(Fig. I)



(Fig. II)



(Fig. III)



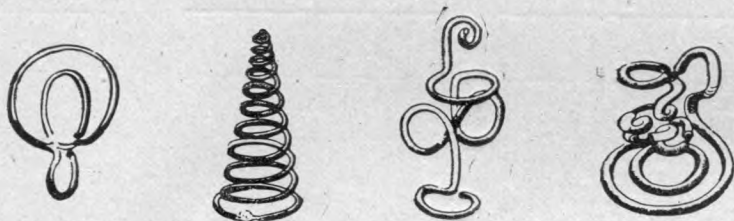
Notes: The above is a two-dimensional analogue of a three-dimensional representation of a philosopher and his philosophical system. It is a diagrammatic exposition of the life history of the philosopher, including the peculiar environment, experiences, intellectual movements, personages, etc., that influenced or formed as important and cardinal factors in the evolution and formulation of his philosophical system.

In this model, the shaded regions represent the philosopher's life line (bigger) and his philosophical system and its corresponding divisions (smaller). The unshaded regions represent intellectual movements, philosophical schools, doctrines, etc. (bigger), and personages, experiences, events, etc. (smaller) that all influenced, negatively or positively, the philosopher.

Procedure of Activity: The three-dimensional model has four surfaces (usable for the purpose) in each rectangle. In every rectangle, these surfaces may be labelled with factors and a philosophical system other than those proper to the philosopher. The philosopher remains the same. The activity consists in the arranging of hypothetical factors of influence, so that given such, a hypothetical system of philosophy comes out. The student may come up with several combinations, and he may use the arrow to describe the relationship of the philosopher to the influencing factors.

2. Aristotle's Prime Mover and Interdependence of the Four Causes or the Stoic's Periodic Palingenesis:

(Fig. IV)



The philosophical concept or principle should be clearly stated before students are asked to translate the concept into a physical model. At other times, a philosophical dilemma may be used as a test case and the construction becomes equally problematic. This is a sheer test for the creative imagination.

All told, the materials may be freely chosen, e.g. any junk one finds; or controlled, e.g., given 1 foot of wire with which to illustrate a given principle. (Continued on page 558.)

PAPAL NUNCIO in UST Central Seminary*

I was happy and honored to receive the invitation to celebrate Mass here this morning on the Feast of St. Thomas Aquinas: happy because I consider the University of which this Seminary is a part, to be in a sense my Alma Mater, since from it I received, a couple of years ago, an Honorary Doctorate: honored, because I am deeply aware of the status and the importance of that which is the oldest seat of Catholic learning in Asia.

But, I must confess that I was also somewhat intrigued when I received the invitation, because in it the Reverend Father Secretary General asked me to deliver a "short homily". My immediate reaction was: "What can one give a short homily on St. Thomas Aquinas. It was the same dilemma which faced the late well-known English Catholic writer, Gilbert Keith Chesterton, some fifty years ago. He had written a short book-sketch on St. Francis of Assisi, which was very successful. He was then asked to do a similar sketch of St. Thomas Aquinas, and he promised to do so. But the promise was, as he immediately realized and admitted, "Franciscan in its rushness". Of St. Francis, he explained, you can make a sketch; of St. Thomas you can only make a plan, like the plan of a labyrinthine city. Chesterton solved the dilemma by distinguishing between the relatively small amount known about his work, which will probably fill even more libraries in the future than it has filled in the past. Without presuming to emulate the excellent volume which Chesterton did produce on the basis of this distinction, let me just offer a few reflections on the Patron Saint of this University which worthily bears his name.

Any reflection on St. Thomas Aquinas must however, be accompanied by reflection on God, who was the center of St.

* Text of the Homily delivered during the feast day of St. Thomas Aquinas, January 28, 1984 at the UST Central Seminary Chapel.

Thomas's life and work. One of the first recorded utterances of the young Aquinas — who was by nature and, exceptionally in a large family of boisterous and noisy brothers, silent and reflective — was a question which he threw abruptly at one of his teachers. The question was: "What is God?" The teacher's answer is not recorded, but Thomas himself did more in his lifetime to furnish an answer than can even yet be fully analyzed and illustrated.

This, the life and work of Thomas Aquinas, is in itself an illustration of God's Providence in giving to the Church and to the world one who, though apparently lacking in outward brilliance of intellect, would come to be known as "the special bulwark and glory of the Catholic faith". Only the genius of Albertus Magnus, St. Albert the Great, who was Thomas' professor at Cologne, could have anticipated that this most modest and most retiring student would illumine all of Christendom in the centuries to come with the brilliance and overwhelming logic of his teaching. Albert knew that Thomas' fellow-students called him a "dumb-ox". "You call him a dumb ox", Albert said, "but I tell you that the dumb ox will bellow so loud that this bellowing will fill the world".

Prophetic words which have been fulfilled and are being fulfilled even today. And why is this so? Because today men are asking that same question which the young Aquinas asked his teacher: "What is God?" and inherent in that question is the co-related question: "What is man?". In other words, what is the true meaning of human existence?

Whatever we most cherish in what is human, is in fact to be found within that very existence which St. Thomas considered to be the source of value in man. For in man, existence is both a creation and a conversion — the basis of a relationship both from God and toward God. For St. Thomas, creaturehood is in no sense a state of separation from God, but a mode of relationship to God. All of creation is there to sustain which will lead man to the fullness of that relationship. Moral evil, or sin, is the most destructive of all forces, precisely because it is the most dehumanizing of all the dangers encountered by man. And so, to be aware of the depths and heights of human dignity on account of its divine origin and destiny is required for any full appreciation of the horror of dehumanization, that is, the ruin, through sin, of God's image as reflected in men. God cannot be ruined, nor can God's creative and salvific plans for man be ruined in themselves, but man, if he obstinately refuses to cooperate with those plans, can ruin them in his own regard. This

is why Thomas Aquinas, in considering man's relationship with God, searches always for the balance between "being" and "doing". The "doing" he considers to be important, because change should be towards perfection in creatures, in so far as it is all a movement toward God. The movement is a movement of love to which the intellectual life ministers, a response to the absolute good of God's own love for man. Human beings grow with such responses, and the end of man is to become thoroughly human, to achieve the perfection of the whole man, body and soul together, to achieve a perfect personality according to his possibilities, as a more modern writer has expressed it, "to be more ourselves".

"To be more ourselves". St. Thomas Aquinas was one to whom such a definition of human activity could be certainly applied. He was himself when, already at an early age he decided to be a Dominican, and immediately encountered total hostility, even to the extent of physical restraint and attempts on his moral life, on the part of the other members of his family. He was himself when, having faced and overcome these obstacles, he pursued his studies in Paris and in Cologne, gradually revealing the great gifts of his mind. And he was himself, or, to be more accurate, he was becoming ever more himself all throughout the subsequent years of his life, which, while deeply intellectual in orientation, were also for Thomas years of activity and indeed excitements: the studies in Paris and Cologne resulting in the mastership of theology given by Papal dispensation before the required age; being a center of controversy in university life and philosophical thought; being an intellectual innovator not always appreciated by his fellow Dominicans nor by Church authorities; but being nonetheless very close to at least one Pope, and being called to the Papal Courts of Anagni, Orvieto, Rome and Viterbo; exploring original sources with even more urgency than that of today's theologians and philosophers; reforming seminaries and courses of study; taking part as a 'peritus' in Church Councils and Chapters of the Order; occupying professorial chairs in three Universities; and along with all this, writing more than one hundred works of profound and noble thought and sentiment. But most of all, St. Thomas was himself as he lived an intense interior life, the life of the mind and knowledge of God, and to a deep understanding of man and of the meaning of human existence.

And all of this, it will be recalled, took place during the relatively short life-time of only forty-nine years. For that was the age of St. Thomas Aquinas when he died in the Cistercian

monastery at Fossanova, while on his way to attend the Council of Lyons, to which he had been summoned by Pope Gregory X. As he received the last rites, we are told that he prayed these words: "I receive Thee, ransom of my soul. For love of Thee, I have studied and kept vigil, toiled, preached and taught...". To these works he could have added: "and prayed, and given prayers to many". The thoughts and works of St. Thomas Aquinas have been studied by large numbers of people from various walks of life. But many more have sung his prayers, such as the "Adoro Te Devote" and the "Pange Lingua", which come from the office and Mass composed for the feast of Corpus Christi, which was instituted by Pope Urban IV at the urging, it is said of Thomas Aquinas.

And so, as we celebrate the Eucharistic Sacrifice of the Body of Christ here today on the Feast of St. Thomas, let us pray that through his intercession we may strive ever more to fashion our lives by something of that dynamism which fashioned his life: the dynamism of love, the divine love of Creation and Redemption initiating that human love that reaches God by participation in the power of the Resurrection.

His Excellency
 Msgr. Bruno Torpigliani, D.D.

A LITTLE DOSE OF CREATIVITY...

(Continued from page 554)

This is followed by a justification of the model as a valid representation of the mental model. A kind of an "oral defense" of the learner's creative choice takes place.

Students who have undergone this program in its most limited time frame were observed to be more engrossed and analytic in their judgment. Their ability for articulation and their originality in the field of critical thinking are enhanced.

The creative physical models furthermore, may evolve into a creative design which may correlate various fields in philosophy. This creates an "ever-new" touch on the syllabi and instill an enthusiasm in *both* the professor and the class. Challenge is the need, and physical models cum-verbal justification is *one* of the solutions.

Indeed, with a little dose of creativity, analogical thinking exploration graduates to a paradigmatic model adventure.

Educational Guidance In Human Love

Outlines for Sex Education

II

RESPONSIBILITY IN PUTTING SEX EDUCATION INTO EFFECT

Function of the family

48. Education, in the first place, is the duty of the family, which "is the school of richest humanity".³⁷ It is, in fact, the best environment to accomplish the obligation of securing a gradual education in sexual life. The family has an affective dignity which is suited to making acceptable without trauma the most delicate realities and to integrating them harmoniously in a balanced and rich personality.

49. The affection and reciprocal trust which exist in the family are necessary for the harmonious and balanced development of the child right from birth. So that the affective natural bonds which unite parents to children be positive in the highest degree, parents are in pride of place in realizing a peaceful sexual balance, and in establishing a relationship of trust and of dialogue with their children in a manner appropriate to their age and development.

50. In order to be able to give efficacious guidance, which is necessary for resolving the problems which arise, prior to any theoretical knowledge, adults are to be exemplary in their

³⁷ *Gaudium et Spes*, n. 52; cf. *Familiaris Consortio*, n. 37.

conduct. Christian parents must know that their example represents the most valid contribution in the education of their children. These, in their turn, can come to certainty that the christian ideal is a reality experienced within the family itself.

51. Openness and collaboration of parents with other educators who are co-responsible for formation, will positively influence the maturation of young people. The theoretical preparation and the experience of parents will help their children to understand the value and specific role of the reality of man and woman.

52. The full realization of conjugal life and, in consequence, the sanctity and stability of the family, depend on the formation of conscience and on values assimilated during the whole formative cycle of the parents themselves. Moral values seen in the family are transmitted to the children more easily.³⁸ Among these moral values, respect for life in the womb and, in general, respect for people of every age and condition have great importance. The young must be helped to understand, appreciate and respect these fundamental values of existence.

In view of the importance of these elements for christian life, and also in the perspective of a divine call of the children to the priesthood or consecrated life, sex education acquires an ecclesial dimension.

The ecclesial community

53. The Church, mother of the faithful born of her to the faith in Baptism, has an educative mission entrusted by Christ, which is realized especially through proclamation, full communion with God and one's fellows, conscientious and active.... participation in the eucharistic liturgy and through apostolic activity.³⁹ By being open to life the ecclesial community constitutes an environment adequate to the assimilation of the christian ethic in which the faithful learn to witness to the Good News.

³⁸ Cf. *Familiaris Consortio*, n. 37.

³⁹ Cf. *Gravissimum Educationis*, n. 3-4: cf. Pius XI, *Divini Illius Magistri*, 1, c., pp. 53 f., 56 f.

54. The difficulties which sex education often encounters within the bosom of the family solicit a major commitment on the part of the christian community and in particular, of priests to collaborate in the education of the baptized. In this field, the catholic school, the parish and other ecclesial institutions are called to collaborate with the family.

55. From the ecclesial character of the faith derives the co-responsibility of the christian community in helping the baptized to live coherently and knowledgeably the obligations taken on with Baptism. It is the responsibility of the Bishops to establish norms and guidelines adapted to the necessities of the individual churches.

Catechesis and sex education

56. Catechesis is called to be the fertile field for the renewal of all the ecclesial community. Therefore, in order to lead the faithful to maturity of faith, it must illustrate the positive values of sexuality, integrating them with those of virginity and marriage, in the light of the mystery of Christ and of the Church.

This catechesis should bring into relief that the first vocation of the christian is to love, and that the vocation to love is realized in two diverse ways: in marriage, or in a life of celibacy for love of the kingdom.⁴⁰ "Marriage and virginity are the two modes of expressing and living the one mystery of the Covenant of God with His people".⁴¹

57. So that families may be certain that catechesis is by no means apart from the Magisterium, pastors are to be involved both in the selection and preparation of responsible personnel and in the determination of content and method.

58. From what has been said above in n. 48, the fact remains ever valid that with regard to the more intimate aspects, whether biological or affective, an individual education should be bestowed, preferably within the sphere of the family.

59. It being understood that catechesis realized in the family constitutes a privileged form, if parents do not feel able

⁴⁰ Cf. *Familiaris Consortio*, n. 11.

⁴¹ *Ibid.*, n. 16.

to perform this duty, they may have recourse to others who enjoy their confidence. A wise initiative, prudent and adapted to age and environment, can avoid traumas for children and render to them more easily the solution of sexual problems.

Pre-marriage catechesis

60. A fundamental aspect of the preparation of the young for marriage consists in giving them an exact vision of the christian ethic regarding sexuality. Catechesis offers the advantage of facing sexuality in the immediate prospect of marriage. But for its full success, this catechesis must be conveniently continued by developing a true and proper catechuminate. It aspires, therefore, to sustain and strengthen the chastity proper to the engaged in preparation for conjugal life viewed in a christian manner, and to the specific mission which the married have amongst the People of God.

61. Future spouses must know the profound significance of marriage, understood as a union of love for the realization of the couple and for procreation. The stability of marriage and of conjugal love requires as indispensable conditions: chastity and self-control, the formation of character and the spirit of sacrifice. With regard to certain difficulties of married life, rendered more acute by the conditions of our time, chastity during one's youth as an adequate preparation for marital chastity will be a decisive help to the married. They will need, therefore, to be informed about the divine law, declared by the ecclesiastical Magisterium, necessary for the formation of their consciences.⁴²

62. Instructed in the value and greatness of the Sacrament of Matrimony, which specifies for them the grace and vocation of baptism, christian spouses will know how to live conscientiously the values and specific obligations of their moral lives as requirement and fruit of the grace and action of the Spirit, "fortified and, as it were, consecrated for the duties and dignity of their state by a special sacrament".⁴³

Therefore, in order to live their sexuality and to carry out their responsibilities in accord with God's plan,⁴⁴ it is important

⁴² Cf. Paul VI, Encyc. Letter, *Humanae Vitae*, 25 July 1968, AAS 60 (1968), p. 493 ff., n. 17 ff.

⁴³ *Gaudium et Spes*, n. 48.

⁴⁴ Cf. *Humanae Vitae*, n. 10.

that spouses have knowledge of the natural methods of regulating their fertility. As John Paul II has said, "every effort must be made to render such knowledge accessible to all married people and also to young adults before marriage, through clear, timely and serious instruction and education given by married couples, doctors and experts".⁴⁵ Evidently, contraception, insistently propagated today, contrasts with these christian ideals and these moral norms of which the Church is teacher. This fact renders still more urgent the necessity of transmitting to the young at an appropriate age the teaching of the Church on artificial means of contraception, and the reasons for such teaching, so that the young may be prepared for responsible marriage, full of love and open to life.

Guidelines for adults

63. A solid catechetical preparation of adults on human love establishes the foundations for the sex education of children. Thus the possession of human maturity illumined by faith is secured, which will be decisive in the dialogue which adults are called to establish with the new generations. Further to indications concerning methods to be used, such catechesis will favour an appropriate exchange of ideas on particular problems, will make the teaching aids for use better known, and will permit eventual encounters with experts, whose collaboration could be particularly useful in difficult cases.

Task of civil society

64. The person should find in society existing expressions and experiences of values which exercise an influence not secondary on the formative process. Therefore, it will be the task of civil society, inasmuch as it treats the common good,⁴⁶ to be watchful so that a wise physical and moral environment be secured in schools, and conditions which respond to the positive requests of parents, or receive their free support, be promoted.

⁴⁵ *Familiaris Consortio*, n. 33. On actual contraceptive propaganda widely diffused cf. *Humanae Vitae*, nn. 14-17.

⁴⁶ Cf. *Gaudium et Spes*, n. 26; cf. *Humanae Vitae*, n. 23.

65. It is the task of the State to safeguard its citizens against injustices and moral disorders, such as the abuse of minors and every form of sexual violence, degrading dress, permissiveness and pornography, and the improper use of demographic information.

Responsibility in education in the use of the instruments of social communication

66. In the actual world, the instruments of social communication by their intrusiveness and suggestion, display to youth and the very young—also and above all in the field of sex education—a continuous and conditioning stream of information and training, which is very much more influential than of one's own family.

John Paul II has indicated the situation in which children find themselves confronted by the instruments of social communication: "Fascinated and devoid of defence before the world and adults, children are naturally ready to accept whatever is offered to them, whether good or bad... They are attracted by the 'small screen', they follow each gesture which is portrayed and they perceive, before and better than every other person, the emotions and feelings which result".⁴⁷

67. It is, therefore, to be noted that by the same technological evolution, the necessary control is rendered less easy and opportune. There is an urgency—for proper sex education, too—that "those who are at the receiving end of the media, and especially the young, should learn moderation and discipline in their use of them. They should aim to understand fully what they see, hear and read. They should discuss them with their teachers and with experts in such matters and should learn to reach correct judgments".⁴⁸

68. In defence of the rights of the child in this area, John Paul II stimulates the consciences of all responsible Christians, especially parents and operators of the instruments of social

⁴⁷ John Paul II, *Message for the XIII World Communications Day*, 23 May 1979, AAS 71, (1979-II) p. 920.

⁴⁸ Vat. II: Dec. *Inter Mirifica*, n. 10; cf. Pontifical Commission for Social Communications: *Past. Inst. Communio et Progressio*, AAS FC (1971) p. 619, n. 68.

communication, so that they do not hide behind the pretext of neutrality and respect for the spontaneous development of the child, since in reality this is behaviour of preoccupying indifference.⁴⁹

Particular duties "in this matter are incumbent on civil authority in view of the common good",⁵⁰ which requires the juridical regulation of the instruments of social communication to protect public morality, in particular the world of youth, especially with regard to magazines, films, radio and television programmes, exhibitions, shows and publicity.

Task of the school with regard to sex education

69. It being understood from what has been said on the primary duty of the family, the role of the school should be that of assisting and completing the work of parents, furnishing children and adolescents with an evaluation of "sexuality as value and task of the whole person, created male and female in the image of God".⁵¹

70. Interpersonal dialogue required by sex education tends to kindle in the pupil an interior disposition suited to motivating and guiding personal behaviour. Such a point of view is strictly connected with the values inspired by the concept of life. Sex education is not reducible to simple teaching material, nor to theoretical knowledge alone, nor does it consist of a programme to be carried out progressively, but it has a specific objective in view: that of affective maturation of the pupil, of self-control, and of correct behaviour in social relationships.

71. The school can contribute to the realization of this objective in various ways. All matters can offer an opportunity to treat themes in their relation to sexuality; the teacher will do so always in a positive key and with great delicacy, concretely evaluating the opportunity and the methods.

Individual sex education always retains prior value and can not be entrusted indiscriminately to just any member of the

⁴⁹ Cf. John Paul II: *Message for the XIII World Communications Day*, 23 May 1979, AAS 71 (1970-II) pp. 930-933.

⁵⁰ *Inter Mirifica*, n. 12.

⁵¹ *Familiaris Consortio*, n. 32.

school community. In fact, as will be specified in what follows, as well as right judgment, sense of responsibility, professional competence, affective and decent maturity, this education requires from the teacher outstanding sensitivity in initiating the child and adolescent in the problems of love and life without disturbing their psychological development.

72. Also, though the teacher possesses the necessary qualities for sex education in groups, it is necessary always to consider the concrete situation of such groups. This applies above all in mixed groups, since these require special precautions. In each case, the responsible authorities must examine with parents the propriety of proceeding in such a manner. Given the complexity of the problem, it is good to reserve for the pupil a time for personal dialogue in order to accommodate the seeking of advice or clarification — which a natural sense of decency would not allow to arise in front of others. Only a strict collaboration between the school and the family will be able to guarantee an advantageous exchange of experience between parents and teachers for the good of the pupils.⁵² It is the responsibility of Bishops, taking account of school legislation and local circumstances, to establish guidelines for sex education in groups, above all if they are mixed.

73. It can sometimes happen that particular events in the life of the school render a timely intervention necessary. In such cases, the school authorities, in accordance with the principle of collaboration, will contact parents interested in agreeing on an appropriate solution.

74. Persons particularly suited by competence and balance, and who enjoy the trust of parents, can be invited to hold private conversations with pupils to help them to develop their affective maturity and to give the right balance in their social relationships. Such interventions in personal guidance belong in particular to the more difficult cases, at least when the gravity of the situation makes necessary recourse to a specialist in the matter.

75. The formation and development of a harmonious personality require a peaceful atmosphere, fruitful understanding, reciprocal trust and collaboration between persons in charge. It is obtained with mutual respect for the specific competence of the various members of the educational staff, their responsibilities and the choice of the differentiated means at their disposal.

⁵² Cf. above n. 58.

Appropriate teaching materials

76. In order to offer correct sex education, appropriate teaching materials can be of assistance. The elaboration of such materials requires the contribution of specialists in moral and pastoral theology, of catechists, of educationists and catholic psychologists. Particular attention is to be paid to the materials to be used by the pupils themselves.

Some school textbooks on sexuality, by reason of their naturalist character, are harmful to the child and the adolescent. Graphic and audio-visual materials are more harmful when they crudely present sexual realities for which the pupil is not prepared, and thus create traumatic impressions or raise an unhealthy curiosity which leads to evil. Let teachers think seriously of the grave harm that an irresponsible attitude in such delicate matters can cause in pupils.

Youth groups

77. There exists in education a not negligible factor which goes side by side with the action of the family and the school and which frequently has an even greater influence in the formation of the person: these are youth groups, constituted in leisure time, which impinge intensely on the life of the adolescent and young adult. The human sciences hold that "groups" are a positive condition for formation, because the maturation of the personality is not possible without efficacious personal relationships.

III

CONDITIONS AND MODE OF SEX EDUCATION

78. The complexity and delicacy of the task requires accurate preparation of teachers, specific qualities in the way the matter is treated and particular attention to precise objectives.

Preparation of teachers

78. The mature personality of the teachers, their training and psychological balance strongly influence their pupils. An exact and complete vision of the meaning and value of sexuality

and a peaceful integration within the personality itself are indispensable for teachers in constructive education. Their training takes shape according to environment. Their ability is not so much the fruit of theoretical knowledge but rather the result of their affective maturity. This does not dispense with the acquisition of scientific knowledge suited to their educational work, which is particularly arduous these days. Meetings with parents can be of great help.

80. The dispositions which must characterize the teacher are the result of a general formation founded on a positive and constructive concept of life, and of constant effort in realizing it. Such a formation goes beyond the purely necessary professional training and addresses the more intimate aspects of the personality, including the religious and the spiritual. This last will be the guarantee of a recourse to christian principles, which by supernatural means, must sustain the educational enterprise.

81. The teacher who carries out his or her task outside the family context needs a suitable and serious psycho-pedagogic training which allows the seizing of particular situations which require a special solicitude. A high degree of this is needed when, in consultation with the parents, a boy or girl needs a psychologist.

82. Beyond the normal topics and pathological cases, there is a whole range of individuals with problems more or less acute and persistent, which risk being little cured, yet are truly in need of help. In these cases, in addition to therapy at the medical level, constant support and guidance on the part of teachers is needed.

Quality of teaching methods

83. A clear vision of the situation is required because the method adopted not only gradually conditions the success of this delicate education, but also conditions cooperation between the various people in responsibility. In reality, the criticisms normally raised refer more to the methods used by some teachers than to the enterprise itself. These methods must have definite qualities, both in the same teachers and in the end to which such education is proposed.

Needs of the pupil and educational assistance

84. Affective-sex education, being more conditioned than others by the degree of physical and psychological development

of the pupil, must always be adapted to the individual. In certain cases it is necessary to advise the pupil in preparation for particularly difficult situations, when it is foreseen that the pupil will have to encounter them, or forewarn him or her of imminent or permanent dangers.

85. It is necessary, therefore, to respect the progressive character of this education. A proper gradual progress of initiatives must be attentive to the stages of physical and psychological growth, which require a more careful preparation and a prolonged period of maturation. One needs to be assured that the pupil has assimilated the values, the knowledge and the motivation which have been proposed, or the changes and the evolution which he or she could observe in himself or herself and of which the teacher opportunely indicates the causes, the connections and the purpose.

Quality of the teacher

86. In order to make a valid contribution to the harmonious and balanced development of the young, teachers must regulate their teaching according to the particular role which falls to them. The pupil neither perceives nor receives in the same manner from different teachers the information and motivation which they give, because different teachers affect his or her intimacy in a different way. Objectivity and prudence must characterize such teaching.

87. Progressive information requires a partial explanation, but always according to truth. Explanations must not be distorted by reticence or by lack of frankness. Prudence, therefore, requires of the teacher not only an appropriate adoption of the matter to the expectations of the pupil, but also a choice of language, mode and time in which the teaching is carried out. This requires that the child's sense of decency be taken into account. The teacher, moreover, remembers the influence of parents: their preoccupation with this dimension of education, the particular character of family education, their concept of life, and their degree of openness to other educational spheres.

88. One must insist first of all on the human and christian values of sexuality, so that pupils can appreciate them, and so that the desire to realize them in one's personal life and relationships may be roused. Without disregarding the difficulties which sexual development involves, but without creating an

obsessive state, the teacher may have confidence in the educational enterprise: it can rely on the resonance which true values strike in the young, when they are presented with conviction and are confirmed by testimony of life.

89. Given the importance of sex education in the integral formation of the person, teachers, taking account of the various aspects of sexuality and of their incidence in the global personality, are urged in particular not to separate knowledge from corresponding values, which give a sense and orientation to biological, psychological and social information. Consequently, when they present moral norms, it is necessary that they show how to find their *raison d'être* and value.

Education for modesty and friendship

90. Modesty, a fundamental component of the personality, may be considered — on the ethical level — as the vigilant knowledge which defends the dignity of man, woman and authentic love. It tends to react to certain attitudes and to curb behaviour which stains the dignity of the person. It is a necessary and effective means of controlling the instincts, making authentic love flower, integrating the affective-sexual life in the harmonious picture of the person. Modesty has great pedagogic weight and must therefore be respected. Children and young people will thus learn to respect the body itself as a gift from God, member of Christ and temple of the Holy Spirit; they will learn to resist the evil which surrounds them and to have a vision and clear imagination to seek to express a truly human love with all its spiritual components when they meet people in friendship.

91. To such an end, concrete and attractive models of virtue are to be presented, the aesthetic sense be developed, inspiring a taste for the beauty present in nature, in art and in moral life; the young are to be educated to assimilate a system of sensible and spiritual values in an unselfish impetus of faith and love.

92. Friendship is the height of affective maturation and differs from mere camaraderie by its interior dimension, by communication which allows and fosters true communion, by its reciprocal generosity and its stability. Education for friendship can become a factor of extraordinary importance in the making of the personality in its individual and social dimensions.

93. The bonds of friendship which unite the young of both sexes contribute both to understanding and to reciprocal respect when they are maintained within the limits of normal affective expression. If, however, they become or tend to become manifestations of a genital character, they lose the authentic meaning of mature friendship, prejudice the relationships involved and the future prospects with regard to an eventual marriage and render the individuals concerned less attentive to a possible call to the consecrated life.

IV

SOME PARTICULAR PROBLEMS

The teacher may find that in carrying out his or her mission, he or she may be confronted by several particular problems, which we treat here.

94. Sex education must lead the young to take cognizance of the different expressions and dynamisms of sexuality and of the human values which must be respected. True love is the capacity to open oneself to one's neighbour in generosity, and in devotion to the other for the other's good; it knows how to respect the personality and the freedom of the other,⁵³ it is self-giving, not possessive. The sex instinct, on the other hand, if abandoned to itself, is reduced to the merely genital, and tends to take possession of the other, immediately seeking personal gratification.

95. Relationships of sexual intimacy are reserved to marriage, because only then is the inseparable connection secured — which God wants — between the unitive and the procreative meaning of such matters, which are ordained to maintain, confirm and express a definitive communion of life — “one flesh”⁵⁴ — mediating the realization of a love that is “human”, “total”, “faithful”, “creative”,⁵⁵ which is marital love. Therefore, sexual relations outside the context of marriage constitute a grave disorder, because they are reserved to a reality which does not yet exist;⁵⁶ they are a language which is not found in the objective reality of the life of the two persons, not yet consti-

⁵³ Cf. 1 Cor 13:5.

⁵⁴ Mt 19:5.

⁵⁵ *Humanae Vitae*, n. 9.

⁵⁶ Cf. *The Human Person*, n. 7.

tuted in definitive community with the necessary recognition and guarantee of civil and for catholic spouses, religious society.

96. It seems that there is an increase amongst adolescents and young adults of certain manifestations of a sexual kind which of themselves tend to complete encounter, though without reaching its realization: manifestations of the merely genital which are a moral disorder because they are outside the matrimonial context of authentic love.

97. Sex education will help adolescents to discover the profound values of love, and to understand the harm which such manifestations do to their affective maturation, in as much as they lead to an encounter which is not personal, but instinctive, often weakened by reservations and egoistic calculations, without therefore the character of true personal relationship and so much less definitive. An authentic education will lead the young towards maturity and self-control, the fruit of conscientious choice and personal effort.

98. It is the task of sex education to promote a continuous progress in the control of the impulses to effect an opening, in due course, to true and self-giving love. A particularly complex and delicate problem which can be present is that of masturbation and of its repercussions on the integral growth of the person. Masturbation, according to catholic doctrine, constitutes a grave moral disorder,⁵⁷ principally because it is the use of the sexual faculty in a way which essentially contradicts its finality, not being at the service of love and life according to the design of God.⁵⁸

99. A teacher and perspicacious counsellor must endeavour to identify the causes of the deviation in order to help the adolescent to overcome the immaturity underlying this habit. From an educative point of view, it is necessary to consider masturbation and other forms of autoeroticism as symptoms of problems much more profound, which provoke sexual tension which the individual seeks to resolve by recourse to such behaviour. Pedagogic action, therefore, should be directed more to the causes than to the direct repression of the phenomenon.⁵⁹

Whilst taking account of the objective gravity of masturbation, it is necessary to be cautious in evaluating the subjective responsibility of the person.⁶⁰

⁵⁷ Cf. *The Human Person*, n. 9.

⁵⁸ Ibid.

⁵⁹ Ibid.

⁶⁰ Ibid.

100. In order that the adolescent be helped to feel accepted in a communion of charity and freed from self-enclosure, the teacher "should undramatize masturbation and not reduce his or her esteem and benevolence for the pupil".⁶¹ The teacher will help the pupil towards social integration, to be open and interested in others, to be able to be free from this form of autoeroticism, advancing towards self-giving love, proper to mature affectivity; at the same time, the teacher will encourage the pupil to have recourse to the recommended means of christian asceticism, such as prayer and the sacraments, and to be involved in works of justice and charity.

101. Homosexuality, which impedes the person's acquisition of sexual maturity, whether from the individual point of view, or the inter-personal, is a problem which must be faced in all objectivity by the pupil and the educator when the case presents itself.

"Pastorally, these homosexuals must be received with understanding and support in the hope of overcoming their personal difficulties and their social mal-adaptation. Their culpability will be judged with prudence; but no pastoral method can be used which, holding that these acts conform to the condition of these persons, accord them a moral justification.

"According to the objective moral order, homosexual relations are acts deprived of their essential and indispensable rule".⁶²

102. It will be the duty of the family and the teacher to seek first of all to identify the factors which drive towards homosexuality: to see if it is a question of physiological or psychological factors; if it be the result of a false education or of the lack of normal sexual evolution; if it comes from a contracted habit or from bad example;⁶³ or from other factors. More particularly, in seeking the causes of this disorder, the family and the teacher will have to take account of the elements of judgment proposed by the ecclesiastical Magisterium, and be served by the contribution which various disciplines can offer. One must, in fact, investigate elements of diverse order: lack of affection, immaturity, obsessive impulses, seduction, social isolation and other types of frustration, depravation in dress, licence in shows and publications. In greater profundity lies the

⁶¹ *A Guide to Formation in Priestly Celibacy*, n. 63.

⁶² *The Human Person*, n. 8.

⁶³ *Ibid.*

innate frailty of man and woman, the consequence of original sin; it can run to the loss of the sense of God and of man and woman, and have its repercussions in the sphere of sexuality.⁶⁴

103. The causes having been sought and understood, the family and the teacher will offer an efficacious help in the process of integral growth: welcoming with understanding, creating a climate of hope, encouraging the emancipation of the individual and his or her growth in self-control, promoting an authentic moral force towards conversion to the love of God and neighbour, suggesting — if necessary — medical-psychological assistance from persons attentive to and respectful of the teaching of the Church.

104. A permissive society which does not offer valid values on which to found one's life promotes alienating escapism, to which the young are subject in a particular way. Their idealism encounters the harshness of life, causing a tension which can provoke, because of the frailty of the will, a destructive escape in drugs.

This is one of the problems which is getting worse and which assumes dramatic tones for the teacher. Some psychotropic substances raise the sensibility for sexual pleasure and in general diminish the capacity for self-control and thereby for defence. The prolonged abuse of drugs leads to physical and psychological destruction. Drugs, mistaken autonomy and sexual disorders are often found together. The psychological situation and the human context of isolation being such, many people give up, addicts living in rebellion, creating conditions which easily lead into sexual abuses.

105. Remedial intervention, which calls for a profound transformation of the individual from within and without, is laborious and long, because it must help to reconstruct the personality and relationships with the world of people and values. Preventative action is more efficacious. It secures the avoidance of deep, affective decline. It is love and care which educate towards value, dignity, respect for life, for the body, for sex, for health. The civil and christian community must know how to timely welcome the young who are abandoned, alone, insecure, helping them to be included in study and in work, to occupy their free time, offering them healthy places for meeting, happiness, activity, furnishing them with occasions for affective relationships and for solidarity.

⁶⁴ Cf. Rom 1:26-28; cf. per analogia, *The Human Person*, n. 9.

In particular, sport, which is at the service of man and woman, possesses a great education value, not only as bodily discipline, but also as a healthy relaxation in which young people are encouraged to renounce their egotism and to meet other people. Only a freedom which is authentic, educated, aided and promoted offers protection from the quest for illusory liberty of drugs and sex.

CONCLUSION

106. From these reflections one can conclude that in the actual socio-cultural situation there is urgent need to give positive and gradual affective sex education to children, adolescents and young adults, paying attention to the dispositions of Vatican Council II. Silence is not a valid norm of conduct in this matter, above all when one thinks of the "hidden persuaders" which use insinuating language. Their influence today is undeniable: it is up to parents, therefore, to be alert not only to repair the harm caused by inappropriate and injurious interventions, but above all to opportunely inform their own children, offering them a positive and convincing education.

107. The defence of the fundamental rights of the child and the adolescent for the harmonious and complete development of the personality conforms to the dignity of the children of God, and belongs in first place to parents. Personal maturation requires, in fact, a continuity in the educative process, protected by love and trust, proper to the family environment.

108. In accomplishing, her mission the Church has the duty and the right to take care of the moral education of the baptized. The contribution of the school in all education, and particularly in these matters which are so delicate, must be carried out in agreement with the family. This presupposes in teachers and in others involved whether implicitly or explicitly, a correct criterion about the motive of their contribution, and training in order to be able to treat these matters with delicacy and in a climate of serene trust.

109. So that information and affective-sex education may be efficacious, it must be carried out with timely prudence with

adequate expression, and preferably in an individual form. The outcome of this education will depend largely on the human and christian vision in which the educator presents the values of life and love.

110. The christian educator, whether father or mother of the family, teacher, priest or whoever bears responsibility in this regard, can be tempted, today above all, to demand from others this task which needs such delicacy, principle, patience and courage and which requires committed generosity in the pupil. It is necessary, therefore, before concluding, to reaffirm that this aspect of education is firstly a work of faith for the christian, and of faithful recourse to grace: each aspect of sex education, in fact, is inspired by faith, and draws indispensable strength from it and from grace. The Letter of St. Paul to the Galatians puts self-control and temperance within the ambit which the Holy Spirit, and He alone, can establish in the believer. It is God who bestows light, it is God who grants sufficient strength.⁶⁵

111. The Congregation for Catholic Education turns to Episcopal Conferences so that they promote the union of parents, of christian communities, and and of educators for convergent action in such an important sector for the future of young people and the good of society. The Congregation makes this invitation to assume this educational commitment in reciprocal trust and with the highest regard for rights and specific competences, with a complete christian formation in view.

Rome, November 1st, Feast of All Saints

WILLIAM CARD. BAUM
Prefect

✠ ANTONIO M. JAVIERRE
*Titular Archbishop of Meta
Secretary*

⁶⁵ Cf. Gal 5:22-24

JOHN PAUL II
IN THE FAR EAST AND OCEANIA

*Vocations and seminary preparation are proofs of the Church's vitality **

1. Praised be Jesus Christ!

In his First Letter to the Corinthians, Saint Paul *bears witness to the Resurrection of Jesus Christ*. He says: "Christ died for our sins... he was buried... he was raised on the third day". The basis of his testimony is the fact that the Risen Lord appeared to the Apostles and disciples and finally to Paul himself (1 Cor. 15:3-4). It is this central mystery of the faith, the Paschal Mystery, the mystery of the death and resurrection of Christ, which that great Apostle and missionary proclaimed to the Christians in Corinth and to everyone he met.

Like Saint Paul, I have come to Korea today *to bear witness to the Resurrection of Christ*. I have come to speak to all who have received the Gospel and who hold fast to it, to all who firmly believe that the Gospel is the way to salvation. I have also come to proclaim the crucified and risen Jesus to all who freely choose to listen to my voice. But you, dear seminarians, you, together with your bishops and superiors, are the very first ones in Korea with whom I share the Church's Alleluia of Easter joy, proclaiming the Lord's victory over sin and death. You are the *first ones* with whom I share the joy of the Paschal Mystery by celebrating the Holy Sacrifice of the Mass. And so it should be, for you are in a very real sense the future and hope of the Church in this beloved land.

Your Holy Ancestors

2. Already in the 1820s, efforts were begun by lay people to foster vocations to the priesthood. Despite a raging persecution, *your holy ancestors* spontaneously formed the Angels' So-

* Homily at the Mass in Major Seminary of Seoul, May 3, 1984. Published in *L'Osservatore Romano*, 7 May 1984.

dality, to foster, pray for, and support vocations. And it was from such fervent communities of Christian life that the first Korean priests came: Father Andrew Kim Taegon, who is venerated in this chapel, and Father Thomas Choe Yang'up.

Even as seminarians, younger than most of you here present, those first priests of Korea showed a zeal for study and a hunger for wisdom, together with strong faith, willing obedience and persevering hope. In these ways, but above all by their readiness to die for Christ and the Gospel, they shine forth as great and lasting examples for all of you.

Ten years after Father Kim's martyrdom, the first seminary in Korea was founded in Paeron in 1855. Then, after untold efforts and sacrifices at Puhunggol, Yong-san, Taegu, and Togwon in the North, the regional major seminaries of Seoul and Kwangju were eventually established. I am pleased that last year a seminary was begun at Taegu, and at Suwon another has been opened this year to commemorate my coming to Korea.

Nine hundred strong, dear brothers in Christ, you are a *consolation and great promise for the Church*. The Church looks to you with much expectation and hope, and she asks you to grow ever stronger in your faith in Christ by imitating the example of Father Kim and Father Choe and the many others who have given their lives in the service of the Gospel.

Understanding the Priesthood

3. This time of preparation for the priesthood should help each of you to strengthen the conviction that Jesus Christ is "*the way and the truth and the life*" (Jn. 14:16). He is the way to the Father. Jesus himself lives for the Father in his total dedication to the Father's will, by accomplishing the work of the Redemption of the world. And he leads us to the Father as well.

In the seminary, while preparing for the priesthood, you must strive to penetrate the mystery of Christ. You must seek an ever deeper understanding of *the union that Christ has with the Father precisely because he is the Son*. In today's Gospel he tells us: "I am in the Father and the Father is in me" (Jn. 14:10, 11). It is because of this union with the Father that he can say to Philip: "He who has seen me has seen the Father" (Jn. 14:9). Each of you, dear seminarians, must understand this mystery of Jesus Christ. You must grasp this mystery in such a way that it becomes for you interior truth, truth in your

very heart. You must grasp the mystery in such a way that the mystery can take possession of your whole being.

By pondering the mystery of Christ, you come *to understand the priesthood* and develop a priestly attitude. Seek to put on the mind and heart of Jesus Christ. Remember that the crucified and risen Saviour wishes you one day to celebrate the Eucharist: the sacrament of his own sacrifice for the salvation of the world. This sacrifice has its eternal and unending beginning in the union of the Son with the Father, of which today's Gospel speaks. The Sacrifice of the Mass, which is the centre of your priesthood, remains forever the Sacrifice of the Son of God, who became man in order to lead us to the Father.

4. I wish to draw the attention of the Church in Korea to the importance of making intense efforts to foster vocations and to provide the best possible priestly formation in the seminaries. An abundance of vocations and an effective seminary training: these are *proofs of the vitality of the Church*. They are signs that the Cross and Resurrection of Christ, through the action of the Holy Spirit, are bringing forth precious fruits in the Church in Korea.

In your efforts to foster vocations, which God in his merciful providence is furnishing in abundance, let your first practice be *frequent prayer* for this intention. Pray with confidence to the Lord of the harvest, remembering the promise of Jesus which we have heard again today: "Whatever you ask in my name, I will do it" (Jn. 14:13).

Let me add a special word to those responsible for the formation of these young men. Dear brothers in Christ, never doubt how highly the Church esteems you and the work you do, so vitally important for the future. As I assure you of the support of my prayers, I also exhort you to convey not only knowledge of Christ and his Church but Christ himself. Christ must be communicated through the purity and power of the word of God. Inspire *a deep love for the person of Jesus*. May the example of your personal lives render him present. May your words and deeds be a sign of how deeply you believe that Jesus Christ is "the way and the truth and the life" (Jn. 14:16).

Dear brothers in Christ: the priesthood is born of God's love. It means everything for the Church in Korea. Let us *praise God* for this great gift and for the young men who will transmit it to the future generations in this land through Christ our Lord. Amen.

Renewed Commitment of Collegiality for Evangelization and Catechesis*

Dear brothers in the Episcopate,

1. We are here together to perform an act proper to the Episcopate, *to offer to God the Church in Korea*. We do so through our Lord and Saviour Jesus Christ, "the chief Shepherd" (1 Pt. 5:4) of the Church and the Shepherd and Bishop of our souls (cf. 1 Pt. 2:25). We do so in order to give full meaning to the Bicentennial celebration, to proclaim publicly that the Church belongs to Christ — the Church that he founded on Peter and called his own: "You are Peter and on this rock I will build *my Church*" (Mt. 16:18). But the Church, dear brothers, is likewise "built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord" (Eph. 2:20-21).

This is a special hour in the history of the Church in Korea. It is an hour for the bishops as successors of the Apostles to live their apostolic identity in the Church: to proclaim anew the nature of the Church, to assert her priorities, *to manifest and exemplify her holiness*. The celebration of your Bicentennial is centered on the exaltation of your holy ones, your martyrs, your saints. By God's providence three of your predecessors, three of the bishops of Korea, are inscribed among the hundred and three martyrs who will be canonized next Sunday. The example of pastoral love and holiness of life given by Bishop Imbert, Bishop Berneux and Bishop Daveluy has special meaning for your own lives today. It is also an encouragement and a solemn challenge to every Korean bishop who will ever live, to every man whom God will ever call to shepherd his people as a bishop in this land. Venerable and dear brothers in our Lord Jesus Christ: before the witness of your martyrs and all your holy ancestors this is the hour when the Lord Jesus calls you to ever greater holiness of life.

* Meeting with Korean Bishops at Seoul, May 3, 1984. Published in *L'Osservatore Romano*, 7 May 1984.

GRATITUDE FOR TWO CENTURIES OF HOLINESS

2. It was in holiness of life that your predecessors, together with their priests, religious and laity, consolidated the life of the Church in this peninsula, a Church which yearned for pastoral care, and which the pioneering laity had already generously built up in faith and love. I wish today to pay *a debt of gratitude to the bishops of Korea*, past and present, for the holiness that you have exemplified, for the holiness which has given birth to zeal, and for the many works of God which zeal has produced. In doing so, I express gratitude, together with you, to the Lord Jesus who reminds us of the principle of all fruitful apostolic activity: "I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing" (Jn. 15:5).

In this hour of thanksgiving I am thinking of the sacrifices which zeal has made possible, of the vast amount of service which has been rendered in the name of Christ, of the love which has motivated so many, not only to die for the faith, but to live and work and suffer so that the revelation of God's word might become the wisdom of your people, and so that the Incarnate Word, Christ himself, might become ever more a light to this land. On behalf of the universal Church I express gratitude through you the bishops *to the whole Church in Korea for the achievements of two centuries of holiness*, culminating in the zeal with which you are celebrating your Bicentennial.

3. With profound admiration I acknowledge *the present vitality* of your parishes and various movements, the excellent school and hospital services, the many fine parish buildings and other structures, coupled, above all, with the spiritual fervour, community spirit and missionary zeal of your people. I note with joy your wise *Bicentennial Plan*, and I willingly bless all your systematic and sustained efforts on behalf of the family, the programme of evangelization of neighbour, the building up of the parish and the community, the consolidation of the diocese and, finally, the ecclesial solidarity on the national and universal level. Yes, in union with the universal Church, you are making a splendid contribution to the growth of the Body of Christ in Korea and throughout the world. And in God's providence, thanks to the mystery of the Communion of Saints; the spiritual dynamism produced by conversion and holiness of life has effects beyond geographical limits and external obstacles. Saint Paul points out to us — and it is forever true: "There is no chaining the word of God" (2 Tim. 2:9).

CALL TO PRAYER

4. *As for the future, brethren, the holiness of the Church must continue to be the priority of your lives and the inspiration of all your activities. All the structures of the Church, all the services she renders—which are themselves bound up with the fruitful witness and generosity of your martyrs—are linked to holiness of life and to that zeal which only holiness can make possible and sustain over a long period of time. The effectiveness of your pastoral leadership depends on the measure of your holiness—your union with the Christ who repeats to you today: “If you abide in me and my words abide in you . . . it shall be done for you” (Jn. 15:7).*

Your Bicentennial brings with it a call to action for the sake of the Gospel. But in the life of the Church every call to action is a call to holiness, to union with God and consequently a call to prayer, which is the very expression of the union with God. *Your Bicentennial is a call to prayer throughout Korea.* In prayer you will strengthen faith, the faith that you the bishops are called to proclaim as *‘Doctores Fidei*, the faith that leads to justification and to eternal life. Your leadership as pastors of a flock gathered around the one Shepherd, Jesus Christ, will never be more prophetic than in the reassuring, encouraging and contagious example of your holiness of life. There is no greater personal contribution that you can make than to heed the words of Peter and present yourselves as “examples to the flock” (1 Pt. 5:3). To be examples to the flock means to be holy bishops, bishops living in union with Christ, bishops of prayer. The whole future of your ministry and of the apostolate in Korea, the very growth of the Church, must be placed *under the sign of holiness*. Through union with God and in prayer you will be able to follow the words of Saint Paul: “Draw your strength from the Lord and his mighty power” (Eph. 6:10).

RENEWAL AND HOPE

5. In union with Christ you will ponder again what *God’s word demands of the Church in Korea*. With the courage that comes only with holiness you will accept the full authentic exigencies of the Second Vatican Council for your dioceses. In prayer you will review the perennial teachings of the faith and the ever relevant newness of the Church’s immutable dogmas. In vital communion with Christ, the life-giving vine, and in

union with the universal Church, you will continue to preach the word of faith which depends on hearing and which enables the People of God to confess with their lips that Jesus is Lord, to believe in their hearts that God raised him from the dead, and to be saved (cf. Rom. 10:9). This faith—which is nourished in your own hearts and proclaimed with the special episcopal charism that is yours—is the faithful, who are called to believe and, in the power of the Holy Spirit, to ponder that belief and live it.

Reflection in prayer on the nature of the Church as proclaimed by the first and Second Vatican Councils, and the desire to do everything in accordance with the will of Christ for his Church, will confirm you in your commitment to collegiality and to real teamwork, especially in such major issues as *inculturation*, *reconciliation* and *sharing*, which are requirements of evangelization and catechesis. In union with Christ, in holiness of life, you will be able to ever more effectively promote justice for the life of the Church and for the society that the Church wishes to serve as a leaven.

6. In this hour of celebration, which is one of renewal and hope, remember the one stipulation made to Paul himself by the other Apostles: "That we should be mindful of the poor" (Gal. 2:10). For you this means being a living image of Jesus in his own poverty and servanthood. In this way you will go out to meet his poor, identify with them, and assist and evangelize them. You are called to show them compassion, to support their efforts to live decent lives, and to walk hand in hand with them down the long road of integral human development and evangelization. Love will make this possible and zeal will dictate the way. In prayer you will perceive that you must be one with the Christ who fulfills the Scriptures: "The Spirit of the Lord is upon me, because he has anointed me to preach Good News to the poor" (Lk. 4:18). Brethren, you too are anointed and sent to the poor, wherever they may be found. And in serving them, you must give them, together with your very life, the Gospel of our Lord and Saviour Jesus Christ.

In all your efforts, dear brothers, to live your vocation of pastoral leadership in union with Christ, I am close to you with my prayers and fraternal love. And may the prayers of Mary the Mother of Jesus and the intercession of the martyrs of Korea support you in your Bicentennial hope to be a light to this land!

To the priesthood, God's gift for man, the priest responds with the gift of himself*

On Saturday, 5 May, John Paul II travelled by the President's plane from Seoul to the city of Taegu. In the city Stadium, filled with a capacity assembly of 55,000, he celebrated Mass in Korean and ordained to the priesthood 38 deacons from the whole of Korea. The following is the text of the Pope's homily which he preached in English.

Dear Brothers and Sisters in Christ,

Dear young men who are receiving the priesthood in this impressive assembly of faith and fervent prayer,

1. Here, this morning, in Taegu, in the presence of your bishops, before so many guests, surrounded by so many priests, religious and laity of the People of God in this land—and by so many enthusiastic young people who love you dearly and give you the support of their prayers—you are receiving *the gift of the priesthood*. It is a gift to you and to the Church from Christ himself.

On this day dedicated to the theme of *sharing*, it is good for us to realize that it is God himself who first shares his gifts with us. "What have you"—asks Saint Paul in the reading we have just heard—"What have you that you did not receive?" (1 Cor. 4:7). Indeed, it is through God's gift that from now on you will be considered "servants of Christ and stewards of the mysteries of God" (1 Cor. 4:1). I am sure that you have meditated deeply on these words and that they are engraved on your minds and on your hearts. They spell out for your identity as priests of Jesus Christ.

* Homily at Ordination Mass at Taegu, May 5, 1984. Published in *L'Osservatore Romano*, 7 May 1984.

Chosen by Christ

2. In becoming priests, you receive a sacramental *outpouring of the Holy Spirit*. Christ is giving you a share in his priesthood: he joins you to himself in the work of Redemption. It is certainly a privilege for you to be chosen, but a privilege that involves a service—service like that of Jesus who came to serve and not to be served (cf. Mt. 20:28), like that of Mary, the humble handmaid of the Lord (cf. Lk. 1:48).

Christ has chosen you as servants and stewards. In what way are you to serve him? Here are his own words: "If any one serves me, he must follow me" (Jn. 12:26). As priests you are called to follow the divine Master in a particular way. You are called to a *discipleship* that reaches down into the deepest level of your person. You will receive a sacramental configuration to Christ that touches every sector of your life. We are talking, in fact, about the priest's particular way of *sharing in the Paschal Mystery* of our Saviour's Passion, Death and Resurrection. Let us listen once again to Christ's words: "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (Jn. 12:24). The Church rightly insists that your ordination to the priesthood is a "dying to self", for it is precisely this *giving of oneself* that opens the way to fruitfulness; if the grain of wheat dies, it bears much fruit.

3. Are you sometimes afraid of the demands that Christ is making on you? You are certainly aware that your priestly service will often require from you the courage of self-sacrifice. It is then that you must look at Jesus' reaction to these same fears, as described in today's reading from the Gospel: "Now is my soul troubled. And what shall I say? 'Father, save me from this hour'? No, for this purpose I have come to this hour" (Jn. 12:27).

Your purpose as priests is to be *one with Christ in the work of Redemption*: "Where I am, there shall my servant be also" (v. 26). May the example of your Korean priest martyrs speak to your hearts, revealing to you the true nature of your vocation, banishing any false expectation. May these men who shared to the full in Christ's Paschal Mystery be your models of generous service and priestly sacrifice.

Gift of Eucharist

4. Where is Christ's Paschal Mystery being actuated now? Above all, it is actuated in *the great gift of the Eucharist* of which you are being made stewards. Christ *entrusts* this supreme gift to you. In the celebration of the Eucharist, acting in the person of Christ and proclaiming his mystery, you re-enact and apply the one Sacrifice of the New Testament, the Sacrifice in which Christ offered himself to the Father as a spotless victim for the forgiveness of sins (cf. *Lumen Gentium*, 28).

Not only does he entrust this gift to your ministry, he also invites you to *share* ever more fully in it. In this way the Eucharist becomes the nourishment of your priestly life. Just as the life of Jesus receives its full meaning and is completed in the Paschal Mystery, so too it is in the Eucharist that the priest finds the full meaning of his life, the source of his strength, and the joy of his dedicated pastoral service to the People of God. At the table of the Word and of the Bread of Life you make Christ present for the building up of the ecclesial community.

Living for others

5. It is especially from the Eucharist that you will draw the strength to follow Christ and *to be where he is*: "Where I am, there shall my servant be also". Jesus Christ is where the Gospel shows him to us: in poverty, humility and vulnerability at his birth; sharing the joys and sorrows of his people; close to the daily life of the men and women of his land; blessing the children; in conversation with the young; compassionate towards all. Above all we see him praying to his heavenly Father, seeking silence and solitude in order to reflect upon the Father's will, and accepting that will in obedience unto death (cf. Phil. 2:8). Christ was to be found wherever the Father willed him to be. And in our day too he is close to the poor, the sick, the outcasts, the down-trodden, the oppressed, the sinners. That is where you are called to be, as priests. All of these people are still waiting for the Good News of the Redemption, the hope of the Beatitudes.

Christ has something to give to every man, woman and child whom he has redeemed. He opens the treasures of definitive

truth and the treasures of the Father's love to all those who hear him and accept him. But in order to live "for others", you too must live by this truth and this love. Do not be deceived by any other message, even if it is proclaimed in Christ's name. You are called to be witness of the paradox that Christ proposes: "He who loves his life loses it, he who hates his life in this world will keep it for eternal life" (Jn. 12:25). Yes, you are called to be bearers of *the hope of eternal life*, a hope that illumines and completes all temporal realities: "if any one serves me, the Father will honour him" (v. 26).

6. Dear brothers: "What have you that you did not receive?" (1 Cor. 4:7). The priesthood is *God's great gift to you*. It will take root in your hearts more fully, and produce more abundant fruits, the more you realize *the gratuitousness of the gift*. Like Mary, you too ought to rejoice in God your Saviour, who has looked down upon you in your lowliness (Lk. 1:47-48). A realization of the gap between the supernatural greatness of the gift and your own unworthiness will keep you from becoming proud: as the first reading reminded us, it will keep us from "boasting" as if it were not a gift (1 Cor. 4:7).

Above all, you will be moved to respond to Love with love: to give yourselves for the salvation of the world with total generosity and courage; to meet Gift with gift. This is the real challenge of your priesthood: "It is required of stewards that they be found trustworthy" (v. 2). That you may be *trustworthy*: this is my prayer for you; that must be your response to Christ and to the Church; this is the proof of your love for your brothers and sisters in this land who look to you for guidance and inspiring leadership.

Meeting the Challenge

7. The Pope has a special greeting too for the many young people present at this ordination. I am truly happy to see so many of you. You are full of life and hope, gathered together here to take part in the Paschal Mystery of the Lord in the Eucharist, and also to witness the wonderful event in which young men are being ordained to the priesthood. All of you must wonder in your hearts how it is that these young men, so
(Continued on page 591.)

Search for Justice and Brotherhood More Valuable than Technological Progress - Pope says to Workers

Brothers and Sisters, you occupy a *special place in the heart of the Church*. What was Jesus himself but a worker? When he first began to teach, people were amazed, saying: "Where did this man get all this? What is the wisdom given to him?... Is not this the carpenter, the son of Mary?" (Mk. 6:2-3).

1. The Son of God became man and worked with human hands. *Work*, then, has a dignity of its own in *God's plan for creation*. We hear in the very first page of the Book of Genesis that man was created "in the image of God... male and female". Entrusting the whole universe to him, God told him to "be fruitful and multiply, and fill the earth and subdue it" (Gen. 1:27-18). So we know, not only by reason alone but through Revelation, that by his work man shares in the Creator's work. He continues it and, in a sense, perfects it by his own work, by his toil, by his daily effort to wrest a livelihood from the earth, or from the sea, or to apply his energies to the many different processes of production. How noble is this mission that only man—by his work—can realize!

Indeed, we Christians are convinced that the achievements of the human race—in art, science, culture and technology—are a *sign of God's greatness* and the flowering of his own mysterious design.

2. Jesus himself gave particular emphasis to this truth: that through his work man shares in the activity of the Creator. For Jesus was himself a working man, a craftsman like Joseph of Nazareth. *Jesus clearly belonged to the "working world"*. So did most of his disciples and listeners: ordinary fishermen, farmers and workers. So when he speaks about the Kingdom of God, Jesus constantly uses terms connected with human work: the work of the shepherd, the farmer, the doctor, the sower, the

* Homily to the Workers at Pusan, 5 May 1984. Published in *L'Osservatore Romano*, 14 May 1984.

householder, the servant, the steward, the fisherman, the merchant, the labourer. And he compares the building up of God's Kingdom to the mutual work of harvesters and fishermen.

From Jesus' own teaching we can clearly see that *man who works is much more important than the product of his work*. Human work comes from man; it is intended to benefit man, to promote his God-given dignity. Even the biggest city, the most complicated computer, the greatest nation, is only something made by man and is meant to *serve man*, to benefit man. Never the other way around. That is why the Second Vatican Council, speaking of the value of human work, declares: "A person is more precious for what he is than for what he has. Similarly, all that people do to obtain greater justice, wider brotherhood, and a more humane ordering of social relationships has greater worth than technical advances. For these advances can supply the material for human progress, but of themselves alone they can never actually bring it about" (*Gaudium et Spes*, 35).

3. Nevertheless, *this order of values* is not always respected. Today's society, so taken up with developing a one-sided materialistic civilization, often treats work as a special kind of merchandise. Man is often treated as a mere instrument of production, like a material tool that should cost as little as possible while producing the maximum. In these cases the worker is not respected as a true collaborator of the Creator.

Unfortunately, *the whole issue of work* has often been looked at from the viewpoint of *conflict between "capital" and "labour"*: a conflict that has vast social, ideological and political implications. This conflict has been a great tragedy for humanity and a source of suffering for untold millions of individual human beings and families (cf. *Laborem Exercens*. 11).

I well realize that the relationship between employers and employees in the context of your *Korean cultural and social traditions* has its own special characteristics, and that it is not true that the way to better relationships is to be found in a simplistic application of standards and methods devised elsewhere. Still less by imposing alien ideological systems which have allowed flagrant injustices to persist, or have created new ones, threatening the very peace of the world.

Justice requires that ways be found to give workers a *greater share* in the organizational aspects of production and in

profits, and I am pleased to know that initiatives have been taken in this direction. Justice also requires that the workers themselves benefit from the success of the enterprise in which they work, and that they have the satisfaction of knowing that through diligent and conscientious work, they are thereby contributing to the social development of their country.

4. Of course, we know that work is not all fulfilment and satisfaction. Yes, *work involves toil and struggle* and you have all experienced this. Work has been profoundly affected by sin, as we read in the Book of Genesis: "In the sweat of your face you shall eat bread..." (Gen. 3:19). That is why we can never fathom the full meaning of work without looking to the Paschal Mystery of Jesus Christ in which he conquered sin and transformed all work. His work, his suffering, his obedience unto death receive their full meaning in his Resurrection: this is the "*gospel of work*" contained in the life and teaching of our Redeemer.

And so we Christians find in human work a small share in *the Cross of Jesus Christ*. We must learn to live this human experience with Christ's attitude. By uniting our work with the mission of our Saviour, we help bring about the *new earth* where justice dwells (cf. 2 Pt. 3:13), and we contribute mightily to the coming of the Kingdom of God.

Dear workers, farmers and fishermen, I realize that, in solidarity with your millions of fellow workers, you have had to suffer for the birth of this "new earth" in your land. Often in the face of indifference, misunderstanding, and even harassment, you have, as Christians consciously committed to promoting the rights and welfare of fellow workers and farmers, patiently and bravely borne the cross. All of us must work together in fraternal love to show that *a more just sharing of the world's goods* means access to these goods especially through a just wage.

Take heart from the words of the Gospel! The Beatitudes and the woes you have just heard are the very words of *the Lord appealing on behalf of the poor and oppressed* against every form of injustice and social and personal selfishness. Take courage for the Kingdom of God is yours!" (Lk. 6:20). And as you rightly demand justice for your cause and for your lives, make sure that your own "works of faith" (cf. Jas. 2:17) always promote justice for your neighbour.

5. Beloved brothers and sisters of Korea, my friends: you do indeed have a special place in the heart of Jesus and of his Church. I know that the proportion of Christians among industrial workers, farmers and fishermen is small: herein lies a great challenge for the shepherds of the Church in Korea and for yourselves. Be certain that the life and teachings of our Lord Jesus Christ, the carpenter of Nazareth, can supply answers to the doubts and questions of working men and women. Only Jesus Christ can sustain your hopes and dispel your anxieties. He alone can show you the meaning of your daily toil. In his name and together with his Church, continue, through peaceful and upright means, to pursue human dignity, promote human rights and create a better world for yourselves, your children and your children's children.

May Jesus bless your work! May he bless your families and friends, and give you his peace in overflowing measure! And through his grace may all your activities be linked to prayer, so that you may bring forth abundant "works of faith" leading to justification and eternal life.

TO THE PRIESTHOOD ...

(Continued from page 587)

much a part of your generation, come to be priests today. Each one of you too is confronted by *the challenge of giving full meaning to your life*, the one life you are given to live.

You are young and you want to live. But you must live fully and with a purpose. You must live for God, you must live for others. And no one can live this life for you. The future is yours, full of perils and possibilities, hope and anguish, suffering and happiness. But the future is above all a call and a challenge to "*keep*" your life by giving it up, by "*losing*" it—as the Gospel has reminded us—by sharing it through loving service of others. And the measure of your success will be the measure of your generosity. In a word, *you must live in Christ Jesus*, for the glory of the Father, in the unity of the Holy Spirit. Amen.

Flowering of the Church in Korea the fruit of the Heroism of the Martyrs*

"Was it not necessary that the Christ should suffer these things and enter into his glory" (Lk. 24:36)?

1. These words, taken from today's Gospel, were spoken by Jesus as he was going from Jerusalem to Emmaus in the company of two of his disciples. They did not recognize him, and as to an unknown person they described to him all that had happened in Jerusalem in those last days. They spoke of the Passion and death of Jesus on the Cross. They spoke of their own shattered hopes: "We had hoped that he was the one to redeem Israel" (Lk. 24:21). These *hopes* were *buried* with the death of Jesus.

The two disciples were downhearted. Even though they had heard that the women and the Apostles, on the third day after his death, had failed to find the body of Jesus in the tomb, nevertheless they were completely unaware that he had been seen alive. The disciples did not know that at that precise moment *they were actually looking at him*, that they were walking in his company, that they were speaking with him. Indeed, their eyes were kept from recognizing him (Lk. 24:16).

Becoming his witnesses

2. Then 'Jesus began to explain to them, from Sacred Scripture, that it was precisely through suffering that the Messiah had to reach the glory of the Resurrection. The words alone, however, did not have the full effect. Even though their hearts were burning within them while they listened to this unknown person, nevertheless he still remained for them an unknown person. It was *only during the evening meal*, when he took bread, said the blessing, broke it and gave it to them that "their eyes were opened and they recognized him" (Lk. 24:31), but

* Homily at Mass for Canonization of 103 Korean Martyrs at Seoul, May 6, 1984. Published in *L'Osservatore Romano*, 14 May 1984.

he then disappeared from their sight. Having recognized the Risen Lord, *they became witnesses for all time of the Resurrection of Jesus Christ.*

Through them, through all the Apostles, through the men and women who were witnesses of the life and death of Jesus Christ, of his Gospel and Resurrection, *the truth about him spread* first to Jerusalem, next to all Judea, and then to other countries and peoples. It entered into the history of humanity.

Truth comes to Korea

3. *The truth about Jesus Christ also reached Korean soil.* It came by means of books brought from China. And in a most marvellous way, divine grace soon moved your scholarly ancestors first to an intellectual quest for the truth of God's word, and then to a living faith in the Risen Saviour.

Yearning for an ever greater share in the Christian faith, your ancestors sent one of their own in 1784 to Peking, where he was baptized. From this good seed was born *the first Christian community in Korea*, a community unique in the history of the Church by reason of the fact that it was founded entirely by *lay people*. This fledgling Church, so young and yet so strong in faith, withstood wave after wave of fierce persecution. Thus, in less than a century, it could already boast of some ten thousand martyrs. The years 1791, 1801, 1827, 1839, 1846 are forever signed with the holy blood of your martyrs and engraved in your hearts.

Even though the Christians in the first half century had only two priests from China to assist them, and these only for a time, they deepened their unity in Christ through prayer and fraternal love; they disregarded social classes and encouraged religious vocations. And they sought ever closer union with their bishop in Peking and the Pope in faraway Rome.

After years of pleading for more priests to be sent, your Christian ancestors welcomed the first *French missionaries* in 1836. Some of these, too, are numbered among the martyrs who gave their lives for the sake of the Gospel, and who are being canonized today in this historic celebration.

The splendid flowering of the Church in Korea today is indeed the fruit of the heroic witness of the martyrs. Even today, their undying spirit sustains the Christians in the Church of silence in the North of this tragically divided land.

Korean Martyrs inscribed in list of saints

4. Today then it is given to me, as the Bishop of Rome and Successor of Saint Peter in that Apostolic See, *to participate in the Jubilee of the Church on Korean soil*. I have already spent several days in your midst as a pilgrim, fulfilling as Bishop and Pope my service to the sons and daughters of the beloved Korean nation. Today's Liturgy constitutes *the culminating point* of this pastoral service.

For behold: *through this Liturgy of Canonization* the blessed *Korean Martyrs* are inscribed in the list of the Saints of the Catholic Church. These are true sons and daughters of your nation, and they are joined by a number of missionaries from other lands. They are your *ancestors*, according to the flesh, language, and culture. At the same time they are *your fathers and mothers in the faith*, a faith to which they bore witness by the shedding of their blood.

From the thirteen-year-old Peter Yu to the seventy-two-year-old Mark Chong, men and women, clergy and laity, rich and poor, ordinary people and nobles, many of them descendants of earlier unsung martyrs — they all gladly died for the sake of Christ.

Listen to the last words of Teresa Kwon, one of the early martyrs: "Since the Lord of Heaven is the Father of all mankind and the Lord of all creation, how can you ask me to betray him? Even in this world anyone who betrays his own father or mother will not be forgiven. All the more may I never betray him who is the Father of us all".

A generation later, Peter Yu's father, Augustine, firmly declared: "Once having known God, I cannot possibly betray him". Peter Cho went even further and said: "Even supposing that one's own father committed a crime, still one cannot disown him as no longer being one's father. How then can I say that I do not know the heavenly Lord Father who is so good?"

And what did the seventeen-year-old Agatha Yi say when she and her younger brother were falsely told that their parents had betrayed the faith? "Whether my parents betrayed or not is their affair. As for us, we cannot betray the Lord of heaven whom we have always served". Hearing this, six other adult Christians freely delivered themselves to the ma-

gistrate to be martyred. Agatha, her parents and those other six are all being canonized today. In addition, there are countless other unknown, humble martyrs who no less faithfully and bravely served the Lord.

Like unto Christ

5. The Korean Martyrs have borne witness to the crucified and risen Christ. *Through the sacrifice of their own lives they have become like Christ* in a very special way. The words of Saint Paul the Apostle could truly have been spoken by them: We are "always carrying in the body *the death of Jesus*, so that *the life of Jesus* may also be manifested in our bodies... We are always being given up *to death for Jesus' sake*, so that *the life of Jesus* may be manifested in our mortal flesh" (2 Cor. 4:10-11).

The death of the martyrs is similar to the death of Christ on the Cross, because like his, theirs has become *the beginning of new life*. This new life was manifested not only in themselves—in those who underwent death for Christ—but it was also *extended to others*. It became the leaven of the Church as the living community of disciples and witnesses to Jesus Christ. "*The blood of martyrs is the seed of Christians*": this phrase from the first centuries of Christianity is confirmed before our eyes.

Today the Church on Korean soil desires in solemn way to *give thanks to the Most Holy Trinity for the gift of the Redemption*. It is of this gift that Saint Peter writes: "You were ransomed... not with perishable things such as silver or gold, but with the precious blood of Christ" (1 Pt. 1:18-19). To this lofty price, to this price of the Redemption, your Church desire, on the basis of the witness of the Korean Martyrs, *to add an enduring witness* of faith, hope and charity.

Through this witness may Jesus Christ be ever more widely known in your land: the crucified and risen Christ, *Christ, the Way and the Truth and the Life*. Christ, true God: the Son of the living God. Christ, true man: the Son of the Virgin Mary.

Once at Emmaus two disciples recognized Christ "in the breaking of the bread" (Lk. 24:35). On Korean soil may ever new disciples recognize him *in the Eucharist*. Receive his body and blood under the appearances of bread and wine, and may he, the Redeemer of the world, receive you into the union of his Body, through the power of the Holy Spirit.

May this solemn day become a *pledge of life and of holiness* for future generations. Jesus Christ has risen from the dead and is living in his Church today. "Yes it is true. The Lord has risen" (Lk. 24:35). Amen. Alleluia!

The Pope then concluded in Korean, a translation of which follows.

And can we fail to recall with intense gratitude and admiration the French missionaries of the Foreign Missions of Paris who came from far away to bring to this new-born Church their evangelical zeal in order to deepen their faith and the grace of their episcopal and priestly ministry, which alone gives ecclesial structure to the community by uniting the faithful to Christ the Head, and by situating them within the Universal Church.

I would like at least to mention Monsignor Imbert who was the first Bishop to preach the word of God upon this land, Monsignor Berneux who devoted himself to the task of making available to the faithful, books of Christian doctrine and spirituality; and we commemorate also the zeal and the martyrdom of a dozen French missionary priests: with these, they would spend themselves day and night for the cause of the Gospel, strengthening the faith in a time of persecution and even seeking to arouse priestly vocations in the country, and they would accept the sacrifice of their lives for Christ.

I salute here the French Bishops and the other pilgrims who have come as representatives of the compatriots of these valiant servants of the Gospel, their families, their missionary institute, their dioceses. May the Holy Spirit arouse among them a new missionary thrust as I requested at Lisieux: the Church always has such great need of this!

*Celebrations of the centenary of arrival of the missionaries**

Your Excellency the Governor-General,

Mr. Prime Minister,

Dear People of Papua New Guinea,

1. With great joy in my heart, I accept your *warm welcome* to Papua New Guinea. I am happy to have come to this young and vigorously developing nation, and I am grateful to God for the opportunity of spending these next days among the beloved people of this country.

As you know, this is not the first time that I have set foot on your land. Over ten years ago, when I was still Archbishop of Krakow, I already had the pleasure of being in your midst. I still remember well the beauty of the landscape and the warmth of your hospitality. I recall, too, the rich diversity of your citizens, how you are composed of many different tribes, each with its own history and traditions.

2. It is in friendship and brotherhood that I come to you today, desiring to strengthen *the respect and love that unite us*. But I come especially as chief Shepherd of the Catholic Church, to make a pastoral visit in this land.

For some time now, it has been a special desire of my heart to celebrate in Papua New Guinea the centenary of the arrival of the first missionaries who came to you in obedience to Christ's command: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you..." (Mt. 28:19-20). The zealous efforts

* Arrival in Papua, New Guinea at Port Moresby Airport, 7 May 1984.
Published in *L'Osservatore Romano*, 14 May 1984.

and personal sacrifices of those missionaries are well known throughout the world, as is the vitality and fervour of the Church here which they have helped to form. During the time of my pastoral visit, I shall have the joy of seeing and meeting this young and thriving Church. I shall be able to observe at first hand how its members are making important contributions to the well-being and development of your society. I hope to encourage and strengthen my brothers and sisters in the practice of faith. I likewise look forward to meeting many of my other Christian brethren, especially those of the Anglican Communion who are so numerous in this land. Upon all I invoke the grace and peace of Jesus Christ. With deep respect I also wish to greet all men and women of good will who long for peace and harmony in the world.

(In Motu)

3. My special greetings go to you, the Motu-speaking people of Port Moresby, and to those of you from the surrounding villages of the Papuan coast. From ancient times your ancestors have inhabited this land and loved its beauty. And I am happy to be here with you today. As I reverence the soil on which I stand, I assure you that I come with the message of Christ's peace, I come as your friend; I come as your brother. And as I thank you for welcoming me, I ask God to be with you all, today and for ever.

(In Pidgin)

4. My brothers and sisters, beloved people of Papua New Guinea: I am happy to be with you in your country. Today is a day of great joy for me.

My thoughts turn at this time to Saint Michael the Archangel, who protects the whole Catholic Church but is especially honoured in Papua New Guinea. After the Independence of this country in 1975, your bishops declared Saint Michael to be your special Patron. They chose a Spirit because you believe in good spirits and you fear evil ones. At that time, Archbishop Herman To Paivu of Port Moresby stated: "Papua New
(Continued on page 612.)

Church's Maturity in the Young Nations Marked by Priestly and Religious Vocations*

Shortly after his arrival in Papua New Guinea, the Holy Father went to Murray Stadium where he concelebrated Mass for vocations. The following is the homily, parts of which were spoken in Pidgin and the local language, Motu.

Dear Brothers and Sisters in Jesus Christ,

1. "You are my friends if you do what I command you . . . I have called you friends, for all that I heard from my Father I have made known to you" (Jn. 15:14-15).

These words *Christ spoke to his Apostles* in the Upper Room, the night before his Passion. They are words of friendship and love for those he had called to follow him more closely, words of support and encouragement for those he had chosen to continue his work of salvation in obedience to the will of the Father.

Today *the Church celebrates and lives these words of Christ* in this evening's liturgy which I have the joy to offer with you in this Stadium of Port Moresby. I proclaim these words to you to whom Christ has made known what he heard from his Father—to you who have done what he commanded you. Today I offer these words to all who continue the work of the Apostles in Papua New Guinea: to the bishops above all, together with their priests, to the men and women religious and to the lay apostles of this country, especially the many zealous catechists.

2. At this moment, my thoughts turn in a particular way to *the missionaries*: to those who first brought Christ's message to these islands and to those who continue to serve here today. It is not possible to recount the whole story of the Gospel in Papua New Guinea, but I wish to *pay homage to the sacred history of evangelization*, and to mention some of those apostles

* Homily during Mass for Vocation at Port Moresby, 7 May, 1984. Published in *L'Osservatore Romano*, 14 May 1984.

who lived and died so that the sons and daughters of this place might know and love Jesus Christ, the Son of God and Saviour of the world.

The first attempt at evangelization was made by *the Marists* on the islands of Woodlark and Rooke in 1874. But they had to leave. Five years later another attempt was made there by the *PIME missionaries*. But after only three more years, they too were forced to abandon their missionary effort — not however before one of their number had given his life as a martyr for the faith: Blessed Giovanni Mazzucconi, who died at Woodlark in 1855 and who was recently beatified in Rome.

With the arrival of the *Missionaries of the Sacred Heart* on the feast of Saint Michael the Archangel in 1882, *a new era dawned*, one of uninterrupted evangelization in what today is Papua New Guinea. Three missionaries, under the leadership of Father André Navarre, set foot on Matupit Island in the harbour of Rabaul, New Britain. With gratitude we remember the people of Nodup and their "big man" To Litur, who made the missionaries welcome in their midst, and gave them shelter and land to live on.

From these humble beginnings at Nodup, progressive evangelization went on at an unrelenting pace through the zealous efforts of the missionaries and under the enlightened guidance of a number of saintly and dedicated bishops. Among these, special recognition should be given to the Vicar Apostolic of New Britain, Bishop Louis Couppé.

In 1885, the Missionaries of the Sacred Heart took charge of *another area of missionary endeavour*, this time along the coastal areas of New Guinea known as Papua, not far from where we are celebrating the Eucharist today. Here, on the fourth of July, the Holy Sacrifice of the Mass was offered to God for the first time on Papuan soil, an anniversary which is still remembered with special devotion. Among the apostolic labourers who providentially directed the growth of missionary activity along the Papuan coast and into its interior, two holy bishops deserve particular mention: Bishop Henry Verius, who died at an early age after his health had been ruined by the privations and sacrifices of a heroic life; and Bishop Alain Guynot de Boismenu, who as the second Vicar Apostolic of New Guinea promoted the missionary cause for many years and left behind a shining example of holiness of life. I cannot fail to mention at this point that, from the very beginning, the work of the

Missionaries of the Sacred Heart was zealously assisted by the Daughters of Our Lady of the Sacred Heart. Later on they were joined by the Missionary Sisters of the Sacred Heart of Jesus. Five courageous women of this latter Institute were subsequently to be numbered among the "Martyrs of Baining".

In 1896, the *Society of the Divine Word*, under the leadership of Father Eberhard Limbrock, opened up a *third area of missionary endeavour*, along the north-east coast of New Guinea. While their brother missionaries preached the Gospel in the coastal areas, Fathers William Ross and Ivo Schaefer were pioneers in bringing to the people of the mountain valleys the light of Christ the Lord. Thus what began very humbly at Tumleo Island near Aitape today embraces the two Archdioceses of Madang and Mount Hagen, together with eight suffragan Sees.

Three years later, the Marist Fathers took over a *fourth area of missionary enterprise* in the North Solomons. Settling down first on the Shortland Islands in 1899, they later moved the centre of their missionary activity to Kieta, Bougainville. Today the Diocese of Bougainville with its autochthonous bishop gives ample testimony to the work done by the zealous missionaries.

Thus we see how, from these four different areas of missionary activity, today Papua New Guinea has four metropolitan Sees with fourteen dioceses. God has greatly blessed this country and made fruitful the courageous efforts of the missionaries who came here at Christ's command with the message of salvation and fraternal love.

Praise and thanks to God

3. With the marvelous and praiseworthy efforts of *all these missionaries* and of many others before our eyes, the words of the first reading of today's liturgy come to our mind: "Forgetting what lies behind" (including their families, friends and country of origin), they were "*straining forward to what lies ahead*", pressing on towards the goal (cf. Phil. 3:13-14): the building up of the Kingdom of the living God, the Church of Jesus Christ, among their brothers and sisters on these faraway islands of what is today Papua New Guinea. For the sake of the Gospel they "suffered the loss of all things", in order to "gain Christ" (Phil. 3:8) and to gain for him new members of God's Kingdom — who like themselves were redeemed through his Cross and Resurrection.

It is my heartfelt wish today to offer praise and thanksgiving to the living God, together with you, beloved brothers and sisters, for this wonderful divine call which has already borne plentiful fruit in this land. *Te Deum Laudamus!*

The Church, living among new people's and nations, gradually grows towards maturity as *indigenous sons and daughters* take up and respond to the divine call of the Gospel, not only by faithfully living the Sacraments of Baptism and Confirmation but also by embracing the evangelical vocations to the *ministerial priesthood and consecrated life*.

Four native bishops

4. The Church as the Body of Christ increases in this land with *her own life*, with her own distinctive gifts of nature and grace, yet sharing in the unity of the universal Church. It is *my fervent prayer* that the Church in Papua New Guinea, as she continues to grow and mature, may experience a *great flowering of vocations* to the priesthood and religious life. Would that an ever increasing number of your sons and daughters might attentively listen to and willingly accept those words of Christ which speak of a special personal choice by God, of an apostolic fruitfulness: "You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide" (Jn. 15:16). It is God's plan that the priests and religious should serve the Christian families, and that the Christian families in their turn should provide the proper conditions of faith in which young people can hear God's call.

The missionary Church in this country realized the importance of fostering vocations. In this, the establishment of Catechists' and Teacher Training Schools proved providential for vocations in the various regions. The result of these efforts was seen when Louis Vangeke, *the first priest* of this country, ordained in 1937, was ordained a bishop by Pope Paul VI in Sydney, Australia in 1970.

Great efforts were required to establish *minor seminaries*. The first one was set up at Vunapope, New Britain, in 1937, and the second a year later at Alexishafen near Madang. Other initiatives followed these, and particular mention should be made of the valiant work of seminary formation during the difficult years of the Second World War.

Today you are blessed with the *Regional Major Seminary* of Bomana, which prepares for the priesthood young men coming from all the local Churches. These seminarians give us great hope for the future of the Church in Papua New Guinea. As they increase in number, the Church is truly coming into her own. Today, four sons of this country are serving as bishops in your midst.

I thank God that *many women* of Papua New Guinea have accepted his call to the religious life. As early as 1912 the first local congregation of sisters was founded: the Daughters of Mary Immaculate. And six years later the Handmaids of the Lord were begun here in Papua. In addition, many young women have joined the missionary congregations and have served both at home and abroad. There have also been vocations to *the religious brotherhood*, and despite various difficulties, they are not lacking in Papua New Guinea today. I pray that by God's grace their numbers will grow.

The Father will give

5. Today, we gather in this Stadium to bear witness to the fact that the Church of Christ is a living temple filled with men and women of this land. On this historic occasion, we lift up our hearts *in an ardent prayer* for more priestly and religious vocations, so that the work of evangelization can be carried on. They are so necessary for the life and continued growth of the Church in Papua New Guinea, necessary for the well-being of the whole People of God. As Jesus said: "The harvest is plentiful, but the labourers are few; pray therefore the Lord of the harvest to send out labourers into his harvest" (Mt. 9:37-38).

Let us make this prayer, beloved people of Papua New Guinea, in the name of Christ, knowing that *whatever we ask the Father in his name, he will give it to us.* (cf. Jn. 15:16). Let us make this prayer with confidence and love. Let us make this prayer for the glory of the most Holy Trinity: Father, Son and Holy Spirit. Amen.

JOHN PAUL II'S APOSTOLIC JOURNEY TO THE FAR EAST — Concluded

On Tuesday evening, 8 May, the Holy Father went to St. Mary's Cathedral in Port Moresby where he had a meeting with the clergy, religious and lay leaders. The meeting was in the form of a Liturgy of the Word, and the Pope preached the following homily in English.

Beloved faithful People of Port Moresby and Papua New Guinea,

1. Jesus Christ, the Son of God, "died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised" (2 Cor. 5:15).

My brothers and sisters in Christ, the redemption of the world was accomplished by the Passion, death and Resurrection of our Lord Jesus Christ. Before the Redemption, mankind was enslaved by sin, inclined to dominate rather than serve, living for self and not for others. But by the mystery of his Cross and Resurrection, we have been given *the freedom and grace to live no longer for ourselves but for him*. What a wonderful gift from Christ, our Saviour!

It was precisely for this reason that *Christ died* for all of us, to liberate us from the bond of selfishness from which by ourselves we could never escape, *to make us free*, and to enable us to live for him. This is the gift which Christ won for all of us: clergy, religious, laity. It is the gift which the missionaries brought to Papua New Guinea, which they carried in their own hearts and which they put into practice in this land. I think of the example of *Blessed Giovanni Mazzucconi*, who gave his life for love of Christ. His martyrdom is an eloquent proclamation of the teaching of Jesus which we have heard in today's Gospel: "Whoever of you does not renounce all that he has cannot be my disciple" (Lk. 14:33).

* Published in *L'Osservatore Romano*, 21 May 1984.

2. Through the living waters of Baptism, all of us have received the grace of living for Christ. Thus we have been made sharers in the work which he himself came to accomplish, namely, to reconcile the world to God. As we have heard in today's first reading: "*God . . . through Christ reconciled us to himself and gave us the ministry of reconciliation*" (2 oCr. 5:18).

All members of the Church share in the "ministry of reconciliation", but each according to the gifts that he or she has received.

Commending the laity

3. The *laity*, by their daily witness to Christ at home, at work and in all the ordinary circumstances of the world, wrestle against the hostility and divisions which still exist in a society marked by sin, and seek to *build a Kingdom* of truth and justice, the Kingdom of the living God — a Kingdom of love and peace.

Married couples make an important contribution to the unity and stability of society by remaining faithful to their promises of lifelong fidelity and by bearing witness to the generous love of Christ for his Spouse, the Church. And *the Christian family*, united in faith and prayer, is like a *school where the lessons of forgiveness, patience and love for one another are learned*. In the family, children are prepared to take their part in the life and mission of the Church.

Lay leaders and catechists also serve as "ambassadors for Christ", seeking to promote harmony and peace. Here in Papua New Guinea, your apostolic efforts have been vitally needed to hand on the message of the Gospel to your brothers and sisters. And therefore I wish to commend you for your generosity and fidelity and for the way you work in close collaboration with the clergy and religious.

4. *Men and women religious*, by their religious consecration, play a special role in the Church's ministry of reconciliation. In their desire to love Christ with an undivided heart (cf. Cor. 7:35), they *bear public witness to the Gospel of Redemption and reconciliation*. That is why it is so important for each community of religious to be united among themselves, to be "of one heart and soul" (Acts 4:32). Dear Religious: this

unity among yourselves, which underlies your public witness to the Gospel, is strengthened by your common life and prayer and by your sacred vows, especially the vow of obedience. Always remember that sin and division first entered the world "by one man's disobedience", but reconciliation was restored "by one man's obedience" (Rom. 5:19), *the obedience of Jesus*. Therefore when you imitate Christ through the obedience you give to him and to the Church through your religious superiors, you are contributing to the Church's ministry of reconciliation. As I stated in my recent Apostolic Exhortation to Men and Women Religious: "It can therefore be said that those who decide to live according to the counsel of obedience are placed in a unique way between *the mystery of sin* and *the mystery of justification and salvific grace*... Precisely by means of the vow of obedience they decide to be transformed into the likeness of Christ, who 'redeemed humanity and made it holy by his obedience'. In the counsel of obedience they desire to find their own role in the Redemption of Christ and their own way of sanctification" (*Redemptionis Donum*, 13).

My brother priests

5. And now, I would like to say a word to *my brother priests*. The words of Saint Paul in the first reading this afternoon have a special meaning for us who share in the ordained ministry. The Apostle says, "In Christ God was reconciling the world to himself... and *entrusting to us the message of reconciliation*" (2 Cor. 5:19). As men chosen to proclaim the word of God, as priests strengthened for this noble task by the Sacrament of Holy Orders, we must place our whole lives at the service of the word, letting Christ make "his appeal through us... be reconciled to God" (2 Cor. 5:20).

Working in hierarchical communion with the local Bishop, priests strive to build up the unity of the local Christian community, and to cultivate a fraternal spirit which embraces not only the local Church but the universal Church as well. Because the service of unity is so vital in today's world, it is even more urgent that priests themselves should never create division through their activities, but rather should strive to unite the community by offering to the faithful the word of God.

Above all, dear brothers, you must foster reconciliation in the Church and in the world through your attentive ministry of the *Sacrament of Penance and the celebration of the Eucharist*.

Never doubt the great value of the time you spend hearing Confessions. It is a time when, in a unique way, you represent the merciful Redeemer who rejoices in the conversion of sinners. And also remember the words of the Second Vatican Council: "No Christian community can be built up unless it has its basis and centre in the celebration of the most Holy Eucharist" (*Presbyterorum Ordinis*, 6).

Building the Kingdom

6. In the Gospel passage this evening we heard Jesus speak of someone "desiring to build a tower" (Lk. 14:28). He warned of the importance of carefully calculating the cost before deciding to build; otherwise people would begin to mock the builder saying, "This man began to build, and was not able to finish" (Lk. 14:30).

Dear brothers and sisters in Christ, we too desire to build something in union with Jesus our Redeemer. We desire *to build the Kingdom* of the living God. In our desire, let us not forget *to calculate the cost*, the cost of building the Kingdom, the cost of discipleship. For Jesus warned us: "Whoever does not bear his own Cross and come after me, cannot be my disciple" (Lk. 14:27).

In order to live for Christ and no longer for ourselves, to collaborate in the ministry of reconciliation, to build the Kingdom of God, *we must bear the Cross* and follow Jesus. Let us not be afraid to be signs of contradiction. Let us embrace the Cross, confident that it is a "tree of eternal life", trusting in the firm promise of the Resurrection.

Together with the Virgin Mary and all the Saints, let us build God's Kingdom here on earth, so as to be able to live forever with the Father and the Son and the Holy Spirit. Amen.

Pope Expresses Thanks for Apostolic Ministry to the Far East and Oceania*

1. Today, together with you dear pilgrims and participants in this audience, I wish to express my *gratitude to Divine Providence* for the apostolic service that I had the joy of rendering among some Churches of *Asia and Oceania*: in Korea, Papua New Guinea, Solomon Islands and, finally, in Thailand.

GREAT WORKS OF GOD

2. *Two centuries of faith and life of the Church in Korea*: this is what brought us to kneel in adoration of the "great works of God" (cf. Acts 2:11), which have been wrought among that *ancient people* who, living between China and Japan, have preserved their autonomy, language, culture and national identity.

That *beginning of the Christian faith*, which took place precisely two centuries ago, makes us reflect. The date of this great event is considered to be 1784, since at that time the first Korean, Yi Sung-hun, became a Christian and gave rise to the first Christian community. *He was a layman*, a well-educated man. The Christian faith grew as the fruit of a reflection on traditional Confucianism in Korea, and it took shape through contact with the Church which already existed in China and particularly in Peking.

However, the first Korean Christians met with resistance on the part of the traditional religiosity, which became a source of many torments, tortures, and death by martyrdom for so many among them. *The persecutions began early* and lasted

* General Audience of Wednesday, 16 May, 1984. Publish in *L'Osservatore Romano*, 21 May 1984.

in various places and with varying intensity *for more than a hundred years*. Particularly bloody were the persecutions that took place in 1801, 1839, 1846, and 1866.

Of the total number of Korean martyrs, which is estimated at around ten thousand, there is knowledge and documentation of the martyrdom of *a hundred and three persons*, whom I had the joy of inscribing together in the list of saints in Seoul on 6 May, the third Sunday of Easter. The first of this number is named Andrew Kim Tae-gon, the first Korean priest, and then there is Paul Chong Ha-sang, and then come the others, described by the common name of "companions", but every one known by name and surname. There are among them priests and lay people. The oldest was seventy-nine, the youngest was thirteen.

Among the Korean martyrs there are *ten Franciscan missionaries* (of the *Mission Etrangère de Paris*), among whom are the first bishops of the Church in Korea.

Reading the *Acta Martyrum* (Deeds of the Martyrs) of the nineteenth century in the land of Korea, there comes to mind a close *analogy with the Martyrologium Romanum* (Roman Martyrology). The "great works of God" *per martyres* (through the martyrs) are repeated in different ages of history and in different places in the world.

COMMEND ALL TO THE PRAYERS OF THE CHURCH

3. *In the span of two centuries* of existence, the Church in Korea, growing in soil made so deeply fertile by the blood of the martyrs, *has developed* a great deal. It presently numbers about 1,600,000 faithful. This development has continued especially in recent years. Proofs of this are *the numerous conversions and baptism*: about 100,000 a year. Proof of this is also the great number of *priestly vocations and religious vocations*, male and especially female. Proof of this is the profound *Catholic awareness of the laity* and their lively apostolic commitment.

My few days stay in Korea allowed me to take note of this first-hand. The time was too short to visit all the dioceses (there are fourteen of them), and therefore *the individual meetings* will remain so much more dear to me: at Kwangju (Baptism and Confirmation), at Taegu (priestly ordinations), at Pusan (meeting with the world of work), the visit to the

hospital for lepers on the island of Sorokdo, and particularly the central meeting and the jubilee solemnity combined with the canonization of the Korean martyrs in the capital of Seoul.

To my *brothers in the episcopate*, with Cardinal Kim at their head, I send a cordial kiss of peace.

And together with the whole Korean nation I am living the sad fact of the *separation of North Korea and South Korea*. Unfortunately, we cannot establish any contact with the Christians of North Korea. We therefore recommend them all the more to the *prayer of the whole Church*.

4. I wish also to thank the Most Blessed Trinity for granting me, through the visit to Papua New Guinea and Solomon Islands, to be *in the midst of the Church's missionary activity*. This was the second chapter, as it were, of this pilgrimage of mine that lasted from 2 to 12 May.

I express my profound joy that this missionary activity is *bearing abundant fruit*, proof of which are also the *ecclesiastical structures* already formed: in New Guinea, fourteen dioceses and four metropolitan sees; and in Solomon Islands, two dioceses linked to the metropolitan See of Honiara.

In the course of three days I was able to meet with my brothers in the episcopate and also with the *missionaries* of the individual diocese and of the male and female religious families. I thank God that among the priests and sisters, there are gradually beginning to appear the sons and daughters of the peoples who inhabit those islands, gifted with a rich and beautiful nature.

These peoples have a traditional culture of their own, *specific customs*, a singular sense of the beautiful and the profound *resources of original religiosity*. In such a soil the Gospel message has already taken root to a *considerable degree*, thanks to the work, at times heroic, of the missionaries and also of the *catechists* of the place and the *lay apostles*. Here there is also need to stress the *ecumenical character* of the evangelization. Thus, for example, in Solomon Islands Anglican and Methodist missionaries have succeeded in attaining good results. This is to emphasize particularly their merit in the field of popularizing the Bible. The ecumenical collaboration in those lands is carried out in the light of the teaching of the Second Vatican Council.

There is need to rejoice that along with the progress of evangelization there is also the moment of the independence of the peoples who live in Papua New Guinea and Solomon Islands. The local authorities demonstrated a particular benevolence toward the Pope's visit, and for this I wish to express to them a cordial thanks. At the same time I embrace and thank the entire episcopate.

POPE IN THAILAND

5. The last stage — and the third chapter — of this pastoral journey was the day-and-a-half stop *in Thailand*, first of all *in Bangkok*. This was in a certain sense the response to the visit that the King and Queen once made to the Vatican during the pontificate of John XXIII, and to the one that the Buddhist Patriarch of Thailand then made to Paul VI. Thailand is in fact the country where *Buddhism*, professed by the enormous majority of the inhabitants (about 95 per cent), *constitutes the national religion*. At the same time, the laws of the State respect the religious freedom of the other confessions, and this allows also the Catholic Church to develop. The visit to Thailand was carried out under the sign of a cordial hospitality from the masters of the house. Numerically, this Church is a "little flock" (Lk. 12:32): it numbers approximately one-half of one per cent of all the inhabitants. However, it shows a *remarkable vitality*, actively committed in the ten dioceses under the guidance of the bishops, among whom is the Archbishop of Bangkok, who recently was elevated to the dignity of a cardinal. To him and to all my confreres in the episcopate goes my mindful and grateful thought. A proof of this vitality of the Church in Thailand was the celebration of the Eucharist on the first evening and the following day. On that occasion there also took place *the priestly ordination of twenty-three new Thai priests*. The Church carries out her pastoral activity also with the help of a certain number of institutions, among which are the Catholic schools and the hospitals, for example, St. Louis Hospital in Bangkok.

An important point in the programme for the last day in Thailand was *the visit to the Phanat Nikhom refugee camp*. The same day, speaking to representatives of the government, the

diplomatic corps and the episcopate (there were also bishops of nearby countries present), I addressed a *heartfelt appeal to international opinion* that a solution finally be reached for the vexing question of the refugees, which is of great moment on a vast scale not only in Asia but also in other parts of the world.

GRATEFUL TO CHRIST

6. I thank Christ the Eternal Shepherd for this manifold experience of the Church in Asia and Oceania. It has allowed me to enter *upon the paths marked out by the Second Vatican Council*, and not only in principal documents (*Lumen Gentium, Gaudium et Spes*), but also in specific documents such as the *Decree on the Church's Missionary Activity* and the *Declaration on the Relationship of the Church to Non-Christian Religions*. Particularly eloquent was the meeting with Buddhism.

I pray to the Queen of the Apostles and the Mother of the Church to grant that this pastoral service of the Bishop of Rome may bear abundant fruits.

CENTENARY OF THE ARRIVAL OF THE MISSIONARIES...

(Continued from page 598.)

Guinea is a Christian country. Therefore, a good spirit should watch over it and we should stay as his friends". In 1979 I officially confirmed this choice of the bishops.

The Archangel Saint Michael is truly the friend of God's people. He helps you to overcome Satan and his temptations. As an Archangel, a good spirit who lives in heaven with God, he protects you from the evil spirits. Today I ask him to watch over the leaders of your Government, all the people of this land, and also our coming together.

(In English)

May God bless Papua New Guinea. May his peace descend on your beautiful islands, your great rivers, high mountains and deep valleys; may it rest on your volcanoes and fill your blue seas. And may *the love of Christ* abide in your hearts and your homes, today and for ever.

Brief resumé of the lives of 103 Korean Martyrs

God who desires the salvation of all peoples, in a remarkable manner planted the seeds of the Catholic Faith in this land and caused them to blossom. The Christian community first began to take shape when Yi Sung-hun started to study Christian doctrine by himself and was eventually baptized and given the name Peter in 1784. In the beginning, because of their belief in God, the first Korean Christians were persecuted repeatedly, rejected by their own families, and subject to loss of not only their social rank but even their fundamental human rights. Nevertheless, despite persecutions, the Faith continued to spread.

The Christian community in Korea which had begun without any priestly pastor was finally given the assistance of two Chinese priests. But their ministry was short-lived, and another forty years passed before the Paris Foreign Mission Society began its work in Korea with the arrival of Father Maubant in 1836. Until his arrival, the Christian community consisted only of lay people.

In the meantime, the Christian community was moved by an ardent desire for the graces of the sacraments. A delegation was selected and sent 750 miles on foot to Peking in order to beg the Bishop of Peking, with tears in their eyes, to send them bishops and priests. The same appeal was made to the Holy Father in Rome.

Serious danger awaited the missionaries who dared to enter Korea. The bishops and priests who confronted this danger, as well as the lay Christians who aided and sheltered them, were in constant threat of losing their lives.

In fact, until the granting of religious liberty in Korea in 1886, there was a multitude of "disciples who shed their blood, in imitation of Christ Our Lord, who submitted to death joyfully, for the salvation of the world." (Constitution on the Church, 42). Among those who died as martyrs were eleven priests and ninety-two lay people who comprise the 103 martyrs to be canonized today.

Together with their spiritual pastors, there were men and women, young and old, learned and unlearned, without any distinction of social class, who were bound together by their common faith and who gave witness that God calls all men, without distinction of any kind, to the life of perfection.

Bishop Lurent and ten other French missionaries were first attracted to enter Korea and to embrace a different culture for the love of God. During the daytime, they kept in hiding, but at night they traveled about on foot, attending to the spiritual needs of the faithful and administering the sacraments.

The first Korean priest, Andrew Kim Tae-gon, prompted by his faith in God and his love for the Christian people, found a new way to achieve the difficult task of making a missionary entry into Korea. However, just one year and one month after his priestly ordination, he was put to death by the sword when he was barely 26 years old and the sacred oils of ordination were still fresh on his hands.

Paul Chong Ha-sang, Augustine Yu Chin-gil and Charles Cho Shin-chol had made several visits to Peking in order to find new ways of introducing missionaries into Korea. Since the persecution of 1801, there had been no priest to care for the Christian community. Finally, they succeeded in opening a new chap-

ter in the history of the extension of the Church in Korea with the arrival of a bishop and some priests of the Paris Foreign Mission Society.

Among the martyrs honoured today were fifteen virgins, including the two sisters Agnes Kim Hyo-ju and Columba Kim Hyo-in who "loved Our Lord with undivided hearts" (1 Cor. 7:32-34). These women, in an era when Christian religious life was still unknown in Korea, lived in community and cared for the sick and the poor. Similarly, John Yi Kwang-hyol died a martyr's death after having lived as a celibate in consecrated service to the Church.

It is also necessary to recall in a special way some of the other martyrs who will be canonized today: Damien Nam Myong-hyok and Mary Yi Yon-hui who were models of family life; John Nam Chong-sam who, though of high social rank, was a model of justice, chastity and poverty; John Pak Hu-jae who, after he lost his parents in the persecutions, maintained himself by making straw sandals; Peter Kwong Tug-in who devoted himself to meditation; Anne Pak A-gi who, although she did not have a deep grasp of Christian doctrine, was wholly devoted to Our Lord and His Blessed Mother; and finally, Peter Yu Tae-chol who, at the tender age of 13, bravely confessed his faith and died a martyr.

More than 10,000 martyrs died in persecutions which extended over more than one hundred years. Of all these martyrs, one can count seventy-nine who were beatified in 1923 and who died in the persecutions of 1839, 1846 and 1866. In addition, twenty-four martyrs were beatified in 1968. All together, 103 martyrs will be canonized today—here on the shores of the Han River and in sight of the martyrs shrines at Saenamto and Choltusan where they went to their eternal reward.

HISTORY

Dominican Towns in Pangasinan

By

Fr. Pablo Fernández, O.P.

malasiqui

Its Location and Meaning

The next town to be founded and administered by the Dominican Fathers in Central Pangasinan was Malasiqui which is located at the right side of the Dagupan railway at 15° 56' North Latitude.

At the close of the 19th century, it was bounded on the North by Santa Barbara at a distance of eight kms. To the South lies Bayambang at fourteen kms. and to the West San Carlos.¹

It derives its name from the Pangasinan words *lasi* and *qui* both preceded by the prefix *ma*. The word *lasi* rendered into English, means "lightning ray", while *qui* is equivalent to "you" and the prefix *ma* implies plurality or multitude. Hence, *Malasiqui* means "many lightning rays" or to put it in a simpler form, "a place of many thunder bolts".

Some, however, adhering more strictly to the literal meaning of the three words, prefer to translate it as "many bolts on you", and this translation in turn, suggests one of the many curses that were in vogue among the pagan Filipinos before the arrival of the heralds of the Gospel.²

¹ *Libertas*, Año I, Num. 125, martes, 15 de diciembre de 1899.

² Javier C. Montemayor. *Study and Analysis About the Historical Data About the Christianization of Malasiqui*. A Thesis presented to the Faculty of Theology of the University of Santo Tomas. March 1972, pp. 4-5.

Its Founding

At first Malasiqui was a "visita" of Binalatongan and afterwards of Calasiao, founded by Fr. Juan Camacho in or around 1655 by gathering into a settlement a number of scattered neophytes who were living in that area so that they may receive a better spiritual attention. At the start he used to visit it from Binalatongan but later he put up his permanent residence there.³

In 1660, following the uprising of the people of Pangasinan against the Spanish domination, the people of Malasiqui stormed the convent where Fr. Camacho was already residing, but they left him unharmed.⁴

In the year 1671, Malasiqui became independent from Binalatongan but it was attached to Calasiao. Then, a Provincial Chapter, held in the Convent of Santo Domingo de Manila in May 1677, accepted it as a "house" of the Order — "acceptamus donum nostram S. Ildephonsi de Malasiqui", yet entrusting it still to the care of the Vicar of Calasiao. It was not raised to the level of "Vicaria" — "in formam Vicariatus" until the year 1678, when the Provincial Chapter, gathered as usual in Santo Domingo de Manila, entrusted it to Fr. Juan Catalan, who thus became its first Vicar.⁵

The Trials of Two Vicars

They were the already mentioned Fr. Juan Camacho and Fr. Manuel Sucias.

Father Camacho was still in Malasiqui when a "pious woman" (a *beata*) reported him to the Inquisition charging him of an alleged sin against the Seal of Confession. He was, as a result, recalled to Manila and later shipped to Mexico. But later, the Dominicans appointed him Master of novices after they realized that he was innocent of the charge. The pious

³ The original site of Malasiqui was not the place where it is located today but a barrio called Cabatling, about two kms. to the west of the road leading to the neighboring town of Villasis. This place was abandoned because it was found to be swampy, low and easily flooded and, as a result, unhealthy. The transfer must have taken place after the revolt of 1660 (cfr. Montemayor, p. 10. Father Suarez calls its Malunguey.

⁴ *Ibid.*, pp. 9-10.

⁵ *Acta Capitolorum Provincialium*... I, 334, 342; See also: Fonseca III, pp. 442-444; Ocio, *Compendio de la Reseña*... p. 186.

woman, for her part, "when she was at the point of death," acknowledged that the accusation had been slanderous, and this opened the way for the Holy Tribunal to absolve Fr. Camacho of all charges. He returned to the Philippines, and was re-assigned to Malasiqui where he died a holy death at the age of eighty in 1700. He was very observant of the vows he had professed; he never ate meat, never took advantage of dispensations, and used to pray Matins at midnight even when travelling.⁶

The other venerable priest, Fr. Manuel Sucias, also spent a portion of his life in Malasiqui, also "suffered persecution for the sake of justice", but not from a misguided woman as Fr. Camacho did, but from his fellow Spanish nationals. Reported to Governor General Camba for the crime of siding with the Carlist cause, he was hurriedly arrested and taken to Manila to be sent back to Spain. Luckily, such a plan was not carried out, and he was allowed to return not to Calasiao where he was ministering at the time of his arrest, but to Malasiqui, and there he died and was buried side by side with Fr. Camacho.⁷

Ecclesiastical Buildings

A church and a convent of makeshift materials must have been built, as it was customary, in Malunguey, the original site of Malasiqui which were superseded later by better and more durable structures when the settlement was transferred to its present location.

In 1746, Father Luis Delfin laid down the foundations of a facade of the church but as ill luck would have it, both church and convent went up in flames in 1763. This event necessitated the construction of a new church and convent. The latter was finished in 1770. Meanwhile, a provisioned chapel had been built for the spiritual needs of the people and the liturgical functions which served such purposes until the new church began in 1773 by Father Salvador Tapias, was finished and inaugurated seven years later. This church was made up of bricks and consisted of one long and wide nave and a tall facade. On February 29 of the year 1820, a fire devoured the whole town of Malasiqui including church, convent, and municipal hall. Father Matias Cabezon, then Parish Priest of Malasiqui, jumped down from the second floor, broke a leg and remained lame for the

⁶ Suarez, *op. cit.*, 193v.

⁷ *Ibid.*

rest of his life. All the records, parochial and municipal alike, perished in this conflagration. Both church and convent were repaired in 1823, by putting, no doubt, on the old walls a new roofing, and by restoring the wooden altars, floorings, and partitions that the fire had consumed.

In succeeding years new improvements were made, as for instance, in 1863, the tower was finished under Father Francisco Treserra, and the next year the same priest remodelled the sanctuary and the altars. In 1870 the old nipa roofing was replaced with the galvanized iron sheets — as it was being done in other churches in Pangasinan.

If the saying that history repeats itself is true, Malasiqui could certainly be a proof of it, for in 1878, about a little more than half a century after the fire of 1820, another one visited the town, and both church and convent went up in flames for the third time. Its new convent was constructed and finished in 1880.

The fire of 1878 had left the walls of the church standing, but the earthquake of 1880 cracked them so badly that Father Jose Ma. Vitrian had put up a temporary chapel in 1882. Then, Father Juan Cardaba, his successor, immediately began the task of constructing a new church which was completed before 1885. The strong earthquake of March 16, 1892 again left the church unfit for use, and again Father Salvador Millan had to build a new chapel for the spiritual needs of the faithful. This Father also undertook the construction of another church which was finished in 1897, and lasted till the present. It measured seventy meters in length by eighteen in width. Both church and convent were made of masonry, and in front of the church there was a spacious square patio where processions were held every first and second Sunday of the month as was the practice in the Dominican Convents and ministries.⁸

School Buildings

The Spanish missionaries, as history attests, did not neglect the putting up of school buildings for the instruction of the youth, and Malasiqui could not be an exception to this rule, as proven by the facts that in 1864, Father Francisco Treserra had

⁸ *Ibid.* Jose Ma. Vitrian. "Malasiqui y Urdaneta", MS in APSR, Section "Pangasinan", Vol. VII, Doc. 29, fols. 1-3; Gonzalez, *Labor Evangelica*, etc., pp. 77-79.

a school building constructed; another one was built in 1866, and finally, the active Father Salvador Millan constructed two more, one for boys and another for girls.⁹

Not only Physicians of the Bodies

The missionaries, due to lack of doctors and medicines and compelled by the need of the people they were ministering to, had to acquire a working knowledge of medicine, and in their convents they had rudimentary manuals of home-made medicines concocted from the great variety of medicinal herbs that were found in the luxuriant Filipino forests. From there, and from the experiences acquired elsewhere, they learned how to cure the maladies of their sick parishioners.

As concrete examples of this statement, we may mention Father Fernando de Santa Maria who stayed in Malasiqui for three terms of office, from the year 1749, and wrote a "Manual de Medicinas Caseras" which was reprinted several times and is esteemed even today; and Father Juan Cardaba, this active and enterprising priest, set up several huts to shelter in them the victims of the cholera epidemic¹⁰ of 1882.

Writers

Also several priests assigned to Malasiqui excelled in the literary field, either by translating from Spanish or from Latin a number of spiritual and devotional books. One of them was Father Jose Solis, who wrote a "Catesismo" in Pangasinan; while Father Millan, the most prolific writer perhaps among the Dominicans in Pangasinan, had to his credit about thirty books which consisted in Novenas, Catechisms, explanations of the Christian faith, translations, etc.¹¹

Father Suarez' Negative View on Malasiqui

"Considered as a town," says Father Suarez, "Malasiqui is the ugliest, sorriest and most irregular in Pangasinan. Of the two-thousand-six-hundred to the two thousand-seven-hundred inhabitants that it has, barely five hundred live in the town

⁹ Montemayor, *op. cit.* p. 44.

¹⁰ Gonzalez, pp. 28, 79.

¹¹ Montemayor, pp. 45-46.

proper. The others are all scattered about the rice-fields and farms. All are *Indios* and old Pangasinanes at that, of the purest stock. The church, the convent and the "tribunal" (court-house) are of brick and thatched with nipa.

"It seems unbelievable that a town which is two centuries old from its founding, does not yet have solidly-built school-buildings, and what is called "plaza" scarcely deserves such a name. Neither can one say that it has streets, unless by streets he means the four roads that go through it.

"I have heard it said that about the year 1865, the foundations of the belfry were laid, and I do not know how the work is progressing at present."¹²

Libertas shares with Father Suarez his morbid view of Malasiqui when it says that it was gloomy, with scarcely a plaza or street worthy of such names. And to make matters worse it adds that "a marshy and dirty creek, named Binalbanolong, passed in front of the church and convent, whose waters were always stagnant and without any use, except for the carabaos to wallow in them, and as a result, they became a breeding place of malaria."¹³

Other historians, however, have a positive view of Malasiqui not shared by Father Suarez or the *Libertas*. The majority of its inhabitants — remarks one of such historians, were pure Pangasinanes, except for one hundred and fifty Ilocano immigrants; the Pangasinan dialect spoken there was the purest of the whole province without admixture of Spanish or Ilocano words; the costume, customs, tastes and amusements of the people are the same as those of other towns in Pangasinan. They showed a marked tendency to wear luxurious dresses, and eked out a living from agriculture, especially from the cultivation of rice and sugar-cane. Father Vitrian in his *Report* to the Provincial says of them that they were the most docile, most moral and most pious people in the province.¹⁴

Some Pertinent Notes on the Towns of Pangasinan and on All the Towns of the Philippines

In the Archives of the Dominican Order in Rome, a *Report*, in the form of a letter of the Civil and Ecclesiastical organization of the Philippines and on the state of the Dominican mis-

¹² Suarez, *loc. cit.*

¹³ *Libertas*, *loc. cit.*

¹⁴ *Loc. cit.*

sions therein, as well as of China and Tunquin, was found recently. From it we take the following excerpts (translated into English), which will throw much light on the parochial life and dealings of Parish Priests with the local civil authorities, and through them, with their flock. It is as follows:

"The Philippine Islands are divided into thirty one provinces, and in each of them there is a subaltern chief, who bears the title of governor or *Alcalde Mayor*. Each province is subdivided into towns, more or less populous and which as a rule, are bigger than those that in Spain are called with such a name, because if they are well-organized towns, i.e., with the government and church's approval, they cannot have less than five hundred families. There are many [towns] much larger than the towns and cities of our mother land, including those of Vick, Manresa, Gerona, etc., since they go beyond three thousand families and some reach even to six or seven thousand. In spite of this, none of them no matter how large, has more than one parish and one parish priest. The number of towns in these Islands is 688. The number of families, or "tributes", as they are called here, goes up to six-hundred-thirty-six thousand, three-hundred-and-thirty-one. The number of souls equivalent to the said families is three million, one hundred thirty-four thousand and forty-five, that is, towns, 668; tributes or families, 636,331; souls, 3,103,445. Each town has its *gobernadorcillo* or "captain", some "tenientes" and constables for the administration of justice, whose number is regulated by taking into consideration the size of the town. The "*Gobernadorcillos*" are elected every year from among the natives of the same town, and the same holds true of the "tenientes" and the rest of the ministers of justice. They are entrusted with all the municipal rights and duties conferred on them by their appointment, especially with the duty of helping their parish priests in all that pertains to worship and observance of the Religious obligation ...

There are, besides, in each town other public officials known by the name of "*cabeza de barangay*", an institution that, if well exercised is the most commendable and useful for the good government of the town. Each "*cabeza*" is required to care for the fifty

tributes which constitute as many families, and this is what is called "barangay". They must reside with them in the assigned "barrio" or street, must attend directly to the good order and harmonious life of their individuals, and distribute among them all the communal burdens that may arise such as: the building or repairing of the "Casa Real (2)" of the town, of the parochial house, the church and the school buildings; to open and repair roads / (1) of the Governors/ or / (2) Municipal Hall/, causeways and bridges, etc., in whose works all contribute proportionally with their personal service and, if someone wants to be exempted, he can do it by paying the amount that is called "Reserva", and the money resulting therefrom is set aside to buy tools, materials and for the masters (?), when they have finished the days of personal service, which I believe are thirty each year. Finally, the said "cabezas" have the obligation of collecting the tribute.

On all feastsdays, all or the majority of the cabezas of the town gather together in the Municipal Hall, after the High Mass. There they have their meeting with the Gobernadorcillo, and receive orders from him, and immediately they present themselves to the Father to receive his orders, too. Through this simple means the Civil and Ecclesiastical authorities obtain a detailed knowledge of all the tributes of the town, no matter how large it may be. They also know all that happens, which is impossible without the help of the said procedure because the towns of this land are not, as a rule, like those of over there, where all houses are found together in a rather small area. Here, on the contrary, the houses are dispersed in about three or four leagues over the countryside. The reason for this is that the native has his house where his farmland is. The administration of the sacraments is facilitated by means of good roads leading to all the barrios, over which one may travel quite comfortably either on horseback or by carriage as the circumstances of the season require it.¹⁵

¹⁵ Cfr. Letter of Fr. Domingo Treserra, O.P., to the M.R.P. Prior Luciano Costa, O.P., Manila, 24 de diciembre de 1842.

Statistics

Here is the growth of population in the town of Malasiqui, with its ups and downs, from 1751 until the time when the Dominicans, forced by the Revolution, left it in 1898:

1751	3,641 souls ¹⁶
1758	6,050 souls ¹⁷
1770	1,758 souls ¹⁸
1800	3,924 souls ¹⁹
1820	5,206 souls ²⁰
1848	7,371 souls ²¹
1875	10,646 souls ²²
1897	10,771 souls ²³

¹⁶ Informe al Rey nuestro Señor", Año 1751, MS in APSR, Section "Miscelanea" Vol. 3, Fol. 8.

¹⁷ Cfr. "Mapa de los pueblos y almas que administran los R.R. Padres del Sagrado Orden de Predicadores, Vicarios y ministros de doctrina de la provincia de Pangasinan", Vol. IV, Doc. 1.

¹⁸ "Numero de almas en el pueblo de Malasiqui, del año 1770", MS in APSR, Section "Pangasinan", Vol. IV, Doc. 3, fol. 200.

¹⁹ "Numero de almas del obispado de Nueva Segovia, año 1800", MS in APSR, Section "Pangasinan", Vol. IV, Doc. 3, fol. 200.

²⁰ Numero de almas de la provincia de Pangasinan, obispado de Nueva Segovia, año de 1820", MS in APSR, Section "Pangasinan", Vol. 12, Doc. 39.

²¹ *Revista Catolica*, enero de 1849, p. 467.

²² *Estado de almas*..., Manila 1876.

²³ *Estado de almas*..., Manila 1897.

DOCUMENTATION

LET THERE BE LIFE

"Yahweh God fashioned man of dust from the soil, Then He breathed into his nostrils a breath of life, and thus man became a living thing" (Gen. 2, 7).

So God made us. And He made us in His image — to be like Him. But how is it that in a nation that prides itself on its rich Christian heritage life is cheap? This is our continuing shame and sorrow as a people. We bewail the fact. We occasionally beat our breasts about it. And we quickly forget about it — until the next orgy of killing shakes our national conscience once again.

It is time we begin looking at the problem seriously. We know we cannot eliminate altogether the violent taking of life. But we must ask ourselves what our part has been in the general cheapening of life and with the grace of the Lord of Life, search for ways and means of diminishing the problem in ways that will be in full accord with our faith in Him. It is time.

We, your Shepherds in the Faith, bear a heavy responsibility in the process of searchings. In the past we had occasion to reflect on the sacredness of life in a pastoral letter on abortion. This time we would like to propose for your consideration some further thoughts on life and its defenses — the fruit of our joint deliberations in Tagaytay these past few days on recent national events. We share our pastoral reflections with you in the hope that they will help in our common effort to arrive at some Christian and, we trust, viable answers.

RECENT HAPPENINGS

We start with a review of recent events.

Next month it will be a year since the death on the tarmac of the Manila International Airport. The murder shocked us all as no other killing has in recent history, and for many of us

* Joint Pastoral Letter on the Sacredness of Human Life and its Defenses, read in all Catholic Churches of the Philippines on July 22, 1984.

it was the one, single event that shook us out of our lethargy and forced us to face squarely the violence that has through the years been building up and becoming practically an ordinary facet of our life as a nation.

Last month we were horrified by the easy gunning down of "common criminals" — so they were said to be — by *secret marshals*. And the month before, at the time of the elections for parliament, we were numbed by the frequent press reports of murder and slaughter for "political reasons".

It is a sad commentary on our times and nation that these killings were not at all isolated instances of "legal" and "illegal" taking of life. For years now we have been, for all intents and purposes, in a state of war.

The Muslim struggle for independence in the south is at present at a standstill. But the tens of thousands of lives that were lost in the early and mid-seventies still weigh heavily on the nation's conscience.

The armed clashes between military and Communist forces are growing in frequency once more. The "salvagings" by the one, the "liquidations" by the other, leave deep scars on our people's memories that no amount of talk about *national security* or *national liberation* will completely erase.

In retrospect, we see that most killings are classified under the all-embracing term "political". Many of us will probably shrug our shoulders at this assessment, then dismiss it because we accept it as a given fact of Philippine life. But precisely because it is a "given fact" that we as Christians cannot accept it: It is not right that people be killed simply because their political beliefs differ from ours, because they support candidates for office other than those we ourselves choose, because they are in the way of our ambitions to attain or keep political power.

PROSPECTS FOR THE FUTURE

The present outlook is bleak, the future even bleaker. Our current political problems, we see only too clearly, will intensify with time if they remain intransigently unacted on, unresolved.

The local elections will be on us a short two years from now. Already we fear the blood-bath that we all seem to expect

as inevitable: Blood flowed freely in the past in similar elections: will blood flow again just as freely in the future as in the past?

We do not have to look back — or ahead — in time. We have enough to fear, even *now*. The economy is in a shamble. The prices of prime commodities are spiralling impossibly higher and higher with each passing day. Something will have to give sooner or later. For the specter of hunger hovers grimly over all the land and is already ruining the well-being of entire families, endangering the very existence of millions of our poorer countrymen. And hunger can kill just as surely and systematically as bullets and guns.

This is the hard reality we are faced with now. It is the reality of death. Paradoxically, it is also the reality of life. And instinctively, we turn our thoughts to life, not death. We ask questions that pertain to life, not death.

QUESTIONS

We Filipinos are not alone in our high regard for life. We value life. We respect life. But if we indeed have such a high regard for life, then why is it treated so cheaply among us? Why is it not always given the value and the respect that we say we put on it as a people?

This anguishing question leads to another: We are basically a people of peace. We put a high price on friendship and hospitality. But why the easy eruption into acts of violence? Why the maiming and killing at the least, so it seems, act of provocation?

Still a third question arises from the foregoing: We are a people of great sensitivity. We readily respond with real compassion to the pain of others. But why the insensitivity to the suffering we inflict on others by our own violence? Why the little compunction about the harm we cause to others by our acts of unconcern?

There are, we see, many unsettling contradictions in our collective psyche as a people: Possibly we harbor in its darkest depths devils that so far have defied the exorcising force of our Christian faith. Possibly there still remains in our way of life, our culture, forms of thinking, modes of behaving, that

hark back strongly to our pre-Christian past. Possibly we have failed to fully understand what the faith demands of us for the total living of the Gospel that we proudly profess.

Whatever the source or reason of those painful contradictions, we must go back to the fullness of that same Gospel and in its light, with its help, try resolving them in the way Christ would.

CHRIST'S WAY

Let us begin with some very simple ideas — Gospel ideas.

First, Jesus the Lord became man to save all men — all without exception, without distinction as to race or color, social class or personal worth. This means that every human being, born with the sin of Adam and hence prone to evil, is eminently redeemable, no matter how depraved, how oppressive or sinful. And he is redeemable because he is made to the image of God Himself. To Christ then, as to us now, the human person was the measure of His work precisely because he imaged forth the Father. If Christ could say, "The Sabbath was made for man not man for the Sabbath" (Mk. 2, 27), it was because of man's unique dignity stemming from his creation in God's image.

Secondly, by becoming incarnate, Christ further ennobled man. This ennobling is such that He identifies Himself with the very least among men — the poor, the powerless, the outcast: "If you did it to the least of my brethren, you did it to me" (Mt. 25, 40). And He shows His love for them, for everyone else, to the extreme point of giving His own life for them in order precisely for them "to have life and to have it to the full" (Jn. 10, 10).

Thirdly, everyone of us, by baptism, in baptism, takes upon himself the burden of furthering Christ's redemptive task, in the doing of which he is himself redeemed. In carrying out his share in the great work of redemption he — man — must act in the same spirit and with the same outlook as Christ had in redeeming him. It is a spirit and outlook of being totally men and women for others — even to the giving of life itself for them. "Greater love than this no man has than one lay down his life for his friends" (Jn. 15, 13).

Fourthly, Christ's and our redemptive task is unto life, not death. Hence it is inconceivable for us — as it was for Christ — to destroy people in any way, to violate their dignity, to deny

them life and the means of life in the pursuit of human fulfillment and redemption. Thus Christ himself refused to condemn to death the woman caught in adultery even if by law she was deemed worthy of death (cf. Jn. 8, 1-11). This is the pattern Christ has set for us, and it is only in faith that we can fathom its meaning, accept it and attempt living its implications to the full.

Fifthly, from all this we conclude, as VATICAN II has concluded, that God has given man the obligation of regarding his neighbor "as another self, bearing in mind above all his life and the means necessary for living it in a dignified way" (GS, 27). Our concern thus is not only for physical life, pure and simple, but for life as human. It is a concern that extends beyond the mere act of killing to all other acts of violence that degrade man as man whether in the political or economic order, in his personal or social relationships, and looks to the protection of all rights that we call human.

In summation we quote the words of the Holy Father himself, Pope John Paul II: "Do not kill! Do not prepare destruction and extermination for men! Think of your brothers and sisters who are suffering hunger and misery! Respect each one's dignity and freedom!" (*Redemptor Hominis*, no. 16).

The points we made above do not by any means exhaust what our Gospel faith tells us to be our perspective on human life and our task in its regard, on Christ's redeeming work and our part in it. But we highlight them here because they point in directions that we feel we must begin to go as a people, if we are to work out our salvation as a nation in these troubled times.

APPLICATIONS FOR TODAY

In the light of the points just made, we turn to current developments in the Philippines today which we see have much to do with the further eroding of the sanctity of life, and of our valuation of it. We select only three: the Secret Marshals, Amendment 6, and the Economic Crisis.

1. *Secret Marshals*. We cannot but be disturbed and apprehensive at the idea of appointing officers of law, unrecognizable as such to the general public, with full authorization — if they indeed have such authorization — to hunt people down and summarily dispose of them. This goes

against our Christian concept of man and the value we put on human life. "Criminals", no matter how base, do not become by the fact of their crime (unproven in any case) brute animals, losing all claims to right, to bodily integrity, due process and the like.

Last year we had occasion to deplore military "salvagings" and NPA "liquidations" in a pastoral letter on "A Dialogue for Peace" (Feb. 1983). These acts of murder still go on. Citizens are being "salvaged" or "liquidated", in the first instance because they are *suspected* of being "subversives"; in the second, because they are *considered* "enemies of the people". In both instances, as in the killings by secret marshals, people are deprived of life without a chance to justify themselves. This is a sign against life, but even more so, a sin against human dignity.

2. *Amendment 6.* This peculiar provision of the 1973 Constitution is causing great anxiety among a growing majority of our people. We share their anxiety. For, like them, we fear that the power granted by the Amendment, in the troubled situation of our country, is all too open to gross abuses, even to the destruction of life, simply for the fact that there are no adequate guarantees against its misuse. The experience of the recent past amply supports the anxiety of our people. Their opposition is not just a political ploy but a real fear of a real threat to their well-being and life. For it is Amendment 6 which makes possible the PCO — now the PDA — and the "salvaging" operations we have already frequently referred to above.
3. *The Economic Crisis.* For most of us the bad economic situation we are in now means hunger, widespread hunger, promising and ushering in all kinds of social ills and civil disturbances. These dire results, we know with a certainty that admits of no doubt, will not be conducive to respect for life, to the preservation of life. A sure way out of the crisis is for the return of confidence in the government; and towards this return of confidence, the repeal of Amendment 6, and the restoration of a more just system of government are obviously necessary conditions. Equally necessary is the pushing of economic development that will be just in its execution and just in its effects. An upright political system, needless to say, is a prerequisite for this kind of development. Failing these, we will have to look for other ways, other means, of meeting the immediate threat that they present.

A CHRISTIAN RESPONSE

Great acts of self-sacrifice are called for in today's crisis. And evil as the times are, they may well be, in God's Providence, the moment of grace for us as a Church and as a nation, precisely because they require steadfast and heroic consistency in living out our faith, in our responding to its pressing demands, at this particular juncture of our history.

The problems we have been considering here are quite mundane in nature — the exercise of political power, the use of economic wealth, two problems that will not go away nor be resolved overnight, no matter what we do about them today. They are problems that will continue to test our faith because they are problems that are intimately bound up with life itself and the dignity that gives its meaning. So we make another start towards the response in faith that we talk of here.

Our response will certainly differ according to the variant readings of the problem as it manifests itself in our particular region of the country. But whatever form the problem assumes, we ask that our responses take into careful consideration these last three points with which we now conclude this letter.

1. We need to revamp our entire economic and political structures to make them more responsive than they presently are to the ends of life. The revamping is admittedly a long term process — one that will entail great pain and sacrifice from all of us. But we have to take a first step now. If a bloody revolution is unacceptable — and it is — another way of bringing about drastic change must be sought for. The non-violence of Christ presents itself to us as the only acceptable answer. It is a way of working constantly, strenuously for justice itself. It is a mode of striving persistently for peace that, at the same time, will not compromise essential principles of our Christian faith for the sake of peace. It is a manner of striving for revolutionary change which is patterned after Christ's own way of redeeming people from death unto life.
2. We also need to evince a greater and more effective Christian self-sacrifice. All around us people are feeling hunger, are beginning to suffer the first diminishings of physical life. Could we in every barrio and parish, in every province and diocese, mobilize ourselves in the spirit of self-sacrifice to succor those of our people who need help most? Could we all begin to give not only of our surplus but of *our very* need, the well-off simplifying their needs for the sake of the

poor, the poor sharing with other poor, all concerned with the life and the dignity of the other in imitation of Him who gave His all for us? How this is to be done — on a grand scale? in little ways? — we leave to the measure of imagination each person, each community has, and to the faith and love that bring that imagination into play.

3. Lastly, we call for a national day of prayer and fasting on September 14, the feast of the Exaltation of the Holy Cross. The day is of great symbolic significance; for through the Cross, through the death of Christ, we were redeemed. And our prayerful fasting will itself be a symbolic act of love that is meant to appeal to the hearts of those who inflict violence — an act therefore that we hope will help break the cycle of hate. Our fast — which is different from hunger strikes that aim to embarrass others — is a declaration of our renunciation, in the spirit of the Cross, of all death-dealing violence. We are ready to suffer pain ourselves rather than inflict it on others. But let us make our gesture be more than merely a symbolic act. We propose that the money we would ordinarily be spending for food on that day be given to feed the hungry poor. Through this token act of sacrifice, made in deep faith and hope in Jesus Christ, we express our continuing intent to go for life, to work strongly for its deliverance from present evils, always through the non-violence of the Cross.

We end this letter recalling another symbol — this time of Philippine Christianity — Blessed Lorenzo Ruiz. He made the ultimate act of self-sacrifice for the faith through martyrdom (the very antithesis of the violence we have been talking of here) and he is an example to us of strength in the faith. We are all in need of that strength in these trying time as we strive mightily to bring about a tremendous miracle of grace — the overcoming of the many violences in our society today. We hope for that miracle through the intercession of Blessed Lorenzo Ruiz.

May Mary, Mother of Life, be with us in our commitment to the task of keeping life ever sacred.

For the Catholic Hierarchy of the
Philippines:

(Sgd.) ✠ ANTONIO LI. MABUTAS, D.D.
Archbishop of Davao
CBCP President

Tagaytay City
July 11, 1984

ARCHDIOCESE OF CACERES

Archbishop's Residence
City of Naga

CIRCULAR

Series: 1984
Number: 0008

TO ALL PRIESTS IN THE ARCHDIOCESE OF CACERES:

On June 21, 1984, the REV. FR. DANTE M. RITO, a diocesan priest of this Archdiocese, contracted civil marriage with MARLENE L. TALAGTAG in the Office of the Regional Trial Court, Branch XXXV, Iriga City.

In accordance with the Sacred Canons, I hereby declare that REV. FR. DANTE M. RITO has incurred a *SUSPENSION latae sententiae* (Canon 1394, 1). In effect, he is prohibited from exercising from all acts of the power of order and those of the power of governance (Canon 1333,1). Furthermore, he is deprived of all rights and functions attached to the Office of the Archdiocesan Translator (Canon 194, 1, n. 3).

I hereby also declare that MARLENE L. TALAGTAG has incurred an *INTERDICT latae sententiae*. As a result, the REV. FR. DANTE M. RITO and same MARLENE L. TALAGTAG shall be deprived of the Sacraments and the Sacramentals (Canon 1332) until such time that these censures are lifted by the competent authority as determined by the Sacred Canons.

I further declare that the above-mentioned marriage is canonically null and void *ab initio* (Canon 1108, 1).

Given in the City of Naga, this 21st day of July 1984.

(Sgd.) ✠ LEONARDO Z. LEGASPI, O.P., D.D.
Archbishop of Caceres

HOMILETICAL NOTES

SEPTEMBER: by Fr. Wilfredo Paguio

OCTOBER: by Fr. Ramon Perez, O.P.

22nd SUNDAY — SEPTEMBER 2

Readings:

Jer. 20:7-9

Rom. 12:1-2

Mt. 16:21-27

Suffering is a reality in life. Everyone must suffer. The problem is how to sweeten suffering and get the most of it. Pope John Paul II, in an apostolic letter entitled *Salvifici Doloris*, talked on suffering.

I. Suffering is evil. Evil is the absence of good rooted in sin which can bring about death. This absence of good can cause greater suffering if the one who suffers thinks he or she does not deserve such suffering.

II. There are different kinds of suffering — physical, spiritual and psychological. There are also private sufferings like loneliness. And there are common sufferings like those caused by an epidemic, calamity or famine.

III. Suffering comes from the world. It does not come from God. Yet the one who suffers usually turns to God to ask on the causes and objectives of suffering.

IV. Suffering can be a punishment arising from the justice of God. It can also be a test like how it was with Job. And God can also permit suffering in order that it can serve as a seed for holiness or greatness.

V. Our sufferings can also be joined with the sufferings of Christ for our salvation or for that of others. Not because Christ's sufferings are not enough. But because Christ has

left this open to love so that the bitter sufferings of man mingled with this love may turn into a sweet spring which shall overflow into eternity.

Such were the sufferings of the martyrs of Christianity. Such were the sufferings of the Blessed Virgin Mary. Such were the sufferings of Christ. And such should be our sufferings.

23rd SUNDAY — SEPTEMBER 9

Readings:

Ez. 33:7-9

Rom. 13:8-10

Mt. 18:15-20

We remember the parable on the wheat and the weeds (Mt. 13:24-43). It portrays the Church as a community not only of the good but also of the evil. The good and the evil find themselves in the Church. Hence, we say that the Church is not a community of saints. But a community of those who desire to be saints. And it is in this context that we find fraternal correction of special relevance to us as a community of Christians.

I. The object of fraternal correction is to win a brother back. Not to show him that he is bad and that I am good. Not to bring him farther astray. But to save him. And to let him be united with us. This is why fraternal correction must be dictated by love. And this is precisely the difference between the Old Testament and the New Testament.

II. The first step for fraternal correction is: "If your brother should commit some wrong, go and point out his fault, but keep it between the two of you" (Mt. 18:15). This is the man to man approach. A private affair in order to avoid embarrassment. This is, however, something easily said. But not as easily done. Because there are some people who do not have the courage to talk man to man. They would rather result to backbiting. And this becomes worse if the relationship is superior to subject. The superior certainly is his "brother's keeper" (Gen. 4:9). It is ugliest if he is caught talking against his subject. Which usually boomerangs to him.

III. If the first step fails, the second step is to take one or two witnesses along (18:16). In the words of Our Lord: "If two of you join your voices on earth to pray for anything whatever, it shall be granted you by my Father in heaven. Where two or three are gathered in my name, there I am in their midst (Mt. 18:19-20)." This step, therefore, should be done in a prayerful manner. Never prompted by hate. Not by revenge. Because, we believe, there is nothing Our Lord would grant us more hastily than to bring a brother back to us.

IV. However, should he ignore the witnesses, the case shall be referred to the Church. But, again, we should stress that the first obligation of the grace of authority is to save. The second — to help grow. And the third — to make the subject bear as much fruits as possible. Never to oppress. Never to suppress. Never to harass. Never to kill.

Love should be the basis of our fraternal correction. Love should be its cause and motivation: Love should be its objective and end.

24th SUNDAY — SEPTEMBER 16, 1984

Readings:

Sir. 27:33—28:9 (Greek 27:30—28:7)

Rom. 14:7-9

Mt. 18:21-35

Unity is one great value that a community must keep. But human, as we are, we can never always avoid conflict in a community. Hence, St. Peter, experienced as he was, asked Jesus how many times he should forgive his brother. And the Lord's answer was definite: we must forgive indefinitely.

I. We must forgive indefinitely because we were forgiven first. Christ died for us. It is rare enough that a friend dies for his friend. But Christ died for us while we were still sinners (Rom. 5:6-8). He forgave us first. So, we must also learn to forgive as long as it is needed.

II. We must forgive indefinitely because we have been forgiven immensely. More than we can ever hope to forgive. The cruel servant in today's Gospel has been forgiven immensely.

Yet he did not learn to forgive. We cannot afford to be like this cruel servant. We must learn to forgive seventy times seven times.

III. We must forgive indefinitely because, if not, we shall not be forgiven (Mt. 18:35). "For with what measure you measure, it shall be measured to you" (Lk. 6:38). If we become harsh to others, God shall also be harsh to us. But if we become forgiving to others, God shall also be forgiving to us.

IV. We must forgive indefinitely because, anyway, we do not really own anything. We belong to God. He owns us. Hence, there is no use in getting angry, in taking revenge, in not forgiving. After all, what was taken from us by an offense is actually not ours. It is God's. For everything is God's.

V. Lastly, we must forgive indefinitely because Christ Himself gave us the example. He forgave Mary Magdalene. He forgave the woman accused of adultery. He forgave the paralytic of Capernaum, the man sick with palsy, the thief hanging beside him on the cross. He even forgave his executioners.

Christ even gave us the means with which He can forgive us indefinitely — the sacrament of reconciliation. Thus He wants to assure the unity of those He loves so greatly.

25th SUNDAY — SEPTEMBER 23

Readings:

Is. 55:6-9

Phil. 1:20c-24.27a

Mt. 20:1-16a

Sometimes we hear complaints against God. They say that He is unjust. Because there are so many people who are trying to be good but who actually suffer poverty. While others do not even try to be good. And they are rich. They live in palaces. They have the best in life.

I. Such were also the complaints of the laborers in today's Gospel. They worked the whole day. Yet they received the same salary as those who only worked an hour. Such was also the complaint of the elder son against his father. He had

served him for years. He never transgressed any of his commands. Yet he never gave him even a kid with which to make merry with his friends. While for this prodigal son, he killed the fattened calf.

II. The fact, however, is that God is so generous with everyone. When Jesus changed water into wine, He told the servants to fill the jars "up to the brim". With the miraculous catch of fish, He "filled both the ships". He multiplied bread so bountifully that the left-overs "filled" twelve baskets. Lavishly He lauded the widow's generous mite. Generously He gave time and strength and sympathy. And, finally, when one drop would have saved us, He poured out every drop of His Precious Blood, and continues to give His Body and Blood in this Mass and in every Mass, throughout the world at every moment.

III. And, specially to those who learn to become generous with him, he generously promises a hundredfold. To those who had left everything, father, mother, brothers and sisters and all possessions for his sake, He promises a special throne in heaven and a hundredfold even here on earth.

IV. Moreover, as God gives generous graces to everyone in this life towards salvation, He also has all His graces at His disposal for everyone to whom He wants to give them.

Let us not complain against God. Let us not even envy our other brothers and sisters. Instead, let us thank God for all the gifts that He has generously bestowed on us.

26th SUNDAY — SEPTEMBER 30

Readings:

Ez. 18:25-28

Phil. 2:1-11 (or 2:1-5)

Mt. 21:28-32

Today's Gospel tells us a parable. A father possesses a vineyard. And he has two sons. He asks the first to go and work. He says he will. But then he does not go. He asks the second to go and work. He says he will not. But then he regrets his refusal and goes out to work in it.

We here find the inconsistencies of both sons.

I. The first son was inconsistent because he said he would go to the vineyard but he did not. This first son represents many of the Jewish people. Throughout their history, they had been preparing for the coming of Christ. They wanted Christ to come. For so long, they waited for the Redeemer. However, when Christ came, they did not believe in Him. Their period of preparation and long wait for the Messiah was a "yes" to the Father. But their refusal to believe in Christ was their "no" to God.

II. The second son was also inconsistent because he said he would not go to the vineyard but he went. This second son symbolizes the sinners, the tax collectors, the prostitutes, the gentiles — the lost souls who were not even expecting the Messiah. Their very lives were a great "no" to God. But their acceptance of Christ signifies their "yes" to the Father.

III. Our lives can either be the first or the second son. Because sometimes, we are full of enthusiasm and we want to do great works for the Lord. We say "yes" to Him. But, afterwards, upon encountering a few problems, we die down. And we say "no" to the Father. However, we also see some of us, who, for years and years, never go to church. Whose lives are a big "no" to God. But, later, these people become the most zealous apostles. And they shout "yes" to God.

Our problem is to find consistency. And we can find this only in Christ who says "yes" from the beginning to the end. It is He whom we should imitate.

27th SUNDAY — OCTOBER 7

Readings:

Is. 5:1-7

Phil. 4:6-9

Mt. 21:33-43

First Reading. The theme of the vine/vineyard is not exclusive of Isaiah; as a matter of fact, it is a favorite one in the Scriptures (Cf. Dt. 32; Si. 24; Hosea 10; Jeremiah 2; Ezekiel 15; see also today's Gospel). The vineyard was the choicest field for the Jews, a sure source of livelihood, and the nearer to one's home the better. No wonder the impious Achab was

so interested in getting the one inherited by Naboth (I Kings, 1). The prophet now uses a very familiar life situation to bring about his message: God has loved his people beyond comprehension, yet He has been rejected. As a result, He is forced to punish them. Isaiah utilizes his obvious poetic gifts to present a most touching comparison. A friend loved his vineyard so much He spared no effort for it: the best plants, the best soil, care and protection. Naturally, he expected good fruits from each vine. Yet the result could not be more disappointing. So, bitter and hurt, he abandons it to the elements.

The friend is of course, God; the vineyard Israel; the fruits expected "justice and integrity" (read sanctity of life); the actual produce, "bloodshed and the cry of oppression". Unfortunately, the vision of Isaiah can be transposed to our day and society to find a situation just as chilly or worrisome. God is again the owner of the field. The vineyard can be our parish, community, group. The Lord has "planted" each one of us through Baptism in his beloved vineyard. He constantly applies to us the care of the best farmer: his teachings, the guidance of the Church, His sacraments. The idea would be to help us produce justice and integrity; yet a look into our vineyard shows so much corruption, crime, injustice, oppression, or at a best cruel indifference. How can a Christian be so useless, nay so evil, as to frustrate the very love, tenderness and care of God Himself?

Second Reading. The second reading offers us a simple but complete program to see to it that we do not frustrate God's grace in us and therefore in our community. "Fill your minds with whatever is true, noble, good, pure, lovable, honorable, virtuous, worthy". Indeed a tall order, but the only one which can bring about the longed for peace of every heart. Paul stresses his own authority as an apostle to reinforce his teachings: "Do whatever you learned from me, or heard or seen I do".

Gospel. This parable echoes almost word by word that of Isaiah (first reading). Same love on the part of the landowner; same wickedness on the part of the laborers and tenants. But a new aspect is added with the obvious intention of clarifying whom our Lord has in mind. The tenants kill all messengers sent by the landowner and finally his son, whom, the father felt sure, the tenants would respect. Moved by their own cruelty and ambition, they eliminate the heir of the vineyard hoping that this way they would get it for themselves. The vineyard is again, Israel; the planters the Jews; the messengers, the pro-

phets and leaders to his people to lead them back to Him; but they rejected and killed them often. Finally, God sent his own son, whom they also killed. As a consequence, the Jewish race lost its vineyard which was given to the "pagans", that is we who have received the Faith of Jesus.

Leaving the parable at that would not present the complete picture. We might think we have nothing to do with its dark side. Yet the message is a warning to us Christians. We must accept God's messengers; prophets, teachers, the hierarchy itself and the Pope, and anyone who helps us read the signs of the times and see in them the loving hand of God who urges us to produce "good fruits". These signs would immediately pinpoint areas of deep trouble in our weak faith: immorality in the family, corruption in the means of livelihood, and scandalous injustice from top to bottom in our society. We cannot afford to be complacent and rest on our traditional forms of piety hoping that "being Christians" (nominally) will save the day for us. The Jews were also "deeply religious" and yet lost the kingdom, because their fruits were nowhere to be found. History shows us that whole Christian nations disappeared from the face of the earth and totally lost their identity. Let us, then, work hard to make our faith produce real fruits of justice and love. Otherwise, the Lord might take away from us our vineyard.

28th SUNDAY — OCTOBER 14

Readings:

Is. 25:6-10

Phil. 4:12-14

Mt. 22:1-14

First Reading. Zion, or Jerusalem, was for the Jews the symbol of their nation and of all its dreams and hopes. Messianically speaking, Jerusalem stands for the Church and for the glory in heaven of God's people. The banquet announced here refers precisely to that heavenly happiness that is prepared "for all people", a clean indication that salvation was not meant for the Jews only. The human race can expect no full elimination of suffering, tears, and sorrow, except in the celestial Jerusalem. The Lord has promised total happiness only there. But it is a solemn promise: "Yahweh has said so...". The implication is that as

long as we live on this earth we must see in it nothing but a pilgrimage, where pain will be a normal companion *BUT* enlightened and strengthened with the *sure* hope that one day "the tears from every cheek" will be wiped forever: the day that will mark the start of an eternal banquet, the enjoyment of God's love and presence face to face.

Second Reading. In these two short verses, Paul sets a fundamental christian principle: detachment from worldly possessions for the Lord will generate everything we need, on condition that we put our trust in him, "the one who gives me strength". Paul shows a tremendous faith and abandonment and is "ready for everything anywhere". He has refused "payments" for his apostolic services. But now his beloved Philippians — the first he evangelized when he had passed on to Europe — have sent him some money. Paul makes an exception, obviously because he must have been unusually close to them. Anyway he reminds them that what he appreciates more is their intention and the reward the Lord will give them for their kindness. We, priests, will be preaching to others today on the subject matter contained in these two verses. Yet the message is mostly for us. Paul stresses that the apostle should work at the top of his capacity without expecting anything in return, either materially or emotionally. The Lord will then move the hearts of those we loyally serve to help their pastors in their needs — and beyond. When will the day come when we will serve our people without fear of becoming desolate? When will all kinds of "arancels" die for good and let the community take care of us without any pre-arranged "fees"? They do have a sharp eye and a compassionate heart: so what are we afraid of?

Gospel. This parable, or allegory, involves deliberate exaggerations to the extreme of the unreal. From the basic incidents of a normal happening like a wedding, our Lord moves to details that very likely never take place. For example it is difficult to imagine that the banquet is prepared *before* the guests are invited; or that all of them would refuse; or that they would kill the King's messengers. Equally unnatural would be the sending of "armies" to punish so severely the reluctant guests. Therefore Jesus uses these unreal incidents for a "special effects" purpose, as a means of transmitting doctrinal points that he wants to underline.

The explanation of the parable is more complicated than it would at first appear. But this is not the place to go into that. A plausible interpretation would be this: God has called

(first) the Jewish people to conversion and to the Church, to which His Son is wedded; but they reject such a divine invitation. Therefore the invitation is now passed on to "others", good and evil alike. The Lord had come to save all mankind indeed, but obviously the Jews, His people, were called *first* and because of their rejection they are now bypassed. Now since some, or many, of those who initially accepted the invitation to the Church do not live up to the Founder's expectations they too in the end frustrate God's plan. The theme is therefore the same as that of last Sunday.

The parable of the wedding feast unfolds through three different allegories loosely linked:

1. the allegory of the reluctant guests and the calling of new ones;
2. the allegory of the punishment inflicted on those who refused;
3. the allegory of the "wedding attire".

The final sentence "many" are chosen, etc., is somewhat related to the whole but really independent from it.

The first allegory. The king is God. His Son, Jesus Christ. The wedding, God's promised kingdom; first on earth and then in its final version in heaven. Jesus wishes to "wed" Israel, but the latter refuses. The "servants" who transmit the invitation are John the Baptist and then the apostles in their early mission, previous to the Passion of our Lord. The Jews insist in their rejection. But the banquet must go on, for God cannot retract or cancel his promise.

The second allegory. The assassins" are those among the Jewish people who mistreat, insult, and finally kill God's servants who had been sent precisely to save them; Stephen, the apostles etc. Their city will be burned and their people killed too (destruction of Jerusalem in AD. 70?)

The third allegory. The king now is the Judge, or our Lord Jesus Christ. The banquet, the messianic fulfillment in heaven. The wedding attire would be true Christian life to which all are invited but not all found worthy at the moment of truth because they have not accepted the consequences of the invitation: a life that is pleasing to the King.

The final sentence, closely examined leaves the commentators a little perplexed as to its interpretation, since it does not really

fit into the previous parable. But the message seems to be this: an invitation to the messianic kingdom is no guarantee that we will make it there. There is a life long condition: we will be saved if we honor the invitation (indeed, obligation) with the faithful practice of our Faith.

29th SUNDAY — OCTOBER 21

Readings:

Is. 45:1-6

I Thess. 1:15

Mat. 22:15-21

First Reading. God's people have been living in exile in Babylon for over 50 years. The cycle of history, affects once again God's people but this time in a favorable way; they are to be returned in Juda, not by a revolutionary of their own kind, but by another foreign emperor: Cyrus of Persia. He never knew the true God; nevertheless served his divine purpose. No one would in these days of ours approve any domination by another. Yet throughout history we see the hand of God even in the least palatable invasions. In some cases, as in Juda and earlier in Israel, invasions had been the result of their own infidelity to God's laws. At any rate this time a foreign invader, Cyrus, becomes a benefactor. God chooses him as his "anointed" to serve a providential plan to save his people from slavery. The lesson our people can learn from this biblical incident is to see good whenever it exists, even in the persons of so called "bad people". No one is totally bad... Even God uses their good points, no matter how few or how faint they may be. And if we succeed in seeing clearly the *good* qualities of *bad* people, reconciliation and peace will be that much easier and genuine.

Second Reading. The relationship between living faith, effective love and persevering hope is briefly but strongly presented. It is the genuine mechanism of the Christian spirit. Having lived according to this relationship he can proudly say that the Thessalonians found in that style of life good "instruction", and a worthy example to imitate. At the same time their faith has already become proverbial among many others who through the Thessalonians learned about it. Clearly Paul stresses the value of two things:

- a) good example as an effective means of instruction;
- b) the necessity of the lay apostolate in the spreading of the Faith. Everbody is needed for this enterprise, including "ordinary" Christians.

Gospel. Pharisees and the Herodians were, at least theoretically, enemies in matters of politics. Palestine was occupied by the Roman armies. The Pharisees did not agree with this political situation although they would not approve either of the use of violence to support their stand. On the contrary, the Herodians were fierce defenders of the Roman solution. Both sides find in Jesus a common enemy: whatever answers He might give would hurt one group or another. But the Lord sensed their "malice" and did not directly answer their question. He rather evaded it. What use would it be to give an answer that would not be accepted anyway? Implicitly, however, He seems to indicate that it is right to pay taxes even to an apparently unjust government *if* and *when* it belongs to it, for not everything that unjust officials do or common is always immoral (Cf. comment to the first reading). Besides, we must also assume that even "oppressors" have been permitted by God for his own providential plans. He allows injustice, among other reasons, because we too are unjust to Him. While avoiding any fervent support for the Roman presence, the Lord indicates that peace and justice are achieved not by traumatic revolutions and violence but by renewal from within — giving each one what belongs to him, a principle that includes foremost God Himself, who must be the supreme object of our justice and service.

30th SUNDAY — OCTOBER 28

Readings:

Ex. 22:26
 1 Thess. 1:5-10
 Mt. 22:34-40

First Reading. The sense of hospitality toward the "alien" is emphasized constantly in the Old Testament as a value of great importance. The commandment to accept and treat well the alien presumes that he was an exile or a person in dire need and, more than that defenseless. The widow and the orphan exemplified another sector of society taken advantage of. God demands jus-

tice and assistance for all the oppressed and threatens severe punishment for whoever might take advantage of the destitute and the powerless.

Having to borrow money has and will always be the cross of the poor. But the Old Testament stipulated that if lent to others, no interest could be charged (except in the case of aliens.) While this prohibition did not mean that interest is immoral, the spirit was clear: whatever we have is a gift of God; we must not appropriate it as absolute owners. More than that: to exploit the powerless and the poor because they cannot fight back is a terrible injustice. This situation sounds so familiar that needs no emphasis. The Church's (and therefore all Christians') big challenge is to move the sentiments and the conscience of the powerful and of the rich so that they will renew the sad present social order. Condemnation alone might achieve some immediate results, perhaps spectacular ones, but will fail to really change hearts, and therefore, social structures. Not thunder but the power of a saintly life can move stony minds. Desperate concern for the poor dressed in anger and suspicion will not solve anything. On the contrary it will antagonize those who hold power — be it political, economical or social. And even if crushed, the victory thus achieved will be temporary and costly in all aspects. A real Christian, humble in his person and burning in love for both the sinful oppressor and for the oppressed, and for the sake of God, is the only alternative we have. Our own personal and small world testifies to this psychological fact: we rebel against the proud and the challenging; but we easily submit to the humble. No one can easily refuse the immense moral authority of a saint.

Gospel. The Jews were quite proud of their mosaic traditions and laws, although they had distorted the spirit of many of them. Their "lawyers" used to discuss and argue about these laws. Many of these discussions, were, of course, irrelevant. Among those was the "counting" of precepts. They had identified no less than 613 commandments in the Laws and they were divided and subdivided into "more important" and "less important". For the professional lawyer, the set-up provided a fertile ground for endless discussions. To "tempt" our Lord, or to disconcert him, a lawyer puts to him a very tricky question: "which is the most important commandment in the Law?" Since this was a matter of discussion among his peers, whatever answer the lawyer got from Jesus would antagonize someone or another. Our Lord, who could have chosen to evade the issue as in the case of taxes, answered quite clearly: "You must love the Lord God

with every fiber of your heart and mind". He was referring to Deut. 6:5. But he did not stop there: he also volunteered to tell him which was the *second* most important commandment: "to love your neighbour as yourself". He was now quoting Lev. 19:18, but in a more universal spirit. For Leviticus the neighbour was the Israelite only; for Jesus it was every human being. The joining of these two commandments must have surprised his listeners. They had never heard that loving others could be that important. But this new commandment, so stressed again at the last Supper, would mark forever every genuine Christian. Pretending to love God without loving others as ourselves would be an impossible or fake love.

To love God with all our hearts is quite easy to accept and understand. But the difficulty arises in understanding the gravity of our obligation to love our neighbour too. First of all, why should we love others many of whom definitely do not deserve our attention? For the sake of God; because they too are his children, created into his image. For them too it rains and the sun comes out every morning. We are but one family redeemed by the blood of the "first among the brethren", Jesus Christ. Therefore we must love our neighbour not merely because he might deserve it, or because he might need it, but, above all things, because he is God's child. The motivation is therefore, totally spiritual; otherwise Christians would be no more than mere philanthropists.

The "how" of our love also possesses its problem; but Jesus is equally clear: "love your neighbour *as yourself*". Do not do to others what you would not like anyone do to you. Do to others what make you happy if done to you. This way the mechanism of charity needs little explanation to be understood. A few examples from daily life should dispel any possible doubts: if guilty I would like to be forgiven; if lonely I would love a little attention; if hungry or sick I would like being fed or given medical care; if jobless I would cherish having work. Let us do to others, for the sake of God, what we would expect them do to us, and tomorrow this world will be a mirror of heaven.

BOOKS RECEIVED

ANCILLI, E., *Diccionario de la Espiritualidad*. Tres vols. Versión castellana de Joan Lopis. 2112 pags. Editorial Herder, Barcelona, 1984.

The first italian edition of this work appeared in 1975, and has been rendered into a spanish in 1984.

Diccionario de la Espiritualidad is an organic treatise on christian spirituality viewed from doctrinal, historical and pastoral angles. It has been written by a group of specialists on the matter under the direction of E. Ancilli.

The spanish version has been greatly enriched over the original with additional articles and a more selective bibliography.

KARL-HEINZ WEGER. Karl Rahner. *Introducción a su pensamiento teológico*. Editorial Herder, Barcelona, 1982.

RENARD, Card. A., *Las Religiosas en la hora de la esperanza*. Editorial Herder, Barcelona, 1982.

RITTER, T., *El Silencio. Camino de Comunión*. Editorial Herder, 1981.

HANS URS VON BALTHASAR. *Nos conoce Jesús? Le conocemos?* Editorial Herder, Barcelona, 1982.

BERTRÁN QUERA, M., *Aprender a vivir*. Editorial Herder, Barcelona, 1982.

ACKNOWLEDGING THE ASSISTANCE OF

Osias Palarca

Cirilo Isnani

Alfonsito Arrojo

Reynaldo Cruz

Jose de las Peñas

Christine Paguio

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

LIFE TODAY

COMING ISSUES:

For your reading pleasure, entertainment, and information, *Life Today* has prepared in advance series of in-depth folios on topics of contemporary interest.

SEPTEMBER

OUR MUSLIM BROTHERS, and their culture — their political set-up and aspirations, contribution to our national heritage, integration with the entire nation, the status of Muslim women, problems that beset them as a whole...

OCTOBER

FAMILY AND FAMILY THERAPY — dealing with family pain (Pinoy Style), growth of families, family relationships, movement(s) promoting happier families at home and everywhere, the family as a mini-Church...

Don't risk missing a copy! Subscribe now!

Mailing Address:

P.O. Box 323
Greenhills, Metro Manila
Philippines

Subscription Rates:

Philippines:

1 year — ₱ 40.00
2 years — ₱ 75.00

Foreign:

1 year — US\$20.00
2 years — US\$36.00

Republic of the Philippines
Ministry of Transportation and Communications
BUREAU OF POSTS
Manila

SWORN STATEMENT
(Required by Act 2580)

The undersigned, FR. VICENTE G. CAJILIG, O.P., editor of the BOLETIN ECLESIASTICO DE FILIPINAS published bi-monthly in English, Spanish and Latin, at the University of Santo Tomas, Manila, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act 2580, as amended by Commonwealth Act 201:

<i>Editor:</i> Vicente Cajilig, O.P.	UST, Manila
<i>Managing Editor:</i> Florencio Testera, O.P.	UST, Manila
<i>Business Manager:</i> Florencio Testera, O.P.	UST, Manila
<i>Owner:</i> University of Santo Tomas	UST, Manila
<i>Printer:</i> Novel Publishing Co., Inc.	UST, Manila
<i>Office of Publication:</i> University of Santo Tomas	UST, Manila

In case of publication other than daily, total number of copies printed and circulated in the last issue dated July-August, 1984:

1) Sent to paid subscribers	1,300
2) Sent to others than paid subscribers	200
TOTAL	1,500

(Sgd.) FR. VICENTE G. CAJILIG, O.P.
Editor

SUBSCRIBED AND SWORN to and before me this 13th February 1984 at Manila, the affiant exhibiting his Residence Certificate No. 2296616 issued at Manila, on January 13, 1984.

(Sgd.) NORBERTO DE RAMOS
Notary Public
Until 12-31-84, TAN—D6523F0602A1
PTR No. CTO-7-826 — Mla. 1-10-84

Doc. No. 7 Page No. 68
Bk. 101 Series of 1984