

BOLETIN ECLESIASTICO de FILIPINAS

THE OFFICIAL INTERDIOCESAN BULLETIN

LUMEN ECCLESIAE: AFTER A DECADE

T. M. Sparks, O.P.

PRIESTLY CELIBACY: A GIFT

Bruno Torpigliani, D.D.

THE BREAD OF LIFE AND THE HUNGER
OF THE POOR

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THE TEMPORAL PATRIMONY OF THE PARISH
AND ITS ADMINISTRATION

Florencio Testera, O.P.

PRESBYTERAL COUNCIL STATUTES
IN THE ARCHDIOCESE OF SAN FERNANDO
(PAMPANGA)

Oscar Cruz, D.D.

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EDITORIAL

THE CITY OF MAN OPPRESSED

We, the Filipino People, were told two decades ago to see the metropolitan city of Manila transformed into a *city of man*; and not only Manila but all other cities in the country becoming *cities of man*.

The hope, that thus strengthened hearts and brightened minds, has seemed to have vanished away, leaving behind frustration after frustration in our countrymen.

The young adults now — who were children then — ask: where is the city of man?

The young adults find it hard to call Metro Manila — where prostitution, drug addiction, moral degradation, economic crisis and unemployment are increasingly abounding — a city of man.

Whoever imagined the building of a utopic place some twenty years ago could not call Manila a city of man; yet, if he would insist calling Manila so, he should call it *city of man oppressed*.

The present young inhabitants of Metro Manila still ask: can we still build a city of man?

Yes, still we can. But this time we cannot rely on our current political leaders. We rely on the leadership of the conscientized faithful that place their hope in no one but God made man.

As the new year 1986 starts, we join the Archdiocese of Manila (and hopefully, all the dioceses in the country) entrusting its hope in the God, made man, i.e., Jesus Christ.

VICENTE CAJILIG, O.P.

FEATURES

The Perception and Aspirations of the Filipino Youth Towards Adults as a Corrective Measure of Juvenile Delinquency

Introduction

Within the context of International Youth Year: Participation, Development, Peace (1985), the Social Research Center of the University of Santo Tomas undertakes an exploratory survey of the Filipino Youth's Perception and Aspirations Towards Adults as a Corrective Measure of Juvenile Delinquency."

The study, which officially started in August 1984, is only a modest beginning on the important but little analyzed subject of adult-youth relationship, for the latter to refrain from perpetrating juvenile delinquency acts. It is intended that the available data will be of significant value in understanding the Filipino Youth and thus redound to the improvement of child-rearing practices.

Statement of the Problem

Youths had been the focus of quite a number of studies but there is a dearth of research regarding the Perception and Aspirations of Filipino Youths Towards Adults, as a Corrective Measure of Juvenile Delinquency. For all the adults it will be worthwhile to know and understand what the youths expect from them.

The questions such as: How shall they raise them? In what manner? For what purpose? How shall they help them grow? What tool shall they use? What shall they teach them? And why?

Specifically, this study aims to achieve the following objectives:

1. To describe the socio-economic and demographic profile of the youth involved in the study;

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2. To identify the physiological, social, and spiritual needs young people expect from the adults;
3. To find out how the youth perceive and regard the adults in terms of relationship;
4. To explore the youth's real aspirations regarding adequate "upbringing" so as to avoid juvenile delinquency;
5. To determine whether the youth are aware of the relationship between juvenile delinquency and home relations and family control such as:
 - a) Placement
 - b) Exposure
 - c) Familiarization
 - d) Support
 - e) Communication; and
6. To determine the attitude of the youth towards disciplinary measures and practices of the adults.

Distribution of Respondents

Five hundred and ninety four respondents participated in this study: For In-School Youth there were one hundred forty eight or 24.9% for the rural area. As for the Out-of-School-Youth there was an equal distribution having one hundred fifty or 25% for each area.

On Personal Data

Age:

The oldest respondent was 21 years old, the youngest, 13. Although the age structure of the respondents was dispersed over the different age categories 216 respondents (36%) belonged to the 16-18 age bracket followed by those under the 19-21 (34%) then the 13-15 (30%) age ranges.

Sex:

Three hundred and seven or 52% of the respondents were females and two hundred and eighty seven or 48% were males.

Civil Status and Number of Children:

Majority of the respondents were single. The rest were married (5%), live-in (1%), widower (1%) and separated (1%).

Only three percent of the total number of respondents had one child and only two percent had more than one child. This could be explained by considering the fact that the majority of the respondents were single.

Religion:

Five hundred and seventy seven or 97% of the respondents are Roman Catholic. The rest are Iglesia ni Cristo (2%), Aglipay (1%) and another (1%) professes himself as Christian but is non-committal as to what particular denomination he belongs.

Highest Educational Attainment:

The average educational attainment of the respondents was 8 years (high school). More than one half of them (55%) reached this level. This was followed by those in the college level (30%) and the elementary level (14%).

School Attended:

Two hundred and eighty nine or 45% of the respondents were from Private Sectarian Schools, one hundred and forty three or 24% were from Private Non-Sectarian, one hundred and fifty four or 25% were from public schools while eight or 1% gave no answer.

Family Data*Adults in-charge of the respondents:*

Most of the adults in-charge of the respondents were their parents (89%). The rest were grandparents (6%), uncle and auntie (1%), older brother and sister (1%), and step parents (0.17%). One responded said "Nobody is in-charge of me, I was able to survive by my own determination."

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Household size:

The respondents' number of members per household range from seven and above. These comprise 50%. Thirty seven percent of them belonged to households with five to six members. There were 10% who belonged to three to four members. The smallest 3% was with one to two members.

Highest Educational Attainment of Adults In-Charge of the respondents:

The educational attainment of the adults in-charge of the respondents was elementary (35%). This was followed by those in the college level (30%) and the high school level (37%).

The adults in-charge of In-School Youth in the urban areas had a slightly higher and educational attainment compared to those in the rural areas.

Human Needs Data

A. Physiological Needs

Eighty seven percent (87%) of the respondents said that adults must give them the freedom to choose their academic pursuits. They said that they know that adults in-charge of them would want them to grow up into successful adults; there is no one who would like his child to be a failure. But then... do they, the adults, have the same concept of success as we have? Do they know what we want of them? And that is, "not to dictate what career we are supposed to get into." Eighty six percent (86%) implied that adults must be concerned with their health condition for they are in the peak period of physical development and peak period of learning, creativity and dynamism.

Eighty five percent (85%) claimed that adults must provide their educational needs faithfully. They should not only look after the tuition fees but any other expenditures incurred during their schooling (e.g. extra curricular activities, buying books). Eighty four per cent (84%) said that adults must provide them 3 basic good meals. When asked what they mean "good meals" they said that adults must develop a guide that indicates the amount of energy and essential nutrients in food needed to keep them well nourished.

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There were seventy one percent (71%) who replied that adults must also provide them a good shelter. They mean a shelter which is away from unwholesome surroundings for many of the respondents believed that poor housing conditions are directly associated with delinquency. Only forty eight per cent (48%) identified that adults must provide them with things and privileges any growing-up adolescent needs (like clothes, make-up, etc.). It is very noticeable that many of them are shy to tell what a growing child needs. Table 1 summarizes the Respondents' Physiological needs.

Table 1
Respondents' Physiological Needs

Physiological Needs	U R B A N				R U R A L				Total - 594	
	I — S — Y	O — S — Y	I — S — Y	O — S — Y	I — S — Y	O — S — Y	I — S — Y	O — S — Y		
	No.	%	No.	%	No.	%	No.	%	No.	%
To choose my academic pursuit	139	95.2	130	86.7	124	83.8	127	84.7	520	87.5
They be more concerned with my health conditions	137	93.8	131	87.3	126	85.1	116	77.3	510	85.7
Provide my educational needs faithfully	139	95.2	113	75.3	138	93.2	114	76.0	504	84.9
Sustain me the 3 basic meals	137	93.8	112	74.7	126	85.1	122	81.3	497	83.7
Provide me a good shelter	121	82.9	98	65.3	102	68.9	101	67.3	422	71.0
Provide me the things/privileges any growing-up needed	67	46.0	78	52.0	58	39.2	83	55.3	286	48.2

B. Social Needs

On Self-Awareness/Knowledge, Acceptance, Esteem and Self Investment.

Majority of the respondents (94%) said that adults must affirm the youth's self-worth and what ever they can do and share (Table 2).

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Ninety percent (90%) acknowledged that adults must be aware of their strengths and weaknesses. They always considered adults as parents who can give more signs of affection especially when they are depressed. Eighty four percent (84%) reported that adults must prepare them for the life of young adults; that they allow them to do some decisions in the family, e.g. choice of course the child will take, household budgeting and family investment or business. Likewise 71% said, adults must orient them to form the right values and attitudes to meet problems in life and find more meaning to life.

Table 2

Respondents' Needs on Self-Awareness/Knowledge,
Acceptance, Esteem and Self Investment

Physiological Needs	URBAN				RURAL				Total - 594	
	I — S — Y		O — S — Y		I — S — Y		O — S — Y			
	No.	%	No.	%	No.	%	No.	%	No.	%
Affirm of my self-worth and what I can do and share	142	97.3	138	92.0	132	89.2	136	90.7	548	92.3
Be aware of my strengths and weaknesses	134	91.8	122	81.3	140	94.6	137	91.3	533	89.7
Prepare me for the life of a young adult	132	90.4	119	79.3	122	82.4	125	83.3	498	83.8
Orient me to form the right values and attitudes to meet problems in life and find more meaning to life	143	98.0	133	88.7	140	94.6	134	89.3	421	70.8

On Courtship, Sex and Marriage

About 83% of the total respondents consent to the idea of discussing openly the importance of courtship, going steady, and sex and marriage (Table 3). Some of them said that sex-related problems could be hardly talked about in homes by the adults

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in-charge of them. Those in-school-youth said that these matters must be discussed scientifically in schools. The adult members of society should be more open and understanding to the plight of the adolescents who have to go through their own lives in an environment of change.

Table 3

Respondents' needs with regard to
Courtship, Sex and Marriage

	U R B A N				R U R A L					
Needs with regard to courtship, sex and marriage	I — S — Y		O — S — Y		I — S — Y		O — S — Y		Total - 594	
	No.	%	No.	%	No.	%	No.	%	No.	%
Discuss openly the importance of courtship, going steady, etc...	131	89.7	123	82.0	118	79.7	118	78.7	490	82.5
Inculcate in me the positive and negative points on boy-girl relationship	139	95.2	97	64.7	120	81.1	117	78.0	473	79.6
Allow me to have dates w/ my boy/girl friends	69	47.3	75	50.0	54	34.5	71	47.3	269	45.3

Data also showed that 80% of the respondents said that it is the responsibility of the adults to inculcate in them the positive and negative points on boy-girl relationship. They said that parents must have an open-minded attitude about courtship and that it would be proper for them to meet their children's steadies. As for allowing them to have dates with their steadies only 45% said that adults must allow them to experience dating. The data also revealed that the respondents are not serious about their relations with the opposite sex because those who answered this way are still students and are thus preoccupied with their school work. They are not yet, therefore, in a position to assume the responsibilities of married life.

C. Spiritual Needs*Growth in Faith and Prayer Life*

Majority of the respondents (92%) revealed that adults must help them renew and strengthen their faith and commitment to the Lord. Respondents believe that having a "good life" has been laid by God upon the teaching of adults everywhere (Table 4).

The need to be helped in understanding their goal and direction in life are felt by 92% of the respondents. They are aware that the future of the nation belongs to them, as we openly hear from the adults; the young people are full of vigor and vitality and are in the peak of life. However, in order to make this journey, there needs to be an adult who will help them understand their goals and direction.

Table 4
Respondents' Needs With Regard to the Growth
in Faith and Prayer Life

Growth in faith and prayer life	U R B A N				R U R A L				Total - 594	
	I — S — Y O — S — Y		I — S — Y O — S — Y		I — S — Y O — S — Y		I — S — Y O — S — Y			
	No.	%	No.	%	No.	%	No.	%	No.	%
Renew and strengthen my faith and commitment to the Lord	139	95.2	137	91.3	141	95.3	139	92.7	556	93.6
Help me to understand my goal and directions in life	138	94.5	136	90.7	137	92.6	136	90.7	547	92.1
Improve my attitude towards priest and the institu- tional church	119	81.5	107	71.3	115	77.7	133	88.7	474	79.8
Help me to be closer to the church and to participate in its various activities	105	71.9	95	63.3	106	73.0	121	80.7	429	79.6

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The same number of respondents 80% said that adults must help them improve their attitude towards priests and the institutional church as well as to participate more closely in its various activities. The finding on this item seems to indicate that young people are starting to doubt the priest's response in promoting Church involvement in social action, in helping and giving comfort to the poor and the oppressed, empathizing with them and explaining their potentialities as human beings.

Further exploration into youth's needs with regard to Scriptures/Liturgy and Sacraments are made possible by data

Table 5

Respondents' Needs with Regard to Scriptures/Liturgy and Sacraments

Scriptures/ Liturgy and Sacraments	U R B A N				R U R A L				Total - 594	
	I — S — Y	O — S — Y	I — S — Y	O — S — Y	I — S — Y	O — S — Y	I — S — Y	O — S — Y		
	No. %	No. %	No. %	No. %	No. %	No. %	No. %	No. %	No. %	No. %
Inculcate in me the importance of the church and its sacraments	136 93.2	120 80.0	134 90.5	134 89.3	524 88.2					
Inculcate in me the strength and inspiration in the teaching of the gospel	135 92.5	115 76.7	130 87.8	125 83.3	505 85.0					
Help me to discover Christ's message in the scriptures	128 87.7	117 78.0	130 87.8	128 85.3	503 84.7					
Help me to understand and to participate fully, consciously and actively in the liturgy	121 82.9	116 77.3	122 82.4	124 82.7	483 81.3					
Help me to develop love for the bible	114 78.1	103 68.7	111 75.0	126 84.0	454 76.4					

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presented in Table 5). The biggest percentage of respondents, about 88% said, "adult must inculcate in them the importance of the Church and its movements." The rest answered: "Inculcate in me the strength and inspiration of the teaching of the gospel (85%). Help me to discover Christ's message in the scriptures (84%). Help me understand and participate fully, consciously and actively in the liturgy (81%) and help me to develop love for the bible (76%)."

These responses establish quite clearly the norm of spiritual duties of the adults. Some of them were saying that the duties of adults in charge of them must not only involve physical and intellectual education but also spiritual education which will help them understand further the concept of scriptures/liturgy and sacraments.

As for spiritual education, the following responses were given by the respondents. To them the very first duty of adults in spiritual education is to see to it that they receive the essential sacrament of Baptism soon after birth. They should instruct the youth in the faith, and teach them their prayers in their early years. They should teach them to love and worship God, to serve and observe the commandments of God and of the Church, to say morning and evening prayers, to attend Sunday Mass, and to receive the Sacraments of Penance and Holy Communion frequently. Adults should protect the young from bad companions and from bad reading materials and should inculcate the love of the virtues of their state in life, obedience and respect for authority, justice and fair play, purity, meekness, sincerity and above all charity, which is the perfect virtue including all the others. All these teachings must be supported with good examples, and indeed the teachings are useless without it. Adults must be vigilant in watching over the development of the youth's character and must not hesitate to reprove and correct moderately when this is necessary.

Conclusions

The initial report just presented consisted mainly of some highlights, specifically on the first two objectives of the study. Data on the remaining objectives would come later on when the study shall have been completed.

At best, this initial report hopes to generate greater enthusiasm and genuine interest from the reader particularly "adults" to try to look at their duties towards children to refrain from perpetrating juvenile delinquency acts.

PONTIFICAL COMMISSION
FOR SOCIAL COMMUNICATIONS

NINETEENTH WORLD COMMUNICATIONS DAY*

Theme: "SOCIAL COMMUNICATIONS FOR CHRISTIAN
FORMATION OF YOUTH"

Reflections on the theme

1. The theme echoes something of the determined optimism of the Pastoral Instruction *Communio et Progressio* which, while conceding that the social communications media may indeed "present difficulties", goes on immediately to insist that "these must be faced and overcome" (cf. CP 21). The audacious suggestion made to all strata in the Church on this World Day is that the media should be... can be... must be... employed in vital pastoral task of helping young people to become mature Christian adults.

2. But is the suggestion reasonable, or even rational? Are not the media more concerned with making profits, or with making compliant ideological disciples (depending on the particular political system under which they operate), than with inculcating Christian ideals? Do they not entice the young into consumerism, permissiveness, secular liberalism, unchristian ideologies of various kinds, escapism, selfishness, violence and general hedonism? And do not the young, for their part, readily misuse the media, detaching themselves from reality, slavishly following fashions and trends of superficial kinds, wasting a great deal of "growing-up" time, enslaving themselves to peer pressure, et cetera?

3. It is well to be a little cautious about accepting sweeping general statements on the effects of media, and it has been noted that even scientifically conducted surveys on the subject may not always produce consistent findings or interpretations. But even supposing that all or most of the accusations above are well-founded, the argument for vigorous action on the part of Christian pastors and people is merely strengthened. For con-

* 19 May 1985.

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sider: the pastor gets the (at least partial) attention of the young people for perhaps ten minutes on Sundays. Television has their attention for about 30 hours during the week following: radio, the printed word, the stereo player, the cinema, for how long more? There can be no justification for total pastoral inaction in this situation.

4. But what is a pastor to do? How much is it possible for him to do? To an extent, he must seek out his own answers to these questions, since so much will depend on his local situation, on what freedom of action he enjoys, on his relationship with those who control the media and with those who produce the programmes. Much, again, will depend on the availability to him of helpers who are sympathetic towards the youth, well acquainted with its point of view, and concerned about the problems that confront it. In order to help his young people towards Christian maturity, the pastor needs to reach their hearts with the gospel. Broadly, then, he needs to recruit the sort of people and employ the sort of means (or media) best calculated to achieve this end. He must seek out the young people "where they are" and get the message to them in a language they can understand.

5. Youth mores, as well as economic and technical conditions vary very greatly from one part of the world to another. There are places where the development of local radio or of television cable system offers great possibilities for a media dialogue with young people. There are areas where "educommunication" through schools or clubs is already training young people towards a better-balanced and more actively alert relationship with the mass media. There are places where more can be achieved for the youth through the printed media than can be achieved through the electronic. Account must evidently be taken of these and other differences.

6. It will be useful to observe any new trends or tastes in the media/youth relationship. For instance, VDM (video-music, or videoclips) is by now a well-established feature on the television of the Western world, and is certain to spread worldwide very quickly. With the soundtrack of the song there comes related entertainment for the eyes, in the form of short films, with special effects, colors, visual rhythm, faces, scenery, fast movement, violent action, comicstrip sequences, — almost anything. These films are proven effective in promoting a singer

and selling his records. The music may not please every ear. The lyrics may be indistinguishable. To some viewers, the video accompaniment may be a meaningless hodgepodge of blinding images and uncomfortably intense colors. Generally, young viewers are at home and at ease with all this. It speaks to the heart and senses and imagination of young people, and gets a response.

7. With a pair of toylike headphones and a miniature stereo cassette player, many young people can now isolate themselves in an astonishing cathedral-like "vacuum" of space and sound, even as an accompaniment to other activities. There is, in fact, so much sound and image readily available that, according to people engaged in youth formation, young people are uneasy and insecure when subjected for any sustained period to simple silence.

8. And yet... there are indications that the youth not only does not wish to isolate itself from active partnership in the business of the human race and of the Church, but in fact suffers real pain because the adult world — and the media — show so little interest in involving them. At a continental meeting of communicators in Korea recently, for instance, where a workshop was held on the theme: "Youth talks back", it emerged that young people felt they were ignored by the media, that the adult world showed no interest in their feelings or opinions, and that they were given no chance to participate actively in social communications. The adults present were so moved by the vehemence and sincerity of their complaint, that they resolved to take it very seriously, and to give a practical response to it in communications policy and planning.

9. The Christian community might usefully reflect today on some or all of the following questions:

— How much of the programming in TV, radio, cinema and the printed media is likely to assist young people towards Christian maturity?

— How much of it pays any attention whatever to their spiritual needs or aspirations?

— To what extent are young people consulted about the type of material they would wish the media to transmit to them?

— To what extent are they involved in the production, scripting, planning, or even technical transmission, of youth programmes?

—What provision is made in their homes or schools for the training of their critical sense? What steps are being taken by Church or State to protect the youth from exploitation by media?

—Is the video software available to young viewers mainly porn or horror or fantasy? How far is the local Church exerting itself to provide alternative material?

—Is the Christian influence in any way being brought to bear on the field of modern song-writing and distribution, e.g. by prizes and similar inducements to encourage talented people?

10. The Church is concerned ultimately with evangelization. On this World Day, this concern focuses primarily on the evangelization of the young, in their own countries and cultures, through their homes and schools and work and sparetime activities. In the world as it is, it is evidently necessary to reach them by a skillful use of the communications media, particularly those media which permit a two-way flow of information and opinion.

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TEMPORAL PATRIMONY OF THE PARISH

(Continued from page 60)

—a written testimony or estimate by experts —at least two— on the matter;

—any other precautions that the administrator or superior may prescribe to avoid losses to the parish (c. 1293).

6. *Sanctions and Penalties:*

Besides the nullity of the act (c. 1281) and the obligation to make restitution and to repair the damage caused (cc. 1289; 1296), those who alienate ecclesiastical property without permission are to be punished with a just penalty (c. 1377). This is a *ferendae sententiae* penalty to be imposed by the competent superior. It should be proportionate to the guilt or violation committed.

FLORENCIO TESTERA, O.P.

Lumen Ecclesiae: After a Decade

On November 20, 1974, Pope Paul VI wrote a *Letter* to Father Vincent de Couesnongle, O.P., Master General of the Order of Preachers, to mark the closing of the Seventh Centenary observances of the death of St. Thomas Aquinas. It begins, "St. Thomas Aquinas, rightly called a *light for the Church* and the whole world," or, in the original, "*Lumen Ecclesiae*."

There had been an international Congress at Rome and Naples the previous April commemorating the same centenary. Sixteen hundred theologians and philosophers from all over the world attended. The Holy Father himself came to one of the sessions held at the Dominican University, the Angelicum, in Rome. He spoke then of St. Thomas the logician.

Wishing to encourage this remarkable interest in the *Common Doctor* and to take advantage of this world-wide post-Vatican II desire to see the influence of St. Thomas grow, Pope Paul VI wrote the November Letter *Lumen Ecclesiae*.

This document covers thirty pages in the *Acta Apostolicae Sedis* (LXVI, 1974, pp. 673-702). It appeared also in the English edition of *L'Osservatore Romano* of January 30, 1975.

Though explicitly addressed to Dominicans, the Pope intended *Lumen Ecclesiae* for all the Church. He directed Father de Couesnongle to have it translated into four vernaculars and to send a copy to every bishop in the world. He says in the concluding paragraph (*italics ours*):

It is Our desire that this year's auspicious observances in honor of so great a person should bear salutary fruit that will profit the Order of Friars Preachers, and *bring advantage and progress to the Church at large*. Therefore to you, dear son, and to your fellow religious, and to *all teachers and students in ecclesiastical schools* who strive to follow the course We have indicated, We gladly grant the Apostolic Blessing as a pledge of heavenly light and strength.

Father de Couesnongle complied with the Holy Father's wishes. The vernacular ("Santa Sabina") edition has a commentary by Father Raymond Spiazzi, O.P.

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The copies in English of this edition were quickly exhausted. *The Pope Speaks*, vol. 18, no. 4, 1975, published by *Our Sunday Visitor, Inc.*, of Huntington, Indiana, used a different translation. There were no reprints available from the O.S.V. but they graciously gave permission for reprinting to this writer. An offset printing was made in Dubuque in 1976, with a specially designed cover by Sister Dolores, O.P. A reproduction of this "edition" was made at Sinsinawa, Wisconsin, in 1983, which carries this note on the back cover:

The importance of *Lumen Ecclesiae* has been greatly enhanced by the following: 1) it is twice mentioned in Pope John Paul II's Apostolic Constitution *Sapientia Christiana*, for pontifical universities (cf. Art. 71 with note 23 and Art. 80 with note 26); and (2) St. Thomas is explicitly spoken of in Canon 253 #3 of the new *Code of Canon Law* (cf. also *Fontes Codicis*, J. C.).

Pope Paul VI in n. 2 of *Lumen Ecclesiae* states the purpose of the letter:

Our purpose in this letter is [to point out] a number of elements in the teaching of Aquinas which are very important for the defense and deeper understanding of divine revelation. Because of these elements, the Church has in the past recommended him and recommends him today to our contemporaries, as a master in the art of thinking (to use our own description of him) and as a guide both in integrating philosophy with theology and more generally, in properly and suitably ordering the higher and more difficult forms of knowledge.

The Holy Father divides his letter into three parts. The first is "St. Thomas in the Socio-cultural and Religious Context of His Age." He says:

There can be no doubt that in God's providential plan St. Thomas represents the high point of all Scholastic theology and philosophy and that his works are the main foundation on which all Christian teaching in the Church, then and now, can firmly rest and safely grow.

To St. Thomas, then, the Common Doctor of the Church, we give our heartfelt acclaim during this seventh centenary of his death, in gratitude for what he

accomplished for the good of the whole Christian people and in public acknowledgement and praise for his imperishable greatness.

The Second part of the letter is entitled "Permanent Values in the Teaching and Method of St. Thomas." The Holy Father stresses "*the cognitive and ontological realism* that is the chief characteristic of St. Thomas' philosophy." St. Thomas explained how God is *the* subsistent being; he defended the divine transcendence against all forms of pantheism. The Holy Father quotes with approval the famous words of Leo XIII in *Aeterni Patris*:

By clearly distinguishing reason from faith, as is only proper, yet at the same time harmoniously linking the two, [the Angelic Doctor] preserved the rights and dignity of each. Reason, carried to its human heights by the soaring mind of Thomas, can hardly rise higher, while faith can hardly expect reason to supply it with greater helps than it derived from Thomas.

St. Thomas, Pope Paul says, "so organized his teaching that it can be continually enriched and augmented."

The third and concluding part of the Pope's letter is concerned with "St. Thomas' Example for our Times." In n. 22, the Holy Father says:

"The Church officially approves the teaching of the Angelic Doctor and uses it as an instrument superbly adapted to her purposes, thus casting the mantle of her own magisterial authority over Aquinas as she does (even if in lesser degree) over her other great doctors. Our predecessor Pius XI made this point... in *Studiorum Ducem*: 'The entire Christian universe is interested that this centenary (the 600th anniversary of St. Thomas' canonization) be worthily observed... since in honoring St. Thomas, they deal not only with his glories but with the teaching authority of the Church.'"

Vatican Council II's attitude on St. Thomas is summed up by Paul VI this way: "This was the first time an Ecumenical

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Council had recommended an individual theologian, and St. Thomas was the one deemed worthy of the honor" (n. 24).

In *Lumen Ecclesiae* the Holy Father is not reactionary. He cites with approval the words of Cardinal Journet: "The chief reason for honoring St. Thomas has always been that we ourselves may grasp the truth he served, and, in proportion to our capacity, show its ability to integrate into itself the later discoveries of the human spirit."

For Thomists and for Dominicans especially, the Pope has some challenging words (n. 29) as he approaches the end of his letter:

"If anyone is to be a faithful disciple of St. Thomas today, he may not simply attempt to duplicate using only the means our times afford, what St. Thomas did in his day. If anyone tries today to imitate him, he will with difficulty succeed in his effort; at the very least he will not bring the Church and the world the new light they need.

There can be no authentic, fruitful fidelity unless we receive from St. Thomas himself the principles which act as beacons, shedding light on the more important philosophical questions and rendering the faith more intelligible to our age. Thomas' main positions and dynamic ideas must likewise be accepted. Only in this way will the teaching of the Angelic Doctor, when confronted with advances in the secular disciplines, profit by a process of reciprocal fecundation and develop a rich new life."

In reaffirming St. Thomas' title as heavenly patron of all Catholic schools of every type and level, Pope Paul VI makes his own the words of Leo XIII: Thomas was "the saintliest of the learned and the most learned of the Saints."

T. M. SPARKS, O.P.

FEAST OF ST. THOMAS AQUINAS At the Colegio Filipino

It is no revelation for me to say to you, alumni of the University of Santo Tomas in Manila, that it is one of the most prestigious institutions of Catholic Education in the world. For the Dominican Order, which I have the honor of representing here today, it is, of course, first and foremost a place of learning.

Even though most of you spent many days there, and even though when you are winding your way through the heavy traffic along España St., you would most probably at least glance at the remarkable main building of the University, designed by Father Roque Ruaño, OP, I wonder how many give a thought to the remarkable people represented by the statues on top of the building? I wonder how many students of UST ever look upwards to them? They were put there through the genius and inspiration of an extremely eminent Dominican, Father Angel de Blas.

If you are facing the building, on the left of the main entrance stand Aristotle, St. Albert the Great and Plato. On the right of the entrance are Bl. Vincent of Beauvais, St. Augustine and St. Raymond of Pennafort. Behind these, on the left facing Osmeña Drive are the comedy playwrights: Lope de Vega, Aristophanes and Molière. On the right, facing Quezon Drive, are Pedro Calderon de la Barca, Sophocles and Shakespeare.

This is quite a "line-up" in anyone's book! In nationality, there are four Greeks, one German, two French, an African of Roman extraction, three from the Iberian Peninsula and one Englishman. Between them they represent philosophy, science, theology, canon law, the theatre, literature and all the fine arts. Three of them are Dominicans.

These statues represent some of the great persons upon whose wisdom and learning all great academic institutions throughout the world, not only Catholic, are built. They stand up high, always overlooking the University. They give witness

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to the Catholic nature of the University in its fullest meaning, Catholic with a big "C" and a little "c", in geographical space and well over two thousand years in time.

In the grounds of the University we find more monuments. These monuments, being in the "ground" of the University, are perhaps closer to the earth, to the roots, to the soil, of this great institution of Santo Tomas. They are the sons of the soil. In front of the main building stands the memorial to Archbishop Miguel Benavides, the founder of the University. In other parts of the University grounds we are vividly reminded of two great heroes of modern Filipino history and independence — José Rizal and Manuel Quezon.

We have here, in the inter-relationship of the statues on top of the main building and the monuments in the grounds of the University, a link between a great tradition of scholarship and wisdom and learning, and the "grounding" of it in Filipino soil.

This is what a university is all about: the grounding of the universal, the making available to a particular (and in the case of UST, a very large) group of learners, students and disciples of the universal wisdom of the ages.

Of course, the process is not only one way. The students may become the master, and even one day join the group on top of the main building. May I quote from an article published by the present Rector of the University published in "Boletin Eclesiastico de Filipinas" (July/August 1983), the official interdiocesan bulletin of the Philippines.

"...there is need to emphasize that the role of a professor is more of a guide than a source. He leads his students by the ladder-type question method, allowing them to see and appreciate for *themselves* so that memory becomes an effect rather than a cause. He encourages the learner to come up with his own insights, view the query with a dimension of his own generation. Difficulty in the early stage of philosophical initiation is lessened when the learner is made an active participant and is held responsible for his own learning and formation. The individual now approaches the study of philosophy as "learnable" because he has been treated as "teachable". The encounter this time is on "friendlier" terms because he possesses a modicum of the necessary tools. He is now ready to learn how to learn."

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I am sure that you, who are studying here in Rome, and many of whom will return to teaching positions in the Philippines, will appreciate these words.

To learn how to learn! This phrase would have delighted a person whom I have not yet mentioned, but it is in his honor that we are gathered here today, and whose towering genius overlooks the whole University — St. Thomas Aquinas. He devoted his life to teach his students to learn how to learn, and I am sure he is pleased with the pedagogical principles of the present Rector.

Let me continue with my reference to the various monuments in the University.

Just inside the main entrance to the University grounds, off España, we see beautiful fountains. The one on the left shows a woman holding a book, surrounded by four deers. This is symbolic of those who drink at the waters of wisdom. On the right is another woman holding a globe of the world, surrounded by four owls, universal symbols of wisdom. Surely these two fountains are designed to express the universal desire and need to know and taste the truth. Here, at the very entrance to the University, we have encapsulated the universal desire, expressed in images of owls and deers, of all who enter the gates to drink at the fountains of ageless wisdom and themselves to become people of knowledge and wisdom.

So, in my little journey through UST, we have descended from the heights of learning on top of the main building, down to the incarnation or grounding of this learning in Filipino history and in the creativity of its student body, onto the entrance to the gates of learning, where is expressed the universal desire to drink at the springs of learning and to become "as wise as owls".

Our journey so far has been on the exterior. Let us go inside. A favourite modern expression is to "interiorise" things, and this expression has a lot to commend it. In the particular case of UST it has a great deal of significance, because one of the most impressive *monuments* I have ever seen at UST is the *Honor Role* of outstanding ex-students at the top of the large staircase just inside the entrance to the main building. We are now in the interior of the University, and I emphasize *interior*.

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It is here, in the inside, where the true activity of the University takes place, and where the value of Santo Tomas is really proved. On this honor role are the names of men and women graduates who have made significant contributions to Filipino life, people who have imbued the wisdom of the ages, like the deers, and who have become as wise as owls in their various professions, who have expressed the knowledge of the ages in a creative application to modern Filipino culture and civilization. It is in their achievements, and yours, that the true value of UST lies. Of course, the names on the Honor Role are but a fraction of those who have passed through the University, but they represent what UST really stands for in the Philippines.

The long tradition of the University of Santo Tomas and of the Dominican Order there reminds me of the words of Pope John Paul II delivered to the Rome Dominican General Chapter when he granted us an audience at Castel Gandolfo, September 5, 1983:

"...St. Thomas is completely of the school of his father Dominic, when he defines religious as 'those who place themselves totally at the service of God, as if offering a holocaust to God' (Summa Theologica, q. 186, art. 1 & 7)."

The Dominican Order places itself totally at the service of God in the Philippines, now as in the past and in the future. The University of Santo Tomas, under the patronage of the Universal Doctor, Aquinas, as a Dominican and Pontifical seat of learning, is a magnificent part of that past, as it is a powerful influence in the present, and with the help of Thomas Aquinas will continue to be in the future.

PETER GALVIN, O.P.*

* Delivered on the occasion of the Feast of St. Thomas (1985) at the Colegio Filipino, Rome during the Mass celebrated by the priest-alumni of the University of Sto. Tomas, Manila.

priestly celibacy: a gift

The Instruction provided by the Rite for the conferring of ministries is full of many beautiful points for reflection. I wish, however, to bring out some aspects of your call to the Priesthood which is visibly and beautifully emphasized by your reception today of the ministries of Lector and Acolyte.

I would like to present before you two considerations: your priestly vocation as a GIFT and the extra-special and generous RESPONSE that is expected from you. Gift and response... let us dwell on these two thoughts.

I — GIFT

Today, after ten years or so in the seminary, you hear in a new and dynamic way the words of the Lord: "It was not you who chose me, it was I who chose you" (John 15:16). You have heard these words so often in the past, but today you hear them addressed not to somebody else but to you, each one of you personally. I know that also on this day, Christ's assurances of predilection and election take on also a deeper and more personal meaning. How beautiful that today, as you become deputed Lectors and Acolytes in the service of the Church and as you advance your steps towards the Eternal Priesthood, these words from God Himself should create an imprint in your hearts. Listen, therefore, again to these words: "I have loved you first" (I John 4:10); "I loved you with an everlasting love, and in mercy *I drew you to myself*" (Jer. 31:3); and again: "I have called you *friends*" (John 15:15).

All these mean just one thing: you are here, presented and called to a step higher towards the Order of Priesthood, not because of your own personal worthiness and merits, much less because of your own personal holiness, but because it was the Lord who first loved you and *drew you to himself*. I say

A homily delivered on November 23, 1985 in U.S.T. on the occasion of the installation to the Lectorate and Acolyte.

this not to discredit the need, and the important need at that, to strive towards perfection and personal holiness. I say this to emphasize the point that *whoever* you are now and are about to become now as lectors and acolytes and later on as deacons and priests — all these happen simply because of God's choice of you! This, therefore, should be a cause for much *humility, gratitude and generosity* on your part. This brings us now to our second point of reflection.

II — RESPONSE

Because it is the Lord who has loved you first and drew you to Himself, your response to Him for the gift of your priestly vocation must be no other than the *totality of your love* also for the Lord. The word "totality" is here very essential. It implies what we call *commitment*. It means that there are no conditions or reservations if you wish to follow and serve Christ in the Priesthood. Tomorrow coincidentally is the Feast of Christ the King. He is King for us because He is the "number one" in our lives and no other. Christ the King would not settle for the title of a current song which is quite known to you by now. He has no use for any seminarian who would say to Him: "Would you be my number two?". To quote the Holy Father on this point, he said: "The life of the priest, like that of Christ, is a service of love. The best testimony of a radical option for Christ and for the Gospel consists in being able to say faithfully these words of the Church's prayer: 'We live no longer for ourselves but for Him who died and rose again for us' (Eucharistic Prayer IV). To live for Him is to live like Him, and His word is unqualified" (Oss. Rom., April 11, 1983).

On this point of complete surrender of yourselves and the totality of your love for Christ in the service of the Priesthood, allow me now to touch particularly on the subject of **PRIESTLY CELIBACY**, a topic which in all truth has been the concern of both the Holy Father and the Sacred Congregation of Catholic Education for you, seminarians of the Philippines. Very specifically, the Holy Father in his recent address to the Philippines Mindanao and Visayan Bishops during their *Ad Limina* visit, made this very pointed remark and observation to them: "You

must present to your seminarians an image of the priesthood that truly corresponds to their future role in the Church, a role which follows from their configuration with Christ. They must be shown that the life they have chosen is not a mere profession or form of employment. They should be encouraged and trained to live their vocation with joy and in the liberating generosity of *total abandonment* to God. And a sense of justice in their regard tells us that from their first days in the seminary *they should be instructed in the value of celibacy in the service of Christ and his Kingdom*, (cf. *Optatam Totius*),” (Oss. Rom., October 21, 1985).

The point is, therefore, clear dear seminarians. The world needs to see your love for Christ. Celibacy is no marginal witness to Christ's love. Look at celibacy and the concomittant practice of it through the virtues of chastity and purity not merely as a canonical or disciplinary condition for ordination but look at these in a very positive and elevated perspective. In the context of your personal faith and response to the Lord, look at celibacy as your profound witness to announcing the Good News of the Kingdom as one unafraid to forego the special human joys of marriage and family life in order to bear witness to his 'conviction about things we do not see' (cf. Heb. 11:1).

My dear seminarians: before we proceed to the rite of installation to the ministries of Lector and Acolyte, I would like now to entrust all of you to the Blessed Virgin, the pure and Immaculate Mother of God and our mother whom Christ gave to us especially as priests and as priests-to-be. Be close to her virginal heart and learn from her total generosity and total cooperation to the will of God. I entrust you also to St. Thomas Aquinas who was not only a learned Saint but a holy and pure Saint. I pray that like him as your special Patron here in U.S.T. Central Seminary, you may deepen not only in wisdom and knowledge but also in your personal intimacy with Christ through the virtue of chastity and purity which are the concrete expressions of your willingness to embrace a life of chastity for the sake of the Kingdom of God.

Congratulations to all of you, to your Superiors, parents and benefactors today. This morning I pray with you fervently: "The favors of the Lord I will sing forever" (Ps. 89:2).

In the name of the Father and of the Son and of the Holy Spirit. Amen.

MSGR BRUNO TORPIGLIANI, D.D.

the BREAD of life, and the hunger of the poor*

In the last few months television screens all over the world have shown, in powerful images, the reality of famine, of hunger, on our planet earth. Many, especially in the well-off countries, were for the first time made vividly aware that today, in our century, at this very hour, people are dying from hunger and thirst, multitudes of people.

True, newspapers and books have for years been giving us figures and statistics about world hunger. We have been told that some four hundred and eighty millions of men, women and children — most children under five years of age — are dying from lack of food at the present time. That children make up nearly three hundred million of that number. That every minute, thirty children die of malnourishment or outright starvation, somewhere on earth. If you like figures put graphically: for every two seconds that tick away, the life of one child is snuffed out by hunger, a life going out like a candle. There are pages of such data at hand. But for the most part they remain for us only ink-marks on paper.

...Until we saw them on your TV screens, in our homes. Children, hundreds of children, literally skin and bones, wrinkled masks without expression, except perhaps numb despair in the eyes. Men and women with bodies like sticks, sick, coughing, too weak to move, each one looking old and worn out, marked already for death. Those of us who live in poor countries have seen these things often enough; only perhaps the numbers differ — there are so many of them!

It is not so very far away from here that those images are no longer colored pictures on our screens, but people, real people. In a dramatic way they form a background against which we do hold the events of this Eucharistic Congress. Beneath our joyous hymns, we hear their murmurs of sorrow. And so today, dear brothers and sisters, dear friends, we must ask ourselves what is the meaning of what we do here against the setting of famine and hunger, and the wasting of people which accompanies hunger wherever it goes on its grim mission.

* Address delivered by the Archbishop of Manila, Jaime Card. Sin, during the International Eucharistic Congress in Nairobi.

A EUCHARISTIC CONGRESS is about Bread, the "Bread that God gives," the "bread which comes down from heaven, and brings life to the world" (John 6, 33/34). "The bread which I will give is my own flesh; I give it for the life of the world" (John 6, 51). A Eucharistic Congress is an act of gratitude for, and a sharing in joy, of this Bread given for the life of the world. It is an affirmation of life, for "he who eats of this bread has everlasting life" — an affirmation that God is a god of life, whose greatest gift is life, whose will is that we may have life, ever more abundant life.

The gifts of God, the realities of faith, are not things "hanging in the air, between sky and earth." They are for our real lives, here and now. They are meant to be *lived*, where we are. They are not meant to be escape routes for those who want to flee what is going on around us, in this all-too-harsh, this groaning and broken world. What is the message of the Eucharist in a world of so much hunger and bitterness and death?

"This is my body, which is given over for you." "This is the cup of my blood, which is shed for all, so that sins may be forgiven." The bread and wine on our altar are *not* just "things". They are taken up, in a *deed*. "He took, he blessed, he broke, he gave." Taken up into Christ's *deed* of self-giving, in the passion and death he would undergo on the following day. The Supper tells us what Good Friday meant. If his flesh is real food, it is *given* as food for sacrifice, *our* sacrifice. If his blood is real drink, it is drink for self-giving, for the outpouring of deeds and lives for the life of others. No, bread and wine do not just stand "statically" on our table. Christ's hands break the bread; those hands hand over the cup to be consumed. The Eucharist is first and above all else a **DOING**. "He took, he blessed, he broke, he shared." They *recognized* him in the act of breaking bread, in the act of sharing bread. That is how one recognizes Jesus. "DO THIS in remembrance of me." That is how one recognizes the Christian, breaking bread, pouring out wine, giving self without limits of love. "DO THIS," he told us, "remembering what I have done, remembering me."

So the Eucharist challenges us. It challenges us, my brothers, my sisters, to do something about the hunger and death which are with us in so many "deserts of famine" around the earth. It challenges us to **COMPASSION**. We needed the terrible images on our screens, for compassion begins with the eyes. We must see the terrible seas of suffering. We must allow this ongoing holocaust of the poor and the starving to "invade" our eyes, our consciences, our indifferent hearts. This

holocaust of hunger must enter our souls. For compassion begins with that, the making of other's agony our own.

The Gospels tell us, "Our Lord had compassion on the multitudes" (Mk. 8, 2). The multitudes which had nothing to eat.

They moved him they made him feel with all his intimate sensibilities the depth of their sorrow. He became lost with the lost, hungry with the hungry, and sick with the sick. ... The great mystery revealed to us in this, is that Jesus, who is the sinless Son of God, chose in total freedom to suffer fully our pains ... He who is divine lives our broken humanity, not as a curse, but as a blessing. ... His divine compassion makes it possible for us ... (to transform) our broken human condition from a cause of despair into a source of hope. That is what we mean when we say that Jesus Christ reveals God's solidarity with us. (Henri Nouwen, *Compassion*, 17)

Beyond implanting a sense of pity, a share in the divine pity, the Eucharist becomes too a schooling in SOLIDARITY. The New Testament word for compassion comes from *splangchna*, "the guts". *Rachamim* is the Hebrew for it, and *rachamim* refers to the womb. Compassion is a "movement in the womb of Yahweh." And as the womb gives birth to new life, so that turmoil of compassion is creative of DEEDS. What was this deed, in "the womb of God?" The coming down of God's Son; more, the KENOSIS, the self-emptying, of God's own Son. He became one of us, *Emmanuel*, God with us. The rest of his story we know; a solidarity of doing, suffering, of dying in loneliness and rejection.

Someone has spoken of compassion moving from eyes to heart to hands. The works which we must do, while it is still day. How often, in the miracles of Jesus, he stretched out his hand. To touch, to heal, to comfort, even to give back life. He reached out to touch the blind man, the leper, the bleeding woman, the deaf-mute, the sinner, the widow's son. With every touch, "power went out of him" and, in the remarkable exchange of all compassion, pain went into him. The weakness and hurt, the sorrow and suffering of those he freed, went instead into his soul. Our sorrows and burdens he bore, our sin and iniquity he took upon himself. This is the doing, and these are the deeds, which come from Jesus compassion and solidarity, as their expression, their verification, their truth.

More than miracles of mercy and healing, there were weary days and sleepless nights. There was the agony in Gethsemane, there was blood on the way to the hill of the Cross. And there was the Cross, and its all but last word, "I thirst." We are told that the Supper was the meaning of the Passion; the Eucharist is symbol and sacrament for all that boundless loving unto death. How, then, can the Eucharist be a "merely devotional exercise"? Rather, it speaks of devotion born of solidarity, devotedness to others even to death. The Eucharist does not speak of "loving in jest"; it is about the terrible seriousness of love. "DO THIS, in remembrance of me."

Recently, I read a passage from a former Catholic, an American, now a socialist writer. He was in Calcutta, he saw the terrible hunger and misery of the poor. He couldn't take more, and cried out in words bordering on blasphemy.

The Christ . . . of compassion and gentle love, . . . now I want to curse Him. Who is He to set up His anguish as a model of meditation for the centuries? He was crucified only once, that is all. Only one time; only for a matter of hours. Just one excruciating struggle up the hill, with (the Cross) of His death on His back; just one crown of thorns. Terrible, but just once. In Calcutta, I think, people are crucified by the thousands everyday, and then those who have not died are crucified again and again and again. If He were half the God He claims to be, He would leave His heaven and come here to do penance in the presence of a suffering so much greater than His own.

Shocking words, truly. But listen to the comment of a Catholic bishop, after he had read those words.

I was kind of shocked, (he said) . . . I really didn't expect (this) reaction . . . to be of such anger, and such anger against God. I . . . had to stop and think. And I realized that one reason I was shaken by it was that it came closer to expressing my own feelings than I wanted to admit. I too was tempted to be angry with Jesus of the Gospels. It really does seem that his crucifixion does not compare with the agony, the suffering and utter helplessness of the poor — the hundreds of millions of them — who are the vast majority of people in the world right now.

But, rightly, that is not his final reaction. And he moves on to the right response. Our getting angry with God is an escape route, an escape from responsibility. We live our comfortable lives; we have enough, more than enough, to eat, to drink, to wear; we lack little, maybe we lack nothing. So we do not want to be reminded that there are so many poor people, so many starving people on earth. We don't want to be reminded (except once in a while only) that there is all this suffering, starvation, hunger, — just outside our windows. And that suffering, starvation, hunger are there not because God has failed us, not because God hasn't done his work. We don't want to be told that the failure is ours, that all this is there because of what we have failed to do, because we don't really care enough, to do our part, *to do at least what we can do.*

In the World Food Conference in Rome in 1974, the American Secretary of State, Henry Kissinger, said these words:

The profound promise of our era is that for the first time we may have the technical capacity to free mankind from the scourge of hunger. Therefore, today we must proclaim a bold objective, — that within a decade — no child will go to bed hungry, that no family will fear for its next day's bread, and that no human being's future and capacities will be stunted by malnutrition.

Words spoken, ringingly, in 1974. And now, in 1985: the horrors of famine in so many places in the world, in Africa most visibly of all. (Even in my country, in Negros island, for the first time famine has come to thousands of our people, not from natural disasters, but because of the tragedies the international market can create. This island lives almost wholly from sugar, and now a pound of sugar, in the world market, sells for one third of what it costs to produce it.) The causes of hunger, so complex, so intertwined, most of them manmade; inexorably, it seems, they are moving towards another holocaust almost as horrible as nuclear war. — And yet, it is true

that there is enough food for every person on this earth and even for many times the population of the world. There are enough resources on this earth for every person to live a fully human life.

NO, it is not true that Jesus' suffering and Cross just took place that once, on a hill outside Jerusalem. That is just another escape route we want to make out for ourselves. We all

know what he told us in the last few pages of the Gospel of Matthew. The hungry one is myself, the thirsty one is myself, the naked one is myself, the homeless one is I. "Whatsoever you do to the least of these, my brothers and sisters, you do to me."

An old missionary used to say to us, in Latin class: *Christus in pauperibus, Christus in esurientibus, in sitientibus*. Everyone who hungers, who thirsts, who is naked, who is homeless, who is a refugee, — every such a one bears Jesus' name, bears his own person in themselves. How many times must we be told that; we would rather not believe it. We persist in saying, "That is a figure of speech; a piece of make-believe." But those authentic Christians, the saints, had eyes that told them otherwise, the eyes of faith, which see deeper because they are powered by Christ's own love. In each one of the suffering, especially in the millions of starving children, malnourished and dying children, *Christ is truly present*. A great Christian of our time wrote, "They are like the eucharistic hosts, Christ is truly present, in each one." Their tears are his tears, their cries are his cries, their hunger and thirst his hunger and thirst, their agony his agony, their breaking hearts his breaking heart, their deaths his death. O my brothers and sisters, you know this is not mere rhetoric, but the truth we will find if our faith can see deeply enough, if our love can love greatly enough.

These minutes we have shared together do not allow me to enter into the area of "technical solutions", or to speak of all the things we can do. But we know there is need of a concerted will, a collective political will on the part of rich nations above all. Statesmen have spoken of nations "needing to confront the challenge of world hunger, rather than confronting one another," of making global cooperation in food a model for response to other challenges in an increasingly interdependent world. Greater, far greater awareness has to be created throughout mankind. All of us must learn more about the deeper causes of world hunger, the structures present in every nation which will grind out more outbreaks of hunger, rather than destroy them. Christians must bestir themselves, because their faith bids them, to participate in "hunger-centered movements" across the world: movements like "Bread for the World", for education and conscientization, for attitude-changing, for fasting-to-share, for collaborative action in groups and networks.

So little, it seems, so little is really being done. If we could only care enough, we might create a conspiracy of compassion,

and solidarity around the world, to cut firebreaks wherever needed against the advancing holocaust of hunger. We must also repeat what a military leader and statesman (Dwight Eisenhower) once said, regarding the suicidal arms race which goes on and on and on. "Every gun that is made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed."

Again and again we must say, what is lacking is the effective will on our part, and the political will to give hunger on earth the priority it deserves in the concern of nations. For development is about people, and as the Holy Father has reminded us, the first right of people is to the food they need for life. The first step to human dignity is life itself, and without food there is no life.

A Eucharistic Congress, we said at the beginning, is a celebration of life. It is about bread, "the bread that God gives, which comes down from heaven, and brings life to the world." If we eat this Bread that gives life, if we share it in these days of joy and fellowship, it is so that we may come from this festival of faith and love as bringers of life to those who hunger and thirst for life. So that we may be bringers of hope, as *he* was, who came "that they may have life, and that they have life more abundantly."

But what can we do, in the face of this world of hunger? when hundreds of millions have no bread? We must do, each one, what we can, by the power of the Eucharist, by the power of that LOVE which burns at the flaming center of the Eucharist. We must do what we can, you and I, by that love.

Near my desk I keep a painting once given to me as a gift. It was done by a political prisoner, and depicts the wicker-basket which Jesus blessed when he fed five thousand people, in the Gospel story. The artist has written, above his sketch, these moving words: "Love is a basket with five loaves with two fishes. It's never enough, until you start to give it away." Where can we find bread, to feed, not five thousand, but hundreds of millions, in our hungry world? There is love enough, *his* given love, in the Eucharist, for us, together, to feed with bread, the poor of the earth. May we have courage enough to make that love ours, today and every day, until what we pray for in the *Our Father* may be fulfilled: that every man, woman and child on earth may have, each day, bread and hope, bread and love, bread and brotherhood.

† JAIME CARD. SIN, D.D.

*Message from the Synod of Bishops to the People of God **

I

We, Bishops, having come together from five continents and assembled in Rome for the Synod with the Pope, have lived with intensity a privileged moment of communion in prayer, dialogue and study. You know, dear brothers and sisters, that the Holy Father invited us during these days to recall with him the Second Vatican Council, to evaluate its implementation, to promote it in the Church in such a way that it might be fully lived.

All of us, Bishops of the Oriental rites and the Latin rite, have shared unanimously, in a spirit of thanksgiving, the conviction that the Second Vatican Council is a gift of God to the Church and to the world. In full adherence to the Council, we see in it a wellspring offered by the Holy Spirit to the Church, for the present and the future. We do not fix upon the errors, confusions and defects which, because of sin and human weakness, have been the occasion of suffering in the midst of the people of God. We firmly believe, and we see, that the Church finds today in the Council the light and strength that Christ has promised to give to his followers in each period of history.

II

The message of Vatican II proposes to us for our time "the inexhaustible riches of the mystery of Christ". Through the Church which is his body, Christ is ever present in the midst of humanity. We are all called, through faith and the sacraments, to live fully in communion with God. Inasmuch as she is in communion with the living God, Father, Son and Holy Spirit, the Church is, in Christ, the "mystery" of the love of God present in the history of mankind. The Council has powerfully recalled this and we adhere to it in faith.

This is the reality that is lived and participated in by the baptized. They are members of the one body of Christ in which the Holy Spirit abides and acts. The structures and relations within the Church must express this communion.

* Text taken from the *Sunday Examiner*, Hongkong, December 20, 1985.

The first chapter of the Constitution on the Church (*Lumen Gentium*) does not bear the title "Mystery of the Church" without good reason. We are speaking here of a reality of which we must be ever more certain. We are aware that the Church cannot renew herself without more profoundly rooting this spiritual note of Mystery in the hearts of Christians. This note has as its first characteristic element the universal call to holiness, addressed to all the faithful as well as to those who, according to their state in life, follow the evangelical counsels. It is thus necessary to understand the profound reality of the Church, and consequently to avoid false sociological or political interpretations of the nature of the Church. In this way we will go forward without ceasing and hope, for Christian unity. The Lord Jesus Christ, who is the same yesterday, today and tomorrow, assures the life and unity of the Church throughout the ages. Through this Church God offers an anticipation and a promise of the communion to which he calls all mankind.

III

Animated by this joyful hope for the Church and the world, we invite you to know better and more fully the Second Vatican Council, to intensify its deepened study, to understand better the unity and the richness of all the Constitutions, Decrees and Declarations. It is also a question of putting them more deeply into practice: in communion with Christ present in the Church (*Lumen Gentium*), in listening to the Word of God (*Dei Verbum*), in the holy liturgy (*Sacrosanctum Concilium*), in the service of mankind, especially of the poor (*Gaudium et Spes*). The message of Vatican II, like that of the Councils which have marked the history of the Church, cannot bring forth its fruits except through a sustaining and persevering effort. This message must be listened to still more, with an open and willing heart. We call on you to join in our effort. We too have committed ourselves to using all the means at our disposal to help you to respond to all the appeals that the Council addresses to the Church. It is with particular affection that we ask priests to strive with us, for the Lord has called them to serve the peoples of God with us.

Every baptized man or woman, according to his or her state in life and in the Church, receives the mission to proclaim the Good News of salvation for man in Jesus Christ. Each is therefore called to exercise his or her particular responsibility. Like-

wise, every community is called to deeply study the concrete exigencies of the mystery of the Church and of her communion. So true is this that the Church first of all receives for herself the love and communion which is her mission to announce to the world. The courage and discernment required today for the evangelization of the world can draw their light and dynamism from the Second Vatican Council.

Today more than ever the Gospel illuminates the future and the meaning of every human existence. In our day, in which an intense thirst for God manifests itself, especially among the young, a renewed reception of the Council can still more deeply gather the Church together in her mission to announce the Good News of salvation to the world.

IV

Brothers and sisters, in the Church we experience with you, in an intense and vital way, mankind's present crisis and dramas, upon which we have reflected at length. Why? In the first place, because the Second Vatican Council had done so. The Council, in effect, had been convoked in order to promote the renewal of the Church with a view to evangelizing a radically changed world. Today we feel impelled towards a deeper understanding of the true significance of Vatican II, in order to respond to the world's new challenges and to those which Christ ever addresses to the world. And this, whether it be a question of challenges of the social, economic or political order, or those related to lack of respect for human life, the suppression of civil and religious liberties, contempt for the rights of families, racial discrimination, economic imbalance, insurmountable debts and the problem of international security, and the race for more powerful and terrible arms. The world's ills also stem from man's incapacity to dominate his conquests when he closes in upon himself.

From Vatican II the Church received with certitude a new light: the joy and hope which come from God can help mankind already on this earth to overcome every sadness and anguish, if men lift their gaze to the heavenly city. We hope to be able to communicate to you what we ourselves have received from this Synod.

During these days of meetings and of dialogue, we share even more intensely the burden of man's sufferings. Through

each bishop we are directly united in solidarity with every nation, and thus with each of you. Still, because it carries in its heart the love of Christ, dead and risen, the message of Vatican II presents with new vigour for our day the hope of the Gospel. Once again we repeat it. And through you we say it to all the men and women of our day, with humility but certitude: "We are not made for death but for life. We are not condemned to divisions and wars, but called to fraternity and peace. God did not create man for hate and distrust; rather, he is made to love God. He is made for God himself. Man responds to this vocation by renewing his heart. For mankind there is a path — and we already see the signs of it — which leads to a civilization of sharing, solidarity and love, to the only civilization worthy of man. We propose to work with all of you towards the realization of love, which is God's design for humanity as it awaits the coming of the Lord."

While fraternally encouraging you to travel this path we already direct our gaze towards the Synod of 1987 on "The Vocation and Mission of the Laity in the Church and the World, Twenty Years after Vatican II". This Synod concerns the whole Church: bishops, priests, deacons, men and women religious, the laity. It must also mark a decisive stage towards the reception of the grace of Vatican II on the part of all Catholics.

We invite you to prepare yourselves in your particular Churches. In this way we will all live our Christian vocation and our common mission according to the dynamism of the Council.

At the conclusion of this gathering the Synod gives thanks, from the depths of our hearts, to God the Father, through his Son, in the Holy Spirit, for the great grace of this century which was the Second Vatican Council. It also gives thanks for the spiritual experience of this twentieth anniversary celebration. As he taught the Apostles gathered with Mary in the Cenacle, so the Holy Spirit teaches us what he wishes to say to the Church on her pilgrimage towards the third millenium.

May the Spirit grant that in this century, with the intercession of Mary, "the Church be able to celebrate the mysteries of Christ for the salvation of the world".

PASTORAL SECTION

BARANGAY PASTORAL COUNCIL

We have so far said that the religious organizations should be given specific barangays to administer. We have also seen that the special eucharistic ministers regularly go to their assigned barangays for services and to bring the Eucharist to the sick. We have also recommended that these be on the look out for leaders in their barangays. For out of these leaders, we shall form the barangay pastoral councils or, as others call it, mini pastoral councils.

In the beginning, the religious organizations and especially the special eucharistic ministers shall have to guide these councils until they become stable.

COMPOSITION — The parish priest can appoint the officers of the council from among the residents of the barangay or he can arrange for an election. The presidents of the different religious organizations existing in the barangay, the block rosary leaders and the chairpersons of the council committees shall be *ex officio* members of the council. The special eucharistic minister assigned to each barangay can serve as their adviser.

The council shall meet every month. Each member shall report regarding the activities or any observation they may have on their organization, block rosary or committee. The block rosary leaders should especially speak on whether the people under them go to Sunday Mass or service, whether they receive the sacraments, whether they have daily prayers at home, whether the block rosaries are going on smoothly and so forth. From these reports the president can assign people to do the apostolate for the following month.

BLOCK ROSARY — Each barangay should be divided into block rosaries. We suggest that each block be composed of thirty houses. By doing so, we can be sure that each house in the parish is visited by the statue of the Blessed Virgin every month. Also, we are sure that at least for every block in our parish the rosary is being said everyday. And these visits of the Virgin can serve as reminders to our people about God, about the Church and their obligations as Catholics.

During this Marian Year, the block rosary can serve as a very effective stepping stone for the family rosary crusade. Because it is very hard to go directly to the families. Some families do not even know how to pray the rosary. Through the block rosary, the leader can more easily and more subtly teach these families how to pray the rosary. The approach can then be personal.

SMALL COMMUNITIES — The block rosary can also be an easy way towards the formation of the so called small or basic Christian communities or as they are sometimes called *basic communities*. The Holy Father himself once said that: "It will be the task of the pastors to make every effort that the parishes be able to avail themselves of the contribution of the positive values these communities can contain, and therefore be open to them" (Pope to Plenary Assembly of Congregation for the Clergy, *L'Osservatore Romano*, 3 December 1984, p. 12).

However, the Pope also warned that: "The dangers to which these new community forms are easily exposed are well known, but most prominent among these is the danger of considering themselves the sole way of being Church: and from here the tendency to detach themselves from the institutional Church, in the name of simplicity and of the authenticity of a life lived in the spirit of the Gospel. ... it remains quite clear that these communities cannot be placed on the same level as the parochial communities as possible alternatives. Instead, they have the duty of service in the parish and in the particular Church. And it is precisely by this service, which is rendered to the parochial or diocesan body, that the validity of the respective experiences within the movements or associations is revealed" (Ibid.).

It is clear, therefore, that the Holy See is not totally against this ecclesial group. It warns us against its dangers. But at the same time it exhorts us to be open to it and be able to derive positive values from it.

Offhand we can say that, through these small communities, we can better serve a greater number of our people. Actually these communities can be self reminding in the sense that during their prayer meetings each member can remind another about their religious duties. Hence, the council and the block rosary leader do not have to do this apostolate anymore. Their attention, therefore, can be directed to other more important things. Financially, these communities can also be a big help

to the parish especially if a big amount is to be raised for a parish project. We already have people to go around asking contributions for us. And this can be done systematically.

At this point, moreover, a warning may be of help lest we use the block rosaries in serving our fund raising projects. This may not be wise since the Virgin may be identified with contributions. The next time that the Virgin may be around for a visit, people may already hesitate to accept her. Hence, we suggest that the block rosaries should not be used for asking money from the parishioners. Contributions may be asked at another time. Never simultaneous with the Virgin's home visit.

THE COMMITTEES — We suggest four committees to be put up by every barangay pastoral council, namely, the committee on liturgy, the committee on education-formation, the committee on service and the committee on the youth. These committees shall coordinate with the corresponding parish committees.

Each committee shall be given specific duties. For example, the committee on liturgy shall take charge of the monthly barrio masses, the Sunday service, the Wednesday novena to the Lady of Perpetual help, the daily praying of the rosary and angelus using the chapel sound system for the barangay people to hear, the enthronement of Christ the King in the homes, the praying for the dying and so forth.

The committee on education-formation can be in charge of study clubs, bible study, ultreyas for the cursillistas, prayer meetings for the members of the charismatic movement, adult catechism and the catechism for children. The committee on service can be assigned to maintain the cleanliness and orderliness at the chapel and its surroundings. It can also take care of looking for the sick and elderly who should be given Holy Communion every Sunday by the eucharistic ministers. It can also help the parish program for the poor.

The committee on the youth shall attract especially the high school students to the Church. In the provinces, college students usually go to Manila and other educational centers. The catechists often take care of the elementary pupils. Hence, the high school students are left out. And they are the more vulnerable to the attractions of vices. Together, therefore, with the out-of-school youth, we can direct these young people to form, for example a junior barangay pastoral council which will

be in charge of the youth apostolate at the barangay. They can initiate socials among themselves like parties, picnics and excursions. They can also coordinate with other youth groups in the parish. They can start a choir or a parish theater guild. In general, it is important to have a good energetic leader and to keep these young people always busy.

SOME PROBLEMS — The hardest problem to solve is how to find really good leaders. Leaders who will have the ability, wisdom, interest and time to spend for the apostolate. Once, we have leaders, the parish priest must meet them at least once a month to discuss visions, objectives, plans and actions. Evaluations and reports must not be overlooked.

At the start, there may be some obstacles from the barangay captains of the civil government. This, because some of their functions will be taken by the barangay pastoral council. It will no longer be their job to take care of the monthly barrio masses. The May santacruzan will be taken over by the council. And the chapel activities during barrio fiestas will be done by the same. In short, these barangay captains may feel that they have lost, no matter how little, something of their importance. Hence, the captain may be more of an obstacle rather than an asset in the barangay apostolate if the barangay council president will not be able to maintain a smooth personal relationship with him. What can be done is to explain to the captains that the council is there to help. The religious activities will be done by the council. And civil functions will be performed by the civil authorities like them. These should not be polarized. But, instead, they should be able to cooperate, help and support each other.

If the parish priest can only divide and sub-divide his parish this way for better apostolate, he will find out that his zeal for the Church can be more effective. And it will be a joy to call all the leaders of the parish from the parish pastoral council officers down to the leaders of the small communities for a Christmas or Valentine's party or for an excursion and have fun together.

This way our barrios or barangays, especially those outside the town which are usually prey to the proselytizing of other sects, may well be taken care of.

FR. WILFREDO C. PAGUIO

CANON LAW

The Temporal Patrimony of the Parish and its Administration

I. THE ACQUISITION OF TEMPORAL GOODS

1. *The Parish Patrimony:*

It consists of all temporal goods, material things or property of the parish which possess an economic value that can be computed in terms of money, such as buildings, apartments, lands, furniture, crops, stocks and bonds...

Money is ordinarily considered a medium of exchange, not a "thing" and as such does not come under the term "temporal goods" or patrimony. Its use, then, is governed by the laws on general administration. However, when money ceases to be a medium of exchange by its conversion by the competent authority into a stable capital or investment, it comes to form a part of the permanent patrimony —temporal goods— of the juridic person, and its use becomes subject to both general and alienation rules.

2. *Kinds of Patrimony:*

The temporal patrimony of juridic, physical persons may be classified as follows:

a) *Ecclesiastical*. The patrimony of *public* juridic persons within the church's organization, (c. 116), vgr. parishes, dioceses, religious houses... The acquisition and management of this type of patrimony is subject to church laws and regulations (c. 1257, 1).

b) *Clerical*. The income derived by a cleric, priest from the exercise of pastoral ministry such as Mass stipends, stole fees, personal gifts or donations...

This is private income and its management is not subject to ecclesiastical laws (c. 1257, 2). However, it should be used primarily for the adequate support of the cleric himself and for the fulfillment of his clerical duties. No obligation is imposed

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on clerics as to the use of excess or *superfluous* income, but "they should be willing to set it aside for the good of the church and for works of charity". Excess income could eventually accrue to the personal patrimony of the cleric, but it should not be used to increase his private fortune (*Presb. Ord.*, n. 17).

c) *Personal*. The individual holdings or income of a pastor, cleric acquired through ordinary means such as inheritance, thrift, personal work not related to his pastoral job like teaching, writing... This is private, personal property the cleric can avail himself of in any way other people can (c. 1257, 2). As a cleric, however, he is expected to set the example in making good use of his financial resources, especially by aiding the poor and the needy.

The diocesan bishop has the right to levy a tax on ecclesiastical, clerical and personal property of juridic and even physical persons under his jurisdiction to the extent they are in accordance with law and necessary for the good of the diocese (c. 1263).

3. *Capacity of Acquisition:*

Within the church organization, any juridic person or unit, either public or private, has the capacity to acquire, possess, administer and dispose of temporal goods or property in accordance with law (c. 1255). Hence, any lawfully established parish, as a juridic person, (cc. 515, 3; 516, 1), has the capacity to acquire, possess, manage and alienate property unless limited otherwise by law. The incorporation of the parish into the Corporation *Sole* system as recognized by civil law, and the establishment in each diocese of a common fund (c. 1274, 3) could lessen to some extent this capacity of acquisition and management of the parish.

4. *Limitations:*

The capacity of acquisition of a parish is basically limited by the finality its temporal patrimony is to serve (c. 1254, 1). Therefore, the goals set by Christ's teachings and by the Church's directives, especially the celebration of divine worship, the provision for a decent, a respectable support for the clergy and other ministers and personnel, and the exercise of the works

of apostolate and charity (c. 1254, 2), should serve as the guiding principle in the acquisition and use of the ecclesiastical patrimony (*Presb. Ord.*, n. 17; *Gaud. et Spes* n. 42). For it is only in the pursuit of these objectives that it is licit for the Church or any of its juridic units to possess temporal goods, to levy taxes and to seek the financial assistance of the faithful (c. 1254; *Presb. Ord.*, n. 17; *Apost. Actuos.*, n. 10):

5. *Ways of Acquisition:*

The Church as well as any private or public juridic person, say the parish, can acquire property in any way in which, by either natural or positive law, it is lawful for others to do so (c. 1259), vgr. donations, pious legacies, prescription, alms, taxes... This is an inherent right of the Church exercised, independently of any secular power, in pursuit of its proper objectives (c. 1254, 1).

The abolition of the beneficiary system (c. 1272) whereby the income or revenue of the benefice and, as far as possible, the endowment or capital itself will eventually come to form a part of the diocesan fund (c. 1274, 1), will necessarily affect the sources of revenue of the parish. The avenues now open to a parish to raise funds and build up its own temporal patrimony are, among others, the following:

— voluntary offerings of the faithful (c. 1261). It is both a duty and a right of the faithful to provide for the needs of the church (cc. 222; 126, 1), and the bishop is bound to remind them of this obligation and even to urge its fulfillment (c. 1261, 2);

— donations made freely (c. 1267) or upon request of the competent authority (c. 1262);

— offerings made on the occasion of the administration of the sacraments and sacramentals and funeral services (c. 1181) determined by the provincial bishop's meeting or through the diocesan arancel (c. 1264, 2).

— collections made within the territory of the parish for pious purposes and with the written authority of the competent authority (c. 1265).

— special collections ordered by the local ordinary and taken up in all churches and oratories regularly open to the service of

the faithful, including those belonging to religious institutions, for specified parochial objectives (c. 1266);

— offerings made by the faithful for the performance of certain parochial functions by clerics, outsiders to the parish, such as marriages, baptism . . . Such offerings accrue now to the parish fund and no longer to the pastor of the parish and its destination is to be determined by the bishop after consulting with the presbyterial counsel (cc. 531, 551).

— taxes or fees charged for services rendered by the parish such as baptismal, marriage and death certificates, dispensation of banns . . . as determined by the arcancel (c. 1264, 1).

6. *Right of Ownership:*

Under the supreme authority of the Roman Pontiff, the ownership of goods belongs to that juridic person — parish, diocese . . . — which has lawfully acquired them (c. 1256). Common law, however, may prescribe that parishes cooperate at times in the common projects of the diocese such as the maintenance of the seminary, support and social security for the clergy . . . (cc. 1263; 1272; 1274, 1).

The pastor, as administrator of the parish temporalities, can dispose of and manage the parish patrimony in the same manner a true owner would do, never losing sight of the fact, however, that the property under his stewardship is not really his, but that of the parish (c. 1256).

7. *Destination of the Patrimony on the Extinction or Division of the Parish:*

On the extinction of a public juridic person —the parish— the arrangements for its patrimonial goods and rights and for its liabilities, devolve upon the next higher juridic person —the diocese— (c. 374, 1), always with due regard for the wishes of the founders or benefactors or for acquired rights (c. 123).

When a parish is divided, the first obligation is to observe the wishes of founders and benefactors, the demands of acquired rights and special statutes, if any. Then, the competent authority —the bishop— must insure that the common patrimony, which

is divisible, goods, money, rights, liabilities... is divided between the mother parish and the newly created one in due proportion to be established in accordance with equity and justice, taking into account all the circumstances and the needs of both parishes (c. 122).

II. THE ADMINISTRATION OF PROPERTY

1. *Rules Governing the Management of Parish Property:*

Common law subjects the administration and especially the alienation of ecclesiastical property to detailed and strict regulations. This is done to safeguard the patrimony intended for the support of the whole community or parish and their common objectives from the imprudence and excesses of certain superiors and pastors.

The parish patrimony is ecclesiastical property (cc. 515, 3; 1255), thus its management is ruled by the general provisions on the administration of temporal goods contained in cc. 1281-1288 (c. 532).

2. *General Notions:*

The right of administration flows from a more basic right, that of property. For the right of ownership includes the right to hold, use, enjoy and dispose of property, all of which implies acts of administration.

The administration of property is often likened to the government of persons. For as the main function of the government is to preserve the well-being of the people and help them to attain their objective in life, so the administration of property aims at preserving all things acquired, putting them to use in accordance with established goals the patrimony is to serve.

The administration of temporal property should, therefore, comprise the following functions:

- the preservation and improvement of the goods or assets;
- the natural or artificial production and preservation of the fruits or income derived from the temporalities;

—the application of the fruits or income to the proper objectives.

3. *Types of Ecclesiastical Administration:*

Ecclesiastical law distinguishes clearly acts of *ordinary* day-to-day administration as opposed to acts of *extraordinary* administration or acts of disposal. The juridical difference between these two types of administration lies in the fact that while ordinary administration can be carried out in virtue of a given office, the position of extraordinary acts of management requires a special mandate from the respective superior (c. 1281, 1).

Ordinary administration includes all those acts necessary for the preservation and regular management of the patrimony. These are acts which occur regularly and are absolutely necessary for the customary transaction of business such as the payment of current bills and wages, the making of ordinary repairs, the bank deposit or withdrawal of funds, the collection of receivables... All these actions and others of a similar nature are a part of the normal functions of an administrator.

Extraordinary administration on the contrary, refers to acts that are not included in the concept of ordinary management or exceed its limits and extent. Such acts do not occur regularly but rather in exceptional or even unforeseen cases and are of greater importance. Acts of this kind are, among others, the following: the construction and demolition of buildings, the purchase or sale of real estate and fixed assets or capital, making loans and mortgages, court litigation (c. 1288), the unjustified refusal of a donation or gift (c. 1267, 2), and, in general, all contracts or transactions liable to depreciate or change substantially the patrimony of the church (c. 1295).

It is a rather difficult task to single out extraordinary acts of administration, namely, those which exceed the limits and methods of ordinary management. In the case of diocesan bishops, the task has been entrusted to Episcopal Conferences (c. 1277). In the case of inferior administrators working under the supervision of their bishops or ordinaries, the statutes of each juridic person should be followed. If the statutes con-

tain no special provision on the matter, as it is the case with the ordinary, normal parish, it is the responsibility of the diocesan bishop, after hearing the board of administration, to determine which acts are to be considered extraordinary for juridic persons under his jurisdiction (c. 1281, 2).

4. *Administrators of the Parish Patrimony:*

a) *The Parish Priest or Pastor:* The direct management of the parish priest or pastor (c. 1279, 1). As the immediate and direct administrator, he is bound to carry out his administrative task with the solicitude and foresight of a real owner, even if he is not, for the right of ownership, by a fiction of law, devolves exclusively upon the parish which acquired the property and holds possession thereof (c. 1256).

This does not mean, however, that the pastor enjoys unlimited powers in the management of the parish patrimony. The extent and scope of his managerial functions are clearly determined and often restricted by common or statutory laws. Thus, pastors act invalidly whenever they exceed the limits and methods of ordinary administration (c. 1281, 1). They must work at all times and in all instances under the supervision of their bishops or ordinaries (c. 1276, 1) and manage the temporalities under their care in the name of the Church and in accordance with law (c. 1282). Moreover, the law itself identifies the duties incumbent upon each pastor or administrator (cc. 1283; 1284). A serious violation of these duties could even constitute a cause for removal from office (c. 1741, 5).

b) *The Finance Committee:* In order to assist the pastor in the discharge of his duties as manager of the parish property, each parish is to have its own finance committee or at least two counsellors (c. 537).

The establishment of the finance committee in each parish is a mandate of the new law, and its functions are to be determined by the universal law (c. 1280) and by the norms laid down by the diocesan bishop (c. 537).

The committee, under the chairmanship of the pastor, should consist of at least three members capable of performing the advisory task entrusted to them. The opinion or the advice of the Committee is purely consultative. In places wherein the establishment of the finance committee is not possible on account of the scarcity of qualified personnel, two counsellors should be appointed instead.

The finance committee is an entity different from the pastoral council (c. 536). Though both are advisory in nature, their objectives are different and while the establishment of the finance committee is mandatory, that of the pastoral council is not. This fact, however, should not constitute a serious objection to the plans of the pastor who wishes to avail himself of the services of the pastoral council—already in existence in the parish—or of some of its qualified members to ably assist him in the financial undertakings of the parish. After all, the success of a parish in its pastoral endeavours will largely depend on the financial resources at its disposal and vice-versa.

c) *The Diocesan Bishop*: While the direct management of the parish patrimony remains the exclusive concern of the pastor, the diocesan bishop or ordinary (c. 134, 1) retains the right to supervise and to issue fiscal policies to ensure that all administrative functions within his territory and jurisdiction are executed effectively and in accordance with law (1276, 1).

The extent and scope of the supervisory powers of the bishop are most aptly expressed in the old latin saying *ius curandi ut administratio sit bona*.

Without any need to interfere in the direct management of the temporalities of entities under his jurisdiction, the bishop may exert his powers to insure the wholesome and wise administration of church property within his territory, through the exercise of the following rights:

— *ius rationem exigendi*. He has the right to demand accurate accounts, updated financial reports, supporting evidence of all transactions carried out by administrative functionaries (c. 1287, 1).

— *ius visitandi*. Visitation rights which allow the Ordinary to inspect the properties, official books and other pertinent documents, to check on the observance of rules and laws, conduct of administrators and other personnel, etc. (c. 1276).

— *ius praescribendi modum administrationis*. The right to issue rules conducive to an effective administration (c. 1276, 2). Yes, the Ordinary may impose his will on inferior administrative officers through the issuance and enforcement of particular norms as long as they are within the framework of general and statutory law. Thus, the Ordinary can forbid, among others, the erection of shops, parking places, amusement centers, mortuaries or crypts within the church grounds or premises. It is well within his powers to prescribe the manner of making bank deposits and withdrawals, inventories, last wills and testaments. He may require that all transactions be signed by several persons, that administrators submit to the respective superior updated copies of their personal properties. But he will definitely be barred from acts which are against or beyond established norms and regulations except in cases of negligence on the part of the immediate administrator (c. 1279, 1). Thus, without the approval of the administrator, the Ordinary will not act validly in ordering the disposal of property, e.g., the sale or rent of apartments, farms, fishponds, etc. These are functions exclusively reserved to the person who enjoys in law the right of disposal, namely, the direct administrator. The diocesan bishop, however, may impose taxes upon all juridical entities and even physical persons under his jurisdiction to the extent they are in accordance with law and necessary for the good of the diocese (c. 1263).

d) *The Roman Pontiff*: By virtue of his primacy of government, the Roman Pontiff is the supreme administrator and dispenser of all ecclesiastical property (c. 1273). In practice, however, the Roman Pontiff administers directly only the temporalities of the Apostolic See through the offices and officials of the roman curia.

As *supreme* administrator, he can demand that all ecclesiastical juridic persons manage their temporalities in conformity with general laws and special statutes.

As *dispenser*, by virtue of the right of eminent domain, he can transfer the property of ecclesiastical entities in exceptional cases and when so demanded by the common good.

5) *Lay Administrators:*

In the primitive church, deacons were placed in the charge of temporalities to allow priests and bishops more time and opportunities to use their spiritual skills and training in spiritual matters. Through the centuries, especially trained laymen have attended to these matters under the supervision of ecclesiastical administrators.

The 1917 CIC, while placing the administrative responsibilities mostly on clerics, did not exclude lay persons from an active and at times even direct participation in the management of the church finances. As a matter of fact, laymen were found sitting in administrative boards (1917 CIC, c. 1520), or running the financial affairs of lay associations (cc. 684-689), pious foundations (cc. 1515, 1544), and other institutions which were under the control or supervision of the Church (cc. 1521, 2; 1525).

Vatican II laid down no new laws on this matter. However, its directives seem to be geared towards a greater participation of the laity in the management of temporalities in accordance with that greater degree of co-responsibility required by ecclesiological principles. Laymen together with bishops, priests and religious are co-responsible for the mission of the Church because they are the Church. This mission is expected to be carried out by the laity in the exercise of their apostolate in the temporal as well as in the spiritual order (*Apost. Actuosa.*, n. 5). And it is particularly in the areas of finance and management that laymen can make their most significant contribution to the Church. It is in this field that lay people are often better trained than priests.

The Council, taking cognizance of this fact, highly recommends, though it does not impose, the cooperation or assistance of the laity in the management of the ecclesiastical patrimony:

"Priests are to manage ecclesiastical property with the help, as far as possible, of laymen (*Presb. Ord.*, n. 17).

"By their expert assistance, they (the laymen) increase the efficiency of the care of souls as well as the administration of the goods of the Church" (*Apost. Actuosa.*, n. 10).

In unmistakable terms the Council shows that, unless otherwise provided for in law or particular statutes, the priest remains the administrator of ecclesiastical property, while the role of the lay people is carefully limited to the task of providing help or assistance. The Council hastens to add the reason for the retention of the priest at the manager's desk:

"They, the priests, are to apply this property always to those purposes for the achievement of which the Church is allowed to own temporal goods. These are: the organization of divine worship, the provision of better support for the clergy and the exercise of the work of the apostolate, especially for the benefit of those in need."

Laymen could perhaps be more skilled than priests in the fields of finance and management. But a priest will surely be more conversant with the finality of the ecclesiastical patrimony and the needs to be met. Besides, the knowledge of law, economics and finance is not sufficient for the handling of the Church's temporal affairs. There are theological, historical and pastoral problems that must be dealt with by persons familiar with and sensitive to the ethical problems that are very much a part of modern economy.

The new Code sets the responsibility of ecclesiastical management on the immediate superior — ecclesiastical or lay person — of the juridic person to which the patrimony belongs (c. 1927, 1). Furthermore, all administrators — clerics and lay persons alike — who by legitimate title take part in the management of ecclesiastical property, are bound to discharge their duties in the name of the Church and in accordance with its laws (c. 1282).

6. *Duties of Administrators:*

All persons, whether clerics or laity, who lawfully take part in the administration of ecclesiastical property are bound to fulfill their duties in the name of the Church and in accordance with law (c. 1282).

All administrators are to perform their duties with the diligence of a good householder and are, therefore, enjoined to:

— guard the goods and assets entrusted to their care with the solicitude of a real owner and, in so far as possible, secure insurance policies to achieve this goal;

— observe the prescriptions of canon and civil laws and the special provisions imposed by the founder, donor or other legitimate authority;

— collect accurately and promptly the revenue and income of the goods, keep them safely and spend them in accordance with the intention of the donor or legitimate norms;

— meet, in due time, the interests on loans and notes and repay, in a reasonable period of time, the capital debt itself;

— with the consent of the superior, use in behalf of the church or institute the money which is left over after expenses and can be effectively disbursed;

— keep well organized books of receipts and expenditures;

— draw up a report of administration at the end of each fiscal year and submit it to the Ordinary or respective superior;

— organize and file in a safe place the documents and instruments that establish the rights of the church or institute under the administrator's care;

— draw on and retain accurate and distinct inventories of the church's goods and of the administrator's personal property kept in the church. The inventory should be reviewed at fixed times for the sake of accuracy, and copies of both the original and the amended inventories should be preserved both in the parochial and in the diocesan archives (c. 1283). Unless otherwise indicated in the inventory it will be presumed that all goods are the property of the church;

— execute a last will and testament after taking office in order to provide after death the disposition of the personal property of the administrator. Such last will and testament should

conform with the formalities prescribed by civil law, that is, it must be in the form of a notarized will or a holographic one.

It would not be amiss to add that in most places the best method to follow in controlling the administration of ecclesiastical property is the one applied by responsible and honest accounting firms.

7) *Duties of Administrators toward Workingmen under their Employ:*

Administrators of temporalities:

a) in hiring employees, should diligently obey civil laws which regulate civil relations and social life in accordance with principles handed down by the Church;

b) must pay to contractual workers just and honest wages so that they may be able to adequately provide for their own needs and those of their families (c. 1286).

8) *Rendering of Accounts:*

Financial reporting is an ordinary means of management intended to safeguard the patrimony and to induce administrators to do their task diligently. Common law imposes on all administrators the duty of preparing a yearly financial report without stating when and to whom the report ought to be submitted (c. 1284, 2, 8).

In cases, however, where ecclesiastical goods of any kind are not lawfully withdrawn from the power of governance of the diocesan bishop, their administrators both clerical and lay, are bound to submit each year to the local ordinary an account of their administration, which he is to pass on to the finance committee for examination (c. 1287, 1).

9) *Reporting to the Faithful:*

Another related matter concerns the right of the faithful to be informed of the possessions or temporalities of their respective churches and the corresponding method of management.

In other words, should bishops, pastors, rectors of churches and directors of ecclesiastical institutions report to the faithful about their stewardship on fiscal matters?

The faithful, when not a part of management, cannot demand an accounting of the material assets and/or liabilities of their parish, diocese and on the management system thereof, as a matter of right.

The situation will, of course, change whenever funds or means used for a given project have been raised by or provided for by the faithful themselves. In cases such as these, a spirit of openness and a demand for accountability are called for. "Administrators should report to the faithful about goods offered by them to the Church in accordance with norms and methods to be specified in particular laws" (c. 1287, 2).

Indeed, failure to report to the people directly concerned by reason of their personal involvement in certain pastoral projects could hardly be justified. In some instances, this lack of reporting has not only discouraged the faithful from further participation, but has even served to cover up for a weak system of financial administration.

Commonly, however, most of the faithful do not feel close enough to their pastors and churches nor are they familiar with the objectives of diocesan, parochial projects to find a financial report of much interest to them. However, in a spirit of Christian brotherhood and with the intent and for purposes of greater cooperation and more effective support, administrators will do well in keeping the faithful fairly posted on the material resources of the various institutions and churches, of the needs to be met and of the manner in which the money raised to meet them has been administered.

10) *Responsibility for Administrative Acts:*

Who is liable for administrative acts and contracts made by the pastor in the name of the parish? In principle he who makes the contract is subject to the stipulations thereon. This rule applies also to the juridic person—the parish—even if it acts through a representative—the pastor. Based on this general norm C. 1281, 3 sets the following criteria intended to pinpoint responsibilities in case of mismanagement or suits brought before the ecclesiastical or civil courts:

— the parish is not held responsible for the *invalid* actions of its pastor except in so far as it is to its benefit (cc. 1281; 1291);

— the parish is, however, responsible when the actions of the pastor are valid, but *unlawful* (c. 1288) without prejudice to the parish right of recourse against its pastor who caused the damage.

11) *Donations from Parish Property:*

Pastors and administrators in general are allowed to make donations from the parish property as long as:

— it is for pious purposes or christian charity;

— it is within the limits and manner of ordinary administration which requires no special permission from the superior (c. 1281).

— it is made of the movable goods which do not form a part of the stable patrimony of the parish (c. 1285).

The stable patrimony of a parish consists of holdings, fixed assets, stable capital set aside by the parish priest or administrator to produce income or capital gains necessary for the proper functioning of the parish. Immovable property such as apartments, lands, rice fields, fishponds... is a part of the stable patrimony. Likewise, money invested on a permanent basis becomes, by lawful assignment, a part of the stable patrimony and as such can not be availed of to make gifts or donations. Cash on hand, money temporarily invested or set aside for future use is free, working capital and a part of it may be used by pastor for donation purposes according to the rules set above.

12) *Compliance with Civil Law:*

Whatever the civil law of a country determines with regards to contracts, whether general or specific, as well as with regards to payments, shall be observed also in church law and with the same legal effects, unless the civil law runs counter to divine law, and unless canon law rules otherwise (c. 1290).

III. ALIENATION OF PARISH PROPERTY

1. *General Notions:*

Alienation of property means any legal act by which the property right:

— is transferred or conveyed to another party, vgr., by sale, donation, exchange...

— is jeopardized or lessened, vgr., by mortgage, lease, indebtedness, issuance of bonds and debentures... (c. 1295).

Transactions subject to alienation rules are those involving property or goods which by lawful assignment of the administrator — the pastor — constitute the stable patrimony of the juridic entity — the parish — (c. 1291). The basic patrimony is what constitutes the basis of the financial security of the juridic person concerned. Immovable property is part of the stable patrimony. Cash on hand or money temporarily invested is not.

2. *Administrative Acts not subject to Alienation Rules:*

There are certain administrative acts which, though resembling acts of alienation, are not truly so. In such cases the formalities on alienation need not be observed.

The following transactions, among others, may be deemed as not subject to canonical rules on alienation:

— the transfer of property from one juridic person to another when both persons form a part of the same corporation, vgr. from a parish to the diocese, from a divided parish to the new unit created by the division;

— lending money, as long as the loan is considered a safe and productive investment;

— borrowing money without offering a mortgage or security;

— the exchange of securities for similar ones which are safer or at least equally safe and productive;

— the registration of property under a new title as long as the transfer does not endanger the assets, vgr. to register the holdings of a parish under the name of the diocese as it is the case in the *Corporation Sole* system sanctioned by civil law;

— the acceptance of property previously mortgaged by its owner;

— the use of cash on hand — free capital — or money set aside for future needs, to pay debts, to make purchases...;

— the use of free capital as collateral for loans;

— the use of proceeds derived from the sale of securities in the acquisition or construction of buildings and other immovable assets as long as the transaction proves beneficial to the parish or juridic person.

3. *Authorization Required for the Alienation of Property:*

The permission of the authority competent by law is required for the valid alienation or conveyance of property which constitute the stable patrimony of the parish whenever its value exceeds the sum determined by law (c. 1291).

— the permission of the diocesan bishop, acting with the consent of the finance council, the board of consultors and interested parties, is required and sufficient whenever the value of the goods to be alienated is between the minimum — US \$20,000 or its peso equivalent — and the maximum — US \$100,000 or its equivalent — sums established or fixed by the Episcopal Conference for the region (c. 1292, 1). (The figures set here are the ones fixed by the bishops of the Philippines).

— the permission of the Holy See is required whenever:

a) the value of the transaction exceeds the maximum sum set by the Episcopal Conference for the region, i.e., US \$100,000;

b) the object of the transaction is regarded as precious either for artistic reasons, such as sculpture, paintings..., or for historical reasons, vgr., ancient manuscripts;

c) the transaction involves goods donated to the parish as a result of a vow (c. 1292, 2).

It is clear therefore, that the alienation of precious objects and goods *ex voto* requires always the permission from the Apostolic See notwithstanding the value of the transaction.

The maximum and minimum amounts fixed by the Episcopal Conference for each region (1292, 2), do not apply to alienation cases carried by Institutes of Consecrated Life for whom the maximum amount is that set by the Apostolic See for the respective country or region, (c. 638, 3).

4. *Information to be Submitted to the Apostolate See with the Application for Permission for Alienation of Property:*

The request for the permission from the Apostolic See must contain, among others, the following information:

- the reason behind the alienation;
- nature of the transaction: loan, mortgage, donation...;
- name of the other party involved in the deal: firm, corporation, physical person...;
- terms of the proposal;
- financial position of petitioner, especially the obligations contracted, if any, and the ability of the parish to pay the interests from current revenues and the capital itself within a reasonable time;
- the balance sheet of current assets and liabilities of the parish and a statement of receipts and expenditures.

5. *Requirements for the Licit Alienation of Parish Property:*

Common law also requires for the licit alienation of property the following:

- that there be a just cause for disposing of the patrimony, such as an *urgent necessity*, vgr., the restoration of the parish church, to bail the parish out of financial trouble...; *evident utility*, vgr., the opportunity of a good investment, a favorable change of assets; *charity*, *piety* or any other pastoral reason;

(Continued on page 16.)

CASES AND INQUIRIES

1. FUNCTIONS OF DEACONS

I am a newly ordained deacon. Every weekend I have my parish assignment where I'm given the opportunity to exercise my ministry. One of my functions, I believe, is to administer and bless sacraments. However, I have my doubts as to which sacramentals and blessings are reserved to my order. I have read the 'liturgikon' by Rev. W. Schmitz and Rev. T. Tierney, which states that a deacon "may give all blessings contained in rites in which he is a minister, but for other rites he may not (e.g., blessing and distribution of ashes, blessing of rosaries and religious objects)." I do not know whether this is merely a local legislation (in the U.S.) or is applicable here also in the Philippines. Kindly specify your answers.

My second question is about the proper position of a deacon during the consecration in the Mass. One priest asked me to kneel down. But as I have observed, it has been the custom for a deacon who serves at Mass to remain standing while the consecration is going on, especially if he is assisting the celebrant. Should I stand or kneel?

A Deacon

There have actually been various requests for clarification concerning the functions of the deacon as a hierarchical minister in the Church. Your problems and uncertainties are in no way isolated. It is, therefore, important once and for all to put in a concise and complete manner what the present ecclesiastical legislations say regarding this matter.

Lumen Gentium, published in 1964 is the earliest post Vatican II document to mention about the deacons and their specific function. Number 29 of this document states:

".... It is the duty of the deacon, to the extent that he has been authorized by competent authority, to administer baptism solemnly, to be the custodian and dispenser of the Eucharist, to assist at and bless marriages in the name of the Church, to bring Viaticum to the dying, to

read the Sacred Scriptures to the faithful, to instruct and exhort the people, to preside at the worship and prayer of the faithful, to administer sacramentals, and to officiate at funeral or burial services."

These functions are repeated in a clearer and more concrete enumeration in the *motu proprio* "Sacram Diaconatus Ordinen", of Paul VI issued in June 18, 1967. Number 22 of this document enumerates the function of the deacon as follows:

According to the mentioned constitution of the II Vatican Council, *it correspond to the deacon to perform the ff. functions, if the Ordinary of the place recommend the same:*

- 1) Within the liturgical acts, to assist the Bishop and the presbyter in all things which the various ritual books attribute to the deacon;
- 2) To administer Baptism solemnly and to supply on the baptized, whether adult or infant, ceremonies which have been omitted;
- 3) To take custody of the Eucharist, to give the same to himself or to others, to administer the same in the form of Viaticum to the sick and to give to the people benediction with the pyx alone;
- 4) When a priest is lacking, to assist in the name of the Church at the celebration of marriage and give nuptial blessings with the delegation of the Bishop or the pastor;
- 5) To administer sacramentals and preside at funeral and burial rites;
- 6) To read to the faithful the books of the Sacred Scriptures and to teach and explain them;
- 7) When a priest is not present, to preside at offices of worship and prayers;
- 8) To preside at the celebration of the Word of God, especially when a priest is not present;
- 9) To occupy in the name of the hierarchy, offices of charity and of administration and in works of social subsidy;

- 10) To rule legitimately, in the name of the pastor and the bishop, far-flung christian communities;
- 11) To encourage and help in the apostolic works of the laity.

The 1983 Code of Canon Law has congealed all the above enumerations in various canons. Thus, the canons on the *teaching* office of the deacon include the ff.:

- Deacons also serve the people of God in the ministry of the Word, in union with the Bishop and his *presbyterium* (Can. 757).
- Priests and *deacons* possess the faculty to preach everywhere, to be exercised with the presumed consent of the rector of the Church, unless this faculty has been restricted or taken away by the competent Ordinary or less express permission is required by particular law (Can. 764).

Regarding their *liturgical* office, the new Code of Canon Law, mentions the ff.:

- The bishop, presbyter or *deacon* with due regard for the prescription of Can. 330, §1, are the *ordinary ministers* of *baptism* (Can. 861).
- The *ordinary minister* of *Holy Communion* is a bishop, a presbyter or a *deacon* (Can. 910).
- The minister of *exposition* of the most Holy Sacrament and the *Eucharistic benediction* is a priest or *deacon*... (Can. 943).

However, the new Code reminds deacons to wear proper liturgical vestments whether celebrating or administering the Eucharist (Can. 926); and are forbidden to recite prayers proper to the priest, especially the Eucharistic prayer, or perform liturgical actions proper to the priest (Can. 907).

- Clerics, i.e. priests and *deacons* who have been given the necessary power, are the usual *ministers* of *sacramentals*. (Can. 1168);

In this connection, imposing of ashes during Ash Wednesday can be legitimately performed by the deacon since being a sacramental, even lay ministers may impose the same.

—*Deacons can impart only those blessings which are expressly permitted to them by law* (can. 1168 & 1169, § 3).

It is interesting to know that the latest edition of the *Rituale Romanum* — *De Benedictionibus*, 1984 provides that the deacon “utpote adjuumentum praestantibus Episcopo ejusque Presbyterio quatenus verbi, altaris et caritatis ministris, *competit praesidere celebrationis, ut suo loco indicatur* (n. 18, c). Consequently, deacons can perform some blessings provided it is indicated that they have the power to do so and the *liturgy* and *formula proper to them* are followed. The blessings mentioned in the said *Rituale* which a deacon can perform are the ff.:

- blessing of families (n. 44)
- blessing of families in their own homes (n. 72)
- blessing of persons (n. 136)
 - of children already baptized (n. 140)
 - of children not yet baptized (n. 157)
 - of male children (n. 175)
 - of those to be married (*desponsatorum*) (n. 196)
 - of women before and after giving birth (n. 217)
 - of the senile (n. 259)
 - of the sick (n. 292)
 - of those destined to be catechists (n. 362)
- blessing of associations to help in public necessities (n. 390)
- blessing for pilgrims (n. 408)
- blessing for those embarking on a journey (n. 432)
- blessing of the first stone of a new building being constructed (n. 457)
- blessing of a new house (n. 475)
- blessing of a new school or a university (n. 540)
- blessing of a new hospital and other institutions for the care of the sick (n. 584)
- blessing of office, stores, etc. (n. 609)

- blessing of buildings for the promotion of social communications (n. 619)
- blessing of sport centres (n. 636)
- blessing for everything destined for human journey and travel (n. 634)
- blessing of peculiar technical instruments (n. 680)
- blessing of instruments of labor (n. 700)
- blessing of all animals (n. 722)
- blessing of fields, camps and farms (n. 747)
- blessing for the offering of new fruits (n. 766)
- blessing at table (n. 783) which is actually proper for all the faithful
- blessing of food and drinks or other things destined for causes of devotion (n. 1140)
- blessing of things destined for the exercise of piety and devotion (n. 1164)
- blessing of rosaries (n. 1185)
- blessing of thanksgiving for benefits received (n. 1227)
- blessing for various circumstances (n. 1746)

These enumeration of different blessings indicated in the new 1984 *Rituale* is taxative and can be imparted by both priest and deacon and in some instances by the lay person, especially catechists, “ritibus tamen et formulis pro ipsi praevisis . . . ritibus structura et potioribus elementis, servatis, rerum adjunctis celebrationem aptabunt . . .”, etc. This means that the peculiar liturgy and formulas to be used should be proper for a priest, deacon or a lay person when they are respectively performing the blessing.

To avoid confusion and a wild rush for everyone to bless everything, it would be wise for your diocesan liturgical commission to obtain a copy of the new 1984 *Rituale*, make the necessary translation of the rubrics and prayers and hold a seminar regarding the same for the clergy before taking advantage of these new liturgical concessions. In this way, the dignity, order and discipline required for the celebration of the sacramentals can be preserved.

- Deacons* may be delegated to assist a marriage by either the Ordinary or the pastor, even in a general manner, within the limits of their own territory (Ca. 1111).

Regarding the *ruling function* of the deacon, the 1983 Code mentions the following:

—*Deacons*, due to the dearth of priests, may be allowed by the diocesan bishop to participate in the exercise of the pastoral care of a parish ... (Can. 571, §2).

One last word. You wanted to know the proper position of a deacon during consecration at Mass. Post Vatican II rubrics allow those attending Mass to either kneel or stand during the consecration. Therefore, there is no reason why you may not assume either posture depending upon the usage in your diocese. Take note however, that again for uniformity and discipline, your diocesan liturgical commission should legislate on this matter.

JOSE MA. B. TINOKO, O.P.

2. HOLY COMMUNION FOR THE SICK DURING THE HOLY TRIDUUM

I am a Sister working in a hospital. For the last two years our Chaplain consumed on Holy Wednesday the consecrated Hosts, not leaving any for the sick and for emergency cases which may occur during the following days. When asked by the undersigned, he said he follows the norms of the new Liturgy. May I inquire which these norms are?

A Religious Sister

I'll simply transcribe the liturgical norms concerning the matter and draw the logical consequence.

The Roman Missal, under the title *Initial Rites and Liturgy of the Word*, n. 1, of the evening Mass of the Lord's Last Supper, on Holy Thursday, says: "The tabernacle should be completely empty. In this Mass, enough hosts are to be consecrated so that the clergy and people may take Holy Communion today and tomorrow."

Obviously the foregoing text refers only to the tabernacle of a church where the Offices of the Holy Week are performed. It refers also to the Holy Communion to be distributed to the clergy and the people during the afternoon Mass of the Holy Thursday and during the liturgical celebration on Holy Friday. But beside this text, there are other liturgical norms in the same Roman Missal, which imply that the Holy Eucharist should be

preserved outside the tabernacle of the church for the sick, especially for those who are in danger of death. How can Holy Communion be administered to them, if the Holy Eucharist is not preserved?

Thus, the Roman Missal says on Holy Thursday: "The Holy Communion may be distributed to the faithful only within the Mass: it may be given, however, to the sick at any hour during the day." In the initial rubrics for Holy Friday it is stated: "Today the Holy Communion is distributed to the faithful only during the liturgical celebration of the Passion of the Lord; to the sick, who cannot participate in such celebration, it may be brought at any hour of the day." Likewise, at the beginning of the norms for the Holy Saturday, we read the following: "Today the Holy Communion may not be distributed, except in the case of Viaticum." Regarding on the Holy Viaticum, the Code of Canon Law, canon 921, states: "The faithful who are in danger of death, arising from any cause, should be nourished by Holy Communion in the form of Viaticum." This serious obligation cannot be fulfilled, if the Holy Eucharist is not preserved. How the Holy Eucharist should be preserved outside the tabernacle during the Holy Triduum, in order to be distributed to the sick, especially to those in danger of death, is explained in the Instruction given by the Sacred Congregation for the Sacraments on March 26, 1929. This Instruction is still in force.

The foregoing norms on the preservation and distribution of the Holy Eucharist during the Holy Triduum should guide Chaplains, likewise.

3. DEDICATION OF CHURCHES

In our (Philippine) "Ordo", there is always something said about the Office and the Mass of a Cathedral Church. See, for example, what the 1984 Ordo says on page 28. Of the many cathedrals in the Philippines, very few have a notice to this effect. The 1917 CODEX, can. 1167, et seq. speak of the yearly consecration of a church. In the 1983 CODEX, I find nothing clear about the matter. Questions:

1. *Is the erection of a diocese (or its equivalent) and the choice of the cathedral church therefore, ipso jure, sufficient to have said cathedral as a "consecrated" church?*

2. *Even mere parish churches may be "consecrated" or solemnly blessed. Without the canonical or liturgical consecration or blessing of cathedral or parish church, is the clergy attached thereto obliged to observe the feast of the Saint in whose honor it has been dedicated? Note that "observe" here means as a solemnity or at least a feast.*

A Catholic Priest

The new Codex does not use the term *consecration* with regards to places or things. It is reserved to mean the complete dedication of persons to God and His Church. Thus the religious state is known as the state of *consecrated life*. With regards to things and places, the term *dedication* is used instead.

The present case contains two different things, namely:

1. Is the cathedral of each diocese to be dedicated or not? This is a *canonical question*.
2. Does the dedication of the cathedral or any other church imply the *liturgical celebration* of its dedication?

The first question is clearly determined in the new Codex. Canon 1217 reads: § 1, "As soon as possible after completion of the building, the new church is to be dedicated or at least blessed, following the laws of the sacred liturgy." § 2, "Churches, especially cathedrals and parish churches, are to be dedicated by a solemn rite". Dedication, therefore, is compulsory with regards to cathedrals and parish churches. Other churches may be blessed only.

Dedication may be performed only by the diocesan Bishop. It is natural that the diocesan Bishop, entrusted with the care of a particular Church, should be the one to dedicate the churches of his diocese. Hence, canon 1206 states: "The dedication of a place belongs to the diocesan Bishop and to those equivalent to him by law. For a dedication in their own territory they can depute any Bishop or, in exceptional cases, a priest".

Concerning the simple blessing of a church, canon 1207 says: "Sacred places are blessed by the Ordinary, but the blessing of churches is reserved to the diocesan Bishop. Both may, however, delegate another priest for the purpose".

With regards to the title of a church, canon 1218 reads: "Each church is to have its own title. Once the church has
(Continued on page 120.)

DOCUMENTATION

ARCHDIOCESE OF SAN FERNANDO PAMPANGA

ARCHDIOCESAN PRESBYTERAL COUNCIL STATUTES

I. RATIONALE:

"In governing their dioceses, Bishops have need of helpers and advisers, of priests especially to whom for that reason they should be glad to listen and even to consult without prejudice always to the right which Bishops have of acting with freedom, of making such laws and regulations as the consciousness of their obligations, duty, and of the principles of government of the Church, will suggest" (*Ecclesiae Sanctae*, I, 17 par. 1-2).

"In each diocese there is to be established a Council of Priests, that is, a group of priests who represent the presbyterium and who are to be as it were the Bishop's Senate. The Council's role is to assist the Bishop, in accordance with the Law, in the governance of the diocese so that the pastoral welfare of that portion of the People of God entrusted to the Bishop, may be most effectively promoted" (c. 495 *CIC*).

"The Council of Priests is to have its own statutes. These are to be approved by the diocesan Bishop, having taken account of the norms laid down by the Episcopal Conference" (c. 496 *CIC*).

"If the Council of Priests does not fulfill the office entrusted to it for the welfare of the diocese, or if it gravely abuses that office, it can be dissolved by the diocesan Bishop, after consultation with the Metropolitan, and in the case of a Metropolitan See, the Archbishop must first consult with suffragan Bishop who is a senior by promotion. Within a year, however, the diocesan Bishop must reconstitute the Council" (c. 501 par. 3 *CIC*).

II. DEFINITION:

Pursuant to the content and intent of the pertinent directives of the Second Vatican Council, especially of the

Decree on the Pastoral Office of Bishops in the Church and on the Life and Ministry of Priests, and in accord with the relevant provisions of the Code of Canon Law, the ARCHDIOCESAN PRESBYTERAL COUNCIL is duly established in this Ecclesiastical Jurisdiction for the following purposes:

1. As a COMPOSITE ENTITY integrative of the offices of or representation from the College of Vicars and the Chancery, the AIPP Secretariat and the three basic Ministries therein, the Commission on Ongoing Priestly Formation/Doctrinal Renewal and the Seminary Administration, the Archdiocesan Finance Office and the Religious Community, so integrated for the economy of administrative functions, a greater collaboration and a more coordinated action in the government of the Archdiocese.
2. As a REPRESENTATIVE BODY of the diocesan and religious Clergy in the Archdiocese that can and may act as a purely consultative or expressly deliberative body in specific cases in accord with the expressed will of the Archbishop in the spirit of pastoral solidarity and subsidiarity.
3. As a COLLEGE OF CONSULTORS ipso facto and in integro for the election of the archdiocesan Administrator, when the See becomes vacant by the demise, resignation, transfer or removal of the Archbishop.

III. OBJECTIVES:

1. To examine and consider matters relating to pastoral, ministerial and administrative activities affecting the Archdiocese of San Fernando, Pampanga.
2. To formulate policies and devise forms of apostolate, pastoral methods and administrative structures suitably adapted to the circumstances of the times and local situations.
3. To promote apostolic collaboration and fraternal solidarity, pastoral cooperation and mutual concern for the ecclesial good of the portion of God's People constituting the Particular Church of San Fernando, Pampanga.

IV. FUNCTIONS:

1. To act as a policy-making body of the Archdiocese under the direct supervision of the Archbishop.
2. To serve as a consultative or deliberative body, depending on the qualitative endorsement of agenda items made thereto by the Archbishop.
3. To initiate and receive from the Presbyterium through the representative Council Members, proposals concerning matters of pastoral, ministerial or administrative nature.
4. To create Boards, Commissions, Committees and other archdiocesan entities as may be deemed necessary, to better serve the different pastoral, ministerial and administrative needs of the Archdiocese.
5. To examine the reports and to evaluate the performance of the Boards, Commissions, Committees and other archdiocesan entities, and to propose practical resolves thereupon when necessary.
6. To coordinate with duly recognized or established governmental or civic, public or private agencies, on matters of common concern and interest.
7. To undertake continuous self-evaluation for ministerial self-amelioration, and to occasionally bring to the attention of the Priests' General Assembly, matters of general priestly solicitude or concern.

V. MEMBERSHIP:

1. The qualificative composition of the Archdiocesan Presbyteral Council shall be the following:
 - a. *Elected Members:*
 - One Representative from every Vicariate.
 - One Representative from the Men Religious.
 - b. *Ex-Officio Members:*
 - Vicar General.
 - Chancellor.
 - Finance Officer.
 - Seminary Rector.

c. *Appointed Members:*

- AIPP Executive Secretary General.
- AIPP Ministry Chairpersons.
- RCA Appointees proper.

2. The members shall have an alternative each with the following modes of designation:
 - a. The alternates of the Elected Members shall be likewise elected by the constituents of the Vicariates.
 - b. The alternates of the Ex-Officio Members shall be named by the latter, subject to the approval of the Council.
 - c. The alternates of the Appointed Members shall be designated by the Archbishop.
3. The Archbishop with the advice of the Council, may appoint three (3) Council Members at most, seen needed in the course of the workings of the Council.

VI. TENURE:

1. The members of the Archdiocesan Presbyteral Council shall serve for a term of three (3) years subject to indefinite re-elections and re-appointments.
2. The term of membership shall commence on 1 January of a year and shall end on 31 December of the year next.
3. In case a member resigns, proves incapacitated, or in any other way becomes seriously impeded from fulfilling his Council function, his alternate shall serve the unexpired term. Any elected member or elected alternate who is transferred to another Vicariate, shall ipso facto forfeit his Council status by the very loss of his constituents.

VII. ELECTION AND APPOINTMENT:

1. The following have the right to vote and be voted upon as Elected Council Members:

PRESBYTERAL COUNCIL STATUTES 73

- a. All diocesan priests incardinated to the Archdiocese.
- b. All priests who are residing in the Archdiocese and exercise an office therein, whether they be diocesan priests not incardinated to the Archdiocese or Members of clerical Religious Institutes or of Societies of Apostolic Life.
2. The same right of election when needed, may be given by the Archbishop to other priests who have a domicile or quasi-domicile in the Archdiocese.
3. The election shall be done in a General Assembly of Priests, specifically convoked for this purpose.
4. The election of Members and their Alternates shall be done on the month of December every other year.
5. The appointment of Members and their Alternates shall be made during the second regular meeting of the Elected and Ex-Officio Members at the start of their tenure.

VIII. OATH OF FIDELITY AND PLEDGE OF SECRECY:

1. The Members of the Archdiocesan Presbyteral Council shall at the start of their tenure take the Oath of Fidelity to God, to the Church and to the Office of the Archbishop.
2. The Members shall by virtue of a standing Pledge of Secrecy made, refrain from divulging any matter discussed during the Council Meetings when so expressly enjoined by the Archbishop.
3. Any proven grave and repeated violation of this Oath or Pledge made by any Member, constitutes a cause for his immediate termination from Council Membership.

IX. ORGANIZATION:

1. *Officers:*

The Archdiocesan Presbyteral Council shall have the following officers:

- a. Regent, Vice-Regent and Monitor.
- b. The Vicar General shall be ipso facto the presiding Regent of the Archdiocesan Presbyteral Council. The Vice-Regent shall be elected by all the Members. He presides in the absence of the Regent.
- c. The Monitor is appointed by the Archbishop from among the Council Members. He checks the Council workings to ascertain that these are in accord with the provisions and spirit of these Statutes, and calls attention to unfinished agenda.

2. *Secretariat:*

The Archdiocesan Presbyteral Council shall have a Secretary who shall be appointed by the Archbishop, and shall act only as a Recorder with no active nor passive voice in the deliberation of the Council. The said Secretary shall come from the RCA Secretariat itself.

3. *Liaison:*

The Archdiocesan Presbyteral Council may have a Liaison Officer to be appointed by the Archbishop from among the Council Members, the function of whom when so commissioned, is to coordinate with the different governmental and civic, public and private agencies in the name of the Council, on matters of common concern and interest.

X. PROCEDURE:

The Archbishop's Council shall:

1. Be the ventilation body only of matters expressly committed thereto by the Archbishop, irrespective of whether the matters are addressed to the Archbishop, the Council as a whole, or individual Members thereof.
2. Reconsider its deliberative voice upon re-endorsement thereto of the same subject matter by the Archbishop in the presence of an appeal submitted by the party of concern and in the presence of objective circumstances meritorious of reconsideration to the prudential judgment of the Archbishop.

3. In no way intervene on matters held by the Archbishop for his own direct/immediate action, or delegated by the same Archbishop to another person or group of persons for pursuant recommendation and/or RCA own official action.

XI. MEETINGS:

1. *Regular Session:*

The Archdiocesan Presbyteral Council shall meet in a Regular Session twice a month at the Chancery Office, San Fernando, Pampanga, unless otherwise decided upon.

2. *Special Session:*

The Archbishop may convene the Archdiocesan Presbyteral Council in a Special Session any time there arises a need for it.

3. *Corporate Session:*

The Archdiocesan Presbyteral Council may meet in a Corporate Session with the other governmental or civic, public or private agency or entity, any time there arises a need for it, upon the endorsement of or approval by the Archbishop.

XII. QUORUM AND DECISIONS:

1. Two-thirds ($2/3$) of the total Council membership shall constitute a Quorum to transact official business.
2. In the ventilation of agenda items, the number of votes required for a deliberative decision shall be:
 - a. For major agenda, two-thirds ($2/3$) votes of those present and voting.
 - b. For minor agenda, one-half plus one ($1/2 + 1$) votes of those present and voting.

In the event that there is a need for the classification of agenda as to whether they are major or minor, at least one-half plus one ($1/2 + 1$) votes of those present and voting classifies the issues.

3. Whereas the Archbishop may not really abdicate the serious pastoral burden and grave episcopal responsibility of ultimately and officially answering before God and conscience, before the Universal Church and higher Ecclesiastical Authorities, the wisdom and prudence with which he exercises the Power of Order and the Authority of Jurisdiction, it truly rests on his person and Office to rescind any Council decision that according to his prayerful judgment in the light of Faith and in the context of the ecclesial good, would prove detrimental to the Archdiocese and/or the Christian Faithful, in part or as a whole.

Confirmed as effective from date below until and unless otherwise provided by the competent Ecclesiastical Authority:

(SGD.) † OSCAR V. CRUZ, DD
Archbishop
San Fernando, Pampanga

15 August 1985
Feast of the Assumption

DOMINICAN TOWNS IN PANGASINAN

Continued from page 90.)

century we observe in this town the same phenomenon that we have noticed in others, that is, a sharp decrease of the number of souls in the General Statistics (*Estados de Almas*) at the close of the century. This was due, in our opinion, to famines and epidemics, which carried some people to their graves and forced others to migrate to other provinces. Here are the figures for Mangatarem:

1839	5,863	souls ²⁹
1853	6,601	" 30
1875	11,021	" 31
1897	10,655	" 32

²⁹ "Plan que manifiesta el número de almas, etc.," (Printed on March 22, 1841 on orders of the Procurator General, Father Juan A. del Manzano, in Ocaña).

³⁰ *Revista Católica*, July of 1853, p. 381.

³¹ *Estado General...*, 1875.

³² *Estado General...*, 1897.

Prot. N. 3128/85 SAT

SUPREMUM
SIGNATURAE APOSTOLICAE
TRIBUNAL

CAGAYAN INTERDIOCESAN
MATRIMONIAL TRIBUNAL

Viso ac mature perpenso decreto diei 17 maii 1985, quo Exc.mi Episcopi Provinciae Ecclesiasticae Cagayanae, erigunt in urbe Cagayana Tribunal Interdioecesanum primae instantiae ad pertractandas ac definiendas omnes et solas causas matrimoniales sive formales sive summarias;

Attento quod idem Tribunal habebit tamquam sedem appellationis Tribunal Nationale Manilense, incolumi semper manente facultate provocandi in secunda instantia ad Tribunal Rotae Romanae iuxta legis praescripta;

Vi can. 1445, par. 3, 3^o, Codicis Iuris Canonici et attento art. 2, par. 1 "Normarum pro Tribunalibus Interdioecesanis, vel regionalibus aut interregionalibus" ab hoc Supremo Tribunali editarum die 28 decembris 1970;

Perpensa instantia Exc.mi Archiepiscopi Cagayani, die 17 maii 1985 missa, qui, nomine omnium Episcoporum Provinciae Ecclesiasticae de quo supra, petit adprobationem Sanctae Sedis;

SUPREMUM SIGNATURAE APOSTOLICAE TRIBUNAL

petitam adprobationem concedit ut praefatum decretum vim habeat et executioni mandetur.

Decernant Exc.mi Episcopi de tempore quo novum Tribunal Interdioecesanum primae instantiae vigere incipiat et de regimine causarum, nunc apud tribunalia dioecesana pendentium, ad normam art. 22 earumdem Normarum.

Datum Romae, e sede Supremi Signaturae Apostolicae Tribunalis, die 14 iunii 1985.

AURELIUS CARD. SABATIANI
Praefectus

ZENON GROCHOLEWSKI
Secretarius

ERECTION OF THE INTERDIOCESAN TRIBUNAL IN CACAYAN DE ORO CITY

DECRETUM PRO EXSECUTIONI AD TRIBUNAL INTERDIOECESANUM PRIMAE INSTANTIAE IN URBE CAGAYANA ERIGENDUM

Visis litteris Eminentissimi Aurelii Cardinalis Sabbatani, Praefecti Supremi Signaturae Apostolicae Tribunalis, die 14 Junii 1985, quibus adprobationem concessit Episcopis Provinciae Ecclesiasticae Cagayanae, die 17 Maii 1985, ut decretum quo erigunt Tribunal Interdioecesanum primae instantiae in urbe Cagayana ad pertractandas ac definiendas omnes et solas causas Matrimoniales sive formales sive summarias, vim habeat et executioni mandetur.

Quapropter, infrascriptus, ut Praeses Conferentiae Episcopalis Insularum Philippinarum (CBCP), attento art. 21 "Normarum pro Tribunalibus Interdioecesanis, vel Regionalibus aut Inter-regionalibus" A Supremmo Tribunali Signaturae Apostolicae, die 28 decembris 1970 editarum, Decretum Exsecutionis dat et concedit ut praefatum Tribunal Interdioecesanum Primae Instantiae in urbe Cagayana vigere incipiat die 10 Augusti 1985.

Datum Manilae, die 10 Augusti 1985.

† ANTONIUS MABUTAS, D.D.
Archiepiscopus Davaoensis
Praeses, CBCP

DECRETUM

Per stipulationes can. 1423, par. 1 Codicia Iuris Canonici et art. 2, par. 1 "Normarum pro Tribunalibus Interdioecesanis, vel Regionalibus aut Interregionalibus", Ego infrascriptus, Archiepiscopus Archidioeseos Cagayanae, concessio "nihil obstat" ex parte Signaturae Apostolicae, Tribunal Regionale Matrimoniale Primae Instantiae pro Provincia Ecclesiastica Cagayana ad instantiam et in nomine Episcoporum provinciae dictae erigo:

1. Nomen huius tribunalis vulgo erit "Regional Matrimonial Tribunal of Cagayan de Oro".
2. Hoc tribunal competens est ad pertractandas in primo gradu iurisdictionis causas nullitatis matrimonii sive formales sive summarias, incolumi semper manente facultate provocandi in prima instantia ad Tribunal Rotae Romanae iuxta can. 1444, par. 2, C.I.C.
3. Moderator huius Tribunalis Regionalis Matrimonialis est Archiepiscopus Patrick H. Cronin, SSC, DD.
4. Sedes huius tribunalis collacatur in civitate "Cagayan de Oro, Archbishop's Residence, Philippines".
5. Expensae huius tribunalis a dioecesibus Provinciae Ecclesiasticae Cagayanae et a pertibus in causis solvuntur.
6. Vicarius Iudicialis, Iudices, Defensores Vinculi et Promotores Iustitiae huius Tribunalis Primae Instantiae ab Episcopis Provinciae Ecclesiasticae Cagayanae in costu eliguntur. Electi habentur, qui maiorem suffragiorum partem obtinuerint. Electi munera habent ad biennium et iterum eligi possunt. Caeteri tribunalis ministri designantur ad nutum Moderatoris.
7. Hoc Tribunal Regionale Matrimoniale Primae Instantiae vigere incipiat die 1 Novembris 1985 A.D.

† PATRICK CRONIN, SSC, DD
Archiepiscopus
Archidioeseos Cagayanae
17 Maii 1985 A.D.

Archbishop's Residence
Cagayan de Oro City
Philippines 8401

OFFICIALS OF THE REGIONAL MATRIMONIAL TRIBUNAL OF CAGAYAN DE ORO

In consonance with the provision of art. 5, pars. 1 and 3 of the document "Normae pro Tribunalibus Interdioecesanis vel Regionalibus aut Interregionalibus", the Bishops of the Ecclesiastical Province of Cagayan de Oro, in common assembly on May 17, 1985, appointed through an absolute majority of votes the officials to manage the "Regional Matrimonial Tribunal of Cagayan de Oro":

Judicial Vicar (Officialis):

Rev. Nereo P. Odchimar, A.B., J.C.D.

Associate Judicial Vicar (Vice-Officialis):

Rev. Rey Manuel Monsanto, A.B., J.C.D.

JUDGES:

Most Rev. Carmelo Morelos, D.D., Ph. L., S.T.L., J.C.D.

Rev. Nereo P. Odchimar, A.B., J.C.D.

Rev. Rey Manuel Monsanto, A.B., J.C.D.

(Alternate)

Most Rev. Ramon B. Villena, D.D., Ph. L., S.T.L., J.C.D.

Defender of the Bond and Promoter of Justice:

Rev. Desmond Morrison, S.S.C., J.C.D.

Certified Correct:

(Sgd.) PATRICK CRONIN, SSC, DD
Archbishop of Cagayan de Oro
Tribunal Moderator

ARZOBISPADO DE MANILA

P.O. BOX 132, MANILA

C. No. 36

S. 1985

TO: ALL SECULAR AND RELIGIOUS PRIESTS OF THE
ARCHDIOCESE OF MANILA

Re: CASSOCK (ALB) FOR CONFESSORS IN CHURCHES

In accordance with the provision for the Sacrament of Penance in *Caeremoniale Episcoporum* (1984) no. 622, priests, who help the bishop during the Rite of Reconciliation for several penitents in hearing individual confessions and imparting absolution to every penitent, should be wearing cassock (ideally with surplice), or alb, with stole. Such requirement certainly applies also to the confessors in the celebration of the Rite for Reconciliation of Individual Penitents especially when this ministry is performed in the church. The allowance to have at least the stole applies to emergency situations and unforeseen sudden requests for confessions outside the church premises.

Hoping that the dignity and sacredness of the celebration of the Sacrament of Penance is maintained through compliance to this provision I remain

Sincerely yours in the Lord,

† JAIME CARDINAL L. SIN, D.D.
Archbishop of Manila

August 1, 1985

HISTORY

DOMINICAN TOWNS IN PANGASINAN

By

Fr. Pablo Fernández, O.P.

After having described the towns founded or accepted by the Dominicans in the province of Pangasinan through the long span of more than two centuries, now we come to write the history of thirteen more which sprang through the 19th century under the shadow of a remarkable period of peace and prosperity. Their history is indeed shorter than that of the preceding towns although richer in details due to a more abundant documentary information. They are the following: Aguilar (1810), Mangatarem (1837), Sual (1837), Binalonan (1841), Tayug (1841), San Nicolás (1849), Urbiztondo (1855), Urdaneta (1863), San Manuel (1878), Alcalá (1881), Pozorrubio (1881), Santa María (1890), Alava (now Sison) in 1897. The dates given above, with the only exception of Alava, are not the years of foundation but of their official acceptance by the Provincial Chapters.

AGUILAR

Its location and boundaries

"On two low ridges," writes Father Suárez, "which are the last spurs of the mountain ranges, so called 'of Zambales', between two *esteros* or small creeks, one called Balubad and the other Quiray, is founded the town of Aguilar. It is bordered on the North by Salasa at a distance of ten kms.; on the South by Mangatarem at thirteen kms.; and on the Northeast by San Carlos that is some two leagues away, measuring the distance by riding on horseback and during the dry season only ... The dividing line on this side is the Agno river which runs its course at about one kilometer from Aguilar or at most two, in the midst of low and swampy lands, that easily get flooded during the rainy season.

"On the side of Salasa, Aguilar barely has any jurisdictional grounds, since the bordering line at present is a small brook, named Sobol, one kilometer distant (from Aguilar's) town-hall... From these premises one may easily infer that Aguilar is not properly situated; and, as they say, by the decree of erection it was to be located by the river Bayabas, some seven kilometers farther South in the direction of Mangatarem."¹

Its early years

Aguilar was erected as an independent municipality on July 16th, 1805, and its town officials elected on May 9, 1806, headed by Don Francisco Zamuco as their gobernadorcillo, or president. This town was given the name of Aguilar in deference to Don Rafael Ma. Aguilar who authorized its separation from San Carlos. Prior to this, its native name was Kalankaan. It was mainly formed by herdsmen from San Carlos and Ilocano immigrants.

Almost as soon as señor Zamuco had been elected President, in the name of all *principales* and of the townspeople, he sent a petition to the Father Provincial of the province of Our Lady of the Rosary, requesting for a Dominican "Vicar" and Parish Priest. The petition was readily granted.

In the meantime they built a small provisional church which they put under the patronage of St. Joseph, together with a modest convent built under the supervision of Father Juan Vila, Vicar of Salasa. Within two years both structures were finished.

Then the Dominican Superior, in fulfillment of his pledge, gave them for their first Vicar the Rev. Fr. Bernardo Pons, who took possession of his new assignment on October 11, 1808, and the Province of the Holy Rosary added it to the already long list of its ministries in the Provincial Chapter of 1810.²

Ecclesiastical buildings

As the church built under the direction of Father Vila was not of durable materials, Father Pons started the construction of a more solid one in 1809. To this end, he erected first on

¹ *Op. cit.*, 189v.

² José Ma. González, *Op. cit.*, 93. "Acceptamus domum nostram S. Josephi de Aguilar in provincia Pangasinana, eandem erigentes in Vicariam" (Cfr. ACP., III, 43).

deep and solid foundations large wooden posts (*harigues*) of selected timber. The walls, set on a mortar and stone basement one meter high were of "tabigue pampango". This second church stood a little to the East of the actual one, that is, between the earlier building and the actual kitchen.

Father Benito Sánchez Fraga, surnamed "the second founder of Aguilar" due to the extensive improvements that he made in this town, laid down in 1846 the foundation of today's church and bell-tower whose walls were already four meters high when he was transferred to Manaoag. The work was carried on by his successors, Frs. Ramón Dalmau and Francisco Treserra. Lastly, Father Pedro Vilanova, after finishing it all, inaugurated both on 4 Junè 1854.

However as far as some important details were concerned, the work was far from being finished. And so, were read that Father Lucio Asensio built the choirloft and the sacristy, and Father Gallego, who administered Aguilar from 1866 to 1878, painted the church, made the main altar and the ceiling and finished the 30 *varas* high bell-tower.

Due to the tremors of 1892, the uppermost portion of the belfry collapsed, but it was quickly repaired by the last Dominican Parish Priest of Aguilar, Father Victor Herrero.

In its interior, this third church is 66.40 meters long by 15.73 meters wide.³

Aguilar has one of the most beautiful churches in the province, wrote Father Marín in his *Ensayo*.⁴

The foundations of today's convent were laid by Father Juan A. del Manzano in 1832. Father Nicolas Fuentes carried on the work, which was brought to its conclusion in 1839 by Father Fraga.

Constructed of bricks, it is spacious and has in addition a wide inner corridor (*caída*). The kitchen is also of bricks. It stands at the back of the convent to which it is connected by a passageway. Very likely, the Dominicans adopted in many towns of Pangasinan the policy of setting up the kitchen as a separate structure to minimize the risk of the so frequent and often disastrous fires.

³ González, *Op. cit.*, 94.

⁴ Valentín Marín y Morales, *Ensayo*, etc., II, 646.

The cemetery, located to the South of the town in a flat and airy ground, was the work of Fr. Vicente Iztegui in 1873.⁵

Schools

In so far as the education of the youth is concerned, we know that Father Gallego put up a school building for boys in 1868 and another for girls in 1872. It is also reported that the school building for boys having been destroyed, Father Herrero enlarged the girl's structure, dividing it into two halves so as to keep both sexes separated.⁶

Other structures

In Aguilar, not only the ecclesiastical buildings were the target of the activity of its parish priests but also the town-hall, which was built under the initiative and direction of the tireless Father Fraga. For this purpose he had constructed a kiln, where 3,000 bricks could be baked at one time.⁷

Roads

Father Gallego also opened a road from Aguilar to barrio Calzib, while Frs. Catalá, Gallego and Ezpeleta improved the roads to Salasa and Mangatarem with the construction of some bridges and culverts in the years 1869 and 1885.⁸

Canals

Father Ezpeleta on his part also dug a canal of about 220 meters long in the area of Banaibayan with the end in view of channeling the Bayabas creek which during the rainy season used to flood, and often to render unproductive, a good number of ricefields in barrios Banaibayan and Bucacilis.

Lastly, a most beneficial improvement for the well-being of the townfolk was the opening of a ditch by Father Herrera which provided them with water.⁹

⁵ *Ibid.*, 647.

⁶ *Ibid.*, 646-647.

⁷ González, 95.

⁸ *Ibid.*, 96.

⁹ *Ibid.*, 95.

Quarries:

The same Father discovered extensive quarries in the mountains nearby. He provided the people with work tools and taught them himself how to block off and polish the stones. It was from these stone deposits that the government house in Lingayen was constructed. The flat stones on the ground floor of its parish rectory and the courtyard of the parish church were also from this quarry.¹⁰

Population statistics

The population of the town of Aguilar kept pace with the other towns of Pangasinan, as the following figures show:

1812	1,115 souls ¹¹
1824	1,133 " ¹²
1848	3,374 " ¹³
1875	5,071 " ¹⁴
1898	4,146 " ¹⁵
1980	20,080 " ¹⁶

MANGATAREM

Etymology

The etymology of Mangatarem is derived from the rootword *tarem*, which means "sharp", "pointed", "poignant", both in the physical and moral order.

According to others, there was in the town plaza a tree (*buengal*) with a hollow trunk into which the townspeople of

¹⁰ *Libertas*, 16-XII-1899.

¹¹ Cfr. *Número de almas de la provincia de Pangasinán, obispado de Nueva Segovia. Año de 1812*, in APSR, MSS, Section "Pangasinan", Vol. 12, Doc. 32, Fol. 59.

¹² "Piano che rappresenta il numero di anime che la Provincia del SSmo. Rosario dell'Ordine de' Predicatori tiene a carico suo nell'Isole Filippine, nell'Impero della Gran China, e nel Regno del Tonchino, secondo la novissime relazioni" (Cfr. AGOP, "Estadísticas, 1824," XIII-27, 500-5-4-a.)

¹³ *Revista Católica*, loc. cit.

¹⁴ *Estado General*, Manila, 1875.

¹⁵ *Estado General*, Manila, 1897.

¹⁶ Cfr. *Special Report*, No. 3, Philippines, 1980, "Population, land area and density, (1980), Republic of the Philippines, National Census and Statistics Office, Manila.

Mangatarem used to throw the severed heads of the Negritos whom they had killed in their petty wars. Hence the word "tarem", and the strange etymology of Mangatarem.

The fact regarding the Negritos was that by 1869 only 20 of them were left who side by side with the native Filipinos cultivated their farms and tended their cattle near Cabaloyan which is one of the three conic hills mentioned below. The rest had either been liquidated or fled to the nearby mountains of Binaca or deeper into the mountain ranges of Zambales.¹⁷

Bordering towns

Mangatarem has for its bordering towns: to the north, with a slight deflection to the west, Aguilar, at a distance of 13 kms.; and also San Carlos, with the Agno River in between; to the northeast Urbiztondo at five kms., from which it is also separated by the Agno River; to the east, with some deflection to the south, the Camiling at a distance of 21 kms.; and to the west, the nearby mountains of the Zambales,¹⁸

In the mid-19th century, its communication with Camiling was extremely difficult due to the lack of roads. On the other hand it proved difficult to open one on account of the many streams that flowed from the nearby mountains — often turbulently during the rainy season — and of the swampy nature of the soil. There was a time when travel from one town to another could be done only on horseback and only during the dry season.¹⁹

Origins of Mangatarem

After much quarreling, and even warring, with the Negritos — many of these were killed and some Christians, too — the shepherds of San Carlos finally achieved their cherished dream of establishing a corral of the cattle on the other side of the Agno river in Poogomlomboy, by the "estero" Niog, which later was to flow behind the church. There, for the purpose of defending themselves and also of taking the offensive on their enemies, they gradually founded a "barrio". The owners of the cattle used to visit often their shepherds and, in the end, they decided to stay with them.

¹⁷ Suárez, 190v.

¹⁸ *Ibid.*

¹⁹ *Ibid.*

It was the year 1827 and, Father Mariano Pellicer, the Parish Priest of San Carlós, seeing that many of his parishioners lived across the Agno at a distance of three leagues, decided to raise the barrio of Mangatarem into a "visita" under the advocacy of St. Raymond of Pennafort. Then it had the population of seven *cabecerías*, or about three hundred and fifty tributes approximately. The next year the *cabecerías* had increased to ten, and they so continued growing in numbers through the succeeding years that in 1835 they had reached the number of twenty, or about 1,000 tributes. The time, therefore, was ripe to raise the "visita" of Mangatarem to the status of a town, separating it from San Carlos.

Its first *gobernadorcillo* was Don Ambrosio Gutiérrez, a native of San Carlos. Natives of San Carlos, too, had been the first seven "cabezas de barangay" except Don Salvador Basilio who hailed from Calasiao.²⁰

The Dominicans take over; construction of the church buildings; other improvements until 1869.

During its first years, Mangatarem was attended to alternately by two assistant secular priests from San Carlos. One of them died and was buried there. In the year 1834, the books were already signed by the Dominican Benito Foncuberta,²¹ as acting Parish Priest; and from 1835 to 1844, by Father Joaquín Pérez, who built the church in a barn-like fashion from "tabique pampango", and the convent from bricks. Both went up in flames in 1862.

Father Manuel Alvarez del Manzano, who immediately succeeded Fr. Pérez, built the *Tribunal*, also of brick, covering it with a nipa roofing, and laid down the foundations of the present church in 1851, which was destined to be, at least for a time, one of the largest and most artistic not only of Pangasinan but of the whole Philippines. Its foundations are 6 *varas* deep and 6 wide; the walls, of polished square stones (*piedra de sillería*) inside as well as on the outside; and its style composite, that is, in part Doric and in part Ionic. In 1869 the walls were already 12 *varas* high (3 *varas* in width at their

²⁰ *Ibid.*, 190. Mangatarem was made a civil town in 1835 and a "Vicariate" in 1837. Say the Acts of the Provincial Chapter of this year: "Item: In provincia de Pangasinan acceptamus domum S. Raymundi de Mangatarem . . .", p. 153.

²¹ Ocio, *Resumen del Compendio*, 667.

thickest point, and the back wall and facade five meters wide). By that time one portion of the church, provisionally roofed, served as temporary place of worship in lieu of the burned one. Its interior is 100 *varas* long.

The stone was extracted from the highest of the three conic hills which were little more than a league distant from the town called Malibobo. About 1865, a quarry of marble stone was found which proved useful to make lime. Prior to this, it had been imported from Ilocos.

To Fr. Manzano Mangatarem is indebted for the lay-out of its plaza, which, if not the biggest, might have been the best laid out in the whole of Pangasinan. He also planned the streets. Lastly, one year before being transferred to Calasiao, he left the school buildings almost finished, although they were of "light" materials, i.e., of wooden posts, and bamboo roofing.²²

This Father was so loved by the people of Mangatarem that when he drowned while swimming in the company of others in the beach of Sual on July 29, 1861,²³ the townspeople, headed by the *gobernadorcillo* claimed his body, took it to Mangatarem and honored it with a most solemn burial.²⁴

Father Suárez portrays him as "a man of daring plans and noble ideas" (*hombre de proyectos atrevidos y de pensamientos elevados*).²⁵

From all these premises and from that fact that in Mangatarem all the land was irrigated, we may conclude that it was at that time a very prosperous town and its people hard-working and industrious.²⁶

²² Here is how *Libertas* describes the lay-out of Mangatarem: "As a town, it presents a most pleasing sight due to its beautiful "plaza", which is a perfect square two hundred *varas* long and wide. It is graced with trees and with an artistic "Via Crucis", whose stations are all one piece column, of doric style. The blocks were extracted from the quarries of the nearby mountains. The streets are all marked out with ropes (*tiradas a cordel*), the five main ones being twenty *varas* wide. The intersecting streets are somewhat narrower, but clean and well paved with sand. It has spacious and beautiful houses of mortar and stone, roofed with corrugated iron sheets, and many more of wood, because formerly lumber abounded due to the nearness of the forests and, on the other hand, the townspeople were generally rich and well-to-do." (1-XII-1899).

²³ Suárez. 190. According to Father Ocio, it happened in October 26, 1861 (Cfr. *Compendio de la Reseña*, 717-718).

²⁴ Suárez. 190.

²⁵ *Ibid.*

²⁶ *Ibid.*

Mangatarem from 1869 to 1898

Until now, in describing Mangatarem, Father Suárez has been our sole guide. Assigned to Mangatarem in 1861 in lieu of Father Manzano, he stayed there until 1875, when he died from cancer. He continued the construction of the church, started by his predecessor, as stated already, in 1851. Father Ocio says of him that "to his handsome and commanding bearing and affable manners he united an incorruptible integrity and an amazing activity as shown by the notes that in his own handwriting he bequeathed to our archives". We are, undoubtedly indebted to him for this precious manuscript, written in almost microscopic but very clear and well formed type of letter.²⁷

His successor, Father Vicente Iztegui (1875-1886) brought to a happy conclusion the work of the church and erected from its very foundations the actual convent. He also started to work on the cemetery, which, located on the right side of the road leading to Urbiztondo, was enlarged and finished by Father Ezpeleta. The school buildings for boys and girls, built of stone and covered with an iron roofing, were also the work of Father Iztegui. Unluckily, they did not last long, because they were put to the torch by the revolutionaries in 1898.

Father Ezpeleta, the last Dominican parish priest of Mangatarem, did not lag far behind of his predecessors in temporal achievements. The people of Mangatarem cultivated some cotton plantations, from which they wove for their exclusive use; and Father Ezpeleta, wishing to improve this industry, tried to introduce European looms. He failed, however, due to the attachment of the Ilocano female weavers to their rustic looms.²⁸

Population statistics

Mangatarem's population steadily grew during the 19th century, as it also grew in the rest of the province at approximately the same rate. However, in the last two decades of the

²⁷ Ocio, *Op. cit.*, 743.

²⁸ *Libertas*, *loc. cit.*

HOMILETICS

HOMILIES

SOLEMNITY OF MARY, MOTHER OF GOD

January 1, 1986

Readings:

Nb 6:22-27

Ga 4:4-7

Lk 2:16-21

OUR "TODAY" HAS COME

We have started a new civil year. It is true, this is not a new liturgical year. Yet the civil year is so uppermost in our mind that practically everybody today thinks of it. Taking the lead of a word in today's second reading: "When the time was fulfilled, Christ was born of the woman." (Gal. 4:4) we meditate on the importance of time.

Man lives his life in time, and in changing times. The Bible, the revelation of the revelation of the transcendent God, begins and ends with a reference to time: "In the beginning God created heaven and earth (Gen. 1:1)," and "Amen, I come quickly (Rev. 22:20)." Thus God is not understood in an abstract manner in the Bible, in His eternal essence, as it is the case with Plato and Aristotle, but in His intervention here below which make the history of the world a sacred history.

I. *Cosmic Time*

In Greek and Roman mythology the gods and goddesses are part of the primordial time. The gods included in one beginning with the entire cosmos as if they were themselves only imperfectly withdrawn from the category of time. A struggle had caused the gods to come to blows, and the appearance of the world and of men was the final result of this struggle.

In Genesis, however, the transcendence of God is affirmed in a radical fashion: "In the beginning God created (Gen. 1:1)." There is our time, which is good like the rest of creation. But at this time God already existed. What unrolls in time and then directs the destiny of man with regard to a mysterious end. With the universe God creates time. He himself lives in eternity, beyond time.

1. *Measures of time.* God the creator has established the rhythms which nature obeys: the alternation of day and night (Gen. 1:5), the movements of the stars which command one another (1:4), and the recurrence of the seasons (8:22). The fact that these cycles recur at regular intervals is a sign of the order which He has put in His creation (cf. Sir. 43). All peoples have taken these cycles as a basis for the measurement of time. The Old Testament knows the solar and the lunar calendar. The divisions of the year into twelve months corresponds to the solar cycle. But the month, by its name and divisions, follows the lunar cycle since it begins by the new moon (Sir. 43:6ff.).

2. *Sacralization of time.* For the Priestly Source (P) in Gen. 1 cosmic time is not a purely profane thing. God places sun, moon, and the stars as "sanctuary lights", as it were, into the universe. The sun shall govern the day, the smaller lights govern the night (Gen. 1:6; Ps. 136:7-8). As a matter of fact, even for the pagans the cycles were sacred because they thought divine powers ruled them and called the Sunday (day of the sun), Monday (day of the moon), Tuesday (day of Zeus), etc. The Priestly Source wants to tell us that God created everything with great sovereignty. And since Christ's resurrection there is only one day: Easter, the day of Christ's resurrection and thus Sunday, and everyday is a little Easter.

A tree grows in many annual rings, and so man matures year after a little more. That rhythm of day and night, week and week, month and month, year and year is beneficial. And with this sentiments we accept this new year 1986. This does not hinder that at times we also feel the monotony of time.

II. *Historical Time*

1. *Cosmic cycles and historical time.*

As we saw, cosmic time is of a cyclic nature. History, however does not obey the law of eternal return. It is funda-

mentally oriented by the sign of God which is unveiled and manifested in it. It is marked by events which have a unique character and which are not repeated and are deposited in the memories of men. And so mankind becomes capable of progress. Historical time has its own measures and important events. In primitive Israel it was measured by the generations, called *Toledoth*, as we see it in the Book of Genesis. Beginning with the monarchy, time was reckoned in *reigns* and later with *eras*. In history, therefore, is an upward line, our life and the history of mankind goes up to a certain fulfillment.

2. *The time of Jesus, the fullness of time.*

World history comes to a climax with Christ's birth. "When the appointed time (fullness of time) came, God sent his Son, born of a woman, born a subject of Law to redeem the subjects of the Law (Gal. 4:4)." "God has given us the wisdom to understand fully the mystery, the plan he was pleased to decree in Christ, to be carried out in the fullness of time: namely, to bring all things in the heavens and on earth into one under Christ's headship (Eph. 1:9-10)."

3. *The time of the Church.*

Everything was made through the Word (Jn. 1:2), already in the beginning (Jn. 1:1; Gen. 1:1), and He should be the head of mankind. Time has therefore a unique function for everybody. Our life is placed in a definite span of time. The decisive event of time has come in Jesus. Nevertheless, it has not yet borne all its fruits. The last time has only begun, and from the resurrection onward it is expanded in a way which the prophets had not explicitly foreseen. It is the time of the Church, the time of the Spirit (Jn. 16:5-15; Rom. 8:15ff) the time in which the gospel is proclaimed. And just as in the Old Testament, the plan of salvation unrolled in accordance with the mysterious will of God, so that time of the Church also obeys a certain plan. There will be (1) *a time of the pagans* including two aspects: (a) On the one hand, "Jerusalem (symbol of all the ancient Israel) will be trampled by the Gentiles" (Lk. 21:24). (b) On the other hand, these same pagans will gradually be converted to the gospel (Rom. 11:25). (2) Finally there will come the *time of Israel*: then in turn "all Israel will be saved (Rom. 11:26), and then will come the end. Such, in

its complete unfolding, is the mystery of time which covers all human history. Jesus, who dominates it, is alone capable of opening the book with the seven seals in which the destinies of the world have been written (Rev. 5).

The time of the Church is of itself sacred from the very fact that it belongs to the "future world". Nonetheless, it is clear that in order to be effective the *sacralization of time* by men must be marked by *visible signs*, the "*sacred times*" and the *religious feasts*. Christ's coming is the unique historical event which the Church actualizes again and again on Sundays, the day of the Lord (Rev. 1:10; Acts 20:7; 1 Cor. 16:2). To-day again we have come together for this day of the Lord.

4. Our "today"

Historical time means unique time, never to return. The Book of Deuteronomy is very much interested in this "today". All in all we find it seventy times. "Hear O Israel, the statutes and ordinances which I speak in your hearing this day and you shall learn them and be careful to do them" (Deut. 4:1). "Know that Yahweh your God is the true God, the faithful God who keeps the covenant and steadfast love with those who love him and keep his commandments... which I command you this day (Deut. 7:9-11). In the hearing of the word that is proclaimed today and in his contemplation of the history of the fathers, man's decision about his future is made. It is the unique "to-day" given to everybody. "Today when we hear his voice we must act and not harden our heart" (Ps. 95:8).

The New Testament calls this unique "today" the *kairos*, the unique time span assigned and given to us. Thus, John says: "The time (*kairos*) is fulfilled, the kingdom is at hand and we must turn to Christ (do penance)" (Mk. 1:15).

This time, this today, is the time of salvation, as Jesus tells Zacchaeus: "Today salvation has come to this house" (Lk. 19:9), the time we must act and use well to workout our salvation. It is only short.

We started the year of salvation. We ask the Lord for the grace to use it well to accomplish what he has assigned to us in our life.

(For details of these thoughts see: Hans Walter Wolff. *Anthropology of the Old Testament*, Philadelphia: Fortress Press, 83-92).

EPIPHANY OF OUR LORD

January 5, 1986

Readings:

Is 60:1-6*Ga* 4:4-7*Lk* 2:16-21

PEOPLE AROUND THE CRIB

On the Feast of Epiphany the Lord revealed himself for the first time to non-Jews. The magi were the first non-Jews to find the way to the crib. They came after the Jewish shepherds. It is rewarding to meditate a little on the people around the crib: on those who found the way to Jesus and those who did not.

I. *There are first those who could and should have gone to Bethlehem, but did not.*

1. *Herod the Great* was one of those invited to the crib. But he did not go.

a. World history has been generous to him, giving him the name "the Great", which only few figures in history received. He built the new Temple not really because he wanted to worship Yahweh there but because being an Idumean, a half-Jew, he wanted to win over the Jews. He was scrupulous not to eat pig-meat as it was forbidden for Jews in the Law (Lev. 11:7; Deut. 14:8). But he would have no scruples to kill almost anybody so that his friend Augustus in Rome coined the play on words: "I would rather like to be a pig (*hys* in Greek) than a son (*hyios* in Greek) of Herod."

b. That leads us to his second fault: He was power hungry and jealous. He did not want to share his authority with anybody. Whoever he suspected as a possible danger to his throne he would remove and kill: his brother-in-law Aristobulus (35 B.C.), his uncle and brother-in-law Josephus (34 B.C.), Hycanus II, the grandfather of his wife Marianne (30 B.C.), his wife Marianne (29), his mother-in-law Alexandra (28), his sons Alexander and Arisrobulus (7) and his oldest son Antipater, few days before his own death in 4 B.C.

Superficial and external piety which is done more to please others than the Lord will not do to find Christ. Holding on to one's own positions and building up one's own little kingdom will not leave any room for Christ. Herod even tried to kill Jesus, but missed him. Yet, he killed him in the sense that he never saw eye to eye with him. The Lord may invite us at times. But if we make our own regulations and conditions of how to meet him, we may miss him altogether.

2. The *Pharisees* and *Scribes* had all the chances to go to the crib. (a.) They knew Scripture well. They had studied the word of God for years and could even quote where the Messiah would be born: "You Bethlehem, land of Judah, are by no means least among the princes of Judah, since from you shall come a ruler who is to shepherd my people Israel" (Micah 5:1-1:4). But the knowledge, did not move them. It was only information for them, not a message that stimulated them to act according to the insight.

The main purpose of studying Scripture shall not be to become an expert in certain details, although we shall study according to our talents. The main purpose shall be to meet the Lord and get to love him. It must not be a dead knowledge, more information so that we could win a contest on quotations on Scripture. Rather, it must move us to action as any message does. Mere information does not suffice.

The Scribes thought, they knew it all and they could not find anything new in Scripture. This way they did not find the Lord. If we shall find the Lord and find him in Scripture in particular, we have to have a certain awe, a conviction that we know very little yet, that Scripture is infinite and that we can always find new meaning, that we will find the Lord by digging deeper.

b. The Scribes refused to be guided to Jesus, they gave mere information: "Go to Bethlehem, straight ahead toward the south seven kilometers: Follow your nose, you cannot miss it," they told the magi. They refused to go along and thus never found Christ.

We must do ourselves what we tell others. Only then things become clear to us, only then do we find the Lord. By guiding others we guide ourselves. A message, not a mere information, given others will become a message for ourselves.

II. *And there are those who found the way of Bethlehem.*

1. The shepherds were the first.

a. They were going their ordinary daily or nightly work, watching over their sheep when the angels approached them and told them the good news of Christ's birth.

To be busy with our daily work and doing it faithfully is usually the best preparation to meet the Lord. And so it was not hard to convince the shepherds to go to the crib: "Let us go over to Bethlehem and see this event which the Lord has made known to us" (Lk. 2:13), they say. So they did not delay and went in haste (Lk. 2:16). They did not make long objections but acted.

Good News wants to be shared. The best way of keeping our faith is to spread it: The shepherds reported to all around the crib what they had heard from the angels: By the birth of this child God is honored in heaven, his glory is revealed and all people whom he has chosen will receive peace (Lk. 2:14). They are not scandalized by the humble appearance of the child, wrapped in swaddling clothes (Lk. 2:12), but rather seeing the child they understand the message of the angels (Lk. 2:17).

Sharing the good insights God gives us, the insights will become deeper. Our faith will not stagnate. Any instrument, any car that is used regularly will stay in good condition. But if it is not used regularly, it soon will rust and be out of order.

c. The shepherds were simple, uneducated people. And yet they were educated in the best sense, putting their knowledge into action, turning it into love of the Lord. Any knowledge, small or big is as good as it becomes love.

2. The wise men were the second group that found the way to the crib.

a. Again they were called doing their ordinary job as experts of the stars. Most prophets, most men of God, including the apostles were called during their professional work. If we want to find the Lord, we will find him while doing our professional work.

b. In contrast to the shepherds, they were learned people. But both had in common that they returned everything they had to the Lord, admitting that all they had and were, they had accepted from God, that they open to God's message who speaks in a language we can understand.

c. The magi were not held back by the indifference of the scribes nor by the hostility of Herod. But they went, following the God given insight.

3. And there was Mary. She had conceived by the power of the Holy Spirit and thus her child was the Son of the Most High. But she had to grow into this mystery also, she had to believe that this little child was the Son of God.

a. She was not just physically the mother of Jesus, but became mother by her faith. Especially Luke stresses again and again how Mary was listening to God's word. When the angel appeared to her and told her: "Rejoice, O highly favored daughter. The Lord is with you. Blessed are you among women (Lk. 1:28)", she was deeply troubled, since she could not understand how she could be daughter of Zion. But she wondered, she deliberated (*dielogizeto*) what this greeting meant (Lk. 1:29).

b. And so again when the first preachers of the good news in the New Testament, the shepherd come to her and report everything they have heard from the angels, as we saw above, it is said: "All who heard it were astonished at the report given them by the shepherds" (Lk. 2:18). But Luke adds: "Mary treasured all these things and reflected on them in her heart" (Lk. 2:19).

4. What is our reaction? Are we open when the Lord calls us? Who is our model of those around the crib?

BAPTISM OF OUR LORD

January 12, 1986

Readings:

Is 42:1-4, 6-7

Ac 10:34-38

Lk 3:15-16, 21-22

THE LORD APPEARED

Of the two sense organs man has: eye and ear, the ear is stressed much more than the eye in the Bible, the hearing much more than the seeing. Again and again we will find the expression: "Listen, Israel!" But hardly ever does the expression occur "See, Israel!" We are here on earth to hear when God speaks to us than to see. The seeing is reserved for eternity, when we will see God as he is.

And yet in certain key passages it is said that God *appeared*, as we have it in today's second reading (Titus 2:11.13; 3:4). Here the term *epiphanein* is used, which has become the technical term for the Feast of the Epiphany of the Lord. And the baptism of Christ was the first and most important epiphany, i.e., revelation. In this homily we want to meditate a little on how God has revealed himself in his Word, his Second Divine Person, from the beginning of creation till he finally appeared in his Incarnation and his life on earth so that John in 1 Jn. 1:1 can write as purpose of his writings, especially of course of his gospel: "This is what we proclaim to you; what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon and our hands have touched we speak of the word of life."

I. *Nature, the appearance of God*

1. God is distinct from man and high above him. He is transcendent. But he has revealed himself in a world, he has created the sensible and the visible by a word, by the divine Word. And this is so because God the Father knew himself so perfectly that this self-knowledge is divine person, the Divine Word. Thus God on revealing himself in his Divine Word, the second person in the Blessed Trinity.

2. The invisible God becomes visible in his creation. The Father created everything through the Divine Word as we see it stated in some Wisdom Books: "The Lord by wisdom founded the earth, established the heavens by understanding... When he established the heavens I was there, when he marked out the vault over the face of the deep. When he made firm the skies above, when he fixed fast the foundations of the earth (Proverbs 3:19; 8:27-30). John in his prologue formulates it this way: "Through him (the Divine Logos) all things came into being, and apart from him nothing came to be. Whatever came to be in him was life" (Jn. 1:3-4). And so we can even understand the report of Genesis as this Divine Word by which the Father created everything. "God said, 'Let there be light' and there was light... God said, 'Let there be a firmament between the waters...' God said, 'Let the waters below the heavens be gathered into one place and let the dry land appear'" (Gen. 1:3.6.9). It is true. "By the word of Yahweh the heavens were made, and by the breath of his mouth all their host" (Ps. 33:6).

3. The result is that everything visible is good; man is even very good (Gen. 1:31). The material world is not a degradation and fall as it is for a Platonist and a Neo-Platonist. For such a Greek philosopher one must go out and turn away from the sensible in order to know the intelligible. The sensible world is only a shadow. Concrete reality bears no message. — In the Bible however, all things visible are meaningful and all creation is a discourse with a vocabulary everyone can understand, because they are created by the Divine Word. In a true way the invisible God is visible in his creation.

4. Thus, we understand why all visible things can and shall be a symbol to understand the transcendent God. The gratuity of rain, for instance, recalls the gratuity of the word of God and its almost infallible fertility: "And I will make them a blessing round about my hill and I will send down the rain... there shall be showers of blessing" (Ez. 34:26). "As the rain comes down from heaven and makes the earth fertile so shall my word be... It shall not return to me void" (Is. 55:10). Salt preserves everything, makes it tasty and clean. Thus the apostle gives the advice: "Let your speech, while always attractive, be seasoned with salt, that you may know how you ought to answer" (Col. 4:6). The Church has taken over this language of the signs into her liturgy for the sacraments. Since we are dirty with sins, we have to be washed clean by the water of baptism. Since we live God's own divine life since baptism, that life has to grow. And as our natural life grows by eating bread, food, this divine life has to grow by taking Eucharistic bread and drinking consecrated wine. As sportsmen use oil for strengthening purpose, we anoint an ordinand during the sacrament of ordination and anoint a sick during his sickness that he may be fortified.

5. St. Paul elaborates how the visible creation is the guide to the Invisible creator so that nobody is excused who does not find God: "Since the creation of the world, invisible realities, God's eternal power and divinity, have become visible, recognized through the things he has made. Therefore, these men (who do not know God) are inexcusable" (Rom. 1:20).

6. That same apostle goes on telling us that this Divine Word, Jesus Christ was already working in the history of the chosen people before the Incarnation when he explained how the Jews in the desert were eating the manna and were drinking water from the rock. And Paul goes on saying: "And the rock was Christ" (1 Cor. 10:4).

John expresses the same idea in his prologue: "To his own he came, yet his own did not accept him (Jn. 1:11)," which according to many scholars refers to the Divine Word before the Incarnation since the Incarnation is referred to only in Jn. 1:14.

Thus we see, there is nothing bad in matter, inasmuch as God has made it, inasmuch as it is the manifestation of the invisible God, inasmuch as it is a sign that leads us to a fuller understanding of the transcendent God. But it becomes only if we take matter as something absolute. There is unity between matter and spirit.

II. *The human body, the human person is an appearance of the invisible God.*

Lastly again, because we are created by the Divine Word. For a Platonist, the body is only the prison of the soul. Flight from the body is the only way for a soul to become like God. For a man of the Bible even union of man and woman are a knowledge: "Adam knew Eve, his wife, and she conceived and bore Cain (Gen. 4:1)" is no euphemism but reality. For a Greek philosopher, man consists of body and soul. There is dichotomy.

1. But for the Bible the man is either *basár, sarx*, flesh, or he is *ruah, pneuma, spirit*. But flesh does not just mean "flesh", even less a "fleshly" person, but the whole human person as he is as such good since God makes him. Thus Adam can exalt when God creates Eve, his partner for life: "This is now finally flesh of my flesh and bone of my bone" (Gen. 2:23). She is the other half of Adam, the better half, so that Adam is no longer alone.

Then of course flesh has the connotation of frailty, limitation. So when the psalmist says: "He (God) remembered that they (men) were flesh, a passing breath that returns not" (Ps. 78:39).

But flesh stands for sinfulness only if and when man relies on his being flesh only and forgets that he is also spirit.

2. Man is also spirit, spirit from the Holy Spirit, the Spirit of Christ. And since this is so we can do "all things in him who strengthens us" (Phil. 4:14). Especially St. Paul unfolds this supernatural dimension of man. The spirit is that within man which permits an encounter with the Spirit of God: "The Spirit becomes witness with our spirits that we are children of God" (Rom. 8:16).

III. Christ's Incarnation and his life on earth are the epiphany, the appearance of God among us. Having seen and heard him we have seen and heard the Father. This is the good news of Christmas, the good news of the Feast of the Epiphany and the Sunday of the baptism of Christ. It was a relatively short appearance. And so John wrote down what he saw that we could profit from his vision. Reading the gospel we can hear Christ and in a sense see him, if we have faith. The appearance of Christ goes on.

FEAST OF SANTO NIÑO

January 19, 1986

Readings:

Is 62:1-5

I Co 12:4-11

Jn 2:1-12

BECOMING LITTLE AS A CHILD

A. in order to understand why we worship Christ as a little child we have to clear away two wrong notions.

1. First, it is said that to Filipinos the historical grown-up Christ is unknown and thus also their spirituality has not fully matured. Thus they venerate the "Santo Niño" or the "Santo Entiero" (Christ interred). The great formative and decisive years of Jesus' life, the years between his helpless infancy and his virile resolution to die in order that others may live, is strangely passed over. The miracle working Infant seems never to grow to real manhood. But the Christ Child could be important to us only if we see him announcing good news to the poor, calling laborers to his side, when we see him laying down his life to set others free. Two who put the argument this way are Douglas Elwood and Patricia Ling Magdamo in their book *Christ in the Philippine Context* (Quezon City: New Day Publishers, 1971), p. 5-6.

Whatever the merit of this statement might be, fact is (as studies have shown as one at the University of San Carlos in Cebu in 1973) that for most students and thus educated, grown-up Christ as friend, the grown-up Christ, is the predominant figure.

2. Another wrong notion came up (at least for some) ever since St. Therese of Lisieux recommended her "Little Way": we want to be like children before God and many equated child with innocence: Children are innocent; we shall become as innocent as children before God. Are children that innocent so that one can equate child with innocence? A grammar school teacher once was hoarse and could hardly talk. Thus, before class he appealed to the kindness of the children telling them: "Children, I can hardly speak today. So please keep quiet so that you can understand me." The result was the opposite of what the teacher had expected: The children made such a noise that one could not understand anything and the teacher had to drop the class. The insight of the teacher was: Children are as good and bad as grown-ups; they are just grown-ups in the beginning stage.

B. 1. When Jesus said: Unless you become like children, you will not enter the kingdom of heaven" (Mt. 18:3), the point of comparison was not so much the innocence of children, but rather the insignificance. Children did not have to say anything in public in the time of Christ. Only grown-ups counted. In our own opinion and estimation, we must therefore be as insignificant as children were held in public in the time of Jesus.

2. In the Old Testament we have the same picture: For the Priestly author (P) in Gen. 5, the patriarchs are most venerable because we all descend from them. Consequently, the author gives them all a long age, most of them are nine-hundred years or so, not thousand, that would be perfect. Only old people are venerable, because they have experience; young people do not count. The patriarchs therefore, cannot have died young. But Jesus tells us: In your own eyes you must consider yourselves as insignificant as children are held among us.

3. This is what Jesus did himself: He humbled himself and became a little child. In that sense and in the context of today, the Feast of the Santo Niño, we can read the famous pre-Pauline Christological hymn of Phil. 2:6-7;

Though he was in the form of God,
he did not deem equally with God something to be
grasped at.

Rather, he emptied himself and took the form of a slave,
being born in the likeness of men, becoming a small
boy as we.

But because of his humiliation, God exalted him after his greatest humiliation on the cross and made him Lord.

4. This is what Catholics like St. Therese of Avila and others at the time of the discovery of the Philippines wanted to stress; Great are not the kings and rulers of our time if they glory in their power, or even if they lord it over people (cf. Mt. 20:25), but rather the one who humbles as the Lord did. Great is the man who is as a little child. Thus, to worship Christ as Santo Niño, rightly done, does not keep us away from maturing. To be like a child is not something physical but something moral, something that takes us all our life to learn.

5. Are we open or are we conceited? Do we hide things because we fear somebody might get to know us? Do we want to appear witty to cover our emptiness? Are we boisterous because we want that people take us more intelligent than we are? Do we put up a front nobody shall see behind?

Children usually give themselves the way they are. They do not have all the prejudices of the grown-ups. Children of different races play together and feel at home everywhere. Only grown-ups put up walls of segregation between black and white. Grown-ups feel easily intruded on when visitors come. Children are more outgoing.

6. Connected with this openness is the *admission of our limitations* and our dependency. Children know that all they are and have, they owe their parents. And they readily admit it. They do not have to make a special effort.

Grown-ups often try to act as if they could do everything themselves: they fear they would lose something admitting their own limitations. Or if they admit a shortcoming and some limitations, they do it in order to be recognized for humility or in the hope that somebody would say: "Oh no, you are much more intelligent and capable than you try to admit."

And yet, as creatures we are limited and the admission of it is the starting point of every prayer, of any religious act. God can fill us with his grace only if we show our bareness.

7. Children naturally expect and *accept help* from their parents. They are dependent. It is true we should try to stand on our feet; we should not ask others to help us do things we can do ourselves. An old proverb has it: "Help yourselves then God helps you!" When somebody because of an accident

lost his right arm and the doctor made the last stitches of the operation afterwards, he said: "Let nobody in your life ever help you." What the doctor meant was: "Do not pity yourself! Do yourself, what you can do yourself! Otherwise you will not be happy."

But this does not mean that we should not accept help from others. We should be humble as children to accept help. To accept help, to accept gifts from somebody is often the finest gift we can make somebody. Lastly, we cannot make any gift to God but only accept his gift with a grateful and open heart.

Somebody who accepts help from others can accomplish much more in his life than he could ever do alone.

8. Children relatively easily keep in *dialogue* with their parents. They tell them everything they experience during the day. They talk about their plans and dreams, their wishes and hopes, which they formulate in requests and which they clothe in thanks in case they received something from their parents.

Prayer is the name for such dialogue with God. A child-like person prays, talking to God about everything he encounters during the day: joys and sorrows, accomplishments and disappointments, plans and hopes; he prays for help in difficulties, thanks the Lord for all the wonders he showers on him every day, and asks for forgiveness for all the wrongs he does. The last, asking forgiveness admitting that we have done something wrong is probably also easier for a child to admit than for a grown-up person.

9. And here we are at the last quality of a child: It's *trust*. A little stubborn or mischievous as he might be at times, in the long run he will trust his parents.

We are like children if we trust in God who is our Father. The first that is reported of the young Jesus as we see in the gospel of today is that he trusted in God his Father and wanted to be in his house. Trust is one of the finest qualities in personal relations.

THIRD SUNDAY OF THE YEAR

January 26, 1986

Readings:

Ne 8:2-6, 8-10

I Co 12:12-30

Lk 1:1-4, 14-21

HOW TO READ SCRIPTURE

Today's first reading and the gospel lend themselves for a meditation on the Word of God, its greatness and importance and its use for our practical life.

1. The Jews after the exile had the good fortune to hear from a copy of the law, i.e., the Pentateuch, the five Books of Moses, read to them for the first time in a long time. The scribe Ezra, the great reformer read to them. Out of reverence all people remained standing. It had taken many hundred years, somewhere from the tenth century before Christ till after the exile in 538 for the Pentateuch to be composed. First it had started with gifted singers in the North and in the South who in the evening at the campfires had been singing about the story of Israel and the beginning of mankind which later became two different sources each for the North and the South with narrative and legal material: in the South the Yahwistic Source (J) and the Priestly Source (P), in the North the Elohist Source (E) and the Deuteronomical Source (D). After the exile it had been put together by a priestly school. And now Ezra was reading from this scroll for apparently the first time to all the people. People wept. Why had they not heard from the word of God before! Were they worried about the sanctions mentioned in the law of Moses for not observing God's commandments or was it more that they realized that they knew so little about God's word!

At that time people partly could have been excused for not knowing Scripture so well. After all, it took many centuries till all the different books were written. We saw it in details for the Pentateuch. For other books it was similar. And when the inspired authors had written their books, individual persons did not have a copy of their own yet. As a matter of fact, hardly any could have afforded having one's own copy,

since it would have been too expensive. There were no books yet; only scroll existed, and each scroll contained one book. When the apostle writes to Timothy: "When you come, bring the cloak I left in Troas with Carpus, and books, especially the parchments (2 Tim. 4:13)," "books" here probably refers to documents written on papyrus, the ordinary writing material at that time. But they were scrolls which were rolled, not yet documents in bookform as we have them now. "Parchments" refers to scrolls written on more precious material, parchment, as Scripture at that time already was. Only the invention of codices in the first century A.D. made it possible to have several books together and the invention of print at the beginning of sixteenth century A.D. made it possible that everybody could get his own copy of the Bible.

We have to ask ourselves: Is the Bible for me as unknown as it was for the Jews at the time of Ezra? The excuses at that time are not valid for us. We have access to the word of God, we can have our own copy. And if we do not read the Bible, it's our own fault.

2. The *Bible* is a *book of the community* of believers, in the time of Ezra of the synagogue, in our time of the Church. Ezra read the word of God to all people, explained it and people prayed. The teaching is given to the people assembled. By hearing the word of God together in an assembly, the Jews were more committed than when studying it privately. At the time of Jews, this procedure was understandable already because of the fact that not everybody had his own copy of the law, of the Bible.

We have our copy. And yet, also in our time the Bible is the book given to the Church, given to the care of the Church. The Church shall explain it to us, although on the other hand, the Bible is above the Church, rightly understood. This does not mean that we shall not read the word of God privately. On the contrary, the more we hear the word of God in church, during the Mass and during homilies given to us, the more we will also want to get more familiar with what God has to tell us privately. But nobody can say: I have the Bible and I explain the Bible myself and do not have to go to church.

3. Even *Jesus* himself *went to the synagogue regularly* on the Sabbaths (Lk. 4:16) to pray and to meditate on the word of God as it was read to him. Living in the small town of Naza-

reth he could attend the second part of Jewish religious services, the sacrifices only once, or at the most three times a years, during the pilgrimage to Jerusalem.

We are more fortunate than he was. There is a church in almost every small town. And there we can attend Mass, at least every Sunday, listen to God's word, to a homily which explains it to us, pray and offer Christ's sacrifice all in one. It is for us a need, something we are looking forward to, or is it just a matter of good custom, or worse, something we easily omit for any pretense of being busy with something else?

4. The reading of the word of God meant *reform* for the Jews in the time of Ezra and Nehemiah. They knew that they had deserted God and therefore had to go into the exile of Assyria and Babylonia. And now that they had returned, things were slow coming. The Samaritans tried to disturb them wherever they could, hindering the rebuilding of the Temple and the city walls. The Jews realized: true progress and well-being could come only by meditating on the word of God and putting it into action.

Our religious service shall be well prepared and so shall be the homilies. But as helpful as these things might be, the most important part right after God's is the part we play ourselves. Are we resolved to put into action what we hear, or do we just look for some nice sensational feelings?

5. For *St. Luke* to write his gospel meant to do serious *research work*. He was not quite satisfied with the way some others had written their gospel. Probably, he meant some extra canonical gospels like the Gospel of Thomas with loose sayings of the Lord. Luke wanted some *rational certainty of our faith*. After all, our faith shall be enlightened; we shall not believe blindly. The risk of faith always remains when we embrace God in faith, but the faith can be made reasonable that we understand it makes good sense to believe. And that service Luke wanted to do for his readers.

According to our talents we also shall study Scripture and do some research work to get a deeper insight into the different facts, customs and happenings.

6. To do so Luke needed also some material help. This is, as some assume, although we are not absolutely sure, the reason why Luke dedicated his work to *Theophilus*, a distinguished and

probably well-to-do member of the Christian community for which Luke wrote. Theophilus would be Luke's sponsor helping in defraying the expenses for research work and writing.

Good selfless friends are also helpful in getting greater access to the word of God and in helping spread it.

7. But more than anybody and anything also Christ and Luke relied on the *Holy Spirit* for the understanding of the word of God. Christ had been baptized by the Baptist in the Jordan and the Holy Spirit came upon Jesus in the form of a dove (Lk. 3:22), investing him with power for his public career. That same Holy Spirit drove him into the desert to be tested (Lk. 4:1). In the power of the Holy Spirit he returned to Galilee (Lk. 4:14), and reading from Is. 61:1f, he could say that the Holy Spirit was now upon him in a special way reading and explaining Scripture.

The Holy Spirit inspired the Scripture and holds the key for the understanding of Scripture. Nothing is more important then, than to turn to him for guidance when reading Scripture.

8. *Joy* will be the result of listening to and reading Scripture as it was for the Jews when they heard the reading of the law in the time of Ezra and Nehemiah.

PRESENTATION OF THE LORD

February 2, 1986

Readings:

Je 1:4-5, 17-19

I Co 12:31 — 13:13

Lk 4:21-30

JESUS THE MERCIFUL AND UNIVERSAL PROPHET (SAVIOR)

One intention of the gospel of St. Luke is to show Jesus as the merciful and the universal savior. It is true, the Jews according to God's design are and shall be the chosen people, as especially St. Paul outlines in Rom. 9-11. And so even Jesus himself limited his activity to the Jews and went only by way of exception to the pagans. Thus he says: "My mission is only

to the lost sheep of the house of Israel" (Mt. 7:15, 24). The healing of the pagan centurion's servant (Lk. 7:1-10 par) and of the daughter of the Syrophenician woman (Mk. 7:24-30) are exceptions. Paul first went to the Jews and preached the good news to them. And only then, when they would not listen to him did he go to the pagans (cf. Acts 13:46). Luke with today's gospel wants to show that the Jews would lastly reject Jesus and thus, the gospel would go to the nations. We can ask ourselves: Did it have to happen that way? Could the Jews not have accepted the gospel from the beginning already? Did and do they have to be stimulated to jealousy, seeing that pagans join the Church as Paul puts it in Rom. 9-11? This gives us an opportunity to meditate on the call to universalism, mercy for all, and on the other hand criticism of those who do not follow God's call, as we find it in the life of Jeremiah and Jesus, and call which results in narrow-mindedness as it happened with the Jews.

I. Every man of God is called by God in a special way.

1. He is *elected* out of many, often irrespective of his qualities.

a. *Jeremiah* humanly speaking was not the best qualified to preach, at least if we can believe his words: "Ah, Lord, God! I know not how to speak; I am too young" (Jer. 1:6). He was bashful, shy, withdrawn, melancholic. Nonetheless, God called him as a "prophet to the nation" (1:5).

b. *Israel* was called to be the chosen people of God. God elected it not because of any particular merits but because of God's special love. Ezekiel describes it very vividly: "By origin and birth you are of the land of Canaan; your father was an Amorite and your mother a Hittite" (Ez. 15:3). That means, there is no reason to brag: the forefathers were half pagan. "As for your birth, the day you were born your navel cord was not cut; you were neither washed with water nor anointed, nor were you rubbed with salt, nor swathed in swaddling clothes. No one looked on you with pity or compassion to do any of these things to you. Rather, you were thrown out on the ground as something loathsome, the day you were born. Then I passed by and saw you weltering in your blood... I swore an oath to you and entered into a covenant with you; you became mine (Ez. 15:4-9)." By nature, Israel was not worth to be looked at. It was like a child whose mother did not

want and threw away. But God liked the child and made it his own. — Every elected person will have to say the same with variations.

c. The case was of course different with Christ: He is elected because he is God's own Son. But in this way he is elected even more than anybody else.

2. A *prophet* is a man of the *Holy Spirit*, endowed with the Holy Spirit, called to be a man of the Holy Spirit.

a. This becomes only indirectly clear with *Jeremiah*. Spirit and word of God belong intimately together. But Jeremiah is "consecrated" prophet in a ceremony where the Lord extends his hand, touches his mouth and says: "See, I place my words in your mouth! This day I set you over nations and over kingdoms" (Jer. 1:9-10).

That this also indirectly means to be endowed with the Holy Spirit becomes clear by Jeremiah's antitype, John the Baptist. This is announced to his father Zechariah with the words: "He will be filled with the Holy Spirit from his mother's womb" (Lk. 1:15). The fulfillment is reported in Lk. 1:41: Mary with Jesus under her heart enters the house of Elizabeth and greets her. The result is: "The baby (John the Baptist) leapt in her womb. Elizabeth was filled with the Holy Spirit." The Baptist and his mother are full of the Holy Spirit. And what is said of him is true also with his type Jeremiah, with any prophet.

b. *Jesus* was conceived of the Holy Spirit as the angel Gabriel announced to Mary: "The Holy Spirit will come upon you and the power of the Most High will overshadow you" (Lk. 1:35). That same Holy Spirit came upon Jesus and he went to the Jordan to be baptized by John (Lk. 3:21-22). By the same Holy Spirit Christ was led into the desert to be tested by the devil (Lk. 4:1); and Jesus "returned in the power of the Spirit to Galilee (Lk. 4:14), went to the synagogue of Nazareth and started preaching: "The Spirit of the Lord is upon me... to bring glad tidings to the poor" (Lk. 4:10 = Is. 61:1).

3. Especially the Holy Spirit urges a prophet to *preach to all nations*, and that means to be *merciful* and *universal*. The good news is for all, not just for the Jews.

a. In the case of Jeremiah, the universality of a prophet was expressed in his call: "I place my words in your mouth! This day I set you over nations and over kingdoms" (Jer. 1:9-10).

b. It is discussed why the Jews were disappointed with Jesus in Nazareth. Certainly did they not accept his claim to be sent by the Father. How could somebody they knew so well, as they thought, be more than they themselves! They also had liked that Jesus would have started his career in Nazareth, and that he would have performed miracles in their midst. But it was probably also because he changed the message of Isaiah 61:1-2 slightly, but significantly by omitting the part: "to announce a day of vindication by our God" (Is. 61:2b). That means in the context of Isaiah, God will punish Israel's enemies as Isaiah describes it in Is. 34:8 (Yahweh will punish Bosra and Edom) and Is. 63:4 ("a day of revenge was in my mind," Yahweh says).

Christ is the merciful savior. He is not going to take revenge on Israel's enemies, and thus, he omits that particular part of the prophet Isaiah. And thus, scholars (like Joachim Jeremias, *Jesus' Promise to the Nation*, London: SCM Press, 1957, p. 44f) think, this was the reason why people in Nazareth were astonished, not so much "because of his words full of charm" (as most translation put it), but "because he spoke of the mercy of God." Why should, in their opinion, the enemies of Israel get away with their sins!

II. To be *called*, was for many Israelites a reason to become *exclusivistic*. Salvation was only for them and nobody else.

1. Gladly would they apply all the texts of "the Day of the Lord" which speak of God's wrath to other enemies and just wait for the day.

2. Easily would they consider themselves alone called by God and look down on others. This blocked their openness to Christ and his word so that finally,— they did not accept him.

3. The prophets and Jesus *the* prophet recognized that being called and elected in a special way is only God's gift, no reward for personal good acts. And everybody who is called is usually called for somebody else, to lead others to the Lord.

4. And that means: to have the courage to tell people their faults, to use constructive criticism, as all the prophets told people their sins and what they would have to change, even if this meant death as a martyr for themselves as most prophets died as martyrs and as Christ did.

5. But a truly called person and prophet equally much believed in God's mercy which gives everybody a chance to change for the better, believed that God can move the hearts and that his salvation is not only for the few elected and called in a special way, but for all.

6. Everybody who has been called by God will gladly consider his election as God's grace and gift and will be glad when God calls others too and shows his mercy to all.

FIFTH SUNDAY OF THE YEAR

February 9, 1986

Readings:

Is 6:1-8

I Co 15:1-11

Lk 5:1-11

THE LORD FRUCTIFIES OUR LABORS

It often happens in our life that our labors seem to be in vain. We work and work hard only to find out that we have accomplished nothing. For some this realization could be a cause for desperation. For those built of sterner stuff just a period of patience and a time of expectation. Still Providence may just be awaiting how patient can we be and gives us a helping hand.

Peter and his companions had just that kind of patience. They were experienced fishermen enough to know that there would be nights of fruitless labors. They were patient, and they expected. Tonight there might be no catch. Tomorrow there could be plenty. But Providence personified was there and did not wait for tomorrow. "Go out into the deep at once and put down your nets." Peter was at first reluctant. But the command of him whom he now calls his Master cannot be disobeyed. His faith told him that his Master's words would come true and his faith did not fail him. After a night of fruitless labors their patience and faith paid off. Peter did not see anymore just a mere preacher or even a Master. He saw a divine being. He called him "Lord." "And they left everything and followed him."

How many times do we hear complaints from such and such a priest, or such and such a missionary or religious working in the vineyard of the Lord that their labors seem to be fruitless. It is not only once that this could happen to these workers but a number of times. A reflection on the attitude of St. Peter and the other apostles would help a lot. This Gospel passage could very well save many from being frustrated, deepen their faith more and listen attentively to the promptings of the Lord through the Holy Spirit when would be the best time to lower the nets for a big haul of fish.

After all has been said and done we should still realize that we are not working for our ourselves but for him who is our Master and Lord.

FIRST SUNDAY OF LENT

February 16, 1986

Readings:

Dt 26:4-10

Rm 10:8-13

Lk 4:1-13

OUR FAITH IS OUR LIGHT AGAINST TEMPTATIONS

The economic picture of the world is not exactly bright. Predictions have been made that the food production in the world will lag behind the number of people who would be partaking of that food. This conveys an image of famine, food shortage, malnourishment especially in the so-called underdeveloped countries where population growth seems to be more developed than food growth. We are tempted to ask our Lord for a miracle: to convert those barren lands into productive fields, to turn those lifeless stones into life-giving nourishment.

Yet, at the same time, we take God's laws into our hands. Terrified by the danger of over-population we curb population growth by any means whatsoever at our disposal, any means, including even evil ones. We do not care about the good means or what causes population to grow in the first place.

We do not want to realize that sexual abuse and irresponsible family life are the main causes of the overpopulation problem. The problem is not of too many people in this world, it is of too many people whose quality of life is below standard. It would be preferable to have many children in the family who are all responsible and resourceful than even only to have one who is irresponsible. For responsible people can make this world productive which would be destroyed by irresponsible ones.

Again "not by bread alone does man live but from the word of God." The word of God makes man know his worth, makes him a responsible human being. The word of God removes selfishness. It is selfishness which makes the life of even two persons living in one roof, however big, unbearable. The word of God begets love, love which makes the life of even so many people cramped in one place happy.

The world tempts us to leave Christ and follow Satan. It shows a picture of Christian life as dark a life as it could be. But our faith will be our light to see beyond these snares of the world and Satan.

SECOND SUNDAY OF LENT

February 23, 1986

Readings:

Gn 15:5-12, 17-18

Ph 3:17 — 4:1

Lk 9:28-36

OUR PRESENT BODY DOES NOT MATTER IT WILL BE TRANSFIGURED

A foretaste of the Resurrection was shown to the three privileged Apostles. Peter, James and John during the Transfiguration, although they did not realize it from the beginning. After telling them that he would go to Jerusalem and suffer there the Apostles were saddened that he whom they believed

now to be the Messiah, who for them would be a triumphant king like David who would restore the glory of Israel would only suffer and die. This was intolerable even for Peter. And so he put Jesus aside and remonstrated that this should not be so. But to his own surprise, our Lord addressed him differently and called him Satan, meaning his adversary. A few moments back he heard the sweetest praise from Christ calling him "blessed," "the Rock."

Now the three Apostles saw that the triumph of the Messiah would not be a triumph like unto this world, with thrones, and crowns and sceptres. His triumph will be to be clothed with glory by the Father.

Many of us cannot comprehend how martyrs could endure those pain and tortures still with a smile on their faces. We read this of a Lorenzo or Lawrence, a deacon in Rome who was roasted because of his faith. But in spite of his pain he was still able to joke with his executioners telling them to turn him over as his other side was already cooked. We read of another Lorenzo, our own Lorenzo Ruiz, the first Filipino Blessed, who was undaunted in the face of Japanese tortures and died peacefully in the grace of the Lord.

The only answer here is that our present body does not matter. It can be rent to pieces, tortured atrociously, but the personality of the individual remains intact. And as this mortal body is shed off the martyr will be entitled to don that which St. Paul calls "an immortal body."

The three Apostles who saw the transfiguration and later understood its meaning after the coming of the Holy Spirit passed through the same stages of martyrdom. Peter was crucified upside down; James was beheaded, in fact the first Apostle to be martyred; John was thrown into boiling oil. The other witnesses of the Resurrection met the same faith. St. Andrew was also crucified; St. Bartholomew was skinned alive. All of them are now glorious just awaiting to rise with transfigured bodies for all eternity.

THIRD SUNDAY OF LENT

March 2, 1986

Readings:

Ex 3:1-8, 13-15*I Co* 10:1-6, 10-12*Lk* 15:1-3, 11-32

LET US NOT DELAY OUR CONVERSION

There is an axiom in Philosophy expressed by St. Thomas Aquinas which may well serve as food for thought for those who delay their conversion. In Latin it says: "error in principio, magis error in fine." Translated literally it means: "an error in principle or at the beginning, a greater error in the end." This can be easily illustrated by a traveller going to a certain place. Supposing you are going to Baguio from Manila but instead of going north you go south. There is already an error in the beginning. The more you continue going south the greater your error will be, the further you will be from your intended goal of reaching Baguio and will instead land in Bicol or in the Visayas.

The farther we turn away from our intended goal the harder would it be to return. Greater effort has to be exerted, more energy has to be spent.

A crooked will may be compared to a crooked foot because of a sprained condition. The individual suffers pain especially if he walks in that condition. He might not want to have a doctor straighten it back for fear of the pain of operation or the pain of acupressure. Ironically, the more he delays in looking for a cure the more his condition becomes serious and his foot remains more crooked.

We experience, then, two kinds of pain. One pain is because of the condition of being sick, and the other pain is because of undergoing a cure. A person who has a toothache suffers pain because of his condition of having a toothache. But if he allows his tooth to be pulled by a dentist he will also suffer pain, but a pain in the process of getting cured.

Many of us prefer to suffer pain remaining in the condition of being sick, or suffering morally, being in the state of

sin rather than looking for a cure and suffer all the inconveniences including pain in the process but in the end reach the state of peace.

Let us not delay our conversion, our turning back to God before we know that we have gone far, far away from Him and to return would already require a miracle.

FOURTH SUNDAY OF LENT

March 9, 1986

Readings:

Jos 5:9-12

II Cor 5:17-21

Lk 15:1-3, 11-32

EVERY SINNER IS A PRODIGAL SON

During the latter part of the sixties and early seventies a phenomenon called the "hippie movement" became widespread in the United States and in Europe. Even children of prominent men, scions of wealthy families joined this group, leaving their homes and wandering around expressing their rebellion against established institutions.

At the start these people seemed to be contented. They could do what they want, they communicated with nature, adorned themselves with flowers, felt free as the birds. Later on to stress more their independence they started taking drugs, became liberal in their sexual attitudes, defied established laws and authorities. But this way of life could not go on forever. They had to eat, they needed shelter during rains and winter. Some of them who had money at the start were alright for sometime. Later on when their money was gone they resorted to begging. Without work and in need of money some became drug pushers. A number landed in jail for various offenses.

An image of the prodigal son immediately comes to mind. He was well off with so many friends when he had still money to squander. But the moment his money was gone he lost all his friends and was even contented with feeding the swine partaking of their food since no one would give him any.

Every sinner is a prodigal son. He squanders those graces given to him by God. Then he becomes miserable, tormented by his conscience, beset by worries, weakened in his will. He suffers from spiritual malnourishment. If only he would reflect on the former happiness he was enjoying in his Father's house, of his dignity as a son and not an outcast, then he would resolve of returning back to his Father who is ever waiting for his return.

FIFTH SUNDAY OF LENT

March 16, 1986

Readings:

Is 43:16-21

Ph 3:8-14

Jn 8:1-11

AGAINST HYPOCRITICAL ACCUSERS

When our Lord said, "he who is without sin among you be the first one to cast the stone," the accusers of the woman caught in adultery slowly left one by one, beginning from the eldest. It is in fact easy to accuse someone although perhaps we are more guilty than the person we are accusing of. We see the mote in other's eyes while we do not see the beam in our own eyes.

But before we draw erroneous conclusions on the occasion of the present Gospel reading we have to pin-point the central message of the Gospel story which shows the wisdom, justice, and mercy of our Lord.

The Gospel story does not imply that we have to do away with courts, or tribunals, or accusations which are legitimate. It does imply that we have to be careful with our accusations lest we be guilty with the same charge.

The aim of the woman's accusers was not really because they were zealous in observing the Mosaic Law but because they want to trap our Lord so that they would have something to accuse him of.

The answer and actuations of our Lord was remarkable. He did not only avoid the trap of his adversaries thus showing his extraordinary wisdom but pricked the conscience of the woman's accusers and showed them the true path of justice. Most of all his mercy towards the sinner was greatly manifested. He told the woman to go and sin no more.

Sometimes we may be called to give testimony in court against a certain person. In this case let truth and justice have their way. A court is an expression of authority and if it is legitimate authority it has its origin from God, as St. Paul says: "All authority is from God."

The Gospel story is not, therefore, against any judicial institution as long as they are endowed with proper authority. Neither is it against lawyers who by their profession are bound to uphold the law. Neither is it against accusers who want to vindicate their right in the proper tribunal. The Gospel story is rather against hypocritical accusers who, under the pretext of being law observant, had other intentions in mind, that of entrapping the Lord of mercy and love.

REGINO CORTES, O.P.

DEDICATION OF CHURCHES...

(Continued from page 68)

been dedicated, the title cannot be changed". All churches, therefore, should have their own titular; after the dedication it can not be changed.

With regards to the *liturgical question*, the following should be borne in mind. The dedication of a church brings with it the celebration of the Eucharistic Sacrifice and the Liturgy of the Hours in the church concerned itself with the rank of Solemnity on the day of the dedication itself and on its anniversary (See *Roman Calendar*, 59, *Table of Liturgical Days*, I, 4 b). The celebration, however, of the anniversary of the dedication of the cathedral is to be held in other churches of the diocese with the rank of *feast*. (*Ibid.*, II, 8 b).

Summing up, all cathedrals and parish churches should be dedicated. The day of their dedication and its anniversary are to be held by the respective church with liturgical celebration with the rank of *Solemnity*. All churches, however, of the diocese have to celebrate anniversary of the cathedral's dedication with the rank of *feast*.

EXCELSO GARCIA, O.P.