

BOLETIN ECLESIASTICO de FILIPINAS

THE OFFICIAL INTERDIOCESAN BULLETIN

RESPECT FOR LIFE: EMPHASIS
IN RE-EVANGELIZATION

Editorial

MISSIONARY AWARENESS

Yves Raguin, S.J.

THEOLOGICAL FOUNDATIONS
OF MISSION

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Wilfredo Pagui

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EDITORIAL

RESPECT FOR LIFE: Emphasis in Re-evangelization

Ironically, right after the Church has launched the 100 days of intense prayer and penance, Filipinos in Mindanao and elsewhere, have taken up arms against Filipinos, and the killings have spread like wildfire.

And the horror of it all has not seemed to have touched the people of Mindanao. Their reaction to this carnage is utter helplessness. They have, more or less, adopted some perverted type of *modus vivendi*, in such atmosphere of hate and violence. Is it the *bahala na* syndrome all over again?

It is during these dangerous times that the ministers of Christ should reach out to the people. It is during these dire days that the shepherds should gather and protect their flocks. More pointedly, a call for re-evangelization of the people is in order. The BCC program, a people-oriented program would definitely prove helpful in solidifying the faith.

"Lord, make me an instrument of thy peace." This oft-repeated line in the prayer of St. Francis of Assisi could very well be the touchstone of the true worth of the ministers of Christ, just as this line could very well serve as their springboard in seeking out their flocks, and bringing back to their folds those that have strayed away from the right paths.

The faith of the people needs strengthening to withstand the onslaught of the godless ideologies. The Church must double her efforts to re-evangelize the people and to plan strategies to make people respect and honor the sanctity of life.

FR. VICENTE CAJILIG, O.P.

FEATURES

MISSIONARY AWARENESS

With the fastly growing movement of conversions in black Africa, in Korea and in other parts of the world, the face of the Church is changing rapidly. While Christianity seems to be declining in most parts of the ancient Christian world, it is growing fast in other parts. This means that the missionary impulse is not dead in the world today. Movements — like the theology of liberation — are proofs that the Spirit of God is not dead. Some excesses we see in few aspects of these movements should not make us blind to the fact that all this happens under the impulse of the Spirit of Christ which is at work in every part of the world according to the different needs of countries.

In all these movements is manifested in different degrees the spirit of Christ who sent out his apostles by telling them: "Go everywhere in the world and teach people how to become my disciples." This is evangelization. The spirit of Christ blows everywhere, but not always with the same success. Why is it that South Korea is rapidly becoming Christian, while the progresses are so slow in Japan and in Taiwan? I do not speak of Mainland China, because we do not know yet how deep and vast is the movement of conversions which many people describe with enthusiasm. We still have to wait a few more years to assess the amplitude and depth of that movement.

For us Christians, it does not matter so much if conversions are happening slowly or rapidly, we have to be missionaries at heart, because we are disciples of Christ. Faith is a gift from God, and we would like more people to share in this gift. We really want more and more people to be integrated into the mystical body of Christ.

World awareness

With the almost instantaneous spreading of the news, there is in human history a new awareness. We know immediately about the hijackings, the acts of terrorism, the famines, the rebellions, and so on. We are now becoming much more aware

of other cultures and their manifestations than before. We also know more of other religions and beliefs. This is new in the history of humankind.

Becoming aware of the life of the Church in other countries, we should become more and more aware of the desire of the Lord that his name be known all over the world. This means that we should share in the awareness the Lord Jesus Christ has of his own message and of the way it is spread all over the world. It is not enough for us to say that we should proclaim the message of the Gospel. We have to do it the way Christ wants it to be done. And this will is expressed in his Church today.

Vatican II insisted on the need of knowing with esteem the other religions, and on the need of dialoguing with them. If we want to come to full awareness of what other peoples believe, we have to learn something more of their beliefs. It is not enough to have vague notions about other religions. If we become more and more aware of what they believe, we will also become more and more aware of what we ourselves believe and of the implications of these beliefs in our daily life.

This is part of the effort we have to make now in order to develop in us a religious world consciousness. We follow the political news. We should at the same time follow the religious news in order to develop in ourselves a true missionary awareness.

Political regimes appear and disappear, but the works of Christ make their way into world history with an increased power and a continuity which manifests the power of the Spirit, who animates all human beings and the whole of creation. While we deplore the movement of secularization in many parts of the Christian world, we have to rejoice in the coming of new expressions of the Christian message, as so many people enter the Church with the fulness of their own culture. This is the case in Africa.

Commitment

The Philippines' being a Christian country rather makes it easy for its people to be complacent with themselves. They have faith, a deep faith, and they are Catholics. For these two reasons they feel secure. This is one of the dangers they may

encounter: a self satisfaction in being good Catholics. They are happy in the House of the Father, but they are not too much concerned about those who are still outside.

There are many kinds of commitments. The first kind is to be committed to Christ himself who asked of us to love one another. He said clearly that if we love one another, people around us will come to believe that he has been sent by his Father. If we are really committed to him we will show that we love one another. This is the essential commitment every Christian should try to achieve.

The second aspect of Christian commitment is to witness before others that we belong to Christ, while showing to non-Christians the respect and reverence that are due to them. This may not be always easy because there are so many problems involved in building up relations with people with very distinct cultures, like the Moslems for example. Toward them we are committed to show concern and brotherly affection when it is possible, and for this we have to go beyond our Christian bias. We are committed to show the brotherly affection Christ has for them. This is not always easy; it may even become impossible because of racial, sociological, political and religious implications involved. But still the spirit of Christ is clear.

The third aspect of Christian commitment is missionary work in the Philippines or outside of the country. If we become aware of the fact that so many people do not know Christ yet, we will want to make him be known to them. This desire is the desire of Christ himself, but he cannot force us to make his desire our own. Looking at Christ and at the immensity of the non-Christian world, we will be desirous to commit ourselves to the Gospel, and to go where we feel we are called, to answer the desire and hope of so many people who are longing to have a savior and to love him.

During the past decades the Philippines have become a missionary country. This country being the only catholic country of Asia has a responsibility toward the rest of Asia. For one to leave this country to go abroad implies many sacrifices, but the Lord is calling all Christian Filipinos who go abroad for business, for work or for the Gospel to be witnesses of a faith which has such a deep influence on their lives and culture. This responsibility should not be seen as a burden, but as a grace to be appreciated with gratitude and joy.

FR. YVES RAGUIN, S.J.

THEOLOGICAL FOUNDATIONS OF MISSION

Towards a deeper missionary consciousness

Some decades ago, mission and missionary praxis were defined and paraphrased in ways very much different from today. Although a certain uneasiness that regards the older views of mission became already manifest in the forties, a clear change in mission theology was sanctioned by the Vatican II documents. The basic idea of the renewed mission theology is to be found at the very outset of the "Decree on the Missionary Activity of the Church": the Church is missionary by her very nature.¹

In the first section of this article, I will deal very briefly with the old view of mission. In the second section, I will go more deeply into the theological foundations of mission according to Vatican II and its subsequent developments.

I. *Old views of mission*

The old view of mission has certain characteristics that are connected with Catholic and Protestant theological reflection. I mention only some of them.

1. Mission aims at the expansion of Christianity so that the other religions disappear. This can be illustrated with the famous words of Calvin who says that a non-Christian religion is but a "*fabrica idolorum*" — a factory of idols. This

¹ *Decree on the Missionary Activity of the Church*, nr. 2.

negative position of the Reformation reached an apex with Karl Barth who elaborated a theology of the religions, based on the principle that outside the circle of light shed by the Christian revelation total darkness and doom reign. Religion is unbelief, a concern of godless men and sinful.² Mission is totally new creation and means the imposition of the Christian revelation on non-Christians. Consequently, mission work has to be undertaken with the utmost urgency so as to bring people to Christ. Mission is not a way of seeking contact with the beliefs of non-Christian people, because their religions are a void. Mission is a way of dictating God's revelation; it is a creation out of nothing. A similar negative standpoint has been present in Catholic theology, when it exaggerated the devastation caused by original sin so that human nature provided only a poor basis to insert the Christian message.

However, present day Catholic theology and certain more liberal streams of Protestant theology accept the value of the non-Christian religions as part and parcel of God's universal plan of salvation. All the religions are under God's revelation.

2. Mission has in a view the numerical expansion of the Church. It is the task of the Church to register everybody through her missionary activity. But is this not unrealistic? Numerical conversion of the whole world seems to be a mere dream, especially when we take seriously the phenomenon of secularization and the growing missionary consciousness of the other religions. This view could be called the Church-growth vision. Today, it is kept alive very strongly in Protestant fundamentalistic Churches, deeply influenced by the theology of Karl Barth. The Church-growth vision makes use of statistics and the findings of social sciences and offers methods in order to recruit converts effectively and rapidly.³ Conversion is seen mostly in terms of the spiritual dimension of life. The danger of this view is that salvation is seen in terms of impressive statistics and that the absence of rapid Church-growth is considered to be an indication of spiritual decline.

3. Mission concentrates on territorial or geographical expansion of the Church outside Europe and North America. The

² Karl Barth, *Church Dogmatics. A Selection with an Introduction by Helmut Gollwitzer*, tr. and ed. by G.W. Bromley, New York: Harper & Row, 1962, p. 51-54 (nr 21-23).

³ Donald A. McGavran, *The Bridges of God*, London: World Dominion Press, 1975; *How Churches Grow*, New York: Friendship Press, 1959; *Understanding Church Growth*, Grand Rapids, Mich.: Eerdmans, 1970.

Church must be established everywhere as a visible instrument of salvation. The accent is on the visible Church with a rather strong juridical basis. This view has lead in Catholic mission theology to the "Plantation of the Church-theory" of which the influence can be seen even in Vatican II documents. It is clear that this view of mission is a rather one-way traffic moving from West to non-West; it gives primary attention to the institutional Western Church that has to be brought over into non-Western territories.

It is not difficult to discern the vulnerability of all these views of mission and missionary activity. They underestimate the value of man as a religious and cultural being; mission is practically exclusively Church-centered; it is a one-way traffic from West to non-West and prevents inculturation and the development of the Local Churches.

It would be an exaggeration to say that these views of mission have completely disappeared. Certain aspects of them are still alive in the mind of many Christians.

II. *The Vatican II and post-Vatican II view of mission*

The changes in mission theology run along the following down-going line: theocentrism, Christocentrism and the Church.

1. *Mission is from God — Missio Dei or God's mission*

These terms have become accepted today in Catholic and Protestant theology.⁴ Mission is first of all God-centered or theocentric, because it finds its origin in God and not in the Church.

God is a sending God on a threefold basis. First: He is a sending God in creation. Through his act of creation, He went out into the world and became a relational God or a God who *relates* to this world. Second: He is a sending God because He created through His *Word* who is His missionary. Third: He is a sending God again when He sent His *Incarnate Word*, Jesus of Nazareth into the world; this Jesus remains with us through his Spirit. God's mission is thus his moving into this world in the form of His Son and the Spirit.

⁴ Georg F. Vicedom, *The Mission of God. An Introduction to a Theology of Mission*, Saint Louis, Miss: Concordia Publ. House, 1965; H.H. Rosin, *Missio Dei: An Examination of the Origin, Contents and Function of the Term in Protestant Theological Discussion*, Leiden: Inter-University Institute for Missiological and Ecumenical Research, 1972.

Mission is then not first of all a Church-centered activity but a God-centered activity. God's mission is His self-gift to the world. Mission is primarily God's own cause. It is also evident that mission is from the triune God and that it has a trinitarian foundation. We can rightly say that mission is initiated by the Father, unfolded by the Son within this world and impelled or pushed forward by the Spirit; mission is from the Father, by the Son in the Holy Spirit.⁵

2. *The mission of Jesus Christ*

God's Word became flesh in the historical person of Jesus of Nazareth, sent by God into the world. He is the Messiah who came to save mankind. His saving role determines the whole of his mission. Consequently, mission has to be seen in conjunction with soteriology.⁶ Jesus Christ can be understood only in the context of his saving role; he liberates us from sin, reconciles us with God, makes everything new and leads us back to God's rulership. His mission ends up in the glorification of God and in the glorification of humankind.

He was sent to announce the Good News about the Kingdom of God and to be a living witness to it. When speaking of his message, we have to take into account not only His words but the totality of His life that focuses on the Kingdom and the core of the Kingdom can be summarized in these few words: "The Kingdom of God is close at hand; repent and believe the Good News" (Mark 1:15).

God always offered salvation to humankind; this offer runs like a bright thread through human history, was repeated again and again when man retracted his acceptance through sinful rebellion. Thus, when referring to the universal history of salvation, we must always bear in mind God's free and gratuitous offer without forgetting the element of human acceptance and refusal or rejection. Only in Jesus Christ there is the absolute encounter of God's offer with complete acceptance. In this historical person of Jesus of Nazareth, in the mission that He accomplished, God's deepest intention with mankind comes to light:

⁵ Michael Collins Reilly, *Spirituality for Mission. Historical, Theological and Cultural Factors for a Present-day Missionary Spirituality*, Maryknoll: Orbis Books, 1978, p. 136-137.

⁶ Jürgen Moltmann, *The Church in the Power of the Spirit. A Contribution to Messianic Ecclesiology*, New York: Harper & Row, 1977, p. 29-33.

He overcame death, became the Risen Lord and Savior of the world. In Him, the Kingdom of God is historically embodied; in Him, we human beings can see what we can become. He anticipated in time what we will once be. He is the presence of the eschatological reality; the fulness of salvation is within our reach because of Him. He is the "new Adam" and He will continue to redeem "all Adams" till the end of times. The prototype of all human beings shines through this suffering, resurrected and glorified Lord Jesus Christ. He is the guarantee of our future.

The whole mission of Jesus turns around the Kingdom of God, who is a God-for-and-with-us. What is the meaning of the Kingdom that became clear in Jesus? It means God's unconditional saving will, opposing all kinds of sin, evil and suffering. It means God's reliability and self-gift to us for whom He wills a meaningful future notwithstanding all experiences to the contrary. God is "Abba", the "Dear Father" and He "reigns". The Kingdom is not solely destined for us but it is first of all God's cause in this world and only after that is it our cause. Jesus was entirely concerned with us, because He was first of all concerned with God. It is necessary to stress this, because otherwise there is the danger that we devoid the Kingdom-reality from its theocentric character and turn it into an exclusively anthropocentric reality. In the latter case, the Good News about the Kingdom becomes a purely inner-worldly social gospel where human beings alone are at stake and not God anymore. The result is the emptying of the message of Christ from its religious character and we distort this message into an ideology. This danger is always with us.

3. *The mission of the Church*

The community gathered around the Risen Lord Jesus, the Church, is sent to continue the mission of God and Jesus in time and space, because she is the primary participant in mission. The ongoing proclamation of Jesus message about the Kingdom of God is entrusted to the Church. God's promise of salvation, already embodied in the Risen Lord Jesus, are visibly, historically and really "signified" in the Church. She is the continuation of Jesus' mission. And this continuation demands that God's saving plan be made visible and be made present through announcing it as revealed by Christ (kerygma), through service towards its fulfilling (diakonia) and in and through the community (koinonia). The Church has the task to evangelize, to bring the Good News to everybody.

It is at this point that we have to bring in the concept of evangelization as distinct but not separated from the concept of mission.

Evangelization refers to any form of activity to promote and to strengthen the ideal of the Kingdom of God in *whatever way*; this ideal has been preached and lived out by Jesus during his life among us. Mission is then *being sent to evangelize*. Evangelization and mission are thus correlative terms. God's mission has as purpose to bring into the world the Good News about the Kingdom through the mission of his Son Jesus and through the mission of the Church. Mission comes thus first but is indissolubly connected with evangelization. It is then also clear that we have to see mission in the following order: it is first God— and Kingdom-centered, then Christ-centered and only then it becomes the task of the Church who is sent to evangelize.

We are here in the presence of a great shift when it comes to mission; the shift is from a Church-centered character to a Christ— and ultimately God-centered character. Examples of a Church-centered character of mission abound in the writings of missiologists and mission theologians before and even during Vatican II. A striking example of this Church-centered character is that mission starts with the Church, is carried out by the Church and for the Church and that its purpose is the Church in this world.⁷ This fits perfectly into the old view of mission as analyzed very briefly in the first section of this article.

At this point, we have to come back to the changes in mission theology. In relation to the mission of the Church herself, we can formulate this change as follows: the Church *has no mission* but the Church *is mission*.

3.1. *The Church has no mission*

If we assume that the Church has a mission, then mission itself could easily be considered as something additional to the Church's existence. The Church herself could exist without it. Many Christians have still the wrong idea as if mission, missionaries and missionary activity are a kind of appendix of the Church. Mission becomes then a kind of abnormal business,

⁷ For more examples, see the critical remarks of David J. Bosch, *Theology of Mission*, Pretoria: University of Pretoria, 1975, p. 13.

requiring extraordinary rules and solutions. Missionaries themselves fall into a very special category; they are a kind of extraordinary ambassadors of the Church who are doing some sort of work that goes beyond what she is normally doing. Therefore, missionaries are often called the best ones among our brothers and sisters. At most, the other Church members share in their activities through prayer and financial contributions.

If the Church has a mission, not any Local Church should be too anxious to cross her own boundaries in order to evangelize others; she must certainly not be overanxious in sending out missionaries to peoples other than the ones where she is located. In sum, she may generously send out but, strictly speaking, she must not.

3.2. *The Church is mission*

Mission has to be removed from its position at the periphery of the Church to a position at the center, because she is mission. Without mission she is unthinkable. The "Decree on the Missionary Activity of the Church", as already mentioned above, is very clear at this point when it says that the Church is missionary by her very nature. The same idea can be found in the "Dogmatic Constitution on the Church".⁸ The Church herself does not determine mission, but God as the sender and as the one being sent and Jesus Christ continue their mission through her. It is mission that determines her nature. We can say that missionary activity is not so much the work of the Church but the Church *at work*.⁹ Her real existence depends on her being mission: she *must* proclaim the message of Christ about the Kingdom in order to be Church; she may not and cannot abstain from this proclamation in whatever way. Otherwise, she becomes fenced in, static and is threatened by death.

This is not only valid for the universal Church; also any Local Church and any Christian are missionaries. Christians can never say that they are fully Christians if they are not engaged in evangelization. It follows that mission, as God's initiative, is shared by man. In mission, God remains sovereign; it is his initiative starting from his being triune. God Himself will in due time realize His plan of salvation in his Kingdom. And this Kingdom will not come about as the direct product of

⁸ *Dogmatic Constitution of the Church*, nrs. 3 and 33.

⁹ J. Power, *Mission Theology Today*, Maryknoll: Orbis Books, 1971, p. 42.

our human intervention but it asks for our sharing in God's activity in history. It asks for our obedience to God who saves humankind through his own mission.

4. *The mission of the Christians as members of the Church*

A Christian is fully mature when he is a missionary Christian who answers to Jesus' call: "The Kingdom of God is close at hand; *repent* and believe the Good News".

4.1. *Repentance* is a key-word in mission. It has to be understood as the turning of the whole human being to God. When someone turns away from sin and accepts the Kingdom, a mighty moment of personal and societal fulfilment starts sweeping throughout the whole of history, changing the face of the earth. A new relationship comes about between God and us. God forgives our sins and embraces us totally with his love. This relationship is characterized by God's claim to absolute loyalty and obedience and by our absolute assurance in every situation of life. We become endowed with newness: a new integrity, dignity and freedom from all alienation. The Risen Lord Jesus stands as the model of the new humanity and calls us to a new scale of values as depicted in the beatitudes: freedom from clinging to material goods alone, freedom of heart as opposed to the mere observance of laws, a life of love, charity, prayer and sacrifice lived before God and free of what others think of us; we are bad or good not by ritual observation but by what comes from the heart; our life becomes renewed by absolute hope; we enter the real life which is lost when we try to keep it and which is won when we are ready to give it.¹⁰

4.2. *Mission inward and outward*

Christians who risk themselves in such a kind of repentance will be real missionaries *inward* and *outward*.

They continuously redirect themselves towards Christ and God's Kingdom; they readjust their life to the ideals of the Kingdom and go the way of the imitation of the Lord; this can be called mission inward and in this sense every Christian can be called a missionary to himself.

¹⁰ Patrick D'Souza, "Church and Mission in Relation to the Kingdom of God, especially in a Third World Context", in: *Toward a New Age in Mission*, Manila: Theological Conference Office, Book II, 1981, p. 31-38.

At the same time, these Christians call to others to make the same turn or to go through the same process of repentance. This can be called mission outward in a double sense.

First: from within their own situation, Christian call to other Christians, dechristianized people and people whose Christian life has become impoverished. They go beyond their individual Christian life and become the missionaries of their families, their neighborhood and their own Christian community. Second, Christians can go out to other cultural situations than their own to proclaim the message of Jesus. For example, they leave their own cultural context of the Philippines and go to Taiwan. This could also be called cross-cultural mission. This kind of mission is mostly directed to non-Christians.

A Local Church and Christians give witness to real maturity when they are missionaries inward and outward. The objection that a Local Church has no personnel enough for mission inward so that no people can be sent for cross-cultural mission is invalid. Local Churches should not share personnel only in richness; sharing in poverty is certainly a greater sign of the Kingdom than sharing in richness. It gives a strong witness to the universality of salvation as granted by God in Christ.

5. Advantages of this new approach to mission

It makes the Church deeply conscious of her missionary task in her own environment. The turn over from "the Church has a mission" to "the Church is mission" creates a deep missionary consciousness and responsibility that leads a Local Church away from Sunday-Christians to proclaimers of the Good News in daily life. It points to the universal perspective of the missionary dimension. Is the message of Jesus not destined for everybody and the whole world?

It also helps to combat outdated paternalistic structures of dependence; for example, the Mother-Daughter Church relationship. Each Local Church is an epiphany of the whole Church but is not the universal Church.

It questions the traditional one-way traffic from West to non-West in mission and counteracts any pride of possession.

Finally, since the Local Churches are missionary by nature, communion among the Churches becomes a living reality

and inter-Church assistance gets new and fresh dimensions. Local Churches become Sister Churches under the caring guidance of the successor of Peter.

6. *Church models emerging from the Vatican II documents in connection with the new view of mission*

6.1. According to the "Dogmatic Constitution on the Church" and the "Decree on the Missionary Activity of the Church" we can call the Church the pilgrim people of God in this world. This means that the Church is not a powerful ruler or an introvert entity existing for herself, but a pilgrimaging people and, consequently, a missionary people. All activity of the Church is in the first place God- and Kingdom-centered and then Christ-centered rather than Church-centered. The Church has not to be made the point of departure or the ultimate goal of mission. If she were the point of departure and the goal of mission, then her task would be to fix frontiers and not to cross frontiers. In other words, the being on the way of the message of Christ about the Kingdom to the peoples is what can be called Church.

6.2. *The Church is a Church for others and not for herself.* She is the sacrament of salvation and the sacrament for others. A sacrament is a sanctifying reality that is offered and made available to others. As such, the Church is seen in relation to God from whom all sanctification comes and in relation to the world or the others who become sanctified. The Church is thus not the purpose of mission but the means of mission, a gesture of openness to others, without ceasing to be Church.

6.3. *The Church is a historical and visible sign.* She is the explicit embodiment of the coming of the Kingdom, the sign raised among the nations of the fulfilment of all things which is the work of God and which has already visibly begun in her. As a *sign*, she is a community of witnessing people, a living invitation and challenge to Christians and non-Christians, She is in the world to make her prophetic proclamation and to be an image and representation of what God promises to all: the calling forth of every human being of the whole world into God's Kingdom.

6.4. Of all the Vatican II documents, the "Dogmatic Constitution on the Church" draws the clearest lines. In this docu-

ment, the whole of ecclesiology is primarily based on *the universality of the Church's mission*. This is very similar to the "Mission in Six Continents-theory" that is Protestant in origin and that became very current after the meeting of the Commission on World Mission and Evangelism of the World Council of Churches, held in Mexico City in 1963. This theory breaks with the traditional view of mission in two ways: the Churches, small and great, are called to mission all over the world including Europe and North America on the one hand, and the world to which they are sent is the whole world on the other hand. This coincides with the Catholic principle already mentioned: "The Church is missionary by her very nature." Both Protestant and Catholic principles declare that Church and mission cannot be separated; they cannot be divided geographically with each getting its share: the Church getting Europe and North America and Latin America and mission getting Asia, Africa and Oceania. Mission is not an enterprise to be undertaken in faraway places alone but is an essential element in the life of the Church and every Christian. Church and Christians are living in a missionary relationship with their environment and beyond their environment.

7. *Certain problems connected with the new missionary ecclesiology*

The new missionary ecclesiology, putting mission at the heart of the Church, brings along certain problems that are related to the old view of mission. The concern is no longer with the many separate missionary undertakings but with the total missionary character of the Church and the Christians. The missionary congregations and orders can no longer be seen as the *direct* bearers of mission; their members simply function as members of the Church whose task it is to be missionaries. This can cause an identity crisis for the traditional missionaries. They are no longer missionaries because they cross frontiers. Crossing cultural frontiers becomes the special individual charism of individual missionaries and *the corporate charism* of certain missionary groups, but this does not make them essentially different from others.

The old anxious urgency to bring Christ explicitly to non-Christians has lost much of its sting, because there are council statements about the non-Christian religion as ways to salvation. The solution is here to understand this urgency as the

need to bring people to Jesus Christ and God in terms of fullness of salvation.

The Catholic Church has also accepted the real ecclesial character of the other Christian Churches. The "Decree on Ecumenism" sees the other Christian missionaries no more as traditional opponents but as members of Churches where salvation is also possible.

The "Declaration on Religious Liberty" says that religious convictions may not be imposed and forced on anybody, while the "Declaration on the Church's Missionary Activity" speaks of the duty of every Christian to proclaim the message of Christ to everybody. The solution of this problem is that the message has to be presented and offered humbly and respectfully as the joyful tiding of the fullness of salvation.

Lastly, the "Decree on the Apostolate of Lay People" can give rise to the question whether the priest missionary is still necessary, now that every Christian is essentially a missionary.

In Conclusion

1. Certain old views of mission do not correspond anymore with the overall theology of Vatican II and of the post-Vatican II era.

2. Mission is first of all God- and Kingdom-centered or theocentric; then it is Christ-centered and only then the Church has to play a role. Bringing people together in the community or the Church around the Risen Lord is and remains very important without forgetting that God also calls people to salvation from within their own non-Christian religion.

3. The Church is missionary by her very nature. Hence, she has no mission but is mission. A Church that is not fully missionary is not yet fully mature.

4. All Christians are missionaries inward and outward. They must answer to the call of the nearness of the Kingdom and their answer is expressed through conversion or through the turning of the whole human being to the Kingdom. This conversion happens individually and socially, in one's own situation and in cross-cultural situations.

5. There are obvious advantages in the changes in mission theology. This is illustrated through the examples of the Church as the pilgrim people of God in this world, the Church for others and the Church as the historical visible sign and the explicit embodiment of the coming of the Kingdom.

6. There are also certain problems resulting from the renewed stance of mission theology. However, these problems find their origin in the old view of mission, based on the pre-Vatican II theology.

7. Mission is all over the world and is not confined to situations outside Europe and North America.

8. Individual missionaries crossing cultural barriers must be considered as possessing a charism to go abroad and to bring the message of Christ beyond their own cultural environment. The same is valid for missionary groups that possess the same charism but in a corporate way.

9. Competent catechesis, homiletics and adequate animation is needed to bring about a deep missionary consciousness in every Christian.

FR. ERNEST D. PIRYNS, CICM

PARISH ANNUAL PROGRAM

(Continued from page 591.)

expectation to a fitting climax which in Christmas, the birth of the Lord. The same brass band concert of local musicians can also properly welcome the new year.

This annual parish program will facilitate parish activities since everyone concerned can anticipate their job and prepare for them. All that the parish priest shall do is to ask his secretary to remind people about their assignments. Construction projects cannot be included in this calendar since they may depend on the availability of funds. Moreover, this program should also be flexible so that it can adapt easily to the thrusts of diocesan programs and to those of the universal Church.

It will be easier for parishes to adapt to higher levels of planning if the diocese, for example, or the Conference of Bishops can also come out with a similar annual program early.

Message of Pope John Paul II for WORLD MISSION DAY 1986

Venerable Brothers and Beloved Sons and Daughters,

1. The solemnity of Pentecost, which within the framework of the liturgical celebration has the task of reanimating in all the faithful the consciousness that the Church must announce the message of Jesus in the whole world, calls particular attention this year to the 60th anniversary of World Mission Day.

Thus, the custom of addressing a special Message to the People of God for this "great Day of Catholicity", as it was called from its beginnings (cf. *Letter of Cardinal Van Rossum*, Prefect of Propaganda Fide, to the Bishops of Italy), seems particularly significant.

Today, when the global vision of the needs of all the Churches and of each of these is perceived as never before, the commitment to rediscover the fundamental vocation of announcing, of witnessing to, and of serving the Gospel becomes ever more urgent; one feels more forcefully the need to assist missionaries, whether they be priests, religious, young people dedicated to a life consecrated to God in the world, or lay volunteers who contribute to the growth of the young Churches. My greetings and my grateful appreciation reach out to all of them, wherever they may be, who announce the mystery of Christ, the one and only true Redeemer of humanity.

2. The catechetical significance of World Mission Day

What does the sixty-year history of World Mission Day say to us?

At the origin of this history we find the sincere voice of a tiny portion of the People of God who, with their adherence to

the *Pontifical Society of the Propagation of the Faith*, knew how to interpret the universal mission of the Catholic Church, because the Church by her very nature, though being inserted in the diverse local cultures, never loses her profound identity, that is, being "the universal sacrament of salvation" (cf. *Lumen Gentium*, 48; *Ad Gentes*, 1). And when the suggestion for the institution of this Day reached the See of Peter, the promoter, Pius XI of happy memory, promptly accepted it exclaiming: "This is an idea that comes from heaven!"

The initiative, entrusted to the Pontifical Missionary Societies, in particular to the Society for the Propagation of the Faith, always had as the aim of its work, making the People of God aware of the necessity of praying for and of supporting missionary vocations, and of the obligation of spiritually and materially cooperating in the missionary cause of the Church.

Truly, it is necessary to offer thanks to the Lord because so many of his sons and daughters, so many Christian families, educated in the Gospel spirit of disinterested love have responded to the aims of Mission Day with admirable examples of "universal charity", giving witness of this by the offering of many sacrifices and prayers for the missionaries and often through direct sharing in their apostolic labours.

This makes it clear that World Mission Day can and must become, in the life of each particular Church, the occasion for actualizing programmes of *permanent catechesis with a broad missionary dimension*, presenting a proposal of "evangelized and evangelizing" life to each baptized person as well as to each Christian community.

The ever-present problem in the Church of spreading the Kingdom of God among non-Christian peoples has challenged me since the inauguration of my apostolic ministry as Universal Pastor of the Church, which — providentially I would say — coincided on that Sunday, 22 October 1978, with the celebration of World Mission Day. Therefore, as I recalled on many occasions, I made myself an "itinerant catechist" year after year in order to make contact with the numerous peoples who do not yet know Christ; to share both the spiritual riches of the young Churches as well as their necessities and sufferings and their efforts to root the Christian faith more deeply in their

culture; to encourage all those who are at the outposts of this immense evangelical task, so that their lives may always give credible witness, especially to the young, of the Gospel Message that we proclaim.

3. Urgency of a new evangelization

All of us know how the experience of a new Pentecost, thanks to the Second Vatican Council, has set its mark on the history of the last twenty years.

In fact, through this extraordinary event, the Church has been enabled to become ever more clearly aware of herself and of her mission, committed to sincere dialogue with the entire human family in order to make her own "the joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor in any way or are in any way afflicted" (*Gaudium et Spes*, 1).

Through an ongoing catechesis derived from the Second Vatican Council, the Church has done everything possible to cement the communion of God with the community of men and the communion of men among themselves, but she is met with the most profound drama of our age, which is "the split between the Gospel and culture," as Paul VI wrote in the Apostolic Exhortation *Evangelii Nuntiandi* (no. 20).

From this arises the ever more impelling obligation of *bringing the global mission of the Church back to its fundamental action: "evangelization"*, that is, the proclamation to peoples, which allows them to discover who Jesus Christ is for us.

At a distance of twenty years from the Council, the breath of a new Pentecost still permeated the Extraordinary Synod of Bishops, which I promoted in order that the orientations and the directives of the Council might be realized with consistency and love by all the members of the People of God.

In the *celebration, verification and promotion* of the Conciliar event, the Church, as she faces the problem of ascertaining the necessities of the whole human family, is projected toward the third millennium, and assumes with renewed energy her fundamental mission to "evangelize"; that is, to offer the proclamation of faith, hope and love that she herself draws from her perennial youth, in the light of the living Christ, who is

"the way, the truth and the life" for men of our time and of all times (cf. *Homily at the conclusion of the Extraordinary Synod*, 8 December 1985).

It is a matter of *ongoing evangelization*, which finds its point of newness in the fact that this grave task must assume a universal perspective, because the problems and the challenges that twenty years ago faced the Churches of new foundation have a worldwide echo today. They urge the Church and her members everywhere to feel in a state of mission.

The co-responsibility for the mission, which emphatically emerged from the Council as a sign of episcopal collegiality, must today be increasingly translated into a visible sign of the "solicitude" that each Bishop must have for *all* the Churches, (cf. *Christus Dominus*, 3) and not merely for his own particular Church.

The birth of new Missionary Institutes in the young Churches, which emphasizes the fact that the gift of new workers for the Gospel comes from even the most needy Churches, must urge all the Churches to give and to give of themselves to the Universal Church, whether their condition is one of prosperity or of poverty of means and of apostolic forces.

The growing number of diocesan *Fidei Donum* priests, of laymen and of volunteers being sent to the foreign missions reveals the typically missionary consciousness of the ecclesial communities capable of "going beyond themselves" in order to carry the proclamation of Christ elsewhere, and ought to challenge associations, movements and ecclesial groups to strengthen their witness of faith in order to be able to rediscover in the mission God's call to make of all peoples of the earth the one People of God.

The whole of the reality comprising the ecclesial structure — the family, children, young people, the world of education, of work, of technology, of science, of culture, of the mass communications media — is all involved in the same perspective. Thus, it may be affirmed that the Church, projected toward the third millennium, is a *Church that is essentially missionary*.

4. The invaluable service of the Pontifical Missionary Societies

In this regard, the service of the *Pontifical Missionary Societies*, institutions of the universal Church and of each particular Church, appears so very precious, since they are "privi-

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leged instruments of the Episcopal College, united with the successor of St. Peter and, with him, are responsible for the People of God, who are, themselves, totally missionary" (cf. *Statutes PMAS*, I, no. 6, 1980). These are the Societies which the Spirit of the Lord over more than a century and a half has progressively awakened among his people in order to make visible to the world that particular commitment of charity which is in solidarity with the whole work of the evangelization of the world. In fact, they act as a "privileged means of communication on the one hand, between local Churches and on the other, between each of the Churches and the Pope who, in the name of Christ, presides over the universal communion of charity" (ibid., I, 5).

In the history of missionary cooperation, the Societies have built "bridges of solidarity", which certainly will not give way, because they are rooted in the faith in the resurrection of Christ and nourished by the Eucharist.

In this solid and immense edifice, the Catholic laity has succeeded in writing the most beautiful pages of its missionary vitality. The emblematic figure remains that of Pauline Jaricot, the inspirer of the Society for the Propagation of the Faith. Next year, we will recall the 125th anniversary of the termination of her missionary journey; it will also be the year for the celebration of the General Synod of Bishops, with its theme, significant for the anniversary: "Vocation and Mission of the Laity in the Church and in the World".

ONE HUNDRED DAYS OF PRAYER...

(Continued from page 577.)

do the works of faith, justice and love" at this crucial hour which we face, as a people and a nation under God. God grant us the power to accomplish this, for "without Him, we can do nothing." As we believe He worked *in* us and *through* us and *with* us "the miracle at EDSA," so — with our President — we believe God can work this new "miracle" of deliverance, not only from bondage, but also from want and need.

We join our hearts to "the Alliance of the Two Hearts" of the Son of the Mother (Pope John Paul II). Trusting in their help, we cannot fail. We will not fail.

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

Manila, 6 June 1986

The Church is Impelled Towards a New Missionary Evangelization*

1. "All flesh shall see the salvation of God" (Is 40:5; Lk 3:6). These words are repeated in the responsorial psalm of today's Mass, 20 December, and, like all the liturgy of these days approaching Christmas, they vibrate with expectancy at the imminent coming of the Lord, causing our hearts to quiver, this year as always, with ever renewed joy at this coming which has transformed the world. It is the certitude of salvation, brought to man by the Son of God and the Son of the Virgin Mary; it is the consolation of the coming of the Word of the Father among men, who find themselves finally close to liberation from sin and slavery to the evil one; it is the joy that springs from the knowledge that "the goodness and loving kindness of God our Saviour appeared" (Tit. 3:4).

"All flesh shall see the salvation of God".

We too breathe this atmosphere today as always, we who have gathered to exchange best wishes for a Blessed Christmas and New Year. I thank the venerable Cardinal Dean for his always precious and noble words, which have interpreted your sentiments in this hour of intimate familiarity, in this serene pause in the midst of our everyday duties; and through him I thank all of you, bringing together in one gesture of gratitude, affection and consideration, as in an embrace, the officials and collaborators of the various departments of the Roman Curia, the Vicariate of Rome, and the government of Vatican City. And this gratitude goes out as well to the papal representatives and personnel of the diplomatic service spread throughout the world.

* On Friday 20 December 1985 the Holy Father received in audience the Cardinals and members of the Roman Curia. The Christmas greetings of those present were conveyed by Cardinal Confalonieri, Dean of the College of Cardinals, to the Pope, who then gave the following address. *L'Osservatore Romano*, 13 January 1986, N. 2 (919).

I am spiritually near to all of you and your families, especially where there may be hardship and suffering, obvious or hidden; I am near to the work by means of which you serve this Chair of Peter, each according to his own particular competencies and duties. May the Jesus born to us fill you with the gifts of his grace and goodness and reward you for the service that you render to his Church. Carry my sentiments to all the priests, religious and laity who collaborate with you.

Three facts stand out

2. The unmistakable characteristic of the moment, favorable for a reflection prompted by the drawing to a close of another year, in this spiritual period of tranquility made easier and more family-like as we await Christmas, usually allows us to glance at the activity of the past year as at a balance sheet. *This facilitates an evaluation and renews zeal* and encouragement regarding what lies before us. The meetings I have had with you, dear Cardinals, which this year became very numerous in the period between the last weeks of November and the solemnity of the Immaculate Virgin, first with the gathering of the College of Cardinals and then with the celebration of the second Extraordinary Assembly of the Synod of Bishops, do not require a detailed analysis of the various occurrences dating from last Christmas or dealing with some specific matter.

In this survey of the year that is coming to a close, three facts most vividly stand out before my eyes, and I would like to pinpoint them with you: the celebration of the International Year of Youth; the commemoration of the eleventh centenary of the death of St Methodius, with the various celebrations held during the Cyril-Methodian Year; and finally the twentieth anniversary of the conclusion of the Second Vatican Council, recalled with the recent convocation of the Synod of Bishops.

Young people, and the leaven that they bring with them; the evangelizing work of the brother saints of Salonika, with the great lesson that it offers for the catechetical, pastoral and missionary activity of the Church in the world today, in order to face the great problems of dialogue with native cultures through the inculturation of the Gospel in each of them; and the constant deepening of Vatican II leading to its ever more

mature and vast propagation within the Church and in her relations with the contemporary world: we see the great value of these three realities which have particularly stood out in the course of the year.

If I intend to dwell upon them in a special way, it is not only in order to grasp once again and in a summary way their striking significance, but first and foremost to give thanks to the Holy Trinity whose grace has permitted us to celebrate these events, and to live them in all their spiritual fullness. *It is God who guides history, the history of man and of the world:* a history which, as we know, is nothing but "salvation history", with a design of redemptive love that reaches its summit in the Incarnation of the Word. *It is he who guides his Church,* making it the privileged instrument in his plan of redemption. In this light the three events acquire their full significance.

3. The United Nations proclaimed 1985 the *International Year of Youth*. As is written in the Apostolic Letter "To the Youth of the World" of last 31 March, "this is of great significance, first of all for yourselves, and also for people of all ages—individuals, communities and the whole of society. It is of particular significance also for the Church, as the custodian of fundamental truths and values and at the same time as the minister of the eternal destinies that man and the great human family have in God himself (1; AAS 77, 1985, 579).

This significance has been highlighted and examined on numerous occasions throughout the whole Church; and first of all *from this See of Peter*. In fact, the theme chosen for the eighteenth World Peace Day was, as is well known, "*Peace and Youth go forward together*". In my yearly message for that occasion I illustrated the wealth of its contents, its importance, the responsibility that world leaders have for all mankind, and especially for young men and women. And then on Palm Sunday of 1985, which fell on 31 March, the aforementioned letter was addressed to youth; and on that very Sunday representatives of the young of all five continents came to Rome. I still have before my eyes the images of my meeting with that assembly of young people of every race and territory in the square in front of St John Lateran, during which we prayed and reflected together, with the intimate participation of all present, rendered one heart and soul, till the evening shadows wrapped

round the crowd gathered before the cathedral of Rome. I am once again moved in recalling the procession and the Mass of the following Sunday, in which the assembly of young people—not an anonymous mass, a number, but a living and personal presence!—took part with overwhelming but composed joy in a communitarian act of love and faith in Christ the Lord on the eve of the commemoration of his Passion. I remember with what enthusiasm those young people echoed my words: “May you be deeply penetrated by this witness that Jesus of Nazareth bears to the truth! *Man’s cause is found in him: the eternal and ultimate cause!* Jesus Christ is: yesterday, today and forever. And man’s cause is in him: *yesterday, today and forever...* Hence this world—the world of the *second millennium* which is coming to a close—*needs* continually and increasingly *the One who became obedient unto death, death on the cross.* Christ is indispensable to the world” (Homily, nn. 7, 9).

The Lord blessed that meeting in an extraordinary way, so much so that, for the years to come, the World Day of Youth has been instituted, to be celebrated on Palm Sunday, with the substantial collaboration of the Council for the Laity.

Christ seeks the young

In addition, I would like to underline the attention given to the young, this year in particular, by the episcopates of all the nations of the world: it is impossible to cite all the numerous meetings and initiatives in the various countries. And the very response of young people to the invitation extended to them by Rome could not have been so broad and united had it not found encouragement and support in the various dioceses, at the hands of my brother bishops and the priests who assist them with dedication and sacrifice. To these dear brothers in the priesthood I wish publicly to express my deeply felt gratitude for having responded so generously to my invitation, contained in the traditional Holy Thursday Letter, to dedicate the principal energies of their apostolate to ministry in favour of the young, to personal meetings, to the catechesis of Christ and of his words of life and truth, with increased zeal, inspired by the example of the Saviour.

The Church must see in the young her hope: first of all because from them come vocations, which are the guarantee of the fruitfulness of the Church herself in the third millennium. May priestly and religious vocations be nurtured with the love of predilection, *with the very love of God*: "God, in fact", as Thomas Aquinas wrote, "loves in a special way those who serve him from their youth" (*Super Ioannem*, XXI, V, 2639).

But all the young must feel themselves accompanied by the Church: therefore, may the entire Church, in union with the Successor of Peter, feel herself always more involved, *at a global level*, in favour of the young, of their anxieties and concerns, their openness and hopes, so as to respond to their expectations, communicating the certitude that is Christ, the truth that is Christ, the love that is Christ, through a suitable formation—which is the *necessary and updated form of evangelization*. Young people are waiting; they are disappointed by too many unfulfilled promises on the civil, social and political plane; they judge with a clear and critical eye. As this year closes there are here and there symptoms of a greater sense of expectation, one which must not be left unaddressed by the Church, which looks to the young with hope and love.

Christ seeks out the young today as on a day that, *looking upon him*, he loved that young man (cf. Mk 10:21) who was questioning him regarding eternal life. May the Church continue to radiate the solicitude and love of the Heart of Christ throughout the world! Let no one draw back! It is necessary to assist that "growth" which I pointed out to young people as the means by virtue of which "youth is truly youth" (Letter to Youth, 14): growth in age, in wisdom, in grace!

SS Cyril and Methodius

4. The Cyril-Methodian year, too, has had a deep and rich content which has been much noticed at all levels of the Church, not only in Europe but also on the other continents, as well as in civil society and the world of culture.

The celebrations for the eleventh centenary of the death of St Methodius had their prologue, so to speak, in the Apostolic Letter *Egrégiae Virtutis* of 31 December 1980 (AAS 73, 1981, 258-262), with which I proclaimed the two brother saints co-patrons of Europe with St Benedict. Already Leo XIII, who extended their cult to the whole Church, and John XXIII and

Paul VI, who desired that they be venerated in the Roman basilica of St. Clement where Constantine the Philosopher (St. Cyril) is buried (having died in Rome in the year 869), had laid the foundations for that decision, a decision of interest to the whole Church, but especially to Europe and the Slavic region.

Already at the beginning of this year, on 1 January, I had announced the centenary. How could we fail to remember the Mass celebrated in the Basilica of St Clement on 14 February in the presence of the students of the ecclesiastical colleges of Rome? And the Encyclical Letter *Slavorum Apostoli*, published on 7 June, the solemnity of the Most Holy Trinity (AAS 77, 1985, 779-813)? It is also in this light that we must view the commemorations held in Djakovo, Yugoslavia on 5 July and in Velehrad on 7 July, near the tomb of St Methodius and in the presence of the Cardinal Secretary of State acting as Papal Legate; and also within this radiating evangelical-missionary impulse in the Church in Europe we must situate both the European Ecumenical Symposium and the Fourth Symposium of the Council of European Episcopal Conferences held in Rome last October and culminating in the concelebrated Mass for the Jubilee of Cyril and Methodius on 13 October.

The evangelization of the Slavic peoples by the two brothers of Thessalonica has an importance that penetrates *the life and mission of the entire Church; the Church of the ninth century as well as the Church of the modern world*. In fact, the goals that inspired the evangelizing activity of the two brothers are always timely: "The proclamation of the Word; the spread and the preservation of the faith; the unity of all believers in Christ; confidence in the operations of divine grace; pastoral commitment unto the gift of oneself" (Homily of 15 February: AAS 77, 1985, 636).

From these multiple components of the pastoral activity carried out by the two saints, two primary points emerge from their "very timely message". The first is the validity and the constancy of *ecumenical commitment*, which finds cause for particular encouragement precisely in their example; in fact, to cite once again *Slavorum Apostoli*, "characteristic of them was their love for the communion of the universal Church both in the East and in the West... From them also comes for the Christians and people of our time the invitation to build communion together" (no. 26; AAS 77, 1985, 807).

Courage to announce Christ

The second point is the effort towards *missionary activity* as regards the inculturation of the Gospel to which I referred earlier. The Church today finds herself confronted by challenges similar to those that the society and men of their day presented to Cyril and Methodius. They showed themselves capable of responding with a power of faith and a clarity that must remain for us a model and an incentive. Numerous problems in the realm of ideas, a recurrence of pseudo-cultural secularism, man's fear today of losing his autonomy and identity before God; sometimes troubled evaluations of the ethnic-cultural patrimony to be safeguarded in missionary work which are not always serene: all of these factors can sometimes lead to the discouragement of those whom Christ has invited to evangelize, to preach to all nations (cf. Mt 28:19 ff.).

However, the persons and the activity of Saints Cyril and Methodius tell us—as is written in the previously cited Encyclical Letter—"The Gospel does not lead to the impoverishment or extinction of those things which every individual, people and nation and every culture throughout history recognizes and brings into being as goodness, truth and beauty. On the contrary, it strives to assimilate and to develop all those values: to live them with magnanimity and joy and to perfect them by the mysterious and ennobling light of Revelation" (no. 18; AAS 77, 1985, 800).

This is a strong summon to that hope which does not disappoint (cf. Rom 5:5), but also to the intrepid courage to announce Christ to the people of all ages, along the lines indicated by Vatican Council II and carried on by two sessions of the *Synodus Episcoporum* (Synod of Bishops) (of 1974 and 1977), which were followed by the two Apostolic Exhortations *Evangelii Nuntiandi* and *Catechesi Tradendae*. We are speaking of very precise tasks, entrusted to the Church by the Supreme Magisterium of Vatican II and of the See of Peter.

5. *The Second Vatican Council!* We have just relived together that experience of a new Pentecost which John XXIII had desired in convoking the Council of the twentieth century. Still present within our hearts is the *brief but intense phase* of the second Extraordinary General Assembly of the Synod of Bishops which just concluded: the concelebration of Sunday, 24 November; the days of the general sessions and the *Circuli Minores*; the Message of the Synod Fathers to the People of God; the

concluding concelebration at St Peter's on the solemnity of the Immaculate Conception and the singing of Vespers, with the act of entrusting to Mary, in the Liberian Basilica; and the Final Report of the Assembly.

It is therefore unnecessary to repeat here the importance of this initiative which, taking up again the basic themes of Vatican Council II, wished to celebrate, verify and promote them. May it suffice simply to point out that the initiative was taken as a service that the Church of Rome, in conformity with her vocation, wished to render once again to the world along the path marked out twenty years ago by the conciliar documents; the *summa* of the Church's reflection on her essential mission to reveal the One and Triune God and the incarnation of the Word to humanity.

It should also be emphasized that this Synod was followed by all the members of the Church and by public opinion throughout the world with greater interest than that dedicated to the other Synods.

Wishing to summarize briefly the deep significance of this commemoration-verification of Vatican II, one can say that—as is clearly apparent in the Final Report—it wished to focus on the primary objective of the Council: the Church, “universal sacrament of salvation” desired by Christ “light of the nations”, feels herself always more summoned by the will of her Founder, in the love of the Holy Spirit, to reveal the Father to the world. In a word, she fully commits herself to her evangelizing mission, entrusted to Peter and his Successors and, *cum Petro et sub Petro*, to the bishops of the entire world, assisted by priests, in order to call all lay Christians to a greater awareness of their responsibility in the apostolic vocation.

Certainty of faith

The salient phases of this past year which I have examined with you this morning are so many directive lines; they are a maturation and a deepening of this mission: young people, called “dynamically to witness to the new reality in their lives... to participate in the community of the Church, *in the salvific mission of Christ*” (Allocation of 30 March: n. 7); the ancient Churches of Europe, as well as those of the Third World, striving to glean from the pastoral methods of Saints Cyril and Metho-

dus the example which will impel them towards renewed effort in the principal duty of evangelization at all levels, in the proclamation of the Word, in the worthy celebration of Divine Worship, in the effort to penetrate cultures old and new with the Gospel; the whole Church, with, I would say, cosmic extension, projected towards a new missionary evangelization according to the impulse given to her, *ad intra* and *ad extra*, by the patrimony of Vatican Council II, taken up and radiated outwards by the Synod of Bishops.

6. Venerable brothers, dear sons.

As we near Christmas, that holy time in which we shall meditate every day with renewed joy upon the mystery of him who, as St Augustine says, *deos factururus qui homines erant, homo factus est qui Deus erat*—"he, that is, who being God, became man in order to make men gods" (*Serm.* 192, 1; *PL* 83, 1012)—a greater certainty of faith is ours in seeing the Church ever more strongly aware of her mission. The year that is drawing to a close has given admirable testimony to this fact through, among many other ways, the celebrations that I have recalled with you today. May the new year find us committed to continuing with faith, hope and love this mission which the Father entrusts to us in Christ, through the power of the Spirit, and which began its ceaseless course on that night in which heaven united with earth and the proclamation of a new era resounded in the starry vault over Bethlehem, with the choir of angels above the cave: "Glory to God in the highest, and on earth peace among men with whom he is pleased" (Lk. 2:14).

God and man, earth and heaven: in the mystery of Christ and of the Church.

"All flesh shall see the salvation of God".

Renewing my most affectionate best wishes, I impart my Blessing to all.

JOHN PAUL II

**TO THE PLENARY ASSEMBLY OF THE PONTIFICAL
COUNCIL FOR CULTURE***

**The Inculturation of the Gospel is at
the Heart of the Mission of
the Church in the World***

Dear Brothers in the Episcopate,
Dear Friends,

1. You are faithful to the annual meeting in Rome, of the Pontifical Council for Culture. You have come from Africa North America, Latin America, Asia and Europe. Your presence reminds us of the vast panorama of cultures in the entire world, some of which are bearing fruit which will last, because of the message of Christ. Others are still awaiting the light of revelation, for every culture is open to man's highest aspirations and capable of new creative syntheses with the Gospel.

In these years, as we record the daily reality of our tormented society, we can already envisage the dawn of a new millennium, the bearer of the hopes of humanity. The historic process of inculturation of the Gospel and the evangelization of cultures is far from having exhausted its latent energies. The eternal newness of the Gospel encounters the arising of cultures in their beginnings or in the course of renewal. The emergence of new cultures, as a matter of fact, calls for the courage and understanding of all believers and of people of good will. Social and cultural transformations, political upheavals, ideological fermentations, religious restlessness, ethical research, all show a world in gestation, which is trying to discover its form and direction, its organic synthesis, and prophetic renewal. May we be able to find new responses in the treasure of our hope.

* Address of Pope John Paul II to the members of the Pontifical Council for Culture at the opening of their Plenary Assembly on 13 January 1986. Reprinted from *L'Osservatore Romano*, N. 4 (921).

An ethical and spiritual vision

Shaken by socio-political imbalance, scientific discoveries not fully controlled, technical inventions of unheard of range, men confusedly resent the twilight of old ideologies and the outwearing of old systems. The new peoples provoke the old societies as if to arouse them from their lassitude. Youth, in search of an ideal, want to give the human adventure a sense of value. Neither drugs nor violence, neither permissiveness nor nihilism can fill the emptiness of existence. Minds and hearts are searching for a light to enlighten and for a love that will bring warmth. Our era reveals to us in its profundity the spiritual hunger and the immense hope of consciences.

2. The recent Extraordinary Synod of Bishops in Rome, which we have had the grace to experience, gave us a renewed awareness of these profound hopes of humanity and of the prophetic inspiration of the Second Vatican Council twenty years ago. Following the invitation of Pope John XXIII, father of this Council of modern times whose sons we are, we must bring the modern world into contact with the life-giving energies of the Gospel (cf. Bull of announcement of the Council, *Humanae Salutis*, Christmas 1961).

Yes, we are at the beginning of a gigantic work of evangelization of the modern world, which presents itself in new terms. The world has entered an era of profound turmoil, due to the astounding extensiveness of man's creations, the results of which risk destroying the world, unless man integrates them with an ethical and spiritual vision. We are entering a new era of human culture and Christians are faced with an immense challenge. Today we can better measure the magnitude of the prophetic appeal of Pope John XXIII, warning us to get rid of the prophets of doom, and to begin courageously this formidable task: the renewal of the world and its "encounter with the face of the risen Jesus . . . shining across the entire Church to save, to make happy and to illuminate the human nations" (Message *Ecclesia Christi, Lumen Gentium*, 11 September 1962).

My predecessor, Paul VI, took up these major guidelines and accurately described the privileged means: the Council will work to build a bridge towards the contemporary world (Allocution at the opening of the second session, 29 September 1963). I myself decided to establish the Pontifical Council for Culture, for the very purpose of aiding and supporting this work (cf. my letter of 20 May 1982).

3. Since then, you have been involved in this task, and the bulletin *Church and Cultures* regularly sends out, in French, English and Spanish, an account of your fruitful work: dialogue with bishops, religious, International Catholic Organizations, universities, consultations whose first fruits have already appeared; a network of correspondents in various parts of the world; initiatives undertaken by Churches, sometimes on a continental level, such as the recent decision taken by CELAM to create a "Section for Culture", in order to give a new impetus to the Church in Latin America in its mission of evangelization of culture according to the spirit of *Evangelii Nuntiandi* and of the pastoral option of Puebla. Each episcopal conference has been invited to establish an *ad hoc* group for the cultural apostolate, and a certain number have already begun work. In liaison with other departments of the Holy See, you also continue to follow attentively the activity of the great organizations or international meetings concerning culture, science, and education, in order to bring to them the Church's point of view.

I wholeheartedly rejoice in the activity of your Council, to which the lengthy agenda for your current meeting at San Calisto bears witness: guidelines for the dialogue of the Church with cultures in the light of the recent Synod of bishops; collaboration with the Roman departments: faith and cultures, liturgy and cultures, evangelization and cultures, education and cultures; the cultural role of the Holy See in international organizations; conferences and research whose interesting results have already been published in different languages, on various continents. Other meetings in preparation will take you successively to various parts of Europe and America, or again to meet with ancient African and Asiatic civilizations, as to the melting pot of modern times, and to the challenge of the arts, of classical studies, and of Christian iconography, in the face of the emergence of a civilization of the universal.

4. Dear friends, carry out this complex but necessary and urgent task; all over the world, stimulate the energies waiting to be aroused and wills that are on the alert. The Synod of Bishops committed us to this with great zeal, in decidedly placing *inculturation* at the heart of the Church's mission in the world: "Inculturation is different from a simple external adap-

tation, because it means the intimate transformation of authentic cultural values through their integration into Christianity and the establishment of Christianity in the various cultures" (Final *Relatio*, *L'Oss. Rom.*, English edition, 16 Dec. 1985, p. 6).

The whole Church is already preparing a Synod on the apostolate of the laity. You, yourselves, can vigorously involve the laity in the decisive dialogue of the Gospel with cultures, and especially with youth. I rejoice in your active collaboration with the Pontifical Council for the Laity and with the Congregation for Catholic Education, with the aim of studying together new problems posed by the meeting of the Church with the world of education and of culture. I know that you will not fail to take many new initiatives to respond to the mission that has been confided to you.

My wishes precede you on this exacting path: my prayers accompany you there, and you will always have my support. With all my heart, I invoke upon you and your work the grace of the Lord Almighty, who alone can inspire our humble service to the Church, while giving you a special Apostolic Blessing.

JOHN PAUL II

CANON LAW

Involvement of Clerics in Politics and Public Administration

Legislation, Papal Pronouncements and Local Experience

I. PROLOGUE

CANON 285,3

Clerics are forbidden to assume public office whenever it means sharing in the exercise of civil power.

CANON 287

1. Clerics are always to do their utmost to foster among people peace and harmony based on justice.

2. They are not to play an active role in political parties or in directing trade unions unless, in the judgment of the competent ecclesiastical authority, this is required for the defense of the rights of the Church or to promote the common good.

CANON 747

1. It is the obligation and inherent right of the Church independent of any human authority, to preach the gospel to all peoples, using for this purpose even its own means of social communication; for it is to the Church that Christ the Lord entrusted the deposit of faith, so that by the assistance of the Holy Spirit, it might conscientiously guard revealed truth, more intimately penetrate it and faithfully proclaim and expound it.

2. The Church has the right always and everywhere to proclaim moral principles, even in respect of the social order, and to make judgments about any human matter insofar as this is required by fundamental human rights or salvation of souls.

CANON 768

1. Those who announce the word of God to Christ's faithful are first and foremost to set out those things which it is necessary to believe and practice for the glory of God and the salvation of all.

2. They are also to explain to the faithful the teaching and freedom of the human person; the unity, stability, and duties of the family; people's social obligation and the ordering of temporal affairs according to the plan established by God.

II. INTRODUCTION

The recent events in Philippine history, events that we all know too well has prompted the raising of several questions.

As a consequence of the announcement by then President Ferdinand E. Marcos of a snap election designed to refurbish his claim to the highest office in the land, the people clearly voiced their will and decision. This voice of the popular will was trampled underfoot by numerous irregularities and massive election fraud, intimidation, vote-buying, harassment, and, finally, dishonesty in the tabulation of votes.

Responding to this gross disregard for the democratic process and the violation of the sanctity of the ballot, the CBCP spoke against the irregularities, joining the individual cries of local bishops for justice and respect for the dignity and basic demands of the human person. When the Minister of Defense and a popular general staged their unexpected and daring non-recognition of their commander-in-chief, the people backed them up following the insistent call for support by a Prince of the Church.

Four tense days of bloodless struggle resulted in the toppling down of a twenty-year old dictatorship. In the spirit of true democracy, the people triumphed. Behind what we fondly refer to nowadays by the term "people power" stood the Church, conspicuously victorious in the arena of human politics.

As the dust of the democratic upheaval that toppled a dictator settles down, questions about the involvement of Christ's Church must be confronted. Was it the proper course of action for the Church to have actively taken part in that political upheaval? That often quoted text of Christ's own words "give to Caesar that are Caesar's and to God that are God's" rings in the background of the events. Was this divine dictum violated? Mental honesty dictates that we answer these questions. Human justice proposes that we confront this issue. Christian conscience demands that we apply the rigors of ethics and morality to the actions of those who promote these same principles.

It is wise to remember at the outset that both Christianity and politics are all about people. They are human activities. Politics creates the kind of society that people want; Christianity forms the kind of society God wants for people. Politics provides the structures for society; religion provides the proper motivation and cohesion for that same structured society. Despite the secularistic slogans proclaiming the separation between Church and State, politics and religion cannot be divided. To do so would be to deprive humanity with an ordered and balanced community.

III. POLITICS PER SE

Politics may be described as organized, purposeful activity for the welfare of society and/or of particular groups in society in view of the common good. Good political activity is a way of helping people to live faithfully in the freedom and solidarity that befits human dignity and make possible the attainment of social justice and peace. This activity practically affects all spheres of life and must moderate the interaction between politics and culture, politics and family; politics and religion.

¹ Bernard Haring, *Free and Faithful in Christ*. Vol. III, pp. 327-347.

IV. CHRIST'S TEACHINGS

A. While Jesus did not enter the political arena as a part of it nor had he any political program, he gave a clear direction for believers and all people of good will. His revelation sheds its liberating light in the political world. When the saving kingdom of God comes, there will be signs of God's love and saving justice and Christ's disciples will become ministers of peace and solidarity among all men and women. His commandment of love, service and reconciliation, absolute sincerity and healing would suffice to bring the reality of salvation into political reality. The acceptance of God's kingdom and, as a consequence, the decision to seek first God's saving justice set free amazing energies for the political as well as for the individual life (cf. Mt. 6:33).

B. Christians believe that Jesus' commandment to love one's neighbor should extend beyond individual relationships to infuse and transform all human relations from the family to the entire human community. Jesus came "to bring good news to the poor, to proclaim liberty to captives, give new sight to the blind and to set the downtrodden free" (Luke 4:18). He called us to feed the hungry, clothe the naked, care for the sick and afflicted, and to comfort the victims of injustice (Mat. 25). His example and words require individual acts of charity and concern from each of us. Yet they all require understanding and action upon the broader dimensions of poverty, hunger, and injustice which necessarily involve institutions and structures of the economy, society, and politics.

V. THE CHURCH AS REPOSITORY OF CHRIST'S TEACHINGS.

The Church, the People of God, is itself an expression of this love, and is required by the Gospel and its long tradition to promote and defend human rights and human dignity. The affirmation and promotion of human rights and the denunciation and condemnation of violations of these rights belong to the Church's responsibility in its pastoral actions. She does not at all attempt to order all human life and human relationships; she only continually holds out her hands to people struggling for liberation with a strong endorsement of the rights and the dignity of man and his consequent democratic participation.

The view of the Church's ministry and mission requires it to relate positively to the political order. "The Christian has the duty to take part in the organization and life of political society"² positively, since social justice and the denial of human rights can often be remedied only through governmental action. In addition, it is the Church's role to call attention to the moral and religious dimensions of secular issues, to keep alive the values of the Gospel as a norm for social and political life, and to point formation of society. Such a ministry on the part of every Christian and the Church inevitably involves political consequences and touches upon public affairs. It requires persons and organizations to participate in the political process in accordance with their own responsibilities and roles.

In carrying out this pastoral activity in the social arena, we are confronted with complexity. As the Synod of Bishops, 1971, pointed out: "It does not belong to the Church, insofar as she is religious and hierarchical community to offer concrete solutions in the social, economic, and political spheres for justice in the world. At the same time, it is essential to recall the words of Pope John XXIII. "It must not be forgotten that the Church has the right and duty not only to safeguard the principles of ethics and religion, but also to intervene authoritatively with her children in the temporal sphere when there is a question of judging the application of these principles of concrete cases" (*Pacem in Terris*, 160, 1963). Christians believe the Gospel is the measure of human realities and the application of Gospel values to real situations is an essential work of the Christian community. However; it is critical that one's action in this area is not misunderstood since specific political proposals do not in themselves constitute the Gospel. It is critical that one's action in this area is not misunderstood. Rather, we should seek to promote a greater understanding of the important link between faith and politics, and to express our belief that our nation is enriched when its citizens approach public affairs from positions grounded in moral conviction and religious belief. For "the political dimension is a constitutive dimension of human beings, and a relevant area of human societal life. The aim of the political is the common welfare of society. Thus, out Christian faith values political life and political action".³ The Puebla document goes on to say that the

² *A Call to Action*, Paul VI, 24, 1971.

³ CELLAM III, Puebla Document, nn. 513-514.

presence of the Church in the political arena... flows from the very core of the Christian Faith. That presence is meant to proclaim the full message of Christ, of the Gospel in the world of politics: "to proclaim a message — the message of Christ — which is capable of transforming society."

VI. THE CHURCH ROLE IN POLITICS

A. The role and the competence of the Church being what it is, she must in no way be confused with the political community nor bound to any political system. For she is at once a sign and a safeguard of the transcendence of the human person (*Gaudium et Spes* 76). Although *Gaudium et Spes* clearly affirmed that although Christ... "gave his Church no proper mission in the political, economic; or social order" and the purpose which he set for her is religious... still, "out of this religious mission itself come a function, a light and an energy which can serve to structure and consolidate the human activity of structuring and consolidating the human community is political activity in the broadest and most comprehensive sense.

B. All this, we will agree, is quite basic in the Church's teaching. But in the fulfillment of this mission, of this presence and action in the world — which is predicated of the whole Church, the entire people of God, the Church herself in her teaching distinguishes between the diverse roles of various sectors of the Christian community (cf. *Justice in the World*). In the fulfillment of her mission, the Church distinguishes between the science of politics (normative-ethical dimension) and the art of politics (technical dimension): the Church's role in the former is through her sacred ministers in the light of the Gospel and the natural law, while her role in the latter is through the laity, with pluralism of options.

C. In Puebla and in the Philippines, Pope John Paul II said: "You are ministers of the people of God, ministers of faith and dispensers and witnesses of the love of Christ, for men... You are priests and religious; you are not social or political leaders or officials of temporal power... let us not be under the illusion that we are serving the Gospel if we 'dilute' our charism through an exaggerated interest in the wide field

of temporal problems."⁴ We must direct our minds to the nuances of the Pope's speech where he speaks of "exaggerated interests" and of "diluting" the charism. Therefore, if the interest is not exaggerated but rational, if the charism is pure and undiluted, there appears to be no hindrance to some "political activity".

D. There are, however, instances where the magisterium of the Church has further classified what might be considered as an exercise of "political activity" from the part of the pastors. This takes place when the aspect of morality and the exigencies of the common good, especially on the basis of the dignity of the human person, are involved. "The common good of society consists in the sum total of those conditions of social life which enables men to achieve a fuller measure of perfection with greater ease. It consists especially in safeguarding the rights and duties of the human person."⁵ Though the political action of the Church must be characterized by the struggle for common good, however, the Church must determine its priorities according to the needs of the kingdom rather than the agenda of the State. Thus, as far as the pastors are concerned, Vatican II explicitly states their duty to speak on matters of morality that touch the political order:

1. "As for works and institutions of the temporal order, the duty of the ecclesiastical hierarchy is the teaching and the authentic interpretation of the moral principles to be followed in this domain. It is also in its province to judge, after mature reflection and with the help of qualified persons, the conformity of such works or institutions with moral principles and to pronounce in their regard what is required for the safeguard and promotion of the values of the supernatural order" (AA, 24).

2. "Bishops, to whom has been committed the task of directing the Church of God, along with their priests are to preach the message of Christ in such a way that the light of the gospel will shine on all activities of the faithful... Let all pastors of souls be mindful to build up by their daily behavior and con-

⁴ John Paul II's Addresses and Homilies, p. 20.

⁵ *Dignitatis Humanae*, 6; cf. *Mater et Magistra* and *Pacem in Terris*.

cern an image of the Christian message... Since the human race today is tending more and more toward civil, economic and social unity it is all the more necessary that priests should unite their efforts and combine their resources under the leadership of the bishops and the Supreme Pontiff and thus eliminate division and dissension in every shape and form, so that all mankind may be led into the unity of the family of God" (*Gaudium et Spes* 43; *Lumen Gentium* 28).

3. "There are close links between the things on earth and those things in man's condition which transcend the world, and the Church utilizes temporal realities as often as its mission requires it... at all times and in all places, the Church should have true freedom to preach the faith, to proclaim its teaching about society, to carry out its task among men without hindrance, and to pass moral judgment even in matters related to politics, whenever the fundamental rights of man, of the salvation of souls requires it. The means, the only means it may use, are those which are in accord with the Gospel and the welfare of all men according to the diversity of times and circumstances" (*Gaudium et Spes* 76; *Gaudium et Spes* 42).

4. Christ has not given the Church "a proper mission in the political, economic and social order... But out of the religious mission itself (given to her) comes a function, a light, and an energy which serve to structure and consolidate the human community according to the divine law" (*Gaudium et Spes*, 42). She is expected to preach the truth of the Gospel and shed light on all the areas of human dignity.

VII. CHURCH PRONOUNCEMENTS

INSTRUCTION ON CHRISTIAN FREEDOM AND LIBERATION

1. It is the name of truth about man, created in the image of God, that the "Church has intervened."

2. In his mission, the Church teaches the way which man must follow in this world in order to enter the Kingdom of God. Her teaching, therefore, extends to the whole moral order, and notably to the justice which must regulate human relation (CFL 63.).

3. The Church "takes great care to maintain clearly and firmly both the unity and the distinction between evangelization and human promotion: unity, because she seeks the unity of the whole person; distinction, because these two tasks enter, in different ways, into her mission" (CFL 64).

Therefore, the growth of the Kingdom of God and the progress of the temporal order are not to be identified or confused but neither are they to be separated or opposed. They are like two elements in tension but also harmonizing with each other and even penetrating each other (Gaudium et Spes, 40).

Following Pope Paul VI's steps in *Octogesima Adveniens* and *Populorum Progressio*, Pope John Paul II has time and again insisted on the Church's duty to help alleviate human misery. Speaking recently in India, he emphasized that the Church is committed to the "social liberation of the missions who bear the cross of hunger." The Church's message of liberation from sin, he said, involves overcoming "attitudes and structures which have kept millions enslaved in poverty." This liberation calls for a struggle against poverty. And it requires that all who belong to Christ engage in persevering efforts to relieve the suffering of the poor. Not to assume these tasks would be to betray the work of evangelization.

These words present forcefully the doctrine of the Church for the last 90 years since Leo XIII and expressed by the 1971 Synod of Bishops: "Action on behalf of justice and participation in the transformation of the world fully appears to us as a constitutive dimension of the preaching of the Gospel, or in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation" (Justice in the World, 6).

Two more texts from CFL.

1. "The Church is being faithful to her mission when she condemned the forms of deviation, slavery and oppression of

which people are victims. She is being faithful to her mission when she opposes attempts to set up a form of social life from which God is absent, whether by deliberate opposition or by culpable negligence. She is likewise being faithful to her mission when she exercise her mission regarding political movements which sight poverty and oppression according to theories or methods of action which are contrary to the Gospel and opposed to man himself" (CFL, 65).

2. These principles of solidarity and subsidiarity are the basis of criteria for making judgments on social situation, structures and systems. Thus the Church does not hesitate to condemn situations of life which are injurious to man's dignity and freedom. These criteria also make it possible to judge the value of structures. These are the sets of institutions and practices which people find already existing or which they create on the national and international levels, and which orientate or organize economic, social and political life... The criteria for judgment also concern economic, social and political systems. The social doctrine of the Church does not propose any particular system; but in the light of other fundamental principles, she makes it possible at once to see to what extent existing systems conform or do not conform to the demands of human dignity (CFL, 74).

There is another principle stated by Vatican II in relation to the influence the Church can and must exercise in the political community. The principle is based on the premise that the ministry of reconciliation the Church has always to exercise should be totally disinterested, without seeking power, honor or wealth in the pursuit of her mission. After an interesting debate, Vatican II made a solemn pledge: "Still, she (the Church) does not lodge her hope in privileges conferred by civil authority... Indeed she stands ready to renounce the exercise of certain legitimately acquired rights if it becomes clear that their use raises doubt about the sincerity of her witness or that conditions of life demand some other arrangement" (*Gaudium et Spes*, 76, 6).

The Church must form Christians who "seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God" (*Lumen Gentium*, 31); a mission that carries with it the need for the pastors of the Church to give the proper direction, since the Church experiences the

same earthly lot which the world does," and "serves as a leaven and as a kind of soul for human society" (*Gaudium et Spes* 40, *Apostolicam Actuositatem* 2). She must help man in their effort to make "the family of man and its history more human" (*Gaudium et Spes*, 40; *Apostolicam Actuositatem* 4).

CONCLUSION

The obvious conclusion of all that precedes is the right and duty of all Christians, but particularly of the Pastors of the Church as shepherds of the flock to make all efforts that the basic principles of morality, most of them common to all religions, and in particular of Christian morality — since the majority of Filipinos are Christians and in the concrete, Catholic Christians — to be translated into action. Few occasions in the history of a people are so propitious as the present opportunity to enshrine in the country and explicitly acknowledge the basic principles of the dignity of the human person, his right living a true human life, the legitimate and sound use of his freedom. The fact that there is a universal conviction that politics has to do with justice and the lack thereof, with good and evil, that people are convinced that some actions are just or unjust, and that some people act like evil persons while others deserve moral admiration, should convince us that the time has come to speak convincingly on those issues and aspects which we, having only in mind the good of our people; consider as indispensable components of a healthy nation.⁶

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Archbishop of Jaro

⁶ Cf. Fr. P. S. de Achutegui, S. J. Unpublished manuscript. *Some Reflections on the Mission of the Church and the Political Community.*

CASES AND INQUIRIES

by Fr. Excelso Garcia, O.P.

1. RELIGIOUS HABIT

I have come across two different Spanish translations of canon 669, § 1 of the new Code which, I think, give different meaning on the matter. I don't know which is the correct one. Would you mind to give us a short comment on it.

A Religious

To start with, I want to make it clear that only the latin text of the *Codex Iuris Canonici*, as published in *Acta Apostolicae Sedis* in 1983, is considered the official text. Any discrepancy in translation of some texts should be solved according to the latin text. Vernacular translations, even if they have been officially approved, cannot be considered official. Consequently to know the official meaning of any canon one has to refer to the *official* latin text.

Canon 669, § 1, the subject matter of our discussion, reads as follows: "Religiosi habitum instituti deferant, ad normam iuris proprii confectum, in signum suae consecrationis et in testimonium paupertatis."

The undersigned has also come across two different Spanish translations of this canon. One translation reads: "Los religiosos deben llevar el hábito de su instituto, hecho de acuerdo con la norma de su derecho propio, como signo de su consagración y testimonio de pobreza." The other translation says: "Los religiosos deben llevar el hábito de su instituto, de acuerdo con la norma del derecho propio, como signo de su consagración y testimonio de pobreza."

The difference of both translations is obvious. The first translation joins the incidental clause "de acuerdo con la norma de su derecho propio" with the word "hecho". The second translation, however, joins the clause "de acuerdo con la norma del derecho propio" with the precedent words, namely "deben llevar

el hábito de su instituto." Which of the two translations conforms more faithfully with the latin text? Obviously, the first translation.

The meaning, therefore, of the text under discussion is that "the religious should wear the habit of their institute, done or determined according to the norm of particular law, as a sign of their consecration and as a testimony of poverty." It would be wrong to say that the religious should wear the habit of their institute, according to the norm of particular law, as a sign of their consecration and as a testimony of poverty. In other words, the word "done" ("confectum") has been omitted in the second translation resulting in this way into a different meaning. The religious habit, therefore, should be done according to the particular law of the respective institute, but the habit must to be used as a sign of consecration to God and as a testimony of poverty, according to the Church law.

2. EXTRAORDINARY MINISTERS IN SOME LITURGICAL FUNCTIONS

We have at present lay persons as extraordinary ministers for different sacred functions. They are allowed to direct pastoral care, to preach in churches, to confer baptism (outside of danger of death), to distribute Holy Communion, and to assist at the celebration of marriage. With regards to these extraordinary ministers, there is, I think, great confusion and consequently great difference as to the manner they carry out the ministry entrusted to them. May they exercise indiscriminately the ministries entrusted to them or is there a limitation to the same?

A Priest

The consultant is raising a very important question. Priests with care of souls, like rectors of churches, chaplains and parish priests should give due attention and consideration to this matter in order to prevent possible abuses. It is their personal responsibility to watch over the performance of these extraordinary ministers and instruct them how to carry out their ministry properly. Obviously, they should always follow whatever instructions and guidelines on the matter have been given by their respective diocesan Bishop, who by law enjoys the legitimate authority to determine what is to be done, respecting always what the universal law states on the matter.

The examples mentioned by our consultant are clearly ruled by the new legislation as contained in the Code of Canon Law. If the prescriptions given on the matter by common and particular law were faithfully followed, there should not be much confusion and diversity, as pointed out by the consultant. The following norms are given in the new Code. Supplementary guidelines should be given by the competent authority.

1. *Pastoral Care.* Canon 517, § 2 reads: "If due to lack of priests, the diocesan Bishop believes that a sharing in the exercise of the pastoral care of a parish should be entrusted to a deacon or another person who is not a priest, or to a community of persons, he is to appoint a priest who, endowed with the power and faculties of a parish priest, will direct the pastoral care."

The canon is clear in pointing out the following necessary things in order that the Bishop may entrust the parish to a deacon, or to another person who is not a priest, or to a community. These necessary factors are:

- a) shortage of priests;
- b) the appointment of a priest who will direct the pastoral care.

Given these two conditions, the Bishops will give other norms for the proper running of the parish.

2. *Preaching in Churches.* Canon 766 states: "Lay persons (men or women) may be allowed to preach in a church if in certain circumstances it is necessary or if in particular cases it would be advantageous, according to the provisions of the Episcopal Conference, and without prejudice to canon 767 § 1."

Laity, therefore, may be allowed to preach in a church under the following conditions only:

- 1) necessity in certain circumstances;
- 2) advantage foreseen in particular cases;
- 3) fulfillment of the prescriptions of the Episcopal Conference on the matter;
- 4) homily to be preached only by a priest or deacon (canon 767, § 1).

Hence, the diocesan Bishop, who is to implement in his territory the prescriptions issued by the Conference of Bishops,

is the one to give some norms on how the laity may be allowed to preach in churches and oratories within his diocese.

3. *Administration of Baptism.* Canon 861 § 2 prescribes: "If the ordinary minister is absent or impeded, a catechist or some other person deputed by the local Ordinary for this office, licitly confers baptism..."

The ordinary minister (bishop, priest, deacon) may administer Baptism by virtue of the ministry they have received. They do not need special commission to do it. However, a catechist or other lay persons may lawfully administer Baptism only when the following conditions, prescribed by common law, are fulfilled:

- a) deputation to do it by the local Ordinary;
- b) absence of the ordinary minister or his being impeded to do it.

The above two conditions are expressly imposed by the Codex. Hence, they cannot be overlooked by a Superior who, according to the law itself, cannot dispense from the same.

4. *Distribution of Holy Communion.* Canon 910, § 2 reads: "The extraordinary minister of Holy Communion is an acolyte or another faithful deputed in accordance with canon 230, § 3." And canon 230, § 3 states: "Where the needs of the Church require and ministers are not available, lay persons, even though they are not lectors or acolytes, can supply certain of their functions, that is, exercise the ministry of the Word, preside over liturgical prayers, administer Baptism and distribute Holy Communion, in accordance with the provisions of the law."

From the two foregoing canons the following conditions should be fulfilled in order that a lay person may distribute Holy Communion:

- 1) need of the Church requiring it;
- 2) non-availability of ministers: ordinary (bishop, priest, deacon) or *extraordinary* (acolyte);
- 3) designation by the competent ecclesiastical authority.

The Sacred Congregation for the Sacraments granted the local Ordinaries through the Instruction *Immensae Caritatis* of

January 29, 1973, power to designate extraordinary ministers for Holy Communion, whenever there is no priest, deacon or acolyte to distribute the Holy Eucharist, or they can not do it due to some impediment, like the actual exercise of pastoral ministry, lack of health, advanced age, or there will be excessive delay in the Mass or in the distribution of Holy Communion.

Likewise, the same local Ordinaries were given faculties to allow priests with care of souls to designate *per modum actus* an apt person who, in case of necessity, will distribute the Holy Eucharist. Moreover, the Sacred Congregation mentioned the kind of persons who should be designated as extraordinary ministers in the following order: a lector, a student of a major Seminary, a male or female religious, a catechist, a layman, a lay woman.

Obviously in concelebrated Masses there is no need of extraordinary ministers to distribute Holy Communion. Likewise, in ordinary Masses with relatively few persons taking Holy Communion, the priest saying the Mass can sufficiently distribute alone the Holy Eucharist. Other ordinary ministers (priests, deacons, acolytes) being present are to be preferred to the extraordinary ministers, if necessary.

Sacrament of Marriage. Canon 1112, § 1 prescribes: "Whenever there are no priests and deacons, the diocesan Bishop can delegate lay persons to assist at marriages, if the Conference of Bishops has given its prior approval and the permission of the Holy See has been obtained."

With regards to marriage, therefore, it is only the diocesan Bishop, after having been approved by the Episcopal Conference and allowed by the Holy See, who may delegate a lay person to assist, as an official witness, at its celebration, on condition that there is no priest or deacon.

It is obvious, therefore, that considering all the legal prescriptions of the Codex transcribed before, lay persons may act as extraordinary ministers in the ministry of the Word and in the administration of the Sacraments *only whenever there is need and there is no priest or deacon at hand to do the ministry.* If these two conditions are lacking, it seems that the local Ordinary or diocesan Bishop may not allow them to exercise such ministry. Canon 230, § 3, is clear on this matter in general, and the norms on particular matters transcribed above confirm it.

HISTORY

Dominican Towns in Pangasinan

by

Fr. Edilberto V. Santos

SAN NICOLAS

Origins

Generally, whenever the Spanish missionaries in the Philippines wanted to name a place after a saint who, during his lifetime, had been a member of a religious order, the name chosen was that of a saint belonging to their own Order, and understandably so. So that, at present, by merely looking at the name of a place — a place which was constituted into a juridical unit that early — one can make a probable guess of which religious order first arrived and stayed there.

San Nicolás is a case in point. This saint (Nicolás de Tolentino) was an Augustinian. Therefore, probably, on the basis of nomenclature, the first to do missionary work in this place — which, parenthetically, was a barrio of Tayug before becoming a town *sui iuris* — were the Augustinians. They, according to written historical sources, not merely probably; but certainly, were the ones.¹ It was, however, the Dominicans who, in 1949, converted the barrio into a town.² As of 1899, the barangays belonging to this town were San José or Balangobon, San Narciso, San Roque or Ambasa, San Antonio or Salingcob, San Eugenio or Recodo; Sta. María or Cabalicsian, San Rafael; and Maliongiong. Originally; it was this last-mentioned barrio which the Dominicans were planning to make the center of the town. However, due to its hardly-accessible location — it is near the mountain — they finally opted for San Nicolás, which was better situated.³

¹ See the article on Tayug in this series.

² Valentín Marín y Morales, O.P., *Ensayo de una síntesis de los trabajos realizados por las corporaciones religiosas de Filipinas* (Manila: Imprenta de Santo Tomás, 1901), vol. 2, p. 661.

³ *Libertas*, año 1, num. 116, Jueves, 23 de noviembre de 1899 (unsigned, unpaginated). Added to the enumeration of the barangays were "the rows of houses along the streets" and "at the feet of the mountain, a village of Igorots known as Talang-capur, peaceful people dedicated to agriculture, like the rest of the inhabitants."

The Economy: Years 1869 and 1899

Writing in 1869, Fr. Ramón Suárez paints a rosy picture of San Nicolás. "This town," he says, "possesses all those elements that make it potentially a great rich town. The soil is fertile and generously irrigated by many rivers and brooks coming down from the mountains. For any kind of construction, it has those kinds of wood which are rated among the best. There is a great abundance of timber, in spite of the continuous cutting of trees which has been going on for the past fifteen years. Virgin forests have been transformed into attractive meadows... Another area where it can be called rich is animal husbandry. Here, there are wide areas of land excellent for pastures. The largest and best grazing grounds (corrales) are in Maliongliong⁴... From Ambayao and other rivers, the inhabitants of San Nicolás get a lot of gold powder."⁵

Thirty years after this evaluation was written, the *Libertas* came up with a report of poor housing in San Nicolás that contrasted with the above-mentioned rich economic potentials. It said:

"Almost all of the houses here are made of poor materials: bamboo, nipa leaves, and cogon grass. Very few are made of wood, in spite of their proximity to the forests. This is because of the frequent big fires which on several occasions reduced the town to ashes. The parish house (casa-convento) is made of strong materials and has iron roofings. The same is true with the church, which attracts attention for its similarity to a Roman portico. The town hall and one of the school buildings, together with other houses, were burned down by the Katipuneros last year."⁶

Priests: Problem of Dating

In his enumeration of the Dominican vicars of San Nicolás and of the respective years of the start of their incumbency, Father Ramón Suárez writes: "I have already cautioned the reader, while I was discussing about Tayug, that these dates

⁴ Ramón Suárez, O.P. *Apuntes curiosos sobre de los pueblos de Pangasinan*, MS in APSR, section "Pangasinan," vol. 7, doc. 15 a, fol. 219v.

⁵ *Ibid.*, fol. 219.

⁶ *Libertas*, *ibid.*

are not necessarily adequate. One has to check them from the [canonical] books of the parish, because my memory might fail me."⁷

Suárez enumerates nine priests, covering the years 1846-1968. The Acts of the Provincial Chapters mention eight names, without specifically identifying a ninth, covering the period 1845-1894. The annual reports known as "Estados de Almas" corresponding to eleven given years within the period 1849-1876 give six names, omitting that of a seventh.

Consolidating these data, we come up with eleven names, plus one or two anonymous priests. The years of their appointments by the Provincial Chapter found in the Acts are preceded by a capital A. The years found in the "Estados" are preceded by the capital letter E. The years given by Suárez are preceded by a big S: (1) José Manso (A1845, S1846); (2) Vicente Salas (A1849, S1848); (3) Juan Gutiérrez (S1849); (4) Ramón Suárez (A1851, E1849, S1850); (5) Leonardo Menéndez (S between 1853 and 1857) (6) Modesto Pérez (A1855, E1854, S1853); (7) Bernardino Izaga (E1856, E1857, *sic*); (8) Juan Hermenegildo Orge (A1859, A1863, E1858: E1859, E1866, S1860); (9) Unnamed (A1867, E1866); (10) José Ma. Vitrián (A1871, E1872, S1868); (11) Leocadio Revuelta (A-1874, A1878, A1886; E1873, E1876); and (12) Anastasio Calleja (A1890, A1994).⁸

Biographical Notes

The principal achievement of José Manso, about whom something was already mentioned in discussing Tayug, was his having resettled in San Nicolás the inhabitants from the forests, a work which brought him disappointments and conflicts that took a heavy toll on his herculean strength that, after about two years, he was transferred from there to Bayambang, being, by then, already so sick that, in a few months he died in Calasiao. That was on 26 April 1848. He was then only 41

⁷ Suárez, *ibid.*, fol. 218v.

⁸ *Ibid.*, fol. 218-218v; *Acta Capitulorum Provincialium Provinciae Sanctissimae Rosarii Philippinarum, ab anno 1802 ad annum 1878, tomus tertius* (Manilae: Typis Collegii Sancti Thomae, 1978), pp. 202, 214, 235, 260, 281, 320, 391, 468, 536; *Acta Capituli*, 1878 (p. 20), 1886 (p. 26), 1890 (p. 20), 1894 (p. 27). Publication details of the "Estados de Almas" will be given in the last article of the series.

years old. To his credit were a small convent and a church which he built, both with Pampangan walls.⁹

Vicente Salas was a native of Hizar, Teruel. He was born in 1805. He arrived in the Philippines in 1842 and was appointed provisional vicar of San Nicolás in December 1845. Some conflicts in this town made him leave the place in October 1849. He was sent back to Spain where he subsequently left the Order. San Nicolás was afterwards administered for some time by secular priests.¹⁰

Ramón Suárez was a native of Valdesoto, Oviedo. He was born in 1818. He came to the Philippines in 1841. He was appointed vicar of Santa Bárbara, Pangasinan, on 15 September 1849, took over Gerona ad interim, and, in the early part of 1850, succeeded Gutiérrez in San Nicolás. Having found that the church, which had been built some years back, still lacked an arch (bóveda), a choir, and a decent room for the vicar, he had these parts constructed. He also had good roads built from San Nicolás to Tayug, to Umingan, and to Barangay Malionglong. He was also responsible for the construction of dikes (presas) to irrigate the ricefields of the town. He stayed in San Nicolás for three years and, during that time, in spite of too much work and of the conflicts (pleitos) arising from the transfer of San Nicolás to Nueva Ecija, plus the planting of tobacco and the evils of the Comandancia de Agno, the inhabitants of the town increased from 734 to 1211 taxpayers. When he left the place, he left behind a big supply of bricks and other materials used later by his successor, Modesto Pérez. He died of cancer in Mangatarem on 7 March 1875.¹¹

Leonardo Menéndez was a native of Asturias. He came to the Philippines in 1852. He had to be removed from San Nicolás because of mental imbalance (*aquella cabeza no regia*), and "up to this writing, [Suárez, year 1869]; he is still in this condition in Manila. Those who knew him said that he was

⁹ Hilario Ma. 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 Santo Tomás, 1895), p. 612; Suarez, *ibid.*

¹⁰ Ocio, *ibid.*, p. 751; Suárez, *ibid.*

¹¹ *Libertas*, *ibid.*; Ocio, *ibid.* pp. 742-3; Suárez, *ibid.* After Salas, Gutierrez took over San Nicolás provisionally for around five months. The only work attributed to him was his having the altar painted.

a gifted person (*mucha capacidad y disposición*). So young! What a pity!"¹²

Modesto Pérez, about whom something was already mentioned in connection with Tayug, was born in Estepona, Málaga, in 1828. He arrived in the Philippines in 1847. He took over San Nicolás from Fr. Suárez in 1853 and, on 22 October 1855, was appointed vicar of Sual.

From the materials left behind by Fr. Suárez, he constructed, in a year's time, a convent made of bricks and *harigues*; with a roof of *anahaw* leaves.¹³ Regarding him, Fr. Suárez writes: "In all the towns where he worked, he left an impression of being a man of action, industrious and indefatigable, but his being impulsive and difficult to get along with caused him to be expelled from the province and to be sent back to Spain either in 1863 or 1864. The date and place of his death are not known."¹⁴

Izaga, about something was mentioned in the article on Tayug, arrived in the Philippines in 1828. He was assigned to Dagupan in 1855. His work as vicar of San Nicolás must have been on a provisional basis.¹⁵

Juan Hermenegildo Orge was born in Berducido, Pontevedra, in 1832. Having come to the Philippines in 1855, he was appointed vicar of San Nicolás by the provincial chapters of 1859 and 1863. During his stay here, he worked successfully for the return of San Nicolás and Tayug to the province of Pangasinan, from which they had been "maliciously"¹⁶ transferred to Nueva Ecija in 1851. He also rebuilt (of strong materials) the church and convent which had been burned down together with almost the entire town on 5 January 1864.

Afflicted with tuberculosis and overexhausted from his excessive activities, he had to resign from his post a year af-

¹² Suárez, *ibid.*, fol. 218v.

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¹⁴ Ocio, *ibid.*, pp. 837-8; Marín y Morales, *ibid.*, pp. 648-9; Suárez, *ibid.*

¹⁵ Ocio, *ibid.*, pp. 624-5.

¹⁶ According to Ocio (*ibid.*, pp. 875-6), the two towns had been declared parts of Pangasinan years before 1851; a declaration implicit in Archbishop Aranguren's formal act of placing them under the care of the Dominicans with the consent of the vice-patron and given the necessary papers.

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ter. He went from one town after another, "window-shopping" for a climate conducive to his deteriorating health, but, having found none, he died in the Hacienda de Pandi, in Bulacan; on 25 June 1858. From the time of his resignation to the time of his death, the town of San Nicolás was administered by secular priests (*clérigos*)¹⁷

José María Vitrián was born in Figueras, Gerona, in 1843. He arrived in the Philippines in 1864. Subsequently, in 1868, he was appointed vicar of San Nicolás where he stayed up to 2 January 1873. He died in the convent of Santo Domingo in 1885.¹⁸

Leocadio Revuelta was born in Cabañas de Yepes, Toledo, in 1847. Having arrived in the Philippines in 1871, he was appointed vicar of San Nicolás on 2 January 1873. Here in San Nicolás, he built the road going to San Manuel. He was transferred to Calasiao on 12 April 1887. He died in 1915.¹⁹

Atanasio Calleja was a native of Fuentes de Nava, in Palencia. He was born in 1857. He arrived in the Philippines in 1883. On 12 April 1887, he was appointed vicar of San Nicolás. In 1898, he got permission to build a new cemetery and started gathering materials for it, but the work did not materialize, because the Revolution broke out and he had to sail for Hongkong to escape from the Katipuneros. He died in the convent of Santo Domingo in 1922.²⁰

¹⁷ Ocio, *ibid.*; Suárez, *ibid.* fol. 218v.; Marín y Morales, *ibid.*, p. 649.

¹⁸ Ocio, *ibid.*, pp. 957-8.

¹⁹ *Ibid.*, 1016-7; Gregorio Arnaiz, O.P., *Compendio de la Reseña Biográfica de los Religiosos de la Provincia del Santísimo Rosario de Filipinas, desde 1871 hasta 1940*, MS in the archives of the Dominican Fathers, p. 40.

²⁰ *Ibid.*, pp. 185-6.

SANCTITY IN THE PHILIPPINES

Fr. Pablo Fernandez, O.P.

Brother Juan De Ballesteros, S.J.

by Father Pedro Murillo Velarde, S.J.*

So far, with only two exceptions, we have presented in *Boletín Eclesiástico's* section on "Sanctity in the Philippines" the life, virtues, and exemplary deeds of a number of native Filipino men and women of Malayan stock. Now, however; we shall make another exception by presenting a full-blooded Spaniard who was a brother coadjutor in the Society of Jesus. This servant of God, following the teaching of the Apostle of the Gentiles, learned in the hard way how to make himself "all things to all men" in order to gain all for Christ. To use an expression current in the Philippines today, this brother, named Juan de Ballesteros, S.J., "Filipinized" himself in order to be a more effective leader of the rustic Filipinos of his day towards the knowledge and love of Christ; and, in addition, to make their lives (which were so full of misery and privations then) a bit more comfortable and worth living.

Brother Juan's biography, which is being presented here in a condensed form, was originally written by Father Pedro Murillo Velarde, S.J. who interspersed his narrative with some mystical phenomena. Of the mystical incidents, only one will be presented here; and the reason for the inclusion of this one is to show God's concern regarding the ill-treatment that the natives sometimes received from their Spanish masters.

The Biography:

Juan de Ballesteros was born in the town of Albuera near the City of Badajoz, in Spain. His parents were farmers and among the wealthiest of the region. Because they died early,

* The preliminary translation of this amazing and thought-provoking biography of Bro. Ballesteros was done by Father Fernández, O.P., and its final editing by Dr. Florentino Hornedo, professor of the UST Graduate School.

an aunt took care of the child. She was a woman quite proficient in virtue, and she tried to imbue the child's mind with love for devotional practices. But young Juan felt little inclination for piety, and showed marked tendency for military affairs. And he often listened to her impatiently. This was why, in order to avoid the constant drumming in his ears of matters which were so little in harmony with his martial vocation, he fled from home when he was barely six years old. They found him soon, however, and took him home again. He was sent to school, and because he had an alert and perspicacious mind, he learned with ease. But he was so irresistibly impelled by his bellicose temperament to carry weapons, either real or fake, and go out in search of quarrels and fights.

He had hardly learned to read when, finding the tranquil life in school unbearable, he fled from home a second time. And in order to make sure he would not be found, he did not stop until he reached Córdoba.

On the way he met a gentleman who was on his way to Madrid. Captivated by the vivacity, punctuality, and versatility of Ballesteros, the man took him along and appointed him steward of his household, although at that time, our hero was only ten years old.

Yet, he soon found life in Madrid too quiet for his restless spirit. So, one day, on hearing the beating of drums for the enlistment of men for the soldiery, he decided to leave at once all the conveniences of his position in exchange for the uncertainties of a perilous and unknown destination. Loaded with his weapons, he went from place to place until he finally settled in Cordoba with a relative. There, giving vent to his warlike instinct, he often took part in petty fights with men or groups with inclinations similar to his.

From Córdoba he passed on to Seville where he continued the same way of life, engaging frequently in brawls in which, owing to his valor, he often emerged the victor thereby gaining for himself a reputation for bravery and courage. In Seville he met a fellow townsman of his who was preparing to migrate to the Americas, and who persuaded him to come along with him. To this, Ballesteros had no objection and he soon

found himself in Mexico where, as a man grown in years and strength, he gave further proofs of bravery.

One day, hearing again the beating of drums, he asked what place was to be the destination of the men enlisting. The Philippines, he was told. He inquired further whether there were priests and whether there was Mass being said in that place. And he was informed about the preaching of the Gospel in the Philippines, and in addition, he was told, there were still parts of that country which were occupied by Muslims and pagans. And right there and then, he decided to go to the Philippines firmly convinced that his fiery heart would feel at rest in such a place; and he could be busy fighting against the enemies of Christendom.

When he arrived in the Philippines it happened that the Governor General Don Pedro Bravo de Acuña was fitting a fleet in order to wrest the Moluccas from the power of the Dutch. Moved by his adventurous spirit, Ballesteros joined it, and proved once again in that undertaking his indomitable courage. And when the expedition returned victorious, he settled in Cebu.

From Cebu he moved on to Leyte where the Alcalde Mayor was fitting an *armadilla* to check the raids of the Muslims from Mindanao. For the most part this fleet was made up of mestizos and natives from different places, who, because of disagreement in their views, were the reason for the dissolving of the fleet without accomplishing anything. For his part, and acting on his own, Ballesteros embarked on a boat at the head of some natives and so vigorously attacked the Muslim fleet that the enemy could have thought for a while that the whole force of Christendom was upon him. However, aware in the end of the stark reality, the Muslim raiders forced Ballesteros and his men to flee and seek refuge in the hills, but not without having rescued first some Christian captives.

This fiasco, followed by another in which he clearly saw the divine intervention and protection, greatly lessened his military ardor and inclined him, after a long struggle with his conscience, to enlist in the service of the Jesuit Rector of Carigara.

Here, he truly Filipinized himself by dressing and eating like the natives. He wore a *chinina* or shirt, and a pair of wide

trousers which were decent enough. He went about barefoot and without a hat. A handful of boiled rice mixed with a bit of salt, and an occasional fish for viand, was his food. He was continually fasting. His table, table-cloth and napkins consisted of banana leaves. For his bed, he had a mat spread on the hard ground, and a *frazada* or rough blanket.

His night rest was short. His work was hard, and his penances were rigorous and protracted. Due to this, his body soon came to look more like a moving skeleton than a man.

Necessity compelled him to do all the jobs that were needed in a mission, and as a result, he was the cook, sacristan, porter, schoolmaster, gardener, mason, carpenter, and wardrobe keeper. In other words, there was no job he was not ready for.

He was especially helpful in the building of churches and convents. For this, he used to go to the forests at the head of his natives, and there, ax in hand, was the first in felling the timber and in hauling them to town. He was a stonecutter, lime-maker, and a constructor of kilns, while teaching the natives to become proficient in these skills. Besides, he dug the ditches for laying the foundations, built the walls, and joined together the woodwork.

Moreover, he helped the natives build their huts. And he was just like one of them, except that he worked harder, bore more constantly the heat of the sun, the rain, storms, hunger, thirst, fatigue, and other inconveniences. Thus, he was so tanned by the sun that he came even to look like the natives in the color of the skin.

Whatever time he could spare from his laborious tasks he spent in gardening so as to grow flowers for the decoration of the altars. In the courtyards of the churches he planted various fruit-trees not only for beautification but also to provide shade during processions. He also applied himself to the humble task of raising pigs and chicken for the comfort of the sick and the support of the missionaries.

When the Fathers had to sail to Manila, they used his services as he was their ever-ready and trusted pilot. In Manila he transacted most punctually matters entrusted to him and being always eager to improve the divine worship, he took along on his return trip as many musical compositions and Christmas

carols as he could gather which might prove useful to the Visayan churches. In addition to this, he also took many and good musical instruments so as to train the new Christians in their use and draw larger crowds to the temples.

He was particularly careful in having the main feasts celebrated within due solemnity and joy. For this he trained the children to perform exotic and attractive dances, to the great satisfaction not only of the natives but also of the Fathers who, seeing this, used to invite him to their towns to give the children therein a similar training. He instructed them so skillfully that everywhere their dances were applauded.

But, above all these tasks, he was also a preacher, for when the priest was away visiting other towns, he was entrusted with this duty since he was conversant in the language of the natives. He exhorted them to avoid vice and to practice virtue. Very often his sermons were interrupted by the copious tears of his listeners.

He loved the natives dearly, especially after having received a reprimand from the Lord. He was their physician when they were sick, their relief in their travails, and consoler in their afflictions. He settled their litigations, stopped their quarrels, brought them to church, admonished them lovingly when they relaxed in their fulfillment of their obligations. He exhorted them to till their fields, to build their houses, and, in a word, assisted them in everything.

While he was keeping himself busy with his devotional exercises, and especially with prayer, God was pleased to visit him with a grave attack of dysentery, accompanied by hemorrhage which afflicted him for four years. This suffering was aggravated by an interior as well as exterior feeling of abandonment. There was no physician to cure him, no medicines, no drug-store, nor any relief.

Already struggling with the pangs of approaching death, and while considering the tremendous account he would have to render of his life, he saw Christ in a vision as an angry judge reprimanding him severely for the ill treatment he had given to some natives. He said to him, "You beat them, you flogged them with an excessive rigor, you spoke to them offensive words. Why have you behaved in such a manner with these my redeemed ones whom I esteem as much as I do the King and the Pope? Are they not human beings like the others? Then, why have you treated them as if they were mere brutes? Do

not do them again if you do not wish to bear the brunt of my indignation."

Such divine reprimand was so deeply imprinted in his memory that thenceforth he conceived a most tender love for the natives, and each time he remembered the vision, he could not but shudder.

But God who is also a merciful father moved a native who was well-acquainted with the use of medicinal herbs to prepare a concoction which helped Ballesteros regain his health.

In 1620, at the age of forty-three, he was received into the Society of Jesus in Manila. After his novitiate, he returned to the Visayas where, in Looc, capital of Bohol, he made his biennial vows in 1622.

After having made his final vows in Manila in 1637, he returned once again to the Visayas to work in Carigara where he gave further proofs of his holiness of life and tireless love for the natives. In his old age, his superior used to send him with the workers of the shipyard to a nearby forest to make their task of felling timber less burdensome with his presence, until due to his age and still more to his constant exposure to all the inclemencies of weather, he fell sick of a persistent fever, and later of dysentery.

Finally, after having received all the last sacraments of the Church, he rested in the peace of the Lord on August 16, 1646, in the town of Carigara. His passing was mourned by all because all loved this man who seemed to have been born to do good to all. And as Father Pedro Murillo Velarde remarked, "There is no better magnet to draw love other than love itself."

Father Velarde added some pages to the foregoing in order to extol fittingly the virtues of Brother Juan de Ballesteros such as his humility, obedience, chastity, mortification of the spirit and of the senses, a most rigorous penance, love of God and neighbor, and zeal for the salvation of souls.

DOCUMENTATION

APOSTOLIC CONSTITUTION OF JOHN PAUL II

Spirituali Militum Curae

John Paul Bishop
Servant of the Servants of
God as a Perpetual Record

The Church has always desired to provide with praiseworthy concern, and in a manner suited to the various needs, for the spiritual care of military people.

They constitute, as a matter of fact, a particular social body, and "because of the special conditions of their way of life"¹, whether they belong permanently to the armed forces by virtue of voluntary enrolment, or are called up temporarily by law, they have need of a concrete and specific form of pastoral assistance. With the passage of time the bishops, and especially the Holy Father himself, mindful of their role of service of "diakonia"², have made provision in individual cases, in the best possible way, for a jurisdictional structure which would best correspond with the persons and circumstances involved. Thus, little by little, ecclesiastical structures were set up in individual countries and in each case a prelate was placed in charge and endowed with the necessary faculties.³

The Sacred Consistorial Congregation issued wise norms in this matter with the Instruction *Sollemne Semper* of 23 April 1951.⁴ Now, however, it must be said that the time has come to revise these norms so that they have greater impetus and efficacy. Leading to this above all is the Second Vatican Council which opened the way to bringing about most suitable parti-

¹ Vatican Council II, *Christus Dominus*, n. 43.

² Cf. Vatican Council II, Constitution *Lumen Gentium*, n. 24.

³ These Prelates were sometimes constituted "as if (they were) the true prelates and pastors in regard to their secular clergy" (Innocent X, Brief *Cum sicut maiestatis*, 26 September 1645); *Bullarium Romanum*, Turin 1968, t. XV, p. 410.

⁴ AAS 43 (1951), pp. 562-565.

cular pastoral initiatives⁵ and gave close attention to the role of the Church in the world today, especially in all that regards the promotion of peace throughout the whole world. In this context those who give military service must be considered "ministers of the security and freedom of peoples" and indeed, "if they carry out their duties properly, they also truly contribute to stabilizing peace"⁶.

This new step forward is also made advisable by the major changes which have come about not alone as regards the military profession and way of life but also in the popular understanding in society today of the nature and duties of the armed forces in relation to the reality of human living. Finally, the promulgation of the new Code of Canon Law also demands this new move. The Code indeed leaves unchanged the existing norms referring to the pastoral care of military personnel,⁷ but it is nevertheless opportune to review the situation today so that more abundant fruits may be drawn from them, balanced and adequate as they are in their content.

Norms of this kind, it is true, cannot be identical for all countries, since, neither absolutely nor relatively speaking, is there an equal number of Catholics involved in military service, and the circumstances differ from place to place.

It is opportune then that certain general norms be established which will be valid for all Military Ordinariates — formerly called Army Vicariates — to be later supplemented, in the context of the same general law, by statutes issued by the Holy See for each Ordinate.

N O R M S

The following norms are therefore established:

I. Par. 1. The Military Ordinariates, which may also be called Army Ordinariates, and are juridically comparable to dioceses, are special ecclesiastical territories, governed by proper statutes issued by the Apostolic See, in which will be determined in greater detail the prescriptions of the present constitution; agreements between the Holy See and various States are, where they exist, still valid.⁸

⁵ Cf. Decree *Presbyterorum Ordinis*, n. 10.

⁶ Vatican Council II, Pastoral Constitution *Gaudium et Spes*, no. 79.

⁷ Cf. Code of Canon Law, can. 569.

⁸ Cf. Code of Canon Law, can. 3.

Par. 2. Where circumstances warrant it, after consultation with the Episcopal Conferences concerned, new Military Ordinariates will be erected by the Apostolic See.

II. Par. 1. In charge of a Military Ordinariate is placed an Ordinary as its proper authority: he will normally be a bishop, enjoying all the rights and being bound by the obligations of diocesan bishops, unless the nature of things or particular statutes require otherwise.

Par. 2. The Supreme Pontiff freely nominates the Military Ordinary, or institutes or confirms the candidate legitimately designated.⁹

Par. 3. In order that he may apply himself fully to this special pastoral mission, the Military Ordinary will normally be free of other duties which involve care of souls, unless the particular needs of a country require otherwise.

Par. 4. Between the Military Ordinary and the other local Churches there should be a close bond of communion and the co-ordination of forces in pastoral action.

III. The Military Ordinary belongs by right to the Episcopal Conference of the country in which the Ordinariate is situated.

IV. The jurisdiction of the Military Ordinary is:

1. personal, in such manner that it can be exercised in regard to the persons who form part of the Ordinariate, even if at times they are beyond the national boundaries;

2. ordinary, both in the internal and external forums;

3. proper, but additional to the jurisdiction of the diocesan bishop, because the persons belonging to the Ordinariate do not cease to be the faithful of that local Church of which they are members by reason of domicile or rite.

V. The areas and places reserved to military personnel fall firstly and chiefly under the jurisdiction of the Military Ordinariate; but also, in a secondary way under that of the dio-

⁹ Cf. Code of Canon Law, cann. 165 and 377, par. 1.

cesan bishop, whenever, that is, the Military Ordinary and his chaplains are not present in such a case both the diocesan bishop and the parish priest act in their own right.

VI. Par. 1. Besides those considered in paragraphs 3 and 4 below, the presbyterate of the Army Ordinariate is formed by those priests, both secular and religious, who, endowed with the necessary gifts for carrying out fruitfully this special pastoral ministry, and with the consent of their own Ordinary, give service in the Military Ordinariate.

Par. 2. Diocesan bishops and the competent religious superiors should give the Army Ordinariates an adequate number of priests and deacons suitable for this mission.

Par. 3. The Military Ordinary can, with the approval of the Holy See, erect a seminary and promote its alumni to holy orders in the Ordinariate once they have completed the specific spiritual and pastoral formation.

Par. 4. Other clerics also may be incardinated, according to the norm of law, into the Army Ordinariate.

Par. 5. The council of priests should have its own statutes, approved by the Ordinary, taking into account the norms issued by the Episcopal Conference.¹⁰

VII. In the sphere assigned to them and in regard to the persons committed to their care, priests who are appointed as chaplains in the Ordinariate enjoy the rights and are bound to the duties of parish priests, unless the nature of things or particular statutes dictate otherwise; cumulatively, however, with the parish priest of the place, as in Article IV above.

VIII. As regards religious and members of societies of apostolic life who give service in the Ordinariate, the Ordinary should concern himself to see that they persevere in their fidelity to their vocation and the charism of their own Institute, and maintain close relations with their superiors.

IX. Since all the faithful ought to cooperate in building up the Body of Christ,¹¹ the Ordinary and his presbyterate should be concerned that the faithful laity of the Ordinariate

¹⁰ Cf. Code of Canon Law, can. 496.

¹¹ Cf. Code of Canon Law, can. 208.

both on the personal level and working together, play their part as an apostolic leaven, and also as a missionary force among their fellow soldiers with whom they live.

X. Besides those indicated in the statutes, according to Article I, the following belong to the Military Ordinariate, and come under its jurisdiction:

1. the faithful who are military persons, as well as those who are at the service of the armed forces provided that they are bound to this by civil laws;

2. all the members of their families, wives and children, even those who, though independent, live in the same house, as well as relatives and servants who also live with them in the same house;

3. those who attend military training schools, or who live or work in military hospitals, hospices for the elderly, or similar institutions;

4. all the faithful, both men and women, whether or not they are members of a religious institute, who carry out in a permanent way a task committed to them by the Military Ordinary, or with his consent.

XI. The Military Ordinary is subject to the Congregation for Bishops or to the Congregation for the Evangelization of Peoples and deals with the competent departments of the Roman Curia according to the diversity of cases.

XII. Every five years the Military Ordinary will present a report to the Holy See on the affairs of the Ordinariate, according to the prescribed formula. He is also obliged to make the *ad Limina* visit as prescribed by law.¹²

XIII. The following details, among others, shall be determined in the special statutes, without prejudice to Agreements, where such exist, between the Holy See and particular countries:

1. the place where the church of the Army Ordinary and his Curia will be set up;

¹² Cf. Code of Canon Law, cann. 399 and 400, pars. 1 and 2; cf. Consistorial Congregation, Decree *De Sacrorum liminum visitatione a Vicariis castrensibus peragenda*, 28 February 1959: AAS 51 (1959), pp. 272-274.

2. whether there should be one or more vicars general and what other curial officials should be appointed;

3. whatever refers to the ecclesiastical status of the Army Ordinary and of the other priests and deacons attached to the Military Ordinariate during their term of office, and at the moment of leaving the service, as well as the prescriptions to be safeguarded in regard to their military situation;

4. what provision is to be made in the case of vacancy or when the Ordinary is impeded from exercising his office;

5. whatever needs to be said concerning the pastoral council whether of the whole Ordinariate or of a local council, account being taken of the norms of the Code of Canon Law;

6. what books are to be kept, whether for the administration of the Sacraments or for personal records (*Status Animarum*), according to universal legislation and the prescriptions of the Episcopal Conference.

XIV. Regarding the judicial causes of the faithful of the Military Ordinariate, the tribunal of the diocese in which the curia of the Military Ordinariate has its seat is competent in the first instance; the appeals tribunal will be permanently designated in the statutes. If the Ordinariate has its own tribunal then the appeals will be made to the tribunal which, with the consent of the Holy See, the Army Ordinary will have designated in a fixed manner.¹³

The prescriptions of this Our Constitution will come into force on 21 July of the current year. The norms of particular law will remain in force in so far as they are in accordance with this Apostolic Constitution. The statutes of each Army Ordinariate drawn up in accordance with Art. I will have to be submitted to the Holy See for examination within a year following the date mentioned.

We desire that these our dispositions and norms be valid now and in the future, notwithstanding, should it be necessary, Apostolic Constitutions and Ordinances issued by Our Predecessors, or any other prescriptions even those requiring special mention or derogation.

Given at Rome, at St. Peter's, 21 April of the year 1986, the eighth of Our Pontificate.

IOANNES PAULUS PP. II

¹³ Cf. Code of Canon Law, can. 1438, no. 2.

APPOINTMENT OF MSGR. JUAN DE DIOS PUEBLOS AS AUXILIARY BISHOP OF DAVAO

JOANNES PAULUS EPISCOPUS
Servus Servorum Dei

dilecto filio JOANNI DE DIOS PUEBLOS, hucusque curioni paroeciae Balilihan in dioecesi Tagbilarana, electo Episcopo titulari Zabaensi in Numidia et Auxiliari archidioecesis Davaensis, salutem et Apostolicam Benedictionem. Prudenter quidem solent Romani Pontifices, officii sui conscientia moti, animarum Pastoribus subvenire, qui laboribus gravati et quodammodo impediti quominus ex ministerio suo eos capiant fructus salutis, quos optant, aut necessarium aut opportunum petunt auxilium. Cum igitur Venerabilis Frater Antonius Mabutas y Lloren, Archiepiscopus Davaensis, ob causas quas nuper diximus, rogavisset ut Episcopum Auxiliarem sibi daremus, eius preces benigne excepimus. Cognitas autem habentes, dilecte fili, singulares virtutes tuas et humanitatis dotes, ante omnia vero religiosam industriam curasque quas in Christi gregem intendis, statuimus illud tibi delegare munus. Qua re, consultis Venerabilibus Fratribus Nostris S.R.E. Cardinalibus Congregationis pro Episcopis negotiis agendis praepositis, Nostra usi Apostolica potestate te Episcopum Auxiliarem archidioecesis Davaensis nominamus et constituimus, titulum simul tibi tribuentes vacantis episcopalis Ecclesiae ZABAENSIS IN NUMIDIA, ad normam iuris communis. Quod autem attinet ad tuam episcopalem ordinationem, sinimus eam accipias a quolibet catholico Episcopo, servatis nempe liturgicis legibus; antequam tamen ad eam accedas, est tibi fidei professio facienda et ius iurandum dandum fidelitatis erga hanc Apostolicam Sedem. Deinde horum actuum formulas usitato more signatas et impressas sigillo ad Congregationem pro Episcopis quam primum mittes. Coniungat te, dilecte Fili, cum Archiepiscopo vinculum caritatis et concordiae, quod vehementer excitat ad consociandam operam, ad eadem perseguenda consilia, ad easdem res, tum prosperas tum adversas mutue participandas; et fidelibus exemplar proponit eius unitatis et communionis, qua Ecclesia per Spiritum Sanctum coagmentatur. Datum Romae, apud S. Petrum, die undetricesimo mensis Aprilis, anno Domini millesimo nongentesimo octogesimo quinto, Pontificatus Nostri septimo.

Joannes Papa Paulus II

Josephus Delton, Prot. Apost.

ARZOBISPADO DE MANILA

1. DECREE OF ESTABLISHMENT OF THE PARISH OF SAINT JUDE

J. P. Laurel Street, San Miguel
Manila

WE, JAIME L. CARDINAL SIN
By the Grace of God and of the Holy See
ARCHBISHOP OF MANILA

Acting upon the pastoral needs of the People of God, with the recommendation of the College of Consultors and an "Ad Hoc Committee," and with the concurrence of the parish priest of National Shrine of Saint Michael and the Archangels Parish, San Miguel, Manila;

By virtue of this Decree, we divide the territory of the National Shrine of Saint Michael and the Archangels Parish and we establish the Parish of Saint Jude as a *TERRITORIAL AND PERSONAL PARISH* simultaneously.

The territorial limits of the new parish shall be:

NORTHEAST	— Estero de San Miguel
WEST	— Mendiola — Ycaza Streets
SOUTH	— Pasig River

The Patron of the new Parish is SAINT JUDE.

The endowment of the Church and of the benefice of that Parish consists in the voluntary offerings of the faithful, in the

stole fees according to our diocesan taxation and lawful custom. The Church has the privilege to keep habitually the Blessed Sacrament under the usual conditions, to possess a baptismal font, to administer all sacraments and all other rights, which belong to a Parochial Church.

We therefore urge all the faithful of the new Parish to help and support the Parochial Church by their generous offerings and by having their baptisms and marriages done in this Parish Church and not elsewhere.

Given in Manila, this 20th day of June 1986.

2. DECREE OF ESTABLISHMENT OF THE PARISH
OF SAN BARTOLOME
San Bartolome, Novaliches
Quezon City

WE, JAIME L. CARDINAL SIN
By the Grace of God and of the Holy See
ARCHBISHOP OF MANILA

Acting upon the pastoral needs of the People of God, with the recommendation of the College of Consultors and an "Ad Hoc Committee," and with the concurrence of the parish priest of the Resurrection of Our Lord Parish, Bagbag, Novaliches, Quezon City;

By virtue of this Decree, we divide the territory of the Resurrection of Our Lord Parish and we established the PARISH OF SAN BARTOLOME, San Bartolome, Novaliches, Quezon City.

The new Parish shall be constituted of the **WHOLE AREA OF BARANGAY SAN BARTOLOME** and its territorial limits shall be coterminus with the civil boundary of the said area of Barangay San Bartolome.

The Patron of the new Parish is **SAN BARTOLOME**.

The endowment of the new Church and of the benefice of that Parish consists in the voluntary offerings of the faithful, in the stole fees according to our diocesan taxation and lawful custom.

The new Church has the privilege to keep habitually the Blessed Sacrament under the usual conditions, to possess a baptismal font, to administer all sacraments and all other rights, which belong to a Parochial Church.

We therefore urge all the faithful of the new Parish to help and support the Parochial Church by their generous offerings and by having their baptisms and marriages done in this Parish Church and not elsewhere.

Given in Manila, on this 19th day of June 1986.

3. DECREE OF ESTABLISHMENT OF THE PARISH OF THE OUR FATHER

Sauyo, Novaliches
Quezon City

WE, JAIME L. CARDINAL SIN
By the Grace of God and of the Holy See
ARCHBISHOP OF MANILA

Acting upon the pastoral needs of the People of God, with the recommendation of the College of Consultors and an "Ad Hoc Committee," and with the concurrence of the parish priest of

the Resurrection of Our Lord Parish, Bagbag; Novaliches; Quezon City;

By virtue of this Decree, we divide the territory of the Resurrection of Our Lord Parish and we establish the PARISH OF THE OUR FATHER, Sauyo, Novaliches, Quezon City.

The new Parish shall be constituted of the WHOLE AREA OF BARANGAY SAUYO and its territorial limits shall be coterminus with the civil boundary of the said area of Barangay Sauyo.

The Patron of the new Parish is the OUR FATHER.

The endowment of the new Church and of the benefice of that Parish consists in the voluntary offerings of the faithful, in the stole fees according to our diocesan taxation and lawful custom.

The new Church has the privilege to keep habitually the Blessed Sacrament under the usual conditions, to possess a baptismal font, to administer all sacraments and all other rights, which belong to a Parochial Church.

We therefore urge all the faithful of the new Parish to help and support the Parochial Church by their generous offerings and by having their baptisms and marriages done in this Parish Church and not elsewhere.

Given in Manila, on this 19th day of June 1986.

4. DECREE OF ESTABLISHMENT OF THE NEW PARISH OF THE LAST SUPPER OF OUR LORD

Pamplona, Las Piñas
Metro Manila

WE, JAIME L. CARDINAL SIN
By the Grace of God and of the Holy See
ARCHBISHOP OF MANILA

Acting upon the pastoral needs of the People of God, with the recommendation of the College of Consultors and an "Ad Hoc

Committee," we hereby establish the new Parish of the LAST SUPPER OF OUR LORD, PAMPLONA, LAS PIÑAS, Metro Manila, composed of the following subdivisions:

Manuela Subdivision IV	Las Piñas Village
Verdant Acres II	Manila Times Village
Reyville Subdivision	Casimiro Village
Camella Homes	Empalico Homes

More specifically, the following are its territorial boundaries:

NORTHEAST: (North to South)

The eastern limits of Camella Homes, Phases IV, IVA; 3C, IVB through Casimiro Village Phases I, IA, 2, 2A and Empalico Homes.

SOUTH: Alabang — Zapote Road

WEST: (North to South)

Western limits of Camella Subdivision Phase IV, Las Piñas Village and Manuela Subdivision IV.

The Patron of the New Parish is the LAST SUPPER.

The endowment of the new Church and of the benefice of the Parish consist of the voluntary offerings of the faithful and the stole fees, according to diocesan regulations and lawful customs. The Church has the privilege to keep habitually the Blessed Sacrament under the usual conditions, to possess a baptismal font, to administer all sacraments; and to enjoy all the rights that belong to a Parochial Church.

We therefore urge all the faithful of the New Parish to help and support the Parochial Church with their generous offerings and by having their baptisms and marriages celebrated in their Parish Church, and not elsewhere.

Given in Manila, the 25th day of April 1986.

5. DECREE ESTABLISHING THE NEW PARISH
OF STO. NIÑO

Bagong Silang, Novaliches
Quezon City

WE, JAIME L. CARDINAL SIN
By the Grace of God and of the Holy See
ARCHBISHOP OF MANILA

Since the spiritual needs of the people of God of the Parish of the Holy Cross, Amparo Subdivision, Novaliches, Quezon City, cannot be adequately attended to because of the large territory of the parish, upon the recommendation of the Archbishop's Council with the concurrence of the parish priest of the Holy Cross Parish and the advice of the Archdiocesan Office for Research and Development.

By virtue of this decree, we divide the territory of the Holy Cross Parish and we establish the PARISH OF STO. NIÑO, Bagong Silang, Novaliches, Quezon City.

The new parish shall be constituted of the WHOLE AREA OF BAGONG SILANG and its territorial limits shall be coterminus with the civil boundary of the said area of Bagong Silang.

The Patron of the new parish is STO. NIÑO.

The endowment of the new Church and of the benefice of the parish consists of the voluntary offerings of the faithful and the stole fees according to the diocesan and lawful customs.

The Church has the privilege to keep habitually the Blessed Sacrament under the usual conditions, to possess a baptismal font, to administer all sacraments and other rights, which belong to a Parochial Church.

We therefore urge all the faithful of the new parish to help and support the Parochial Church by their generous offerings and by having their baptisms and marriages done in the Parish Church and not elsewhere.

Given in Manila, the 22nd day of February 1986.

6. DECREE OF ESTABLISHMENT OF THE NEW
PARISH OF THE GOOD SHEPHERD
Las Piñas, Metro Manila

WE, JAIME L. CARDINAL SIN
By the Grace of God and of the Holy See
ARCHBISHOP OF MANILA

Acting upon the pastoral needs of the People of God, and with the recommendation of the College of Consultors and an "Ad Hoc Committee," we hereby establish the New Parish of the GOOD SHEPHERD, Las Piñas; Metro Manila; having the following boundaries:

NORTHWEST: The northwestern boundaries of Santos Village, Santos Home and Mapayapa Subdivision

NORTHEAST: (North to South) The eastern boundary of Doña Julita and Doña Paz Subdivision turning east on Naga Road then south through the western limits of St. Joseph Subdivision, Camella III and Doña Manuela.

SOUTHWEST: The old Manila Southroad.

WEST: The western boundary of Greenview then thru the eastern and northern limits of Balagtas Subdivision.

The following subdivisions which respectively belonged to the following parishes are now transferred to the new parish and constitute its territory:

RECENTLY ESTABLISHED PARISHES... 563

From St. Joseph Parish, Las Piñas:

Santos Homes
Santos Village
Doña Paz Subdivision
Doña Julita Subdivision
St. Joseph Subdivision
Mapayapa Village
Camella V
Camella IV-D

From Our Lady of Fatima Parish, Pamplona, Las Piñas
Doña Manuela I, II, III

From Christ the King Parish, Pamplona; Las Piñas
Greenview Park Subdivision

The Patron of the New Parish is the Good Shepherd.

The endowment of the new Church and of the benefice of the Parish consist of the voluntary offerings of the faithful and the stole fees, according to diocesan regulations and lawful customs.

The Church has the privilege to keep habitually the Blessed Sacrament under the usual conditions, to possess a baptismal font, to administer all sacraments and to enjoy all the rights, that belong to a Parochial Church.

We therefore urge all the faithful of the New Parish to help and support the Parochial Church with their generous offerings and by having their baptisms and marriages celebrated in their Parish Church, and not elsewhere.

Given in Manila, the 9th day of January 1986.

† JAIME L. CARDINAL SIN
Archbishop of Manila

By order of His Eminence

Msgr. Josefino S. Ramirez
Vicar General & Chancellor

THE PHILIPPINE PROVINCE OF THE SUBIACO CONGREGATION OF THE BENEDICTINE CONFEDERATION

The Philippine Pro-Province of the Subiaco Congregation of the Benedictine Confederation (Order of Saint Benedict) was constituted recently by the Rt. Rev. Denis Huerre, OSB, Abbot President of the Subiaco Congregation.

The Philippine Pro-Province includes the Abbey of Our Lady of Montserrat (San Beda), Manila, and the Monastery of the Transfiguration, Malaybalay, Bukidnon. Also represented in the Chapter of the Pro-Province is the Rectory community of the Benedictine Abbey School, Alabang. The inaugural Chapter was held on Sunday, February 2, 1986. The Rev. Fabian Binyon, OSB, Assistant to the Abbot President, was appointed Pro-Visitor of the new Pro-Province.

The Very Rev. Andres Ma. Formilleza, OSB, was appointed Prior-Administrator of the Abbey of Our Lady of Montserrat by Abbot President Denis Huerre, OSB. Fr. Formilleza was previously Subprior of the Abbey and Chaplain of the San Beda College High School. He is a graduate of the High School and College of Arts and Sciences of San Beda College and holds an M.S. in Guidance from De La Salle University. Fr. Formilleza succeeds Prior Delegate Bernardo Ma. Perez, OSB.

The Rt. Rev. Abbot Eduardo Africa, OSB, was elected Superior of the Monastery of the Transfiguration, which has been established as an independent Priory. It is a foundation of the Abbey of Our Lady of Montserrat, with Abbot Africa as founding Abbot.

RT. REV. DENIS HUERRE, O.S.B.

One Hundred Days of Prayer and Penance For National Reconciliation, Unity and Peace*

22 August 1986 to 29 November 1986

In the National Marian Year of 8 December 1984 to 8 December 1985, we called all our Filipino Catholic people to a year-long effort of **RENOVATION OF LIFE**

through profound **CONVERSION** of heart, penitence and amendment;

through the **OFFERING** of the tasks and duties of our daily lives, performed with greater fidelity;

through **REPARATION**, by time spent in eucharistic worship and by deeds of justice, compassion and sharing with those in need.¹

We asked all of you to enter this project of personal and collective renewal in union of spirit with the Immaculate Heart of Mary, joining her intercession for our people on a time of trial and crisis.

The message which our Holy Father, Pope John Paul II, addressed to our people on 8 December 1985 ended with these words:

Be confident that turning to Mary's intercession in this difficult period of your history, will not be in vain. She will help you find your way out of your present crisis. It may be a way marked by such hardship and labor, a way that will ask from you even more

* A Pastoral Letter addressed to Priests and their Pastoral Collaborators to Religious Families, to the Faithful of the Catholic Church and to all our brother and sister Filipinos, from the Catholic Bishops' Conference of the Philippines 6 August 1986.

Most of our footnotes refer to the book **BIMILLENium: KAWARAN NI MARIA: 1985 MARIAN YEAR BOOK**, edited by Howard Q. Dee, published by BAHAY MARIA, No. 146 Jupiter St., Bel Air II, Makati, Metro Manila, 1986. (Referred to simply as **BIMILLENium**).

¹ Cf. "CBCP Proclaims 1985 a Marian Year," and "A Pilgrimage of Hope", CBCP Pastoral Exhortation on the Celebration of the Marian Year, 8 December 1984 to 8 December 1985, in **BIMILLENium**, pp. 15-18, and the "Message of the Holy Father," **BIMILLENium**, p. 5.

difficult sacrifices. But as long as you call upon her, and strive to "do whatever her Son commands you," she will not abandon you. Always, always she will accompany you, and pray for you to Her Son.²

The events which took place in the month of February of the present year are now part of our history. And whatever be our own political stances, past and present, we are one, we believe, in the conviction that if Mary's supplication for us and if prayer and penance played a role in bringing about the dramatic changes that have taken place in our country, they must again play a role in the "new journey" that our people are embarked upon, as our new leadership and government pursues our way towards tomorrow.

In the same 8 December 1985 papal message we have already cited, Pope John Paul II says:

It is my hope and my wish that you will not bring this renovation of life to an end with the closing of the Marian Year, but that you will continue it in the months and years that are to come, to bring down God's grace and favor on all of your beloved people during this time of difficulty and crisis. My beloved Catholic people of the Philippines: May I urge you to continue to follow the way of conversion and penance during this "new Advent."... You will do this, with the profound conviction that Mary is indeed *omnipotentia supplex*, she whose prayer, while remaining human prayer like ours in yet all-powerful before God and before Christ who will not refuse the prayer of His Mother.³

It is with these reflections in mind that we bring now before you, our dear Catholic people, a "new crusade" which has been proposed to us by several Marian organizations in our country: ONE HUNDRED DAYS OF PRAYER AND PENANCE FOR RECONCILIATION, UNITY AND PEACE.

We ask all our believing people, all Christians, our Moslem brothers and sisters, all those who believe in the power of prayer before God, to join us (each person and community in the way that shall seem most appropriate), in this "new crusade" of prayer and penance. For our own Catholic people, we urge that their prayer and penance, directed to our Father in Heaven

² "Message of the Holy Father Pope John Paul II," 8 December 1985, BIMILLENNIUM, p. 5.

³ "Message of the Holy Father," *op. cit.*, p. 5.

through His Son Jesus Christ, be offered *in union with the Immaculate Heart of Mary*, and that the symbolic image of the crusade be OUR LADY OF PEACE AND SAFE JOURNEYING — for what we ask is peace and safe journeying for our nation, for the new government, through reconciliation and unity: the reconciliation and unity we all seek, so that we may work together towards rebuilding our new nation in truth and justice, in freedom and love.

The problems that beset our nation at present are known to all, the media, often in a sensationalist way, parade them daily and in detail before us. The economic disaster, the billions of dollars in foreign debt, and the consequent climate of uncertainty that make up the major roadblock to national recovery; the massive issues of poverty and social and economic injustice which have been with us for decades, which have worsened in more recent years, with the growing insurgency as their most visible and most violent manifestation; the uneasy mix of divergent and opposed power groups within our present society — differences reflected within the new coalition government itself; the need of untangling interlocking networks of corruption, cronyism, and warlordism, and the like which prevent the setting in place of an effective machinery of democracy and justice; the impatience of people who want almost immediate miracles of reform and renewal... The new regime, and all of us, face a situation of undeniable difficulty. A long and arduous journey lies ahead to peace, progress and justice for which we have longed and sacrificed.⁴

But despite all these problems, there remains with our people at this present time, a genuine sense of hope. This is no small thing. The events of February have renewed in us our faith in each other, our faith in our people, and deeper still, our faith in God. Today we possess a confidence that if somehow we can come together truly as one people, setting aside factional differences and finding a common ground in our love of country and our faith in God's help — we can together build a future in hope, a more prosperous, more humane, more just, more responsible society. Today we have regained the confidence that we can — given time and good will — turn together to the tomorrow we want, and construct it with joined minds and hearts, side by side as one nation under God.

⁴ Cf. Jaime L. Cardinal Sin in "Miracle at EDSA," BIMILLENIUM, p. 51.

The past few months especially have taught us to take with all seriousness the words we meditated on, from the 2nd Book of Chronicles:

If my people, upon whom my name has been spoken, shall humble themselves and pray, and seek my presence, and turn from their evil ways, I will forgive them their sins, and I will revive their land.⁵

So many of our fellow Filipinos believe that we have seen the fulfilment of that promise God made to his own people — *in our regard*, in the recent developments in our national life. They have thus been strengthened, and in different ways all of us have been strengthened too, in the conviction that even if a new "miracle" is necessary, we can pray (and work too!) for such a "miracle", by taking God's word into our lives, by renewing once again our efforts — with God's preventive grace, of course — in prayer and penance, in conversion, life-offering and reparation. There are mountains of problems and difficulties our nation and our new government confront, no doubt about it. But there is once again a sense of hope, rooted in faith, that if we listen to God's promise in all seriousness, and do what the Lord bids us do, then "new miracles" are really possible, through the goodness and mercy of God. Once again we can say: this is no little thing.

It is within the context of all that we have just said that we, the CATHOLIC BISHOPS OF THE PHILIPPINES, desire to launch the crusade of "ONE HUNDRED DAYS OF PRAYER AND PENANCE" for reconciliation and peace, for unity in our effort at national reconstruction.

We do not say, — far from it — that prayer and penance are by themselves enough to make national reconciliation and reconstruction possible. We do not say — far from it — that well-considered, wisely-chosen, massive efforts in the economic, socio-political and cultural areas are not necessary and urgent; they are! In fact we believe that rarely in our history has the national situation demanded from all of us such a total, all-encompassing, decisive unity of mind, heart and hand, — such a collaboration "with blood, sweat and tears" toward the realization of common goals of our nation. We cannot say this strongly enough or insistently enough.

⁵ 2 Chronicles 7, 14 f. Cf. "Conspiracy for National Renewal," text from the National Marian Year 1985 Council, 15 August 1985, BIMILLENIUM, p. 101.

And yet, as Bishops and pastors of our faithful, it is incumbent on us to remind our people of the faith-dimensions, the spiritual dimensions of the task at hand, to recall to them the words of the Psalmist that we labor in vain to build even the earthly city unless the Lord labor with us.⁶ It is our part to remember that as we believe the Lord in his providence brought about our passing over to a new moment in our history, so he will bring about too, a lightening of (and hopefully, in time, deliverance from) the burdens of want and poverty, and of so many other burdens which press so heavily on the backs of the majority of our people.

Hence the ONE HUNDRED DAYS OF PRAYER AND PENANCE should serve to keep before our eyes our debt of gratitude to God for the gifts he has already given us, and our duty to learn from those very gifts the lesson that we must now not "grow faint in prayer"⁷ as we strive for genuine reconciliation, peace and unity. In a special way, these days should keep alive in our hearts our special love and affection toward our Blessed Mother, to whom we turned so fervently during the Marian Year and who, we believe, accompanied us in the days of our struggle and deliverance.

CONCRETE PROGRAMS FOR "THE ONE HUNDRED DAYS OF PRAYER AND PENANCE"

In this part of the Pastoral Letter, we will try to spell out in some detail what each diocese, each parish, each family can try to do, as a possible program for these "100 days". These are suggestions merely; we must leave it to you, dear pastors and people, to work out concretely what will seem to you the best ways of practising deeds of prayer and penance in your own situations.

1. The "ONE HUNDRED DAYS" should begin on 22 August 1986, Feast of the Queenship of Mary. They should end on 29 November, the Saturday just before the First Sunday of Advent for 1986. (On 30 November, Sunday, Advent begins, and likewise the Novena before the Feast of the Immaculate Conception.)

The one hundred days will thus include (a) several religious feast days, e.g., the feast of Our Lady's

⁶ Psalm 127.

⁷ Cf. Luke 21, 36.

Nativity on 8 September; the feast of Our Lady of the Rosary on 7 October (October, of course, is dedicated to the Holy Rosary); the Solemnity of Christ the King, 23 November; the feast of Our Lady of the Miraculous Medal, 27 November;

(b) in our national life: the hoped-for completion of our country's new Constitution, its presentation to our people and the referendum regarding its ratification; the announcement, most probably, of local elections and the beginning of electoral campaigns; the stepped-up efforts for fuller reconciliation of poposed forces in our country, for national economic recovery, and the like. All these can enter into the objectives and purposes of our one hundred days of prayer and penance. Particular groups may wish to include special intentions in this crusade of prayer and fasting, e.g., the beatification of Mother Ignacia del Espiritu Santo, Foundress of the Religious of the Virgin Mary (RVM).⁸ To repeat: the 100 days begin on 22 August and end on 29 November.

2. The most important dimension we wish to point to, of this period we are setting aside for prayer and penance, should be the continuation, in some way, of the C-O-R program we pursued during the Marian Year. As we indicated above, the Holy Father's message urges us to follow through on that program, based as it is on the message of Our Lady in her appearances at Fatima.⁹

We do not need to develop here what we said in our Pastoral Exhortation, "Pilgrimage of Hope," given on 24 March 1985.¹⁰ We urged an ever-deepening and ever more authentic CONVERSION, OFFERING OF OUR DAILY LIVES, and REPARATION. — The "societal translation" of these objectives should also be reflected on and converted into programs of action.¹¹

3. For concrete "practices" of PRAYER AND PENANCE, the following might be suggested as examples:

⁸ Each diocese or region will no doubt have some special concern or need *in relation to reconciliation, unity and peace* to which it will wish to turn the prayerful attention and action of the faithful and other people of goodwill in this or that particular locality.

⁹ Cf. Our exhortation "Pilgrimage of Hope," BIMILLENIIUM, p. 17.

¹⁰ Cf. footnote (1) above, BIMILLENIIUM, pp. 16-18.

¹¹ Cf. Appendix II, below, "A Message from Cardinal Sin" to the Archdiocese of Manila, 8 June 1986.

- (a) Every day, three times daily, the ANGELUS bells might be rung, to call people to prayer, — principally to remind the faithful of this crusade of prayer and penance.

Let the ANGELUS be recited with this: to implore the Lord to give to our people his gifts of RECONCILIATION and PEACE, and UNITY, toward national recovery and reconstruction. We recommend, too, that a brief litany be added to the Angelus prayer.

- (b) Every evening, at 8:00 p.m., promptly, wherever and whenever possible, families and other groups and communities pause to say together five decades of the Rosary of Our Lady (or at the very least, one or two decades) for "intentions of our hundred days."

In connection with this daily recitation of the Rosary, some Marian groups have suggested the following projects:

- That parish, diocesan or national organizations try to get time on local and national radio stations (even TV stations, when this is possible) for the evening recitation of Our Lady's Rosary. It is suggested that local and national leaders of exemplary Christian life and other like representatives take turns leading the prayers on radio and television;
 - That this procedure be followed, whenever, and wherever possible: when the family or other group begins its prayer, the house or hall lights be dimmed, and a light (electric light, lantern or candle) be placed by the window to invite others to join in prayer. Would it not be beautiful if this practice spreads, and in time, at 8:00 p.m., we shall be truly "a nation which prays together?"
- (c) It is also suggested that in every church and chapel, ONE MASS BE OFFERED for the intentions of this crusade for national unity. (The Marian organizations could take the initiative in arranging for these, and seeing the program through — getting people to participate and communicate at those celebrations.)

- (d) It would be fitting that the renewed practice of the Sacrament of Reconciliation be fostered during this time, as well as the practice of Holy Hours and Vigils before the Blessed Sacrament, carried out in the spirit of Reparation.
- (e) Suggestions for the "PENANCE" part of the program.
 - Could Friday or/and Saturday be set aside each week as day or days of Penance?
 - Each group or community can determine what the most effective form of penance could be, for the individuals and groups. E.g., one meal less for the day? or part of a meal? other acts of self-sacrifice... We suggest, though, that the acts of penance as much as possible have a "correlative part" which is directed "to others". E.g., giving up one meal means sharing something with others, especially those in need. Sacrifice can reach into our time, our efforts, our resources — economic and other, etc. Our penance should have a dimension of love and solidarity toward those in need.
- (f) We encourage too, the practice of "fasting for justice" — accompanying our fasting with an education towards justice-issues, etc.

4. These suggestions are given merely as suggestions; with them we intend merely to "prime the pump". More concrete programs and ways of implementing these 100 days we leave to your own initiative and prayerful discernment. We only urge that they challenge the generosity of all those involved; demand more and deeper prayer and penance, rather than less! Let the spirit of generosity and self-sacrifice be renewed in the hearts of our people, especially our young people!

5. We come back to the "intention" behind this crusade, which we must never lose sight of.

TOGETHER WITH OUR BLESSED MOTHER MARY, IN UNION WITH HER IMMACULATE HEART, WE BEG FOR THE GIFTS OF RECONCILIATION AND PEACE, THE GIFT OF UNITY IN OUR EFFORTS TOWARD NATIONAL RECONSTRUCTION AND RENEWAL IN OUR SOCIETY.

The "means" we will use are the same ones which made up our renewal-program during the Marian Year 1985: C-O-R, conversion, the offering of our daily lives, reparation. We will try to put "C-O-R" increasingly into our personal and public lives, so that our people "can journey into the future in peace and hope."

6. Thus the symbol of this crusade of ONE HUNDRED DAYS OF PRAYER AND PENANCE will be, we suggest, the image of OUR LADY OF PEACE AND SAFE JOURNEYING.

Our Lady of Antipolo, Nuestra Señora de la Paz y Buen Viaje, has her feast celebrated on the Feast of the Immaculate Conception, 8 December. She is thus — as Mary of the Immaculate Conception — patroness of our nation and our people. (The Jesuit Fathers who took over the mission of Antipolo in 1591 dedicated it to the mystery of Mary's Immaculate Conception.) Thus we invoke Mary, Patroness of the Philippines, in a special way during this period. And these one hundred days will end just the day before the Novena to the Immaculate Conception begins, just before Advent begins.

Is it not altogether fitting that we pray for RECONCILIATION, PEACE AND UNITY, with Our Lady of Peace; that we pray for a happy and safe journey forward for our nation, with Our Lady of Safe Journeying? For are we not embarked on a new journey forward to our future?

We might recall the words of our national hero, Jose Rizal, addressed to Our Lady of Antipolo, in his *Junto al Pasig*:

Salve, rosa pura, reina del mar,
salve, blanca estrella, fiel iris de la paz...
Antipolo, por ti solo, fame y renombre tendra:
De los males, los mortales, tu imagen nos
librara.¹²

¹² From Rizal, "Junto al Pasig". A free translation might run like this:

Hail, purest rose, queen of all our seas
Hail, white star of morning, rainbow at day's end,
promising us our peace!
Alone, you will give Antipolo her fame and renown,
And your image there enshrined will grant us
deliverance from death and from every harm.

Vid. Monina A. Mercado (editor), *ANTIPOLO: A Shrine To Our Lady*, 1980, Craftnotes/Aletheia Foundation, Makati, Metro Manila, 1980, Craftnotes/Aletheia Foundation, Makati, Metro Manila, 1980, p. 23.

We ask our beloved priests and other pastoral collaborators, teachers in our schools, diocesan and parish groups, especially Marian organizations, to take active leadership in this campaign for the "things that are to our peace."¹³ Let all the People of God show their Christian spirit of responsible citizenship, by fulfilling their tasks, in this difficult period of national reconstruction. Let us all without exception do this with the dedication, the spirit of sacrifice, to which our Faith summons us. Let us thus give witness to the Hope that is in us and the Love which urges us¹⁴ to the tasks of both the City of Man and the Kingdom of God.¹⁵

As we end this pastoral letter, we recall the words of Pope John Paul II which we cited at its beginning:

Be confident that turning to Mary's intercession in this difficult period of your history will not be in vain.

May Our Blessed Lady, with her loving Son Jesus, accompany these one hundred days of prayer and penance.

May the God of Peace, Father, Son and Spirit, bless our beloved people and our beloved land with their gifts of unity, of justice and freedom, enduring peace.

For the Catholic Bishops' Conference of the Philippines,

† RICARDO J. Cardinal VIDAL, D.D.
Archbishop of Cebu
President, Catholic Bishops
Conference of the Philippines

Feast of the Lord's Transfiguration
6 August 1986

¹³ Cf. Luke 19, 42.

¹⁴ Cf. 2 Cor. 5, 14.

¹⁵ Cf. *Gaudium et Spes*. Pastoral Constitution of the Second Vatican Council, Chapter IV.

APPENDIX I

A SUGGESTED "LITANY" TO BE ADDED AFTER THE ANGELUS PRAYER

(to be translated into different languages and dialects)

That in the midst of conflicts and enmities, we may be granted the grace of reconciliation in truth and justice,

OUR LADY OF PEACE AND SAFE JOURNEYING, PRAY FOR US TO GOD.

That our people and our government may safely make this journey forward to national recovery, reconstruction and the renewal of our society, despite the troubled times and seasons,

OUR LADY OF PEACE AND SAFE JOURNEYING, PRAY FOR US TO GOD.

APPENDIX II

A MESSAGE FROM HIS EMINENCE JAIME L. CARDINAL SIN

The motto, the leit-motif of our 1985 Marian Year was C-O-R: it was a program of *Conversion*, *Offering* of our daily lives, *Reparation*. Based on the message of Fatima, it stressed three "basics" of the Christian life, which Pope John Paul II's apostolic exhortation on *Penance and Reconciliation*, a text summing up the teaching of the Synod of Bishops of 1983, also proclaimed.

In all Christian renewal of life, there is a call to CONVERSION, a "turning around" from sin and evil in our lives, towards God and obedience to His will. Without conversion, constantly renewed, we build on shaky foundations.

In all Christian renewal of life, there must be the core-effort of making the tasks and duties of our daily existence the "stuff of our dedication and consecration to God" — hence our lives, our "day to day living and being," — are *offered* in

mind and heart and deed, OFFERED too in the worship of the Church, in the Eucharist above all.

Finally, in all Christian renewal of life, there must be a "setting aright" of whatever we have turned from the right way — undoing injustice and harm done to others, righting wrongs which have brought evil in our neighbors' lives, and the like; there is need of REPARATION. We cannot just walk away from harm done to others, from sin's rebellion against God. Reparation completes Conversion.

The new program we now propose to ourselves must link the objectives of C-O-R to the urgent, pressing task of national reconstruction, of building our country again from the ruins which the overthrown dictatorship has left to us, renewing Filipino society itself from the devastation that was our heritage from the two decades of mismanagement and corruption, waste, pillage and injustice. We must continue C-O-R on a personal level, on the level of family, yes, but now we must consciously project it onto the social and even political scenes. Now the "social dimensions" of C-O-R must be especially the object of our care and concern, commitment and *collaboration*.

Our President, in her address of 30 April 1986, outlined a three-fold set of priority goals for economic and social reconstruction. These *objectives* were:

1. The alleviation of mass poverty;
2. the generation of jobs and employment;
3. the more just and equitable sharing of the fruits of development.

These, rightly understood, may truly be made equivalent to "social translation" of C-O-R.

1. To turn to the *alleviation of mass poverty* as a first priority is an effort at *social conversion*. It means turning away from the pursuit of personal profit as our first concern. Pope John Paul II has repeatedly spoken of the "*preferential option for the poor*" as a truly Gospel-based priority, as a Christian option. Making the alleviation of mass poverty our first

priority is making, in fact, this "preferential option for the poor." That is the first step in our national conversion, our conversion as a Christian society.

2. Secondly, when we generate more jobs for the millions of our unemployed or under-employed brothers and sisters, we give them the possibility of fulfilling themselves in productive work, restoring to them their human dignity and sense of personal worth, enabling them to become co-creators of the society and community within which they live their lives. We enable them, through their human work, to *offer their daily lives and tasks to God*. This becomes the "social translation" of the objective of the *offering of our daily lives and duties to the Lord*. Thus, more and more of us can become co-creators, with each other and with God, of the human city and human culture which is the task God has given man to do in the world.

3. Lastly, as we work toward a more *equitable sharing of the fruits of development* we do a work of reparation. We foster the rule of justice, that justice which is the basis of peace. *Opus justitiae pax* was the motto of Pope Pius XII: *the work of justice is peace; peace is the flowering of justice*. If we, as a nation, are to move toward progress and prosperity for all Filipinos, the secure foundation for that striving must be social justice. — And since there has been and is so much injustice in our society, the task of promoting, struggling for, justice and human rights, takes on the character of an effort of reparation, renewing our society by righting injustice and removing oppression wherever we can. If only we could really work toward true justice in all areas of our society, then we would bring about social peace which will, in turn, flower in further progress and a society of true brotherhood, in hope and love.

We can work toward these *three* objectives drawn from the President's program for national recovery, from the motivation of the Gospel, and with the energy which Christian love gives us. If we do this, we will have at hand a wonderfully apt way of "REAL-IZING C-O-R" at the present moment of our nation's history.

May Our Lord and his Sacred Heart, may Our Lady's Immaculate Heart gain for us both the light and power of grace "to

(Continued on page 507.)

CARDINAL SIN'S PASTORAL LETTER ON 100-DAYS OF PRAYER AND PENANCE

My dear Brothers and Sisters in Christ:

We, God's people, who believe in divine intervention, have been living participants in the miracle that was our February '86 People's Revolution. It was a modern day Exodus that liberated us and all of our countrymen from our national crisis. An Exodus that was Mary's great gift to us after our having celebrated for one whole year her 2,000th birth anniversary.

It marked, however, just a beginning of the long journey we still must take until we reach that Promised Land of true freedom, justice, prosperity and peace wherein the love of God and for one another reigns supreme among our entire people. We, therefore, must brace ourselves for the difficult days ahead.

No better way of doing this than for us to have 100-DAY PERIOD OF INTENSE PRAYER AND PENANCE, starting from August 22nd — feast of Our Lady, Queen of the World — to November 27th, 1986 — feast of Our Lady of the Miraculous Medal. This period, I, therefore, declare as a period of 100-DAYS OF PRAYER AND PENANCE, during which the following activities shall be held in every parish of the Archdiocese of Manila:

1. A thrice daily "Call to Prayer" with Church bells ringing at 6:00 a.m., 12:00 noon and 6:00 p.m. for reciting the Angelus over a public address system.
2. A daily Mass at a specified time in each parish church and chapel to be sponsored by Marian and other parish organizations as well as by other citizens' private or government groups.
3. A weekly Fasting and Almsgiving Day, preferably a Friday, wherein the Church way of fasting is observed, and the money thus saved is given for the poor and for self-help projects for them.

4. Daily Rosary in the parish church for all parishioners at a specified time of each evening, to be recited with complete faith in Our Lady's promise: "Whatever you ask through my Rosary, that you shall obtain."
5. Such other practices of prayer and penance as may be commonly agreed upon by the parish priest and the parishioners.

All the above practices shall be offered for the following intentions:

- a. For the important events that shall make our nation's future history: the writing of our new Constitution and its subsequent ratification. The local and national elections that follow the enacting of implementing legislations after that and their actual implementation by our government and our citizenry.
- b. For our various churches in our country and our government that they may work closely together to face up to the present-day challenges of striking at the moral roots of our nation's problems by bringing about that inner spiritual transformation among our entire citizenry without which we cannot hope to achieve that Christian social transformation we all are longing for.
- c. For the success of the International Symposium of the Sacred Heart of Jesus and the Immaculate Heart of Mary which I initiated and which will take place in Portugal this coming September.

Let us all joyfully enter into this 100-day period of Prayer and Penance for our People's Peaceful and Safe Journeying to our Promised Land. Let us open our hearts to receive God's grace and its intelligent channels for our country's transformation. Let these 100 days of Prayer and Penance mark our resolve to perpetuate our Marian Year motto of "Conversion, Offering and Reparation" and, we can be sure Our Lady will be with us in our journey to achieve our God-given destiny of becoming one day, as Pope Pius XII once prophesied of our country "the Bethlehem of the Far East."

Devotedly yours in Christ,

(Sgd.) † JAIME CARDINAL L. SIN, D.D.
Archbishop of Manila

1 July 1986

PRAYER FOR THE ONE HUNDRED DAYS

Father, we come to you in this time of need.

*As a people we need to be reconciled — so many things divided us,
We need to achieve economic progress — so many needs
oppress us.*

We need to become free — so many elements shackle us.

*Enable the members of the Constitutional Commission
To give us a constitution which will guarantee
The freedom and justice that are necessary for peace.*

*When our local and national elections come
Enable us to hold them honestly and freely
And make us choose wise and selfless leaders
Who will guide us to prosperity and unity.*

*Lift from our shoulders the burden of poverty,
And give us peace and prosperity.
May all the Churches and religious in our land
Work together for the transformation of our inner selves*

And a change in our unjust structures.

Father, what we ask for

We shall work and sacrifice for

With the maternal help of Mary, our Mother.

*Through Our Lord Jesus Christ your Son, who lives
and reigns with you in the unity of the Holy Spirit,
one God forever and ever. Amen.*

PASTORAL SECTION

Fr. Wilfredo C. Paguio

PARISH ANNUAL PROGRAM

It is advisable that a parish has its annual program or yearly calendar of activities. This will tell everyone what to expect during the year. This will guide all concerned on what to do. And this will facilitate evaluation.

The following is an example of our annual program for the year 1985 at the parish of St. Michael, in Orion, Bataan. From this, other such calendars can be adapted mutatis mutandis.

JANUARY 1985 THEME — CHILDREN

CATECHISTS — Coordinator: Sis. Belen Rodriguez, CFIC

KNIGHTS OF THE ALTAR — In-Charge: Sis. Regina Nicolas, OP

- 5 (Sat.) — Service: Catechists
- 12 (Sat.) — Apostolate
- 13 (Sun.) — Recollection
- 14 (Mon.) — Confessions: Schools
- 15 (Tues.) — Confessions: Schools
- 16 (Wed.) — Confessions: Schools
- 17 (Thurs.) — Confessions: Schools
— SMBA Seminar
- 19 (Sat.) — Service: Wakas and
K of the A
- 20 (Sun.) — Study
— Sto. Niño Processions

WAKAS — President: Mrs. Rosa Bagtas

PUTING BUHANGIN — President: Mrs. Patty Manrique

- 21 (Mon.) — Confessions: Schools
- 22 (Tues.) — Confessions: Schools
- 23 (Wed.) — Confessions: Schools
- 24 (Thurs.) — Confessions: Schools
- 25 (Fri.) — Confessions: Schools
— Free Marriages
- 26 (Sat.) — Outing
— Free Baptisms
- 27 (Sun.) — Catechism Sunday
— Parade
— Catechetical Contest

Moderator of the Month: Sis. Belen Rodriguez, CFIC

The suggested theme for the month of January is the apostolate for children. Hence, the associations assigned are those which cater primarily to children, viz., the Catechists and the Knights of the Altar. Wakas and Puting Buhangin are barangays of the Parish. Mrs. Rosa Bagtas and Mrs. Patty Manri-

que are the Presidents of their Barangay Pastoral Councils. They are listed here so that their barangays will also be involved in the parish activities.

In general, the activities are the performance of recollection, outing, study, apostolate and service (ROSAS). All the Catechists, Knights of the Altar and the residents of barangays Wakas and Puting Buhangin are asked to do these ROSAS. Puting Buhangin is not assigned to do service because they have their own chapel to clean in their barangay.

In particular, the thrust of the month is the apostolate for children. Hence, confessions in all schools in the Parish, the Feast of Sto. Niño and Catechism Sunday.

SMBA means St. Michael Bible Apostolate. It is named after the Patron Saint of the Parish which is St. Michael, the Archangel. It is held every other month. It is a part of the education-formation program of the Parish.

Each month should have a moderator taken from among the heads of the groups assigned. It must be made clear that all the group heads will be appointed as moderator so that coopération is needed. The moderator is accountable to the parish priest for the success or failure of the month's activities.

FEBRUARY 1985 THEME — THE YOUTH

YOUTH GROUPS — Coordinator: SMBA — President: Mr. Oggrie Cruz
Sis. Dolores Valiente, OP GEN. LIM — President: Mariano
CHARISMATIC MOVEMENT — Inlong
Coordinator: Mr. Rufing Bautista

BALUT — President: Mrs. Aurora Guzman

- | | |
|---|---|
| 1 (Fri.) — First Communion:
Bantan | 9 (Sat.) — Service: Youth Groups,
Balut, Charismatic
Movement
— TUKLASAN |
| 2 (Sat.) — CANDELARIA | 10 (Sun.) — First Communion:
Central Elementary
School |
| 7 (Thurs.) — First Communion:
Calungusan | 13 (Wed.) — Apostolate
— First Communion:
Capunitan |
| 8 (Fri.) — First Communion:
Pag-asa | 14 (Thurs.) — First Communion:
Daan Pare
— VALENTINES'
PARTY |

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- | | |
|---|---|
| 15 (Sat.) — CONFIRMATION

17 (Sun.) — Recollection

18 (Mon.) — First Communion:
Puting Buhangin

19 (Tues.) — First Communion:
Gen. Lim

20 (Wed.) — ASH WEDNESDAY | 21 (Thurs.) — First Communion:
Sto. Domingo

22 (Fri.) — First Communion:
Camachile
— Free Marriage

23 (Sat.) — Outing
— Free Baptism

25 (Mon.) — First Communion:
Bilolo

26 (Tues.) — First Communion:
Sabatan

24 (Sun.) — Study |
|---|---|

Moderator of the Month: Sis. Dolores Valiente, OP

The revised Code of Canon Law calls the youth "young adults." Their Catholic education is one of the responsibilities of a parish priest. Hence a special month of the year may be allotted for them. The youth of the parish can have their Valentines' Party under the sponsorship and guidance of the parish. The energy of these young adults can be channelled to helping church activities.

After the confessions of the children in all schools in the parish, confirmation can already be scheduled. The children are now prepared.

The TUKLASAN is marriage enrichment seminar. This can be a part of the on-going education-formation program of the parish. Thus, if the SMBA seminar can take care of the youth, the TUKLASAN can take care of married couples, just as the catechists look after the children in the schools.

MARCH 1985 THEME — ST. JOSEPH

ST. JOSEPH ASSOCIATION —	ARELLANO — President: Mr. Cesar
President: Mrs. Anita Larin	Rodriguez

STO. DOMINGO — President: Mr. Fidel Miguel

- | | |
|---|--|
| 2 (Sat.) — Recollection

9 (Sat.) — Service: St. Joseph

15 (Fri.) — SMBA Seminar

16 (Sat.) — Outing

19 (Tues.) — Feast of St. Joseph
— Procession | 23 (Sat.) — Service: Arellano

24 (Sun.) — Study

29 (Fri.) — Free Marriage

30 (Sat.) — Apostolate
— Free Baptism

31 (Sun.) — Palm Sunday |
|---|--|

Moderator of the Month: Mrs. Anita Larin

The faithful of the Parish of St. Michael in Orion, Bataan has a great devotion to St. Joseph. They have actually formed a non-mandated organization under the patronage of St. Joseph. The feast of St. Joseph is here regarded as a great feast. Most of them go to church and do not go to work on this day. Moreover, majority of these devotees are women — wives, mothers and grandmothers who exercise a great authority over the youth and the men of the parish. Hence, its great potential as a means of evangelization. St. Joseph, the patron of workers, the protector of mothers and families, is therefore given a month in his honor in the calendar of the parish.

Saturdays and Sundays are usually the free days of the faithful. This is why the ROSAS are placed on these days.

APRIL 1985

THEME — THE SICK AND THE AGED

ANGELICUS CHOIR — President: DAAN PARE — President: Mrs. Mr. Victor Lonzon Elsa Cruz

CAPUNITAN — President: Mrs. Ligaya Swin

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|---|--|
| 1 (Holy Mon.) — Parish Mission — Retreat | 7 (Easter Sun.) — Salubong |
| 2 (Holy Tues.) — Cenaculo | 13 (Sat.) — Guting |
| 3 (Holy Wed.) — Procession | 14 (Sun.) — Alb Sunday (Viatico) |
| 4 (Maunday Thurs.) — EUCHARIST | 20 (Sat.) — Service: Choir — Tuklasan |
| — Washing of the Feet | 26 (Fri.) — Apostolate |
| — Vigil | — Free Marriage |
| 5 (Good Fri.) — Seven Last Words — Procession | 27 (Sat.) — Service: Capunitan |
| 6 (Holy Sat.) — Study | 29 (Mon.) — Novenario to San Miguel starts |
| — Subok | |
| — Vigil | |

Moderator of the Month: Mr. Victor Lonzon

The present Code of Canon Law says that the parish priest is “to help the sick with a generous love, particularly those close to death, refreshing them solicitously with the sacraments and commending their souls to God; he is to make a special effort to seek out the afflicted..., the lonely... those weighed down with special difficulties” (c. 529). This month can focus to this responsibility of the parish priest culminating on the

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Alb Sunday when all the sick and the aged, as much as possible, can be gathered together and receive the sacraments. This will be a good sign of the Church's solicitude for them.

The Holy Week brings in several activities in the parish. A parish mission-retreat is suggested to usher in these holy days. As in other times of the year, we find here several cultural activities like the cenaculo, the subor (singing contest usually among representatives of different barangays to determine who will sing the part of the angel announcing to the Virgin that her Son has risen) and the salubong. We need not be reminded that the Church supports and encourages such traditions incorporating our faith with our culture.

MAY 1985

THEME — SAN MIGUEL

CHILDREN OF MARY

IMMACULATE — President:
Mrs. Zenaida Banzon

WAWA — President: Mr. Josefino
Quicho

PAG-ASA — President: Mrs. Aida Cruz

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|---|---|
| <p>1 (Wed.) — Flores de Mayo starts
— Service: COMI</p> <p>4 (Sat.) — Study</p> <p>8 (Wed.) — TOWN FIESTA
— Procession
— Zarzuela</p> <p>11 (Sat.) — Service: Wawa</p> <p>13 (Mon.) — Santacruzán</p> <p style="text-align: center;">Novenario starts</p> | <p>17 (Fri.) — SMBA Seminar</p> <p>18 (Sat.) — Recollection</p> <p>19 (Sun.) — Apostolate</p> <p>24 (Fri.) — Outing
— Free Marriage</p> <p>25 (Sat.) — Service: Pag-asa
— Free Baptism</p> <p>31 (Fri.) — Procession: Mary,
the Queen</p> |
|---|---|

Moderator of the Month: Mrs. Zenaida Banzon

The Patron of the parish should also have his month coinciding with his feast. During this month, devotion to the Patron Saint is intensified. The town fiesta is a thanksgiving day. An occasion for family reunion. Especially during the month of May, everyone goes home. Students are on vacation. City folks come to provinces even just to escape from the city heat. Hence, there ought to be activities. The traditional ones are

fiestas, the flores de Mayo, the zarzuelas and the santacruzans culminating in the choosing of the year's Rosa Mistica to be crowned and paraded in procession on the feast of Mary, the Queen, on the last day of this month.

Francisco Baltazar married in Orion. Here he lived and wrote a number of zarzuelas. People love to see them. The youth can have this as a project. The flores de Mayo is also usually for the young.

The santacruzans are often a problem for parish priests. Almost all the barangays have their santacruzans. And on the last day of their novena, they all request for Mass. Ordinarily, the parish priest cannot oblige to all. Hence, some order can be designed — a santacruzán novenario.— All the hermanos and hermanas shall meet to discuss. They all concentrate in this novena of santacruzans. Each one will have his day or part in the activities. The parish priest will say the novena Masses for the Holy Cross. The traditional songs for the santacruzán can be adapted for the Masses. Abuses can be avoided. And this celebration can be a real honor to the cross of the Saviour.

To be chosen as Rosa Mistica is regarded as a great honor. This is a tradition which the Church can use, especially today, to foster those virtues which should be found in a Catholic Filipina — most importantly, modesty as a reflection of Mary, her model.

JUNE 1985

THEME — HOLY FAMILY

APOSTLESHIP OF PRAYER — President: Mrs. Josefa Simeon	BAGUMBAYAN — President: Mrs. Naty Joco
LATI — President — Mr. Domingo Borja	CHRISTIAN FAMILY MOVE- MENT — President: Mr. Arnulfo & Mrs. Penny Salmaceda
1 (Sat.) — Service: Apostleship of Prayer	14 (Sun.) — FEAST OF SACRED HEART
3 (Sun.) — MASS FOR STUDENTS	21 (Fri.) — M.E. Class
8 (Sat.) — Recollection	22 (Sat.) — M.E. Class
9 (Sun.) — Study	23 (Sun.) — M.E. Class — Free Marriage
12 (Wed.) — Outing	29 (Sat.) — Service: Lati — Free Baptism
15 (Sat.) — Service: Bagumbayan — Tuklasan	

Moderator of the Month: Mrs. Josefa Simeon

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Another job of the parish priest is to promote family life, to counsel married couples, to visit homes and foment family prayers (cc. 528-529). Pre-cana conferences, marriage enrichment seminars (Tuklasan), marriage encounters, the establishment of such organizations as the Couples for Christ or the Christian Family Movement and the devotion of enthroning the Sacred Heart in Catholic homes can fulfill this obligation.

A Mass to the Holy Spirit for all students in the parish especially those who go to the city in order to study will be edifying. These are separated from their families — some, for the first time. A word of advise from the parish priest for these students will but endear him to the hearts of his parishioners.

JULY 1985

THEME — VOCATION

CATHOLIC WOMEN'S LEAGUE — President: Fe Felipe	MEL-LUZ — President: Mrs. Elena Quezon
CAMACHILE — President: Mrs. Ofelia Guzman	STA. ANA — President: Mrs. Liling Corpuz
4 (Thurs.) — Outing	19 (Fri.) — SMBA Seminar
6 (Sat.) — Service: CWL	21 (Sun.) — Film Showing
7 (Sun.) — Study — Film Showing	22 (Mon.) — Vocation Campaign
13 (Sat.) Service: Mel-Luz	26 (Fri.) — Free Marriage
14 (Sun.) — Film Showing	27 (Sat.) — Free Baptism — Service: Sta. Ana
15 (Mon.) — Vocation Campaign	28 (Sun.) — Recollection

Moderator of the Month: Mrs. Fe Felipe

The duty to foster vocations rests on the entire Christian community, in a special way on priests, more especially on parish priests, and in particular on the diocesan bishop (c. 233). Due to this, effort must be exerted in order to attain this end.

Film showings on the lives of the saints or other movies which can inspire vocation can be shown in the town or barangay plaza. Seminarians can be invited to campaign for vocations in schools.

AUGUST 1985

THEME — THE CHURCH

LEGION OF MARY — President: Miss Anita Acuña LUSUNGAN — President: Mrs. Norma Galit

BANTAN — President: Mrs. Gloria Valiente

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|------------------------------------|-------------------------------|
| 3 (Sat.) — Recollection | 18 (Sun.) — Apostolate |
| 4 (Sun.) — Apostolate | 23 (Fri.) — PARISH EXCURSION |
| — Parish Priests' Day | |
| 10 (Sat.) — Service Legionaries | 25 (Sun.) — Study |
| 11 (Sun.) — EXHIBITS ON THE CHURCH | 30 (Fri.) — Free Marriage |
| 17 (Sat.) — Outing | 31 (Sat.) — Service: Lusungan |
| — Tuklasan | — Free Baptism |

Moderator of the Month: Miss Anita Acuña

Being members of the Church, all of us have the duty to know her, to love her and to serve her. This knowledge, love and service must be characterized by an unswerving loyalty till death. In order to be able to impress this duty to the faithful, we begin by helping them to really know the Church. Exhibits on the Church are ways of presenting her to the people. Every aspect of the Church can be demonstrated — her mission, her history, her social involvements and so forth. The parish or the diocese can also be a theme for an exhibit.

If the whole parish or at least all the officers of the different groups in the parish including all interested members can go together to work on a particular project, they can also join together to have some fun at least twice a year. Hence, the idea of a parish excursion and a parish Christmas party.

SEPTEMBER 1985

THEME — THE CATHOLIC SCHOOL

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|---|--|
| HOLY CHILD PAROCHIAL SCHOOL — Principal: Mrs. Pacita Bagtas | BILOLO — President: Mrs. Clarita del Rosario |
| HOLY NAME SOCIETY — President: Mr. Ruben Menardo | DAAN BILOLO — President: Mrs. Liwayway Inton |
| 1 (Sun.) — Study | 7 (Sat.) — Service: Daang Bilolo |
| — San Miguel Barangay Pilgrimages start | |
| 3 (Tues.) — School Foundation Day | 20 (Fri.) — Novenario to San Miguel starts |
| — Parade | — SMBA Seminar |

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|---------------------------|--|
| 21 (Sat.) — Outing | 28 (Sat.) — Free Baptism
— Recollection |
| 27 (Fri.) — Free Marriage | 29 (Sun.) — FEAST OF ST.
MICHAEL |
| | 30 (Mon.) — Moro-Moro Play |

Moderator of the Month: Mrs. Pacita Bagtas

Parents are bound to give their children Catholic education. To do this, they are helped by Catholic schools. Such is therefore the necessity of Catholic schools especially of parochial schools. The main feature of this month, therefore, is to impress the importance of Catholic schools in the minds of the people. The parochial school of this parish celebrates its foundation day during this month with a parade and other activities.

The San Miguel barangay pilgrimages mean that the statue of the Patron Saint will be brought to all the barangays of the parish. This is to prepare the people for the coming fiesta and also to gather aids for the poor in each barangay from the richer people of the parish.

The moro-moro has been identified by the faithful of this parish with the feast of San Miguel. They somehow always reflect the *batalla* (fight) between St. Michael and Lucifer. The people themselves know how to present this. But the young should already learn the art before we lose the old together with the play.

OCTOBER 1985

THEME — THE BLESSED VIRGIN

DAUGHTERS OF MARY IMMACULATE — President: Mrs. Milagros Bautista	SAN VICENTE — President: Mrs. Fe Hizon
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MANTIGBE — President: Mr. Wilfredo Ramirez

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|---|---|
| 1 (Tues.) — The Our Lady of
Fatima Barangay
Pilgrimages start | 19 (Sat.) — Service: DMI
— Tuklasan |
| 5 (Sat.) — Service: San Vicente | 20 (Sun.) — Study |
| 6 (Sun.) — Apostolate | 26 (Sat.) — Outing
— Free Baptism |
| 12 (Sat.) — Recollection | 31 (Thurs.) — Living Rosary
ROSARY RALLY |
| 13 (Sun.) — Apostolate | |

Moderator of the Month: Mrs. Milagros Bautista

The parish calendar without any place of honor for the Blessed Virgin Mary will be unthinkable for a Filipino Catholic. Hence, the month of October is reserved for the Blessed Mother. The Our Lady of Fatima Barangay Pilgrimages mean that the statue of the Virgin of Fatima shall be brought to all the barangays of the parish culminating in a living rosary and a big rosary rally at the end of the month with all the block rosaries in the parish participating. This also means that the San Miguel Barangay Pilgrimages would have ended on his feast day, the 29th of September to be resumed in the first week of January 1986.

NOVEMBER 1985

THEME — THE BLESSED SACRAMENT

CURSILLO MOVEMENT —
President: Mr. Miguel Cruz

DAAN BAGO — President: Mr.
Berting Santos

KNIGHTS OF COLUMBUS —
Grand Knight: Mr. Cesar Simeon

SABATAN — President: Mrs.
Remedios Sevilla

- 1 (Fri.) — All Saints' Day
— Pananapatan
- 2 (Sat.) — Study
- 4 (Mon.) — Barangay Mission
starts
- 9 (Sat.) — Recollection
- 10 (Sun.) — Apostolate
- 15 (Fri.) — SMBA Seminar

- 16 (Sat.) — Service: Cursillo
- 23 (Sat.) — GRAND ULTREYA
— Free Baptism
- 24 (Sun.) — CHRIST THE KING
— Procession
- 30 (Sat.) — Outing
— Free Marriage

Moderator of the Month: Mr. Miguel Cruz

Canon 528 of the new Code of Canon Law says parish priests have the obligation to encourage devotion to the Blessed Sacrament. On this regard, we have suggested the parish prayer tank, the vigil by all parish groups every first Friday, and now we propose a month-long emphasis on the devotion to the same august Sacrament to be climaxed by a procession on the feast of Christ the King.

The *pananapatan* is an All Saints' Day tradition with its proper songs sometimes called *pangangakuluwa* similar to carol-

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ling during the Christmas season. This can be done by any parish group for the poor or for any other project.

The barangay mission is a form of the apostolate where a priest together with two or three laymen go from barangay to barangay in the parish where they talk on the sacrament of penance to the gathered faithful after which the sacrament of reconciliation is celebrated.

DECEMBER 1985

THEME — PENANCE

EUCCHARISTIC MINISTERS —
President: Mr. Gerardo Custodio

CALUNGUSAN — President:
Mr. Ernesto Hernandez

VILLA ANGELES — President: Mr. Paul Calma

- | | |
|---|---|
| <p>7 (Sat.) — Service: Eucharistic Ministers</p> <p>8 (Sun.) — IMMACULATE CONCEPCION
— Procession</p> <p>14 (Sat.) — Recollection
— Choir Concert</p> <p>16 (Mon.) — Simbang Gabi starts</p> <p>20 (Fri.) — CHRISTMAS PARTY</p> <p>21 (Sat.) — Service: Villa Angeles
— Tuklasan
— Free Baptism</p> | <p>24 (Tues.) — Brass Band Concert
— Panuluyan</p> <p>25 (Wed.) — CHRISTMAS DAY</p> <p>27 (Fri.) — Free Marriage</p> <p>28 (Wed.) — Study
— Free Baptism</p> <p>30 (Thurs.) — Outing
— Brass Band Concert</p> |
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Moderator of the Month: Mr. Gerardo Custodio

Before the beginning of the Simbang Gabi, the barangay mission should have been finished. This mission should have drawn the faithful to the reception of the sacrament of reconciliation as required by law as a duty of every parish priest. And this should be a fitting preparation for Christmas.

A choir concert before the Simbang Gabi will surely usher in a proper Christmas atmosphere in the parish. The parish Christmas party will heighten the feeling of expectation. The brass band concert and the panuluyan will finally bring this

(Continued on page 502.)

HOMILETICS

by Msgr. Pastor Ybañez

homilies for advent and christmas season

I. 1st Sunday of Advent, Year A,
November 30, 1986

ADVENT MEANS VIGILANCE

Matthew 24:37-44

The season of Advent is the time for us to prepare for the coming of Christ. We have to admit that most of us have now in mind the celebration of the birth of Jesus some two thousand years ago. Usually we think of the Christmas songs and parties, the Christmas presents, what to give to whom, what to expect or ask from whom, etc., etc. Yes, the thought of Christmas is predominant in our minds today. Christmas brings the divine promise of an eternal homecoming for all who accept Christ as Lord; both in Bethlehem and now. We know that the same Lord born at Bethlehem will surely come again to this world as Lord of Lords and King of Kings.

The season of Advent provides us a unique occasion each year not only to reflect on these thoughts, but also to determine how we can best respond to Jesus' drawing us to himself, to that final meeting place and perfect fulfillment.

Christmas, the birth, the beginning, should remind us of the end, our destiny, our death, our eternal goal. The celebration of Jesus' birth, his First Coming as Savior, should keep our hearts focused on his Second Coming, his return as judge.

This is what the Gospel of today wants to tell us. This is what is being proclaimed at the Holy Sacrifice of the Mass when you say: "Christ has died, Christ is risen, Christ will come again," when the priest says "as we wait in joyful hope for the *coming* of our Savior, Jesus Christ."

In the Gospel, Jesus reveals that his Second Coming is an event known to God and to God alone. Nobody else knows, not even the angels of heaven, not even the Son of God. Jesus therefore urges us now to stand ready, to be prepared always because "the Son of Man is coming at an hour you do not expect."

To each and everyone of us individually and personally Christ's Second Coming will occur at the very moment of our death which comes unannounced "like a thief in the night."

Now how do we prepare ourselves for this all-important event of our death? In the second reading St. Paul gives us a few tips. He wrote: "Let us conduct ourselves properly... no orgies or drunkenness, no immorality or indecency, no fighting or jealousy... stop paying attention to your sinful nature and satisfying its desires."

Jesus in the Gospel tells us to "watch out... to always be ready." In other words, our Lord urges vigilance. The enemy of vigilance is boredom, weariness, seeking relief in distraction, a turning away from reality. The strongest support of vigilance is the awareness that at any moment all may come to an end, and not an end which is a mere termination. No, the last act will be a great judgment dividing those who watched from those who slept, faithful from unfaithful. Then some will be welcomed into eternal life, some sentenced to death which never dies. The first temptation is to think that there is still plenty of time; the second that, for members of the Church, the judgment will be light and easy.

II. 2nd Sunday of Advent, December 7, 1986

REPENTANCE, WORLDLY POSSESSIONS, LIP SERVICE

Matthew 3; 1-12

"Repent, for the kingdom of God is close of hand." This is the message of John the Baptist, according to today's Gospel. The Gospel says: "John the Baptist was the man the prophet

Isaiah was talking about when he said, someone is shouting in the desert: 'Prepare the way of the Lord, make straight His paths.' In view of this, let us now consider some few points about REPENTANCE.

Repentance is literally a change of mind (metanoia). Repentance is a necessary element for *conversion* which is literally a *turning round and a facing in the opposite direction*. The instinctive human relationship to life is to make our own will, wishes and desires the dominating and moving force in life. When a man repents, it means he has that change of mind which makes him stop obeying his own will and begin accepting God's will, which makes him stop looking at himself and start looking at God. A Christian is a man who has accepted the fact that he can never again do what he likes; and that he must for ever after do what God likes.

Now, one of the main obstacles to repentance is the inability to make a clear-cut decision. "No one," Jesus declared, "who puts his hand on the plow and looks back is fit for the kingdom of God." There cannot be anything like a benevolent neutrality to the Kingdom of God. We may be on the brink of an honest-to-goodness repentance, but we cannot be truly repentant until we make what may even be the major surgical decision to accept the will of God.

Worldly possessions in terms of material prosperity, in terms of political power, in terms of personal ambition, in terms of family prestige, are what makes a man look back in spite of the fact that he has "his hands on the plow". Worldly possessions make genuine repentance very difficult. "Truly I say to you, it will be hard for a rich man to enter the Kingdom of Heaven," Jesus said. The possession of worldly things causes man's inability to make a clear-cut decision to really repent. It tends to fix a man's interests and thoughts to this passing world. He finds himself having so large at stake in this world that he can scarcely lift his eyes beyond it. Besides, worldly possessions can become what has been called "a rival salvation." They tend to give a false sense of security; they tend to make a man think that he can squeeze his way into and out of anything. The Gospel brings John the Baptist who tells us: "You snakes — who told you that you could escape from the punishment God is about to send? . . . And don't think you can escape punishment by saying that Abraham is your ancestor."

Of course, Jesus never said that worldly possessions debarred a man from the Kingdom of Heaven. But Jesus did say that they made entry to the Kingdom very difficult, because they tend to make a man think that he can very well cope with life himself, and to make him forget God.

If ever, God forbid, this would happen to us, this holy season of Advent will have no meaning to us. Our repentance, the means to "prepare the way of the Lord," will be reduced to a mere *lip service*.

Let us then implore the Lord to give us the grace to be not only bearers but doers of His Holy Word, not only to admire but to obey His doctrine, not only to profess but to practice our religion, not only to love but to live His Gospel. Let us ask God to grant that what we learn of His glory we may receive in our hearts and show it forth in our lives.

III. Feast of the Immaculate Conception of the Blessed Virgin Mary, Principal Patroness of the Philippines, December 8, 1986

REDEMPTION BY PREVENTION

Luke 1.26-38

Today is the Feast of the Immaculate Conception of the Blessed Virgin Mary, Principal Patroness of the Philippines. Today we are obliged to attend Mass, to pray and, when there is nothing to prevent it, to abstain from unnecessary servile work. Kindly remind your family members, your friends and neighbors to observe properly this Holiday of Obligation.

In spite of the fact that the Immaculate Conception of the Blessed Virgin Mary is the Principal Patroness of our country, whose feast it is today, a large number of our countrymen are not correctly aware of the true meaning of the Immaculate Conception of Mary. They mistake it for the conception by Mary of her Son, Jesus. Jesus' conception by Mary took place during the annunciation of this great event by the Archangel Ga-

briel. This is the mystery of the Incarnation of God the Son, whose feast we celebrate every March 25. Some confuse Mary's Immaculate Conception with the Virgin Birth of Jesus which we merrily celebrate every Christmas Day, that is, of course, December 25.

Now, what do we mean by Mary's Immaculate Conception? The Immaculate Conception does not mean that Mary was conceived miraculously, or that there was anything abnormal in her physical origin. It simply means that Mary's soul was preserved from that taint of original sin which all others inherit from our first parents. It was really an anticipated baptism, a redemption of Mary's soul by prevention of the contamination of sin and by the merits of Christ. The Eternal Son of God would not enter this world through a defiled doorway.

It is true, in so far as the sin of Adam involved the whole human race is condemnation, Mary like any other descendant of Adam needed redeeming. But there are two ways of redeeming. God could allow one to be born in sin and then purify the soul by subsequent application of the merits of Christ, or He could, by an anticipation of the merits of Christ, exempt a soul from any actual contraction of original sin. Thus He exempted Mary from any actual inheritance of the sin, and she owes her exemption to the anticipated merits of Christ. In other words, she was redeemed by Christ by prevention rather than by subsequent purification.

Mary's exemption was of course unique. She alone was called to be the Mother of the Word Incarnate; for this, God graced her with the Immaculate Conception from her very origins. By preserving Mary from sin, God wishes to show us that we too could be freed from sin. And although our freedom occurs after our birth through the rebirth of baptism, both what happened to Mary, and what happens to us, reflect God's overwhelming, gracious love for mankind.

Today, therefore, is a day of celebration not only for Mary's privilege, but for us, for you and me — for all human beings. For whatever God wills for one human — Mary — God also wills for all human beings.

IV. 3rd Sunday of Advent, December 14, 1986

DOUBTS ABOUT JESUS

Matthew 11:2-11

Ten days from now the entire Christian world will be celebrating Christmas. As this great day approaches, what do you think would be the answer of people whom we will ask: "How will you celebrate this Christmas? What will you do on Christmas Day?" You will receive many varied and different answers. Some will say, "I will go to my home town to join our family reunion"; others, "With my friends, we will organize a Christmas disco party"; still others, "I will help our club distribute bundles of joy to the poor", etc., etc. There will even be people who will answer, "*Wala lang* ... doing nothing."

To how many, do you think, has come at this time the thought of the coming of Christ Jesus, His first coming and especially His second coming ... of the real purpose of the coming of God the Son on the first Christmas Day and on the last day ... of the justice and peace He sought to establish ... of things that really matter in this present world and in the world to come where you and I should be deeply involved? How about the judgment that will be done on how you and I conduct ourselves in our own personal affairs and in the affairs of our family and of the community wherein we lived?

The Gospel reveals that the disciples of John the Baptist asked Jesus; "Are you the one? ... or should we wait for someone else?" Have we ever thought of asking Jesus: "Are you the one who is my Lord and my Savior? Are you the one who was born on the first Christmas Day to show me the way, to reveal to me the truth, to give me life in abundance? Are you the one who died for me on the cross, who rose on the third day and ascended into heaven in order to prepare a place for me in our Father's House? Are you the one who will "come again" to receive the final report on my whole life here on earth? Are you the one who will judge the living and the dead?"

"Actions speak louder than words" is what Jesus wanted to say when He answered: "Tell John what you are hearing and seeing: the blind can see, the lame can walk, those who suffer from dreaded skin diseases are made clean, the deaf hear, the dead are brought back to life, and the Good News is preached to the poor." And in conclusion Jesus said: "How happy are those who have no doubts about me!"

It is a lovely custom these days to greet one another "Merry Christmas." Will this Christmas 1986 be really merry for you personally and individually? Meaning to say: Will you be happy this Christmas?" Which means, "Do you really have no doubts about Christ? I know your answer will be YES more or less. Then let your actions show it. Make the blind see, the lame walk, the leper made clean, the dead brought to life again and the Gospel preached to the poor.

"Doctor, cure yourself!" they say. Before letting the other blind see, the other lame walk, the other deaf hear, etc., etc., let your own sickness be treated and cured first. Let us now then examine and diagnose our own selves first. In other words, let us consult our Lord about our state and condition. Tell our Lord how weak we feel. Confide to Him that, more often than not, we can hardly see, we can barely hear, we walk the path of life with much difficulty, etc., etc. And let us listen to Him speaking to us now from that tabernacle, explaining to us how we got this sick. Let us put our minds and hearts to what Jesus will say that will insure our cure, our quick and stable recovery, to dispel each and every doubt about Jesus, our Lord and Savior.

V. 4th Sunday of Advent, December 21, 1986

CO-SAVIOR WITH JESUS

Matthew 1:18-24

Perhaps the most beautiful phrase in the Gospel we have just read are the words addressed to St. Joseph: "You will name him Jesus — because he will save his people from their

sin" (v. 21). Also the words that follow later: "A virgin will become pregnant and have a son, and he will be called Emmanuel (which means, God is with us)" (v. 23).

Let us remind ourselves of our old catechism classes. There was that question: "What does the name Jesus mean?" To which we shot back, fast as an arrow, our quick answer: "Jesus means SAVIOR." We learned that the initial "JHS" we usually see on sacred objects, mean "Jesus Hominum Salvator", "Jesus, the Savior of men".

Jesus came on Christmas Day to save us. This is what we profess when in the Creed of the Mass we say: "I believe in Jesus Christ... who for us men and for our salvation came down from heaven... he was born of the Virgin Mary and became man."

We all believe that Jesus came down from His heavenly throne for us and for our salvation. And we also firmly believe that our salvation is a gift, a precious gift from God, but it is a gift that requires our own personal collaboration. St. Augustine puts this clearly by saying: "God created us without us; but God will not save us without us." As we usually say in Pilipino: "Sa Dios ang awa, sa tao ang gawa."

Our own collaboration in God's work for our own salvation will be as much as our own conviction about its tremendous importance. There is indeed nothing more important, nothing greater, nothing better than our own personal salvation. We have to convince ourselves of this. Christ said: "What does it profit a man if he gains the whole world and suffers the loss of his own soul?... What can a man give in exchange for his soul?" We must therefore, above all, save ourselves, cost what it may. Hence, we hereby realize that humble and persevering prayer asking God this particular grace is something irreplaceable, for it is impossible to save ourselves on our own efforts. We absolutely need the help of Christ.

But let us not be contented by saving our ourselves, but let us also endeavor to save others as much as possible. Let us imitate the saints who involved themselves in saving others because we know how much one human soul is worth in the eyes of God, who happens now to have a scarcity of co-saviors.

We all can become God's co-saviors. Extraordinary and outstanding qualities are not needed for this wonderful task.

What is needed is only a generous and loving heart. We can help save others by:

- doing our own duties well,
- continuously praying for them,
- making sacrifices for them.

We are now on the fourth and last week of Advent. The purpose of Advent is to get ourselves ready by making ourselves as healthy, ready and attractive as possible for experiencing anew the great mystery recalled each year on December 25: God's entering into this, our world, by being born in Bethlehem "for us men and for our salvation". Today is the last great opportunity to get ready before Christmas suddenly falls upon us. So, today we ask how we might get ready.

One means surely, is a conscious recommitment to God's will, a freshly affirmed word of fidelity to God's law, and to the Church. Mary, the mother of our Lord Jesus, is, of all God's creatures, the perfect model, especially in her dramatic "Yes" of consent to be the mother of Jesus.

But St. Joseph, too, as presented to us in today's Gospel, is a powerful model of fidelity and commitment to God's will. Simply because he was asked by the Lord to take Mary as wife, Joseph assented, immediately and unreservedly. There was no hesitating, no doubting.

It shall be good for us today to ask the Blessed Virgin Mary and St. Joseph, our primary Advent guides, to help us. Specifically, we could ask for the grace of a most sincere confession, this final week of Advent, and a keener capacity to see "Christ-with-us" — Emmanuel — in our Church and its sacrament.

VI. Christmas Day, December 25, 1986

WHAT HAPPENED IN BETHLEHEM

Luke 2:1-14

The Church Liturgy instructs us all today to kneel down at the words "He was born of the Virgin Mary and became man" when we now recite the Creed. Tonight the attention of the whole world is focused on an event which is historical

and of universal interest: the birth of the Son of God into this earth. Whether we like it or not, this presence of God in the midst of men divides into two the history of men. Man measures time by the years that precede or follow the birth of Christ, the center of history.

The Nativity of Christ is not one single, solitary event in history, that now belongs to the past: it is something permanently actual. It is real, permanent, important.

The first Christmas was celebrated in Bethlehem. The venue was a cave; the cradle, a manger; the family, three persons, Joseph, Mary and the Child Jesus; the first guests, a few shepherds. There were no conveniences; not even a peice of furniture. There was nothing to eat; but, thanks to the shepherds; they were able to partake of a small "nochebuena". On this site and on these characters the greatest event of history happened.

St. Paul teaches that God made Himself poor in order to make us rich with His poverty. God became poor, but man became rich, God became man, and man was given the capacity to participate in God's nature.

Before man was created, the spirits existed in the same way as the bodies. The spirit and the body were so different and opposite substances that their union into one seemed impossible.

But God, in order to show that there was nothing impossible to His almighty power, united, without confusing them, the intelligent nature to the material nature. God united the spirit to the flesh.

This union is so intimate, so substantial and so perfect, that the soul and the body formed in man no more than one person, one single being.

In this same manner, before the coming of Christ, God existed and man existed. But the infinite distance between the Creator and the creature formed an unfathomable separation between the two natures. Their union then seemed infinite impossibility.

But God, in order to show that there is nothing impossible to His mercy and His love, united, without confusing them,

the divine nature and the human nature in a manner so intimate, so substantial and so perfect that God and man formed in Jesus Christ no more than one single person, one single being.

And, so as the rational soul and the flesh are no more than one single man, so the Word of God and the human are no more than one single Christ, that small child that shivers from the cold in that manger in Bethlehem, and whose birth we recall and festively celebrate these days.

The infant lying in the manger of Bethlehem is God manifested to us in human form, for love of us. God, while remaining God, became a true man because He loves us.

How shall we accept God's supreme love-Gift? First, surely with a profession of faith. This Christmas we are invited to renew our affirmation of Christ as true God and true man: the way, the truth and the life.

Secondly, we are reminded today that as God comes to us in a manifestation of love, so we can approach God only through love. We must love God as Jesus loved. But since in Jesus God has joined himself to mankind, love of God cannot be separated from love of our fellow men. In Christ God has made men — all men — his brothers and sisters.

Finally, Christmas tells us that to be truly human, we must be Christ-like. Jesus is the perfect model of humanity; hence to fulfill ourselves as persons, we must imitate his way, follow his truth, live his life.

This alone is the gate to a merry (*the word really means "blessed"*) Christmas.

VII. Feast of the Holy Family of Jesus, Mary and Joseph, December 28, 1986

THE CHRISTIAN FAMILY TODAY

Matthew 2:13-16.19-23

We are now on the last Sunday of this year 1986. Today our Holy Mother the Church makes us celebrate the Feast of the Holy Family, wherein She presents us Jesus, Mary and

Joseph as a model for every family life, yes, for every community life. The family, your family is the smallest community; but in many ways the most important one. If your family is healthy, many other bigger communities will be healthy also.

Five years ago, exactly on November 22, 1981, His Holiness Pope John Paul II issued the "Familiaris Consortio", an Apostolic Exhortation on the Role of the Christian Family in the Modern World. It would be good for you to obtain a copy of this "Familiaris Consortio" and study it.

In the opening paragraph of this Apostolic Exhortation, our Holy Father writes:

"The family in the modern world, as much as and perhaps more than any other institution, has been beset by the many profound and rapid changes that have affected society and culture. Many families are living this situation in fidelity to those values that constitute the foundation of the institution of the family. Others have become uncertain and bewildered over their role or even doubtful and almost unaware of the ultimate meaning and truth of conjugal and family life. Finally, there are others who are hindered by various situations of injustice in the realization of their fundamental rights."

The Vicar of Christ on earth expressed his concern over "the many profound and rapid changes" obtaining in our modern Christian families.

Any change in the family — indeed anything relating to family life — merits our attention and study, because it is generally acknowledged that the family, whatever its characteristic in changing eras, is nonetheless our basic, primary and vital unit of society.

The composition of a nation depends on the moral fiber of the persons who constitute that nation. Thus, if respect as a moral concept is not learned in the home, it will not be learned with reference to any authority: the police, the courts, the school, the Church, society itself. The same goes as regards honesty, justice, tolerance, purity and so on.

For a Christian, of course, the family occupies an especially noble status: for a Christian, the family is not only a socializing unit, not simply a prepolitical civilizing institution; it is in fact, though mysteriously, a pastoral unit. The family is, in the words of the Second Vatican Council; a miniature Church.

Being the heads of this miniature Church, parents are the principal messengers of the Gospel insofar as their children are concerned, by means of the unforgettable example of genuine fatherly and motherly care they exercise; together with their actual work of instructing. It is the parent who has to teach a child first to pray, to attend Mass regularly; to read the Bible, etc., etc. These priest-like duties of parents are confirmed by God, as we can clearly see in the First, the Second and the Gospel Reading of this Mass.

One way parents can implement the total Gospel message of today's Feast of the Holy Family is literally by giving themselves to their children, as Mary and Joseph did, according to today's Gospel. Our Christian faith tells us that being parents means not primarily giving *things* to children, but rather the giving of *oneself*.

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