

BOLETIN ECLESIASTICO de FILIPINAS

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THE CATHOLIC UNIVERSITY
AND THE GOSPEL VISION

William Sullivan, S.J.

A FORMATOR SPEAKS

Alex Meñez

REFLECTIONS ON PROPHECY

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(CELIBACY)

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FEATURES

the catholic university and the gospel vision

By William J. Sullivan, S.J.*

I. INTRODUCTION

The purpose of this address is to explore the manner in which Catholic universities throughout the world can be expressions of the apostolic message of the Gospel as they strive to respond to the expectations of contemporary society through their work with those who come to them for a university education.

In posing this question, a very significant problem arises immediately. If one seriously asks this question about "Catholic universities throughout the world," then the matter of the extraordinary diversity of these institutions comes immediately into play. If one knows something about the membership of this Federation, one is conscious of the variety in size, in age, in programs, in levels of instruction which mark this group. The universities represented in this Federation find themselves in very, very different cultural and religious settings, in diverse relations to the governments of their countries, and in different juridical relations to the Church itself. How can one expect to find a unified or cohesive response to the Gospel message among such a large number of institutions where there is such marked diversity in educational activities, in culture, in the make-up of the student bodies, etc.?

The question of a possible unity amid such obvious diversity appears to me to constitute the problematique of this address.

There are several possible ways in which the search for this unity in the mission of the Catholic universities could be carried

* Address during the I.F.C.U. XVth General Assembly, Santo Domingo, August 1985. The author is presently residing in Seattle University, U.S.A.

out. One method would be phenomenological, i.e. to examine and catalogue the activities of the several hundred institutions in this "universe" and then to try to find a unity in those activities by a method of induction. Such an approach would probably work to some degree within a given country or educational culture zone, but for the international picture, it would in all probability only accentuate the variety and diversity which is already recognized and which constitutes the very problem we are trying to address.

It would be possible to take a historical approach and to try to discover the unity of the mission of the Catholic university through its historical pathway over the centuries. But here again it is the historical development in modern times and in different lands which has brought the very great heterogeneity to the group. Finally, one could try to find an answer to the question of unity in diversity by studying the official documents of the Church on university education and seeking a response there. There is a special problem in this approach in my mind in that, with the exception of some documents produced in recent years through the work of this Federation, most statements of the Roman Church on education, including higher education, are very, very culture bound, and do not show any significant degree of sensitivity to the authentic Catholic mission of the Catholic universities in the non-European world.

If these options do not appear to be satisfactory or fruitful in responding to the "unity in diversity" problematique that we have before us, then we must turn to another methodology.

II. METHOD — THE RATIONALE

What we are seeking is a way of getting at the nature and the unity of the *response* of Catholic universities to the hopes and expectations of the contemporary world.

The method I propose for your consideration is to focus on the vision of the human person which is given to us in the Gospel, to attempt to elucidate the elements of this faith vision and then to examine the extent to which this understanding of the human person is the foundation of our Catholic university response to the needs and hopes of the contemporary world and — at the same time — the real basis for the unity in diversity of our effort.

Clearly this proposal raises questions: Will this method give us insight into the content of our response and will it illuminate the grounds of a sought-after unity in the efforts of the Catholic universities in so many different times, lands, and circumstances?

The following points may be seen as *assumptions* behind this method. The truth of these assumptions would form the rationale for the use of the method. That is, if one agreed with the assumptions, that would constitute a reason for using this method.

To focus upon an anthropological method is to assume that the mission of the university in society — and therefore of any Catholic university — has to do essentially and substantively with the human person. The university is a societal institution, it is also a cultural institution. And this means that it is essentially an institution concerned with the human person. All the things which we commonly associate with the university — research, instruction, the professions, the humanities, laboratories, libraries — all of these and myriads more really have to do with the knowledge of, the development of, the service of, the environment of the human person. This anthropological focus of the university may appear to be perfectly obvious. I hope that it does. But it needs to be expressed here as one of the assumptions of this proposed method.

A second assumption is that the message of the Gospel is also essentially and substantively a message about the human person. This assumption may be less evident. We normally think of the Gospel as a message about God or about Jesus Christ. And yet there is a long, long Catholic tradition, running from the Fathers of the Churches through medieval theology and into the modern, post-Vatican II theology, which understands the "Good News" of the Gospel to be "news" for and about the human person. The Gospel is not a revelation about God in Himself or in His isolation. It is a message about God in his relation to his people, to each human person in and through His Son Jesus Christ. The assumption here is that the Evangelical message is essentially an anthropological message. It can be asserted that every Gospel statement is a statement about the nature and destiny of the human person.

We need now to reflect on the way in which these two assumptions establish the method for answering the question put to us here: How do the Catholic universities respond through

their students in the light of the Gospel to the needs and hopes of the contemporary world?

If the task of the university is essentially anthropological, and if the message of the Gospel is at its heart about the human person, i.e. anthropological, then the study of the Gospel message and the reflection upon it in our contemporary setting with its needs, problems, expectations, opportunities, challenges, etc. is *one way* of developing an answer to the question before us. It is one way, distinct from the three mentioned above to address the question of the unity of our mission.

This approach *also has the advantage of* highlighting one of the very important elements of the distinctiveness of the Catholic university. If all universities operate with some or other anthropological vision, the presence in the Catholic university of the Gospel vision of the person as understood and developed by the Catholic tradition is a mark or element of its distinctiveness. More perhaps than an extrinsic denomination as "Catholic" and more than certain elements of curriculum or instruction, it is the Gospel understanding of the nature and destiny of the person which gives the Catholic university in whatever cultural setting it finds itself a different and distinctive character.

With this brief statement of assumptions in mind — and viewing them always as a working hypothesis — I wish to turn now to the first of the two main sections of this paper. The first task is to outline that vision of the human person which is woven into the Gospel. And the second is to look at the way or ways in which the work, the functioning of the Catholic university expresses this vision — or has the opportunity to express it. It is the second of these two main sections which comes back to answering the question which occasioned this paper: How does the Catholic university respond to and through its students in the perspective of the Gospel to the calls of contemporary society?

III. THE GOSPEL VISION

The task of outlining the elements of the Gospel vision of the human person is a formidable one. Many writers and thinkers over the centuries have addressed themselves to that task. What can a few lines and a few minutes offer? Also, the understanding of the human person in the message of the

Gospel is not something that is found in a few lines or a few select passages. It is of its nature pervasive. It is part of the fabric of the whole message. And so for that reason it is all the more difficult to enunciate.

But an attempt must be made here. This feeble effort is, however, accompanied with the clear and explicit invitation to come and do likewise, that is, to reflect oneself on the vision of the person in the Gospel and to enunciate for oneself the elements which stand out. What follows is a proposal about some of these elements.

A. *A Created Subject With a Destiny*

The picture of the human person that is presented in the Scriptures is that of a creature of God, an object of the creative love of the Supreme Being. It is a picture, in even more anthropological terms, of a *child* of God. This is an image, an understanding of the human situation which is inherited from the Old Testament. It is expressed in a thousand passages and in a multitude of images. It is like a framework for all else that is presented in the two Testaments. Even when it is not explicitly discussed or mentioned, that framework is still there.

Not only is each human being seen as an object of God's loving creation, but each person is understood to have a personal and transcendental *destiny*. Whether this is seen simply as an afterlife or whether it is understood in the sophisticated Pauline terms of the pre-ordained intention of God expressed in Christ, that understanding and acceptance of a transcendental destiny is there. In effect, it is this teaching on the destiny of the human person which gives each human being a special and distinctive place in creation, which differentiates each human being, however lowly, from all the other wonders of creation, however magnificent they may be.

Contained within this pervasive teaching on the creatureliness and the destiny of the human person is an entire anthropology of the person. Much of the speculation of the Fathers and the theologians about the nature of the human person has come from what the Gospel teaches us about our destiny. From Athanasius to Rahner, Catholic thinkers have explored the meaning of our destiny as a fruitful way to understand our nature.

Finally, while philosophers from antiquity to the present have speculated about the "spiritual" nature of the human per-

son, de facto the great impetus for the understanding of that dimension of the person has come from the Gospel and its assumptions and imperatives. If we examine the source from which that stream of understanding has flowed down through the ages, we will find that it was not Plato nor Aristotle, but rather the Gospel and its teaching on the creaturely nature and the divine destiny of each person.

B. *Within an Incarnational World*

The vision communicated by the Scriptures changed radically our perception of the nature of the world, and therefore of the context in which the human race lived and worked out its destiny. Not simply the perception that the world as a whole and each person in it are the direct objects of God's loving will, but through its revelation of the coming of the Logos into the flesh, the Gospel changes the world — or, rather, reveals a new and changed world. The creation which is the host and the home for the second Person of the Trinity can no longer be seen as merely or purely "natural." It certainly cannot be seen as so many of the ancient philosophers saw it as "unreal," "evil," etc. The world was worthy to become the dwelling place of God in His Son. Human nature was worthy to be the adopted nature of God Himself. Neither human beings nor the world as a whole, nor any part of it can be despised or scorned. There is a new dignity and worth in the world because of the incarnation of the Son.

What does this have to do with the vision of the human person in the Gospel? It is an important element of that picture because it gives a new validity and nobility to all the aspects of human existence and to the arena in which human life is lived. Body is now noble as well as spirit, work as well as prayer, knowledge as well as love. And the great universe which is both the home of the human race and now, after the incarnation the home of the Divinity as well, this universe has a new meaning and nobility. The human person is now set, not in an alien or far world, but in an incarnational world. And the "new" context gives new meaning to all that humans are and do.

C. *Promised a Resurrected Life*

The most fundamental and the most exalted proclamation of the Gospel — and one with the richest anthropological import — is not that about guilt and sin, not that about suffering

and death, but that about resurrection and life. The announcement of the resurrection of Christ by the loving power of the Father is the capstone of the Gospel message. And it is the most radical of those New Testament teachings which create the new Christian anthropology.

The life of Jesus through Good Friday and Holy Saturday, as seen by an outside observer, is that of an extraordinary servant of God, someone gifted with grace and power. The event of the Resurrection changes that picture radically. It is now seen to be what it always was — the life, death, and resurrection of the Son of God, of the Logos become human. The Resurrection of the Son is the proclamation and the acting out of God's power of life over death. It is the irrefutable and unchangeable statement that our God is a God of life and not of death, that life as the gift of God is the ultimate reality in a creation which otherwise is subject to the power and the laws of death.

But beyond that, the Resurrection is the proclamation of a new vision of the human person. It is St. Paul who is the master of this new anthropology. It is St. Paul who teaches to all who will listen that the resurrection of Christ is our resurrection. The resurrection is not, in the vision of Paul, an isolated historical event that occurred to one person. It is the announcement of God's plan for his people, for each of us. God does not will life and then death. He wills life through and after and above death. The Resurrection is not a nature phenomenon, it is not the coming of spring after winter. It is the contradiction of death; it is the destruction of death by the power of the God of life. And it is the destruction of our death, not its elimination but its eventual destruction.

Seen in its full Gospel context, the resurrection, as a promise of life, is a powerful light that shows forth our nature and destiny. The Christian teaching of the resurrection is not a teaching about the immortality of the soul, although it has been often confused with such a teaching. It is a teaching about our person, body and soul. And what it says to us is that this concrete person is not consigned to death, but is called to life. And that fact changes the whole reality of life as we live it now.

D. *Exercising Freedom*

Some of the most fruitful of the Gospel teachings about the human person are not "proclaimed" elements but the ones which constitute a kind of underlay, a foundation for the whole Gospel vision of the person. An instance of this is the element of the *freedom* of the person. We may think of freedom as a Greek notion, but the evangelical contribution to its acceptance as an integral part of the image of the person is most significant.

Where is freedom proclaimed as a characteristic of human action in the Scriptures? The notion of accountability for one's actions — whether in the form of guilt and punishment or in that of praise and merit — necessarily implies that the actions in question are free. The obligations that are set forth for worship and prayer also carry within them the assumption that the person is free to respond or not. The experience of the call to serve as a prophet or a disciple means that there is a basic ability to choose in the heart of the person called. When Christ blames and even condemns some for sin and hypocrisy and when he praises those who give of their substance or who care for the abandoned, He is also saying that these actions are praiseworthy or blameworthy because the person in question is free to choose.

This underlying notion of the freedom of the person flows directly into the Fathers of the Church where it is reinforced by the philosophical notion of freedom; it is at the heart of the scholastic anthropology and of the living tradition of Christian ethics. It finds powerful modern expression in the teachings of Vatican II in the Declaration on Religious Freedom. This document correctly calls attention to the root proclamation of the Church that the human person is free because he or she must be free in order to worship. There is no adoration, no worthy service of God without freedom of the will. And the implications of this root notion of freedom for ethics, for morality, for political and family and economic life, and presumably for education as well, have been a rich source of Christian life and thought.

E. *Being Called to Serve*

The Gospel vision of the nobility of the human person with its divine goal and its promise of a resurrected life is such that this could lead to a sense of superiority and even of arrogance.

"The crown of creation" and the "glory of the living God" are some of the ways in which the Tradition has described the human person. How easy for the Lord and Master of the universe, the human person, to come to a sense of pride and superiority!

But the example of Christ and the clear call in the Gospels to act in imitation of Him provides both an antidote to this tendency and at the same time another fruitful element of the Christian image of the full development of the person.

Christ proclaims Himself to be the servant of all. In contrast to the Pharisees, He describes Himself as having come in order to serve. And His whole life is a living out of this teaching. Beyond this, Christ is very clear in proclaiming that His followers must do likewise. They are called to make themselves people for others, and they will be judged on this criterion.

But the servant posture which the Gospel calls for is not entirely a matter of obligation. There is also a reward system or incentive which is taught by Christ. At the heart of the New Testament ethical vision is the proclamation — and a new and astonishing one it is — that what we do for others is seen by God as something that is done for and to Him. We are not able to "serve" God in the literal sense of the word, that is, not able to supply God with what He does not have or what He needs. But by His teaching that "whatsoever one does to the least of these is done unto me," Christ gives a new perspective and opens up a new mode of service and worship of the Divinity. And at the same time He provides a powerful motivation for His followers to make themselves, contrary to the natural human tendency, servant of all.

F. Conclusion

The elements of the Gospel teaching which have been touched on here are only that: a limited selection out of many teachings, individual factors in what is really a wholistic picture. The task of identifying and developing these elements into a complete picture of the Gospel vision of the human person has been carried on over the centuries by the Catholic tradition. There still does not exist a full and comprehensive statement of our Catholic anthropology. Perhaps there never can be. For what is most critical is the lived anthropology, the manner in which the Tradition, that is the Catholic community,

has *lived* this teaching about the nature and destiny of the human person. That vision is seen in the sacramental life of the Church, in its liturgical practice, in its moral teaching, and its art and music. And it can also be found, one must presume, in the educational work of the Catholic community, the schools and colleges and universities to which it gave birth, and which in our time it continues to sponsor and to inspire.

If there is to be a powerful and cogent response on the part of the Catholic universities in the world today to the needs of society, to the hopes of the many who come to us for instruction, that response must be rooted in and actively and fruitfully related to the basic Catholic vision of the person which grows out of the Gospel proclamation. We will turn now to the life of the Catholic university today in its efforts to be responsive to the needs of society in the light of this Gospel vision of the person. How is the apostolic mission of the Catholic university an expression of this vision of the person?

IV. THE MISSION OF THE CATHOLIC UNIVERSITY

In searching for the connection between the Gospel message and the response of the Catholic university to the hopes and needs of society today, this paper has advanced the hypothesis that it is the notion of the human person, the anthropology, which is the mediating concept. In the previous section (III) some selected elements of that Gospel image were discussed. This brings us now to the other end of the line of reasoning, that is, to the contemporary Catholic university, to its mission and its activities.

What connection is there, if any, between the Gospel teaching about the human person and the educational mission of the Catholic university? How do the various elements of this evangelical picture of the person enter into and influence the myriad of activities of the Catholic university? What role does the mediating concept play in decisions about curriculum, allocation of resources, relations with the community, and so forth? These are some of the questions which must be addressed if the hypothesis advanced above is to have real meaning.

I propose to attempt a response to these questions by examining the influence of the Gospel image of the human person on the Catholic university under three general headings. These three sections do not represent specific activities or programs;

they are rather three educational perspectives or values which, on the one hand, flow from the Gospel notion of the person and, on the other, influence decisions which Catholic universities must make in their educational work.

In treating this matter of the mission of the Catholic university, I should make clear my own perspective that a Catholic university is first of all a university. It is not essentially a different kind of institution from its governmental or secular counterparts because of the fact that it is Catholic. It is a university and shares substantially in its purposes, mission and traditions with all universities. But there is a critical modality — and the emphasis is on the word “critical” — which flows from its anthropology, which influences its mode of operation, which gives it a note of distinctiveness, and which constitutes the basis, in my judgment, for speaking of the common mission of the Catholic universities.

What follows is presented by way of a proposal, an invitation for discussion. It carries with it an open invitation to you to offer other modes of connection, other ways in which the Gospel message and the Gospel anthropology affect our day-to-day educational life and work.

A. Illumination of the World

The understanding of the human person in the world and the concomitant understanding of the world which is found in the Gospels throw a major light on the work of the Catholic university. From Christian revelation we learn that human beings live out their destiny in a world which is marked by the incarnation. Ours is a world which God has deigned to enter rather than to avoid. Ours is a history which by His incarnation He has made a history of salvation and of grace. Ours is a nature — body and soul, spirit and matter — which the Logos has made His own.

There are two major ways in the history of Christian thought to understand the event of the incarnation. One way sees it as an event occurring at a certain moment in time, an eruption into history, a “surprise.” There is then a “consequent” ennobling and illuminating of human nature and history by reason of God’s action and by the believer’s understanding of it.

The second understanding of the incarnation sees it rather as part of God's plan from before creation. The unity of the divine and the human as seen in Christ is understood in this vision to be the very purpose of creation. It is not simply the Logos but the Verbum Incarnandum which is part of God's life and his plan for creation. It should be clear that in this perspective, this theology of the Incarnation, the illuminating effect upon our nature and destiny and upon our situation in the world is much more powerful, more dramatic and more pervasive.

To think of the world, of nature, and of the human person as a stage created for the entry of the divine in Christ is to see the nobility, the worth, the glory of all that has been made. Matter is not fallen; it is rising. Nature is not hostile to the divine; it is destined to be the setting for the divine manifestation. This is the reason that an incarnational understanding of the world and of the human person situated at the center of an incarnational world changes radically one's perspective on the world, on nature, on society, on the person — that is, on all those things which are the proper object of the work of the university.

Let us try to approach this point from the perspective of the university. The university which grew out of the Western experience of the Middle Ages is first and foremost a *knowledge enterprise*. In its growth over the centuries, it has taken as its domain almost any form of knowledge about almost any aspect of nature. It has added to this the knowledge and skill required for certain forms of work, i.e., professional training. The university studies about and teaches about living things, animal things, written things, sung or painted things, physical things, psychic things — the list is limitless. It does so out of a sense of curiosity, out of a sense of utility, out of a desire to know and to master.

Now, does the Catholic university have another set of objects which it studies? No! Basically it is engaged in a similar task, a similar enterprise for knowledge and skill. And it studies, researches, and teaches about the same objects or subjects as its sister universities around the world. (The Catholic university does have one "set" of objects of study to which it may pay particular attention, that is, the revelation itself on which the Catholic tradition and Christian anthropology are based.) But, apart from that, the Catholic university carries on this research and study, this learning and teaching with a

sense — a penetrating and pervasive sense — that this world is not just a world. It is a theater of the divine presence; it is a stage for the divine-human drama; it is a laboratory for the Christification of the world. What is different in the approach of a Catholic university is not the object of the study, but the perspective in which the objects — human and natural — are seen. This is what is suggested by the term "illumination." The Gospel teaching about the incarnational character of the world gives to all that is studied and all that is known a new aura, a new light.

The dedication to the humanities — history, literature, language, philosophy — is no less. But these works of the human spirit are seen as the records of the human person, individually and collectively, in search of the presence of the Incarnated God. The physical sciences are means of coming to know this world, of developing tools to master it and to improve it, and at the same time of seeing it as a theater of God's presence and work. The professions are seen, not in different and contradictory light, but in another and complementary one, as a means of serving and building the human community which is more than a human community, it is a foreshadowing of the coming Kingdom.

What then does this light projected by the Gospel vision of the human person mean to the normal life and activities of the Catholic university? It does not mean that the Catholic university has a separate and privileged status with regard to the objects or the methods of knowledge. It rather offers a particular perspective on what is known through its research and through its normal disciplines. And that perspective presents nature both as ennobled by the fact of the incarnation and manifesting the presence of God as the Incarnated Logos.

For the Catholic community which it represents and serves, this orientation of the Catholic university is important. There is a perpetual temptation in any religious movement to pull away from nature and history and to seek for a pure contact with the divine. This temptation is foreign to Christianity given its incarnational base. The Catholic community is called and challenged to plunge into nature and history, not to pull away from it. And — this is my point here — the Catholic university under the illumination of the Gospel vision of the human person has the task of leading that movement toward and through nature and history. The Catholic university is challenged to

be religious, to be Christian in its work with these realities — seen as they are in the light of the incarnation.

Does this change the task or mission of the Catholic university? Yes and no! No, in the sense that it labors with the same objects (again with the possible exception of the study of revelation itself). Yes, in the sense that it does so with a different perspective, and one that is critical to the complete act of understanding. Is the biologist's study of an inflamed tissue different from a mother's regard of a fevered child? Is the synthesizer's rendition of a Bach fugue different from the loving play of a Casals? Is the poet's description of his ancestral home different from that of a real estate appraiser? To the degree that the answer to these questions is "Yes," to that degree the mission of the Catholic university is distinctive.

This illumination provided by a Gospel understanding of the world and of man's place in it is part of the "endowment" of every Catholic institution of higher learning. Such an endowment does not remove the burden and the glory of the task of teaching and learning which is the mission of every university. It does, however, bring by its light an illumination to that task, one which provides an incentive and a reward.

B. *Focus on the Person*

The picture of human nature which is revealed in the Good News of Jesus Christ and the place which the human person plays in that teaching furnish a *focus* to the work of the Catholic university, a focus upon the human person. And this focus touches every aspect of the life of the Catholic university and is determinative of many dimensions of its mission and activity. Further, the gift of a strong focus upon the nature and destiny of the human person is a major element in the responsiveness of the Catholic university to the needs and hopes of contemporary society.

We in the Western world, the post-Christian, post-industrial world, live in the age of the individual. Whether or not that is a universal statement for the last decades of the twentieth century, i.e. whether it applies to the contemporary Asian world, to Africa, to the Third World, I would leave it to others to decide. But at a very minimum, the concentration on the individual person which is found in the contemporary Western

world has influenced thinking and acting in many other parts of the world, particularly among the elites and the educated classes, through the pervasiveness of Western thought and media.

We, in any case, are in the age of the person. But that cultural fact is not an unqualifiedly positive statement. We cannot say that this contemporary Western emphasis on the person constitutes what could be legitimately called a "personalism." It is more accurately described as an individualism, an egocentrism, a narcissism. The end of the period of Rationalism in the West in the early part of the 20th Century did not mean the end of individualism. In fact, as the notion of the person became more psychoanalytic, it became more self-centered, more narcissistic. Philip Rieff has written brilliantly of the "therapeutic age," his term for our contemporary period in the West in which the well-being of the individual self and the multiple strategies which the psychoanalytic personality uses to promote that well-being are at the center of our energies and activities.

The society which the contemporary Catholic university addresses, at least in the West, and the individuals who come to us as students are caught in the midst of this egocentrism and narcissism. (Again I register my caution about the direct applicability of this to all the cultural contexts in which the Catholic universities operate around the world.) The milieu in which they find themselves is ambiguous; the emphasis upon the person with its abilities and powers and rights is laudable from the point of view of the Gospel and its message. But, in fact, that emphasis is interwoven with, if not overcome by, another which is selfish and narrow. For both of these reasons, the post-analytic culture, the therapeutic culture — which is to a very large extent the culture of the contemporary university world — is one which offers a particular challenge and a particular opportunity for the focus upon the nature and destiny of the human person which comes out of the Gospel.

The richest cultural gift of the Gospel seen from the perspective of the university is the concept of the human person in society and the absolute centrality of the notion of the person in its vision. The Gospel is a message for people and about people. As I said above in talking about the method of this reflection, the Gospel is not at its heart a theos-logos, a theology. At its core it is an anthropos-logos, a message about and for the human person. It is the human person in community which is seen as the loved object of creation, as the desired sub-

ject of the redemptive drama, as the planned participant in the life of the Godhead itself. The Gospel is the story of a graced relationship and the human person is one of the two key players in the relationship. Without the intelligent, spiritual, free actor which is the human person, there is no drama of the love of God and his creation. That is how central the human person is to the Gospel message.

It is out of this teaching, out of this image that the Catholic teaching on the nature and destiny of the human person has been constructed. And it is out of this teaching that a major, a dominant focus of the teaching, research and service of the Catholic university emerges. If, as Rahner has asserted, all Catholic dogmatic statements are anthropological, then in a parallel and analogous fashion, all the activities of a Catholic university are anthropological, person-centered.

It is obviously impossible to look comprehensively at the function of the Gospel notion of the person in the life of the Catholic university. A few "soundings" will have to suffice. These suggestions which I will make should be tested against your own experience, but more importantly they should be supplemented from the life and experience of your own institution.

One traditional and obvious example of an influence of the Gospel teaching is that of the "spiritual" dimension of the human person. This has been part and parcel of the Christian tradition. So, we may tend to take it for granted. But it is no longer an element — an accepted or understood element — in the university world of which our institutions are part. We have a message for contemporary society, for many of the post-Christian and non-Christian cultures in which we work and teach, a message about the nature of the human person as spiritual and as called to a transcendental destiny. For the medieval Catholic university this may have been an obvious truth in the culture in which it existed and among the people it strived to serve. That is not true today. Therefore, the spiritual nature of the person set forth in the Gospel is itself an element of the focus which we receive from the Gospel and which we must make operational in our institutions. This is not simply a topic for the philosophy and theology classes. It enters into psychology, into literature and art and anthropology, and into many disciplines and topics and problems.

This vision of the human person as spiritual — in the sense that this is understood in the tradition of Christian anthropo-

logy — is a very important factor in the response to the needs of contemporary society and contemporary students which we are focusing on at the General Assembly. A key element in the contemporary person is for a goal that is other than temporal, for a horizon that is other than spatial, for a destiny that is other than psychological. The Gospel vision of the person as developed in the Catholic tradition — a vision of the person with a spiritual dimension fully integrated into the temporal-spatial, of a person with a capacity to respond to a call toward a transcendental goal precisely as an integrated material-spiritual being — this is a response to a contemporary cry which the Catholic university has the ability to express not as a sermon or a doctrine but as a lived reality, lived amidst all the other cultural and intellectual activities which make up the life of a university.

There is another element of this Gospel vision which appears to me to have particular importance for the life of a Catholic university. The Gospel presents the human person as free, free to respond to God's call, free to worship, free to choose one finite good over another, free to reject God and to sin. One of the most powerful roots of the Western tradition of freedom is religious, and one of the most powerful and pervasive carriers of that tradition is the Church. From the Gospel teachings and stories through the Fathers and the theologians to the documents of Vatican II, the freedom of the human person has been a central fiber of the Christian message. And what message could be more important for educators — and what message could be more responsive to the hopes and needs of those who come to the university today for knowledge and professional skill?

If we are to be true to the Gospel vision of the person, we must dedicate ourselves to the education of persons for freedom. The Church demands most elementally that people be free to worship. But that same tradition also proclaims that people must be free to learn, to grow, to be fully human. Therefore, part of the task — an essential, not a peripheral task — of the Catholic university is to give people the knowledge, the skills, the values, the experiences which enable them to choose to act freely, and that in all the dimensions of their lives, not merely the religious. The humanities are an important potential instrument in this work. The professions and the professional skills are reduced to a mechanical level if they are not accompanied by such education for freedom. "And the truth

shall make you free" is engraved — in fact or in spirit — over the main portal of every Catholic institution of higher education.

Our role as Catholic higher educators is not indoctrination, whether political or religious or ethical. The Church may use various methods of instruction at other levels and in other kinds of institutions, but it cannot use indoctrination in the university. This is against the nature of the university — even though there are, sadly, many, many institutions around the world which call themselves universities and which are, in fact, instruments of indoctrination. This is not the mission of the Catholic university. We are servants of the Gospel vision of a free and responsible adult Christian. And we are the possessors of an understanding of the person as free, which answers some of the deepest hopes and needs of our contemporaries.

To dedicate oneself to responsible freedom rather than to indoctrination or rote learning is not always the easiest path for the educator to follow. But it is the most authentic. This kind of adult Christian freedom requires the knowledge that liberates one from ignorance and prejudice. It requires a level of skill that permits one to act effectively. It requires a sense of the good and the valued which leads one to act responsibly with one's freedom.

I would offer one final observation. If the focus on the human person is central to the Gospel message and to the mission of the Catholic university, then adequate place must be made within the authentically Catholic university for that area or office or activity which concerns itself particularly with the growth, the wholistic growth, of the university's students. In the American university of today, this is often done under the rubric of "student life" or "student development." The administrative arrangements for addressing this question will vary extensively from one kind of university to another. What I am suggesting here is that this *dimension* of the work of the university cannot be overlooked or shirked in view of the focus which such institutions should have on the growth and development of the students, not just in knowledge and professional skill, but also in freedom and responsibility.

C. *Transformation of Relationships*

There is a third, very broad aspect of the influence of the Gospel teaching about the human person which I wish to examine with you. It should be obvious, but I need to state it in any

case, that the connections between the controlling Gospel image and the life of each Catholic university in different lands and cultures will be different. What I am pointing to here in my three observations may or may not fit your situation. It is for each of you to determine that and to suggest different categories which describe the impact of the Gospel notion of the person on your university mission. Now to the third area of influence.

One of the three very traditional and very common ways of speaking about the mission of a university in the American university world of today is to talk about teaching, research and service. It is the third of these that I wish now to turn to. Most universities in the Western tradition see themselves as obliged to serve society, to serve the community in which they are rooted. Such "public service" may involve clinics associated with the medical and nursing schools, it may involve work with local schools on the part of the schools of education, it may involve consulting about economic and political problems of the society on the part of faculty. It may involve free legal or tax advice to the underprivileged. At least in the North American context, when universities turn to the public for support, whether governmental or private, they very frequently punctuate those appeals with examples of the public service they perform.

Whether or not the universities of the world actually do the amount of public service that their statements and their goals would lead one to think is a question I leave aside. I fear that in the case of many of the supposedly greatest and most prestigious universities, the ideal of public service is too often replaced by an ivory-tower attitude, by a distancing of themselves from the problems and needs of society, even by a kind of arrogance and superiority. Whatever the case may be, the question here is: How do the Catholic universities understand this role of public service, and how does it relate, if it does, to the notion of an evangelical or theological anthropology which molds the life of a Catholic university?

I believe that any survey of public service activities on the part of Catholic universities would show a great deal of varied activity. Whether it be the major universities of Europe and North and South America or the universities in the non-Christian and the developing countries, the tradition of service as a university activity is found in many, many forms.

What I want to suggest here and to develop briefly is the notion that this activity of service to others on the part of the

Catholic universities is not an accidental appendage to this work and spirit, nor is it something that they copy from other secular universities. To put this in another way, the Gospel shows us the image of a human person who is called to be a *servant*. We are shown a Lord and Saviour one of whose titles is that of Servant. We hear repeatedly from His lips that He has come to be a servant to all, that anyone who wishes to be His follower must make himself or herself a servant of all. The call and the motivation here are strong and persistent.

Over and above this example and these exhortations, there is another dimension of the Biblical teaching and the Biblical anthropology which has played a powerful role over the centuries in moving Christians and Christian institutions of all kinds to the path of the service of others. One of the most fundamental elements of the Biblical ethical teaching is the proclamation that "whatsoever one does to the least of these is done unto me." This is an extraordinary revelation whether one looks at it from a theological point of view, or a humanistic one. Christianity has never taught that my neighbor is God, but echoing the words of the Master, it has taught that what one does to others, especially the poor and needy, is seen by God as being done to God Himself. Christianity has constantly proclaimed this and it has inspired centuries of practice based on this vision.

The Catholic university stands in the light of this vision. Its members know through their acceptance of the Biblical vision of the human person as servant that they have a calling, an obligation to serve others. And they know that what is done for others is taken as a form of divine service, of worship of God Himself. The notion of service has been *transformed* by the message of the Gospel. The very notion of service cannot be the same for a believer as for one who does not accept the message of the Servant Lord and the incentive which His teaching — "Whatsoever you do . . ." — brings with it. We are the beneficiaries of that transformation of perspective, of this metamorphosis of the relation of service. And our universities should be reoriented and transformed by it too. The nobility of service as a part of the mission of the university is never so powerfully seen as when the very idea of helping others is transformed by the powerful example and teaching of the Master.

I am sure that we all understand that, since we are talking about universities and not about hospitals or social service agencies, the manner in which the university carries out its service

will be different from that of other agencies or groups within the Church. In fact, in speaking of public service as one of the goals or missions of a university, we must not separate this from its basic teaching and research activity. We would be amiss if we did not recognize that the greatest and most valuable service that the Catholic university does to society and for the Church itself is its work of education, of preparing the next group of leaders and servants for the community. Research and scholarly activity also can be a servant activity in many different ways, many of them long-term. All of these forms of service are transformed by the teaching and the vision of Christ the Servant upon which we have been reflecting. All of them are transformed by the Gospel vision of the human person.

If there is to be a "next group of leaders and servants for the community," we in the Catholic university must work to instill an ideal of service in the minds of those who are receiving the benefit of a university education. Just as the university as an institution can be filled with a spirit of selfishness and even of arrogance, so can the individual student. If we allow our students to forget that education creates a responsibility, if we are the instruments of developing and spreading a self-centered bourgeois mentality on the part of those we train, we are failing in our response both to the needs of society and to the call of the Gospel. The natural tendency for those who receive a university education to see it as something purely and simply for themselves — and this is true both in the established cultures of the West where a university education is more and more taken for granted, and in the developing countries where such an education is often a ticket to affluence and power. This natural outcome must be countered both by the values that the Catholic university teaches and by the opportunities which it provides for students to begin to be servants of others.

In this section on the mission of the Catholic university, I discussed three different modes in which the Gospel vision of the human person influences the life and activity of our institutions. There are certainly other influences; perhaps in a given cultural situation some of the other modes of influence might be more significant. In any case, these three — the light on the nature of the created world, the concentration on the place of the human person, and the change in the understanding of our relations with others — serve to illustrate the pervasive and critical influence which flows from the Gospel to our educational mission through the medium of a Gospel anthropology.

V. CONCLUSION

I come now to my concluding reflection, which is not a conclusion. To bring this paper to an end, I do not see that it is useful to review the content which I have just discussed. The argument was short enough and simple enough that hardly seems necessary. Nor is it necessary to restate in detail the thesis behind the presentation about the relation between the Gospel image of the person and the mission of the Catholic university.

What does remain is the very important question of how the perspective presented here and the suggested orientations in terms of world, person, and relation truly influence, determine, and specify the details of the educational life of our universities. How in the practical order does this Gospel image of the person influence the response of our Catholic universities to the hopes and needs of the thousands of students who come to us each year? How does this perspective, this orientation apply to decisions about which programs to offer and which course to require, about what extracurricular activities and what student services to offer, about what codes of conduct to require, about what concrete posture to adopt with regard to relations to the government and to the Church, about what principles to use in selecting students and in assisting them financially, about what faculty and other personnel to hire and retain and reward?

The administration of a university involves scores of decisions of this kind. How does the Gospel image of the person or the general educational orientations which flow from that image determine the answers to these questions for us? Should not such a reflection as this lead in its conclusion to answers to these and similar questions?

It is certainly possible for any one of us here to offer responses, suggestions, answers to these questions based on our own and our institutions' experiences. Many in this assembly have spent years as students, faculty members, and administrators in Catholic universities. So, it is clearly possible to propose a whole series of concrete responses and applications. I am not persuaded that, while possible, this is the most useful thing to do nor the most profitable way to conclude this reflection.

Why? Because the answer to the question, "How does the educational influence of the Gospel image of the person affect

(Continued on page 332)

Christian Education is Founded on the Gospel*

Mr. President, Ladies and Gentlemen.

1. It was your intention to commemorate the twentieth anniversary of the Declaration on Christian Education, which was composed by the Fathers of the Second Vatican Council and promulgated on October 28, 1965 by Pope Paul VI. I heartily congratulate you on this auspicious undertaking as I do also the Congregation for Catholic Education whose steadfast support you have enjoyed since the moment your project became known. At this anniversary celebration we likewise remember Pius XI, who published the encyclical, *Divini Illius Magistri*, on the same important topic on December 31, 1929.

"The extreme importance of education in the life of the human person and its ever growing influence on modern society's development are an object of attentive reflection for the Ecumenical Council. In truth, the circumstances of modern life render the formation of youth, as well as the continuing education of adults both easier and more urgent" (*Gravissimum Educationis*, preface). This conciliar text retains an amazing force. I would like to share with you a certain number of reflections on contemporary Christian education and especially on the educational endeavour of the Catholic school.

2. The numerous and profound scientific and technological developments which continue to characterize our era require serene yet rigorous exchanges between science and faith. It was with this idea in mind that I established the Pontifical Council for Culture in 1982, and I desire that your organization cooperate closely with this Council. Science and technology have made and continue to make remarkable advances which contribute to the improvement of the material conditions of life. Nevertheless, these advances have not necessarily produced a greater esteem for the human person. We must plainly state — too often at least — that the authentic formation of mind and heart leaves something to be desired, even though it is a primary and irreplaceable necessity for the construction of a

* Address of Pope John Paul II to the participants in the convention sponsored by the International Office of Catholic Education. Published in *L'Osservatore Romano*, N. 48 (914).

sound, balanced, peaceful and happy society. There comes to mind a train of thought often used by Paul VI in his teaching when he spoke of the dual expression "truth and charity." "It is good," he said, "that the recent Council has strengthened us in our adherence to both terms; namely, to the truth, which always deserves the respect and, if necessary, the sacrifice of our life in order to protect, spread and defend it; and at the same time to charity, which is the mistress of freedom, goodness, patience and self-denial in all our relations with people to whom the Gospel gives the name of brother. These are not plays on words, contrasts between schools nor historical dramas doomed to disaster. They are problems intrinsic to the nature and sociability of mankind, which find in the Gospel and in this 'civilization of love' which we desire... their humble and triumphant solution" (cf. general audience on February 18, 1976).

Appeal to parents

3. In our world such as it is, and which we have the obligation to love in order to save, the youth entrusted to Catholic institutions — and all others, obviously — often feel a pressing need to be disentangled from an encroaching materialism, an obsessive hedonism, and to be guided with kindness and steadfastness towards the heights of undeniable truth and self-sacrificing love. This is why, with all my strength, I appeal to *parents* first of all. Indeed, I know that many Christian families are disconcerted by the contemporary pluralistic society and the multiplication of divergent opinions which characterize it. For this reason, more than ever the time is ripe for associations of Christian parents. In numerous countries they are doing excellent work. They create, first of all, a benevolent friendship among families. Likewise, they help parents to understand better current socio-cultural changes and to make use of more suitable educational methods in the cultural as well as the religious sphere in cooperation with teachers. According to a typically Christian point of view, paternity and maternity is in some way a prolonged process of bringing to birth which in certain respects is more delicate than the original period of gestation. The measure of intervention and of silence, of indulgence and firmness, of encouragement and demand, of the convergent examples of father and mother can encourage or compromise the harmonious development of children to such a great extent, right up to the time they leave the family nest! Dear parents here present, or who will read this appeal, spare no effort to promote and even to restore Christian education.

Your children and youth in general have a need to start on their way with some certitude regarding the meaning of human life and its most noble employment. According to this plan, your mission is difficult and magnificent. These youths' personal encounter with Christ will abundantly complete your effort. He is "the Way, the Truth and the Life" (cf. Jn. 14:6). Without giving way in any manner to self-satisfaction. It must be affirmed that Christian education in the family and in Catholic institutions — whose right to exist is recognized and concretely assured — constitutes an indispensable service for every truly democratic society and for a civilization which refuses to cave in to materialism in theory and in practice.

4. As the ones primarily responsible for the Christian education of their children, parents choose for them *the school* which corresponds to their religious and moral convictions. But they have the right to expect from Catholic schools the best cultural and religious education possible. Here, I wish to express again my confidence in the various institutes of Catholic education throughout the world on the national, regional and diocesan level. Priests, religious and lay persons admirable in zeal and competence are totally involved here. We could cite many examples. At the same time, I address this exhortation to them: May all in the positions of responsibility keep steadfast watch over the *specific character* of Catholic institutions! It is possible, at least in some places, that the missionary openness of these institutions has eclipsed the identity of certain Catholic foundations. Out of praiseworthy respect for students coming from other confessions, or even without a religious affiliation or one to which they are little attached, the space devoted to the transmission, witness and celebration of the faith has been thoughtlessly reduced. *Catechesis* — and one may wonder why — has even moved in some instances outside of the Catholic institution. While taking into account the necessary missionary openness of Catholic schools and colleges and the psychological disposition of modern-day youth, I candidly insist on the preservation of the catechesis of Christians in the Catholic school, on its carefully adapted presentation, its doctrinal rectitude and its great respect for the mystery of God. It is just such a catechesis which at least will awaken youth — and will lead many of them — to a personal encounter with Jesus Christ, the Model *par excellence*. As the Letter to the Hebrews tells us in an impressive phrase, "Jesus Christ is the same yesterday, today and forever" (Heb. 13:8).

5. These, then, are the teachings which each day, on the very school grounds, form *the teaching faculty*. It is of supreme

importance that these educators, who have come of their own accord to offer their services in a Catholic institution or have been recruited by the administration of the school, have a precise vision of a Christian education based on the Gospel message. It is a sacred duty for all to bear witness individually and, at times, communally to their faith. Some of them are happy to conduct the periods of religious education or catechesis. Each one, in the discipline he teaches, will know how to find the opportune circumstance to have the youth discover that science and faith are two different yet complementary readings of the universe and of history. If the constitution of the teaching faculty is one of the serious problems for Catholic education in the maintenance of its identity, the questions of the formation of future teachers and periodic renewal programmes for instructors both on the cultural and the religious plane are more important than ever before. The Church rejoices at the efforts undertaken in this field. Catholic education must be outstanding for the professional competence of its teachers, the witness of their strong faith and the atmosphere of respect, mutual assistance and Gospel joy which permeate the entire institution.

6. I am certain that the International Office of Catholic Education can offer a stimulus and an auspicious contribution in all these areas.

In a word, the future of Catholic schools, colleges and universities depends on the tenacious, thoughtful, creative and serene cooperation between families and teaching faculties. All this must take place in a spirit of faultless fidelity to the Church and of unequivocal respect for similar institutions legitimately conducted by the governments of each country. Help to prevent controversies which are not constructive. As the occasion permits seek to share your convictions with Christians who are indifferent or sceptical with regard to the great service of Catholic educational institutions. In this case, you know that the results — I mean the successful cultural and Christian formation of men and women educated in Catholic schools — are more convincing than speeches.

To the International Office of Catholic Education and its devoted President, but equally to all Christian families who have deliberately chosen religious educational institutions for their children, to all the national and diocesan leaders in Catholic education, to all the associations of the parents of students, to all the teaching faculties of the primary schools, secondary schools and universities I express again my confidence and warmest encouragement. I invoke on all the abundance of divine Wisdom and Power.

JOHN PAUL II

*The Catholic School Supplements the State School**

Dearest Brothers and Sisters in the Lord!

It is with great joy that I receive you in this special audience during the course of the General Assembly commemorating the fortieth anniversary of the foundation of your Federation.

The meeting which brings you together in Rome from every part of Italy is dedicated not only to recalling this important date but also to meditating on the conciliar declaration "*Gravissimum Educationis*" on the twentieth anniversary of its promulgation and to renewing the pledge of the Catholic school's presence in the service of the civil and ecclesial community at the present moment in history.

I thank you for your visit and extend a cordial greeting, with a special salutation to your national president and to the leaders of the various sections.

Forty years of work in schools for the educational and Christian formation of countless students who have passed through the classrooms of your institutes form an enormous patrimony of worth, experience and merit.

I recall well my first meeting with your Federation at the beginning of my Pontificate on December 29, 1978, and I state again my extreme satisfaction with the diligent and steadfast work of education carried out with great dedication and profound love on the part of so many educators, priests, religious and qualified laity, "in confronting and overcoming sometimes difficult problems in order to render the activity of schools founded by or depended on ecclesiastical authority more incisive, advantageous, original and exemplary" (*Insegnamenti di Giovanni Paolo II*, Vol. 1).

* Address of Pope John Paul II to the participants at the convention commemorating the fortieth anniversary of the foundation of the Federation of the Institutes of Educational Activities (F.I.D.A.E.). Published in *L'Osservatore Romano*, N. 4 (921).

We have inherited from the past many worthy institutions established by distinguished and holy founders and foundresses, which for centuries have characterized the public life of the Church. We cannot and must not overlook them. Rather, we must strengthen and update them in order to render them ever more efficient and effective for the well-being of the ecclesial community and of society itself. For these reasons I always have followed your activities and undertakings and continue to follow them now with attention, confidence and with fervent prayer to the Lord that he may guide, enlighten, and sustain you.

Knowledge of the world illuminated by faith

2. Your engagement in education has become perhaps more difficult today: it is more and more necessary. Indeed, the programme of life for the educator in the Catholic school, as it is outlined in the conciliar declaration *Gravissimum Educationis*, is that of "giving life to an atmosphere of a scholastic community permeated by the evangelical spirit of freedom and charity" by aiding youths to develop their human personality along with the "new creation" received in Baptism and by coordinating humanistic culture with the message of salvation "in such a way that the knowledge of the world, of life, and of man which the students gradually acquire is illuminated by faith" (n. 8).

These are clear and well-chosen words which indicate a marvellous plan. Do not allow yourselves to be disheartened by difficulties. Instead, let them be a stimulus for you, Catholic educators, for acquiring an ever more refined and profound educational and religious preparation in order to be experts in pedagogical method as well as in the education in supernatural values. Remember, that yours is an "authentic apostolate, supremely suitable and necessary for our times and is at the same time a real service rendered to society" (*Gravissimum Educationis*, n. 8).

Having reached this significant and important stage in the forty-year period of your foundation, may your intention be that of continuing your journey with courage and even with joy in renewed energy and ever more generous dedication. This is the wish I make for you with all my heart, and I assure you that you occupy a place of great value and importance in the Church.

3. The atmosphere of Christmas, which we experience in these days with inward joy, suggests some consideration: which can illuminate your educational work.

a) As we kneel in front of the crib, we adore the Son of God in the child born at Bethlehem. "The Word became flesh and dwelt among us" (John 1:14). But why did God wish to become Incarnate and enter into our human history? In the child laid in the manger we adore Truth incarnate, the one who stated, "I am the Way, the Truth and the Life. No one comes to the Father except through me" (Jn. 14:6). The Truth is intellectual and supernatural light. "I am the light of the world," Jesus states again, "Whoever follows me does not walk in darkness but will have the light of life" (Jn. 8:12).

Therefore, the Catholic school must, in the first place, educate for the truth. The Catholic school is essential at the service of the truth, revealed by Christ and preserved and transmitted by the Church. Only by placing this truth as a foundation is it possible to construct a solid and enlightened conscience. May your efforts never lose sight of this irreplaceable object. Indeed, truth accompanies the development and vicissitudes of human history.

The Catholic school respects the state school, affirms its importance and has a profound and loyal esteem for it. The Catholic school does not see itself as an alternative to the state school, but as a complementary institution at the service of the citizen, that is, of the human person in his need for truth, and of the family in its right of choice. We recall that which Pius XI wrote in the encyclical *Divini Illius Magistri*. "Since education consists essentially in the formation of man with regard to what he ought to be and to how he ought to behave in this earthly life in order to obtain the sublime end for which he was created, it is clear that, just as there cannot be a true education which is not completely ordered to this ultimate end, so in the present order of Providence... there cannot be an adequate and perfect education except as Christian education".

b) The Catholic school must give a formation for a life of integrity and witness. In this regard, as we continue to adore the Child Jesus in the crib of Bethlehem, we cannot forget that he is "a sign of contradiction" (Lk. 2:34-35) and that a terrible tragedy already unfolds around him, the murder of the Holy Innocents whom the liturgy proposes for our veneration. The student in the Catholic school must know clearly that the

Divine Redeemer wants totally our love, and thus our faith, our life and our ideals, even if this goes against our longings and contradicts the mentality of the world. It is necessary to form strong, generous and upright consciences which know how to apply the Gospel to life without compromise or hesitation.

c) Finally, the Catholic school must give a formation leading to a feeling for charity. This is perhaps the most delicate obligation because it is necessary to know how to educate the young person not only in strength of will but at the same time in human sensitivity, that is, in respect for his neighbour, in a feeling for democratic tolerance while avoiding harshness and impositions, polemics and hostility. The young Christian must be educated to live and to live with others by bearing the love of Christ, that is, charity, solidarity, hope, trust, "compassion". The Catholic school must therefore educate in the search for and appreciation of the "significance" of every human being, precisely because the Incarnation of the Word shows clearly that "God so loved the world as to give his only-begotten Son" (Jn. 3:16).

4. Dear friends! I wish for your Federation and for the individual Catholic schools an intense spiritual fervour and a courageous dynamism in your various undertakings and pedagogical activities.

May Blessed Mary, the Mother of the Divine Saviour and our Mother, assist you in a special way. May she enlighten you in transmitting the Truth, in inculcating Christian strength and in being master of goodness so that each one of you may always know how to educate for Love with love and in love.

And may my blessing accompany you, which I now impart to you with all my heart.

JOHN PAUL II

1986 Letter of the HOLY FATHER TO ALL PRIESTS

Dear Brother Priests

THE FEAST OF PRIESTS

1. Here we are again, celebrating Holy Thursday, the day on which Christ Jesus instituted the Eucharist and at the same time our ministerial Priesthood. "Having loved his own who were in the world, he loved them to the end."¹ As the Good Shepherd, he was about to give his life for his sheep,² to save man, to reconcile him with his Father and bring him into a new life. And already at the Last Supper he offered to the Apostles as food his own Body given up for them, and his Blood shed for them.

Each year this day is an important one for all Christians: like the first disciples, they come to receive the Body and Blood of Christ in the evening liturgy that renews the Last Supper. They receive from the Saviour his testament of fraternal love which must inspire their whole lives, and they begin to watch with him in order to be re-united with him in his Passion. You yourselves gather them together and guide their prayer.

But this day is especially important for us, dear brother priests. It is the feast of priests. It is the birthday of our Priesthood, which is a sharing in the one Priesthood of Christ the Mediator. On this day the priests of the whole world are invited to concelebrate the Eucharist with their bishops and with them to renew the promises of their priestly commitment to the service of Christ and his Church.

As you know, I feel particularly close to each one of you on this occasion. And, the same as every year, as a sign of

¹ Jn. 13:1.

² Cf. Jn. 10:11.

our sacramental union in the same Priesthood, and impelled by my affectionate esteem for you and by my duty to confirm all my brothers in their service of the Lord, I wish to send you this letter to help you to stir up the wonderful gift that was conferred on you through the laying on of hands.³ This ministerial Priesthood which is our lot is also our vocation and our grace. It marks our whole life with the seal of the most necessary and most demanding of services, the salvation of souls. We are led to it by a host of predecessors.

The matchless example of the Curé of Ars

2. One of those predecessors remains particularly present in the memory of the Church, and he will be especially commemorated this year, on the second centenary of his birth: *Saint John Mary Vianney, the Curé of Ars*.

Together we wish to thank Christ, the Prince of Pastors, for this extraordinary model of priestly life and service which the saintly Curé of Ars offers to the whole Church, and above all to us priests.

How many of us prepared ourselves for the Priesthood, or today exercise the difficult task of caring for souls, having before our eyes the figure of Saint John Mary Vianney! His example cannot be forgotten. More than ever we need his witness, his intercession, in order to face the situations of our times when, in spite of a certain number of hopeful signs, evangelization is being contradicted by a growing secularization, when spiritual discipline is being neglected, when many are losing sight of the Kingdom of God, when often, even in the pastoral ministry, there is a too exclusive concern for the social aspect, for temporal aims. In the last century the Curé of Ars had to face difficulties which were perhaps of a different kind but which were no less serious. By his life and work he represented, for the society of his time, a great evangelical challenge that bore astonishing fruits of conversion. Let us not doubt that he still presents to us today that *great evangelical challenge*.

I therefore invite you now to meditate on our Priesthood in the presence of this matchless pastor who illustrates both

³ Cf. 2 Tim. 1:6.

the fullest realization of the priestly ministry and the holiness of the minister.

As you know, John Mary Baptist Vianney died at Ars on 4 August 1859, after some forty years of exhausting dedication. He was seventy-three years of age. When he arrived, Ars was a small and obscure village in the Diocese of Lyons, now in the Diocese of Belley. At the end of his life, people came from all over France, and his reputation for holiness, after he had been called home to God, soon attracted the attention of the universal Church. Saint Pius X beatified him in 1905. Pius XI canonized him in 1925, and then in 1929 declared him Patron Saint of the parish priests of the whole world. On the centenary of his death, Pope John XXIII wrote the Encyclical *Nostri Sacerdotii Primitias*, to present the Curé of Ars as a model of priestly life and asceticism, a model of piety and Eucharistic worship, a model of pastoral zeal, and this in the context of the needs of our time. Here, I would simply like to draw your attention to certain essential points so as to help us to rediscover and live our Priesthood better.

THE TRULY EXTRAORDINARY LIFE OF THE CURÉ OF ARS

His tenacious will in preparing for the Priesthood

3. The Curé of Ars is truly a model of strong will for those preparing for the Priesthood. Many of the trials which followed one after another could have discouraged him: the effects of the upheaval of the French Revolution, the lack of opportunities for education in his rural environment, the reluctance of his father, the need for him to do his share of work in the fields, the hazards of military service. Above all, and in spite of his intuitive intelligence and lively sensitivity, there was his great difficulty in learning and memorizing, and so in following the theological courses in Latin, all of which resulted in his dismissal from the seminary in Lyons. However, after the genuineness of his vocation had finally been acknowledged, at 29 years of age he was able to be ordained. Through his tenacity in working and praying, he overcame all obstacles and limitations, just as he did later in his priestly life, by his per-

severance in laboriously preparing his sermons or spending the evenings reading the works of theologians and spiritual writers. From his youth he was filled with a great desire to "win souls for the good God" by being a priest, and he was supported by the confidence placed in him by the parish priest of the neighbouring town of Ecully, who never doubted his vocation and took charge of a good part of his training. What an example of courage for those who today experience the grace of being called to the Priesthood!

The depth of his love for Christ and for souls

4. The Curé of Ars is a model of priestly zeal for all pastors. The secret of his generosity is to be found without doubt in *his love of God*, lived without limits, in constant response to the love made manifest in *Christ crucified*. This is where he bases his desire to do everything to save the souls ransomed by Christ at such a great price, and to bring them back to the love of God. Let us recall one of those pithy sayings which he had the knack of uttering: "The priesthood is the love of the Heart of Jesus."⁴ In his sermons and catechesis he continually returned to that love: "O my God, I prefer to die loving you than to live a single instant without loving you... I love you, my divine Saviour, because you were crucified for us.... because you have me crucified for you."⁵

For the sake of Christ, he seeks to conform himself exactly to the radical demands that Jesus in the Gospel puts before the disciples whom he sends out: prayer, poverty, humility, self-denial, voluntary penance. And, like Christ, he has a love for his flock that leads him to extreme pastoral commitment and self-sacrifice. Rarely has a pastor been so acutely aware of his responsibilities, so consumed by a desire to wrest his people from their sins or their lukewarmness. "O my God, grant me the conversion of my parish: I consent to suffer whatever you wish, for as long as I live."

⁴ Cf. *Jean-Marie Vianney, curé d'ars, sa pensée, son coeur*, présentés par l'Abbé Bernard Nodet, éditions Xavier Mappus, Le Puy, 1958, p. 100, henceforth quoted as: Nodet.

⁵ Nodet, p. 44.

Dear brother priests, nourished by the Second Vatican Council which has felicitously placed the priest's consecration within the framework of his pastoral mission, let us join Saint John Mary Vianney and seek the dynamism of our pastoral zeal in the Heart of Jesus, in his love for souls. If we do not draw from the same source, our ministry risks bearing little fruit!

The many wonderful fruits of his ministry

5. In the case of the Curé of Ars, the results were indeed wonderful, somewhat as with Jesus in the Gospel. Through John Mary Vianney, who consecrates his whole strength and his whole heart to him, Jesus saves souls. The Saviour entrusts them to him, in abundance.

First *his parish* — which numbered only 230 people when he arrived — which will be profoundly changed. One recalls that in that village there was a great deal of indifference and very little religious practice among the men. The bishop had warned John Mary Vianney: "There is not much love of God in that parish, you will put some there." But quite soon, far beyond his own village, the Curé becomes *the pastor of a multitude* coming from the entire region, from different parts of France and from other countries. It is said that 80,000 came in the year 1858! People sometimes waited for days to see him, to go to confession to him. What attracted them to him was not merely curiosity nor even a reputation justified by miracles and extraordinary cures, which the saint would wish to hide. It was much more the realization of meeting a saint, amazing for his penance, so close to God in prayer, remarkable for his peace and humility in the midst of popular acclaim, and above all so intuitive in responding to the inner disposition of souls and in freeing them from their burdens, especially in the confessional. Yes, God chose as a model for pastors one who could have appeared poor, weak, defenceless and contemptible in the eyes of men.⁶ He graced him with his best gifts as a guide and healer of souls.

While recognizing the special nature of the grace given to the Curé of Ars, is there not here a sign of hope for pastors today who are suffering from a kind of spiritual desert?

⁶ Cf. 1 Cor. 1:28-29.

THE MAIN ACTS OF THE MINISTRY OF THE CURE OF ARS

Different apostolic approaches to what is essential

6. John Mary Vianney dedicated himself essentially to teaching the faith and to purifying consciences, and these two ministries were directed towards the Eucharist. Should we not see here, today also, the three objectives of the priest's pastoral service?

While the purpose is undoubtedly to bring the people of God together around the Eucharistic mystery by means of catechesis and penance, other apostolic approaches, varying according to circumstances, are also necessary. Sometimes it is a simple presence, over the years, with the silent witness of faith in the midst of non-Christian surroundings; or being near to people, to families and their concerns; there is a preliminary evangelization that seeks to awaken to the faith unbelievers and the lukewarm; there is the witness of charity and justice shared with Christian lay people, which makes the faith more credible and puts it into practice. These give rise to a whole series of undertakings and apostolic works which prepare or continue Christian formation. The Curé of Ars himself taxed his ingenuity to devise initiatives adapted to his time and his parishioners. However, all these priestly activities were centered on the Eucharist, catechesis and the Sacrament of Reconciliation.

The Sacrament of Reconciliation

7. It is undoubtedly his untiring devotion to the Sacrament of Reconciliation which revealed the principle charism of the Curé of Ars and is rightly the reason for his renown. It is good that such an example should encourage us today to restore to the ministry of reconciliation all the attention which it deserves and which the Synod of Bishops of 1983 so justly emphasized.⁷ Without the step of conversion, penance and seeking pardon that the Church's ministers ought untiringly to encourage and welcome, the much desired renewal will remain superficial and illusory.

⁷ Cf. John Paul II, Post-Synodal Apostolic Exhortation *Reconciliatio et Paenitentia* (2 December 1984): AAS 77 (1985), pp. 185-275.

The first care of the Curé of Ars was to teach the faithful to desire repentance. He stressed the beauty of God's forgiveness. Was not all his priestly life and all his strength dedicated to the conversion of sinners? And it was above all in the confessional that God's mercy manifested itself. So he did not wish to get rid of the penitents who came from all parts and to whom he often devoted ten hours a day, sometimes fifteen or more. For him this was undoubtedly the greatest of his mortifications, a form of martyrdom. In the first place it was a martyrdom in the physical sense from the heat, the cold or the suffocating atmosphere. Secondly in the moral sense, for he himself suffered from the sins confessed and even more the lack of repentance: "I weep because you do not weep." In the face of these indifferent people, whom he welcomed as best he could and tried to awaken in them the love of God, the Lord enabled him to reconcile great sinners who were repentant, and also to guide to perfection souls thirsting for it. It was here above all that God asked him to share in the Redemption.

For our own part, we have rediscovered, better than during the last century, the community aspect of penance, preparation for forgiveness and thanksgiving after forgiveness. But sacramental forgiveness will always require a personal encounter with the crucified Christ through the mediation of his minister.⁸ Unfortunately it is often the case that penitents do not fervently hasten to the confessional, as in the time of the Curé of Ars. Now, just when a great number seem to stay away from confession completely, for various reasons, it is a sign of the urgent need to develop a whole pastoral strategy of the Sacrament of Reconciliation. This will be done by constantly reminding Christians of the need to have a real relationship with God, to have a sense of sin when one is closed to God and to others, the need to be converted and through the Church to receive forgiveness as a free gift of God. They also need to be reminded of the conditions that enable the sacrament to be celebrated well, and in this regard to overcome prejudices, baseless fears and routine.⁹ Such a situation at the same time requires that we ourselves should remain very available for this ministry of forgiveness, ready to devote to it the necessary time and care,

⁸ Cf. John Paul II, Encyclical Letter *Redemptor Hominis* (4 March 1979), No. 20: AAS 71 (1979), pp. 313-316.

⁹ Cf. John Paul II, Post Synodal Apostolic Exhortation *Reconciliatio et Paenitentia* (2 December 1984), No. 28: AAS 77 (1985), pp. 250-252.

and I would even say giving it priority over other activities. The faithful will then realize the value that we attach to it, as did the Curé of Ars.

Of course, as I wrote in the Post-Synodal Exhortation on Penance,¹⁰ the ministry of reconciliation undoubtedly remains the most difficult, the most delicate, the most taxing and the most demanding of all — especially when priests are in short supply. This ministry also presupposes on the part of the confessor great human qualities, above all an intense and sincere spiritual life; it is necessary that the priest himself should make regular use of this sacrament.

Always be convinced of this, dear brother priests: this ministry of mercy is one of the most beautiful and most consoling. It enables you to enlighten consciences, to forgive them and to give them fresh vigour in the name of the Lord Jesus. It enables you to be for them a spiritual physician and counsellor; it remains "the irreplaceable manifestation and the test of the priestly ministry."¹¹

The Eucharist: offering the Mass, communion, adoration

8. The two Sacraments of Reconciliation and the Eucharist remain closely linked. Without a continually renewed conversion and the reception of the sacramental grace for forgiveness, participation in the Eucharist would not reach its full redemptive efficacy.¹² Just as Christ begun his ministry with the words "Repent and believe in the gospel,"¹³ so the Curé of Ars generally began each of his days with the ministry of forgiveness. But he was happy to direct his reconciled penitents to the *Eucharist*.

The Eucharist was at the very centre of his spiritual life and pastoral work. He said: "All good works put together are not equivalent to the Sacrifice of the Mass, because they are the works of men and the Holy Mass is the work of God."¹⁴ It

¹⁰ Cf. *ibid.*, No. 29: AAS 77 (1985), pp. 252-256.

¹¹ John Paul II, Letter to Priests for Holy Thursday 1983, No. 3: AAS 75 (1983), pars I, p. 419.

¹² Cf. John Paul II, Encyclical Letter *Redemptor Hominis* (4 March 1979), No. 20: AAS 71 (1979), pp. 309-313.

¹³ Mk. 1:15.

¹⁴ Nodet, p. 108.

is in the Mass that the sacrifice of Calvary is made present for the Redemption of the world. Clearly, the priest must unite the daily gift of himself to the offering of the Mass: "How well a priest does, therefore, to offer himself to God in sacrifice every morning!"¹⁵ "Holy Communion and the Holy Sacrifice of the Mass are the two most efficacious actions for obtaining the conversion of hearts."¹⁶

Thus the Mass was for John Mary Vianney the great joy and comfort of his priestly life. He took great care, despite the crowds of penitents, to spend more than a quarter of an hour in silent preparation. He celebrated with recollection, clearly expressing his adoration at the consecration and communion. He accurately remarked: "The cause of priestly laxity is not paying attention to the Mass!"¹⁷

The Curé of Ars was particularly mindful of the permanence of Christ's real presence in the Eucharist. It was generally before the tabernacle that he spent long hours in adoration, before daybreak or in the evening; it was towards the tabernacle that he often turned during his homilies, saying with emotion: "He is there!" It was also for this reason that he, so poor in his presbytery, did not hesitate to spend large sums on embellishing his Church. The appreciable result was that his parishioners quickly took up the habit of coming to pray before the Blessed Sacrament, discovering, through the attitude of their pastor, the grandeur of the mystery of faith.

With such a testimony before our eyes, we think about what the Second Vatican Council says to us today on the subject of priests: "They exercise this sacred function of Christ most of all in the Eucharistic liturgy."¹⁸ And more recently, the Extraordinary Synod in December 1985 recalled: "The liturgy must favour and make shine brightly the sense of the sacred. It must be imbued with reverence, adoration and glorification of God... The Eucharist is the source and summit of all the Christian life."¹⁹

¹⁵ Nodet, p. 107.

¹⁶ Nodet, p. 110.

¹⁷ Nodet, p. 108.

¹⁸ Second Vatican Council, Dogmatic Constitution on the Church *Lumen Gentium*, No. 28.

¹⁹ II, B, b/1 and C/1; cf. Second Vatican Council, Dogmatic Constitution on the Church *Lumen Gentium*, No. 11.

Dear brother priests, the example of the Curé of Ars invites us to a serious examination of conscience: what place do we give to the Mass in our daily lives? Is it, as on the day of our Ordination—it was our first act as priests!—the principle of our apostolic work and personal sanctification? What care do we take in preparing for it? And in celebrating it? In praying before the Blessed Sacrament? In encouraging our faithful people to do the same? In making our Churches the House of God to which the divine presence attracts the people of our time who too often have the impression of a world empty of God?

Preaching and catechesis

9. The Curé of Ars was also careful never to neglect in any way the ministry of the Word, which is absolutely necessary in predisposing people to faith and conversion. He even said: "Our Lord, who is truth itself, considers his Word no less important than his Body."²⁰ We know how long he spent, especially at the beginning, in laboriously composing his Sunday sermons. Later on he came to express himself more spontaneously, always with lively and clear conviction, with images and comparisons taken from daily life and easily grasped by his flock. His catechetical instructions to the children also formed an important part of his ministry, and the adults gladly joined the children so as to profit from this matchless testimony which flowed from his heart.

He had the courage to denounce evil in all its forms; he did not keep silent, for it was a question of the eternal salvation of faithful people: "If a pastor remains silent when he sees God insulted and souls going astray, woe to him! If he does not want to be damned, and if there is some disorder in his parish, he must trample upon human respect and the fear of being despised or hated." This responsibility was his anguish as parish priest. But as a rule, "he preferred to show that attractive side of virtue rather than the ugliness of vice," and if he spoke—sometimes in tears—about sin and the danger for salvation, he insisted on the tenderness of God who has been offended, and the happiness of being loved by God, united to God, living in his presence and for him.

²⁰ Nodet, p. 126.

Dear brother priests, you are deeply convinced of the importance of proclaiming the Gospel, which the Second Vatican Council placed in the first rank of the functions of a priest.²¹ You seek, through catechesis, through preaching and in other forms which also include the media, to touch the hearts of our contemporaries, with their hopes and uncertainties, in order to awaken and foster faith. Like the Curé of Ars and in accordance with the exhortation of the Council,²² take care to teach the Word of God itself which calls people to conversion and holiness.

THE IDENTITY OF THE PRIEST

The specific ministry of the priest

10. Saint John Mary Vianney gives an eloquent answer to certain *questionings of the priest's identity*, which have manifested themselves in the course of the last twenty years; in fact it seems that today a more balanced position is being reached.

The priest always, and in an unchangeable way, finds the source of his identity in Christ the Priest. It is not the world which determines his status, as though it depended on changing needs or ideas about social roles. The priest is marked with the seal of the Priesthood of Christ, in order to share in his function as the one Mediator and Redeemer.

So, because of this fundamental bond, there opens before the priest the immense field of the service of souls, for their salvation in Christ and in the Church. This service must be completely inspired by love of souls in imitation of Christ who gives his life for them. It is God's wish that all people should be saved, and that none of the little ones should be lost.²³ "The priest must always be ready to respond to the needs of souls,"²⁴ said the Curé of Ars. "He is not for himself, he is for you."²⁵

²¹ Second Vatican Council, Decree on the Ministry and Life of Priests *Presbyterorum Ordinis*, No. 4.

²² Cf. *ibid.*

²³ Cf. Mt. 18:14.

²⁴ Nodet, p. 101.

²⁵ Nodet, p. 102.

The priest is for the laity: he animates them and supports them in the exercise of the common priesthood of the baptized—so well illustrated by the Second Vatican Council—which consists in making their lives a spiritual offering, in witnessing to the Christian spirit in the family, in taking charge of the temporal sphere and sharing in the evangelization of their brethren. But the service of the priest belongs to another order. He is ordained to act in the name of Christ the Head, to bring people into the new life made accessible by Christ, to dispense to them the mysteries—the Word, forgiveness, the Bread of Life—to gather them into his Body, to help them to form themselves from within, to live and to act according to the saving plan of God. In a word, our identity as priests is manifested in the “creative” exercise of the love for souls communicated by Christ Jesus.

Attempts to make the priest more like the laity are damaging to the Church. This does not mean in any way that the priest can remain remote from the human concerns of the laity: he must be very near to them, as John Mary Vianney was, but as a priest, always in a perspective which is that of their salvation and of the progress of the Kingdom of God. He is the witness and dispenser of a life other than earthly life.²⁶ It is essential to the Church that the identity of the priest be safeguarded, with its vertical dimension. The life and the personality of the Curé of Ars are a particularly enlightening and vigorous illustration of this.

*His intimate configuration to Christ and his
solidarity with sinners*

11. Saint John Mary Vianney did not content himself with the ritual carrying out of the activities of his ministry. It was his heart and his life which he sought to conform to Christ.

Prayer was the soul of his life: silent and contemplative prayer, generally in his Church at the foot of the tabernacle. Through Christ, his soul opened to the three divine Persons, to whom he would entrust “his poor soul” in his last will and testament. “He kept a constant union with God in the middle

²⁶ Cf. Second Vatican Council, Decree on the Ministry and Life of Priests *Presbyterorum Ordinis*, No. 3.

of an extremely busy life." And he did not neglect the office or the rosary. He turned spontaneously to the Virgin.

His *poverty* was extraordinary. He literally stripped himself of everything for the poor. And he shunned honours. *Chastity* shone in his face. He knew the value of purity in order "to rediscover the source of love which is God." *Obedience* to Christ consisted, for John Mary Vianney, in obedience to the Church and especially to the Bishop. This obedience took the form of accepting the heavy charge of being a parish priest, which often frightened him.

But the Gospel insists especially on *renouncing self*, on accepting the Cross. Many were the crosses which presented themselves to the Curé of Ars in the course of his ministry: calumny on the part of the people, being misunderstood by an assistant priest or other confreres, contradictions, and also a mysterious struggle against the powers of hell, and sometimes even the temptation to despair in the midst of spiritual darkness.

Nonetheless he did not content himself with just accepting these trials without complaining; he went beyond them by *mortification*, imposing on himself continual fasts and many other rugged practices in order "to reduce his body to servitude," as Saint Paul says. But what we must see clearly in this penance, which our age unhappily has little taste for, are his motives: love of God and the conversion of sinners. Thus he asks a discouraged fellow priest: "You have prayed..., you have wept..., but have you fasted, have you kept vigil...?"²⁷ Here we are close to the warning of Jesus to the Apostles: "But this kind is cast out only by prayer and fasting."²⁸

In a word, John Mary Vianney sanctified himself so as to be more able to sanctify others. Of course, conversion remains the secret of hearts, which are free in their actions, and the secret of God's grace. By his ministry, the priest can only enlighten people, guide them in the internal forum and give them the sacraments. The sacraments are of course actions of Christ, and their effectiveness is not diminished by the imper-

²⁷ Nodet, p. 193.

²⁸ Mt. 17:21.

fection or unworthiness of the minister. But the results depend also on the dispositions of those who receive them, and these are greatly assisted by the personal holiness of the priest, by his perceptible witness, as also by the mysterious exchange of merits in the Communion of Saints. Saint Paul said: "In my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the Church."²⁹ John Mary Vianney in a sense wished to force God to grant these graces of conversion, not only by his prayer but by the sacrifice of his whole life. He wished to love God for those who did not love him, and even do the penance which they would not do. He was truly a pastor completely at one with his sinful people.

Dear brother priests, let us not be afraid of this very personal commitment—marked by asceticism and inspired by love—which God asks of us for the proper exercise of our Priesthood. Let us remember the recent reflections of the Synodal Fathers: "It seems to us that in the difficulties of today God wishes to teach us more deeply the value, importance and central place of the Cross of Jesus Christ."³⁰ In the priest, Christ relives his Passion, for the sake of souls. Let us give thanks to God who thus permits us to share in the Redemption, in our hearts and in our flesh!

For all these reasons, Saint John Mary Vianney never ceases to be a witness, ever living, ever relevant, to the truth about the priestly vocation and service. We recall the convincing way in which he spoke of the greatness of the priest and of the absolute need for him. Those who are already priests, those who are preparing for the Priesthood and those who will be called to it must fix their eyes on his example and follow it. The faithful too will more clearly grasp, thanks to him, the mystery of the Priesthood of their priests. No, *the Curé of Ars does not fade.*

Conclusion

12. Dear Brothers, may these reflections renew your joy at being priests, your desire to be priests more profoundly! The witness of the Curé of Ars contains still other treasures to be discovered.

²⁹ Col. 1:24.

³⁰ Final Report, D/2.

I address this first meditation to you, dear brothers, for the Solemnity of Holy Thursday. In each of our diocesan communities we are going to gather together, on this birthday of our Priesthood, to renew the grace of the Sacrament of Orders, to stir up the love which is the mark of our vocation.

We hear Christ saying to us as he said to the Apostles: "Greater love has no man than this, that a man lay down his life for his friends... No longer do I call you servants... I have called you friends."³¹

Before him who manifests, love in its fullness, we, priests and Bishops, renew our priestly commitments.

We pray for one another, each for his brother, and all for all.

We ask the eternal Father that the memory of the Curé of Ars may help to stir up our zeal in his service.

We beseech the Holy Spirit to call to the Church's service many priests of the calibre and holiness of the Curé of Ars: in our age she has so great a need of them, and she is no less capable of bringing such vocations to full flower.

And we entrust our Priesthood to the Virgin Mary, the Mother of priests, to whom John Mary Vianney ceaselessly had recourse with tender affection and total confidence. This was for him another reason for giving thanks: "Jesus Christ," he said, "having given us all that he could give us, also wishes to make us heirs of what is most precious to him, his holy Mother."³²

For my part, I assure you once more of my great affection, and with your Bishop, I send you my Apostolic Blessing.

Joannes Paulus II

³¹ Jn. 15:13-15.

³² Nodet, p. 252.

A FORMATOR SPEAKS

Sometime in March 1985 I was assigned to be the Formator of the Formation Year. This was for me a new kind of responsibility. And I was afraid of its demands. And about a lot of other things. First of all, I was insecure about my capability for the position. I felt I lacked, because I never had the training in, say, Group Dynamics, or in the new method of psychospiritual processes or other modern psychological techniques. Also, I was afraid because I had no program. And today when priests, trained in modern trends, have become expert programmers to enter into a task without a program is contrary to basic management principles. I was also afraid because I had no resource persons to bank on.

It was during this moment of hesitancy and fear that I felt God gave me the assurance of His assistance. I was afraid, for example because I had no program. The light showed me that I should have precisely no program but be vigilant to the Holy Spirit unfold His program moment by moment. I was afraid I had no speakers or resource persons to bank on. But why trust on the competence of men instead of believing that God will be preparing persons to come at the right time. And if I am living well the Gospel, surely I will have my own experience to share. What better material is there than one's own life. I was afraid I was not an expert in management. But what better method is there than to live the present moment. And God was more than generous. He did more than assure me that "no program" is the program. For He did provide the program (though still based on having no program). One day (or was it one night), like a flash of divine wisdom, I understood the program is Nazareth! Yes, the hidden life of Jesus in obscure Nazareth. NAZARETH — this is to be the program of the Formation Year.

What does Nazareth imply? I have thought of five basic points. These I hope will be the guidelines of the Program.

(1) *OBSCURITY*. Nazareth was an obscure village; a despised one in fact (Jn. 1, 46). For 30 years Jesus lived in obscurity. They were years of his formation before the public ministry.

Specifically for us in the FY it means:

a) Regarding apostolate — "our time has not yet come." Seminarians have too much of apostolate they get burned out only after three years in the ministry.

b) Regarding rallies — The FY will be the time to learn to announce justice. Only after then will one have the right to join rallies to denounce injustice.

c) In Nazareth, Jesus did not proclaim himself as the Messiah. Also during the FY, the less they proclaim their being seminarians, and the less they expect the privilege and attention given by Filipino society to the clergy the better for their growth as persons.

(2) *MONOTONY*. Jesus surely lived the monotony of the small village. Today priest (or society, in general) cannot stand monotony. This is perhaps one reason why no one seems to like a barrio assignment. Or if ever one accepts it, he sets a period of time.

"Modern mentality encourages us to prize drive, movement, change. Change is hailed as indispensable to progress. So stability, being antithesis to movement is the negation of progress." (Influenced by this mentality, we always seek for change, for diversion." Even in our liturgies, we need to create props to get out of their monotony.)

"True, progress entails change. We have to change in order to improve. But change can also be a sign of instability and decadence. For there to be progress, change has to be always in the same direction. Otherwise all that you will have will be changeability and no progress. Not every change is perforce a change for the better."

"The perpetual need for change comes from a feeling of dissatisfaction, of boredom. The senses lead us to desire continual change since one quickly gets bored and boredom then urges us to something different. The outer level of our nature is constantly being affected by boredom." (Marriage needs monotony to be stable/Trappist/SVD birthday.)

In the FY Program we will seek to live the monotony of our schedule and learn to become saints precisely in this monotony. In fact, the saints canonized by Pope John Paul II were ordinary people who did nothing spectacular but lived very

monotonous lives. It is in learning to live and appreciate monotony that one acquires stability of character. In this FY Program, monotony will make one either a saint or insane.

(3) *FAMILY LIFE AND POVERTY*: In Nazareth, the Holy Family lived the simplicity of life of a poor family. But theirs was not the misery of the lazy poor or the angry poor. They were the "anawim of Yahweh." They were poor like all the others in the village but they were filled with the abundance of God's presence and love. Jesus, the second person of the Blessed Trinity, was in their midst.

Our poverty in the FY will be like the poverty of the Holy Family in Nazareth. This means:

a) Our life will be organized like in a family. And like the Holy Family we will seek to keep in our midst the presence of Jesus. And this we can do by a constant commitment to love one another. For Jesus Himself has promised: "where two or three are united in my name I am present in their midst" (Mt. 18:20). The life of a family with Jesus in the midst — this is the *leit motif* of the FY Program.

b) Because we are a family where charity is the supreme norm (and the only law) and the very reason for being of the FY Program, our life will be specifically characterized by sharing and communion. And this will be our poverty. We are poor because we share (both material and spiritual goods). This will be the basis of our economy, an economy founded on the experience of the early christian community (Acts 4: 32-34).

c) Our poverty will not be the poverty of using slippers (this is cultural) nor the poverty of wearing dirty and tattered clothes (this is misery). It is not the poverty of begging (this is mendicancy), nor the poverty of having without (this is destitution). It will be the poverty of having only the essential of a simple life and sharing what is superfluous. In the FY we hope to realize that a lot of our "needs" are merely invented and imagined. They are in reality luxuries which we can live without. Contrary to what we often picture about our vocation, contrary to the litany of our sacrifices we enumerate to our people, ours is a life of ease. Compared to other professions ours is the most comfortable. And compared to the life of the majority of our people, ours is very leisurely. No wonder that we have a lot of vocations. The priesthood has become an easy passport to a sure education, instant employment, and easy if not luxurious living. During the FY, the seminarians will learn how to suffer, to endure and deprive themselves of luxuries.

d) During the FY, we will live within the budget of our resources. Like in a family, we will discuss among us the priorities of our needs and answer these needs according to and within our budget. Hence, TV, stereos, newspapers, speakers' honorarium, food budget for each, etc. will be considered according to our means.

(4) *WORK*. In Nazareth, Jesus worked with his father Joseph who was a carpenter. There are so many pronouncements by the Church Magisterium on the dignity of work. I do not intend to say more. For mine will be simply insignificant, if not mere repetition.

Work will be a very integral part of the FY Program. Seminary formation, in general, is very soft and intellectualized. Everything is provided for. Hence, we see the sad phenomenon of seminarians coming from poor families who are not able to integrate themselves with the life of their manual-laboring parents. They cannot even stay long in their homes (preferring to spend their vacation in rectories or elsewhere) because they have become accustomed to the convenience of the seminary.

And priests coming from well-off families are often afraid to accept a barrio assignment simply because they have not been used to the hard life. To help change this attitude of love for the "good life," during the FY the seminarians will do manual work, following the admonition and example of St. Paul (2 Tess. 3:6-10; 11-13). Also sometimes during the year opportunity will be given them to go back and stay with their families.

But work will not be an end in itself. Based on the leit-motif of the program, it will be only a pretext to foster mutual charity. And who knows by training them to work perhaps we are preparing them to survive in concentration camps. And through manual labor they will identify themselves with the majority of our people who live by the sweat of their brow.

Like in the house of Nazareth, each one will be expected to feel responsible for the house, its maintenance and cleanliness, for the light and water, for the kitchen and laundry. And living like the Blessed Virgin Mary, each one will help keep the house in harmony and order, so that it can be a worthy tabernacle of the presence of Jesus in our midst and in each one.

(5) *PRAYER AND EXPERIENCE OF CHURCH.*

a) Prayer — Surely, Jesus prayed with Mary and Joseph, or learned how to pray from them. Theirs was a praying family because they did the will of Yahweh. And Jesus was in their midst. Here in the Holy Family of Nazareth we have the elements of true prayer: communion with God in Jesus externalized in love for one another.

In the FY Program, prayer will not only be the center of all activities. It will be the main activity. During our times when activities (planned or unplanned, imaginary or real) seem to be the preoccupation of most priests, seminarians have to learn that there is no activity more active than prayer. Did not Jesus preach *the* sermon when he was “inactive” on the cross? Did he not achieve redemption when he was lifted up in a position of “absolute inactivity” (Jn. 3:14; 8:28; 12:32)?

I admire priests whose zeal does not give them time to relax and to pray. But for one year at least, let us give our seminarians time to rest and pray a while. Otherwise they might fall into the impression that activity is the “norma normans” of the priestly commitment, or worse, plunge into activities as a camouflage for inner spiritual emptiness.

So, seminarians will pray. And because we are a family, we will pray together. This is the spirituality of our times: communitarian. We should be saints together. We priests do a lot of things together like play together, drink together and sometimes do bad things together (sometimes only). But it is with hesitancy, if ever, that we invite one another to pray. We still have to learn to pray together.

While we should become saints together, each one will also be held responsible to grow in his personal intimacy with the Lord. For this end, in the daily horarium, opportunities will be provided so that each seminarian, according to his convenience and self responsibility, can spend time in private prayer.

During the FY, seminarians will learn how to use their “non-activity” periods in the most active way — in prayer. These periods they should learn to spend in adoration before the Blessed Sacrament or in spiritual readings. Free time, therefore, should not be filled in with activities. Their weekends should not be made opportunities to help in the apostolate of the parishes (they will have too much of it when they become priests). In-

stead, they should learn to spend the "Dies Domini" in prayer and wholesome relaxation. Priests seem to be the only Christians who do not observe the "rest day" of the Lord.

I end this section on Prayer with this quotation from Mother Theresa of Calcutta: "There is a tremendous hunger for God. It would be tragic if priests are not able to fill up this hunger. We need holy priests to teach us to pray because the fruit of prayer is deepening of faith and the fruit of faith is love and the fruit of love is service."

b) *Experience of Church:*

(1) The church is first of all the bishop. For it is they who make "present and active in the particular church the one, holy, catholic and apostolic Church of Christ; it is they who are the "visible source and foundation of unity" (LG 23; CD 11). Therefore, the first experience of church is the experience of relationship with the bishop. Between the bishop and his priests this relationship is the relationship "as between father and sons" (LG 28; CD 16-28; PO 7). This living presbyterium is easier to attain when a close familiarity has been established between the bishop and his priests while these latter are still seminarians. Unfortunately, seminarians generally have only a "greeting acquaintanceship" with their bishops. To help establish the unity and dialogue hoped for by the Council it will be part of the FY Program to let the seminarians *live* for a whole month with their respective bishop. The rationale of this initiative is to provide the bishop and the seminarians the chance to know one another personally thus already setting the foundation for a familiar relationship and a wholesome collaboration for the future. It is hoped that the bishop does not make the mistake of giving up this opportunity by entrusting the seminarians during this period to the care of another priest however holy. The idea is for the bishop to create a life of family with the seminarians, his future collaborators, to know them better and form them himself. This was the method used by St. Augustine early in the 5th century with his priests of Hippo. He gathered them together, they prayed together and he himself gave them constant spiritual instructions.

(2) Another source of experiencing church is through contact with the various charism which are the wealth of the Mystical Body. To this end, the FY seminarians will be given the opportunity to know the spirituality of the different religious orders or institutes. And consonant to the emphasis on prayer

of the FY Program, contact will be selected to those spiritualities which have Prayer as their specific charism. Nor will it be mere intellectual input. Where possibilities permit, the seminarians will be made to *live in* these communities and experience their life. Hence, it will be part of the FY Program for the seminarians to stay, in groups, for some days in the Trappist Monastery. There they will experience the monks' community life, prayer and work. And, contact will be sought with the nuns of Carmel so that the seminarians can listen to their story and share spiritual experiences.

(3) Another patrimony of the Church is the experience of the laity. It used to be that some priests have a triumphalistic opinion about the superior dignity of the clerical state. This is an illusion, of course, because such has never been the doctrine of the Church. For the Church has always maintained the "fundamental equality in dignity" among the "christifideles" based on our "common vocation to perfection, one salvation, one hope and undivided charity" (Rom. 12:4-5; Gal. 3:28; Col. 3:11; Eph. 4:5; I Cor. 12:27; LG 32 and CIC c.208). There is only a functional difference (LG 18). It is on this regard that priests "fulfill the prominent and essential function of father and teacher among the People of God" (PO 9). Nevertheless, the misconception has continued as a prevalent mentality to the point that some priests consider the lay people as second rate citizen, thus creating on the priests the "know-all and do-all" attitude. On the part of the laity, it has developed an attitude of non-involvement believing that the church is the clergy and thus not finding their role in the Mystical Body.

Today we are witnessing the emergence of a laity who are aware of their true dignity as children of God, a laity who are living a spirit-filled life, a laity who are nourished by the two tables of the Eucharist and the Word. In short, a laity who are dedicated, well instructed and deeply spiritual. Let us praise God for this New Pentecost! It is hoped that during the FY we can discover the presence of this kind of lay people and have the possibility to listen to their mature Christian experiences. Surely it will be a shock, but hopefully an awakening to a new realization for the seminarians, to learn that the lay people are growing in a deep relationship with God and that such rapport with the Divine is not exclusive of the clergy. For while the laity have come to a level of being able to share their experience of intimacy with Jesus and to speak spontaneously His name, not a few of us priests still feel uneasy to mention Jesus out-

side of our sermons. We have been comically left behind in the shallow relationship of jokes, in the familiarity of Pong and Chaw, in the intimacy of San Miguel or "somewhere else."

By introducing our seminarians to the living Church of the lay people, we hope to form a new breed of priests who, coming down from their self-built pedestal or awakening from the age-old illusion of superiority created by the pietism of our people, are able to establish a proper collaboration and mutual esteem with the laity (LG 30; AA, GS) thus together build up the Mystical Body.

Therefore, through these contacts with the various realities of Mystical Body, we are forming a new generation of seminarians with a "Passion for the Church", thus, fulfilling the dream of Pope Paul VI.

Criteria for the success of the Program:

Success in the judgment and measurement of the world is gauged by how much a man has gained, how much he possesses, how much power he has, how much popularity he enjoys. Success is equal to gain.

In the Gospel, we discover that Jesus has an altogether different criteria. It might shock us to realize — if we believe it — that Jesus has set losing as the standard of success of evangelical life. We have the example of Mary and Joseph who gave up their plans for the plan of God. The Beatitudes are examples of losing. Reconciliation is losing (Mt. 5:23). The whole doctrine of Jesus is losing (Mt. 4; 5:39; 38-39; 18:1-4; 8-9; 19:6; 20; 25-28; Jn. 12-24). And the supreme losing of all is the death on the cross.

Based on this Gospel economy, at the end of the FY, the success for each seminarian will depend on how much and what he has lost during the year. Only then can he say that he has lived the Gospel and only then can he be judged or accepted not by what he has but for what he is. In the FY, games people play is "pierce gana." For he who has lost most, has loved most.

Model of losing:

Of course, the first and only true model is Jesus, his life and particularly his death on the cross. For he who was God did not consider his equality with God but made himself nothing.

And taking the very nature of a servant, he humbled himself to die on the cross (Phil. 2:6-8). But not only death. He gave up everything withholding nothing to himself to the point of experiencing the abandonment of the Father (Mk. 15:34). This is the absolute losing, the ultimate criterion of love.

In no comparable degree with Christ, but following the example of Paul (I Cor. 11:1) the other standard of losing will be the FY director himself.

During the FY, the seminarians will be expected to give up a lot of things. But the director will be the first to give up and more. For while the seminarians will endure the rigors of the program only for some months, the director will stay the rest of his life or until relieved. The seminarians should know what the director is losing and they should expect to respond in the same measure of generosity.

Here I will present a pattern of modelling:

- what the director does not do, the seminarians should not do.
- what the director does not have, they should not have.
- what he gives up, they should give up.

It will be noticed that the criteria are expressed in the negative. This is so because there will be things the director can do or does or will do but, given the formation stage of the seminarians, they may not do it, yet. The losing of the director is an offer, on his part, of generosity and example. It is not an obligation on the part of the director to be demanded by the seminarians as his duty in justice.

“For the sole glory of Jesus Forsaken”

REV. ALEX A. MEÑEZ, JCD
Diocese of Kalibo

The author now lives in community with twenty Second Year Theologians from the Western Visayas region in what used to be a cursillo house. What was before an abandoned building, they have transformed by their own effort and within a small budget, into a clean and harmonious home. He will appreciate comments from the readers.

REFLECTIONS:

On Prophetism

Glimpses

The "Nabu" or "Nabi", as the ancient peoples nicknamed the Prophet, is "the one who has been called,"¹ the one who proclaims, the alleged friend of God favored with personal communications.² True or false Prophets, they all claim to be the mouthpiece of the divinity. They are the spokesman of the deity's presence among the people, a prerogative that no political ruler or subject lays claim to possess. Hence that prophetism is an ever relevant factor in any religious projection as well as in any social or political milieu with an animistic view of the cosmos.³ Only the Prophet will tell us what the deity expects or rejects from our daily routine and behavior.

Claims to prophetism regularly spark in religious-political environments. What bothers the man on the street is not the claims, but the *authenticity*. Anything else is secondary in the context of prophetism, for no solid minded human would realistically wish to oppose the wishes of the All-mighty or ignore his warnings. Yet, he will permanently inquire within himself, *how* do I ascertain the Prophet's authenticity? Do I have within my reach any *yardstick* to discern the true from the false Prophet? What are the *functions* of a real Prophet? What is his *target*?

Who is the Prophet?

Concentrating our attention on the *Jewish background* of our Christian religion, we may outrightly state that a Prophet is not the equivalent of the popular fortune teller or foreseer, but rather someone who has been called by God and who is his

¹ Cf. *The New Catholic Encyclopedia*, N.Y.: McGraw Hill, 1965, p. 61; B. Vawter, *The Conscience of Israel (Pre-Exilic Prophets and Prophecy)*, London: Sheed & Ward, 1961, p. 35.

² Cf. *Genesis* 20:7.

³ Cf. *The Biblical Archeologist*, Published by the American Schools of Oriental Research, 34 (Feb. 1971), p. 20; *Jerusalem Bible*, Introduction to the Prophets, p. 11-15.

spokesman. It is accurate to state that the Prophet has visions of the future,⁴ yet the Prophet does not see the future like in a crystal ball,⁵ but rather he is like a weather forecaster who sees in the present atmospheric conditions what will happen in the future. The Prophet knows his time and in his present he sees the events that will develop. Thus he warns the people on time to repent from evil and to turn to Yahweh. The primary concern of the Prophet is not the future, but the present.

The Yeast of the Prophet

The Prophet is vested with what we may qualify as the two requirements for his appointment, namely, the *divine call* and being a *spokesman for Yahweh*. Both requirements, we can say, are alien to the Prophet's personal qualifications, for both depend exclusively on God's choice, and God's choice is unbiased, indiscriminatory, unlimited by any human consideration of race, social status or sexual concern. We may say that God's choice is "catholic" (universal) and falls under no human yardstick.

"Catholicity" in Prophetism

The Prophets of the Old Covenant come from the Northern and Southern Kingdoms alike. Among them we have city dwellers. There are rural folks, noble as well as simple people. Amos, for example, was a shepherd. Micah was a peasant. Isaiah was a statesman. Jeremiah was a priest. Thus we have chosen Prophets in the Old Covenant among the shy, the young and the apprehensive (e.g., *Jonah*, *Jeremiah* 1:6; *I Sam.* 3:1-2; *Isaiah* 6; *Daniel* 1:3-21), as well as among the poor and the learnt. Females are not excluded (cf. *Ezra* 7; *Judges* 4:4). Let us not forget that God speaks in the Old Covenant even through the mouth of Balaam's donkey (*Num.* 22:28-31).

This "catholicity" is worth considering in social environments where biases of one kind or another seem to be determined to limit God's choices or the efficacy of his Word. Let us not forget that certain liberation movements (as for example, the Negros' Liberation Movement, the Women's Liberation

⁴ Cf. D. Murphy, *His Servants the Prophets*, Melbourne: Wilke & Co., 1964, p. 10.

⁵ Cf. *Ibid.*

Movement, etc.) have often been frowned upon in the Christian Communities or in certain ministries, and many of such prejudices are still among us hindering a true "catholicity" among Christians, the "catholicity" expressed by him who said: "The hour is coming when you will worship the Father, neither on this mountain nor in Jerusalem . . . , true worshippers will worship the Father in spirit and truth" (*Jn.* 4:21-23). It is the universality of the one who welcomes into his flock the just and the sinners, and who condemns but no one except the unbelievers who by their refusal to accept the Son are condemning themselves (*Jn.* 12:47). St. Paul describes this "catholicity" among Christians when he says: "All baptized in Christ, you have all clothed yourselves in Christ, and therefore no more distinctions between Jew and Greek, slave and free, male and female, but all of you are one in Christ Jesus" (*Gal.* 3:27-28).

Criterion in Prophetism

Theoretically, God's appointment is the *objective measure* of authenticity for a Prophet. But then, we humans are quite limited in our capacity to perceive such qualifications and often, true as well as false Prophets, appear in Salvation History claiming authenticity to their call. Thus we are left with our own discernment to screen them through whatever signs of their true vocation may transpire through their actions. But before we go into that, it is worth pinpointing two observations. The first observation is the fact that no true Prophet can appoint himself or be appointed by any human authority. Prophetism is not a profession for human bidding. The second observation points to the fact that since a true Prophet is a "spokesman" of God's Word, no prophetic proclamation can but to support God's Word. In no way can a Prophet alter or contradict it.

Reincarnation in Prophetism

It is because of that conformity to God's Word that prophetism is viewed as the *incarnation* of God's Word, and the Prophets as the various reincarnations of the divine Truth (cf. *Num.* 27:18; *Deut.* 34:9). Only thus can one explain Herod's reaction to Jesus' ministry, claiming that he must be John the Baptist resurrected (*Mtth.* 14:1-2). And only this way can one understand the disciple's reaction to Jesus' question: "Who do the people think that the Son of Man is?" (*Mtth.* 18:13-16). It is

the Truth perceived through different reincarnations. And this is a good food for thought in connection with instances when we stress so much our "personal" convictions over and above others' perceptions of the Truth.

Signs of Authenticity

Transferring then our consideration to the possible signs of authenticity projected by the true Prophet, we could say that these signs are sort of an inevitable reply or reaction to the divine appointment. The first sign we could pinpoint, which is rather renegative, is the *lack of professionalism*. In other religions, prophetism, like priesthood, may have such professional characteristic, but in Jewish tradition the authentic Prophet is not a Prophet by profession, but by divine impulse, and such an impulse is not subjected to human control, but it comes and goes according to the divine inspiration. This, somehow negative characteristic, the lack of professionalism, though, has a positive side, it is its spontaneity, a divine spontaneity, which we may call *divine charism*. This may be considered as an offset of God's authenticity. It certainly has no monopolistic or institutionalized connotation.

An additional sign of authentic prophetism is the *zeal*. A human that has been "touched" by God's fire cannot remain "neutral", but he has to react, and once he reacts to the divine inspiration, to the divine compulsion, the true Prophet reacts with extra vigor, with extra dedication, with courage for the divine cause. It is the prophetic zeal. Hence that among authentic Prophets we have more activists than reactionaries, more doers than institutionalizers, more jailed and martyred people than well established and prudent (?) bureaucrats. All this, let us not forget, has much more to do with divine compulsion and urge than with human boldness or chicanery.

The third sign of authenticity is what may be called projection results. The authentic Prophet is perceived for his *divine dimension* in what he does and says, while the false Prophet is perceived as building his own ego through his actions and statements. A Prophet would often find his earthly occupation more relaxing and appealing than the task entrusted to him

by Yahweh. One has but to remember Jonah's reluctance to disengage himself from his work to embrace God's task, still the true Prophet will ultimately look squarely on the excruciating mission entrusted to him and reply: "What should I say: Father, save me from this hour? But it was for this very reason that I have come to this hour. Father, glorify your name" (*Jn.* 12:27-28). The divine dimension will ultimately prevail in a Prophet's performance. The immediate result would be that a true Prophet is often seen by the worldly as a loser and an outcast, while the false Prophet will be viewed as a player, and a man of his time, an insider.

A true Prophet's path, we may point out, is paved with dangers and challenges. *Suffering* is not the Prophet's vocation, but trials are his daily routine and menu. We could affirm that false and true prophetism do not get along well, their coexistence remains at a mile-length. One would have to think only of the no friendship lost between Elijah and the Prophets of Baal (*I Kings* 18:16-40), or between Herod and John the Baptist (*Mtth.* 14:1-2). It is a duel to death, for true prophetism does not know the term "compromise", a term so handy among the players and the insiders and people who live according to the tune of the times.

Eschatology in Prophetism

A final point of reflection on prophetism that will also help us to discern the authentic from the false Prophet, would have to do with the *objective*, because prophetism has a responsibility to fulfill.

That responsibility can be viewed in its immediate, concrete terms, and then it may refer to reforms of some evil committed by the ruling leaders, e.g., the warning of Nathan to King David (*II Sam.* 11-12), or on degenerating practices on the part of the citizenry, as with the example of Prophet Jonah with the people of Niniveh (*Jonah* 1-4). Nevertheless, there is always in the mind of the Prophet the overall riding concern which is to maintain the *integrity of the Covenant* between Yahweh and his chosen people. Ultimately then all of the Prophet's proclamations and actions are geared to that aim, and thus its objective be-

comes the final criterion of discernment for authentic prophetism. While on the other hand any action or proclamation that may slow or taint that final target can be viewed but with suspicion and skepticism.

It is because of this eschatological responsibility that the Prophet is often associated in the Scriptures with the figure of the Righteous One (Cf. *Enoch* 38:2), and even more so with the figure of the Teacher-Rabbi (*Mtth.* 27:19; *Luke* 23:47; *Acts* 3:14; *I Peter* 3:18). In many ways their task fuses together to "instruct the people in the Law of Yahweh".⁶ This is the theological basis for the doctrine on the Magisterium of the Church as well as for the prophetism of the teacher of the Truth. It is the divine Truth embodied in the Word.

BRAULIO PEÑA, O.P.

⁶ B. Peña, *Soteriology*, p. 25.

DOMINICAN TOWNS OF PANGASINAN

(Continued from page 360)

vesters of rice, as is usually the case in this nation, and all living in the *población*, whose streets are marked out with ropes. The town plaza is a square, and it is perhaps the best in the province. In the center, you find the municipal building and the schools, all of light materials and built on a provisional basis... I have not seen the place where they had laid the foundations of the church, but I have heard from all those who had seen them that they were founded on sand. To build on sand, and in the Philippines! Now I remember a remark I heard several times from Father Yllana, that he did not waste his time in building, because in order to build solidly, he had to transfer the town elsewhere...

"The Ilocanos do not establish themselves except in places where they find water to irrigate their plants; and by this, let it be understood that all the farms of Sto. Niño are irrigated... The Ilocano is indeed a hard worker, but, for good or for bad, he wants to finish soon the work he undertakes. He enters a forest and, on the ashes of the first logs that he burns, he throws four grains of corn, some beans, and a few *camotes* (sweet potatoes) so as to have something to eat while he goes on felling trees."¹⁸

¹⁸ Suárez, *ibid.*, fol. 212 v.

LITURGY

THE RIGHT AGE FOR THE RECEPTION OF CONFIRMATION

1. The Question

The new Rite of Confirmation intends to give the sacrament of confirmation to baptized Christians who have already attained the age of discretion. The introduction says:

“With regard to children, in the Latin Church the administration of confirmation is generally postponed until about the seventh year. For pastoral reasons, however, especially to strengthen the faithful in complete obedience to Christ the Lord and in loyal testimony to him, conferences of bishops may choose an age which seems more appropriate, so that the sacrament is given at a more mature age after appropriate formation.”

The new liturgical disposition for the celebration of confirmation opens two options to choose from in relation to the age of the confirmandi:

1. confirmation for children of the age of discretion, generally celebrated within the process of preparation to first communion (and first confession);
2. confirmation for candidates of more mature age.

The question is: Which is the right age for the reception of confirmation in view of good pre-sacramental catechesis?

In order to answer this question I feel we must first make a reflection concerning the doctrinal meaning and the pastoral of the sacrament of confirmation.

2. The Doctrinal Meaning of the Sacrament of Confirmation

Early liturgical sources show that in the beginning the rite of confirmation formed part of the concluding section of Christian initiation; thus say the *Tradition Apostolica* of Hippolytus, the *Gelasianum* of the 8th century, the *Gregorianum* of the 8th century, the *Ordo Romanus XI* (in M. Andrieu, *Les Ordines*

romani du haut Moyen Age, v. 2 [Louvain 1948]). The main rite was in the form of *consignatio* (anointing with holy chrism).

The separation of the *consignatio* from the baptismal washing most probably began when they had to baptize people in distant places where the bishop could not be present at the actual baptism. At this time — as testified by the *Ordo XI* — the *consignatio* was changed to *confirmatio*, which had, more or less, the value of a ratification of the baptisms celebrated by the presbyters from the part of the bishop.

From the Pentecost homily of Bishop Faustus Riez (c. 465) confirmation was recognized as a sacrament distinct from baptism. With the help of this homily and the *Rituale Romanum*, St. Thomas Aquinas developed a theology of the sacrament of confirmation as "the sacrament of spiritual growth."

From the Council of Trent we have three canons from Session VI concerning the sacraments in general. The first is about the sacramentality of confirmation; the second, about the anointing with chrism as part of the sacrament; and the third, about the ordinary minister of this sacrament, the bishop.

But there has been no official doctrine regarding the distinction between baptism and confirmation.

From Vatican II *Sacrosanctum Concilium* (n. 71) noted that the intimate connection of confirmation with the entire Christian initiation (i.e., baptism and Eucharist) must appear in the new rite. *Lumen Gentium* (n. 26) says that the bishops are the original (not ordinary) ministers of confirmation. Again, concerning the effect, it affirms that with the sacrament of confirmation, the faithful are more perfectly bound with the Church, enriched by a special power of the Holy Spirit so that they receive strict obligation to extend and defend with word and deeds of faith as true witnesses of Christ.

Vatican II did not give an exhaustive doctrine on the sacrament of confirmation. But what it gave represents the earlier tradition of the Church which St. Thomas — for lack of sources and scientific instruments — was unable to give his contemporaries.

Because of recent advances in the studies of patristic and liturgical documents, theologians and liturgists nowadays emphasize three important points regarding the sacrament of con-

firmation: 1) the unity of the rites of Christian initiation; 2) the relationship between the action of the Holy Spirit and the actions of the Church, especially the sacrament of confirmation; and 3) the role of the bishop in Christian initiation.

The unity of the rites of Christian initiation in the Ancient Church is universally accepted. In this direction is the liturgical reform of Vatican II oriented. Christian initiation signifies and effects the conversion of man who abandons sin and turns to God. Both baptism and confirmation signify that spiritual birth and man's participation in the paschal mystery of Christ. However, baptism signifies primarily the first phase, the "paschal" proper, the dying and rising, while confirmation signifies the "pentecostal" phase, the empowerment of the Holy Spirit bestowed on the newly-baptized as member of the Church with diverse duties and charisms.

Patristic and liturgical traditions of the Church agree on affirming that the "gift of the Spirit" is the reality signified through the post-baptismal imposition of the hands or through the anointing with chrism. Paul VI clarified this by changing the words that accompany the ritual gesture of the anointing.

From the beginning, a Christian has been considered as he or she who participates of the gift of the Holy Spirit. In Romans 8, Paul insists on the initiative of the Holy Spirit in the development of Christian life: he is the child of God who lets himself be guided by the Spirit, who is the pledge of the resurrection, the power of man saved by Christ on pilgrimage to the Father's home, the impulse and teacher of prayer, privileged witness to our situation as children of God.

Now, Christian life is not the life of a solitary; the Christian does not live "at the periphery" of the Church, or "with" the Church, much less "outside" the Church. The Christian lives and feels "in" the Church, participating in the goods of the Church, strengthening the witnessing of the Church, contributing personally to the action of the Church. The actuation of the Christian is coherent as long as he participates of that which identifies the community: communion which proceeds from the gift of the Spirit: "*Ecclesia Sancto Spiritu congregata.*"

The Church, acting as such, acts through the Spirit: she preaches under the impulse of the Spirit, confesses the faith moved by the Spirit, celebrates the sacraments invoking the

Holy Spirit, loves fellowmen in the Spirit, walks through history under the guidance of the Spirit. Thus, a complete Christian is he or she to whom the gift of the Holy Spirit is sacramentally communicated to him or her — that Spirit that animates the Church. This is what it means to say that the sacrament of confirmation is the sacrament of ecclesial communion.

Liturgical sources show that there are two meanings of "the gift of the Holy Spirit" in reference to the *consignatio*. First, "to receive the Holy Spirit" means to become full member of the ecclesial community; secondly, it means to be strengthened by divine grace in view of personal sanctity. Thomistic theology — being founded on the homily of Faustus of Riez — considered the gift of the Holy Spirit in view of personal holiness and spiritual growth of the baptized. Vatican II theology is reviving the older tradition which emphasizes the ecclesial aspect.

This ecclesial dimension of the sacrament of confirmation gives a new direction to the pastoral of this sacrament.

Liturgical sources lead us to see the presence of the bishop as an essential element of Christian initiation. The bishop is the "minister of confirmation" not because of his power superior to that of the presbyters but because he enables him whom God has regenerated in baptism to participate in a concrete ecclesial community and thus builds up the Church. In the Oriental Churches it was thought that physical presence of the bishop is not necessary because it had been substituted by the Holy Chrism consecrated by him; there is so much veneration of the Holy Oil because it does not only signify the gift of the Holy Spirit but also the bishop.

This piece of reflection leads us to note the following doctrinal points:

1. The Church transcends simple categories of human community. The Church is community-sign of the victorious grace of God in the world, a sacrament of salvation wrought through Christ and destined for all men, the sacrament of union of men with the Holy Spirit.

2. All the actions of the Church — and of individual members — are actions that have their origin in the gratuitous work of the Spirit in us and that ask for our response. The action of the Church is not the fruit of human efforts.

3. Baptism and confirmation are two constitutive phases of becoming Christian with full rights of the Church and capa-

ble of participating in the celebration of the liturgy, especially the Eucharist as the culmination of his introduction to Christ's mystery.

4. The configuration of man with the person of Christ — risen and giver of the Spirit is effected by two phases of insertion into the mystery of Christ — baptism and confirmation — of which the second (confirmation) perfects the first.

5. The Christian is committed to live in obedience to the Spirit and in collaboration with his power, to put to the service of the ecclesial community and all mankind the "manifestation of the Spirit" which has been personally given to him, in whatever ecclesial situation he is and to whatever vocation he is called.

3. The Pastoral Concerning the Sacrament of Confirmation

The insertion of the pastoral of confirmation in the pastoral program of the Church is a relatively new question. The age in which it was received and the internal relationship between the sacraments of initiation were not a problem. Children were confirmed when the bishops were available. Renewal in various sectors of the Church life after Vatican II affected the pastoral of the sacrament of confirmation: the re-evaluation of the process of Christian initiation, the progress in the catechesis of children and adolescents, the promotion of the different youth movements, the revival of the catechumenate as adult Christian formation, the renewal in the Holy Spirit being experienced now in the Church, all contributed to a change in the pastoral of the sacraments in our parishes.

From the new Rite of Confirmation and in reference to the present post-Vatican II ecclesial situation, we can distinguish two options or approaches to the pastoral of the sacrament of confirmation: 1) the first is the pastoral of Christian initiation for children of the age of discretion, following the primitive Christian sacramental itinerary which celebrates confirmation within the context of the preparation to first communion; and 2) the second postpones the preparation and celebration of confirmation for a posterior catechumenal period in order "to strengthen the faithful in complete obedience to Christ the Lord and in loyal testimony to him."

These two options or approaches are to be considered as "programs" of pastoral action. They are considered in relation

to the reception of the first communion: the first approach includes confirmation in the catechumenal itinerary toward the Eucharist; the other one separates confirmation from this process and integrate it in another catechumenal cycle of Christian adolescent youth religious formation.

The two approaches or programs of pastoral action regarding confirmation have reasons in their favor along theological as well as pastoral orders; but at the same time they also run into some risks which must be taken into consideration by pastoral planners and workers. The first approach or program is not necessarily better than the second, or vice versa, but much depends upon the global pastoral needs in a particular place or situation.

4. Option for Confirmation before first Communion

4.1. Foundation on which this pastoral approach is anchored.

The first approach of celebrating confirmation with children before the reception of the first communion is founded on several good reasons:

1) In this approach the meaning of the sacraments of Christian initiation as a journey toward the Eucharist, the central and culminating action of the Church animated by the Holy Spirit, is well preserved. Here what is emphasized is the itinerary as the process of initiation to the mystery of Christ in which the Eucharist is the ecclesial action par excellence.

2) This order of the celebration of the sacraments of initiation (i.e., baptism, confirmation, Eucharist) respects the traditional practice which is still followed by the Eastern Churches today and even by the ecumenical ecclesial communities belonging to the World Council of Churches following the ecumenical reflection on the document "Baptism-Eucharist-Ministry," the basis of understanding between these ecumenical churches and the Catholic Church.

3) The psychological situation of the child better expresses the meaning of "gratuitousness" which is fundamental element of confirmation being the sacrament of the *gift* of the Holy Spirit.

4) The celebration of confirmation with children permits a spontaneity and simplicity which they will not have later on in adolescence.

4.2. Risks and Difficulties

However, this first approach is not without risks and difficulties:

1) The pastoral for Christian initiation could be limited within the situation of children and early adolescence (at most), without touching the more mature age when commitment can be more serious.

2) The celebration of confirmation with children around the age of discretion can fall within the psychological force of making first communion so that it is eclipsed by the preparation for first communion (and first confession) and is deprived of its own meaning.

3) The opportunity to enter in contact with the adolescents and the youths and lead them into greater commitment and Christian witnessing can be totally lost.

5. Option for Confirmation of the Adolescents and the Youths after First Communion

5.1. Reason in favor of this approach

There are good reasons that support this second option:

1) Confirmation celebrated with the adolescents and the youths can have a better catechesis, adequate to their age, with all the advantages of a conscious catechumenal planning and of a commitment of Christian life freely assumed. It can become clearly "the sacrament of faith" of the subject.

2) A pastoral of confirmation with the adolescents and youths balances the pastoral of baptism of infants which has the parents and godparents as the direct beneficiaries.

3) Adolescents and youths are more prepared psychologically for the religious experience of the gift of the Holy Spirit and more ready to make a commitment according to the gift of God even on the level of personal vocation.

4) Sociologically, confirmation becomes a ceremony of admission to adult community, like a ceremony the Jews have at this age for their youths.

5.2. Dangers and Questionable Points in this Option

But this pastoral approach to confirmation of adolescents and youth can also be dangerous and questionable for the following reasons:

1) Adolescent and youth catechesis in direct connection with confirmation introduces an element of confusion in catechesis and the meaning of the sacraments. Education in faith is a continuous, lifetime task of a Christian which is not connected with each of the sacraments. We can say that actually the Eucharist — jointly with penance — is the sacrament of constant maturation.

2) To join the process of catechising the adolescents and the youths with the sacrament of confirmation is in a sense making use of this sacrament in order to serve a concrete pastoral program for the youth. Confirmation is being "instrumentalized" for the purpose of youth education or formation.

3) Giving too much importance to commitment taken at confirmation weakens the meaning of baptism and of the Eucharist, when in reality confirmation is conditioned by both.

4) There can always be a discussion about the age in which commitment is "serious" according to cultural and educational background.

5) Pre-confirmation catechesis which facilitates contact with the adolescents and youths may easily lead to the neglect of the pastoral task of promoting youth movements properly adapted to them.

6. The Right Option or Program to Adopt

Deciding for one program to the exclusion of the other is not easy because an advantage for the first may be a disadvantage for the second and vice versa. Perhaps the right course to take is not to rigidly adopt the first program to the total exclusion of the second or vice versa. There should be a pastoral diversification in response to different situations. What is certain is that in either case, there is a need for catechesis which corresponds to the age of the candidates and which will lead to a better global formation in faith of all the Christians in a given ecclesial community.

FR. LUIS D. BALQUIEDRA

MEDITATIONS FOR PRIESTS AND RELIGIOUS

by Fr. Guillermo Tejon, O.P.

6. The Fellowship of the Spirit (Celibacy)

I did not tell you this from the onset because I was with you; but now I am going to the one who sent me. Not one of you has asked, "Where are you going?" Yet you are sad at heart because I have told you this. Still, I must tell you the truth: it is for your own good that I am going because unless I go, the Advocate will not come to you; but if I do go, I will send him to you.

And when he comes, he will show the world how wrong it was, about sin, and about who was in the right, and about judgment. About sin: proved by their refusal to believe in me; about who was in the right: proved by my going to the Father and your seeing me no more; about judgment: proved by the prince of this world being already condemned.

I still have many things to say to you, but they would be too much for you now. But when the Spirit of Truth comes he will lead you to the complete truth, since he will not be speaking as from himself, but will say only what he has learnt; and he will tell you of the things to come. He will glorify me, since all he tells you will be taken from what is mine. Everything the Father has is mine; that is why I said: All he tells you will be taken from what is mine.

(Jn 16:1-15)

The fellowship of the Spirit, his dwelling and his salvific action in us, and the celibacy that we priests and religious have embraced, are in reality two mysteries. A mystery is something sacred. It has to be lived and experienced in order to be understood. It is therefore with a feeling of inadequacy and respectful fear that I care to reflect on these two mysteries, which I link here together as one.

Whenever we speak of celibacy, we quote I Co 7:32-35:

I would like to see you free from all worry. An unmarried man can devote himself to the Lord's affairs, all he need worry about is pleasing the Lord; but a married man has to bother about the world's affairs and devote himself to pleasing his wife; he is torn two ways. In the same way an unmarried woman, like a young girl can devote herself to the Lord's affairs; all she need worry about is being holy in body and spirit. The married woman; on the other hand, has to worry about the world's affairs and devote herself to pleasing her husband. I say this only to help you, not to put a halter round your necks, but simply to make sure that everything is as it should be, and that you give your undivided attention to the Lord.

This text is usually interpreted in terms of availability and readiness for service, with the conclusion that celibacy (detachment from marriage and family cares) facilitates that availability and that readiness.

The reasoning is valid, but I find it incomplete. For one thing, if availability refers exclusively to the external apostolate, to the service that can be rendered in a parish or in a school or in an office, or even to the possibility of being 'sent' as a missionary from one place to another, then the argument does not sound very convincing; or at least, celibacy does not seem to be absolutely necessary for that. We all know men and women who are married and who in the practice of their profession are totally dedicated to service, and even to the apostolate of the Church; married men and women who, on account of their jobs, are periodically transferred from one place to another; married men and women who frequently give us priests and religious, a lesson in dedication and service and availability. In the light of all this it seems to me that availability for this kind of service is not reason enough for celibacy. At most, it would be a reason of convenience.

St Paul's argumentation goes much deeper than mere availability for service to the people of God. He speaks of "being holy in body and spirit." Again, this expression alone is not sufficient, for married people are also called to be holy in body and spirit, however, the last phrase of the paragraph spells the difference: "That you give your undivided attention to the Lord." This has to be understood, not merely in terms of external service to the people of God (availability for the apostolate) but

also, and fundamentally, of total availability to the Lord. In other words, just as married people give an undivided attention to each other, so the celibate person centres all his attention on the Lord and is always available to him.

Detachment from one thing means attachment to another. Man and woman were not created to live alone, and we know from experience that we cannot possibly live alone. Celibacy is not living alone. Celibacy means belonging, intimacy, and is expected to lead to spiritual fatherhood or motherhood. A priest, a sister, belongs to and in the community, to and in the people of God. The community, the people of God, are their family. But, once more, this is not enough. Our personal experience tells us that even in the best community and amongst the most faithful people of God we can find ourselves alone. As individual persons, we all have individual, personal needs; we all need some one special, some one who is more personal to us, some one with whom we can establish a more intimate relationship, some one with whom we identify to such an extent that we become, so to speak, one with him. We need the companionship of the community, of the people of God, of friends; and when we have that, we still long for a more profound and satisfying companionship.

One of the most meaningful phrases of the New Testament is found in Jn 16:32. At the Last Supper, Jesus announces his forthcoming passion to the disciples, declares that one of them is going to betray him and makes it clear that all of them are going to abandon him: that he is going to be left alone. But then he adds something which contains the secret of his life, and which gives us the clue to understand the mystery of Christian celibacy. Jesus said: "But I am not alone; the Father is with me."

Jesus was celibate; but he was never alone. The Father was with him. He lived in constant communication with the Father. The will, the wisdom, the strength... of the Father, the Spirit of God so filled his mind and heart and will, that he had all the companionship he needed to the extent that he was never alone. To be sure, very often he was physically alone, but he was never alone in the sense of being lonely, out of place, lost, drifting aimlessly in life.

Now, this Jesus, who shared with us everything he had, also shared with us his secret. The Spirit of God, who animated him and led him through life, is Jesus' legacy to us, his disciples. The Spirit of God that went with Jesus everywhere,

goes with us everywhere. He has been given to us as teacher, guide, companion, friend.

The fellowship of the Spirit is one of the most marvellous realities of Christian living. It is a special covenant between the Spirit and us; some kind of marriage. Dwelling within us, filling us with his gifts, he encompasses us and all we do. In celibacy, this fellowship of the Spirit means a most intimate relationship with him. A soul that is filled with the Spirit of God discovers him in all people and things, longs for an opportunity to go back to his intimacy, seeks him in the midst of daily work and occupations.

Expressions such as 'Sweet Jesus,' 'Bride and Groom,' that we find in such mystics as St Bernard and St John of the Cross make us smile and are perhaps discarded as spiritual infantilism or silly Christianity. Taken out of context, they might well be; but can't we discover in them another meaning, more serious, more satisfying, more realistic?

John Paul II speaks of consecrated life as "a covenant of spousal love," explained that "the evangelical counsel of chastity is only an indication of that particular possibility which for the human heart, whether of a man or of a woman, constituted the spousal love of Christ himself, of Jesus the Lord."

This is love sublimated to the highest possible degree: love for God, and in him for all men; total dedication to God, and in him to all men. Without any trace of selfishness or self-love.

The Scriptures point this out very clearly. The husband-wife love and relationship is invoked in the Bible to signify Yahweh's covenant with Israel.

Like a young man marrying a virgin so will the one who built you wed you, and as the bridegroom rejoices in his bride, so will your God rejoice in you.

(Is 62:5)

I am jealous for you, with a divine jealousy; for I betrothed you to Christ, thinking to present you as a chaste virgin to her true and only husband.

(2 Co 11:2)

The Lord, who is faithful to his part of the covenant, expects us to be faithful too. He strongly warns Israel against idolatry, that is, against worshipping other gods, thus rescinding its covenant with the one and true God: "For I, Yahweh your God, am a jealous God" (Dt 5:9). And he wants his people to be always at his side: "I am burning with jealousy for Zion" (Zc 8:2).

Virginity has three clear and distinctive dimensions: the biological, the spiritual and the apostolic. *Biological* means physical wholeness, renunciation to the sharing of sexual love with another person. *Spiritual* means total acceptance of God in our lives and total surrender to him and to his love. *Apostolic* stands for readiness to serve, total commitment to the people of God, spiritual father/motherhood.

The biological dimension, though important, is by no means the most important of the three. A person may be virginal biologically and still be selfish, greedy, proud.... The spiritual is without any doubt the basic dimension. Without it, the biological will have no real and solid foundation and will evaporate into 'barren' virginity. The apostolic dimension is but a natural consequence of the spiritual, supported by the freedom of action provided by the biological.

In other words: Availability to others is but a consequence of our availability to God. Our 'spousal love' with God results in a 'spousal love' for his cause in the apostolate.

It must be noted here that, while biological virginity is the vocation of the few, in a sense spiritual and apostolic virginity is required of all Christians — and indeed of the Church as such — their degree of perfection depending of course, on specific personal circumstances.

Understood in this way, celibacy acquires a tremendous positive value. It is not just denial, a burden; it is not something we accept because otherwise we cannot become priests or sisters. It is something very positive in itself, a real vocation, a joy. It means fullness of the Spirit in our lives, to the extent that there is no room left in our hearts for anyone or anything else. True Christian celibacy means falling in love with God, with the ideal presented to us in the Gospel, with the wonderful mystery of the kingdom of God within us.

To understand and accept celibacy in this way is to be 'grasped' by an idea, and to go all for it. "Let anyone accept this who can" (Mt 19:12).

Surely, no matter how much love is sublimated, we must still walk this earth, with all the accompanying temptations and weaknesses and failures . . . The fact that the Spirit dwells in us and that we are in love with him and try to live in intimacy with him, does not mean that the flesh will never claim its due. It certainly will, and it does more often than we would like it to. But that should not bother us too much. The Spirit is our partner; and he is a faithful partner. The special covenant that celibacy establishes between the Spirit and us is some kind of agreement, very much like a marriage contract: we are all for him, and he is all for us.

What advice do we give to a married person who does not get along with the other spouse, who has no communication with the other partner? Establish communication, talk things over, open up to each other! That is exactly what we should do whenever our life in and with the Spirit is in danger: to call on him; to remind him of his covenant with us, of our weakness; and to ask him to uplift us, to provide the spiritual companionship we need, to fill our mind with other thoughts, our heart with other loves, and our will with other pursuits. And without any doubt, he — the faithful partner — will just do so!

But I am still full of confidence, because I know whom I have trusted, and I am sure that he is able to keep safe until that day what he has entrusted to me.

(2 Tm 1:12)

If the Lord has called us to this part of his vineyard, will he let us down? Within us, the spirit fights against the flesh, and the flesh against the spirit; and sometimes we seem to be lost, and do not know what to do or where to go. But the Spirit, Christ living in us, is stronger than the flesh and all the forces of evil, and more loyal; and he, who has sealed a special covenant with us, will never leave us alone.

The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with us all!

SANCTITY IN THE PHILIPPINES

Maria Guinita, Cecilia Tangol and Magdalena "La Beata"

by Fr. Francisco Gainza*

[These three biographical sketches were chronicled by Father Vicente de Salazar in his "Tercera Parte...etc." In translating them into modern English, I have tried to do it in such a way as not to deprive them of their original 17th century Spanish flavor.]

To bring to a close the series of some tertiaries, well-known for their virtues, about whom only a meager information has been handed down to us, I am going to translate what is recounted in Chapter 9, Part III in the History of my Province about Doña María Guinita, from Pangasinan who, according to our historian, was a member of our Third Order:

About that same time (1678) there died in Pangasinan, in the town of Binalatongan (now San Carlos), another native woman greatly favored by the Lord, with special proofs and marks that the Lord had chosen her for Himself. Her name was María Guinita, a native of the said town. When she was born, her parents who were already burdened with a numerous progeny, not trusting Divine Providence and fearing that they would be lacking the means to support so large a family, carried their newly born daughter to the woods after placing her in a little basket (as was the case of Moses), which they hang from a tree so that there the baby would die from exposure. However, a native chief who happened to pass by that place, took her to his house, brought her up and in due time gave her away in marriage.

After having mothered her own children, she became a widow. Then making a vow of continence or virginal chastity, she fully dedicated herself to the service of the Lord, by putting on clothes made of a coarse material (*jerga*) — even before she joined the Third Order of St. Dominic — by fasting and

* Translated by Remedios Mijares Austria, T.O.P.

wearing a very mortifying hair shirt, and by subjecting herself to many other penitential practices. One of them was to spread a cloth over a very large cross, and then stretch herself on it with extended arms and feet and, thus "crucified", she slept on it through the night.

Her prayer was very frequent, especially at midnight and, when the bell in the convent rang for Matins, she also got up.

As she was one night practicing the above-said mortification, while the Fathers prayed in the church she heard for the space of one hour a sweet and heavenly music; doubtless a divine gift for her comfort, sent to her by God. Thinking in her childlike simplicity, that the Fathers have also heard it, she asked them what they thought of it.

She brought up and educated many girls, not only instructing them in the skills proper of their sex, but much more so in the fear of God, and in every virtue as befitting their social rank. With the help of the girls that she was bringing up, she cared for the adornment and cleanliness of all the churches of the province.

God was pleased to test her by means of trials which are (as St. Paul says) the crucible of the children of God and of those who live piously in Christ Jesus. She suffered, with a manly courage, persecutions and false testimonies raised against her by human wickedness, to such an extent that it was maliciously spread around that she was carrying an illicit friendship with her confessor, who was the saintly Father Melchor Pavia. God redeemed her from this calumny by causing the truth to be known. Thus His servant's virtue shone with greater brilliancy, and she became so inured to suffering that thenceforth she was to be the sure refuge of the afflicted.

Finally, well pleased with her labours, virtue, penances and mortifications, God took her to the rest of His glory, as we may believe considering her orderly life.

Two virtuous native women from the province of Bataan whose names were Cecilia and Melchora also deserve to have a place in this book. Although they were not tertiaries, nevertheless, they were a product of the spiritual direction of our Religious, and their memory has come down to us intermingled with so many men and women that have honored the habit of St. Dominic. In the above quoted Chapter 9 we read about Cecilia:

"In the following year of 73 there died in the [*partido*] of Bataan, which is in charge of our Religious, another native woman of high virtue and perfection, called Cecilia Tangol, who, although was not a "beata" of the Third Order, was nevertheless a product of the direction of our Religious.

"She preserved her virginity throughout her lifetime, which was rather long, that is, eighty years, and through them she was a living example of virtue, perfection and modesty.

"She was much given to the penitential exercises, especially to fasting and penance, by means of which she tried to subdue her flesh to the power of the spirit. She was also very fond of prayer, and used to rise every night at Matin's time, in order to pray with greater tranquility in the stillness of the night.

"She frequented the sacraments and developed such a delicate conscience that, having gone to confession the previous afternoon in order to receive the Holy Eucharist the next morning, she confessed again before Communion. This scrupulosity went on until a prudent confessor, having heard her general confession, ordered her not to receive the sacrament of Reconciliation immediately before going to Communion, her confession the previous afternoon being enough. Because, as the same confessor reported in a written note, her purity of soul was such that she could receive Our Lord even without confessing.

"In the midst of those exercises she spent her life, until God called her to Himself with a sweet and peaceful death, such as befitted the way she had lived."

And in Chapter 34 of the same Book, the life of Melchora is extolled with the following words:

"It will be fitting to bring this Chapter to a close with the biographical sketch of a native woman, of a rare virtue, who in the same year 1680 died in Abucay.

"This native woman bore the name Melchora; although her family is not known, yet she was usually called "Melchora la beata." Even though she was not a member of the Third Order, she deserves to occupy a place in this History, because she was a plant watered by the Religious of our Order. She was a native of the town of Abucay, in Bataan. From her early childhood she gave herself to the reading of pious books, fasting, the wearing of a hairshirt and other penances.

"Everyday, at midnight and at three o'clock in the afternoon, on hearing the sound of the Convent bell, she made her mental prayer while the Fathers were praying in the choir loft. Daily, without a failure, she went to Church to hear all the masses that were said there. She received very often Holy Communion with her confessor's permission, who easily granted it to her, seeing the innocence and purity of her soul. A Religious who received her general confession bore witness to the fact that she never committed any mortal sin throughout her lifetime; that she kept besides virginal purity.

"God revealed to her many secret things and many events before they took place, and this was the more amazing since she was not trained to understand such sublime matters. She took care of the cleanliness of the altars and carried out with a fervent promptitude all that the Religious ordered her to do.

"She died at the age of forty-six, with a death harmonizing with her saintly life.

"The Rev. Father Diego de Ortiz, a virtuous and exemplary religious, and Vicar at that time of Abucay, who heard her confessions, and administered to her the Unction of the Sick, and assisted her until she expired, wrote the following:

After Melchora died, late in the evening I went to bed and, as I had formed a high opinion of her, I felt an intense longing of knowing whether her soul was already enjoying the Beatific vision. At that same hour, while I was already sleeping, I saw in a dream a resplendent light (*un grande resplandor*), and in the midst of it there came towards me a woman, clothed in the habit of our Order, of such a rare beauty as I never have seen in my lifetime. Full of wonderment at seeing such a beauty I stood up in bed, imparting my blessing to her three times, and addressing her thus: *Ora pro me, Ora pro me*. I praised the Lord for having endowed her with such beauty.

After I had imparted to her my second blessing, she bowed before me with deep reverence (*profundo acatamiento*) which I repaid in a similar manner and, at once, she vanished from my sight, not without filling me first with an indescribable particular joy and consolation.

The next morning, when I went to her abode to make arrangements for her burial, I found her clothed in the habit of the Order, just as I had seen her [in

(Continued on page 324.)

PASTORAL SECTION

by Fr. Wilfredo C. Paguio

PASTORAL COUNCIL COMMITTEES

The executive arms of the Pastoral Council in a parish are its different committees, namely, the committee on education-formation, the committee on liturgy, the committee on services, the committee on the youth and, sometimes, there should also be an ad hoc committee for a given project.

COMMITTEE ON EDUCATION-FORMATION:

The parochial vicar, a sister or a lay person can be placed in charge of this committee. This committee shall coordinate the jobs of the corresponding committees at the barangay level as in the other following committees.

The most important apostolate of this committee is to take care of the parish catechetical instruction program. To be convinced of the importance of the parish catechetical program, one should just remember the history of education in our country.

During the Spanish times, catechism was taught in all schools. However, with the advent of the American regime and the Japanese occupation including the Commonwealth and the early Republic, the American Public School System took over. This did away with religion in our schools. From 1898, therefore, up to 1946 or even later, we have more than a generation of Filipinos who grew up through our public school system without catechism. And we cannot rely either to parents because these are hard times when the earning of bread stands prior to any obligation. The fruits of this generation are the parents today. Hence we can neither expect them to really teach religion to their children. The Church must do this.

Today, we are permitted to teach religion in schools. We must take advantage of this opportunity. All pupils and students in all levels of education must be taught religion.

Adult education programs should also be emphasized. This can take different forms. Study Clubs may be organized. Pre-cana conferences must be required before marriages. Pre-baptismal instructions must be given before the administration of

the sacrament. Recollection teams composed of lay persons can be established. These can be used for giving recollections to associations and students in schools.

Religious organizations and movements can be asked to sponsor on-going seminars. The Christian Family Movement can give *Tuklasan* every other month for Christian couples. The Parish Bible Apostolate can alternate by giving Bible Seminars, which usually attract the youth especially in these charismatic times. The Cursillo Movement can also hold cursillo classes for the youth and adults of both sexes.

COMMITTEE ON LITURGY:

This is in charge of the parish liturgy. It sees to it that all liturgical ceremonies are done in the most orderly manner. It should do all things possible to make the church worthy of all the liturgical ceremonies performed under its roof. Its cleanliness must be underlined. No dust nor cobwebs must be seen. Liturgical vestments, furnitures and so forth must be complete.

The people should be comfortable in their places. The kneelers should not be hurting to their knees. Electric fans should be available to avoid too much heat. The benches should be dusted regularly and properly varnished. These should be done in order that the people can devoutly participate in the liturgy.

The head of the altar boys, the president of the special eucharistic ministers, the coordinator of the choirs, the *sacristan*, the *campanero* and the president of the organization in charge of arranging the curtains, mantles and flowers of the altar shall compose this committee.

It is inspiring to see altar boys properly dressed and properly trained serving at the altar. The special eucharistic ministers may be assigned to serve as commentators at mass throughout the week. They should however read clearly so that they can be understood by the people. They should be taught how to handle the microphone — never stepping on the microphone wire, leaving the microphone on its handle and so forth. The choirs contribute a lot to the devotion of the people. Today, we encourage the faithful to sing with the choir. But sometimes it is also good to have the choir sing alone and sing well by themselves. A good choir attracts church-goers. In the same manner, a church beautifully arranged at all times call on church-

goers to come back. The *campañero* should be taught the importance of the bell for the liturgy. The *sacristan* should be well informed on what to prepare for a ceremony and on how to take care of church properties.

Pamphlets and projectors can be of great help to the liturgy. Sometimes, catechists or some other speakers aside from the commentators can be requested to explain the liturgy to the people before the start of the ceremonies so that the faithful can well appreciate, understand and participate in the rituals.

COMMITTEE ON SERVICES:

This committee undertakes all the other jobs which cannot be done by the other committees. But the most important responsibility that it should not forget is service to the poor of the parish. It has to initiate ways and means on how to put up projects for the alleviation of the sufferings of the poor.

Some dioceses and parishes bring an image of the Patron of the diocese or parish to all the parishes or barangays within its jurisdiction. Upon arriving in a place, the services committee gather different goods like rice, sugar, sardines and so forth from the well-to-do faithful of the parish or barangay. These serve as their *pabaon* to their Patron. When the Patron goes and comes to another place, these *pabaon* serve as *pasahubong* to the poor of this community. The process is then repeated. This way we can ask donations from the rich to be distributed to the poor.

The committee should also motivate religious organizations to sponsor free medical and dental clinics or free legal aid offices. It should also try to create jobs for the jobless or at least serve as job placement bureau tapping connections with private individuals, institutions or government agencies. The possibility of establishing a cooperative or credit union should also be studied.

During the Christmas season, several organizations go on carolling. What they get from the rich, they also give to the poor. But this is only temporary help. We should think of a more permanent way of extending aid.

COMMITTEE ON THE YOUTH:

The youth deserve our special attention. The Church should help in protecting them especially from vices like drug addiction

or prostitution. The youth in school shall be easier to manage. They can be formed into groups like the Student Catholic Action, the Pax Romana and so forth.

Out of school youth should take more of our concern. We can form altar boys or rosarians. The help of religious organizations should also be requested. The *Adoradores* should have Tarcisians; the Knights of Columbus, Squires; the Daughters of Mary Immaculate, Squirettes; the Children of Mary Immaculate, aspirants; the Legionaries, junior Legionaries. Through these, the different religious associations can help in the youth apostolate.

On-going seminars like a Bible Seminar, for example, can attract the youth. Once started, the graduates can already extend invitations to other friends to join. It is, however, important that they be given church or community oriented projects. They must always have something worthwhile to do. Otherwise, they will leave.

Junior Barangay Pastoral Councils can also be formed in the barangay level. At the parish level, they can have a Federation of Junior Barangay Pastoral Councils with their own set of officers. Guidance by the Parish Priest or his delegate is necessary.

SPECIAL AD HOC COMMITTEES:

Sometimes, special ad hoc committees must be formed for special projects like the construction or renovation of a church, *convento* or school. It would be better if we can have an architect, an engineer, a carpenter or a contractor in this committee. They can help much.

It is important to inculcate in the minds of our people that it is a privilege to build or renovate a church to make it worthy of its name. It is also important to have a pure intention in doing such project — for example, to honor God or the Patron Saint and not just to put up with the nearby parish which can be very divisive.

It seems that, in the Philippines, our priorities should be our churches, our *conventos*, our schools and our cemeteries. Most of our churches, especially in the provinces, need renovation. Many of our *conventos* are already dilapidated and dirty. Yet, these are supposed to be the show cases of our parishes. Schools are also very important in a parish. The Church never tires

of repeating this. The present Pontiff always emphasizes this. The 1917 Code says that if a parish priest does not even have a plan to establish a Catholic school in his parish, this can be reason enough for his removal. And, our cemeteries are long forgotten. Almost all of the old cemeteries are congested. We need to extend and re-arrange them. A suggestion is that we prepare a small place within or adjoining the cemetery where bones can be deposited. Then, the bones of those in the tombs in the middle of the cemetery past five or seven years can be transferred to this ossuary. Once totally vacated, the middle portion of the cemetery can already be re-arranged similar to the memorial parks we now have. The process of transferring after five or seven years should continue. This way, the poor, who cannot afford the memorial parks, can always have a place for their dead.

SANCTITY IN THE PHILIPPINES

(Continued from page 319)

the dream]. This filled me with wonderment because, until that time, I had not been aware that she had been shrouded with the said habit. I inferred from this that she was already enjoying the beatific vision, and that she wished to fulfill my longing as a reward for all that I had done for her, hearing her confessions and being her spiritual guide for some years. Thus far, Father Vicar.

"Another, among her confessors, who directed her soul for quite a time, stated that he was greatly amazed at seeing her innocence and purity of soul, her charity, humility, and other virtues, and all to a heroic degree, her intimate union with God notwithstanding her little education, as is the case regarding all the natives of this land. In this, he saw the goodness of God, His boundless and infinite magnanimity, Who finds pleasure in dealing with simple souls to whom the world does not pay any attention.

"Let His mercy forever be praised, which extends itself to all without making any exception."

CASES AND INQUIRIES

by Fr. Excelso Garcia, O.P.

1. AGE AND THE FULFILLMENT OF CHURCH'S LAWS

During my studies in the Seminary our professor in Theology used to say that the Church requires a different age and a certain psychical development for the fulfillment of the various Christian duties and the reception of the Sacraments. Sometimes, he said, it is the age of seven years, sometimes it is the use of reason, other times it is the use of discretion. Can you explain this problem which I never really understood properly, and I think I should know for carrying out my priestly ministry?

A Young Priest

For the sake of clarity, we deem it proper to make a distinction between what is needed in order to fulfill merely ecclesiastical laws from what the fulfillment of divine law requires. Some of our duties are imposed by merely ecclesiastical laws. For their fulfillment we should follow the Church's law. Other times our obligations derive from divine law. For such cases, God's law should be followed. Usually, God's law is known to us through the Church's laws, which determine in detail what in divine law is undetermined, facilitating its fulfillment. Thus, in the latter case we have to distinguish what belongs to divine law and what belongs to the Church's law.

Canon 97 § 2 reads: "A minor who has not completed the seventh year of age is called an infant and is considered incapable of personal responsibility (*non sui compos*); on completion of the seventh year, however, the minor is presumed to have the use of reason." Two things are clearly distinguished, namely the completion of the seventh year and the capability of personal responsibility or the use of reason. Though both things go usually together, they can nevertheless be separated. A child can have completed the seventh year of age without having reached the use of reason, or he can enjoy the use of reason before reaching the age of seven. Usually a child of seven years has already the use of reason. Canon 97, § 2, based on this ordinary fact, establishes a canonical presumption. It reflects the simultaneous growth both physical and psychical of

a person within the Church. The juridical capacity of a person based on his psychical development normally follows closely his physical development. The foregoing possibilities, however, should be borne in mind in regard to the topic of the present case.

Canon 11 which deals on *the subject of the Church's laws*, requires the sufficient use of reason together with the completion of the seventh year in a person to be bound by merely ecclesiastical laws, besides his belonging to the Catholic Church by reason of his reception of baptism or by his conversion to her (Cfr. *Manual for Parish Priests*, n. 26). The reason of requiring the use of reason is that the subjection and obedience to the law is a human act and no human act can be conceived without the use of reason.

Persons enjoying lucid intervals but habitually deprived of the use of reason are canonically equivalent to infants, i.e., *non sui compos*. "Whoever habitually lacks the use of reason is considered as incapable of personal responsibility and is regarded as an infant" (can. 99). Consequently, they are not bound to the fulfillment of merely ecclesiastical laws. They are incapable of committing an offense, even if they appear sane when they violate a law or precept (can. 1322). The similarity of a person of unsound mind to an infant refers not only to the presumption of not enjoying the use of reason, but also to his juridical condition.

In regards to the reception of the sacraments, where divine law is already involved, we have the following Church's laws.

Concerning *Baptism*, canon 852 (MFPP, n. 476) states: "§ 1. The provisions of the canons on adult baptism apply to all those who, being no longer infants, have reached the use of reason. § 2. One who is incapable of personal responsibility (*non sui compos*), is regarded as an infant even in regard to baptism." A question may be raised: if an infant (before reaching the age of seven) enjoys the use of reason, is he to be regarded as an adult or as an infant concerning baptism? Canon 852, § 1 implies only the fact of one's not being infant (after the completion of seventh year). Besides, it is not a merely ecclesiastical law involved, but the divine law as well. Hence, a child with the use of reason before the age of seven should be treated as an adult, not as an infant.

The Codex of 1917, canon 745, § 2, expressly stated that "a person who enjoys the use of reason is regarded as an adult;

and it is enough if he on his own accord requests for baptism to be admitted to its reception." Such a person should be considered as an infant in his juridical capacity (can. 98, § 2), but as an adult in regards to baptism.

In regards to the sacrament of *Confirmation* canon 889 (MFPP, n. 504) states in its § 2: "Outside the danger of death, to receive confirmation lawfully a person who has the use of reason must be suitably instructed, properly disposed and able to renew the baptismal promises." And canon 891 (MFPP, n. 506) reads: "The sacrament of confirmation is to be conferred on the faithful at about the age of discretion, unless the Episcopal Conference has decided on a different age, or there is a danger of death, or in the judgment of the minister a grave reason suggests otherwise."

The words "about the age of discretion" undoubtedly are in conformity with canon 97, § 2, where the age of seven years is considered as the beginning of the use of reason or discretion. At any rate, it seems that the legislator centers his interest in that the recipient of the sacrament of confirmation must have a personal preparation for its reception. The expressions "be suitably instructed, properly disposed and able to renew the baptismal promises" mean some kind of awareness of the dignity of the sacrament to be received.

Concerning the reception of the *Holy Communion*, the legislator uses similar expressions. Canon 913 § 1 (MFPP, n. 526) reads: "For Holy Communion to be administered to the children, it is required that they have sufficient knowledge and be accurately prepared. The Blessed Eucharist may, however, be administered to children in danger of death if they can distinguish the Body of Christ from ordinary food and receive Communion with reverence."

As in confirmation, for children to receive the Holy Eucharist it is required something else than the use of reason. "Sufficient knowledge" of the fundamentals of Christian doctrine and an "accurate preparation" to receive the Lord sacramentally is needed.

In regards to the sacrament of *Penance* canon 989 (MFPP, n. 586) states: "All the faithful who have reached the age of discretion are bound faithfully to confess their grave sins at least once a year." The yearly confession binds the faithful from the time they reach the age of reason or discretion, which usually happens about the age of seven. This is a Church's law which

determines the age when divine law starts binding. It is not however a merely ecclesiastical law. Its binding force goes with the use of reason or discretion rather than with the age of the person concerned.

Regarding penance, canon 1249 (MFPP, n. 796) reads: "All Christian faithful are obliged by divine law, each in his own way, to do penance. However, so that all may be joined together in a certain common practice of penance, days of penance are prescribed." This canon reminds us of the divine law on penance, which binds us all. The Church helps us to fulfill this precept by establishing communitarian penances and determining some days for this practice.

Canon 1252 (MFPP, n. 799) reads: "The law of abstinence binds those who have completed their fourteenth year. The law of fasting binds those who have attained their majority, until the beginning of their sixtieth year."

The Constitution *Poenitemini* of Paul VI, in 1966, brought up several important changes on penance, one of them was concerning the age of those obliged to practice the law of abstinence. While the 1917 Codex prescribed the age of seven years to fulfill the said law, the Constitution raised the age to fourteen. The age for fast remained unchanged, namely twenty one years.

The new Codex, however, while leaving unchanged the age of fourteen for abstinence, has changed the age for fast, by lowering it to the eighteenth year, in accordance with the prescription of canon 97, § 1 concerning the majority of age, which in the new Codex is the age of eighteen. In this way the Church's law conforms with most of the civil codes, that prescribe the age of eighteen for a person's majority. Thus, the law of abstinence binds the faithful from their fourteen years of age, the law of fasting from their eighteen years of age.

2. MARRIAGES SOLEMNIZED BY A PAROCHIAL VICAR

Four years ago, I was appointed parochial vicar in parish A. The pastor of the parish gave me general delegation to solemnize marriages, and I have been using such delegation ever since. Six months ago, the Bishop assigned me to parish B also as parish vicar. Thus, I am at present parochial vicar in two parishes. Only last month, during the absence of the parish priest, I solemnized in parish B the wedding of a girl

belonging to parish A with a boy belonging to parish B. When the parish priest of B came to know about it, he scolded me for doing so without his knowledge. I explained to him that since the girl belonged to parish A, whose pastor gave me a general delegation, I could solemnize the wedding.

Questions:

1. *Was the reason given by me correct or not?*
2. *Did I need the permission of the parish priest of B to solemnize the marriage?*
3. *Cannot a parochial vicar solemnize marriages in the parish where he is a parochial vicar?*
4. *Have you anything to suggest on the matter?*

A Parochial Vicar

Canon 1108 states: "Only those marriages are valid which are contracted before the local Ordinary or the parish priest, or a priest or a deacon delegated by either of them, who has to assist in the presence of two witnesses." Consequently, marriages not solemnized according to this norm are invalid. The parochial vicar is not mentioned in canon 1108, hence the parochial vicar, as such, cannot solemnize marriages validly. The only possibility for him in order to solemnize marriages validly is to obtain a delegation either from the local Ordinary or from the parish priest, just like any other priest, as stated in the norm established in canon 1108. And this answers question number 3: A parochial vicar cannot, as such, solemnize marriages validly. He needs a delegation, particular or general, from the Ordinary or from the parish priest.

The parish priest and the parochial vicar endowed by the pastor of the parish with delegation for marriages, may solemnize marriages validly only within the parish where they are assigned. Canon 1109 reads: "Within the confines of their territory, the local Ordinary and the parish priest, by virtue of their office, validly assist at the celebration of marriages." If the parish priest may not solemnize validly marriages outside his parish, he may not delegate his parochial vicar nor another priest to solemnize marriages outside the limits of his parish. This answers question number 1: Our consultant has delegation to solemnize marriages in parish A only, but the wedding was celebrated in parish B, not in parish A. The delegation given to him by the pastor of parish A did not extend to parish B, for being outside his jurisdiction.

Question number 2 is already practically answered. Any priest other than the local Ordinary and the parish priest where the marriage is celebrated needs delegation from either of them to solemnize a marriage validly. The parochial vicar with regards to marriages has no more power than any other priest. He, therefore, needed a delegation from the pastor of parish B where the wedding took place. His being a parochial vicar did not give him the delegation needed.

With regards to number 4, i.e., suggestions that may be given, the following can help in solving similar problems in the future. Appointments given by the diocesan Bishop for parochial vicars can include a general delegation to solemnize marriages in the whole diocese, or when the parochial vicar receives his appointment without such delegation, he himself should ask the parish priest for a general delegation within the parish where he is assigned, if the parish priest does not, on his own initiative, give such delegation to him.

3. SUSPENSION FROM SAYING MASS

A parochial vicar accepted a stipend to say Mass for somebody's intention on a certain day. On the afternoon before the appointed day, he notified the donor that he was indisposed and cannot go ahead with the promised Mass. A few days later, the donor discovered through a friend that the priest celebrated, on that day, a Mass in the house of the owner of a cinema, who besides money gave him some passes to watch pictures at his convenience. The donor reported the fact to the diocesan Bishop, who after verifying the truth of what happened, suspended the priest from saying Mass for the time being. It seems that it was not the first time he did the same thing. The parochial vicar conscious of his fault accepted the punishment with humility.

However, he wants to know the following:

1. *What are the effects of his suspension?*
2. *Can he, being suspended, receive the sacraments of Penance and Holy Communion?*
3. *Could not the Bishop punish him with a penalty other than suspension?*
4. *What will the parochial vicar do in order to be absolved from the suspension?*

A Forane Vicar

We shall limit our answer to the questions raised by our consultant.

With regards to the first question, Canon 1333, § 1, reads: "Suspension, which can affect only clerics, prohibits:

1. all or some of the acts of the power of order."

Likewise, Canon 1334, § 1 says: "The extent of a suspension, within the limits laid down in the preceding canon, is defined either by the law or precept, or by the judgment or decree whereby the penalty is imposed."

From the details given by the consultant, it is clear that the suspension imposed upon the parochial vicar extends only to saying Mass, not to other acts of the power of order, for instance to hear confessions. The parochial vicar, therefore, is prohibited only from celebrating Mass until the suspension will be lifted by the diocesan Bishop.

With regards to the second question, we have to say that the suspension in question is a censure which prohibits only the celebration of the Holy Sacrifice, not the reception of the sacraments, the Holy Eucharist included, as long as the suspended person is properly disposed to receive them. Hence, the parochial vicar may validly and licitly be absolved by any confessor from sin in the sacrament of penance and receive Holy Communion, and yet he will remain suspended from saying Mass.

To answer the question whether the Bishop could perhaps impose upon the parochial vicar a penalty other than the suspension from saying Mass, we have to bear in mind the prescription of Canon 1385, which states: "A person who unlawfully traffics in Mass offerings is to be punished with a censure or other just penalty." We imply of course that there was no simony in the case. Otherwise Canon 1380 would apply.

It is clear that the law imposes in a *compulsory* way a penalty: either a censure or other just penalty. The diocesan Bishop has imposed the censure of suspension from saying Mass, undoubtedly because "this was not the first time the parochial vicar did the same thing." The diocesan Bishop, therefore, has done the right thing.

Finally, with regards to number 4, i.e., the remission of the suspension, Canon 1358, § 1, says: "The remission of a censure cannot be granted except to an offender whose contempt has been purged in accordance with canon 1347, § 2. However, once the contempt has been purged, the remission cannot be refused."

The purpose of a censure is the amendment of the offender. Logically, if he withdraws from contumacy or the persistent breaking of the law, he cannot be denied the remission of the censure. Repentance or regret for having broken the law is however not enough for purging oneself of contumacy. Some kind of satisfaction or reparation of the scandal is also required. Hence, the Superior who remits the censure should consider whether the offender is properly disposed and whether he must be imposed some other penalty in order to repair the scandal and restore social order. In the case proposed by the consultant, the complaining donor whose stipend for the Mass was not attended properly needs a satisfaction from the parochial vicar, who through deceit failed to comply with his obligation to say the Mass for the donor's intention as previously stipulated between them.

The priest concerned, therefore, should show to the diocesan Bishop his sincere repentance of what he did in the past with regards to Mass offerings, and fulfill whatever penance will be imposed to him to repair the scandal caused by not following the Church's law on the matter.

THE CATHOLIC UNIVERSITY AND THE GOSPEL VISION

(Continued from page 263)

our daily and yearly decisions as people responsible for Catholic universities?" — the answer to that question should arise from a wide spectrum of shared experience. It should arise from discussion and exchange among us all. It should respect the variety of situations in which we conduct our missions of Catholic higher education. To be most authentic and most helpful, the answer to the question should not be that of one person who happens to have the podium at the moment but that of the corpus of Catholic university educators sharing their insights and inspirations and experiences with one another.

I shall be pleased if the few thoughts about the content of the Gospel image of the person which I have offered and the brief reflection on the educational perspective following from that Gospel image are the occasion of our common and continuing discussion of the responses of Catholic universities throughout the world to the hopes and expectations of our students today and tomorrow.

CANON LAW

Powers of Diocesan Bishops and Other Ordinaries in Matters Related to the Administration of the Sacraments

Having the fullness of the priesthood, the bishops are the principal dispensers of the mysteries of God and the moderators, promoters and guardians of the entire liturgical life in the churches entrusted to their care (c. 835, 1).

As a consequence of this doctrine, the ordering of the sacred liturgy within the local churches depends somehow on the respective bishop (c. 838, 1). In effect, it belongs to the bishop to issue rules binding on his subjects for the lawful celebration, administration and reception of the sacraments and for the order to be observed in their celebration (c. 841).

This means that, though the right to approve or define what is needed for the *validity* of the sacraments is exclusively reserved to the supreme authority of the Church, Episcopal Conferences and diocesan bishops share this power with the Apostolic See when it comes to lay down the requirements for the *licit* celebration, administration and reception of the sacraments (cc. 838, 3, 4; 841).

Setting aside the exclusive prerogative of the Apostolic See and the competence of Episcopal Conferences in reference to the sacraments, the present study will undertake to systematize the powers and responsibilities of diocesan bishops and other Ordinaries in matters related to the administration of the sacraments.

Vicars General and Episcopal Vicars, appointed by the diocesan bishop to assist him in the governance of the diocese, enjoy the powers granted by universal law to local Ordinaries or by mandate of the diocesan bishop (cc. 134, 1; 475; 476). Their jurisdiction is *ordinary* and can be exercised as soon as they are in full possession of the office. Furthermore, since ordinary jurisdiction is in principle subject to delegation, Vicars general and episcopal vicars can delegate their powers totally or partially to another unless otherwise stipulated by law (c. 137, 1).

Following is a compendium of current norms governing the episcopal powers and those of local Ordinaries and Ordinaries in matters related to the administration and licit celebration of the sacraments.

I. SACRAMENTS IN GENERAL

Powers of Diocesan Bishops:

"Communicatio in Sacris." To issue general norms on the reception, by catholics, of the sacraments of penance, the Eucharist and anointing of the sick from non-catholic ministers in whose churches these sacraments are valid, provided there is a genuine necessity or spiritual advantage, it is physically or morally impossible to approach a catholic minister and all danger of error or indifferentism is avoided (c. 844, 2).

— To enact general norms on the administration of the same three sacraments by catholic ministers, a) to members of the eastern churches not in full communion with the catholic church, if they spontaneously ask for them and are properly disposed (c. 844, 3); b) to other christians, vgr. protestants, aglipayans ..., not in full communion with the catholic church, who can not approach a minister of their own community and spontaneously ask for them, provided, in the judgment of the diocesan bishop or the Episcopal Conference, there is a great and pressing need, aside from the danger of death, they have faith in the sacraments and they are rightly disposed (c. 844, 4).

— In the above mentioned cases, no general norms should be issued without consultation with the competent authority, at least of the local church, or of the non-catholic community (c. 844, 5).

Holy Oils. To consecrate or bless the oils which are to be used in administering those sacraments in which holy oils are to be used. Any bishop, diocesan or not, can perform the ceremony (c. 847, 1).

— To provide his parish priests with the holy oils for the administration of the sacraments (c. 847, 2).

II. SACRAMENTS IN PARTICULAR

1. Baptism

Powers of Diocesan Bishops:

Baptism in a Hospital. To permit the administration of baptism in private hospitals even if there is no necessity or pressing pastoral reason (c. 860, 2).

Baptism of Adults. To baptize adults who have at least completed their fourteenth year, if the bishop judges this appropriate. For this purpose he should be informed of the existence of such cases (c. 863).

Age of Sponsors for Baptism. To set the age of sponsors for baptism over or below sixteen years required by common law. A pastor may also do this by way of exception (c. 874, 1, 2).

Powers of Local Ordinaries:

Baptismal Font outside the Parish Church. To permit or order that a baptismal font be placed also in another church or oratory within the parish upon consultation with the local parish priest and if such is convenient for the faithful (c. 858, 2).

Baptism in Private Homes. To permit the administration of baptism in private houses for a grave reason and out of cases of necessity (c. 860, 1).

2. Confirmation.

Powers of Diocesan Bishops:

Consecration of Chrism. To consecrate the chrism to be used in the sacrament of confirmation even when the sacrament is administered by a priest (c. 880, 2).

Minister of Confirmation. To administer the sacrament of confirmation as ordinary minister (c. 882).

Administration of Confirmation. To administer confirmation or to ensure that it is administered by another bishop or authorized priest upon his subjects who duly and reasonably ask for it (cc. 884, 1; 885, 1).

—To invite, in individual cases and for a grave reason, other priests to join him in administering the sacrament (c. 884, 2).

—To lawfully administer the sacrament of confirmation in his own diocese even to the faithful who are not his subjects, unless there is an express prohibition by their own Ordinary (c. 886, 1).

—To lawfully administer confirmation in another diocese to his own subjects with the permission, at least reasonably presumed, of the bishop of the diocese wherein the sacrament is to be conferred (c. 886, 2).

Extraordinary Minister. To delegate the priest who baptizes an adult or admits him into full communion with the church, to administer confirmation (c. 883, 3).

Confirmation Records. To prescribe that the names of those confirmed, the ministers, the sponsors, the parents and the place and date of confirmation be recorded in the confirmation register (c. 895).

Powers of Ordinaries:

—To forbid that their subjects be confirmed outside the territory, except in danger of death (cc. 886, 1; 883, 3).

—To prohibit a priest with faculties to administer confirmation to lawfully confer the sacrament on outsiders (c. 887).

3. Eucharist.

Powers of Diocesan Bishops:

Leader of the assembly. To preside over the eucharistic assembly either personally or through an authorized priest (c. 899, 2).

Minister of the Sacrament. To administer Holy Communion as ordinary minister (c. 910, 1).

Reservation of the Eucharist. To issue norms regulating the practice of keeping personal custody of the Eucharist and to carry it around without an urgent and pastoral need (c. 935).

Exposition of the Blessed Sacrament. To issue regulations to be observed by acolytes and other extraordinary ministers of

the holy communion in the exposition and deposition of the blessed Sacrament, without blessing, in special circumstances (c. 943).

Public Processions. To determine whether a procession through the streets may be held, especially in the solemnity of Corpus Christi, and to issue pertinent rules thereto (c. 944, 1, 2).

Powers of Ordinaries and Local Ordinaries:

The Celebret. To issue commendatory letters to his priests so that they may be permitted to say Mass even if they are not known to the rector of the church (c. 903).

Bination and Trination. To authorize priests for a just cause and in cases of scarcity of ministers, to binate or even, if pastoral needs require it, to trinate on Sundays and holidays of obligation (c. 905, 2).

Extraordinary Minister of Holy Communion. To permit a suitable person individually chosen as an extraordinary minister for a time or, in the case of necessity, in some permanent way, to distribute holy communion or to take it to the sick under certain conditions. This faculty can be delegated to individual priests for cases of necessity and for a specific occasion (c. 910, 2; *Inst.* "Inmensae Caritatis", I).

Special Privilege for the Sick and Elderly Priests. To permit sick and elderly priests, unable to stand, to say Mass sitting and in public (c. 930, 1).

Celebration of Mass in Non-Catholic Churches. To authorize priests to say Mass in a place of worship of another ecclesial community not in full communion with the catholic church, provided there is a just cause and scandal is avoided (c. 933).

Reservation of the Blessed Sacrament. To grant permission for the reservation of the blessed Sacrament in churches, oratories or chapels, other than the cathedral, parish churches or churches and oratories under religious institutes or societies of apostolic life (c. 934, 2).

—To grant permission for the reservation of the blessed sacrament in secondary oratories located in houses of religious institutes or other houses of piety (c. 936).

Exposition of the Blessed Sacrament. To depute, in special circumstances, the acolyte, an extraordinary minister of holy communion or another person, as extraordinary ministers of exposition and deposition, without blessing, of the blessed Sacrament (c. 943).

Use of binated stipends. To determine the purpose for which binated or trinated Mass stipends should be used (c. 951).

Surplus Stipends. To receive surplus Mass obligations which can not be fulfilled within the year (cc. 953, 956).

Compliance with Mass Obligations. To see to it that Mass obligations are fulfilled within churches of the secular clergy and in churches of religious institutes or societies of apostolic life-religious superior (c. 957).

Inspection of Mass Books. To inspect each year the Mass books which are kept by parish priests, rectors of churches and other pious places (c. 958, 2).

4. Penance:

Powers of Diocesan Bishops:

General Absolution. To determine the cases of great necessity wherein general absolution can be granted having in mind the criteria set by the Episcopal Conference on the matter (c. 961, 1).

Faculty to hear Confessions. To lawfully and validly hear the confessions of the faithful everywhere in the world unless, in a particular case, a diocesan bishop is unwilling to permit it (c. 967, 1).

Powers of Local Ordinaries:

Faculty to hear Confessions. To hear the confessions of the faithful within the limits of his jurisdiction by virtue of the office (c. 968, 1).

— To grant to any priest the faculty to hear the confessions of any of the faithful (c. 969, 1).

Revocation of Faculties. To revoke, for a grave reason, the faculties to hear confessions habitually. The local Ordinary who

revokes a priest's faculties to hear confessions is to notify the priest's own Ordinary by reason of incardination or, if the priest is a member of a religious institute, the competent superior (c. 974, 1).

5. Anointing of the Sick.

Powers of Diocesan Bishops:

Communal Celebration. To enact rules for the communal celebration of the anointing of the sick who have been appropriately prepared and are rightly disposed (c. 1002).

6. Orders.

Powers of Diocesan Bishops:

Minister of Ordination. To administer the sacred ordination. But he can not consecrate anyone as bishop without a pontifical mandate (cc. 1012; 1013).

— To ordain his own subjects or to grant dimissorial letters for the reception of orders (c. 1018) if, for a just cause, he can not personally confer the orders on them (c. 1015).

— To confer orders outside his own jurisdiction with the permission of the diocesan bishop (c. 1017).

Authenticity of Dimissorial Letters. To establish the authenticity of dimissorial letters beyond any doubt whatever before proceeding to the ordination of a candidate for orders. Dimissorial letters may be sent to any bishop in communion with the Apostolic See, but not to a bishop of a rite other than that of the ordinand (cc. 1021; 1022).

Requirements for Ordination. To pass judgment on the qualifications of the candidate and his usefulness to the ministry of the church (cc. 1025; 1029).

Exclusion from the Priesthood. To forbid, but only for a canonical reason, even if it is occult, admission to the priesthood to deacons subject to him who were destined for the priesthood, without prejudice to recourse in accordance with law (c. 1030).

Age for Orders. To dispense the ordinand from the age requirement fixed by common law or the Episcopal Conference as long as it is less than one year (c. 1031).

Training of Deacons. To determine the time deacons are to spend exercising the diaconal order and taking part in the pastoral ministry before being promoted to the priesthood (c. 1032).

Freedom of Status. To demand that candidates for orders submit to him a written declaration duly signed attesting to the freedom of status and the desire to receive the orders and serve in the ministry (c. 1036).

Spiritual Retreat. To assure himself that candidates to any order have duly made the retreat in accordance with law (c. 1039).

Investigations of Ordinands. To conduct an inquiry on the suitability of the candidate using all means which may seem appropriate to complete the investigation (c. 1051, 2).

In case of doubt as to the qualifications of the candidate, the bishop should not ordain him (c. 1052, 3).

For a bishop to promote to the orders a candidate, who is not his own subject, it is sufficient that the dimissorial letters establish the suitability of the ordinand (c. 1052, 2).

Proof of Ordination. To give to each person ordained an authentic certificate of the ordination received (c. 1053).

Powers of Ordinaries:

Time and Place for the Retreat. To determine the time and manner in which candidates for orders are to make their retreat (c. 1039).

Ordination of Neophytes. To pass judgment on whether a neophyte has been sufficiently tested before admission to the orders (c. 1042, 3).

Revelation of Impediments. To receive denunciations from the faithful as to the existence of impediments to sacred orders (c. 1043).

Exercise of Orders. To permit the exercise of orders to those afflicted with insanity or other psychological infirmity after consultation with an expert (c. 1044, 2, 2).

Dispensations from Impediments and Irregularities. To dispense candidates from irregularities and impediments not reserved to the Holy See (c. 1047, 4).

7. Marriage.

Powers of Diocesan Bishops:

Lay Persons assisting at Marriage. To delegate suitable lay persons to assist at marriages, where there are no priests and deacons, with prior approval of the Episcopal Conference and the permission of the Holy See (c. 1112).

Registration of Marriage. To issue norms governing the proper recording of marriage in the marriage register (c. 1121, 1).

"Sanatio in Radice". To grant "sanatio in radice" in individual cases, even if several reasons for nullity exist in the same marriage, provided the nullity is not caused by an impediment of natural or of divine positive laws and that the impediment in question is not one which dispensation is reserved to the Apostolic See (c. 1165).

Powers of Local Ordinaries:

Pastoral Assistance to Couples. To ensure that the marriage pastoral program of the diocese provides adequate assistance to the faithful preparing for marriage and for couples already married (cc. 1063; 1064).

Revelation of Marriage Impediments. To receive information from the faithful as to the existence of marriage impediments (c. 1069).

Assistance at Special Marriages. To authorize the assistance at marriages of "vagi", minors, of persons under censure, proxy and secret marriages... out of cases of necessity (c. 1071).

Forbidden Marriages. To forbid marriages of his own subjects, even outside his territory, or of any person actually present in his territory, but only in particular cases and temporarily, for a serious cause and while the cause exists (c. 1077).

Dispensation from Ecclesiastical Law Impediments. To dispense his own subjects, wherever they may reside, and all who are actually present in his territory, from all impediments of ecclesiastical law with the exception of those reserved to the Apostolic See (c. 1078).

Dispensation in Danger of Death. To dispense in danger of death all his subjects, even those residing out of his terri-

tory, and all who are actually present in his territory, from the canonical form and from each and every impediment of ecclesiastical law, both public and occult, with the exception of the impediment arising from sacred orders (c. 1079).

"Cum iam Omnia Parata sunt ad Nuptias." To dispense all his subjects and those presently residing in his territory from all impediments of ecclesiastical law, except those reserved to the Apostolic See (c. 1078, 2), whenever an impediment is discovered after everything has already been prepared for the wedding and the marriage can not be deferred until a dispensation is obtained without probable danger of great harm (c. 1080).

Conditional Marriages. To authorize the celebration of a marriage entered into under a condition concerning the past or the present (c. 1102, 3).

Marriage by Proxy. To authorize a marriage by proxy by endorsing the mandate for the marriage (c. 1105).

Assistance at Marriages. To assist within their territory at the marriage of their subjects as well as non-subjects as long as conditions set by law are complied with (cc. 1108; 1109; 1110).

Power of Delegation. To delegate to priests and deacons the faculty, even a general one, to assist at marriages within the territory (c. 1108; 1111, 1).

The Place of Marriage. To authorize the celebration of marriage in a church, oratory, or in some other suitable place, instead of the parish church of either of the parties (cc. 1115; 1118).

Marriage before Witnesses. To be informed of the celebration of marriages before witnesses alone, and those celebrated with dispensation from the canonical form for purposes of inscription in the marriage register (cc. 1116; 1121).

Mixed Marriages. To grant permission for the celebration of mixed marriages wherever there is a just and reasonable cause and all other legal requirements are complied with (cc. 1124; 1125).

Dispensation from the Canonical Form in Mixed Marriages. To dispense, in exceptional cases, from the canonical form in mixed marriages whenever there are great difficulties to observe said form. For validity, however, some public form of celebration is required. The Episcopal Conference is to establish norms whereby the dispensation may be granted in a uniform manner within the nation or region (c. 1127).

Pastoral Care for Mixed Marriages. To see to it that the Catholic spouse and the children born of a mixed marriage do not lack spiritual assistance in fulfilling their obligations. The local Ordinary is also to assist the spouses to foster the unity of conjugal and family life (c. 1128).

Secret Marriages. To permit, for a grave and urgent reason, that marriage be celebrated secretly. He is bound to observe secrecy concerning the marriage, unless from its observance a threat arises of great scandal or of great harm to the sanctity of marriage (cc. 1130; 1131; 1132).

Dispensation from Interpellations. To dispense from the interpellations the unbaptized party in cases of the pauline privilege (c. 1144).

Pauline Privilege. To allow, for a grave reason, the baptized party using the pauline privilege, to contract marriage with a non-catholic party, observing the laws on mixed marriages (c. 1147).

Separation of Spouses. To issue a decree of separation in favor of the innocent spouse whenever conjugal life has become overly difficult (c. 1153).

FLORENCIO TESTERA, O.P.

DOCUMENTATION

SACRA CONGREGATIO PRO INSTITUTIONE CATHOLICA

pastoral care of people on the move in the formation of future priests

The phenomenon of people on the move, whether as a result of their own free will or under compulsion, and the repercussions of this on the customs and psychology of the individuals involved, are of such importance that they challenge us, requiring that we assess their manifold consequences. Above all we feel the need for suitable guidelines which will use to the full the advantages to be derived from human mobility and at the same time avoid any possible negative effects of mobility due to passivity, indifference or ignorance.

The phenomenon is so widespread, complex and important that it has become a characteristic of our time, demanding of scholars, sociologists, educators and public authorities deeper insight and organized participation and collaboration.

The Church has always watched and cared for displaced people in their ups and downs, which are by no means peculiar only to this age, but have always been present in the history of mankind. The time seems to have come for "our" culture, especially our Seminaries and Institutes of Higher Studies, not only to provide wider information, but above all to ensure a better training of priests, religious and all those who work in this field. In fact some universities have already sensed the need for courses on the subject.¹

While calling to mind, therefore, a phenomenon with which all of us are familiar, and taking the necessary steps to sensitize our students to the problem of people on the move — sometimes vast portions of the population — let us glance at some statistics, not with the aim of analysing or elaborating the

¹ The Congregation for Catholic Education is not directly addressing, in the present Circular, Theological Faculties and Catholic Universities; but obviously whatever is applicable from the context is valid for them, too.

various elements, but in order to become more fully aware of them, with a view to reaching opportune conclusions and making responsible decisions.

The principal categories — and those which can be partially known — offer the following approximate figures, obviously subject to variation: 50 million emigrants; 20 million of refugees, not counting cases which are irregular or clandestine; 8 million sailors; 15 million nomads; several hundreds of millions per year of air travellers (in USA alone some 250 million); 300 million international tourists; 30 million pilgrims.

The problem varies according to whether it concerns emigrants, sailors, nomads, air travellers, and it involves: psychological traumas, especially in the case of exiles; splitting up of families; collapse of ideals, especially in the case of refugees; contact and comparison with other religions; difficulties deriving from language, culture and background; promiscuity in refugee camps; failure to catechize youth; lack of religious literature in the native language; differences in the religious traditions of ethnic groups; mixed marriages; lack of suitable places of worship and liturgy, etc.

From the pastoral point of view, the percussions of this phenomenon are so far-reaching that they cannot be disregarded in formation for the priesthood. Every effort must be made to apply faithfully and immediately the directives of the Supreme Pontiffs and the Holy See to ensure respect for all Churches, ecclesial communities, rites and religions.

The present norms for priestly formation, as contained in the new Code of Canon Law and the "Ratio fundamentalis", offer excellent possibilities and prospects:

1. The "Ratio fundamentalis" gives useful general guidelines for both ordinary pastoral formation and specialized training for particular tasks: cfr. Chap. XIII on specialized studies to prepare for particular tasks; also nos. 64 (adaptation to different cultures), 67 (study of foreign languages), 95 (training in the various forms of apostolate), 96 (spirit of Catholicity). Episcopal Conferences will apply these norms according to the requirements of a given region and the needs deemed most urgent.

Since the phenomenon of people on the move is widely varying and assumes different aspects according to the different regions, it will depend on the discretion of local authorities to decide in each case the type of training to be given to their seminarians or priests.

Specialized studies of an academic nature will be required above all for priests in charge of promoting and co-ordinating pastoral care of people on the move at national or regional level. Such specialization will obviously concern not so much seminarians undergoing formation as priests who already possess a certain pastoral experience. A training of this sort may well be acquired in "interdisciplinary study centres" or "complementary institutions, designed to keep track of this phenomenon" of the kind referred to in the Letter "Church and People on the move" (Pontifical Commission for the Pastoral Care of Migrants and Itinerant Peoples, 26 May 1978: AAS, 70, 1978, pp. 357 ff.), or in specialized courses provided by theological faculties and pastoral institutions.

2. As far as the more general training in the Seminary is concerned, there is no reason why it should not include some initial specialization for students showing particular aptitude or interest, as contemplated in chap. XIII, n. 83 of the "Ratio fundamentalis" referred to previously. The need for this will be felt above all in those dioceses more directly affected by the phenomenon of emigration in its different forms (tourism, foreign labour, immigrants, refugee camps). It might be organized in one or other of the ways suggested in n. 84 of the "Ratio fundamentalis".

3. However, even in the dioceses which do not require an initial specialization on the part of the seminarians, the problems connected with people on the move must be reckoned with more and more in theological teaching and, above all, in pastoral Theology.

Without actually speaking of a theological dimension with regard to human mobility, stress should be laid on the pastoral inspiration of the training as a whole (cfr. O.T. or n. 94 of the "Ratio fundamentalis"). Rather than proposing the institution of a special course or an ancillary subject, it would be better to recommend co-ordination and a greater sensitivity when explaining the various theological subjects more directly relevant to the phenomenon of people on the move, in compliance with what is said in the "Ratio fundamentalis": "Care must be taken to avoid multiplying the number of courses. Rather insert new questions, or new ways of looking at things, into the courses which are already provided" (n. 80). "New courses — as has already been suggested (cfr. n. 80) — should not be lightly introduced: rather, new questions should be fitted into the already existing subjects where possible" (n. 90). Obviously

this entails an important responsibility on the part of the Prefect of Studies, who must possess both scientific competence and capacity for organization.

4. An up-to-date and properly articulated study of the phenomenon of people on the move must also be inserted into the teaching of pastoral Theology, prescribed in n. 79 of the "Ratio fundamentalis" for all Seminaries. Art. n. 95 of the same "Ratio" recommends this study when it speaks of the necessity of "assisting all men without distinction as needs and local conditions require", with reference to the existing documents on emigration. It is superfluous to point out that a professor of pastoral theology who is alert to the problems involved could, and should, sensitize the teachers of other subjects which have bearing on the questions relating to human mobility, in order to instill in future priests whole-hearted respect for every single human being. In lessons devoted to this subject, a privileged place should be reserved for the explanation of the official documents of the Holy See, Vatican Council II, Episcopal Conferences and local Ordinaries. As for the former, we will call to mind the most important of them: the Apostolic Constitution "Exsul Familia" of Pius XII (1952), the Vat. Counc. II "Christus Dominus" (1965), the Motu Proprio "Ecclesiae Sanctae" (1966), the Directory for the Pastoral Care of Tourism "Peregrinans in Terra" (1969), the Motu Proprio "Pastoralis Migratorum Cura" and the relative Instructio "De Pastoralis Migratorum Cura" (1969), the recent norms concerning the Apostleship of the Sea (1977), the Letter to Episcopal Conferences "Church and People on the Move" (1978), the Decree "Pro Materna" (1982), the new Code of Canon Law (1983). At the same time we should not forget the repeated and pressing exhortations of the Holy Father Pope John Paul II (cfr. "On the Move" n. 40), the Enchiridion "Church and People on the Move — Documents of the Holy See from 1883 to 1983".

5. In training future priests, due attention should be paid to the psychological barriers which sometimes oppose the desired development of pastoral care for people on the move, such as, for example, "insidious influences of a nationalistic kind" (cfr. Letter on "Church and People on the Move" of 26th May 1978, previously quoted). In this context n. 96 of the "Ratio fundamentalis" acquires a particular importance in formation (the same point appears also in Can. 256 of the new Code of Canon Law). Students are urged to "be imbued with a true spirit of Catholicity which transcends diocesan and national boundaries and barriers imposed by differences of rite, and be openhearted-

ly disposed to be of assistance to others. They should, therefore, be instructed in the needs of the whole Church, as for instance, in the problems of ecumenism or of the missions, and anything else which is a matter of urgency in various part of the world. With special care they should be prepared for dialogue with non-believers."

This preparation must have as its basis the prophetic revelation of hospitality, the evangelical precept of christian brotherhood, the theological foundation of human rights and the absolute conviction of the dignity of man.

Obviously a training thus motivated is the best possible means of ensuring that the directive of the Church on behalf of emigrants, whatsoever their religion, culture or social background, be applied without delay and in a truly priestly spirit.

May we find encouragement and guidance in the words which the Holy Father has addressed on more than one occasion to Catholics, reminding us that "pastoral care for people on the move does not devolve only on detailed missionaries, but on the entire local Church, on priests, religious and lay people" (15th March 1979) and is so important that it must become the object of "a constant effort to study and better understand it from the theological, pastoral and organizational point of view" (8th January 1983).

Therefore the Congregation for Catholic Education is pleased to address to Local Ordinaries and the Rectors of their Seminaries and Institutes of Higher Studies the present a document, prepared in collaboration with the Pontifical Commission for the Pastoral Care of Migrants and Itinerant Peoples, confident that it will stimulate the pastoral concern of future priests, helping them to acquire, under the competent guidance of their Superiors, the necessary dispositions for a fruitful apostolate in this important field.

Wishing you God's blessing on your Seminary, I assure you of my prayers.

Devotedly yours in Christ

WILLIAM CARD. BAUM
Rome, January 1986

APPENDIX

1. These are general norms. Environmental, ethnic or traditional circumstances give rise to situations for which Episcopal Conferences will need to issue appropriate guidelines for their application to particular cases.

2. Some regions may be particularly, though not exclusively, marked by one single aspect of human mobility. For example, coastal or mountainous regions, which are the constant resort of tourists. Naturally the courses provided in Seminaries catering for such regions will need to bear in mind their peculiar characteristics and the relative guidelines of their Bishops. The aim is not to acquire a wealth of general, abstract notions, but to train the students to deal with the problem on the pastoral level.

3. Seminaries and Institutes of Higher Studies, in adapting their own curricula and methods, will enable their students to become acquainted with the various types of emigration (permanent or seasonal, international or internal), the reasons for which people move, the consequences of such mobility, the general outlines for adequate pastoral care in this field, the Pontifical Documents on the subject and also those of the local Churches.

4. The "Quaderni Universitari" of the Pontifical Commission and its magazine "On the Move", together with other documents of the Magisterium published recently, will prove useful when initiating the teaching on emigration.

5. The Pontifical Commission for the Pastoral Care of Migrants and Itinerant Peoples is available for consultation. It may act as intermediary between the various Episcopal Conferences with regard to cultural initiatives or for the exchange of experiences. It has already gathered together a substantial library with a vast, up-to-date collection of international documents on all the problems relating to emigration and other aspects of human mobility. The Commission can also supply bibliographies and lists of Study Centres, Chapels in air-ports and sea-ports, International Organizations, Ecumenical Associations, Shrines, etc.

6. Moreover, a deeper understanding of the principles of Ecumenism and dialogue must be promoted. Vigilance must be exercised for possible proselytism on the part of religious

sects, christian or otherwise, which is often directed towards migrants and foreign labourers.

7. As far as the Oriental Rites are concerned, the Vatican II Decree "*De Ecclesiis Orientalibus Catholicis*" should be borne in mind. It contains, among other things, the necessary guidelines, mindful that the traditions peculiar to the Oriental Churches occupy a foremost place in the phenomenon of people on the move.

8. Certain exceptional events, such as the Olympic Games, which favour international contacts, as also certain forms of tourism, are not to be undervalued in their influence on culture and customs, nor should they be minimized as vehicles of faith. In this context we may recall the words of the Holy Father: "I hope that Catholic Universities will make every effort to ensure — before it is too late — the adequate training of all who wish to exercise, whether full or part time, the apostolate of tourism" (10,XI, 1979).

9. Pilgrimages are becoming increasingly popular in spite of the impression to the contrary in a world which is ever more materialistic. Some nations pay special attention to these forms of popular devotion, which often assume genuine cultural characteristics. Tourists and pilgrims by the thousands set out from certain countries, accompanied by their chaplains, to visit distant places. Sometimes they may even choose a place in which the Church does not enjoy complete religious freedom. Since the Mass and other religious rites are celebrated in the local language, such tourists and pilgrims may feel less at home in the Church than they would have done when only Latin was used in the liturgy. Adequate training is absolutely indispensable.

10. As the *Motu Proprio* "*Ecclesiae Sanctae*" n. 1,9 suggests that Episcopal Conferences appoint delegates or committees for migration, perhaps it would be helpful if universities and seminaries were to offer courses on the pastoral care of migrants to all who lend their services in this field, especially individuals and committees with responsibility for migration.

SACRA CONGREGATIO PRO EPISCOPIS

CALBAYOGANAE
Administrationis Apostolicae

DECRETUM

Cum Rev.mo P. D. Pastori Paloma, ex Ordine Augustinianorum Recollectorum, Administratori Apostolico Calbayogano, attentis angustiis quibus premitur dioecesis, difficilius in praesens evadat gregis sibi commissi regimini, uti par est, consulere, Summus Pontifex JOANNES PAULUS Divina providentia PP.II, re bene et mature perpensa, apostolica sollicitudine, memoratae Ecclesiae meliori quo fieri possit modo providere satagit.

Ideoque Ipse Summus pontifex, praesenti Congregationis pro episcopis Decreto, Exc.mum P. D. Petrum Dean, Archiepiscopum metropolitanum Palensem, nominat et constituit Administratorem Apostolicum "sede vacante", ad nutum Sanctae Sedis, Ecclesiae Calbayoganae, eique jura, officia et facultates tribuit quae Episcopis dioecesanis, ad normam sacrorum canonum, competunt.

Contrariis quibuscumque libet minime obstantibus.

Datum Romae, ex Aedibus Congregationis pro Episcopis,
die 28 mensis Octobris anno 1985.

SACRA CONGREGATIO PRO EPISCOPIS

SANCTI IOSEPHI IN INSULIS PHILIPPINIS

Administrationis Apostolicae

DECRETUM

Ad consulendum regimini vacantis dioecesis Sancti Iosephi in Insulis Philippinis, Summus Pontifex JOANNES PAULUS, Divina Providentia PP. II, praesenti Congregationis pro Episcopis Decreto nominat et constituit Administratorem Apostolicum ad nutum Sanctae Sedis memoratae Ecclesiae, usque dum aliter provideatur, Exc. mum P. D. Florentinum Cinense, Coadiutorem Tarlacensem, eique jura, officia et facultates tribuens quae Episcopis dioecesanis, ad normam sacrorum canonum, competunt.

Contrariis quibuslibet minime obstantibus.

Datum Romae, ex Aedibus Congregationis pro Episcopis, die 5 mensis Novembris anno 1985.

CONGREGATIO PRO RELIGIOSIS ET INSTITUTIS SAECULARIBUS

PROT. N. DD. 1754-1/75

Excellentissime Domine,

Gratum mihi est praesentibus litteris Excellentiae Tuae notum facere ex parte Congregationis pro Religiosis et Institutis saecularibus, nihil obstare quominus Pia Associatio "Daughters of Mary Mother of the Church", cuius domus princeps intra Tuae Dioeceseos fines sita est, in Congregationem religiosam iuris dioecesani canonice erigatur.

Hunc in finem facultas Tibi fit, ad decem annos valitura, praevia sanatione omnium quae forte sanatione indigent et ab hoc Dicasterio sanari solent, dispensandi, si casus ferat, a defectu temporis adscriptionis vel incorporationis vel aetatis Sodales, idoneitate et observantia praestantes, ut ad officium Moderatricis Generalis vel ad alia praecipua officia in Congregatione designari possint.

Quoad adscriptionem vel incorporationem, a Sodalibus praesenti tempore Piae Associationi adhaerentibus nuncupandam, quae sequuntur servanda sunt:

Sodalis, qui ad officium Moderatricis Generalis rite designata fuerit, professionem perpetuam in manibus Tuis vel cuiusdam Sacerdotis a Te delegati emittat, iuxta formulam in Constitutionibus statutam; reliquae vero Sodales, tum Moderatrices tum subditae, vota voveant in manibus Moderatricis Generalis vel eius delegatae, temporaria vel perpetua, eadem ratione qua professionem in Pia Associatione emittebant.

Bona temporaria, quae Congregatio possidet, forma secundum ius civile tuta et rata constituentur.

Faveas, Excellentissime Domine, decretum canonicae erectionis novae Congregationis religiosae ad normam instructionis 30 Novembris 1922 conficere, eiusque exemplar huic Dicasterio remittere.

Quae cum Excellentia Tua communicans, omnia fausta ex corde ominor, et permaneo.

addictissimus in Domino
Excellentiae Tuae Reverendissimae

Excellentissimo Domino
D.no LEONARDO LEGAZPI
Ordinario Caceren.

ARCHDIOCESE OF CACERES

DECREE

OF ERECTION OF THE DAUGHTERS OF MARY, MOTHER OF THE CHURCH, A RELIGIOUS INSTITUTE OF WOMEN OF THE ARCHDIOCESE OF CACERES

By virtue of the powers vested in me by Canon 579 and of the Instruction of November 30, 1922, by this Decree executed at our Episcopal Chancery on the 8th day of December in the year of our Lord and closing of the Marian Year, I hereby canonically erect a Religious Institute to be known as DAUGHTERS OF MARY, MOTHER OF THE CHURCH, in this Archdiocese of Caceres, Philippines.

This said Institute shall be subject to the rules and norms contained in the Book of Constitutions and Directory duly approved by me and by the common consuetude and praescriptions of Code of Canon Law.

I heartily recommend to our faithful in the Archdiocese in particular and to all the Faithful of the whole Church in general the welfare of the said Religious Institute so that it may bear fruits for the glory and honor of God and the service of the Church.

Given on this 8th day of December in the year of our Lord 1985 and executed at the Chancery, Archdiocese of Caceres, Philippines.

† LEONARDO Z. LEGASPI, O.P., D.D.
Archbishop of Caceres

MSGR. MANOLO DE LOS SANTOS, STL, PC
Chancellor

APPOINTMENT OF
MSGR. DEOGRACIAS IÑIGUEZ

JOANNES PAULUS EPISCOPUS
SERVUS SERVORUM DEI

dilecto filio DEOGRATIAS IÑIGUEZ, Cancellario Curiae Malolosinae atque Apostolico Visitatori Seminariorum minorum in Insulis Philippinis, electo Episcopo titulo Claternensi atque Auxiliari pastoris Ecclesiae Malolosinae, salutem et Apostolicam Benedictionem. Ex provida consuetudine huius Apostolicae Sedis ita efficitur, ut Nostrum nunc sit videre ne usquam quid dominicus grex detrimenti capiat; ideoque diligenter etiam curamus ut unus vel plures Episcopi auxiliares pastori dioecesano iuste et legitime petendi concedantur. Cum igitur Episcopus Malolosinus, ob frequentiores factos fideles sibi commissos, postulaverit nuper ut novum sibi episcopale daretur auxilium, hac ipsa die, precibus eius omnino auditis, de consilio Venerabilium Fratrum Nostrorum S.R.E. Cardinalium Congregationis pro Episcopis negotiis praepositorum, quod ratum habemus, deque summa potestate Nostra Apostolica Te, dilecte Fili, ad dignitatem episcopalem evehimus Ecclesiaeque CLATERNENSIS titulo insignimus necnon memorato dioecesis Malolosinae pastori Auxiliarem assignamus, simul atque omnia tibi officia iniungimus iuraque facimus, quae cum eiusmodi munere cohaerent ad canonum praescripta. Antequam rite ordinationem episcopalem accipias, tuum esto sive professionem rectae fidei nuncupare sive fidelitatem erga Nos Nostrosque Successores iure iurando servatisque servandis apte spondere. Suo autem tempore formulas ad utrumque adhibitas, sueto more subsignatas sigilloque impressas, curabis Congregationi pro Episcopis mittendas. Tibi denique, dilecte Fili, vehementer amantique animo suademus ut intra fines tui muneris proprios tuam dein dilecto isti Episcopo assiduum praestes gnavi adiutoris operam in dioecesanis negotiis expediendis, quibus quam celerrime Malolosina provehatur Ecclesialis Communitas. Datum Romae, apud S. Petrum, die tertia mensis Julii, anno Domini millesimo nongentesimo octogesimo quinto, Pontificatus Nostri VII.

Joannes Paulus II

HISTORY

Fr. Edilberto V. Santos

Dominican Towns in Pangasinan

BINALONAN

Origins and Boundaries

During the first half of the nineteenth century (and possibly earlier), people who made the six-hour trip through the forests from the town proper of Manaoag to Asingan town had the practice of resting in a particular place somewhere in-between, where they cooked the meals they needed for the rest of the trip. That place was eventually given a name based on the practice. In the Pangasinan language, the word for "meals carried as a provision for a trip" is *balon*, and the place where the *balon* has been prepared is called *binalonan*.¹

Binalonan was at first a barrio of Manaoag. In 1838, it became an independent town, with Fr. Ramón Fernández, O.P., parish priest of Manaoag, as its founder.² It was declared a vicariate in 1841, with Fr. Policarpo Yllana, O.P., as its first vicar.³ Both as a parish and as a vicariate, the town was placed under the patronage of the Holy Infant Jesus (or *Santo Niño*), because its mother town, Manaoag, had, for its patron, the Mother of Jesus.⁴

Santo Niño was also the name of the *sitio* where, in 1838, Fr. Fernández began to develop the center of the emerging town. That *sitio* near the Tagumisin River was referred to in 1888 as "the presente población" or town proper today.⁵ This

¹ Raimundo Suárez, O.P., *Apuntes curiosos sobre los pueblos de Pangasinán*, MS in APSR, section "Pangasinán," vol. 7, doc. 15a, fol. 212. Notice that the word is formed by adding *in* to the first letter and *an* to the last letter of the root word *balon*: bINalonAN.

² Juan Núñez, O.P., *Reseña Histórica del pueblo de Binalonan*, MS in APSR, section "Pangasinán," vol. 7, doc. 28, fol. 228. This document is dated 15 Dec. 1888.

³ Juan Ferrando, O.P., *Estado de la provincia del Santísimo Rosario en 1848*, MS in AUST, section "Provincia," vol. 10, fols. 23-23v.

⁴ Suárez, *ibid.*

⁵ Núñez, *ibid.*

founder's efforts to make Binalonan a town is described in 1869 by Fr. Raimundo Suárez in the following words:

"He had to overcome endless contradictions but he succeeded in his undertaking. He grappled (*bregó*) with the people of Manaoag who opposed such a separation; he struggled with the Ilocanos of Barrios San Felipe and Santa Catalina, to whom he was offering the opportunity to advance by working for their segregation from the mother town, Manaoag, but who were openly and doggedly refusing to transfer to where the town is located today. All this compelled him to mount his horse and make a trip to Manila in order to unravel many entanglements and put an end to some litigations. And so it happened that, with the help of the very people who opposed and contradicted his plans, he cleared portions of the forest of tall trees, shortened distances, opened the road that we have today, erected the town where it is at present, and built the first church and convent, using Pampangan walls... Thenceforth, a journey from Manaoag to Asingan that took six hours on horseback before 1840 could be negotiated in two."⁶

Fr. Suárez also gives a description of the boundaries of the town as of 1869. His description, however, is difficult to understand, especially if one looks at the present map. It would be preferable here to follow just the general contour, prescinding from his modificative details. According to him, then, Binalonan's immediate neighbors were Manaoag in the west, Asingan and the then newly-created town of San Manuel in the east,⁷ Urdaneta in the south, and barrio Claris of San Jacinto in the north.⁸

Parish Priests, 1838-1888

Without counting Fr. Domingo Lluc who, in 1838, came to Binalonan very sick and stayed for only four months here, the priests who took charge of this parish during the half a

⁶ Suárez, *ibid.*

⁷ Notice that Suárez (*ibid.*), writing in 1869, mentions Asingan and San Manuel, while Ferrando (*ibid.*), writing in 1848, mentions Asingan and Villasis, as the eastern neighbors of Binalonan.

⁸ Suárez, *ibid.* According to Ferrando (*ibid.*, fol. 23), Binalonan's northern boundary is made up of "the mountains of the Igorots." At present, its immediate neighbors in the north are Pozorrubio and Sison.

century following its erection (and the years they served here) were: (1) Policarpo Yllana (1838-54), (2) Antonio Viñolas (1854-58), (3) Ruperto Alarcón (1858-61), (4) Juan Fernández (1861-65), (5) Agustín Gallego (1865-66), (6) Félix Sánchez Cantador (1866-73), (7) José Ma. Vitrián (1873-75), (8) Salvador Millán (1875, six months), (9) Hilario del Campo (1875-80), and (10) Juan Núñez (1880-88).

Six of them received the Dominican habit at ages from sixteen to twenty, one at thirteen, another at 25. One of them took over Binalonan as its pastor at the age of 39, while six of them did so at ages from 26 to 31.

The first vicar of Binalonan, Fr. Policarpo Yllana arrived in the Philippines in 1835 and took over the parish three years later. Although a couple of documents (one dated 1888, the other 1895) attributed several major achievements to him, a third one (dated 1869) attributes these to Fr. Ramón Fernández. According to this last-mentioned source, all that Fr. Yllana did during his eighteen years in Binalonan was to conserve what the dynamic Fr. Fernández had completed, and to dig irrigation wells in several places. These three reports were written by Fr. Juan Núñez, Fr. Hilario Ma. Ocio and Fr. Raimundo Suárez, respectively.⁹ The report of this last one has an edge over the others because he was a contemporary of Fr. Yllana and because he stayed the longest in Pangasinan.

In 1854, Fr. Yllana became mentally ill. He was brought to Santo Domingo convent in Manila and, later on, to Spain. He regained his sanity during the last moments of his life and

⁹ Núñez, *ibid.*, fol. 228v., Suárez, *ibid.*, fols. 212-212v.; Hilario María Ocio, O.P., *Compendio de la Reseña Biográfica de los Religiosos de la provincia del Santísimo Rosario de Filipinas* (Manila: Establecimiento Tipográfico del Real Colegio de Sto. Tomás, 1895), pp. 683-4. Ocio says: "On 11 June 1838, he [Fr. Yllana] was appointed vicar of Binalonan, of which town he may be considered as founder and first parish priest. He built its convent and church using Pampangan walls and a cemetery of brick. He gave to the town a beautiful lay-out admired by visitors for its wide and long streets, along both sides of which there stretched two parallel ropes (*tiradas a cortel*), as was the custom then. Binalonan was also indebted to him for the opening of some irrigation canals, thereby making its fields more productive. All this he did without prejudice to his pastoral duties which he fulfilled with remarkable zeal." These words must have been quoted from Núñez.

therefore — lucky him — was able to receive the last sacraments. He died a victim of pestilence in 1860.¹⁰

His successor, Fr. Antonio Viñolas,, was described by one chronicler as “an exemplary religious and master of the difficult science of the human heart.”¹¹ However, he failed to gain the cooperation of the townspeople who, although successfully galvanized into action by Fr. Fernández during his stay with them, seemed to have lost all zest for improvements during the terms of his successors.¹² The next vicar, Fr. Ruperto Alarcón, had been a missionary in Kiangnan and in Nueva Vizcaya before he took over Binalonan. All that is said about him as vicar here is that he laid the foundations of the church in 1861. Subsequently, he became the provincial superior in Manila. Fr. Juan Fernández, who succeeded him soon after, had to content himself with buying a house where to live, since he could not even repair the convent.¹³

Fr. Félix Sánchez Cantador, who is described as the silent type and as one who hated hearing people murmur against absent persons, and as one gifted with architectural talents, built schools made of bricks and the posts and walls of the convent. He is said to have so mastered the Pangasinan tongue, including the accent and intonation peculiar to it, that when he spoke, he sounded like a fullblooded Pangasinan.¹⁴

Fr. Salvador Millán is associated with an incident which was not very pleasant. Briefly it was like this: The people of Binalonan, before Fr. Millán took over, had been planning for some years to construct a canal in Silsilay in order to get water from Tagumisin River. The people of Manaoag, on the other hand, had consistently refused to allow them to do so on grounds that it would be encroaching on their territory. In

¹⁰ Cases of insanity among the missionaries were not infrequent during this period. For example, together with Fr. Yllana, three more demented religious were shipped to Spain, and, in fact, the convent of Santo Domingo was seldom free from parish priests who had fallen prey to this malady. According to the chroniclers of the past, it was due to the intense humidity of the climate — a good portion of Pangasinan was then covered with thick and extensive forests — and to their isolation from people of their race and language. (Information for this footnote supplied to the writer by Fr. Pablo Fernández, O.P.)

¹¹ Núñez, *ibid.*, fols. 228 v.229.

¹² Suárez, *ibid.*, fol. 212.

¹³ Suárez, *ibid.*

¹⁴ Núñez, *ibid.*, fol. 229 v; Ocio, *ibid.*, p. 891.

1875, when Fr. Millán was already in Binalonan, the inhabitants of this town started constructing it. Manaoag brought the case to court. The court ruled that Binalonan must discontinue to work and must undo what had been constructed, aside from paying Manaoag a fine of five hundred pesos. Fr. Millán filed a petition to have the decision reversed but failed to obtain it. This failure must have made some residents of Binalonan angry and so, on 16 July of that year, while Fr. Millán was taking his evening meal, a gang broke into the convent, forced the assistant parish priest and some convent boys to get out of the building and of the town proper, although without harming them. Fr. Millán was about to rush to his room, but things happened so fast that, before he realized it, the "gangsters" (*tulisanes*) had disappeared, and together with them, an undisclosed amount of money, some kitchen utensils, tobacco, and other things.¹⁵ This could have been one reason why Fr. Millán stayed for only a short time in Binalonan.

Fr. Hilario del Campo came to this parish on 16 August 1875. Here, he built a convent of strong materials and a wooden church with iron roofing. Unfortunately, this church collapsed years later (that was on the night of 19 October 1881) due to a strong typhoon. Fr. Del Campo also organized the then highly-esteemed "Guards of Honor of Mary" and intensified the liturgical life of the parish. He is reported to have been one who got along very well with all kinds of people.¹⁶

The Town in 1869

Writing in 1869, Fr. Suárez describes Binalonan's emplacement as "one of the best in Pangasinan; clear, flat, higher than Manaoag itself, and enjoying an abundance of water for the rice fields."¹⁷

The rest of what he says can be paraphrased or summarized, but there is nothing better than letting him speak himself. And so, here are his words:

"Binalonan has a population of 1,300 tributes, all Ilocanos, all within the sound of the church bell, all farmers and har-

(Continued on page 301.)

¹⁵ Núñez, *ibid.*, fol. 230.

¹⁶ Núñez, *ibid.*, fol. 230 v; Ocio, *ibid.*, p. 1016.

¹⁷ Suárez, *ibid.*