

BOLETIN ECLESIASTICO de FILIPINAS

THE OFFICIAL INTERDIOCESAN BULLET

**A MEMORIAL TRANSCENDING
PLACE AND TIME**

Editorial

**PORTRAIT OF A PASTOR:
ST. JOHN MARY VIANNEY**

Angel Lagdameo, D.D.

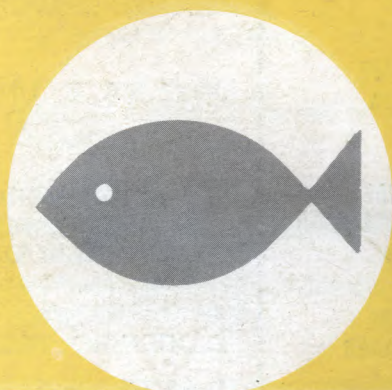
**THE CLERICS' WAY OF LIFE
(THE HUMAN SIDE)**

Camilo Gregorio

**THE PRIEST IN ACADEMIC
MANAGEMENT**

Norberto Castillo, O.P.

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EDITORIAL

a memorial transcending place and time

During the last supper, Jesus took the unleaven bread and blessed it. The bread became His body. He also took the cup of wine and blessed it. The wine became His blood. He then commanded his disciples to do as he had done in his memory. That was the first mass, Jesus' Eucharistic Memorial.

The bread and the wine capable of getting transformed into Jesus' body and blood would not only be found on the table of the last supper. Any unleaven bread of wheat and cup of grape wine found anywhere at any table are capable of being transformed into a divine banquet. The Eucharist can be celebrated anywhere at anytime. For the eucharistic memorial transcends place and time.

It is the creative power of the words of consecration uttered by the ordained priest that transform an earthly substance into the divine. This is what we call transsubstantiation, the basis of the eucharistic transcendence.

1987 is the Eucharistic Year. This year is an occasion to reflect on the mystery of the transcendence of the Eucharistic Memorial. All reflections surely help in unravelling the mystery of the divine bread that nourish body and spirit and make us believers one people.

One bread. One Body. One People.

FR. VICENTE CAJILIG, O.P.

FEATURES

Portrait of a Pastor St. John Mary Baptist Vianney

Your Eminence, Jaime Cardinal Sin,
Most Reverend Bishops, Clergy and Seminarians
in the Archdiocese of Manila:

I have been requested to give this conference on the occasion of your monthly clergy gathering around your beloved Archbishop, Cardinal Sin. The subject assigned to me is St. John Mary Baptist Vianney, the Cure of Ars, the second centenary of whose birth we are celebrating this year, and about whom our Holy Father, Pope John Paul II spoke in his Holy Thursday Letter to Priests (1986).

Saint John Vianney was born on May 8, 1786 and died on August 4, 1859 having become Parish Priest of Ars for 40 years. St. Pius X beatified him in 1905. Pius XI canonized him in 1925 and then in 1929 declared him Patron Saint of Parish Priests. Pope John XXIII, on the occasion of the centenary of his death, wrote an Encyclical Letter to Priests where he presents St. John Vianney as a model of pastoral zeal. And lately Pope John Paul II made the same the topic of his letter to priests.

The sources of this conference are limited, only three, which are: *The Cure D'Ars* by Msgr. Francis Trochu, *Jean-Marie Vianney, cure d'Ars, sa pensee; son coeur* by Bernard Nodet, and *Portrait of a Parish Priest* by Lancelot O. Sheppard. Someone, of course, had to help me with my second source.

St. John Vianney, the Parish Priest

In this conference I do not intend to describe the miracles of healing, the supernatural intuition and the diabolical ma-

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nifestations which are part of the making of John Vianney as a Saint which make him so unique and in that sense unimitable. I will dwell more on the humanity of John Vianney, the "extraordinary ordinariness" of this life which is also necessary in the making of a saintly priest but which does not put John Vianney so high that he becomes imitable.

Saints have their respective times. God raised John Mary Vianney in the difficult times of the 18th and 19th centuries characterized by the religious persecution by the fanatical Robespierre, the Reign of Terror in France, and then the Government of the Directory which later ushered some ray of hope when Napoleon Bonaparte, having become Consul, promised well for his Catholic countrymen. Hardly did the uneducated peasant-couple, Matthieu and Marie of Dardilly, expect that their fourth child, who was dedicated to the Blessed Virgin on the day of his birth and baptism on May 8, 1786, would become a providential instrument of religious revival in his country, and later Patron of Parish Priests in the world.

If John Vianney had become a popular and sought-after confessor and counsellor, the beginnings, however, were not an easy one. As far as *education* is concerned he was to some extent a victim of circumstances — the Revolution, absence of regular studies — and these coupled by a very bad memory. He began his studies at the age of 17. At 19 he started to learn Latin with great difficulty. Studies in the seminary were very difficult for him. With only two years of theology under the saintly Fr. Balley who patiently instructed him in the language he knew, French, John Vianney was ordained priest at the age of 29 on August 13, 1815. After examining Vianney several times, his Bishop commented: "The Curé of Ars is perhaps not too well schooled but he is enlightened".

Knowing the difficulties he had as a student, Vianney as a priest was *consistent in his studies*. He read theological or spiritual books everyday, most often in the evenings. Slowly, by the sweat of his brow, he assimilated his theology. When it was necessary he would consult or take counsel from other confreres. His private library, excluding the books which were lent and never returned included some 400 volumes which he himself bought. Once he commented: "Those who are led by

the Holy Spirit have true ideas. That is why there are so many ignorant people who know far more than the learned".

Rather nervous in *temperament*, John Vianney walked very fast. His gestures were not only fast but also quite clumsy. His fast answers which were straight to the point manifested his lively and keen intellect. He was sometimes ironical. His joyful mood can easily be detected from his ready jokes. The intellectual insufficiency of John Vianney has been greatly exaggerated. Parishioners and pilgrims testified about the power of his observation, the freshness of his imagination in preaching and the smartness of his remarks. His blue eyes, looking with insistence and directly at the face, always seemed to pierce the soul so that people were transformed even by his gaze.

Although he was far from being insensitive, feelings of resentment or vengeance were foreign to him. He never showed a sign of hatred or even of antipathy towards his critics.

After ordination, he was made *assistant parish priest* of the saintly 63-year old Fr. Balley at Ecully. John Vianney's first penitent was his own pastor himself, "a saint at the feet of another saint". Both pastor and assistant led an austere life-style, always, accessible to the people but never loquacious. After the pastor died of an ulcer in the leg in December 1817, John Vianney became the *chaplain* of the abandoned and forgotten village of Ars with only some 230 inhabitants. Arriving in Ars in the evening of February 9, 1818—with no one present to greet him welcome—he found the tabernacle empty. The appearance of the church and the vestments moved him to tears. Viannney lived through the first three critical years in Ars: the response of the people were not proportionate to the great efforts he was exerting. Neither the people's neglect of the sacraments nor the deficit in finances distracted him from continuing the work of God. The parishioners who refused to call on him would find themselves visited by their chaplain at noontime when they arrived from the farm. One of the first things he did in Ars was to invite the Carthusians to preach mission in his parish.

He became full-pledged *parish priest* in 1821 to the joy of the awakened people of Ars. It took Vianney some ten years to put under control the three besetting sins of his parish: reli-

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gious ignorance, passion for pleasures (Ars had become a rendezvous for dancers), and Sunday work. Moral sense was so blunted people accepted real crimes as the most ordinary thing in the world. However, Bishop Devie later remarked that the children of Ars were the best taught in the whole countryside.

John Vianney felt deeply responsible for his parish. He considered most important work of his life: to have love for those who did not have love. He fasted oftentimes and slept on bare boards for the conversion of his parishioners. To all who came he gave the gift of his time and wisdom which endeared him to them.

Despite his growing influence and satisfactory apostolate, his desire for the solitary life kept drawing his attention. His attempts to pursue it were disappointed. Later he remarked, "The good God at times inspires as with desires of which he will never ask the fulfilment in this world". But it was this desire for the solitary life of either a Carthusian or a Trappist which kept him to remain calm and recollected as if in *solitude* even amidst the crowd. It was this peaceful and pacifying attitude which greatly attracted people to him.

Success in the apostolate was not without something to balance it, the *trials of purification* of the apostle. John Vianney once remarked, "I have been calumniated, contracted, pushed about. I had many crosses, almost more than I could bear". Calumny was unleashed against him, especially on the point of purity. His silence in front of menacing events was remarkable. He always kept a certain interior violence through which God wanted him to reach evangelical meekness. One day, having been terribly insulted, he remained peaceful exteriorly but went to lie down for a while. His interior reaction was surely so violent that immediately he developed rashes.

He was still more sensitive to the attitudes of his fellow priests, some of them thought he was insane. Some of the priests judged his appearance as eccentricity. They considered as odd actions those which, considering the purity of his intention, were in reality proofs of his holiness and perfection. He was the object of certain antipathies and dislikes, even the butt of jokes... but he good-naturedly endured them. His Bishop defended him by remarking to the clergy at one of their gatherings: "*I wish that all my clergy had a small grain of the same*

madness" and then gave John Mary Vianney faculty to hear confession "item pro tota dioecesi".

One day, when a *letter denouncing him* to the Bishop fell in his hands his natural irony took over but after an instance of sadness, he countersigned it and sent it to the Bishop. "Now they have my signature, so there will be no lack of material to lead to conviction". On another occasion he said to a friend, "Today I received two letters. In one I am told that I am a saint, in the other that I am a quack. The first letter gave me nothing, the second took nothing from me". He advised someone with these words: "If people rebuke you, if they praise you, do as the dead — say nothing".

John Vianney suffered from horrible temptations of despair which the *devil* was fast to take advantage of. The more he got purified and reached a high knowledge of God the infinite, the more he became aware of his misery and nothingness before God. Three times he ran away from his parish not because Ars was not good enough for him, but because he felt that he was not good enough for Ars.

In 1840, having sent his Bishop a letter asking for an "exeat", leave of absence, he set out for a trappist Monastery at two o'clock in the morning. It was the question "Is what I am doing now really the work of God?" that made him return to the church unnoticed by the people to begin another 16-hour long period in the confessional. In September of 1843, having recovered from bronchial pneumonia which brought him between life and death for a week, he again set out for the much desired solitude of the monastery. No sooner had he arrived in his old home in Dardilly when people following him started to pour in. They have found their "lost shepherd" and would not leave him. He lost to "people power". He had to say "Let's go back to Ars. I'll never leave you anymore".

Ten years after that, however, he was again attacked by the same desire, but this time to join the Marist Society. The "happy betrayal" of the secret departure by a woman, led the mayor of the village, the assistant pastor and the people to make a "human barricade" at the footbridge. His assistant, Fr. Toccanier, in his effort to dissuade John Vianney from leaving grabbed the breviary from him. Again, he lost to "people power". Back

to the sacristy, he shut himself once more in his confessional — the will of God. "God gives me almost everything I ask", he said, "except when I pray for myself".

The Man of God

Let me now reflect with you on our saint as a man of God. Finding God as the best of fathers, John Vianney responded with self-abandonment to the will of God, out of love rather than out of fear. His *prayer* usually started at 4:00 in the morning, in the church and at the foot of the tabernacle. "The breviary is my constant companion," he said, "I could not go anywhere without it." Neither his prayer nor his ministry distracted him from doing one or the other. His ministry was as strong as his prayer was persevering. "In that intimate union," he said about prayer, "God and the soul are two pieces of wax melted together... We don't need to speak so much in order to pray well. We know God is there. We open our hearts to Him, we rejoice in His presence, that is the best prayer". He talked to God about man, he talked to men about God. He advised the sick and the crippled who begged him for miracles to love their affliction, to pray for perseverance in trial more than for deliverance from their trial.

The great center of the ministry and life of John Mary Vianney is the *Holy Trinity* to whom he is united and oriented totally with undivided heart and whose picture is the only one found in his breviary. He considered the breviary as the essential praise to the Holy Trinity. He prayed his breviary on his knees. In his will he gave "his body to the earth, his soul to the Three Divine Persons".

The tangible center of his spiritual life is the *Blessed Sacrament* before which John Vianney was to be found whenever he was in the Church and not hearing confession. Once at Mass he held the Eucharist aloft longer than usual; a priest asked him if he had some distraction. John Vianney replied, "I was telling God, if I knew that I should have the misfortune to be deprived of seeing you throughout all eternity, now that I hold you in my hand I should never let you go". His devotion to the Eucharist was manifested externally by the careful selection which he made of sacred vessels and the vestments which he

called "God's wardrobe", and by the punctuality of his Mass. When it came to sleep and meal, which lasted no more than ten minutes, he was very unpunctual; but when it came to celebration of the Eucharist he was intolerant of delay. "Let her get up early" was his reply when requested to wait a little for a prominent lady to arrive. He was concerned with the people who would be waiting. The sight of him celebrating Mass was enough to convert a sinner.

John Vianney had a great devotion to the *Blessed Virgin Mary* whom he considered "better than the best of all mothers" and whom many said to have appeared to him. Early in his ministry he set about the embellishment of the Church of Ars in order to make it attractive to his parishioners and not too unworthy of its purpose. He constructed two side chapels, one dedicated to Mary, the other to John the Baptist. Much later the chapels of St. Philomena, of the Ecce Homo and the Holy Angels were added. *St. Philomena* whose cult was authorized by Pope Gregory XVI became Vianney's reason or escape for his own miracles. When people asked him for some miracle, he would tell them "ask her". He considered her his "dear little saint," "his counsel," "his charge d'affaires". John Vianney knew that exterior manifestations are always dangerous and that we must not pay attention to them. So he never talked of nor insinuated anything about apparitions and lights he may have received. Even his friend Catherine Lassagne who would have seen the Blessed Mother together with him never spoke of it in the process of canonization.

A Man for Others

For St. John Mary Baptist Vianney to be man of God is also to be a man for others. The latter is shown in his ministry as a preacher, spiritual counselor and administrator of a parish.

To prayer and penance John Vianney added the eloquence at his command. His lively imagination found expression in his *preaching* as well as in his simple and to-the-point advice. He liked to preach and this he did in a very simple way but with interior fire, even when he preached on the great traditional devotions, such as the Mass, Holy Communion, Confession, prayer before the Blessed Sacrament, Stations of the Cross, filial cult to the Blessed Mother. Conscious of his hu-

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man limitations, he prepared his sermons assiduously, in writing, even copying from books, like St. Alphonsus Rodriguez's Christian Perfection. He spent hours with his preparation. He would occasionally try the sermon out in the churchyard late on Saturday night. He spoke from his heart in a very direct and emphatic way. Sometimes he would repeat untiringly the same sentence to strike the audience. Yes, he did speak of hell and sin, but he preferred to speak about the love of God.

For many years in the Spirit of the Council of Trent (which he must have read and reread) it was his custom to hold *catechism classes* at eleven o'clock in the morning once a week. It consisted only in a sermon. It was conducted first in the classroom of Providence School, but when the audience got bigger and bigger the church became the only place to hold the catechism class. Not only parishioners but also pilgrims came to listen to him. Because of bad memory, on occasion he would stumble over a phrase and would remember nothing of what he prepared; he would then be obliged to leave the pulpit. There were occasions, when he could improvise and found himself as a preacher.

He gained the admiration and respect of his confreres. But some jealous priests preached against him and even forbade their parishioners from going to him — a fact about which he commented "Poor little Curé of Ars. What do they not make him say? What do they not make him do? At present it is on him they preach and and no longer on the Gospel." For John Vianney the Gospel, the whole Bible, was at the level of the Eucharist. For him, the Word of God was the Son of God. "We should not care less for his Word," he said, "than his Body".

The most striking trait of John Mary Vianney as parish priest is his extraordinary *passion for the confessional* where he stayed for a long time and converted many a penitent. Long lines of penitents from all over nailed him to the confessional for as long as 16-18 hours daily. "We cannot understand the goodness God has for us to have instituted the great sacrament of penance," he said. But he knew from personal experience that grace has its moment and that it may go by without coming back. Hence, on occasion, he literally caught penitents "on the wings"; some of them nervously hesitating to approach him, others just curious to see and hear him, others about to leave unable or unwilling to wait for a longer time.

The attitudes or behaviour he adopted were adjusted to the kind of penitent who approached him. Understanding what it was for himself to be a penitent — he too had his own confessor — he could not afford to neglect the penitents who came to wait on him some for three hours, others for fifteen hours, and still others for two days.

There were first of all those whom he called the "*big fish*" who came to his confessional with fear but who were attracted by the meekness and compassion of the confessor. "Our faults are like grains of sand before the mountain of God's mercies," he would say. His assistant testified that John Vianney "loved sinners with all the hatred he felt for their sins". Asked once how many big sinners he had converted in the course of the year, the saint replied, "over seven hundred".

Then there were the *indifferent penitents* who brought the litanies of their sins without any remorse or purpose of amendment. It was with these people that he would become very harsh if only to make them truly contrite. He was asked by a penitent why he wept in the confessional. And he replied, "Ah! my friend, I weep because you do not weep enough". In giving advice whether in the confessional or in counselling, he never indulged in any kind of circumlocution. — In his first years as a parish priest he was a rigorist; in his time and place it was difficult for him to have been anything else. And in this he was not alone because it was the attitude or position suggested by the manuals then of moral theology. St. John accepted with humility his failures, as when he decided cases of vocation against all plausibility or when he treated certain penitents with extreme indulgence and others with excessive rigour. But many of the things blamed on him were hearsay or presbyteral gossips.

Finally, there were the penitents who had a real desire for God who came for *spiritual direction*. These he pushed forward and encouraged to make more and more progress. He knew that love requires total purification and total detachment. "When all our actions will be presented to God, how few will be agreeable to Him even among the best. So many imperfections, so much deceit, human satisfactions, sensual pleasures, selfishness are mixed with our good actions. Our actions have good appearances but are only appearances — like fruits which seem to be more ripe because a worm has pricked them."

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John Vianney's "voluntary imprisonment in the confessional" had its moments of rebellion, its dreams of freedom and of rest. From 1830 to 1859 (29 years) the hours that he spent in the confessional totalled 18 years. It took the persuasion of a friend-doctor to have him listen to the voice of his own fatigue and take some sour-milk in between periods or some chocolate to give him energy. In spite of fatigue, he was able to hold all the time evenness of temper, warmth of welcome to every one, clarity and soundness in the advice and capacity to communicate the ardour of a heart burning with the love of God.

Severity, delicateness and politeness were found in his treatment of penitents and counsellees. His utterances were fiery darts that buried themselves in the heart of his hearers. His severity and threats in the confessional were such that they attracted the penitents to go back with contrite disposition. He never shouted at nor embarrassed anyone in the confessional or in his sermon. Private conversations with him were highlighted with many unexpected ideas, at times with a touch of innocent mischief. A lady was asking him for some relic of saint. He told her "Madam, make one yourself!"

The poor who begged him for alms were received with his usual kindness. And when the poor offered him their soup, he would gratefully accept. He was not only sensitive about the feelings of people, he was also observant of what others around him lacked and needed. Above all, when he hosted *clergy gatherings*, he received his confreres with the marked hospitality of a brother-priest. When he had become very sickly, priests as well as laymen vied to serve his Mass.

When it came to penance, John Vianney was most *strict with himself, but most understanding with others*. And so, he had an earthen bowl for his meals, but solid gold for his chalice; patched clothes for himself, but most splendid vestments for Mass. Towards penitents, he was exceedingly gentle in the application of the sacramental penance, once he had obtained the indispensable signs of amendment. When he felt that severe penance would discourage the penitent to return, he said, "I give them a small penance and the remainder I myself perform in their stead."

While the Curé of Ars made a lot of penance, he maintained a great balance. He surely never went beyond the limits of his human strength. The story of the potatoes — boiled once to last for a whole week—was true only until 1825, after which the ladies of Providence Orphanage prepared for him simple but correct meals. He was obedient to the prescriptions of his doctor. He accepted coffee but without sugar. He knew that sleep was necessary for the short hours he had. He would lie down after a great effort of patience in order to relax. "God commanded us to work," he said, "but he also ordered us to rest. He commands us to pray but forbids anxiety. What a balance!" Although he called his body "this corpse" as if it were an enemy, nevertheless he took care of his body as it was his instrument for doing the work of God and for serving the people. His strictness vis-a-vis his body became more human as his presence in the confessional became his great instrument of penance. He could not have dreamed of a more terrible one than the long hours he spent crucified to the confessional.

A Man of the Church

The missionary attitude of the Curé of Ars also marked him as a man of the Church, not only a man of prayer but also a man of action. Intense activity filled his schedule which oftentimes started at one in the morning. The re-building of people's moral values was for him more important than the construction of chapels and altars. The building of the christian people was the reason for his existence as a pastor. When he came to Ars, he first worked on the young ladies, whom he first invited to eat berries in his garden, then he organized a little meeting with them, and finally established with them the *Confraternity of the Holy Rosary*. Later he organized the mothers whose help he solicited for the orphanage. He gathered the men and with them reorganized the *Confraternity of the Blessed Sacrament*, the only pious association which had survived the days of the Reign of Terror. In order that he might open a school for girls, he sent at his own expense some young ladies to a bigger town for training. Providence Orphanage which he founded became his preoccupation during his free time; the sight of the children in the playground was for him an occasion to relax. His occasional visits to the families were also opportunities to speak to them also about health, work

and crops. When the administration of Providence Orphanage was transferred to the Sisters of St. Joseph, he planned the founding of a *Boy's Boarding School* to be ran by the Brothers of Holy Family.

His interest in the *education of youth* went beyond the limits of his parish. From his own pocket he contributed whatever he could for the foundation of a number of schools in the Diocese of Belley, Lyons and Valence.

He made himself available for preaching mission in other parishes — an opportunity which he used to also invite other priests to preach mission in his own parish. He sent big amounts to the Society for the Propagation of the Faith, whose founder Pauline Marie Jaricot he had personally known earlier and who introduced him to the devotion of St. Philomena. From a population of 400 he recruited 100 associates for the Propagation of Faith.

He stored money to help benefit other missions and other parishes. It was for such as these that he sold everything he could lay his hands on. "I love missions so much that if I could sell my body to found one more (mission), I would sell it." When the new bishop, Msgr. Chalandon, decorated him with the *Cape of an Honorary Canon*, he was very uncomfortable, but later he was happy not because of the honor, but because he got twenty-five francs (half the real price of the cape) for the mission. Its buyer later gave him another twenty-five francs. He mischievously wished that the Bishop would give him another cape. The same was the fate of the *Medal of the Legion of Honour* which was decorated on him — he sold it for the missions.

In that way he showed his love for the Church, a love that was notably keen and intelligent, not a passive submission to an institution but a participation, lively participation, in the life of a living body from which he drew life and to which he gave his life. Because he was a pastor, it was for him a matter of living in the Church, with the Church and for the Church. His love for the Church took its value from his *respect for the hierarchy, his complete obedience to the Bishop*. He told his bishop once: "If you want the entire diocese to be converted, all parish priests must become saints". Kneeling before him at the confessional, a bishop was told only this

"Love your priests!" His bishop refused to give him permission to make what he felt was a much needed holy retreat with his fellow priests; deeply disappointed, he nevertheless silently obeyed. Without consulting him, his bishop gave the administration of the school he founded to a congregation of Sisters. This made him suffer much interiorly, but he obeyed instantly. It was not at all very cozy for him all the time to be a man of the Church, a man for the Church.

Yearly the Parish Priest of Ars drew more and more crowds around him. In 1827 as many as 20,000 pilgrims came to see the Parish Priest of Ars which by that time had no more than 400 parishioners. In the last year of his life — he died on August 4, 1859 — 80,000 pilgrims came in public conveyance, excluding those who came in their private vehicles. For countless people the road to Ars became the road to Damascus, the road to conversion and reconciliation. Crowds were simply attracted to the sanctity of its Parish Priest. It was not so much his great penances and temptations from the devil which attracted them to him as his *extraordinary intuition and pastoral sensitivity* which made him understand the events and depths of man's heart and his deep peace where he kept his spirit. He who found interior peace has found the best means of apostolate. The greatest good one can do for others is to remain beside them with a peaceful heart despite all the disturbances and troubles around. This man of the Church was also a man of peace. "By day," he said, "it was people who tormented me; at night, the devils assailed me. Yet I remain in great peace."

Conclusion

The best way really to conclude is to stop and to disappear from where I am standing. But let me stress a couple of points. *Father John Mary Baptist Vianney* —if I may be allowed to call him for that is what *Abbé* means— now our saint and patron, led the life of an ordinary parish priest. He performed the duties of a parish priest, yes, but with remarkable fidelity: fidelity to God, fidelity to his priestly commitment and fidelity to Church. Vianney knew the Council of Trent certainly: he read it for his theology and sermons. If he were with us today, he would know and preach and live *Vatican II* which

in *Prebysterorum Ordinis* declares "Priests will acquire holiness in their own distinctive way by exercising their functions sincerely and tirelessly in the Spirit of Christ".

Pope John Paul II wrote us last Holy Thursday: "The example of the Curé of Ars invites us to a serious examination of conscience." What Father John Mary Vianney did in his parish we are also doing. Different times, yes. Different places, yes. Different people, also. But why did the devil in possession of a woman cry out in fear: "How you make me suffer! If there were three men on earth like yourself, my kingdom would be destroyed!" What could be behind this revelation of the devil? What is Abbé Vianney's relevance in our times, here in the Philippines?

We have just been to an extraordinary experience —the EDSA Revolution— which brought us to where we are now. The present Filipino is called upon to help in the rebuilding of the economy, the rebuilding of the spirit, and the rebuilding of human relationships. In response to these needs, President Corazon Aquino speaking to the Clergy of Manila has expressed her expectations: simplicity of life-style and uprightness of private life, justice in human transactions and finally, sharing of resources.

What is the spirituality of the diocesan clergy? In what does it consist? To discuss these questions we have to look at the spirituality of Father John Vianney... and of other diocesan priests who became religious founders and saints, like, Father Vincent de Paul, Father John Bosco, Father Alphonsus Ligouri, Father Francis de Sales, Father Julian Eymard... all diocesan priests turned Religious on account of their vision and charism, and above all saints.

The Holy Father in his letter to us said emphatically: "No, the figure of the Curé of Ars does not fade". May I make my own his concluding words: "Dear Brothers, may these reflections renew your joy at being priests, your desire to be priests more profoundly. The witness of the Curé of Ars contains still other treasures to be discovered." (July 28, 1986)

MOST REV. ANGEL LAGDAMEO, D.D.
Coadjutor Bishop of Dumaguete

THE CLERICS' WAY OF LIFE

(The Human Side)

A text from the Letter to the Hebrews reveals to us the practico-pastoral treatment of the subject matter assigned to us today. We read: "For we do not have a high priest who is unable to sympathize with our weaknesses, but one who was tempted in every way that we are, yet never sinned" (Heb. 4:15). The theoretical principles on what the Church expects of priests are already well known especially in the New Code of Canon Law (cc. 273-289) and in the recent publication of the Directorium de Pastoralis Ministerio Episcoporum (Caput III, Art. II, 1). We would like simply to present here some special areas of pastoral concern *affecting* the cleric's way of life today especially in Philippine context.

Our reference to the scriptural text above brings us to the consideration of *understanding the human side* of clerics and future clerics. Everyone agrees speculatively that priests are "also" and "foremost" human beings. However, as Henry Fehren has aptly observed: "... no one seems to approve of the fact quite. A priest is an oddity in the ordinary social sphere. His human side is not expected to play a role in his work. His individuality plays so little part in his life it is a wonder he has any beyond little quirks and tics of idiosyncrasy" (Secular Priest in the New Church, p. 221). The fact that a priest's humanity is not taken seriously enough seems to stem from two particular reasons. First, some kind of "ecclesiastical pragmatism" has also invaded relationships among ecclesiastics. Like the proverbial "publish or perish" demand for professors and instructors in educational institutions, priests are oftentimes seen only in terms of "production": active involvement in whatever apostolate and ministry and accomplishments. The second reason is that there is the common presumption that clerics are supposed to be deeply spiritual men and that they are supposed to live fully the doctrine of the Cross. Human needs and sentiments are therefore easily overlooked. But how dismal and tragic is the fact that much abnormal or unexpected

behavior among clerics has been the result of "presumed" spirituality. For all their sincere and honest efforts to be spiritual men, the fact remains that ordination has not changed much the "man" in them. They still are "vessels of clay" (2 Cor. 4:7). For this reason, the Apostolic Nuncio in a recent visit at the Minor Seminary of Vigan gave this impressive statement: "Authentic formation of priest begins first with their molding as good persons, then as good Christians and then hopefully as good priests". Hence, a proper appreciation and acceptance of the human side of the life of a priest is important for the ultimate fulfillment of Christ's wish and prayer that "all may be one" (John 17:21) as far as Bishops and Priests are concerned.

Three particular areas of pastoral concern merit a superior's attention. These are: the *need for constant affirmation of the clergy*, the *phenomenon of burn-out in ministry* and the application of a *sense of fairness or justice for clerics*.

I — THE NEED FOR AFFIRMATION

We are familiar with the story of Zacchaeus in St. Luke's Gospel. "Zacchaeus, hurry down, I mean to stay in your house today" (Luke 19:5). And we all know what happened: "I give half of my belongings to the poor. If I have defrauded anyone in the least, I pay him back fourfold" (Luke 19:8). Here, we have an example of affirmation by Christ Himself and what it did to Zacchaeus. Affirmation means more than just a word of kindness but a sincere recognition and interests in the worth of a human person. It is a concrete act of love, as forceful and convincing as Isaiah's echoing of the Lord's love for every human person: "You are precious in my eyes... and I love you" (Is. 43:4). This practice of affirmation is now well-known and common in modern-day seminary and religious formation. But the problem lies *after ordination*. At priests' recollections and gatherings, one hears this usual and common complaint: "My bishop (or my superior) is a slave-driver. He is not fatherly enough". On the other hand, it is also common to hear from bishops and superiors that such a gripe is "pure sentimentality" and an indication of "weak character". Whatever one feels about this "new mood" among the clergy, the fact remains that the present generation of clerics is more sensitive and demanding of fatherly care and attention. They are keenly schooled or aware of the ideal set by the Vati-

can Document "Christus Dominus" on relationships of bishops and priests as "co-workers". But there is another factor. The Filipino priest today is very sensitive to the popular cause of promoting "justice and peace" and he does not exempt himself from it. Priests are very conscious of their dignity as persons and want to be treated as such. He is willing to endure many hardships for the apostolate but he is not willing to be pushed around or shunted about like a pawn. He wants to be recognized not just as a "useful person" but as a person that merits basic respect. As Bishop John King Mussio of the United States once commented: "The priest is a co-worker of the Bishop; he is the minister of the Bishop to carry out the divine commission. But these are empty words unless the Bishop works with his helpers on the basis of trust and confidence" (Secular Priest in the New Church, p. 121). *Trust and confidence* — these are not sentimental words. They are the basic ingredients not only for SRI (smooth interpersonal relationships) but concrete manifestations of affirmation. Here is an opportunity for every bishops or superior to enhance his ministry as Shepherd and we could well add that here is where he could utilize best the positive Filipino cultural values of "pakikisama" and "Pagkakapwa-tao" for building the Body of Christ, the Church.

What specifically does a priest today expect by way of affirmation from his superiors? Here are some typical opportunities to practice affirmation. One: a more "caring pastoral presence". Priests feel elated and energized when they are called by their superiors or visited by them on a purely cordial, friendly and informal basis; not because something has to be done or a favor has to be asked, but simply because the priest is remembered. Two: Superiors can be very thoughtful and generous with their lay friends and benefactors. Would it be too much for them to remember their priests with little things like "pasalubongs" which they could be so lavish about with their lay friends? Three: in informal meetings, is it too demanding to avoid as much as possible the trappings of regalia and the presence of ubiquitous "cordon sanitaire"? Another example: is it too costly to say "thank you" or "I like the new carpet you installed in the sanctuary" or some similar words of appreciation? Sincere compliments cost nothing. They add to the priests' need for affirmation. Or, if something has to be refused, denied or disapproved, how demoralizing it is when priests are not given first a "listening to" but are immediately referred to another diocesan official. And for the fast-aging

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faithful priests, would not a Papal Award or Distinction be appreciated? As one elderly priest once remarked jokingly: "When I die, how nice to have a dash of red in my coffin!" I know that many bishops have different or mixed feelings about Papal Awards but it is something to be considered even if they seem anachronistic. But the greatest act of affirmation that could be given is the joyful acceptance by superiors of the talents and charisms of their "subjects". Instead of "competing" with them, superiors are better off in appreciating and utilizing their gifts.

II — THE PHENOMENON OF BURN-OUT

Again, we are all familiar with Christ's own example. In St. Mark's Gospel, how many times would Jesus say to His disciples: "Come away and rest for awhile" (Mark 6:31). Jesus valued rest not only for Himself (Mark 4:35) but also for His disciples. I am sure that superiors are well-read about the "phenomenon of burn-out". They experience it themselves. But unfortunately at times, they forget that their "subjects" may also be suffering of it acutely. Burn-out is a debilitating psychological condition brought about by unrelieved stress in ministry. In simpler terms, it means that priests do get tired too, and they could be so drained out not only physically but also mentally and emotionally that their spiritual life suffers. The Directorium de Pastoralis Ministerio Episcoporum has these strong words: "*Sanctum* habet Episcopus... pro viribus suos presbyteros cognoscere, eorum *valetudinem* et oeconomicas condiciones, familiam et cetera quae ad eos pertinent" (n. 111). The words "*valetudo*" — health, and "*sanctum*" — sacred duty, are worth taking note of. Superiors, therefore, should provide not only pastoral programs but also opportunities for needed rest and a modicum of privacy. Priests are not robots or computers. If not given rest, they become an "endangered species". The awareness of burn-out and the need for rest will certainly be appreciated especially by Seminary Rectors, formators, secretaries and chancery officials who often have more than enough work they can aptly handle.

III — A SENSE OF FAIRNESS

Earlier, I stated that due notice must be given to the fact that priests today have a deep and sensitive sense for justice. There are three special situations where hurt-feelings and un-

pleasant relationships are bound to happen if superiors fall to demonstrate a sense of fairness.

The first concern is about *finances* or money. The second is on *transfers* or change of assignments; and the third is on *redress*. Thank God. Canon Law has clear-cut provisions for all these three needs. Allow me, however, to point out some pastoral observations.

Regarding *finances*, or "de rebus oeconomicis", indeed, adequate income, a just remuneration and social assistance" are ideal goals to work or provide for. On the practical level, however, one readily observes that as a whole, priests will and can be very generous and will put up even with poverty provided that they do not feel short-changed or taken advantage of by their superiors. Here is a case in point: it is quite demoralizing for priests to see that their superior is too quick to receive and conserve money but indicates immediate displeasure when there is a real need to release funds. Superiors by reason of their office or contact with people of influence are usually privileged with special treatment and services that are usually free. The use of such "fringe benefits" is certainly legitimate provided priests do not appear as second-class citizens.

On the subject of *transfers*, it is heartwarming to see how Canon Law also provides for the right process and procedures. But it would be well to give "psychological allowance" for priests regarding tenure. If a policy on tenure is taken, care must be taken that the effectivity of a priest in his parish or office and the spiritual benefits he gains in this apostolate are not overlooked. In these days of "People Power", it will not hurt an ecclesiastical superior to listen at least to legitimate and reasonable requests of people that favor spiritual growth and ecclesial unity.

One last point on *redress*: cordial recourse to one's superior should be made available to a priest in distress or in trouble. The new Code of Canon Law cautions the drastic use of sanctions. Speaking for brother-priests, in situations of conflicts and problems, what is simply desired is an opportunity to be heard. Schooled particularly during his seminary days in the ways of "consultation, discernment and process", the modern-day priest at least expects from his bishop or superior to be a kind listener. A bishop is at his best when he can show com-

passion and understanding. His sense of fairness would not only save a "runner that stumbled" but would spur his priest to be more fervent and faithful. Here it is nice to recall the advice of Pope John XXIII: "If you drop a glass, it is smashed. You can't put it together again. In every case, a caress is always better than a scratch". It is in these moments when a priest needs the healing assurance of forgiveness and a chance for rehabilitation that the Bishop's "collegialitas affectiva" and not only his "collegialitas efectiva" is most appreciated.

CONCLUSION

Understanding the priest as a human person: I do hope this is a point we should not miss for the spiritual welfare both of the priest and for the Church as a whole.

Let me conclude with these words of St. Augustine:

"Vobis pastores sumus, sed sub illo Pastore vobiscum oves sumus, sed sub illo Magistro, in hac schola vobiscum condiscipuli sumus" — we are shepherds for you, but under that Shepherd we are sheep with you. From this place we are teachers for you, but under that one Master we are fellow disciples with you in this school" (Enarr. in Ps. 126:3).

MSGR. CAMILO GREGORIO, S.T.D.
Apostolic Nuntiature

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Recommended Readings:

1. Vatican II "Christus Dominus" nn. 15-21, 28-32
2. New Code of Canon Law, Part I, Ch. III, cc. 273-289: The Obligations and Rights of Clerics
3. Directorium de Pastoralis Ministerio Episcoporum, Caput III, Art. II, 1: De necessitudine cum clero diocesano, pp. 103-112.
4. Secular Priest in the New Church, ed. by Gerard Sloyan, Herder and Herder, New York 1967

The Priest in Academic Management

The image of the Filipino Priest as a school administrator, in whatever capacity, is a familiar picture. There are approximately some 185 Catholic schools of higher education out of 1,211 Catholic schools all over the country. The figure of course includes his more ubiquitous counterpart, the reverend sisters.

Let us however at this time and place, focus on this species, the priest, whose primary task is to work on the genus, school administration.

The priest like his work in school, defies definition. But in the school context, he finds himself in a different planet considering that he was trained in the seminary for a goal which is immediately cognitive and affective proximately personal and pastorally parochial. Unfortunately, the training into "a being all things to all men, the being a member of all families and not having one" did not precisely include cost-benefit analysis, labor laws, faculty procurement standards, accreditation strategies, enrolment forecast, labor-education matching techniques, etc.

The complex demands of school administration is entirely different from the priestly formation program which gears him toward a life of service, simplicity and self-abnegation.

Blessed are the bishops and the religious orders who include serious in-service training programs in consideration of their school apostolate for they will not have to push their subjects into the academe.

And more blessed are they who accept the job and patiently undergo the training for the sake of the people of God, and be ready for, at one time or another, they may have to consult a psychiatrist!

Much more blessed are they who survive the ordeal for they will not allow themselves to be fooled twice!

Training the would-be priest-administrator is a painful birth-pang process. The preparation is a never ending story. It is a kind of "fluid permanence" because a school does not simply *inform*. It forms. A school is never static. It evolves.

No doubt, the priest-administrator should be first and foremost, a priest. He is expected to sanctify his work and be sanctified by the work he has at hand. In common parlance, if he enjoys it as he enjoys his work, his work ceases to be a burden. He will have to concoct a stable chemistry of the spiritual obligations of a priest such as the Mass, the divine office, meditation along with his worries on electrical bills, taxes and unions.

He is expected to observe a degree of detachment from his work for the sake of his personal and physical well-being. In the absence of such detachment, the priest's person becomes typecast, institutionalized and volatile.

I would like to say that the priest-administrator must be an experienced teacher capped with above-passing marked success. It is never enough for him to have taken philosophy of education, methods of teaching and so on. For what will he discuss during faculty meetings? Jokes and fund drives?

His grassroots knowledge and experience of analyzing and prognosticating learning difficulties certainly lend a more respectable basis of credibility for the work assigned to him. He is a school administrator and not a simple "Kapatás". He administers the school not simply the accounting office. His profound knowledge of the cognitive-affecting psychomotor interplay puts him in a vantage point as the ultimate decision maker to be able to translate mission to goals, goals to objectives and transformation of these objectives to departmental applications. Teaching after all is the basic cellular unit of the whole academic and non-academic planning, all the centripetal and centrifugal decisions that an institution makes for the sake of the kingdom of wisdom. I dare say that on the teaching operation lies the life and death of an academic institution.

There is truth to the statement that there has been a radical change in our planet the last twenty years than in the hun-

dred years past. Education which is an intimate human transaction has not been spared from the winds of change as well. Values have devaluated. Religious obedience has turned into a human rights movement. Celibacy — until further notice. And the vows are enslaved to the demands of contemporaneity.

In the local scene, private education which covers over 21% of enrolment is one of the hardest hits. Within such parameters as the present economic slump, national manpower needs, the bludgeoning population and development thrusts, private education is sorely plagued by the perennial status of being a hundred-percent-tuition-fee-dependent. This has resulted in the (1) declining quality of instruction as schools try to maximize enrolment without any corresponding increase in school inputs; (2) phasing-out of programs which are not economically viable; and the (3) low salaries for the faculty and other school personnel.

It has become a classical symphony to say that money moves. This is true in education. Our academic technocrats can formulate the most sophisticated academic star wars we can imagine. But common sense demands that such plans must be supported with sufficient logistics backing to crystallize. In the absence of logistics, we are left to our dreams.

But precisely because the academe is the crucible of the intellect and wheels of the will, the priest-administrator will have to "make the resources" in the absence of such. This is inevitable since we cannot afford to see Catholic higher education in this country sink into the mediocrity of a chalk-and-blackboard affair spiced by rallies and intramurals and come up with products which are "sophisticated illiterates".

The adjective "higher" in education refers essentially to *Research*. Truth of the matter, without explicit and transparent research goals, the university status of an institution becomes dubious and highly questionable.

The neglect of the research imperative, for one reason or another, may be considered an "academic treason" in Plato's phraseology. And Plato was executed.

It may be reasoned out however, and definitely with reason, that the present economic crisis does not warrant such "luxury" in the academe.

But if there is no logistics, there will be no research. No research, no mission. No mission, no university!

Tuition fees are a lost cause as far as private education is concerned. It is hardly enough to tide off the escalating operational cost. Research in the context of tuition fees is a square circle.

The private academe must therefore look elsewhere and there are "brand" ways and "signature" styles of doing this.

The real distinction and difference between universities lie, ultimately, on the aspect of research efforts of the academe to sustain, as a matter of principle and policy, to support a body of scholars to pursue basic and applied research based on the needs of the society which she is committed to serve.

• If we accept the transcendent equation that the University and research are co-terminus, then the research intent must be explicit and overriding in her structure, governance, planning, faculty admission and promotion, publications and co-curricular activities. For a University to engage in research is simply a matter of justice of going back to the basics. To succeed in this effort, the academe must take drastic measures to evolve from the planetary to the global, the compartmentalized to the interdisciplinary, and, indeed, from the conventional to the urgent. Concretely, these efforts must be practical, low-cost and culturally acceptable, if an impact analysis is going to be undertaken.

But the private academe will never succeed well in the performance of its function without the corresponding freedom in the attainment of its goals. The role of the government in education should be clearly defined such as its regulatory functions in terms of tuition fees, quality, standards, facilities, etc., and the supportive function such as subsidy, tax exemptions, grants, etc.

While there is a catch in the insistence for subsidy and tax exemption by private schools, criteria could be set vis-a-vis standards, accreditation, relevance, community service and so on.

The planning process is an essential function of academic management. The classic structure is to have a central office

to start with, organize the data bank and run countless surveys. The output of such structure is inevitable. You have a thick scrapbook or a star-studded family album with illustrations of population densities and the latest route of the LRT. Philosophers call this approach an a-priori method. The world of form is concocted by an incubated staff.

A planning program will succeed only if the process of planning itself has the same meaning for the Personnel Office as it has for the Testing Center; it will succeed only if it carries the same validity for the Rector's Office as it does for the Computer Center.

To be realistic, planning must be a regular operation of the institution. Plans become separated from the life of an institution because it lacks the comprehension of a greater depth of reality which constitutes the totality of our work as educators. The absence of depth wipes off the linkages between everyday academic and administrative activities and the guiding purposes of the institution.

There is no mysticism in planning. It is common sense with an effective and efficient determination to impact thematic sense into our common understanding of what the institution is, where it stands and what it wants to be. It involves the sensitive awareness of what kind of products we would like to produce to carry the name of the institution in the societal arena.

The institutional identity issue addresses the questions of: "who are we?", what do we stand for? what do we want to accomplish? The high-falluting jargon used by theoreticians in academic planning can be both drugging and dragging.

Planning therefore should never be imposed from the top in a linear cause-effect sequence with an office pontificating the destiny of the rest of creation in the campus. It should be participative, baseline, a-posteriori approach.

The actuations of the priest-administrator in all these are influenced to a large extent by many factors, two of which I wish to reemphasize: the formal training as a priest and the added training one needs to connect and substantiate the hypenated function of academic management. The action word

training is transcendent to a priest's learning *to be* as he is learning *to do*, as he is wary about the constants and the variables of his work; as he blesses and is blessed by his work; as he views his work as a vehicle of his own salvation; as he affirms his priestly character amidst what is seemingly a secular task; as he wards off the desensitizing and systematic process to the callousness, to the ethics and values of administration; as he agonizes to harmoniously blend expertise and practice of virtue; and as he keeps calm in the face of turbulence.

The ethics of academic management is the focal point of his priestly imprint in such office. The systematic ethics which governs the decision of the whole organization is perhaps the most crucial. Ambiguities and gray areas are inevitable and the priest is left to the basics of the clarity of motives and honesty in implementation. Tension emerges when benefits claw with costs that will threaten the financial resources, double-effect situations, social awareness decisions with what is both legal and traditionally practiced.

The accountability of his office is immense. The responsibility is far-reaching. When one is called to task by his superiors and accepts for whatever motivation God knows what—service is best rendered by the priest who is first of all — one.

Final Admonitions:

1. Familiarity breeds fast. Human relations wear off equally fast. When your stock is down, do not expect to receive as many christmas cards as before. Your real friends are those who were with you during your struggling years.
2. Remember that power, is the greatest aphrodisiac. Do not get used to it. Diamonds are forever but wearing them is another story.
3. Keep your family and close friends at a distance from your administrative decisions. They spell euthanasia.
4. It is better to miss a meeting than a funeral.
5. Lastly, never forget where you came from. It helps you think of the last things.

FR. NORBERTO M. CASTILLO, O.P.

“NAZARETH”: After One Year

Before the end of the school year 1984-85 I was appointed Formation Year director. Two years have passed since that fearful and challenging beginning, and looking back I cannot but marvel at the enormous blessing God has poured on me and the participants of the program. I could say that God's blessings have been beyond my personal merit and effort.

This article is an answer to the request of some who have asked for “details” about the program. I wish also to thank those who have sent me their words of encouragement, as also those who have prayed.

There are other Formation Year programs in the country. The one in “Nazareth” is, to my evaluation, unique in one point: its emphasis on living a community life in constant and mutual charity (Jn. 13:34) in order to ensure the presence of Jesus in the midst (Mt. 18:20). Everything that is done and every relationship must be motivated by love for Jesus in the other and among us. And so, for example, we work. We do all the household chores since we do not have any house-help nor do we have a T.V. We go to the market everyday (since we do not have a refrigerator), we cook the meals, we wash and iron each others' clothes, we clean the house and do other manual jobs. During the program, the seminarians are divided into groups and the groupings are changed many times so that they can relate with all and learn to collaborate with as many diverse personalities as possible. Work assignment changes every week so that each group gets to learn and do all the household chores. We also raised two pigs and each seminarian is assigned for three days to feed and wash the pigs and clean the pen. In all these activities, work is only an alibi, a pretext to get to know one another and learn to work together in love and patience and mutual service. I would say that charity is the leit motif of the program. I cannot overemphasize this enough to the seminarians because ironically one constant complaint of our lay people is that priests do not seem to know how to live together. I think it is because our social action programs, our grandiose construction projects (for church, convent or centers),

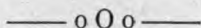
our massive feeding-relief aids and other "outside" apostolate have confused our priority or blinded us to the essential (I Cor. 13:1-13). We live in the illusion that everything is all right with us because we are successful in all these endeavours. We forget that non-Christians and non-believers have and do, and even better, pro-poor or pro-people projects. I like to inculcate to the seminarians the gospel mentality that the first and true apostolate is the witness of mutual charity (Jn. 13:35). For this reason we do not have "outside" apostolate (which they will have too many of anyway when they become priests). Their apostolate is among themselves: how they are able to establish among themselves true brotherly love. And it is not easy. In fact relationship has not always been peaceful. Expectedly, there have been small misunderstandings. As last activity of the day we have a "Family Hour" during which time we discuss important matters and above all, we bring out conflicts during the day in order to reconcile with one another. In this way, too, they learn not to be afraid of differences or diversity and to present them in openness and love. For these are not the opposite of unity. What breaks it is individualism and angry silence.

Another thing which is distinctive about the program is the "communion of goods". After some months of living together and when I notice that they are growing in supernatural relationship, I introduce the "communion of goods". I ask them to put in common their personal money. The total amount I apportion equally to each group and each group administers its own finances. While this experience is only for some months, I want them to go thru it (which may be for the first and perhaps the last time in their life) so that they can test the limit of their generosity or discover their selfishness and dishonesty. In either case, the communion of goods reveals to them the kind of person they are at a particular moment. And thru this practice (Acts 4:32-35) they learn to share and thus live poverty.

Another important aspect of the program is the emphasis on prayer life. The Filipino priest does not seem to have time for prayer. He is engrossed in too much apostolate he tends to forget the primary duty to establish dialogue with God — which is after all the first act of justice. During the formation year, other than the usual common prayers, I teach the seminarians the basics of mental prayer. Although my seminarians are already theologians I do not want to presume that they know how to meditate or that they do it. From my personal observation and inquiries from experienced spiritual direc-

tors, the evidence to the contrary is more true. One holy Dominican has told me that the cause of the deterioration in the priestly life is the lack of meditation or constant reflection. And so we have time for prayer exercises. I do not undervalue the contribution of prayer techniques. They have their importance and contribution but they are just that: techniques. So I emphasize that the gauge of true prayer life is when one grows in love. Said in another way, one becomes or is a prayerful man when one becomes a loving person. And the converse is true, i.e. one who is a loving person is a man of prayer. Nor can one become a man of prayer unless he starts to shed off the cravings of a fleshy existence and struggles to live according to the spirit (Gal. 5:16-26).

The formation year program has been a formation period for myself. As director of the program with the task of forming the seminarians, I have discovered that God in His fatherly goodness and patience was also bringing about my own formation. And this is the greatest blessing of the program. It had been for me a discovery of a lot of things about myself and a growth in grace and wisdom before God. Life in the Formation Year has not been easy for me personally. Only a strong personal commitment to Jesus Crucified and Forsaken has made it possible for me to go thru whatever hardship. And only love gives meaning and direction to my every endeavour.



In a few days the Formation Year will be over. During its duration, we have referred to it more as "Nazareth" than as the Formation Year. We are called during these last days to evaluate (not without some difficulty) our experience of the past year.

Nazareth for us has been a faith experience. How does one evaluate a faith experience? Certainly the criteria needed for such evaluation would be different from what would be required to evaluate a program which is not a program but one that is unfolded by the Holy Spirit moment by moment (cf. page 2, par. 4, Guidelines).

As a community, we prayed asking for the light of discernment. We read the guidelines set by Fr. Alex Meñez, our formator, and realized that as individuals we had changed, i.e., each one of us had lost something of the "old man" while in Nazareth but we also knew we had to point out which experiences helped us to grow and what could be added or taken away to facilitate this growth.

We had two evaluations. We evaluated ourselves with "losing" (cf. page 8, Guidelines) as the criterion for growth in evangelical life, this we did in individual spiritual direction with Fr. Alex, and we also evaluated the experiences that helped or did not help us in Nazareth. This latter evaluation is what we have written here.

Our evaluation of Nazareth follows the five basic points set as guidelines for the program.

(1) *OBSCURITY*. Following the example of Jesus of Nazareth, we lived in obscurity for a year. Because of this, we have discovered that:

- a) Our dignity and identity does not rest in our being seminarians (or being priests in the future) but rather in being children of the same Father. We have learned to detach ourselves from being identified as seminarians (who are given special privileges in gatherings or are put on a pedestal by the laity); on the other hand, we have strived to be identified as Christians who live the Gospels. While in Nazareth, we have not worn our cassocks. This has helped us to practice detachment and be identified solely on the merits of being Christian.
- b) We have had no apostolate this past year. We are thankful that this has taught us an often forgotten dimension of Christian life: relationships. Too often, the apostolate has been a gauge for achievements and has carried a competitive spirit. Nazareth's obscurity has given us the foundation to give Jesus Christ instead of ourselves. The spirit of obscurity allowed us to do only little things but we knew that these have been the will of God for us. Our work, whenever it is done in charity, is our apostolate.
- c) It has helped us form gospel-oriented values. Among these is the right attitude towards rallies and demonstrations. This has been facilitated by the justice we have tried to live within our community.

(2) *MONOTONY*. We have gone through the same daily routines in Nazareth; our afternoons were left free for us to make our personal schedules. This has taught us to sanctify our daily tasks by offering them to the Father and performing them out of love making each moment a moment of grace by seeking to do His will. Monotony also taught us the virtues of patience and perseverance.

For some of us though, there is a need for more monotony in Nazareth. There have been too many diversions available to us. Perhaps some time set aside with minimal free days would be helpful.

(3) *FAMILY LIFE AND POVERTY.* Nazareth has provided us with the best experience of community life we have ever had. It is here that we learned what commitment was in spite of the unavoidable clashes with the varied personalities in our "family". Our relationship has not been merely human, knowing that always, we had Jesus in our midst (Mt. 18:20) and that in times of difficulty, we could be one with Jesus Forsaken. The Crucified yet Risen Lord is a reality in Nazareth. The effort to live in mutual charity has been a help in our prayer lives and we have learned to be channels of grace for one another.

POVERTY. Here too, we have tried to live the poverty of putting our material goods in common as an expression of living the Gospels. The early Christians shared their goods (cf. Acts 4:32-34) and we believe every modern Christian should too, however, we would like to make certain recommendations in this regard:

- a) to decrease the "family" budget of Nazareth. We have more than enough for food and much is wasted;
- b) a newspaper should be included in the budget. If the Formator deems that in the first months of formation, it would be an unnecessary distraction, a reporter may be assigned to update the community on what is happening in the world. Neither obscurity nor poverty must isolate Nazareth from the world;
- c) the experience of poverty can be better appreciated if we have had the experience of earning a wage for our livelihood. This would have helped us to look at poverty not only as an evangelical counsel but also to experience it as the state of the majority of our people;
- d) we feel that the communion of goods was introduced too early in the program and suggest that it be moved to the latter months near the program's end to give the community a chance to develop a spiritual relationship first. Perhaps the time after menial work (cf. Evaluation on Work, p. 3, suggestion A) would be suited for this.

4) *WORK.* Work as an expression of love for our brothers has taught us:

- a) to express charity through our work, no matter how insignificant the work is. That God can be loved in little things is true in Nazareth; because of this, we have rediscovered the dignity of work;
- b) We have also learned to work with full awareness that the duty of the moment is God's will for us; this gives the same activities new meaning each time they are done and has helped us to be sensitive to the brothers.

We would like to present some suggestions concerning work:

- a) The work was too light for us; even the exposure to menial work at the hospital was not enough because it lasted only a week. Furthermore, not all of us had the chance to undergo hospital work. We suggest that more time and planning should go into this. A month of menial work (in obscurity) would be helpful; even more so if we can be given the chance to earn wages as ordinary workers do and are given a deepening of the experience;
- b) Except for working for a week at the hospital, work has been limited to household chores. We suggest that at Nazareth, attention be given to the learning of skills which will be helpful in the future. In line with this, we can have speakers who can guide us. For instance, a dietician can explain the rudiments of nutrition; an agriculturist can speak on agriculture and other learning skills can be taught which could be of great help in so far as working-knowledge is concerned;
- c) Finally, we suggest that the second paragraph on work (cf. p. 47, par. 8, Guidelines on Work) be removed. While it is true that seminary formation is "soft and intellectualized", it is not true that it has conditioned us to stay away from our families because we have become unable to integrate ourselves to their poverty.

5) *PRAYER AND EXPERIENCE OF THE CHURCH.*

PRAYER. The atmosphere of mutual charity at Nazareth has taught us how to pray as a community. Here we have learned to pray with reverence as God's family and to give Him praise by offering our work.

CHARISMS IN THE CHURCH. Nazareth gave us a chance also to come in touch with the various charisms in the Church. We are thankful especially for our contact with the Carmelite nuns.

Our observations and suggestions are:

- a) Some of the speakers were not very clear about their topics. We suggest that speakers should be carefully chosen (one speaker who can impart ideas clearly would be better than several speakers whom we cannot understand) ;
- b) In having speakers representing the charisms, we heard from too many women and from very few men. We suggest that priests from the various orders should also be represented, i.e., Jesuits, Redemptorists, Dominicans, etc.;
- c) We are happy to have met representatives of the laity who are active in the Church. However, we would also profit from hearing from a wider selection of lay people. We would like to hear also from the grass-roots — lay people who have experienced real material poverty; from ex-seminarians and how they live in relationship with the Church; and from speakers from the different dioceses. We want to listen to the faith experiences not only of the rich or upper-middle class but from everyone including those involved with cause-oriented groups who have a faith experience to share;
- d) The Trappist experience, when we had the opportunity to experience monastic life, benefited us. However, because of circumstances, some of us were deprived of this experience.

BISHOPS. The program has also brought us in contact with our respective bishops for a month. We are especially thankful to those of them who have personally expressed concern for us and have even taken time to pray in community with us.

Notwithstanding the limited time, most of us were able to experience our bishops as persons and got to know their habits and idiosyncracies. The majority of us felt at home in the rectories where they (bishops) lived. This particular part of the program also gave us the opportunity to hear our bishops call us by name.

When circumstances forced us to spend a minimum of time with them, we settled with establishing at least a work-relationship with them being watchful and observant to make the most of the month with them. Generally, the experience with our respective bishops had positive effects on us except for those from the Archdiocese of Capiz who had difficulties during the first three weeks of their experience.

Based on the Guidelines this is what Nazareth has meant to us. We offer further suggestions:

- a) To have speakers from the various sectors of society e.g., representatives of cause-oriented groups, labor unions, professionals, etc. They could share with us their values, problems of their state of life and work; this would help us evaluate our own values and teach us how to bring Christ to others;
- b) To hear the faith experiences of those coming from other Christian sects, i.e., our Protestant brothers;
- c) To move the Formation Year just before theology proper to make it a year of preparation and discernment for seminarians;
- d) To have some sessions on human relationships (PRH) to help us in self-discovery.

CONCLUSION.

We understand that Nazareth does not end with the Formation Year 1985-86. Nazareth is a way of life. We highly recommend the experience for all our brother seminarians.

We thank you, our Bishops, who have allowed us to be a part of Nazareth.

We thank all who have contributed materially and spiritually to our community.

We thank God for giving us Father Alex.

We end with a prayer that next year, while we live Nazareth elsewhere, a new batch will be formed in a new Nazareth.

NAZARETH
THE FORMATION YEAR 1985-86

FR. ALEX MEÑEZ, et al.

PROPHETISM

IN THE CHURCH

Did Prophetism Die with Jesus?

From its inception, prophesying was a characteristic mark of the primitive Christianity interpreted as an evident fulfilment of promises of the Old Testament that it would revive in the last days. The gift of prophecy was not however the possession of all Christians, but a peculiar spiritual endowment (charism of a selected number) whether men or women. The author of the Acts (*Acts* 11:28 & 15:32) preserves the names of a few like Agabus, Judas and Silas who originally belonged to the Jerusalem Church and the four daughters of Philip, one of the seven. He speaks of Prophets among the earliest leaders of the Church in Antioch and tells us of the twelve disciples at Ephesus who prophesied immediately after their baptism by Paul (*Acts* 19:7). The author of Acts appears to have been mainly interested in the predictive features of the Prophets' activities and the outward signs of their behaviors. It is not altogether clear that he distinguished, as Paul did, the gift of "speaking in tongues" from the prophetic charms.

For Paul, prophecy was one of God's greatest gifts to his Church for edification, and ranked the Prophet second only to an Apostle in honor and importance (*Eph.* 2:20; *I Cor.* 14:1-40). By prophecy Paul understands intelligible preaching that builds up the Church in faith, explains mysteries and imparts knowledge. For Peter, the Prophets' concern is the searching of the Scriptures for the testimonia of Christ (*I Pet.* 1:10-11). The entire book of Revelation is a classic example of Christian prophecy. Though cast in an apocalyptic form, it is the proclamation of man in the Spirit who expounds from the imagery of the Old Testament the new revelation of God's victory in Christ and those who belong to Christ.

Prophecy continued to exert a potent influence in the Church throughout the post-Apostolic period. Not only does the issu-

ance of revelation of John testify to this. Also, at Rome, a Prophet named Hermes imparted persuasively his visions that taught a second repentance after baptism. Ignatius has left us an example of his own inspired utterances about the ministry of his letter to the Philadelphians and the Church of Smyrna where he described their martyred leader, Polycarp as an "Apostolic and prophetic teacher and bishop of the Church".

Nevertheless, the ministry of Prophets exhibited a noticeable decline in effectiveness in the post-Apostolic age. Already, in the Deutero-Pauline letter to the Ephesians, there is evidently a tendency to look back upon the Prophets, as upon the Apostles, as belonging to a past generation of founders of the Church.¹

The Didache, a document of the early years of the second century, discusses at some length the problem of false Prophets and provide simple tests for true Prophets who visit Christian Communities from those who are spurious. But the Didachist has in mind not so much unorthodox Prophets, as "charlatans" of the profession who impose upon the hospitality of unwary churches.

This kind of view about prophetism as a free charism is difficult to discern and it is somehow overwhelmed by the teaching function of the Church. Hence, Prophets are considered from that period on as something of the past.

St. Thomas describes prophecy not as a sanctifying grace, but as a free charism;² hence that according to him one may possess the "free gift" of prophecy without possessing charity or sanctifying grace.³

Somehow, though, such a view does not jibe well with the true concept of prophetism. For, as Karl Rahner says: "Prophetism is not alien to the Church, because the Church itself is the permanent presence of the word of the Prophet, Jesus Christ. It is the Church in which the word effects what it signifies and is therefore a prophetic word. For the sacraments of the Church are also the supreme actuation of the efficacious word, both as regards the ministering Church and the recipients of grace. The 'closure' of its apostolic kerygma and the permanence of its basic institutions are not due to a refusal of pro-

¹ Cf. A. von Harnack, *The Expansion of Christianity in the First Three Centuries*, N.Y.: Thomas Crowell, 1965.

² Thomas Aquinas, *Summa Theologiae*, I-II, 68, 3, ad 3.

³ *Ibid.*, II-II, 6, 2, ad 3; 172, 4.c.

phesy, but to its belief and hope that Jesus Christ is the one incomparable Prophet, and that the Church is definitive (in this age), inasmuch as it holds firm to the definitiveness of Jesus Christ and is again given this steadfastness by Him.

"Within this fundamental prophetism, there is again a prophetic element, inasmuch as the charisms are of the essence of the Church, inspite of and throughout all its institutions. Of their nature, the spontaneous charisms which work in and for the Church are prophetic. They do not cease to be prophetic because they must remain within the 'order' of the Church, though possibly only at the cost of grave conflicts. For the 'order' of the Church is itself nothing else than a participation in the prophetic change of Christ. This charismatic prophecy in the Church helps to make the message of Jesus new, relevant and actual in each changing age. It does not matter whether the representative of this charismatic prophecy in the Church — the authors of religious renewal, the critics of the Church and the society of their day, the discoverers of new tasks for the Church and the faithful — are called Prophets or are given other names. They are mostly comprised under the title of "saints". If such men do not merely reaffirm general principles and apply them to new cases, but display in their message something creative and incalculable, with the force of historic turning-points, so that they are legitimate and effective in the Church, we may say that the Church has had a 'major' or a 'minor' Prophet."⁴

Prophetism then in its "visionary" aspect may have receded into the background of the Church, but in its aspect as the "mouthpiece" of the Truth, it is still very much alive and an essential part of the Community's mission.

Bases of Ecclesial Prophetism

When an "unbeliever" is called to the Community, he is challenged, in the words of St. Peter: "You must reform and be baptized, each one of you, in the name of Jesus Christ" (*Acts* 2:38).

That baptism is in itself both the gate to the Community and the summary of the prophetic role of the believer. Before the catechumenate is bathed with the baptismal water, he is

⁴ Karl Rahner, *Encyclopedia of Theology*, N.Y.: The Seabury Press, 1975, pp. 1288-1289.

challenged with the twofold targets of prophetism: renunciation and rejection of evil on the one hand, and proclamation and acceptance of the Gospel on the other.

This baptismal celebration in the Community is but the implementation of Jesus' final command to his followers: "All authority in heaven and on earth has been given to me. Go, therefore, make disciples of all the nations; baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you" (*Mtth.* 28:18-20).

Proclamation. How has prophetism been historically implemented in its proclamation task? From Jesus' commandment, we see Peter, filled with the Spirit, rising up and challenging the people at Pentecost to turn to Jesus (*Acts* 2:38).

That task is first directed to the Jews from Jerusalem and from the Diaspora (*Acts* 2:5-11). After all, Jesus himself had insisted that the Good News should first be directed to the house of Israel (*Mtth.* 10:5-6), and the food be given first to the children, not to the dogs (*Mtth.* 15:24-26).

The time comes, though, when Peter has a vision, and as a result, Cornilius and his non-Jewish family are welcomed to the Community of Jesus' believers (*Acts* 10:11-48). "Because God has granted life-giving repentance even to the Gentiles" (*Acts* 11:18).

A debate developed, though, among the members of the early Community concerning not only the acceptance of "Gentiles", but also some Jewish rituals, particularly the circumcision. Under the Apostles' leadership it was finally settled that both Jews and Gentiles ought to be evangelized and that the non-Jews were in no way obliged to perform any of the rituals related to the Old Covenant (*Acts* 15:1-29; cf. *Rom.* 7:1-6).

From then on, the history of Missionology or Evangelization is the history of the prophetic proclamation in the Church. Along the centuries we meet Prophets of the Good News in people like Patrick and Benedict, Dominic and Francis of Assisi, Francis Xavier and Bartolome de las Casas.

Times of relative quietness often set in the Church, but voices never totally ceased to be heard in the overall concern of the Church's task to proclaim the Good News. Such were

the latest statements of Vatican II,⁵ and the words of Paul VI: "The Church is the depository of the Good News to be proclaimed... not in order to keep it hidden, but to communicate it."⁶ And John Paul II says: "The Church has always considered Catechesis one of her primary tasks."⁷

That constant thrust of the Church has as of late been coined in the so-called the Church's final "option for the poor" in the Good News announced to the outcast (*Mtth.* 11:2-5). In its authentic thrust that is what Liberation Theology is supposed to be all about.

Denunciation. The denunciation cry has not been lacking in the prophetism of the Church. But it is necessary to remember that this prophetism in its authenticity was never negative, that is, purely accusing, but redemptive. It has been a denunciation equivalent to a call to conversion in the best of Jonah's tradition.

At the very opening Pentecostal salvo, Peter's prophetic voice is heard: "You must reform" (*Acts* 2:38).

When Christianity spread throughout the Roman Empire, there was the early denunciations of evil in Paul's letters condemning the un-Christian practices of paganism (*I Cor.* 6:12-20), or the scandalous behavior of the incestuous member of the Community (*I Cor.* 5:1-13; 8:1-13).

When the Roman rulers call for obedience to their laws, Paul proclaims subjection on the part of the Christians to civil authority (*Rom.* 13:1-7), but when those very rulers usurp their prerogatives and demand "worship", the young Community in unison stands to the forces of the empire and proclaims with her Master: "You must worship the Lord your God, and serve him alone" (*Mtth.* 4:10).

Similar errors of faith or morals spring along the different stages of ecclesial history, but then we witness once again "reincarnations" of John the Baptist in prophetic figures like Ambrose denying entrance to the Temple of the Lord to emperor Theodosius, or denunciations of evil like those aired by prophetic voices like Vincent Ferrer, Catherine of Siena, Jerome Savonola or Bartolome de las Casas.

⁵ *Lumen Gentium*, n. 8; *Ad Gentes*, n. 5.

⁶ *Evangelization in the Modern World*, n. 15.

⁷ *Catechesis in Our Time*, n. 1.

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It is not surprising, therefore, that in more recent times, prophetic voices continue to be heard at the highest levels of the Community, denouncing publicly the evils of Communism in its atheist philosophy,⁸ or the exploitation of the poor by colonial and capitalist structures,⁹ or the different forms of dreadful totalitarianism, call it Nazism, Fascism or Apartheid.¹⁰

Similar or even noisier cries are heard at less universal levels in the not so often very much understood denunciation of local dictatorships, caciquisms and abuses as we hear in Latin America, Africa and other parts of the world under the over-all umbrella of the so called Liberation Theology.

Suffering. The consequential harvest of prophetism, suffering, can easily be attested to in the different stages of history, for not only we can think of how Peter and his companions were beaten up and jailed for their early Pentecostal proclamations (*Acts* 4:1-22; 5:17-41).

We can likewise bring to memory the age of the Catacombs with the history of official persecutions in the first three centuries of the Community.

How much people like Vincent Ferrer, Las Casas and Savonoralá had to suffer, historians could certainly enlighten us on the no small share of pain and torment they had to undergo.

In more recent times, we are more familiar already with the strain, anxiety and persecution inflicted on the Church by totalitarian regimes throughout the world. It is not in vain that for long decades certain large areas of the globe dominated by those regimes have led to the acknowledgment of the Community living in the condition of "Silent Church" or the "Underground Church". Names like Cardinal Mindszenty, Theresa Neuman, Arzobispo Romero of San Salvador and the like are not too far away from our memory.

One has to remember, though, that modern techniques are not so much geared to bring about blood shedding and physical torments. Modern sophisticated tortures are more related to less visible, but not necessarily less vicious and painful results, psyche tortures.

⁸ Pius XI, *Quadragesimo Anno*, 1931.

⁹ Paul VI, *Populorum Progressio*, 1967.

¹⁰ Paul VI, *Populorum Progressio*, 1967; John Paul II, *Puebla Message*, 1979; Idem, *Laborem Exercens*, 1981.

A Hurdle

This historical analysis is bound to be plagued with lagoons and oversimplicity for one cannot but give a bird's view of ecclesial prophetism. Still, it is imperative to acknowledge the presence in the history of the Church of a big "hurdle" to prophetism since the Constantine era. It is what we may call the Constantine syndrome or the insertion of the Community in the secular establishment. This syndrome has had an undeniable bearance on the projection of ecclesial prophetism for the past seventeen centuries, even if one has to acknowledge from the start the fact that the Church never went blank in denouncing evil even in the most intimate moments of cooperation between Church and State.

Historically that Constantine syndrome came about first with the decree of peace signed by Constantine and Licinius in the year 313.¹¹ Such a proclamation brought the Church out of the Catacombs and into the open air. From being an outcast and persecuted religion, it was granted the social acceptance.

Then, due to political circumstances and historical developments that brought Constantine to total control of power, a further imperial proclamation took place whereby from an outcast, and from the now socially accepted status, Christianity was given the seal of officialdom.¹² Christianity became the official religion of the Roman government and empire and was inserted in the secular establishment.

This initially welcome status of freedom will historically often turn sour, since soon Christianity will be identified with the secular power and all its secular mistakes. It will lead to the exaltation of what may be tagged as the "utopia" of ecclesial-secular relationship: a perfect coexistence within the most intimate union (identification?) between Church and State often felt with an inner satisfaction of the "spiritual" lightening the way to the "secular" and political order. Let us not forget that in not so distant times, the "theology" heralding the separation of Church and State was not particularly welcomed in official circles. The union of Church and State is still often dreamt as the most "desirable" situation.

What role would prophetism be able to play in its free proclamation of the Gospel but most of all in its role of denuncia-

¹¹ Cfr. J. Marx, *Historia de la Iglesia*, Ed. by R. Ruiz Amado, Barcelona: Ed. Lib. Religiosa, 1949, pp. 54-55.

¹² *Ibid.*, p. 121.

tion? Obviously, whatever role it would always have to be from the "periphery", from the outside of the "establishment", often in conflict with the establishment and therefore as a revolutionary, for this is how often those prophetic voices were and still are considered in the history of the Church.

Present Prophetism

Vatican II comes, with its "fresh air" let in by the charismatic pilot John XXIII, and a new outlook is shaping up.¹³ "Heretical" views are now introduced in the solemn pronouncements and positions of the Church. There we have such innovative stands like the *Decree on Ecumenism* in its dialogue with non-Catholics, the *Declaration on the Relationship of the Church to Non-Christian Religions* (nn. 1-4), the *Constitution on the Church in the Modern World*, with its guidelines on the role of the Church in the affairs of man and modern society, and most of all the *Declaration on Religious Freedom* telling us that the voice of God (prophetism) is spoken fully,¹⁴ but not exclusively within the boundaries of Catholicism, but even in the most intimate dwellings of the individual conscience.¹⁵ It is in Vatican II where we are told that the secular state has a peculiar role to play and likewise the Church, thereby posting the Church in its most "desirable" position of "separation", but in dialogue and freedom between the Church and the State.¹⁶ In other words, the Constantine syndrome seems definitely on the way to extinction.

From this "fresh" position of the Church a new "fresh air" is blowing where prophetism is once more breathing expansively both in and out of the establishment. For it is in and out of the establishment where the voice of the Spirit speaks without the binding of the Constantine hurdle.

FR. BRAULIO PEÑA, O.P.

¹³ *Documents of Vatican II*, Ed. by W. M. Abbott, N.Y.: Guild Press, 1966.

¹⁴ *Decree on Ecumenism*, n. 3.

¹⁵ *Religious Freedom*, nn. 3-4; *Constitution on the Church*, nn. 14-16; *Relationship of the Church to Non-Christian Religions*, nn. 1-4.

¹⁶ *Constitution on the Church in the Modern World*, n. 76.

CANON LAW

Adequate Remuneration and Social Welfare of Clerics

Introduction:

The Church finds herself now living in a world and in an age that has become more conscious and appreciative of the significance of rights, and also more aware and receptive of the demands of obligations. The Church these days much more openly accepts the basic humanity of her sacred Ministers or Clerics, with their consequent temporal daily needs and inevitable human requirements during infirmity, sickness and old age. Finally, the Church herself is not excluded from really facing and actually feeling the serious burden brought about by socio-economic difficulties affecting the four corners of the globe. All these factors markedly evidence the imperative and relevance of expressly and directly dealing on the adequate remuneration and social welfare of Clerics.

In the not too distant past, particularly in these islands, life was rather free and living was easy. There was always something for the present and enough for the future. The Clergy men were few, their needs were simple. The people having a deep faith and having much to share, readily supported and abundantly assisted the Church and the Clergy. There were more resources to dispose of, while there were less financial preoccupations to think of. The question therefore of honest to goodness provisions for the livelihood and for the contingencies in the life of the Clergy was more a matter of principle than an item of urgency and actuality, more an academic reality than an empirical necessity.

The times are different. In the light of the Gospel teachings, in line with existing secular realities and within the context of social justice and equity, explicit canonical provisions are in order, pursuant juridical considerations are necessary, and pertinent practical observations are required to better understand and actualized the mandate of sufficient compensation and social security in favor of the Clergy. Canonical provisions may on occasion give optional alternatives without however

granting the license for non-option or non-observance. Drawn from or parallel with canonical provisions, juridical considerations in effect either clarify or affirm the law. Practical observations on the other hand, promote and aid the implementation of the law.

A. CANONICAL PROVISIONS:

The universal or particular Church, the Bishops, Laity itself and the Clergy all have their respective concerns and tasks explicitly provided by law regarding the subvention and welfare of Clerics. Thus:

The *Church* as a whole has the inherent right to acquire and retain, to ameliorate and alienate temporal goods because among others, she has the obligation to provide for the fitting support of the Clergy (c. 1254 pars. 1-2 *CIC*). A particular Ecclesial Community should observe the provisions of law regarding the worthy support of Clerics thereto incardinated for service (c. 269 no. 1 *CIC*).

The *Bishops*, either individually or corporately in the Provincial Council or in the level of the Conference concerned, are obliged to provide adequate means of livelihood and social welfare in favor of the Presbyterium (c. 384 *CIC*), including appropriate maintenance and residence in the event of accepted resignation from the priestly ministry (c. 538 par. 3 *CIC*). The same Bishops or ecclesiastical authority concerned should determine the offering due on the occasion of the administration of Sacraments and Sacramentals (c. 1264 par. 2 *CIC*), and for the celebration of the Holy Mass (c. 952 pars. 1-2 *CIC*), all of which have a direct bearing on the livelihood and the provision of the Ministers or Celebrants thereof. In effect, specific Funds must be set aside and administered categorically for the support and the social security of the Clergy in an organized or systematic way (c. 1274 pars. 1-2 *CIC*).

The *Laity* as a composite part of the Christian Faithful and as the primary beneficiary of the ministerial labors of the Clergy, must provide for the worthy support of their Ministers (c. 222 par. 1 *CIC*), whose reason for being with them is precisely to serve their Ecclesial Community (c. 269 no. 1 *CIC*).

The *Clergy* has the right to a remuneration according to the circumstance of time, place and Office assumed — a remuneration sufficient for the satisfaction of their own needs and for

the just compensation of those serving them (c. 281 *par.* 1 *CIC*). Suitable provision should also be made for the social welfare of Clerics in times of infirmity, illness or old age (c. 281 *par.* 2 *CIC*). But only with the permission of the competent ecclesiastical authority — the diocesan Bishop or his equivalent in law — may Clerics engage in commerce or trade directly or indirectly, for themselves or for others (c. 286 *CIC*).

B. JURIDICAL CONSIDERATIONS:

The following juridical considerations could be of help to better understand the contents and better appreciate the implications of the law on the due remuneration and social welfare of the Clergy:

1. *Divine Positive Law:*

The canonical provision on the support due to Clergymen for services rendered, specifically in terms of their daily needs which logically cover those that come in the very course of time, finds its premise on no less than Divine Positive Law (*cf.* *Mt.* 10:10; *I Cor.* 9:7-14; *I Tim.* 5:18) with its solemn and forceful affirmation from Vatican II that expressly relates the provision with the dignity itself of a human person (*cf.* Vatican II, *Pres. Ordinis* no. 20).

2. *Right and Obligation Tandem:*

The existence of a right in someone connotes the reality of an obligation in another. The right to really worthy support for the present and the future belongs to the Clergy. The obligation for the satisfaction of the said right is reposed generically on the whole Christian Community served by the Clergy, specifically on the Episcopate as a composite entity, and more concretely on the Bishop who leads and represents a given particular Christian Community (cc. 369, 393 *CIC*), who in turn has the right to admonish his constituent Christian Faithful to comply with their obligation of duly remunerating and providing for their Clergy (cc. 1260, 1261 *par.* 2 *CIC*).

3. *Finality of Church Temporalities:*

The inherent right of the Church to own — acquire, retain and alienate — temporal goods rests intrinsically linked with their application for the realization of her mission (cf. Vatican II *L. Gentium* no. 8), i.e., for their use in the pursuit of objectives proper to her, viz., the actuality and continuity of divine worship, the support of the Clergy and other Church Ministers, and the undertaking of apostolic works and charitable deeds (cf. c. 1254 *CIC*). Without this intimate linkage, with but this intrinsic relationship between temporalities and objectives, the Church would not really have the right to such ownership (cf. Vatican, II *G. et Spes* no. 26).

4. *New Church Economic System:*

For purposes of pursuing her proper objectives as hereto before indicated, the Church, having abolished the traditional System of Benefice (cf. Vatican II *Pres. Ordinis* no. 20) and attending to the alternative options signified by Vatican II (cf. *idem* nos. 20-22; *Ad Gentes*, no. 17,3; *Christus Dominus* nos. 21,31,4) which were subsequently assumed as norms in the Church (cf. *M.P. Ecclesiae Sanctae* nos. 1,8-20), ultimately established a new economic system through Canon 1274 *CIC* in terms of three institutional Funds, viz., one, which may be called "Special Fund" for the subvention of the Clergy serving the Diocese; two, which may be titled "Provident Fund" for the adequate social security of the same Clergy; three which may be named "Common Fund" for the fulfillment of diocesan obligations to other persons serving the Church and for the satisfaction of other various diocesan needs.

5. *Diocesan, Interdiocesan or National Economic System:*

On account of different economic conditions and divergent situational factors obtaining in and among particular Churches, while the "Special Fund" should be properly diocesan in origin since a Diocese is presumed to be capable of at least supporting the daily requirements of its Clergy the "Provident Fund" and the "Common Fund", if not likewise diocesan in source on account of the relatively big funding required, may be established in either the interdiocesan or national level — or even among regions or

nations as the case may be — through the Episcopal Conference (*cf. Directorium de Past. Epis. Ministerio no. 136*). This individual and/or corporate vision of and approach to the new Economic System in the Church is actually a tribute to both autonomy/self-reliance and unity/interdependence in the same Church.

6. *Commerce or Trade:*

Buying something specifically in order to sell this thereafter, irrespective of whether the item remains as such when bought or acquires alternation or improvement subsequently after its purchase, for profit through a higher price — this, properly speaking, is commerce or trade. It is the more common opinion among Canonists that the pertinent prohibition for Clergymen in this regard refers only to habitual not simply incidental commercial or trade ventures, that engaging in the stock market as a practice is still covered by the same prohibition, but that the prohibition is not absolute nor reserved to the Holy See, i.e., with permission from the Diocesan Bishop or his equivalent in law, his Clergymen may engage in commerce or trade such as for their fitting support (*cf. CDC BAC 1985 c. 286*).

7. *Canonical Revenue Sources:*

The Primary canonico-traditional means established for the acquisition of funds for the realization of objectives proper to the Church, are the following: Alms on the occasion of parochial functions for the remuneration of the Ministers and for other finalities as prescribed by the diocesan Bishop (*c. 531 CIC*). Offerings for the celebration of the Holy Mass (*c. 946 CIC*). Donations from the faithful in favor of the Church either spontaneously or in fulfillment of their obligation to provide for the needs of the Christian Community (*c. 1261 CIC*). Support from the faithful in response to special Church appeals in accord with the norms enacted by the Episcopal Conference concerned (*c. 1262 CIC*). Levy of tax by the diocesan Bishop on constituent public juridical persons for the needs of the Diocese (*c. 1262 CIC*). Offerings on the occasion of the administration of Sacraments and Sacramentals, as well as fees for executive acts (*c. 1264 CIC*). Special collections from all constituent churches and oratories at the

instance of the local Ordinary for specified parochial, diocesan, national or universal finalities (c. 1266 *CIC*). Needless to say, the law does not carry a taxative list of all legitimate sources of Church revenues, nor does it limit the means of raising funds to the aforementioned formally canonical sources.

8. *Legitimacy of Stipends and Offerings:*

The "sacrality" of formal priestly acts in the order of grace is not really contrary to or undermined by the "secularity" of stipends and offerings in the order of nature, both of which orders have one and the same Author. Based on the Gospel teaching (cf. *Lk.* 10:7) and observed in the Church since the VII century, stipends and offerings constitute a deep religious reality when considered as a sign of personal oblation through self-sacrifice, as a gesture of sharing one's God given resources, and as an expression of faith in the mediation of the Church (cf. PAUL VI, *M.P. Firma in Traditione*, 13 June 1974, AAS 66, 1974, p. 308). noting very well that even Mass Stipends in the most strict sense of the phrase, are meant to support not only their Celebrants, but also other Church concerns (cf. c. 946 *CIC*). While true it is that stipends and offerings may be occasions for abuses and other odious acts, this does not in any way mean that they are therefore in themselves evil and should thus be altogether abolished, in the same way that one does not get rid of his head simply because he could have headaches.

9. *Remuneration/Livelihood, Support, Social Welfare/Security:*

The law uses these terms according to their common significance in ordinary use (cf. cc. 222, 269, 281, 384, 1274 etc. *CIC*). "*Remuneration*" refers to compensation for a task performed or for a service rendered. "*Livelihood*" denotes the very means to sustain life and promote living. While remuneration and livelihood basically look at the here and now, "*Social Welfare*" which is the well being of an individual as a member of society, and "*Social Security*" which is tranquility of an individual provided in general by society, rather look ahead in time of contingencies and inevi-

table events such as sickness, incapacity, old age and even death. "Support" on the other hand is effective concern supplementary to or complementary of the now (remuneration/livelihood) and/or the then (social welfare/security).

10. *Clergy Beneficiary:*

The Clergy in whose favor rests the right to adequate remuneration and social welfare, the satisfaction of which is considered one of the primary duties of the diocesan Bishop (cf. *Directorium de Past. et Epis. Ministerio*, no. 107), in addition to his mandatory fidelity to his clerical commitment and ministerial duties which precisely are the constituent basis of his said right, should observe a simple life-style, abstaining therefore from all vanity or worldliness (c. 282 *par. 1 CIC*), and applying to the good of the Church and to works of charity what prove superfluous from the revenues perceived through their ministry (cc. 848, 945 *par. 1 CIC*) after attending to their own upkeep and other duties (c. 282, *par. 2 CIC*). In other words, the right of the Clergy to be adequately supported is a juridical reality responding simply to the obligation of the very same Clergy to satisfactorily fulfill their commitment and duties as such, i.e., Clerics. In this context, it must be said that adequacy of remuneration and social welfare is definitely relative, i.e., dependent on the objective circumstances of time, place and office, and on the subjectivity appreciation or evaluation of the recipient beneficiary, whose priorities, scale of values and style of living largely influence his perception or judgment as to whether the support received is adequate or otherwise. Wherefore, to claim the right without satisfaction of duties, or to allege inadequacy of support on account of personal excesses, would be futile in the light of both reason and faith.

C. PRACTICAL OBSERVATIONS:

Having seen the more pertinent canonical provisions and having attended to the more salient pursuant juridical considerations, it is also now important to submit the following general and specific practical observations — ultimately on how to raise funds preferably to put up the capital for the "Special Fund" and for the "Provident Fund", the interest incomes or earnings of which shall be earmarked for the support of the livelihood and social security of the Clergy respectively:

1. *Resolve:*

As something legitimate in the realms of faith, highly possible in the light of reason and mandatory in the context of law, there is nothing like a firm and honest resolve particularly on the part of the diocesan leadership — the Bishop, the Presbyteral Council, the Board of Consultors, the Diocesan Financial Council and the like — to raise the really needed monies for the establishment of the required Funds. These Funds in no way become actual realities by persistently entertaining objections and continuously making reservations, or by only having fond hopes and indulging in wishful thinking. One thing is very certain: without prejudice to the imperative of due consultation, planning and consensus, the Funds can be established, no matter how gradual, no matter how modest — for a start.

2. *Administration:*

Even before or during the very fund raising period, it is extremely necessary to render the question of Fund administration or management, definite and defined, specifically with reference to receipts, placement-investment, and disbursement. It is also important in due time to specify available services and/or quantity benefits — which should be periodically adjusted according to the actual capability of the "Special" and "Provident" Funds. In this regard, it can perhaps be assumed that in the Islands, the social welfare of the Clergy should command greater attention and solicitude than their remuneration which by and large is already somehow sufficiently perceived either through stipends proper and/or through simple offerings. In all these, one thing cannot be really overemphasized: Never should the diocesan leadership through the Fund administrators or managers in any way and at any time lose sight of the inherent finality or intrinsic objective of the Funds concerned — under pain of malversation in the formal sense of the word.

3. *Catechetical Fund Raising:*

If catechesis is needed even in practically continuous and ordinary Church ventures of raising funds for projects, activities and undertakings in favor of the people in gene-

ral or on behalf of the poor in particular, greater catechesis is required for the whole Christian Faithful concerned — the Bishop and the Clergy and the Laity as one Christian Community — in raising funds for the support of the Clergy, i.e., catechesis for example along the line of ecclesial intradependence whereby the Clergy helps/works for the Laity, and Laity helps/works for the Clergy, the former primarily in the order of grace, the latter primarily in the order of nature, for the integral development of all concerned through such complementary endeavors. Always with catechetical departure factors, the following are some of the more simple and effective ways of raising the required funds:

a. *Tithing*:

Voluntary self-assumed obligation of sharing resources by and from families, communities, associations, etc. etc. on a regular basis.

b. *Dues*:

Participation from disposable resources of and from schools, movements, organizations, etc. etc. usually given within every given time frame.

c. *Tax*:

Mandatory deductions from stipends, offerings, fees, alms, etc. etc. according to a pre-established percentage system possibly through the "Arancel".

d. *Collections*:

Monthly, quarterly or in any way regular gathering of funds in churches, chapels and other pertinent places, particularly during special time and/or occasion such as feastdays, Christmas, Easter etc. etc.

e. *Special Events*:

Sales, benefits, raffles, lotteries, bingo, etc. etc. that should be frequently held if done in a small scale, or only periodically, undertaken if programmed in a big scale.

f. *Appeals*:

Sincere and fervent pleas for grants either locally or from foreign funding agencies that are particularly receptive of proposals for the support of the Clergy, especially their social welfare.

g. *Benefactions:*

Representations so that the Clergy would be the beneficiary designate in Last Wills and Testaments of able members of both the Laity and the Clergy, the Bishop very well included, in Insurance Policies, in Donatio Inter Vivos, etc. etc.

h. *Attachments:*

Formally, canonically or civilly attributing pertinent revenues and/or revenue making entities themselves, and pertinent diocesan and/or parochial securities, titles etc. etc. to the Special and/or Provident Fund.

i. *Organizations:*

Establishment of organizations, associations, movements and the like, or promotion of those already existing ones ex professo conceived for providing moral and temporal support for the Clergy.

j. *Business:*

Specifically earning ventures in moderate or relatively large scale, undertaken through the investment of the Diocese, the corporate placement of the Clergy and the capital of concerned lay persons, categorically for the Clergy livelihood and security.

Conclusions:

A law that binds, that ordains, that urges is based on fact and non-fact at the same time. That is to say, it is premised on an already existing fact in support of real possibility of compliance therewith, and on a non-existing fact precisely to mandate the transition of this into actuality. A law that is not possible to observe, is a futile enactment, while a law that commands what is already fully done, is a vain exercise.

This is exactly the law on the adequate remuneration and social welfare of the Clergy.

It is actually observed in some Particular Churches. It is still awaiting observance in others.

MOST REV. OSCAR V. CRUZ, DD, JCD
Archbishop of Pampanga

CASES AND INQUIRIES

1. TIME-TABLE FOR CONFESSIONS

I am a religious doing some apostolate among squatters and poor families. I use to hear Mass and confess in a parish church of the vicinity. But lately I find it difficult, because there is no time-table for confessions. I asked the sacristan about it and he said the parish priest is always busy. Sometimes he is in the confessional before Mass, depending on the number of persons wanting to confess. I have always seen in various parishes the time-table announcing when the priest is available for hearing confessions, so that the people may come and confess at a certain time. Is there anything in the Church's laws about informing the parishioners the time when they may come to the church and confess?

A Religious Sister

I am suprised at what the consultant says. In all parish churches there is a time-table at the entrance of the church where one can see the days and time when the Sacraments are administered: Baptisms, Masses, Confessions and Marriages. This is basic in any parish.

As to whether there is any law in the Code prescribing it, the following provisions can be mentioned. No specific law exists which expressly commands to announce it at the door of the church, but there are some provisions which logically lead to the conclusion that the parishioners should know when there is a priest or priests available to hear confessions.

Canon 528, § 2 says: "The parish priest is to strive to ensure that the faithful are nourished by the devout celebration of the sacraments, and in particular that they frequently approach the sacraments of the Blessed Eucharist and Penance . . ." This provision presupposes that the faithful know when the sacraments are administered. Canon 986, § 1 reads: "All to whom by virtue of office the care of souls is commended, are bound to provide for the hearing of the confessions of the faithful entrusted to them, who reasonably request confession, and they are to provide these faithful with an opportunity to make

individual confession on days and times arranged to suit them." Therefore, *days and times* convenient for the faithful to confess are to be determined and announced, so that they may come to the church and make their confession. Canon 843, § 1 says: "Sacred ministers may not deny the sacraments to those who opportunely ask for them, are properly disposed and are not prohibited by law from receiving them." This norm is based on the right all the faithful have to receive from their pastors the spiritual means for their spiritual growth, as stated in canon 213, which says: "Christ's faithful have the right to be assisted by their Pastors from the spiritual riches of the Church, especially by the Word of God and the Sacraments." Notice that canon 843 § 1 says that the sacred minister's may not deny the sacraments (*penance among them*) to those who opportunely ask for them". What is the meaning of the expression "to those who opportunely ask for them"? Obviously it means those who ask for the reception of the sacraments at the time and in the place determined and prescribed for the reception of the sacraments, according to a previous announcement made to them.

From the foregoing legal prescriptions it can logically be deduced that the time for hearing confessions is to be included in the time-table to be publicly announced in any parish.

2. LOCAL ORDINARIES AND REMISSION OF PENALTIES

In your solution of the case on excommunication for direct abortion, in Boletín Eclesiástico, July-August issue, p. 428 you say: "Only some Ordinaries, not all are given the faculty to remit these penalties." Can you elaborate on this statement, since no restriction appears in canon 1355, § 2 mentioned by you?

A Priest

Canon 1355, § 2 reads as follows: "Latae sententiae penalties not reserved to the Holy See, which have been established by law but are not yet declared, may be remitted by the Ordinary with respect to his subjects and those actually staying in his territory or those who committed the offense in his territory. Moreover, any Bishop can do this, but only in the course

of sacramental confession." It is clear that *not all* Ordinaries may remit the penalties mentioned in this paragraph. Only three Ordinaries are expressly mentioned, namely: a) the Ordinary of the person affected by the penalty; b) the Ordinary of the place where the person penalized actually stays, and c) the Ordinary of the place where the offense was committed. Other Ordinaries may not remit the *latae sententiae* penalties not reserved to the Holy See, which have been established by law but are not yet declared.

However, Ordinaries not included among those mentioned before, but who are Bishops, may remit the said penalties through sacramental confession only. They can do this, not as Ordinaries, but as Bishops, in accordance with the paragraph two of can. 1355, transcribed above. Please see canon 134 where it can be seen that not all local Ordinaries are Bishops.

3. UNIFORMITY IN THE CONGREGATION

In the Nov.-Dec. 1985 issue of the Boletín Ecclesiástico you answered a question regarding "Uniformity in Liturgy."

That prompts me to ask the following question:

I have noticed that there is no uniformity in the posture that the faithful should adopt after the Consecration. Some contend that the faithful should stand up, while others maintain that they should remain kneeling. My question is: Is there a formal liturgical rule prescribing that the faithful should stand up after the Consecration?

A Priest

It is undeniable that the Church has given some norms for the priests in order to keep uniformity in the performance of sacred actions in the Liturgy, most especially in the celebration of the Holy Sacrifice. It is not less true that she has issued some guidelines for the faithful to follow in sharing and participating in the Eucharistic celebration. Such guidelines consider the actions and postures of the faithful while following the various eucharistic stages going on at the altar.

Basically these guidelines are found in the *General Instruction of the Roman Missal*, Chapter II, nn. 20 and 21, supplemented by the local Hierarchy, as indicated in the same Instruction. They read as follows:

"20. A common posture, observed by all, is a sign of the unity of the assembly and its sense of community. It both expresses and fosters the inner spirit and purpose of those who take part in it.

21. For the sake of uniformity in actions and postures, the people should follow the directions given by the deacon, priest, or other ministers during the celebration. Unless other provision is made, at every Mass they should stand from the beginning of the entrance song or when the priest enters until the opening prayer or collect inclusive; for the singing of the *alleluia* before the gospel; while the gospel is proclaimed; during the profession of faith and the general intercessions; from the prayer over the gifts to the end of the Mass, with the exceptions below. They sit during the readings before the gospel and during the responsorial psalm; for the homily and the preparation of the gifts at the offertory; and after communion if there is a period of silence. They should kneel at the consecration unless prevented by lack of space, large numbers, or other reasonable cause.

The Conference of Bishops may adapt the actions and postures described in the Order of the Roman Mass to the usage of the people, but these adaptations must correspond to the character and meaning of each part of the celebration."

We can notice that in the above guidelines, there is nothing on the posture of the faithful immediately after the consecration, which is precisely the question of our consultant. This vacuum has been filled up with the norm issued by the local Hierarchy of the Philippines in accordance with the faculty granted in the second paragraph of n. 21 of the *General Instruction*. It appeared in the *Liturgical Information Bulletin in the Philippines*, 1970, p. B. The *Boletín Eclesiástico de Filipinas* gave us a summary of the same, as follows:

"The people should kneel during the eucharistic prayer, from immediately after the *Sanctus* until the beginning of the doxology *Through Him...* They may stand to receive the last

blessing. Note that kneeling for communion is no longer mentioned. The Roman Order of the Mass recommends standing and this was not amended again by the Bishops."

We hope the above quotations will answer the question of our consultant.

FR. EXCELSO GARCIA, O.P.

4. A MASS WITHOUT WINE?

"There was a priest who celebrated mass in a barrio with bread only, since he forgot to bring wine with him. Canon 927 states that what he did was sinful. But it was not clear whether his consecration using only one element was valid or not. John Huels, O.S.M., on "The Code of Canon Law: A Text and Commentary" writes that theological opinion on this matter varies. In the light of this situation where the validity has not been resolved, would it be safe to say that the consecration of bread alone is valid? This position is further supported by Canon 10.

A Priest

It is to be lamented that the above-cited priest celebrated *that* Mass in the barrio, where a great sacrilege and no mean scandal ensued. The words of Canon 927 are clear and categorical: "It is absolutely wrong, even in urgent and extreme necessity, to consecrate one element without the other, or even to consecrate both outside the eucharistic celebration."

The inquirer goes on: "It is not clear whether this consecration using only one element is valid or not." To this we reply that regarding the point of validity or nullity of consecration certain points of doctrine should be considered. First, we must hold with St. Thomas that this most holy sacrament is *only one* sacrament, and that the two elements, bread and wine together, with the most venerable words of the Lord's

institution, are equally important in the celebration of this sacrament. We hold that the so-called consecration in this case was null and void. To demonstrate our position we do not consider Canon 10, which is irrelevant to the present discussion, but hold fast to the two following theological principles.

1. For the validity of this Blessed Sacrament, as well as in the other sacraments, the minister, the priest, must necessarily have the intention of doing what Christ did when, at the Last Supper, He instituted the Blessed Sacrament and ordered the Apostles to "do THIS in commemoration of me".

2. With this intention, the priest has to perform the action prescribed by the Lord Jesus. This action has been described by the Evangelists in all its details. Read likewise the words of St. Paul:

"I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, 'This is my body which is for you. Do this in remembrance of me. In the same way he also took the cup, after supper, saying. This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.'" (1 Cor. 11, 23-25.)

With this intention, namely, the intention of performing this action instituted by the Lord, the priest does celebrate the holy Mass. Unfortunately, the priest in question did not "DO this" action of the Lord.

3. Indeed, applying the above principles to the case at hand, we see that the priest suppressed one element, the wine, and by its suppression, the action of the Lord was destroyed. He ordered, "do THIS", and the priest did not do THIS. He did his own thing. In this manner the intention of the Lord and His action was not followed and what Christ did in the Last Supper was not done. Thus, that so-called consecration was null and void.

4. Still the inquirer questions: "would it be safe to say that consecration of bread alone is valid?" In the light of the above, we think that the negative answer has been sufficiently demonstrated.

FR. QUINTIN M. GARCIA, O.P.

DOCUMENTATION

PASTORAL LETTER

"To Guide Our Feet into the Way of Peace"

Dearly beloved People of God in the Archdiocese of Manila:

During the February revolution, I called upon you to go out to the streets to prevent the shedding of Filipino blood. It is once more "to guide our feet into the way of peace" (Lk. 1:79) that I address you now as pastor of the Archdiocese.

I do not intend to prescribe any practical political or economic solutions for such is not my competence. But I would be amiss in the performance of my duty as pastor if I do not seek "to convert solely through the divine power of the Message the Church proclaims, both the personal and collective conscience of people..." (Pope Paul VI, *Evangelii Nuntiandi*, No. 18).

The February revolution ushered in a welcome change of government. We have started to regain and exercise our freedom. A sense of new hope has set in. Inflation and the price of many commodities has been trimmed down. The ransacking of government coffers has been stopped. The Constitutional Commission has finished drafting a new Constitution.

But serious problems continue to beset the country. Many people still go jobless and hungry, the majority of our people still live below the poverty line, labor-management conflicts have not decreased; graft and corruption persists in many offices of government; the NPA appears to have grown in strength and aggressiveness, and the Mindanao problem continues to defy solution.

We experienced a miracle in February. Perhaps we expected the miracle to continue, but God is now telling us that His work must truly be our own. We must earnestly put our hands to the plough, and respond to God's work by a continuing conversion. This conversion entails a struggle, because we are confronted with two great temptations.

THE TEMPTATION OF LIBERAL CAPITALISM

The first temptation comes from *liberal (materialist) capitalism*, which upholds profit as the chief motive, and competition (exercised through any means) as the supreme law of economic activity and progress. The right to property is considered as an absolute right, and property itself devoid of social responsibility (cf. Pope VI, "*Populorum Progressio*," no. 26). In this type of capitalism, human dignity, and even human life are often sacrificed at the altar of profit. The value of human beings is judged primarily according to how much they possess, purchase or produce.

The practice of this type of capitalism in our country has produced a culture of poverty. Poverty has become a way of life for the vast majority of our people, while a few unproportionately enjoy the material advantages of life. Political power and the benefits of culture have been practically monopolized also by these few.

THE TEMPTATION OF COMMUNISM

This has led many of our countrymen to the temptation of *Marxist communism*. Communism holds out the vision of a classless society, where everyone will contribute according to his ability and receive according to his needs. Recognizing the oppression of the masses by the moneyed and powerful few, communism promotes class struggle as the method of progress. It seeks to abolish private property and transfer to the State ownership of all the means of production. It not only foresees, but actually pursues the abolition of religion, which it sees as the opiate of the people. God's very existence is denied, and the freedom of worship curtailed.

REJECTION OF LIBERAL CAPITALISM

While admitting the legitimacy of private initiative in economic activity, *we must reject liberal (materialist) capitalism*. Such capitalism may increase wealth, but will not distribute equitably. It may improve the quality of goods, but it will not improve the quality of life. It may result in material advancement for a few but it will not bring peace and pros-

perity to the majority. In the end, not even those who practice this kind of capitalism will be able to enjoy its fruits. Capitalism of this sort is an idolatry of things and degrades both its victims and practitioners. It is institutionalized evil (Puebla). To those who worship the false god of money/things, the words of the Lord are pointedly addressed: "What, then, will a man gain if he wins the whole world and ruins his life?" (Mt. 16:26).

REJECTION OF COMMUNISM

While admitting the necessity of a more equitable distribution of wealth and power, *we must reject Marxist communism*. For this system acknowledges no power greater than that of man, denies the existence of God, and considers religion as an idealistic illusion to be fought. (cf. Pope John Paul II, Encyclical Letter, "*Dominum et Vivificantem*", no. 56). Further, it not only recognizes class struggle as a fact, but promotes it as the motor and method of progress. No Christian, who seriously endeavors to obey the Lord's new commandment that we love one another as he has loved us (Jn. 13:34), can accept this ideology. The abolition of private property and ownership of all the means of production by the State has been historically shown as non-viable. Communism is an idolatry of the collectivity, and ultimately oppresses those whom it would uplift.

There is a great temptation among some committed Christians who have despaired of remedies within our given sociopolitical structure to believe that genuine change can be achieved through a type of communism that is uniquely Filipino. This temptation must be unmasked either as an illusion or as a deception (cf. Pope Paul VI, "*Octogesima Adveniens*", no. 34). Historical and dialectical materialism, which involves a denial of God, is at the core of Marxist communism (*Dominum et Vivificantem*, no. 56). To call ourselves Christians and to espouse Marxist communism is to fall into a contradiction.

Church people who are tempted to believe that "Filipino Marxism" will be different should awaken to this sobering reality: In no place, where it has established itself, has Marxist communism shown itself tolerant of the Church. Repression of the Church and of genuine religious freedom is a common denominator of Marxist regimes. "All the concrete historical experiments or Marxism have been carried out within the framework of totalitarian regimes that are closed to any

possibility of criticism and correction" (Puebla). The historical record of communism even in Asia provides no basis for believing it will be different if it triumphs here.

I know that we Filipino will reject communism because it runs counter to our Filipino values, especially our belief in God and the unity of the Filipino Family.

OUR CHRISTIAN ALTERNATIVE

Faced with these two opposing ideologies that are even now causing untold miseries to our people, what does the Lord bid us do? What I propose now is not an alternative ideology. I merely wish, drawing from the social teaching of the Church, to set down a few imperatives for the present times.

Our most valuable contribution as Christians for the rebuilding of society is *our faith put into vital practice*. (cf. Vatican II, "*Gaudium et Spes*" no. 42). But here, I refer to an integral faith that combines profession and worship with a life of justice and love, and unites inseparably love of God and love of one's fellow human beings, especially the poor. This faith hopes for eternal life while committing itself to renew the world. It is a faith that is concerned not only with eternal salvation but also with the people's temporal welfare. It is a faith, finally that seeks not only the salvation of individuals but the unity of mankind under the fatherhood of God. We need this kind of faith that works through love (cf. Gal. 5:6). We manifested and experienced this kind of faith during the February revolution. We must rekindle that experience in ourselves.

Such a faith will move us all *to avoid greed, to live simply, and to share*, especially with the poor and underprivileged. It is the poor in spirit who are blessed (Mt. 5:3). St. Paul's words lose none of their force today: "Warn those who are rich in this world's goods that they are not to look down on other people; and not to set their hopes on money, which is untrustworthy, but on God who, out of His riches, gives us all that we need for our happiness. Tell them that they are to do good, and be rich in good works, to be generous and willing to share — this is the way they can save up a good capital sum for the future if they want to make sure of the only life that is real" (I Tim. 6:17-19).

Our faith will tell us to *shun violence* — both the unbloody violence of unjust acts and social structures that result in the poverty, deprivation and death of millions, and the bloody violence of arms (used in the name of national security or in terroristic activity) that have taken its toll in thousands of lost Filipino lives.

This faith will lead us to *give peace a chance*. By God's grace we were able to achieve a momentous change in our society through peaceful means. We must speak the truth and lay aside deceit. We must obey just laws, fulfill just obligations, respect democratic processes, and seek to achieve our goals through peaceful work, dialogue and negotiations. If the roots of the insurgency problem are economic deprivation and injustice, and if, as is the case, the majority of the insurgents are not ideological communists, one can see the inadequacy of a purely armed response to the situation.

In this connection, while acknowledging the right of the State to defend itself even militarily when necessary, I cannot but praise the preference for negotiation and dialogue as a primary means of solving the insurgency problem and as being especially in conformity with the Gospel.

Allow me to echo here the appeal of the Holy Father that those in conflict "undertake and pursue a reflection on the motives that compel them to seek by means of force with its consequence of human misery that which could be obtained instead through sincere negotiations and recourse to the other means offered by law" (Address in Lyons, Oct. 4, 1986).

Our faith *will put the human person in his totality at the center of our concerns*. Indeed it is the human person, body and soul, an individual living in society, who is the touchstone of the genuineness of our concerns. Both liberal (materialist) capitalism and Marxist communism show themselves deficient when measured by this test. Liberal capitalism subordinates the human person to profit, while Marxist communism subordinates him to the collectivity. For the Church and for Christians, however, "Man in the full truth of his existence of his personal being and also of his community and social being . . . is the primary and fundamental way for the Church, the way traced out for her by Christ himself . . . the way that, in a sense, is the basis of all the other ways that the Church must walk because man — every man without any exception whatever — has been redeemed by Christ, and because with man — with

each man without any exception whatever — Christ is in a way united, even when man is unaware of it" (Pope John Paul II, *Redemptor Homines*, no. 14).

I close this letter with an appeal for *solidarity*. We all need to go beyond our particular ideas, interests, and concerns. Each of us is called to participate in the attainment of the common good. In the humanly inevitable disagreements that characterize relationships, in society. We need to express our differences aware of our call to unity as Christians and as Filipinos. While everyone must do his part to achieve this solidarity, there is a special obligation incumbent upon our leaders, and upon the rich and the powerful to use their resources that justice and peace may be realized in our country, "Every one to whom much is given, of him will much be required; and of him to whom men commit much they will demand the more" (Lk. 12:48).

CONCLUDING PRAYER

May the God of peace bless us with the peace to which we have been called (cf. 3:15) and for which Christ died and rose again. Peace, and our Mother accompany us in our journey towards peace!

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

(Sgd.) Most Rev. Reginald Arliss, C.P., D.D.
Vicar for Religious
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(Sgd.) Most Rev. Manuel C. Sobreviñas, D.D.
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(Sgd.) Most Rev. Gabriel V. Reyes, D.D.
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- (Sgd.) Most Rev. Leoncio Lat, D.D.
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- (Sgd.) Most Rev. Bienvenido M. Lopez, D.D.
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District Bishop of Quezon City

31 October 1986

THE NATIONAL EUCHARISTIC YEAR

(Continued from page 74.)

The Eucharistic Year must bear fruit precisely in that area: we must grow towards the Eucharist in its total meaning. We have to die to our selfishness and our pride, our consumerism and our greed, our narrow attitudes regarding social class, and political belongings, race, nationality. And this kind of dying to ourselves "is a hard saying, and no one can hear it".

We had a "miracle" at EDSA, earlier this year, after the end of the Marian Year. Can we beg the crucified and risen Lord for the second "miracle" that will complete the first? The on-going miracle that is another sort of transformation: not just bread and wine transformed into Christ's body and blood, but that "we who partake of the Eucharist may become one body and one spirit in Christ"? May the power of the Spirit really overshadow us, and transform us into the Body of Christ — not in wish and hope only, but in reality. Let this be our prayer at this Mass today, our prayer for each other, and our prayer for our country in this troubled and yet hopeful time.

the national eucharistic year*

In early December of 1985, on the last few days of the Marian Year, it was my joy and my privilege to accompany the image of Our Lady of Fatima as it visited the major cities of our nation. Everywhere the welcome given to the pilgrim image was "overwhelmingly warm, joyful, prayerful". It was moving to see our people's loving devotion to our Blessed Mother. In my heart I knew Our Lady could not deny us what we were begging from her Son: a peaceful change which would bring us a new dawn of freedom and hope. If a miracle was needed, I was convinced Our Lady's "omnipotent supplication" would obtain it from us. And indeed, the "miracle" was given to us, in a wholly unexpected way. The "miracle" of EDSA, which is now an unforgettable moment in our history. It was, I believe, as millions of us believe, a "miracle" given us through Mary's hands.

And now, we have yet another year with a theme drawn from our faith: a National Eucharistic Year. Our bishops are convinced that it will be good for us to look back to the 33rd International Eucharistic Congress held here in Manila fifty years ago next February. Our looking back is for gratitude. But we will also look around us, to see the "today" of our national situation, the good side, the less-than-good side. And we will look forward to see where we must go, during this time of "the new Advent" of the year 2000, the bimillennium of the coming of Our Lord. And since we see around us still so much that needs renewal and change, our National Eucharistic Year will call for yet another "miracle". Or, maybe, an "ongoing miracle" which must complete the February revolution — a revolution that will bring about what "the miracle at EDSA" gave us for a hundred shining hours, for four incredible days: true courage, the willingness "to put our lives on the line", solidarity and sharing, and — in Ninoy Aquino's words — determination and faith. Faith in each other, and faith in God.

* Homily delivered by His Eminence, Jaime L. Cardinal Sin, D.D. Archbishop of Manila, at the Preparatory Workshop for the National EUCHARISTIC YEAR. Mass at St. Paul's College, O.C. on November 7, 1986 at 9:00 A.M.

The theme of the Eucharistic Year is "One Bread, One Body, One People." You see the point of the motto. Three concentric circles: the *inmost* circle, the Eucharist, the sacrifice of the Mass, our communion in Our Lord's Body and Blood. The *second* circle, the Church, the Body of Christ, the community of those who live by the life Baptism and the Eucharist give us. And the *third* circle, our people, our nation, and even the wider world. And through these circles, like the radiant rays of a great monstrance, the power of the Risen Lord, creating — in the Spirit — new hearts, new lives, new communities, renewing our Church and our nation from within, moving all of us forward, toward the Kingdom of God.

ONE BREAD, ONE BODY

There are many, many ways of looking on the Eucharist. But I think Our Lord Himself has chosen the Supper as the first image of the Eucharist. Family or friends, sitting together around a table: sharing rice and bread, sharing wine or whatever... food and drink, from one table, even, in Chinese style, or in Filipino kamayan style, from one common dish. The meal brings us together and from the common table we renew our bodily lives. But not our bodily lives only, for a meal should be also a celebration. We gather together, not "just to feed our faces", but to rejoice in each other's companionship, to renew our "being a community", to deepen our love and commitment to each other. A family reunion on the occasion of a wedding, or a baptism, or an anniversary, or Christmas — what we do is not merely something connected with biology, but with our human relationships.

"The cup of blessing that we bless," St. Paul tells us, "is a communion with the blood of Christ. The bread that we break is a communion with the body of Christ. The fact that there is one loaf means that, though there are many of us, we form a single body, because we all share in this one loaf" (1 Cor. 10, 16-17).

There is a story I have heard, about the days of the EDSA revolution. It was the evening of Sunday, 23rd of February. Under a street-lamp, an old man in rubber chinelas is seated under the light, on the grass. Across him, behind a fence of iron bars, a soldier sits on a bench. The old man produces a brown paper-bag and opens it. He has two pieces of pan-de-sal in it, a sort of sandwich, with butter spread inside it. The old

man turns to the soldier and asks him if he has eaten. The soldier says, "Okay lang, pare." "Here," the old man says. "I know you haven't eaten for hours. Take this, I have another one." He passes the pan-de-sal across the bars. The soldier accepts, and the two eat, from what has been shared. — The young man who watched this little scene felt the tears burning in his eyes. He said to himself, "This is the Eucharist." Later he told me, "At that moment I understood better, what the Eucharist is, and why it is at a meal that Jesus gives us Himself."

Mahatma Gandhi once said: "If God were to come to the world, he would come in the form of bread."

Our Eucharistic communion, then, is communion in the one bread and in the one life — the Christ-life — which the Spirit pours out into our hearts. It calls us to oneness in mind and heart, *cor unum et anima una*, and empowers us to *share* with our brothers and sisters in the Church.

The ancient writer, Philo Judaeus, said of Christians that they practised "brotherly sharing which surpasses all description." And you remember the words Tertullian repeats, regarding Christians, "See how these Christians love another." Aris- tides, in his defense of Christians before the Emperor Had- rian, spoke these words:

Christians love one another. They never fail to help widows. They save orphans from those who hurt them. If a man has something, he gives freely to the man who has nothing. If they see a stranger, Chris- tians take him home and they are glad, as though he were a real blood-brother. They don't consider them- selves brothers in the usual sense, but brothers instead through the Spirit of God. If one of them is poor and there isn't enough food to go around, they fast several days to give him the food he needs... This is really a new kind of person. There is something of the divine in them.

Do you think we can still apply these description of the early Christian communities to ourselves? to our Christian com- munities, our parishes, our neighborhoods? Even to our reli- gious houses?

There is another point we may not forget. Notice what the words of institution of the Eucharist say. Not just, "This

is my body." There is more. "Which will be handed over, for you." Not just "This is the cup of my blood," when the words are spoken over the wine. There is more. "Which will be poured out, for the forgiveness of sins." Earlier ages put their accent on the real presence. We believe in the real presence, *surely*. But today's spirituality places its accent on the action part: "which will be handed over for you, which will be poured out for sin." This bread and this wine, this body and blood which is our food and drink, are food for self-giving, for sacrifice, for a life lived for others. This, we might say, is the message of the Eucharist for our time.

We must never allow ourselves to forget that, my brothers and sisters. The Eucharist is not a "comfortable" meal. It challenges us to total service, to total gift. When we see the bread and wine on our altars, we remember what Jesus did. "Do this, remembering me." Remembering that he held nothing back, that night of the supper. The body, in Hebrew thought, stands for the whole person, in its outward visibility. The blood stands for all the life and activity of that person. "Life is in the blood." So Jesus' gift of Himself was total, wholly gratuitous, no strings and no price-tag attached. And in giving himself he made himself totally vulnerable. Someone has said, of Jesus, that He is the vulnerability of God. The hymn in Philipians calls it "self-emptying."

And so when we eat this bread and drink this cup, we proclaim his death for us, we proclaim our desire to be like him, to do as he did, to make his Eucharist the pattern and the meaning of our lives. "Do this, remembering me." It is one thing we **MUST** remember.

ONE BREAD, ONE BODY, ONE PEOPLE

I spoke earlier of three concentric circles: the bread and the wine of the Eucharist, the crucified-and-risen Lord's own self, given to us through the action of the Spirit. From this inner core the second circle grows, the Body of Christ which is the Church. We are, as Church, the "sacramental visibility of the Lord" in time and in history. Just as Jesus came to give life, to give ever more abundant life, so the Church is in the world to radiate the Gospel, to radiate the Christ-like to all those for whom his blood was poured out. "The bread which I shall give, is my flesh, for the life of the world."

Thus our mission and ministry, as Church, is Christ's own mission and ministry, in us and through us made operative in

the world. The Kingdom of God and its foreshadowing cannot come into this world, except insofar as Christ's action becomes ours.

For *the* Christian action, which par excellence mediates Christ's saving work in the world is, always and essentially, the action of Christ in his body. That is what the Church, as Body of Christ, exists to do in the world.

The Eucharist is the gospel of the Kingdom in action, the proclaiming of the Lord's death until he comes. It is the manifesto, not only in word, but *in deed*, of all that Christ has done, is doing and will do, *to change the world...*

Earlier we compared the monstrance, with its rays radiating from the host, to our three circles: the lines of force radiating from the Eucharist, bringing the grace and power of the Eucharist outward, to every area of human life and action. Did not the prophetic Christian Charles de Foucauld see in the eucharistic host, present (no matter how hiddenly and silently) in the midst of the world, the very heart of mission itself?

But there is an attraction, too, a "pull" of the Eucharist, of the Risen Lord in the heart of his people — drawing all mankind to himself. "When I shall be lifted up from the earth, I will draw all to me." The Eucharist has been likened to a great magnet "drawing all lines of grace in all of creation and history to its flaming center." From the Eucharist, the presence and action of the Heart of Christ draws all men and women, all things, unto himself. The Eucharist is our proclamation that a new world is being born.

The philosopher/scientist Teilhard de Chardin spoke of "the Mass celebrated over the world," charging the earth with the presence of Christ and his Spirit, and drawing the dynamisms of creation and history toward the Kingdom of God. Long before Teilhard, St. John Chrisostom had said: "The Body of Christ becomes for you an altar. It is more holy than the altar of stone on which you celebrate the holy sacrifice. You are able to contemplate the altar everywhere, in the street, and in the open square." How contemporary those words sound to us: Our Mass and our eucharistic worship does not begin and end in the Church on Sunday. It goes out into every hour of every day. It goes out into the whole world. The body is broken, and it becomes bread for all mankind, in Bangkok and Melbourne,

in Guangdong and Tokyo, in New Washington and New York. The blood poured out runs over the highways and by-ways of all human life, joys and sufferings, all human work and joblessness and pain. All mankind, in all the world, becomes the altar.

In the Eucharist we receive Christ hungering in the world. He comes to us, not alone, but with the poor, the suffering, the oppressed, the starving of the earth. Through him they are looking to us for help, for justice, for love that is expressed *in deeds*.

Therefore we cannot properly receive the Bread of Life unless at the same time we give bread for life to those in need, wherever and whoever they may be. (Pedro Arrupe)

Do you see now why the theme: ONE BREAD, ONE BODY, ONE PEOPLE, throbs with the challenge for all of us who make up the Church? The Gospel says *we* are supposed to be leaven in the dough, salt in the food, light in the darkness. We gather together around the altar, we receive the Lord in communion so that we may bring the redeeming power of the Eucharist into the totality of all Filipino life.

When Pope John Paul II spoke at Tondo, he ended his address with words from the song, "Jesus na aking kapatid." In our churches that hymn is sung, fittingly, as a communion song.

Tulutan mo 'ng aking mata
mamulat sa katotohanan,
Ikaw Jesus makikilala
Sa taong mapagkumbaba.

The Lord who is on our altars and hidden away in our tabernacles, that is the same Lord who nourishes the man or woman sitting beside me now, my next-door neighbor, the beggar at the street corner. The same Lord feeds the boy who, under the sun or rain, taps at your window holding his sampaguita-strands, while the stop sign is on. We know, we "cognize" the Christ in our eucharistic worship, so that we may meet him again, "recognize" him in all those whom life sends our way. "Whatever you do for the least of these my brothers and sisters, you do to me." "Christ is not divided, Christ is not multiplied. There is one and the same body, one and the same Christ for all. In his flesh we are one."

As we gather here this afternoon, we know that around us in our country, there is so much conflict and division. The body of Christ in our land is wounded and broken, and our nation is broken, in large measure because we do not know yet how to sacrifice for others, we do not know yet how to share. And yet, as the Holy Father has said again and again, the moving force of history is either class warfare and revolution (as the communists hold), or it is *sharing* and *solidarity* (the way of the Gospel).

ONE BREAD, ONE BODY, ONE PEOPLE. "Take and eat, this is my body which is broken for you." How can we eat bread, the bread from our altars, the bread that is broken by the hands of Christ, without accepting responsibility to do something about all the dividedness and brokenness that is *there*. in the body that is the Church, in the body that is our people? How will we be recognized by God, and accepted by him, if we do not recognize Christ in his broken and divided members?

CONCLUSION

Have you ever wondered, when you have read the Gospel stories of Our Lord's Easter apparitions, how and why precisely did not the disciples know the Lord, in the breaking of the bread? One Easter Sunday, I was watching television, and there on my TV-screen was the scene of Emmaus, on Easter evening. Jesus, sitting with his two discouraged disciples, with whom he had travelled a long way. "Then he took bread, and broke, and gave" and the disciples saw, in his hands, the terrible marks of his wounds. The scars of the nails which had fixed him to his cross, just the previous Friday. And the disciples could say nothing, recognizing him in that simple gesture of sharing, breaking bread with broken hands. That is how they knew him, in the breaking of the bread.

There is something here for us to learn. So that the divisions and brokenness in our midst might at least be lessened, so that we may at last be one as a people, all of us must learn to break bread with others: the bread of solidarity, the bread of sharing. *Solidarity* and *sharing* are just other words for *koinonia*, communion. But we cannot break bread like that, with unblemished hands. We cannot do that, except if our hands bear the wounds of the self-giving of Christ, the wounds one gets from loving the poor and the victims, and standing beside them, making up with them what is still wanting in the sufferings of Christ.

(Continued on page 67.)

EUCCHARISTIC YEAR 1986-1987

OPENING HOMILY

My dear brothers and sisters in Christ:

We gather once again here at the Luneta. How often we have met here, in the past. Along with Plaza Miranda and Liwasang Bonifacio, the Luneta is the place where our people, the people of Manila, assemble on historic occasions to give voice to its mind and heart, to express its joys and sorrows, its hopes and its fears. Here too, so often in years gone by, we have stood together to give witness to our Faith, that Faith which, perhaps more than anything else, is at the heart of our unity as a people and a nation.

Fifty years ago, the 33rd International Eucharistic Congress was held here. (We will be celebrating its "golden jubilee" next February). The two Papal visits reached their peak points here. Pope Paul VI celebrated the ordination Mass, and received the hundreds of children for their first communion, here where we stand. Pope John Paul solemnly beatified Lorenzo Ruiz and his martyr-companions here, with the bells ringing throughout our city. Our Marian Year last year ended with a Mass here, and we knew that Our Lady would win for us a "miracle" of hope. Early last March, two millions of us thronged this spot to thank the Lord for that "miracle," with our new President and Vice President, in a moving Mass of our hearts' gratitude to God for His goodness to our nation.

And today is the first feast of Christ the King we celebrate within the new chapter of our history. This celebration still forms part of the One Hundred Days of Prayer and Penance for National Reconciliation, Unity, Peace and Safe Journeying. One week remains, of the hundred days.

** Homily delivered by His Eminence, Jaime L. Cardinal Sin, Archbishop of Manila, at the Luneta, last November 23, 1986, at 4:00 p.m., celebrating the Feast of Christ the King and Proclamation of the National Eucharistic Year.*

Toward the end of this Mass we will consecrate our people, our nearly fifty million Catholic people, to the Sacred Heart of Jesus, Christ our King. We will ask *to be King*, really and truly, of our beloved land. What will this consecration mean, for us and our nation, today?

Let us begin by asking, what is this Kingdom of God: what does it mean for us? It is a kingdom *in* this world, but *not of* this world. In a way, its foundations "are laid above", not below; it is something of a "topsy-turvy" kingdom. Its Constitution is the Sermon on the Mount, which is summed up in the Beatitudes. Its Constitution wasn't written by the Con-Com but by one person only, by Our Lord Himself. It contains the wisdom, not of man, not of forty-seven wise men and women, but of God. But it is an "upside down" constitution.

The Beatitudes proclaim happy, *makariori*, blessed, *mapapálad*, — all those people the world calls "unfortunate". The poor, those who hunger, those who weep, those who make peace, those who show mercy, those who are pure of heart, those who are persecuted... because it is they, who have God as the king of their lives. They are blessed, because God is at their side, because God takes up their cause, because they are loved by God with a special love, a preferential love.

The Kingdom of God on this earth — what is it like? It is the community where such people are the blessed ones too, *ang mga mapapálad*. Why blessed? Because in the human community which is the earthly "foreshadowing" of God's Kingdom, they are the objects of special concern and care. They are loved with a special love, a preferential love — by God, by Christ, and by those who follow Christ.

If we want to make our communities, even in a small way, reflections of the Kingdom of God, our first duty is to make their basic law the Beatitudes. And this means, as we know, an overriding concern and commitment, towards "the poor, those who hunger, those who weep... those who show mercy, those who make peace their way, those who are rejected and persecuted..." That is the way of the Kingdom, solidarity with "the little ones of the earth." Do not forget the first proclamation of Jesus: the first decree of His Kingdom:

He has sent me to announce good news to the poor, to proclaim release for prisoners, and recovery of sight for the blind; to let the broken victims go free, to proclaim the year of the Lord's favor.

(Luke 4:18-19)

EUCHARISTIC YEAR OPENING HOMILY 77

How necessary is this lesson, for us in the Philippines today: The "revolution in February" was only a first chapter, only a beginning; that revolution is far from complete. We have likened it to an Exodus, a passover, because we believe God was with us then. But now we must remember that the Exodus was followed by forty years of trial and wandering, through the desert and wilderness. It was not a blind journey: God was with His chosen people, as a cloud over the Tabernacle was visible to His people, every stage of the way. But they could not give up the difficult journey: there were trials enough to try their souls, and the land of Promise a long way off.

Neither can we say, we were there in February; we have done our part. We can no longer be bothered now; we have our own things to do. Now as it was our common effort then, so, as with the Israelites, it must be our common journey now towards fuller freedom and justice, toward prosperity and peace. Towards the land God has promised those who will be faithful to His commandments, those who trust in Him.

It is not the time for personal ambitions for power, for our greed and self-interest, and the corruption it breeds — like cancer in our social body. Our common vision will only be betrayed by personal or partisan advantage. The only purposes worthy of us must be love of country and love of our people. It is still the hour of self-sacrifice, of disinterested service, of self-giving. Only thus can our hope remain hope. Else we shall forfeit everything we worked for, everything we were willing to give our lives for.

The Kingdom proclaim its imperatives to us: Choose the way of the Gospel; choose peace-making. Choose respect for life. Choose reverence for the dignity and rights of every man, woman and child among us. Choose regard for truthfulness, for the good name of others. Choose integrity and honesty; be done with corruption in its many forms. Choose purity of purpose, and purity of heart. Put on the Christian heart, the heart of Mary, the heart of Christ.

You will say, what impossible demands! How can we do all this? *Sapagká't kami ay táo lámang*; people with little courage with inconstant hearts. We are not made, most of us, with the stuff of heroes. Who will show us the way? Where will we draw the strength to overcome our difficulties, to heal our divisions, to go forward in unity?

My good friend Ambassador Dee is very much moved by the story of a dream of the great Saint Don Bosco. The saint

had many dreams; God often spoke to him in dream. One night he dreamt that the Church was like a ship with great sails, trying to reach port. Besieged and surrounded by enemy ships, firing on her from all sides. Cannons and gunsmoke everywhere.

The ship of the Church has been hit and damaged, and yet her pilot, the Pope, is steering her towards shore. Then from the fog and smoke, he sees two pillars standing out. One pillar has the Blessed Mother on top of it; the second, a taller one, has a monstrance, with the Blessed Sacrament, shining through the gathering dark. The Pope knows, that if only he can bring the ship in-between the two pillars, the Church will be safe. He tries, amid all the conflicts, and the ship begins to move toward the two pillars. But a shot tells him. Is it the end, then? No, for another white-robed figure at once takes his place, and strongly, resolutely, brings the ship to safety. Don Bosco is led to understand that it will be through Our Lady and the Eucharist, and the faithful's turning to Our Lady and to the Eucharist, that the Church will reach safety from all the storms that buffet her, from all the strife which assails her.

True, we do *not* have to believe private revelations, nor even Don Bosco's wonderful dreams. But what the dream tells us is, I believe, true enough. In the present crisis, we will gain the wisdom and the courage to make our way to peace and prosperity at last, if (as our beloved President likes to say) "we work with all our might, and pray with all our hearts." Yes, work with all our might; do everything that is in our human power to think and accomplish. But together with that, we must pray with all our hearts. Because God's light comes to us in prayer. Because God's power comes to us when we are on our knees. Because, if we trust Him, Christ's heart fills our hearts with hope, and courage, and love. Because Mary's heart gives us serenity and peace, which she draws from the heart of her Son.

Last year we celebrated the Marian Year: what a great grace that was: Once again the Lord allowed us to show that we are, without doubt, *pueblo amante de Maria*. And Our Lady answered our prayers. How she interceded for us: What she won for us, by her "omnipotent supplication!" And now?

This year we turn to the Eucharist, that second, taller, more splendid pillar of Don Bosco's dream. We turn really to the heart of Christ, present in the Eucharist for us, His Body and Blood given to us, for the life of the world!

ONE BREAD, ONE BODY, ONE PEOPLE. This is the motto of the Eucharistic Year, for one whole year we shall try to understand it in our lives; we shall try to *live it out* in deeds.

ONE BREAD, ONE BODY. It is St. Paul, in First Corinthians, who teaches us this. (I Cor. 10:16-17)

Is not the cup of blessing we bless, a sharing in the blood of Christ? And is not the bread we break, a sharing in the body of Christ?

Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf.

This is St. Paul's own theology of the "one Bread" which makes of all who partake in it "one Body."

Daily we see the faces of the malnourished children in our country. The TV-screens in our homes bring us face to face with that tragedy. Negros, but other places too. Right here in Manila, "the scandal of Smokey Mountain," and the hundreds of families who try to survive from the garbage-mounds. *Are we one body with these starving, miserable poor whom life has robbed of hope?*

There are soldiers in olive-green in our army camps, and other kinds of soldiers hidden in the hills. In our towns and cities we have leftists and rightists, we have die-hard loyalists and all-the-way Cory-ists. We have NPs and UNIDOs PDPs and PnBs, — a thousand and one groups. We have, above all, the great divisions between rich and poor, between powerful and powerless, all across our land. *Are we one body, all of us? Do we live from the one bread?*

And yet, so many of us are Christians. So many of us worship together, break the bread of Christ together, kneel side by side to receive the Eucharist. *We partake of the one "bread". Are we, though many, one body?*

We cannot be ONE PEOPLE, unless we learn to "become what we eat," the ONE BODY OF CHRIST. My brothers and sisters, we all come to the Eucharist, but we have not allowed the Holy Spirit and the Bread of Life transform us into ONE BODY. We have faith, you and I, and we believe that the power of Christ in the eucharistic bread can do all things. "I can do all things," St. Paul said, "in Him who strengthens me!"

But do we allow the Eucharist to transform us? Is our faith weak, so the Eucharist cannot work its miracle in us? Are our hearts too hardened now, with self-seeking, so the fire of the Eucharist can no longer kindle them to flame? That is the kind of question we must ask ourselves, during this eucharistic year.

Did not the Heart of Christ, did not the Heart of Mary, work little miracles in our hearts last February, so that around Crame and Aguinaldo, at EDSA and Santolan, at White Plains and Ortigas, no one ever went thirsty, no one was ever hungry, no one was set aside, but everyone was brother and sister and friend? Can we not ask the Heart of Christ, and the Heart of Mary, to make that "miracle" possible again? Can this year be a miracle of one faith, one hope, one love, radiating from the One Bread, to us who must be One Body, and outwards throughout our nation so we can be One People now, now when this crucial hour of history is sounding? Is this impossible? Have miracles ended for us?

In my room I have a framed print. It is the handiwork of a political prisoner, made when he was still detained. It shows the wicker basket, with the loaves and the fishes, — the few pieces Jesus took and blessed and broke and gave. The loaves and the fish with which he fed five thousands with so much left over still. And the print says: Love is basket with five loaves and two fishes. It is never enough until you start to give it away.

Perhaps our answer is there. The Bread and Wine, the Body and Blood of Jesus, is our food and drink *for sacrifice*, our food and drink *for loving others*. From the Eucharist we can be nourished for sacrifice. We can draw the infinite power of Christ's Heart. Our hearts may be small. Our resources may be limited, our strength so little. But the love that the Eucharist will give us is like "a basket with five loaves and two fishes." Food and love, giving and giving with a heart like Christ's: it will be enough, to make of us all, from ONE BREAD, ONE BODY, and through us, ONE PEOPLE.

My brothers and sisters all these thoughts and sentiments most fill our minds and hearts this evening, as we stand together here at the Luneta, to consecrate ourselves and our lives, to the

(Continued on page 97.)

NORMS APPROVED BY THE CATHOLIC BISHOPS' CONFERENCE OF THE PHILIPPINES FOR THE LOCAL IMPLEMENTATION OF SOME PROVISIONS OF THE NEW CODE OF CANON LAW WITH SOME NORMS AMENDED IN ACCORDANCE WITH THE LATEST RECOMMENDATIONS OF THE HOLY SEE

Can. 230,1: On Lay Man to Act Permanently as Lector and Acolyte in the Mass

1. A lay man can be admitted to the ministries of lector and acolyte, whose exercise of office is subject to renewal every year.
2. The candidate must fulfill the following requirements:
 - a. He must be an exemplary Catholic;
 - b. He must be at least twenty-one years old;
 - c. He must be adequately literate;
 - d. He has finished the seminar established for the proper training and formation of lectors and acolytes.

Can. 242: Charter of Priestly Formation

The Program of the Philippines for Priestly Formation and approved by the Sacred Congregation for Catholic Education for the years 1980-1985 hereby stands.

Can. 284: Clerical Attire (Amended)

The proper clerical attires approved by the Catholic Bishops' Conference of the Philippines are as follows:

1. Cassock or religious habit;
2. Clergyman's suit;

3. Trousers of dark one-tone color or white, and shirt of one-tone color, with the clerical collar. The shirt may also be either *polo-barong* or *barong Tagalog*, with a distinctive cross.

The *polo-barong* or *barong Tagalog* with a distinctive cross is clearly distinguished as a clerical attire and is accepted by the people as such, and is sanctioned by the usage of the clerics.

Can. 496: To Provide Statutes of the Presbyteral Council

1. There should be a presbyteral council that is composed of ex-officio, elective and appointive members, of which at least one-half is elective.
2. Ex-officio members shall hold office for as long as they are in the position to which ex-officio membership is attached. All elected members shall hold office for a term of two (2) years, and they may be re-elected, but not for a third consecutive term. All appointive members shall hold office for a term of two (2) years, and they may be re-appointed, but not for a third consecutive term.
3. The presbyteral council should have its regular meetings, at least quarterly.
4. Though the presbyteral council is a consultative body, however, the diocesan bishop should consider seriously its advice.

Can. 522: Appointment of Parish Priest for Specified Period of Time ("Ad Tempus") (Amended)

As a fundamental norm, it is necessary that a parish priest have the benefit of stability, and therefore, he is to be appointed for an indeterminate period of time. However, the CBCP allows the diocesan bishops to appoint parish priests for a term of six years, renewable.

Can. 538, 3: Clergy Social Security

1. The diocesan curia shall set aside investment funds for sickness, retirement, residence and death provisions for the clergy. Other means to achieve the same purpose may also be employed.

2. The present Pension Plan of the Catholic Bishops' Conference of the Philippines is adopted, so that through a Pension Fund, benefits due to retirement, death, disability and separation may be provided for the bishops and diocesan priests.

Can. 766: To Permit Lay Persons to Preach Outside the Mass (Amended)

The diocesan bishop may deputize lay persons to preach outside the Mass, in accordance with the following norms:

1. Whenever there is a need because of scarcity or physical inability of sacred ministers, in cases such as those in large parishes, in remote barrios and islets, and in other places where there is difficulty in the means of transportation and during inclement weather;
2. They must be Catholics of good moral character;
3. They must be well prepared through formation in Christian doctrine and Sacred Scriptures;
4. They must be distinguished by their loyalty to the Hierarchy and fidelity to the Magisterium of the Church;
5. They are deputized for one year renewable.

Can. 772: On Expounding Christian Teachings on Radio and Television

and

Can. 831, 2: Participation of Clerics and Religious in Radio and Television

1. To organize or participate in, religious programs via radio or television, the individual faithful, whether cleric, religious or lay person, needs the permission of the competent authority and should be faithful to the Church Magisterium.
2. All clerics and religious who are invited to organize, or participate in, radio or television programs may do so only with the permission of their competent authority.

Can. 775, 3: Catechetical Office

A "Ministry for Evangelization and Catechesis through Electronic Media (M.E.C.E.M.)" shall be created at national and diocesan levels.

Can. 844, 4: To Permit Catholic Ministries to Administer the Sacraments to other Christians

The Catholic Bishops' Conference of the Philippines leaves to the judgment of the diocesan Bishop to determine if there is some other grave and pressing need, aside from the danger of death, which may warrant "Catholic ministers to lawfully administer the sacraments of penance, the Eucharist, and anointing of the sick to other Christians not in full communion with the Catholic Church, who cannot approach a minister of their own community and who spontaneously ask for them, provided they demonstrate the Catholic faith in respect of these sacraments and are properly disposed."

Can. 877, 3: Baptismal Entry of an Adopted Child

1. Taking into account Canon 877,3, regarding the baptismal entry of an adopted child, the following norms are to be observed:
 - a. If the adoption takes place after the baptism of the child, the full name of the adopting parents shall be added to the baptismal entry mentioning at the same time the number and date of the decree of adoption issued by the civil court;
 - b. If the adoption takes place before the baptism of the child, and the adopting parents request that the name of the natural parents be kept confidential, in accordance with the civil laws (footnote: at present, PD 603, Arts. 7 & 38), the following norms are to be observed:
 - 1) The full name of the natural parents shall not be entered in the baptismal register of the parish, but shall be forwarded to the secret archives of the chancery, to be released only upon the approval of the local Ordinary and for a serious reason;

- 2) It shall be annotated in the baptismal register with the following marks: "For marriage purposes, consult the secret records of the diocesan archives."

Can. 891: Age for Confirmation

1. The age for the reception of the Sacrament of Confirmation throughout the country is *at least* seven (7) years, or after the first Communion, *unless, in the judgment of the minister a grave reason suggests otherwise.*
2. Each parish shall keep its own register of Confirmation, in accordance with Canon 535 and Canon 895.

Can. 961, 2: General Absolution (Amended)

1. General Absolution can be given outside the danger of death, whenever there exists grave necessity, that is given the number of penitents, there are not enough confessors available to properly hear individual confessions at a given time, so that, without fault of their own, the penitents are deprived of the sacramental grace of Holy Communion for a lengthy period of time.

These conditions maybe verified in the cases that follow, according to the judgment of the diocesan Bishop:

- a) When priests go, once a year or very seldom during the year, to remote barrios or islets, or to other places where there is a serious difficulty in the access to the Sacrament of Confession on the part of the faithful on account of distance, or for geographical and climatological reasons;
 - b) On Christmas, Paschal Triduum, local religious fiestas, popular missions and school graduations, whenever the conditions set above exist.
2. On these occasions, the priests may be granted to give the General Absolution, only after having undertaken all means to give opportunity to the penitents to make their individual confession. For example, making a schedule for individual confession during some fixed hours before the Mass, in such a way that the priests who are available can help one another in hearing individual confession and when the time for Mass comes, still many penitents have not made yet their individual confession, and so, are being deprived of the sacramental grace of Holy Communion.

The priests, before giving the General Absolution, shall help the penitents to be properly disposed to receive it, by making a sincere act of contrition, and to remind the penitents of their obligation to confess each of the grave sins which cannot, for the moment, be thus confessed, as soon as possible, when the opportunity occurs, before receiving another general absolution, unless a just reason intervenes, as prescribed in Canons 962 and 963.

Can. 964, 2: Reconciliation Room

Subject to the provisions of Canon 964,2, a reconciliation room may be used, upon request of the penitent, as an alternative to the confessional, provided that it is located in a visible place (e.g., with glass panel).

Can. 1062,1: Betrothal

1. Betrothal, which is a bilateral promise between a man and a woman to enter into a sacramental covenant of marriage, within the time specified by the same parties, is canonically valid only under the following conditions:
 - a) The parties should be in the possession of the canonical capacity to marry;
 - b) They should execute the promise in writing before a priest, or a deacon, or two witnesses. In case of minors, the parents should be previously informed.
2. An appropriate ceremony of betrothal may be observed, taking into account the local customs and laws of the land.
3. The obligation to fulfill the promise ceases upon the option of both parties — or one thereof, but subject to the provisions of Canon 1062, 2.

Can. 1067: Pre-Nuptial Inquiry (Amended)

1. Those who intend to marry shall inform their proper parish priest, at least one month before the date of their wedding, in order to enable him to help them prepare for its celebration according to the laws of the Church. Only in very special cases and with the permission of the local Ordinary can a wedding be solemnized within a shorter period of time.

2. No parish priest will solemnize the marriage of persons who do not belong to his parish by reason of domicile, quasi-domicile, or residence of at least one month, without the written permission of the local Ordinary or of the parish priest, as provided for in Canon 1115.
3. If the parties choose for their wedding a parish other than their own, the parish priest *who has received permission from the local Ordinary, or from the proper parish priest of the parties, may not assist at the marriage, until he receives the results of the interview and of the banns conducted by the priest concerned, as provided for in Canon 1070 and Canon 1114.*

It is recommended that the documents be transmitted from one parish to another within the same diocese through the diocesan curia.

4. *The parish priest of the place where the wedding will be solemnized shall conduct the pre-nuptial interview, have the banns announced and gather all the necessary documents. He may request the assistance of other priests or lay people, if the case so requires.*
5. The purpose of conducting the pre-nuptial interview is threefold, namely:
 - a. To find out any possible impediment rendering the marriage invalid or illicit; as well as the causes of defective or vitiated consent, bearing in mind the provisions of Canon 1095 and Canon 1181;
 - b. To ensure the freedom of the parties;
 - c. To find out whether the contracting parties are sufficiently instructed in the Christian doctrine, *particularly on the nature, ends and essential properties of marriage.*
6. The interview shall always precede the publication of the banns and shall take place early enough so that the banns can be published without dispensation and in order to avoid future embarrassment if an impediment to the wedding is discovered during the publication of the banns. *The responsibility for making the investigation is a grave one; and the priest concerned is not excused from doing it — even if he is morally certain that there is no obstacle to the valid and licit celebration of the marriage.*

7. The *priest concerned* shall put the questions to the parties cautiously and separately, and with due regard to their circumstances.
8. In inquiring about the impediments, the priest concerned shall briefly mention those that are likely to exist in the case at hand.
9. Finally, the priest concerned shall inquire whether the parties are sufficiently instructed in the Christian doctrine, as specified in no. 5, c.:
 - a. When one or both parties lack knowledge on the basic truths of our faith, they should be instructed during the one-month interval before their wedding, so that they can comply with their duty of being the first catechists of their children;
 - b. All prospective contracting parties shall participate in the pre-Cana Seminar *or its equivalent*, to be organized and conducted under the supervision of the respective diocese.
10. The baptismal certificate, issued within six (6) months, for the purpose of the marriage, shall always be required from both parties, if they are not baptized in the parish where the investigation is conducted or where the marriage is solemnized.
Whenever the baptismal certificate cannot be obtained, a sworn statement according to Canon 876 will suffice.
11. Owing to the possibility that parties may claim that they are not baptized in order to hide an existing matrimonial impediment which may be annotated in the baptismal register, the parish priests are advised to prudently take other steps to verify their baptism and freedom to marry.
12. Widows and widowers shall be required to present also authentic certificate of the death of their departed spouses with whom they were canonically married.
13. Special care and precautions are to be taken in the case of persons coming from other countries, whose previous marriage has been declared null and void by the Roman Pontiff. They shall be required to submit authentic Church documents regarding their freedom to marry, besides their baptismal certificate.

14. Extreme prudence is needed in cases of divorced persons. Their civil and canonical freedom to marry is to be established before they are admitted to a canonical wedding.
15. In cases foreseen in nos. 11, 12, 13 & 14 of the Norm, the parish priest concerned shall obtain the NIHIL OBSTAT of the diocesan curia, before assisting at the wedding.
16. In accordance with Canon 1071, 1 no. 2, without permission of the local Ordinary, no canonical wedding may be celebrated without the marriage license, or marriage contract if civilly married, in order not to deprive the spouses of the civil effects of the marriage, without prejudice, however, to the provisions of Canon 1130 and Canon 1131.
17. Banns of marriage shall be announced orally or in print to the faithful for three (3) consecutive Sundays, or Holy Days of Obligation, or on other days where there is a great convergence of the faithful.
18. The local Ordinary may also allow the posting of the banns at the door or in the bulletin of the Church, for a period during which there are three (3) Sundays or Holy Days of Obligation, or other days where there is a great convergence of the faithful.
19. The banns shall be announced in the proper parish of each of the contracting parties where they are better known according to the judgment of the priest who is conducting the investigation.
20. Publication of the banns shall also be done in other parish or parishes where there exists a reasonable suspicion that either or both parties might have incurred a matrimonial diriment impediment.
21. The parish priests of the aforesaid parties are earnestly requested to cooperate with the parish priest who conducts the pre-nuptial interview by carrying out, at the latter's request, the publications of the banns and by sending to him the results in due time.
22. When the parishes where the interview or the publication of the banns are to be done belong to different dioceses, the request to perform them as well as the transmission of the information already obtained shall be coursed through the diocesan curia of the parish where the banns are to be published.

23. There shall always be a period of at least two (2) days between the last publications of the banns and the celebration of marriage.
24. If there remains a strong doubt or suspicion about the existence of an impediment, after the personal interview and the publication of the banns, *the priest concerned* shall investigate more accurately, by asking even under oath, at least two trustworthy witnesses, unless the suspicion is about an impediment which might cause loss of good name to the parties, and if necessary, the parties themselves.
25. When the priest judges that the doubt of suspicion still persists in spite of the new investigation, he shall consult the local Ordinary, before assisting at the marriage.
26. When a diriment impediment, which is certain, is discovered —
 - a. The priest concerned shall continue the publication of the banns if the impediment is occult and, without mentioning the names of the parties, refer the case to the local Ordinary who may refer the same to the Holy See, if the case so requires;
 - b. The priest concerned shall not proceed with the banns until the impediment is dispensed, if the impediment is public and is discovered before the publications of the banns; if such impediment is discovered after the first or second publication, the priest shall finish the publications and bring the case to the local Ordinary.
27. Only the proper parish priest can give such permission, as mentioned in no. 2.

The priest solemnizing the marriage with the proper permission should see to it that all the documents necessary for the valid or licit celebration of marriage are in order.
28. The proper parish priest who gives permission is entitled to an offering to be determined in the local *arancel*.
29. The parish priest, who, without permission mentioned in no. 2, has illicitly solemnized a wedding, is not entitled to the stole fees, which should be remitted to the diocesan curia.

Can. 1083,2: Age Required for the Licit Celebration of Marriage

1. In accordance with the provision of Canon 1083,2, it is established that the age for the licit celebration of marriage shall be 20 years for the bridegroom and 18 years for the bride.
2. Keeping intact the provision of Canon 1083,1, below the foregoing ages, marriage may be solemnized only with the permission of the local Ordinary (Cfr. Canon 1071,1 n. 6).

Can. 1231: National Shrine

For a shrine to be described as national, the approval of the Episcopal Conference is necessary and this title is to be given under any of the following conditions:

1. If the shrine is truly regarded by many faithful of the neighboring regions as a congenial center of devotion or pilgrimage;
2. If the shrine is the regarded site of a significant religious event affecting the life of the nation;
3. If the shrine is the cite of apparition or miracles recognized as authentic by the Church's competent authorities;
4. If the shrine is requested by a big number of the faithful to be declared as a national shrine because there is a sound and popular devotion, in order to preserve and promote its growth.

Can. 1232: Statutes of a National Shrine

The Episcopal Conference is competent to approve the statutes of a national shrine with the following stipulations:

1. Its church must have the arrangement conforming to liturgical laws;
2. The liturgy and above all the celebration of the eucharist must be carried out in an exemplary manner inspiring imitation in other churches on account of faithful observance of liturgical laws and the faithful's active participation;

3. There is to be a choir, if possible, and a director of music to ensure the faithful's participation;
4. Priests are to be assigned to the church in sufficient numbers and confessors are to be available at set times to meet the needs of the penitents;
5. Preaching is to be frequent and not just limited to the homily on Sundays and holy days;
6. There must be facilities for planning and holding special courses of instruction, series of conferences, and other such programs to further the religious formation of the faithful;
7. The authority of the Rector is to be determined to specify his rank and competence;
8. The ownership and administration of its site, building and other properties are to be clearly arranged in accordance with ecclesiastical and civil laws;
9. All shrines, including those under Institutes of Consecrated Life, are to follow these regulations.

Can. 1246, 2: Holy Days of Obligation

1. With reference to Canon 1246, 2, the following feasts are holy days of obligation in the Philippines:
 - a. January 1 — Motherhood of Mary (New Year)
 - b. December 8 — Immaculate Conception (Patroness of the Philippines)
 - c. December 25 — Nativity of the Lord (Christmas)

Note: The Feast of Corpus Christi is not recommended by the CBCP because it always falls on a Thursday which is a working day; for this reason the solemnity of the feast will not be fostered because only very few people can go to church and the devotion to the Blessed Sacrament, instead of being enhanced, will be diminished. Why? Because the people who usually go to the church only on Sundays can no longer celebrate the Feast of Corpus Christi because it is already observed on a Thursday and cannot join the procession.

2. All other feasts mentioned in Canon 1246, 1, are transferred to the nearest Sunday, preceding or following the feast.

Note: Three other feasts are celebrated on the nearest Sunday, namely: Epiphany, Ascension and Corpus Christi. The reason why the Bishops do not want to change the present discipline is because, pastorally, they find it hard to have to explain to the people that it is again a mortal sin not to go to Mass on Epiphany or Ascension or Corpus Christi, when all these past years we have been preaching that it was not, because these feasts are no longer Holy Days of Obligation.

3. The parish priest has the obligation to apply the *Missa pro populo* for his parishioners on Sundays and holy days as stated above, in accord with Canon 534, 2.

Can. 1253: Other Forms of Penance as Substitute for Abstinence

Except on Good Friday and Ash Wednesday, abstinence may be substituted with exercise of piety, such as reading the Bible, going to Mass, visiting the Blessed Sacrament, praying the Holy Rosary, or with acts of charity, such as visiting the sick and prisoners, giving alms to the poor, teaching catechism.

Can. 1262: Support of the Church

1. The present *arancel* system of the Philippines is recommended to continue; however, experimentation of its gradual elimination in pilot parishes is encouraged.
2. Special appeals for the support of the specified needs of the Church shall be done in writing which the competent authority shall, in writing, endorse or at least approve. Proper accounting shall be made.

Can. 1265, 2: Collection by Private Persons, Physical or Juridical

1. With reference to Canon 1265, 2, permission for collections done by private persons, physical or juridical, shall be given in writing by the local Ordinary, indicating therein the purpose and the territory where the collections may be made; proper accounting shall be done.

2. Collections done in places other than approved churches, oratories, or shrines, where people congregate for special devotions, shall be regulated by the local Ordinary.

Can. 1272: Benefices

Benefices (*beneficia strictly dicta*) mentioned in Can. 1272 do not exist any more in the Philippines.

Can. 1277: Extraordinary Act of Administration

An act of administration is considered extraordinary when it involves the amount of \$20,000 and above, or its peso equivalent.

Can. 1292, 1: Maximum and Minimum Sums for Alienation

1. The minimum amount in the alienation of temporal goods in the Church is \$20,000 or its peso equivalent, and the maximum amount is \$100,000 or its peso equivalent.
2. In the alienation and indebtedness of goods that constitute the table patrimony of the Church, whenever the value is between \$10,000 and \$20,000 or its peso equivalent, the diocesan bishop shall hear his Council of Economic Affairs and Board of Consultors for a valid transaction, without prejudice to Canon 1292, 2.

Can. 1297: Lease of Ecclesiastical Property

1. Whenever the term of lease on a church property is from five (5) to ten (10) years and the value of such property is between \$10,000 and \$20,000 or its peso equivalent, the diocesan Bishop shall hear his Council of Economic Affairs and Board of Consultors, for a valid contract.
2. If the term of lease is ten (10) years and above and the value of the property is between \$20,000 and \$100,000 or its peso equivalent, the diocesan Bishop shall get the approval of the Council of Economic Affairs and the Board of Consultors for a valid transaction

3. If the period is less than ten (10) years and the value is more than \$20,000 the diocesan Bishop shall need the consent of the Council of Economic Affairs and the Board of Consultors for a valid contract.
4. The permission of the Holy See is also required whenever the value of the property exceeds \$100,000 or its peso equivalent.
5. The drafting of the contract shall be entrusted to a good Catholic lawyer who shall see to it that, according to the prescriptions of Civil law, the conditions of the contract will not be prejudicial to the Church.
6. In the event that a parish priest leases a church property, he cannot collect an advance payment over six (6) months of rentals, unless permission is obtained from the local Ordinary who shall see to it that such act is not prejudicial to the property or to the successor in the office to which the leased property belongs.

Can. 142I, 2 & 3: To Permit Lay Persons as Judges in Ecclesiastical Courts (Amended)

1. The diocesan Bishop may recommend lay persons to the Catholic Bishops' Conference of the Philippines to be appointed judges in the ecclesiastical courts, provided that they are Catholics of unimpaired reputation and have a doctorate, or at least, a licentiate in Canon Law.
2. Whenever there is a real need to appoint judges, whether lay persons or clerics, who lack the academic qualifications mentioned in Can. 1421, 3 the diocesan Bishop must have recourse to the Supreme Tribunal of the Apostolic Signature in order to ask for the needed dispensation.
3. Lay persons, however, cannot sit as judges in cases against clerics, or in cases concerning declaration or imposition of interdict or excommunication.

Can. 1425, 4: To Permit or Allow One Priest Judge in the First Instance Court

Bishops in the Philippines, whenever they find it impossible to establish a collegial tribunal, even assuming a lay person as judge, for trial in First Instance of cases requiring such

tribunal, are permitted to entrust the cases to a single judge, who must be a cleric, and should have the help of an assessor and an auditor when this can be done.

This norm must be re-examined by the Episcopal Conference after five (5) years from the date of its approval by the Holy See.

Can. 1439: To Establish Appellate Courts

1. A single appellate court is established for all judicial cases from the whole territory of the Episcopal Conference of the Philippines, the seat of which is in Manila.
2. The appointment of president, judges, promoter of justice, and defender of the bond, belongs to the Episcopal Conference; their appointments shall be done before the General Assembly, and the duration of their terms is for three (3) years; they may be re-appointed without any interstices whatsoever.
3. A just compensation of their work shall be determined by the Bishops' Conference.
4. Their removal with cause from office, or acceptance of resignation, belongs in the same manner to the Bishops' Conference.
5. To the Archbishop of Manila are attributed the powers and jurisdiction over the appellate court that belongs to the Bishop of the diocese over this tribunal (Cfr. Can. 142, 1).

Can. 1733, 2: Diocesan Committee for the Amicable Settlements in Recourse Against Administrative Acts

1. In every diocese, the diocesan Bishop is enjoined to establish a permanent committee whose job is to look for and suggest equitable solutions for the amicable settlements in recourse against administrative acts.

2. The Committee shall be composed of not less than six (6) but not more than nine (9) members who are presented by the priests working in the diocese and chosen by the Bishop from those presented by the clergy, in accordance with the provisions of Can. 497 and Can. 498, and who shall serve for three (3) years or depending upon the policy of the diocesan Bishop.
3. As the nature of the case demands, the members may call the assistance of lay persons.
4. The Committee ceases when the diocese in which it is created is vacant.

Can. 1742,1: Diocesan Committee for the Proceedings in the Removal or Transfer of Parish Priests

The presbyteral council, upon the proposal of the diocesan Bishop, shall elect a number of priests, no less than four (4) and no more than eight (8), who will serve for two years and whose advice the diocesan Bishop has to request in the proceedings for removal or transfer of parish priests.

EUCCHARISTIC YEAR OPENING HOMILY

(Continued from page 80)

Heart of Christ the King. This is a place for solemn deeds, for witnessing, for pledging — not with our words only, but really with our lives. We are joined by our faith in this difficult hour. And what we do here together, we do with confidence and trust.

LORD, we pray, let the Eucharist be the bread that will give us the power to become one, one Body as Christians, one people as brothers and sisters in our land. Work in us the miracle of making us a truly Eucharistic People — a people set on fire by your self-gift, your sacrifice, your being broken, for love of us.

Christus Vincit, Christus Regnat, Christus Imperat! Be Christ our King! Conquer our hearts, O Christ. Reign over our people's lives. Make this nation, in its deepest heart, your Kingdom of Truth and Justice, your Kingdom of Love and Peace!

SACRA CONGREGATIO PRO EPISCOPIS

BORONGANENSIS

Administrationis Apostolicae

DECRETUM

Ad consulendum regimini vacantis dioecesis Boronganensis Summus Pontifex IOANNES PAULUS, Divina Providentia PP. II, praesenti Congregationis pro Episcopis Decreto nominat et constituit Administratorem Apostolicum ad nutum Sanctae Sedis memoratae Ecclesiae, usque dum aliter provideatur, Exc. mum P. D. Nestorem Cariño, hactenus Episcopum eiusdem dioecesis, eique jura et facultates tribuens quae Praesulibus Ordinariis locorum ad normam sacrorum canonum, competunt.

Contrariis quibusvis minime obstantibus.

Datum Romae, ex Aedibus Congregationis pro Episcopis, die 18 mensis Ianuarii anno 1986.

B. Gantin

Fr. Lucas Moreira, O.P.
Archiepiscopus tit. Feraditan. Maior
a secretis

APPOINTMENT OF MSGR. WILFREDO MANLAPAZ

JOANNES PAULUS EPISCOPUS SERVUS SERVORUM DEI

Venerabili Fratri Vilfrido D. Manlapaz, hactenus Episcopo titulo Tanudaiensi atque Auxiliari dioecesis Maasinensis, ad cathedralem Sedem Tagamnam translato, salutem et Apostolicam Benedictionem. Supremi Pastoris officium a Nobis postulat ut Ecclesiarum omnium bono magna sollicitudine consulamus. Quare, cum esset praeficiendus Episcopus Tagamnae dioecesis, vacanti postquam Venerabilem Fratrem Petrum R. Dean Archiepiscopum Metropolitam Palensem renuntiavimus, te, quem congruis dotibus ornatum necnon rerum pastoralium novimus esse peritum, idoneum putavimus cui huiusmodi officium concredereamus. De consilio igitur Venerabilis Fratris Nostri S.R.E. Cardinalis Praefecti Congregationis pro Episcopis, Apostolica Nostra usj potestate, te, et vinculo Sedis titulo Tanudainensis et munere, quod diximus, solutum, Tagamnae Ecclesiae Episcopum nominamus, cum omnibus iuribus et obligationibus. Ab iteranda autem catholicae fidei professione te eximimus, contrariis quibuslibet non obstantibus; at iusiurandum fidelitatis erga Nos et Nostros successores dabis, teste quovis catholico Episcopo, formulamque, iuxta quam iuraveris, ad congregationem pro Episcopis mittes, de more signatam sigilloque impressam. Mandamus insuper ut de his Litteris Nostris facias certiores clerum ac populum istius dioecesis ad normam iuris; quos dilectos filios hortamur ut te debita reverentia colant tibi que libentissime pareant. Denique, Venerabilis Frater, Deum omnipotentem precamur ut tibi copia supernorum donorum adsit quibus suffultus Tagamnos fideles, exempla secutus boni Pastoris valeas docere, regere et sanctificare. Datum Romae, apud S. Petrum, die uno et tricesimo mensis Januarii anno Domini millesimo nongentesimo octogesimo sexto, Pontificatus Nostri octavo.

JOANNES PAULUS II

APPOINTMENT OF MSGR. SEVERINO PELAYO

JOANNES PAULUS EPISCOPUS
SERVUS SERVORUM DEI

dilecto Filio SEVERINO PELAYO, curioni Sancti Andreae in urbe Manila, electo Episcopo titulari Biltensi et Vicario Castrensi Reipublicae Insularum Philippinarum, salutem et Apostolicam Benedictionem. Quoniam qui militiae munus sustinent non ita facile possunt religiones et sacra colere, ut ceteri incommodis suae spiritali consulant saluti. Eam ob causam non differendam esse censuimus nominationem Vicarii Castrensis Reipublicae Insularum Philippinarum, postquam Venerabilis Frater Petrus Magugat, qui eo fungebatur munere, ad regendam Cathedralem Ecclesiam Urdanetensem est missus. Cum autem, dilecte Fili, humanitas tua et virtutes ac dotes Nos de te bene sperare iuberent, statuimus tibi mandatum dare, ut militibus, qui terra marique caeloque sub signis Reipublicae, quam nuper diximus, stipendia faciunt, in servandis christianae legis praeceptis prospiceres. Quocirca Nostra usi Apostolica potestate te Episcopum creamus et Vicarium Castrensem Reipublicae Insularum Philippinarum constituimus, titulum tibi simul tribuentes vacantis episcopalis Ecclesiae BILTENSIS. Insuper facultates tibi concedimus ac obligationes imponimus, quae huius officii propria sunt ad normam iuris communis, et quas describunt tum Instructio de Vicariis Castrensibus — Sollemne semper — die XXIII mensis Aprilis anno MCMLI a Congregatione Consistoriali edita, tum Decretum Consistoriale de erectione Vicariatus Castrensis Reipublicae Insularum Philippinarum, die VIII mensis Decembris, anno MCML proditum. Quod vero accipere a quolibet catholico Episcopo, liturgicis servatis legibus, facta prius Soram eodem vel alio sacro Antistite fidei professione et iure iurando dato fidelitatis ergo Nos et Nostros in hac Apostolica Sede Successores. Horum deinde actuum formulas adhibitas quam primum ad Congregationem pro Episcopis curabis mittendas usitato more signatas et sigillo impressas. Tuum erit, dilecte Fili, talem explicare industriam, ut carissimi filii qui diligenti consilio tuo commituntur, animadvertant se Ecclesiae cordi esse hincque in eam fideles maneat per difficilem vitae militiam. Datum Romae, apud S. Petrum, die undevicesimo mensis Decembris, anno Domini millesimo nongentesimo octogesimo quinto, Pontificatus Nostri octavo.

Joannes Paulus II

Proton. Apost.

HISTORY

by Fr. Edilberto V. Santos

Dominican Towns in Pangasinan

POZORRUBIO

Origins

In 1834, the Dominican Pastor of San Jacinto, Fr. Domingo Nadal, founded a *visita* called *Clarís*, where he built a chapel (*una ermita*) dedicated to St. Philomena. Thirty-five years later, *Clarís* became an independent town by virtue of a decree issued by the *Superior Gobierno* on 3 November 1869, and on 13 January 1870, its name was changed by the mayor of San Jacinto into Pozorrubio in honor of the then captain-general of the Philippines, Don Carlos de la Torre, who was a native of Pozorrubio, in the province of Córdoba, Spain. On 26 July 1879, the *visita* was officially segregated from the parish of San Jacinto and was made an independent parish by a royal decree which took effect in the Philippines on 16 September of the same year. Eleven weeks later (that is, on 5 December), the first vicar, Fr. Joaquín González, came and took over the new parish.¹

Plaza, Church, Cemetery, Lime (1899)

An issue of the *Libertas*, the year 1899, describes Pozorrubio as follows:

"The population center of the town is a beautiful quadrangular *plaza*. In front of it is the municipal hall (*casa tribunal*). Lined along both sides of the quadrangle are private houses, all made of wood, all having the same style and size. The

¹ José Ma. González, *Labor Evangélica y Civilizadora de los Religiosos Dominicos en Pangasinán, 1587-1898* (Manila: U.S.T. Press, 1946), pp. 113-114; *Libertas*, año I, núm. 124, Manila, Lunes, 4 de Diciembre de 1899 (unsigned, unpaginated). According to González, Pozorrubio, as of 1946, "está compuesto de gente de varias provincias, especialmente ilocanos."

streets are wide and marked with ropes (*tiradas a cordel*), including the one at the middle of the plaza and leading to the convent. This street has acacia trees planted along the two shoulders. The planning of this whole thing was done by the first pastor, Fr. Joaquín González...

"The church building has brick walls (*de fábrica*) and is quite big. It has an elegant style. The construction was begun by Fr. Silvestre Fernández and continued by his successor, Fr. Mariano Rodríguez. It promises to be one of the best temples in the province. The work was well-advanced when the Philippine revolution broke out...

"A kilometer away from the town proper, along the road going to Manaoag, is a big cemetery built by Fr. Silvestre Fernández. At the boundary of the town, this Dominican missionary discovered big masses of what looked like lime (*cal*). He sent some stones to Manila, and the stuff turned out to be first class lime. From then on, all the constructions in the neighboring towns were done using the lime from Pozorrubio, from where they got not an insignificant amount."²

Church Ricelands (1898)

A document dated 1898 gives the following additional information about Pozorrubio:

"The church used to have two rice fields (*sementeras palayeras*), one large, the other small. The large one is in *sitio* Claris, in *barrio* Abagbagan. The informant does not know where the small one is. The large one had an irrigation canal (*zanja de riego*) and, in the north, a brook (*arroyo*). These rice fields were being cultivated by Don N. Olarte who used to carry directly to the pastor a certain quantity of palay for the maintenance of those serving in the church. Their titles and plans got lost when the revolution broke out. The townspeople can give informations regarding this, because the large rice field was donated to the church by the residents when it was made a town. The informant does not know the whereabouts of the furnitures of the convent and the jewelries of the church which disappeared when the revolution broke out."³

² *Ibid.*

³ Page 69 of the typescript copy (certified by the Very Rev. Pablo Fernández, O.P.) of a MS in APSR, section "Pangasinán," *pueblos*, 1898, fols. 11-18

SAN MANUEL

The Refugees of Guisic (1850)

Fr. Ramón Suárez, O.P., writes the following lines about the origin of San Manuel town:

"Time was there when some shepherds of San Jacinto took care of their animals within enclosures near the mountains of San Nicolás.⁴ There they stayed unmolested. But when the *Comandancia de Agno* was established around 1850, they soon found themselves frequently harassed and exploited by the soldiers of the detachment, so that they finally decided to abandon these grazing grounds which they had possessed for a long, long period of time. They evacuated to the left [side?] of the Agno River, that is, the eastern portion, which fell within the jurisdiction of Asingan, Pangasinan, where they would be free from the clutches of the *Comandancia de Agno* and the provincial governor of Nueva Ecija, to which Tayug and San Nicolás belonged at that time. They settled in a place called *Guisic*, together with their cattle. In no time, *Guisic* became a center of population and a starting point for those who lost their way in Pangasinan while searching for tobacco, a commodity which was, by then, being grown not only by the Igorots but also by the inhabitants of San Nicolás and Tayug. Towards the end of 1852 and the beginning of 1853, the pastor of San Nicolás opened a road to barrio Maliong-liong, where at that time, many "wanted" people were in hiding: businessmen who had gone bankrupt, gamblers, and so on. Finding themselves all of a sudden within easy reach of the authorities, they rushed to *Guisic* to take refuge there."⁵

A "Ghost Town" (1853)

Suárez continues:

"Days passed by, years ran, and *Guisic* was forgotten until around the year 1853. That year, the pastor of Asingan, Fr. Riera, had a misunderstanding with his parishioners and left for *Guisic* where he brought a church bell and the construction

⁴ Ramón Suárez, O.P., *Apuntes curiosos sobre los pueblos de Pangasinán*, MS in APSR, section "Pangasinán," vol. 7, doc. 15a, fol. 214. He calls attention to the use of the *corral* in the Philippines, giving its equivalence in Spain as *caballeriza* and *majada*.

⁵ *Ibid.*

materials originally intended for Asingan. People rushed to the new settlement and insisted in having their names included in the census (*padrón*): businessmen gone bankrupt, displaced people, gamblers, all from Pangasinan. With this mile-long list, they caught the authorities by surprise, compelling them to issue a decree raising Guisic to the stature of a town and renaming it San Manuel...

Many of those who had themselves listed as residents of San Manuel have never left their towns of origin. Nine or more years have passed and concerned people are still complaining against this anomalous situation. For the civil authorities, this is irrelevant, because, wherever a citizen resides, the government gets the tribute he pays. But, in the case of the church, when a couple applies for marriage, it must first be determined to what parish the contracting parties belong... Out of the 800 persons listed as residents of San Manuel, the tribute that can be collected is probably that of only 300 persons."⁶

San Bartolomé de Agno (1688)

Fr. Hilario Ma. Ocio, O.P., writes the following about the evolution of what is now the parish of San Manuel:

"This house [San Bartolomé de Agno] was founded by the provincial, Fr. Bartolomé Marrón, because he wanted to convert the *Igorots* and the *Alaguetes*. The year of the foundation was 1687. It was accepted under this name by the chapter of 1688 held in Santo Domingo Convent, Manila. Subsequently, a church and a convent, both large and both well-furnished, were built there. A quarrel between the residents and the infidels led the latter to make a revenge by burning both buildings; although the former were able to save the image of the patron saint. [Incidentally], this image was recently found in Manaoag and brought back to San Manuel.

"This unfortunate event must have taken place after the chapter of 1708 and not before because in the provincial chapter, a vicar was appointed for that place, namely, Fr. Diego Ballesteros. For this reason, the missionaries had to evacuate to Asingan, which had been founded around 1698 in-between

⁶ *Ibid.*, fol. 214-214v.

Manaoag and San Bartolome to serve as a stepping-stone to the latter."⁷

San Manuel Parish (1878)

Ocio continues:

"Under this name, this house was accepted by the chapter of 1878, a "renovation" of the house of San Bartolomé de Agno which was declared a parish independent of Asingan by a royal order dated 6 July 1879, which took effect in Manila on 27 August of that same year. It had, however, been a civil town since 1860.

"On 15 December 1868, the *Superior Gobierno* received from the provincial governor of Pangasinan a complaint that this town had no priest of its own yet. There should be one, he said, for the prosperity and growth of the town. But, realizing that the place had not yet been made a parish, the *Superior Gobierno* sent a letter to our provincial, dated 27 July 1869, instructing him to postpone the appointment of a priest until the town was officially and canonically declared a parish."

First Parish Priests

"The first pastor of the parish of San Manuel was Fr. Bonifacio Probanza y Sánchez who took possession of it on 26 September 1878. This priest drew a beautiful plan of the town, opened the road going to San Nicolás, cleared the two-kilometer forest near the convent, and built irrigating canals that made the soil more productive. In 1881, he built the schoolhouses for boys and girls. The following year, he laid the foundation of the new stone church. His successor, Fr. José Ma. Puente continued the construction, giving the church the form of three naves with wooden columns. Unfortunately, on the day of its inauguration, it was destroyed by a typhoon. It was built a second time. But was burned down, together with the convent, by the revolutionaries. The only structures that remained intact were the stable and the town hall. The latter was a beautiful building with an iron roofing. It was probably built by Fr. Puente, who was also the one who had the cemetery built with bricks."⁸

⁷ Hilario Ma. Ocio, O.P., *Monumento Dominicano*, MS in APSR, section "Ministerios", vol. I, p. 69. The burning of San Bartolomé took place in 1713 (Cfr. *Boletín Eclesiástico de Filipinas*, January-February, 1985, Vol. LXI, Nos. 662-663, p. 92, footnote 4). Also see the same no. for further information on San Bartolomé, as modern San Manuel was called in former times.

⁸ *Ibid.*, pp. 69-70.

PASTORAL SECTION

By Fr. Wilfredo C. Paguio

Ministers of the Eucharist

Since this year has been declared *National Eucharistic Year*, we deem it appropriate to discuss the Eucharist in this section of the *Boletín*. We begin by treating on the Ministers of the Eucharist.

ON MASS CELEBRANTS

The general principle is that only a validly ordained priest may preside at the Eucharist and validly consecrate the bread and wine at Mass. The reason is that the presidency of the celebration of the Eucharist is a proper and exclusive task of the ministerial priesthood which differs from the common priesthood of the faithful, not only in degree but also in essence.

Valid but illicit

Validly ordained priests unlawfully preside at the Eucharist and unlawfully consecrate the bread and wine: (1) if they have been deprived of the exercise of their order by a penalty; (2) if they have lost the clerical state; (3) if they are impeded by law because of some irregularity; (4) if they are debarred from the exercise of orders; and (5) if, on the part of the celebration itself, the norms laid down for liceity are not duly observed (c. 900).

Priests are deprived of the exercise of their order by a penalty through excommunication (c. 1331, 1, 2o), through interdiction (c. 1332), through suspension (c. 1333, 1 1o), and through deprivation (c. 1338, 2).

Priests lose the clerical state by a lawfully imposed penalty of dismissal (c. 290, 2o; c. 1336, 1, 5o); by a rescript of the Apostolic See (c. 290, 3o); and by prohibition (c. 292).

The following are impeded by law to celebrate the Eucharist due to some irregularity: one who, while bound by an irregularity for the reception of orders, unlawfully received orders;

one who committed apostasy, heresy or schism publicly; and one who committed the following offenses — attempted marriage, abortion or homicide, mutilation or attempted suicide and act of order which he does not possess or from which he is debarred (c. 1044, 1). In this connection, we can also point out that lay persons incur the penalty of interdict and deacons the penalty of suspension (c. 1378, 2, 1o).

The following are debarred from the exercise of orders: one who, while bound by an impediment to the reception of orders, unlawfully received orders; and one who suffers from insanity or from some other psychological infirmity until such time as the Ordinary having consulted an expert has allowed the exercise of the order in question (c. 1044, 2).

Invalid and illicit

A priest invalidly and unlawfully celebrate the Eucharist if he has lost the clerical state by a court decision declaring his ordination invalid (c. 290, 1o) or by an administrative decree declaring the ordination invalid (c. 290, 1o).

Celebret

To protect the sacrifice, the sacrament and the faithful from impostors, the Code of Canon Law requires the use of the celebret. A celebret is a letter of recommendation from a priest's ordinary or superior which attests to the priest's ordination and good standing. It must be dated within a year of its presentation to the rector or pastor of the church where the priest wishes to celebrate the Eucharist (c. 903). Diocesan priests can get their celebret from their local ordinaries. The religious or members of clerical societies of apostolic life can acquire theirs from their local ordinaries, major superiors or local superiors.

If the pastor however prudently judges that a priest should not be prevented from celebrating the Eucharist, then it is not necessary to request for the celebret.

Aged and infirm

Aged and infirm celebrants of the Eucharist may sit while saying Mass if they are unable to stand due to illness or age. The illness may be of any nature or origin. It can be per-

manent or temporary. Those who are blind or with some other infirmity due to which they cannot follow diverse Mass texts, may use any approved Mass. But they have to be assisted during the celebration by another priest, a deacon or a lay person whether man or woman (c. 930).

Responsibility to faithful

Ordained ministers have the responsibility to arouse and illumine the faith of fellow sharers in the common priesthood. They can do this by the ministry of the Word, liturgical catechesis and by the liturgical rites themselves (c. 836).

Moreover, aside from those who exercise the pastoral office, all members of the Church, lay and ordained, depending upon their ecclesial office or function, viz., pastors, other ordained ministers, catechists, parents, families, the Christian community at large have the responsibility to prepare the faithful for the worthy reception of the sacraments (c. 843) including, of course, the sacrament of Holy Communion.

Personal Prayer

Mass celebrants are supposed to prepare themselves by private prayer for the offering of the holy sacrifice. At the end of the Mass, they are also asked to kneel for a while in thanksgiving for the Eucharistic meal (c. 909).

The appendix to the Roman Missal provides several optional prayers of preparation for the Eucharist and thanksgiving after Mass. The priest may use these prayers or choose other ways to observe this canon.

MINISTERS OF VIATICUM

The administration of Viaticum is a function especially entrusted to the parish priest. It is a peculiar function which is both a right and a duty. It is a right that derives from his office by virtue of which the parish priest enjoys preference over other priests. For this reason, should some other priest discharge this ministry, he should inform the parish priest about it as soon as possible. This rights includes the sacrament of penance and anointing. This function is also a duty

which derives itself from his office binding his conscience gravely. Correlated to this duty is the right enjoyed by the faithful, not indeed to the Viaticum itself but to its administration by the parish priest. This duty of the parish priest includes the solicitous attention to ensure that the administration of the Viaticum is not delayed, and that the sick person receives it while still fully conscious (c. 530, 3).

Different Ministers

The different ministers of Viaticum are the pastors, the parochial vicars and the chaplains. By *chaplain* we mean all kinds of chaplains (c. 566, 1). These three mentioned above are also in charge of houses of lay religious. The superior of a house of clerical religious institutes and clerical societies of apostolic life may also give Viaticum to all who live in the house and to boarders who are not members of the institute. In the same manner, the rector of a diocesan seminary or his delegate can also perform this function. If another priest is requested, those who have preference under the law should accede to the request.

Other Ministers

The 1972 *Rite of Anointing* (29) permitted deacons and special ministers of Holy Communion to give Viaticum if no priest is available. A deacon follows the *Rite of Viaticum Outside Mass* prescribed for priests in the *Rite of Anointing* (101-104). Lay ministers follow nn. 68-78 of the *Rite of Holy Communion and Worship of the Eucharistic Mystery Outside Mass*.

MINISTERS OF EXPOSITION AND BENEDICTION

The ministers of the exposition and benediction of the Blessed Sacrament with either ciborium or monstrance shall be done by priests or deacons. However the exposition (only) of the Blessed Sacrament even with a monstrance may be done by an acolyte, a special minister of Holy Communion or by another person deputed by the local ordinary (cc. 941-943).

The local ordinary, therefore, may depute, for example, the Jefe de Turno of the Adoracion Nocturna de Filipinas to expose the Blessed Sacrament for their adoration especially if the parish priest is so busy to do this for them.

HOMILETICS

HOMILETICAL NOTES

*By Frs. Regino Cortes, O.P.
and Hermogenes Bacareza, S.V.D.*

8TH SUNDAY IN ORDINARY TIME

(March 1, 1987)

FIRST READING. ISAIAH 49:14-15.

The historical context of this song seems to be after the Edict of Cyrus in 539 B.C. when the Jews were allowed to go back to Jerusalem, thus ending their exile in Babylon. This was the second exodus. Yet the euphoria of the return gradually diminished as the returnees experienced difficulties in the Holy Land. This is reflected by the prophet Haggai who exercised his prophetic ministry about 520 B.C. before the second temple was completed in 515 B.C. Some people felt they were abandoned by Yahweh as expressed here in v. 14 by the prophet.

Again through the prophet, Yahweh confirms his eternal love and care for his people in v. 15: "Does a woman forget her baby at the breast or fail to cherish the son of her womb? Yet even if these forget I will never forget you." This verse is considered by some biblical commentators as "the most touching expression of divine love in the entire Bible."

SECOND READING. 1 CORINTHIANS 4:1-5.

In this text St. Paul continues to present to the Corinthians the true role of the preachers of the Gospel to correct their spirit of factionalism erroneously using the Apostles as rallying points (1 Cor. 1:12 ff.). The Apostles are "Christ's servants (*hyperetes*), stewards (*oikonomoi*) entrusted with the mysteries of God." (v. 1).

As stewards they cannot but preach what God wills them to preach and not their own teachings. Stewards must be dependable and trustworthy. However, whether they are true to their stewardship or not, does not depend on any human judgment, not even on their own but only on God.

It is interesting to note here that St. Paul leaves this judgment to God when the Lord comes, that is to say on the *parousia*.

GOSPEL READING. MATTHEW 6:24-34.

The text of today's Gospel reading is still part of St. Matthew's sermon on the mount. Two themes which are, nevertheless, related may be distinguished: 1) the repudiation of riches as a master to be served and 2) trust in Providence. These two themes are also found in St. Luke but in different contexts. The first theme is placed by Luke following the parable of the Unjust Steward (Lk. 16:13) while the second is a sequel to the parable of the Foolish Rich Man (12:22-31).

In the Old Testament we find three attitudes concerning riches: 1) acceptance of riches as blessing from God and a sign of his benevolence. Poverty, on the other hand, is considered as a consequence of laziness (Gen. 13:2; Dt. 8:7; Job. 42:12); 2) critical attitude towards riches by which wealth was viewed, especially by the prophets, in its connection with social evils (Jer. 9:22; 17:11); 3) a hostile attitude against riches but favorable towards poverty which later on identified the poor with the pious and the rich with the impious (Ps. 86:1; 37:73; 147:6).

When our Lord condemned the total service to mammon (from the Aramaic *mamona*, meaning "profit or wealth") he here personified wealth being used by diabolical powers hostile to God. This is not a condemnation of riches in themselves.

To serve God, on the other hand, requires an absolute trust in his Providence. Man, the most special of God's creature, is also the object of Providence's special care. This is illustrated by an argument from the lesser to the greater. If the birds of the air and the lilies of the field are taken care of as far as food and clothings are concerned, how much more would God take care of the lord of creation whom God fashioned according to his own image.

TRUST IN PROVIDENCE NOT RICHES

One of the great paradoxes of our earthly life is the tension which is being created by riches and poverty. We tend to accept the idea that rich countries are developed and well off while

poor countries are underdeveloped. We equate, then, wealth with development and poverty with underdevelopment. This is, of course, true if we mean by development only *material* development. But if we take development as the development of the total person, then riches is not the answer.

Hence the call of our times by the Church to have a preferential option for the poor should not mean to help the poor and put them into the same status as the rich but to help them to be liberated from oppressive structures whether created by the rich and powerful themselves or by false economic systems, or by the choking environment of material poverty, to lift their spirits to the true path of human fulfillment and total personal development.

This can only be possible by making a complete turnover from serving the mammonic idol to serving the true and living God.

To be the slave of wealth or money ironically results into all the worries and anxieties, sleepless nights and heartaches of an individual. The most soothing remedy is firm trust in Divine Providence who after all is the author of our happiness and the object where that happiness could be found.

Let us learn from the experience of those who have gone through this path of faith and trust in God's loving care. You will see how your life would change and make others change theirs also.

FIRST SUNDAY IN LENT

(March 8, 1987)

FIRST READING. GENESIS 2:7-9; 3:1-7.

The first reading taken from the book of Genesis narrates the creation of our first parents and the fall. The story is taken from an older tradition in the Pentateuch attributed to the Yahwist who probably wrote in the 10th century B.C.

There is a play of words in v. 7 depicting the creation of man. Adam (collective noun for man) is taken from the soil, *adamah*. Later on in Gen. 4:25, 5:1-3, Adam will be taken as a proper name of the first man. Yet in v. 19 other animals

will also be fashioned from the soil, but, in contrast to man, the animals did not receive the "breath of life" which makes man God's special creation.

Eden in the East is here conceived as a geographical location of the Garden which could have been imagined by the author as an oasis in the eastern desert. Eden is not, therefore, necessarily equated with "paradise" (from the Persian *paradeisos* meaning "orchard" or "garden") but the place where paradise is located. In the center of this garden are two trees: the tree of life, symbol of immortality, and the tree of the knowledge of good and evil. According to the note of the Jerusalem Bible (JB), this knowledge of good and evil may be the "power of deciding for himself what is good and what is evil and of acting accordingly, a claim to complete moral independence by which man refuses to recognize his status as a created being." In other words, pride.

SECOND READING. ROMANS 5:12-19.

The interpretation of v. 12 of this text has been given a definitive direction by the Council of Trent in its Decree Concerning Original Sin (June, 1546, Session V, 2): "If anyone asserts that the transgression of Adam injured him alone and not his posterity, and that the holiness and justice which he received from God, which he lost, he lost for himself alone and not for us also; or that he being defiled by the sin of disobedience, has transfused only death and the pains of the body into the whole human race, but not sin also, which is the death of the soul, let him be anathema, since he contradicts the Apostle who says: *By one man sin entered into the world and by sin death; and so death passed upon all men in whom all men, in whom all have sinned.*" (*The Canons and Decrees of the Council of Trent*, trans. by Rev. H. J. Schroeder, O.P. Tan Books and Publishers, Inc., Illinois, 1978, p. 22).

It must, however, be remarked that although the Vulgate has "in whom" (*in quo*) used by the Tridentine Decree, it does not impose it. Thus, many translators prefer to translate *eph' hō* as a conjunction like the JB: "*because everyone has sinned.*" This means that "sin's power which through Adam made its entrance into the world did in fact bring about eternal death by means of personal sin." "Death" here does not principally mean the separation of soul and body, but in the spiritual sense: man's separation from God.

Adam was the type or the figure of Christ but in a contrasting and superior manner. St. Paul gives the different modes of the prefiguration giving the basis of the contrast the quality of both as head of the human race in their own way:

1) the redemptive efficacy of Christ through divine grace outweighs the corruptive influence of Adam's fall (v. 15). *Hoi polloi* which is translated as "many" means "all" as in v. 17 and 18.

2) the destructive work of Adam resulted from one sin while the redemptive work of Christ resulted in acquitting not only one sin but all personal sins (v. 16).

3) the sin of Adam resulted in death, but the grace of Christ would "cause everyone to reign in life" (v. 17).

Verse 19 clearly enunciates the doctrine of original sin. The verb *katestátthesan* (aorist) rightly translated by JB as "were made" definitely states St. Paul's idea that the sin of Adam constituted mankind in a state of separation with God. But in the second part the verb is in future: "will be made righteous." This may refer not exactly to the final phase of justification in glory but to future generations of those who would be reborn in Christ.

GOSPEL READING. MATTHEW 4:1-11.

The temptation episode which was only briefly mentioned by St. Mark (1:12 ff.) is given a lengthy version by St. Matthew (today's gospel reading) and St. Luke (4:1-13) with some variations. The second and third temptations are inverted which indicates that their physical historical occurrence is not the issue.

The three temptations were not meant to prove the messiahship of Christ. In fact the temptations presuppose it. They seem rather to have been intended to make Christ abuse his messianic powers (first and second temptations) or to short-circuit his messianic mission (third).

The first temptation, that is to turn stones into bread (in Luke only one stone) has a definite connection with Christ's hunger and, hence, was intended to incite Christ to use or rather abuse his messianic powers for his own advantage. Christ's answer as he would do in the other temptations is a quotation from Scripture: (Dt. 8:3). Basic physical needs are subordinate to God's word and to the consequent obedience to God's will. It does not deny these physical needs but puts them in their proper places.

THE CHURCH AND CHRIST'S TEMPTATIONS

The three temptations our Lord underwent are still the three temptations the Church, his mystical body on earth, are undergoing. But like its head the tempter could never make the Mystical Christ fall for them. The danger is for the individual members.

In the face of world-wide poverty, indigence and hunger, the Church has stressed her stance for the preferential option for the poor. There is always the great temptation to alleviate the needy with food and clothing but neglect to give them the "word which comes from God."

Another temptation is to show power foreign to the salvific character of the Church's mission. This may be exemplified in the vast political power or temporal power that church dignitaries could have alienating them from their role as saviors of souls. The Papacy had fallen into this temptation during the middle ages. It became more the age of Christendom rather than of Christianity. Fortunately that age had passed and the temptation vanquished.

But the worst temptation of all would be to short-circuit Christ's redemptive work by giving concession to satanic wiles. Instead of the way of calvary and the cross we might think we can save souls by becoming popular and politically powerful. St. Paul converted more people in Corinth preaching to them the Christ crucified rather than the Athenians when he tried to show-off his eloquence and philosophical skill.

The Church will never be free from such temptations while it continues the redemptive mission of Christ here on earth. But it could always severely reprimand the tempter: "Be gone, Satan, you shall do homage to the Lord your God; him alone shall you adore."

SECOND SUNDAY IN LENT

(March 15, 1987)

FIRST READING. GENESIS 12:1-4a.

The first reading recalls the call of Abraham. This inaugurates a new era in the history of salvation. It is to be noted that the initiative comes from Yahweh himself.

There is a negative and positive aspect of the call. The negative aspect is to disengage himself from his old relations

while the positive is to go to the land which Yahweh has chosen. As a reward his name will be used as a blessing not only of individuals but also of nations or communities.

There is, however, a slight difference of interpretations with regards to the blessing depending on whether the verb in the *niph'al* is taken as a reflexive or a passive. The JB translates it in the reflexive: "All the tribes of the earth shall bless themselves by you," and according to the note it means: "the nations shall say to each other: May you be blessed as Abraham was." The New American Bible, following the Septuagint, the Vulgate, Acts 3:25 and Galatians 3:8 put it in the passive: "All the communities of the earth shall find blessing in you" (that is: "all the tribes of the earth shall be blessed in you").

SECOND READING. 2 TIMOTHY 1:8b-10.

Second Timothy is considered to be the last letter written by St. Paul. He seemed to have written this letter when he was imprisoned for the second time in Rome before his martyrdom. Timothy was Bishop of Ephesus and in 4:9 Paul wanted to see him.

In this text Paul exhorts Timothy to fight for the Gospel, to "bear the hardships for the sake of the Good News." It seems that Timothy had the tendency to be timid (cf. 1 Cor. 16:10), hence this sort of pep talk from St. Paul.

In two short verses (9 and 10) St. Paul has summarized his favorite concepts on salvation. It is a gift independent of our works (Ephes. 4:1; 2:4-10); according to God's purpose (Rom. 8:28; Ephes. 1-11) now revealed at Christ's coming (*epiphaneia* or appearance) (Rom. 6:26; Ephes. 3:5); abolishing death's dominion (1 Cor. 15:54); and proclaiming eternal life (Rom. 6:23). Christ's appearance or *epiphaneia* in v. 9 refers to his incarnation and not to his second coming as in 1 Tim. 6:14 and 2 Tim. 4:1.

GOSPEL READING. MATTHEW 17:1-9.

Today's Gospel Reading is St. Matthew's version of the transfiguration. There are some slight modifications from the version of Mark which otherwise is closely followed by Matthew. In 17:2, for instance, there is an added detail of Christ's face shining like the sun but the comparison to an earthly bleacher

is omitted. Another omission was the mention of Peter's ignorance and the fear of the disciples mentioned in Mk. 9:6.

The contextual position of the transfiguration narrative in the gospels, that is, after the prediction of his passion (Mt. 16:21-23 with parallels in Mk. 8:31-33; Lk. 9:22) points to an affirmation of Christ's messianic glory already given during his baptism. However, compared to the baptismal episode, more details are added here aside from the voice of the Father: the brightness of his face and his clothing, the appearance of Moses, representing the Law, and Elijah, representing the Prophets, in other words the whole of Old Testament revelation; details reminiscent of the exodus, like the mountain, the booths or tabernacles, the cloud. In fact, according to St. Luke, Moses and Elijah were speaking to Jesus about his *exodus* in Jerusalem (9:31) which clearly means his passion.

BENEATH APPEARANCE LIES CHRISTIAN GLORY

Appearances can oftentimes be misleading. Beyond the pauper's rags may be the prince of the kingdom. In a church congregation greater holiness does not necessarily reside in the one who has greater dignity. If we have spiritual eyes we might see that a poor old woman kneeling in one corner may be aglow with grace more than the ones celebrating Mass in the altar.

Christ when he became man suppressed his glory so that he would become one of us. The apostles were expecting a Messiah with a political glory so they could not accept when Jesus told them that he would suffer and be crucified. So on one occasion he gave a glimpse of his glory to a selected few, that St. John could exclaim later on: "we have seen his glory" (Jn. 1:14).

The transfiguration has shown us that beneath these barren rocks of our Christian environment are shining silver and gold which are already our heritage. It would be foolish for us to look for other grounds. Christ has already led us to the treasure. Our corporeal eyes may perhaps see at the moment the worthless boulders or the dirty soil but the rich treasure lies underneath.

We might find in some leper colonies individuals with disfigured faces, decayed flesh, deformed limbs, but there could be a wealth there of transfigured souls whose beauty would be revealed in God's due time.

THIRD SUNDAY IN LENT

(March 22, 1987)

FIRST READING. EXODUS 17:3-7.

Besides the text of the first reading two other narratives of lack of water and the miraculous provision by Moses are given in the desert wandering. The first is in Ex. 15:22-27 where the bitter waters of Marah ("bitter") was made sweet by Moses; the other is in Nb. 20:2-13 which the author situated at Kadesh. It was in this last episode that Moses and Aaron were punished so that they were not able to enter the Promised Land.

The locale of this story in Ex. 17 is at Rephidim, the last stopping place before Sinai which is traditionally located at Wadi Refayid about 10 kilometers north-west of Jebel Musa or "the mountain of Moses," considered to be the mountain where Moses received the ten commandments.

It seems clear that Nb. 20 is a doublet of Ex. 17 and coming from different traditions.

Verse 2 of the text prepares the naming of the place: Meribah, because they grumbled or quarreled (*rib*) against Yahweh, and Massah (test) because they put Yahweh to the test.

In the tradition of the Rabbi's this rock followed the Israelites during their desert wanderings and even identified this rock with Yahweh which later on St. Paul would interpret as a type of Christ (1 Cor. 10:4).

SECOND READING. ROMANS 5:1-2, 5-8.

Verses 1 and 2 of this text is a sort of a summary of Romans chapters 1 to 4 which speak about justification through faith, without of course the exclusion of baptism which St. Paul will mention in 6:2-4.

The first fruit of being judged righteous is "peace with God." This interpretation, however, depends on whether the verb is taken in the indicative: *echomen* (we have), or in the subjunctive: *echōmen* (let us have). Some bibles like the one distributed by the Gideon's International which is the Revised

Berkeley version has "let us have peace with God through our Lord Jesus Christ." The relationship between faith and peace is not direct.

It is through Jesus that we have received the faith and introduced us to the state of grace giving us hope of the glory of God. It is quite clear in the text that salvation is a process which starts with justification placing a Christian in the state of grace but will only be fulfilled in glory. This hope, for St. Paul, will not be frustrated. Proof of this is because the love of God has been poured into our hearts by the Holy Spirit which has been given us." This theme will be developed more in Romans 8:14-16. The phrase "love of God" is here understood as an objective genitive, i.e. God's love for us and not a subjective genitive, our love for God. This is well indicated by v. 8.

GOSPEL READING. JOHN 4:5-42.

Christ's passage through Samaria because of the growing hostility of the Pharisees was the occasion for the conversation with the Samaritan woman and the further development of the theme of the water of life. It was also the occasion for the savior of the world to be revealed to the Samaritans which the apostles would follow up later on (Acts 8:4 ff.).

The Samaritans were a mixed breed, descendants of the population who remained after the destruction of Samaria in 721 B.C. and the Assyrian colonizers (2 Kings 17:24ff.). According to Flavius Josephus (*Ant. Jud.*, XI, 8, 2), Sanballat, the then governor of Samaria separated from orthodox Judaism constructing a temple on Mt. Gerizim for his son-in-law Manasseh during the time of Alexander the Great. Josephus' chronology is questionable here. Sanballat was governor of Samaria during the time of Nehemiah and in fact the latter's opponent. This was still during the Persian period in the 5th century B.C. Sanballat's son-in-law was the son of Joiada who in turn was the son of the high-priest Eliashib. Because of this marriage to Sanballat's daughter, Joiada's son was expelled by Nehemiah from Jerusalem (Neh. 13:28). It is, however, certain that a Samaritan temple, rivalling that of Jerusalem, was built at Mt. Gerizim perhaps during the Greek period but

was destroyed by John Hyrcanus in the 2nd century B.C. This is the reason why the woman could say in v. 20 that their "fathers worshipped on this mountain (Gerizim)." Hence the Jews considered the Samaritans semi-pagans and both were mutually hostile.

Yet after Christ's talk with the Samaritan woman that he would be able to give her living water, not, as popularly understood, spring or running water distinct from cistern water, but the "water of life" (Jer. 2:13; Zech. 14:8; Apoc. 22:1) which could mean the words of the wise (Prov. 10:11; 13:14; 18:4), but in this context the revelation which Christ communicates to men, the people of Samaria believed in him as the Messiah, the Savior of the world.

WATER OF LIFE

The "water of life" which our Lord gives by which the recipient will never thirst again is his word of life, the Gospel or the Good News of salvation. This "water of life" becomes a fountain that would always quench the thirst of the faithful. A camel travelling in the desert can go without water for days or weeks because it somehow could preserve water inside its system. But time will come when it will also get thirsty. But if by chance the body itself becomes the spring then one can travel any desert land and not search for water.

This kind of system is, in fact, what our Lord is offering to us. Since time immemorial philosophers and wise men have been searching for the answer to the mystery of existence but have fallen short of their goal. It's only God who is the author of life who can answer that question. The answer has already been given to us by God's Word himself, the Word who became flesh, the Word who is God. Need we search for another?

Yet this "water of life" can also be counterfeited. False doctrines masquerading as the revealed truth can be disseminated. It is because of this reason that our Lord himself promised to send the Holy Spirit, the Spirit of truth, who would preserve God's revelation intact and pure. The Holy Spirit abides in the Church, he is the soul of the Mystical Body of Christ. The Spirit of truth will see to it that the salvific revelation will not be adulterated. Any doctrine, therefore, that does not conform to the Church's doctrine must be discarded. They come from streams of polluted water or water from cisterns.

When we say, therefore, that the Church is infallible or the Pope is infallible in matters of faith and morals, we only say that the Holy Spirit speaks through this divinely constituted means to dispense to us the "water of life."

4TH SUNDAY IN LENT

March 29, 1987

FIRST READING. 1 SAMUEL 16:1b. 6-7. 10-13a

The first reading narrates the anointing of David by Samuel after the rejection of Saul because of his disobedience. This anointing by David marked his election by God to be king later on of both Judah and Israel. He would be anointed king of Judah at Hebron after the death of Saul (2 Sam. 2:4) and king of Israel after the assassination of Abner, Saul's general and Ishbaal, Saul's son, who were pretenders to the throne of Israel (2 Sam. 5:4). David, therefore, was anointed three times but this first anointing was the most important one from which the others depend because it came from the orders of God himself.

It is shown in the narration how God's election was wholly free and gratuitous "who does not see as man sees, man looks at appearances but Yahweh looks at the heart," (v. 7).

After his anointing David was "seized on" by the Spirit of Yahweh in contrast to Saul who became open to the assaults of the spirit of evil (cf. 1 Sam. 19:9).

SECOND READING. EPHESIANS 5:8-14.

This text of the second reading forms part of St. Paul's exhortation to the Ephesians which start from chapter 4 of his letter. Speaking of the new life in Christ, he tells the Christians of Ephesus the contrast of their new state as baptized Christians against their old life as pagans. The message becomes more powerful calling Christians in the new life as "light" in contrast of being "darkness" while still in paganism. The Christians are not only "in the light," they are now "light." They are the "light of the world" (Mt. 5:14).

With three forceful words the Apostle describes the effects of this light (Christians living the new life in Christ). They

are goodness, justice, and truth. The Christians should not only refuse to participate in those "works of darkness" (referring probably to dissolute pagan celebrations usually done at night) but to condemn them and illumine them.

Verse 14 was probably taken from a baptismal hymn although with parallels in Isaiah 60:1 and 26:19 as it speaks of the reception of light from Christ, our light. Baptism becomes as it were a re-creation of light.

GOSPEL READING. JOHN 9:1-41.

The story of the miraculous restoration of the sight of the man born blind in John is marvellous for its climactic projection, dramatic effects, richness in symbolism and reflections of the early post-paschal Christian community.

Although there is an implicit answer to the aged-old question whether sickness or human defects were caused by sin either by the parents or by the individual himself, and the answer is that not all human sufferings are caused by sin just like in Job, John had other intentions in this text. After the miracle there was such a build up on the faith of the cured man which caused his expulsion from the synagogue but on the other hand his acceptance into Christ's fold.

First, he only knew of the "man" named Jesus who cured him. Then recognized him as a prophet, later on he accepted Christ as the "Son of Man," the long awaited Messiah and finally addressed him as "Lord" which during John's time is equivalent of confessing the divinity of Christ.

The polemics against the Jews concerning the Sabbath and Christ's authority over the Sabbath is underscored in the story but the greater emphasis is on Christ as light and the reception of this light, the cure of spiritual blindness of those who believe in him. The Pharisees who thought they could see but in reality were blind "remain in their guilt" while that blind man who acknowledges humbly his lack of light has received the light of Christ.

BE HUMBLE TO RECEIVE THE LIGHT OF FAITH

Humility is a prerequisite to receive the light of faith. A man who does not acknowledge that he is blind to the realities of divine truth will not help himself at all and will risk

remaining in darkness all the rest of his life. He will be like the pharisees who thought they could see but were blind to God's revelation and most especially blind to the greatest revelation of all, the personified Word.

The light of faith makes us see realities beyond this world. As the light of the eyes opens for us new horizons in the physical world and the light of reason pierces new dimensions even beyond the realms of the senses, so too, the light of faith lets us discover not only worlds of far, far, away galaxies but the kingdom of God itself, the very source of the meaning of our life and the fountain of purest bliss.

Although the light of faith could still be limited because of the condition of the recipient yet it is not a static condition but undergoes development until it is perfected with the reception of the brightest light that any creature could ever receive, the light of beatific vision.

FIFTH SUNDAY IN LENT

April 5, 1987

FIRST READING. EZEKIEL 37:12-14.

The prophetic text of Ezekiel in the first reading speaks of the restoration of Israel after the exile to Babylon in the image of the resurrection of the body and the raising from the graves. The imagery has its antecedents in Hosea 13:14, a text cited by St. Paul in 1 Corinthians 15:55 in the context of the resurrection of the body, and in Isaiah 26:29.

Although the explicit sense of the text in Ezekiel refers to the return from the exile as it is clear from the phrase: "I shall resettle you on your own soil" (v. 14), still there is present an implicit idea of the individual resurrection of the body which later on will be made clear by Daniel 12:2 — "Of those who lie sleeping in the dust of the earth many will awake, some to everlasting life, some to shame and everlasting disgrace," and especially in Matthew 22:23-33 and 1 Corinthians 15.

The story of Ezekiel, therefore, should not be taken in its historical sense but in its prophetic sense. The image of the skeletons which precedes the text of the reading could easily have come to the prophet from unburied skeletons in a place which formerly was the scene of a battle just like the "killing fields."

SECOND READING. ROMANS 8:8-11.

This Paulinian text from Romans is very rich in its teachings on the indwelling of the Holy Spirit in a Christian, not any more subject to the Law, to the body, and to death, but to the Holy Spirit. His concern is not anymore on unspiritual things (lit. "things of the flesh") but on spiritual things. It is interesting to note that St. Paul in v. 9 equates the "Spirit of God" and the "Spirit of Christ" again suggesting the equality between God and Christ.

Since the Holy Spirit dwells in the Christian the same Holy Spirit, the Spirit of the Father, "who raised Jesus from the dead," it will also cause the resurrection of the baptized and the faithful. There is here a close relationship, in fact a relationship of cause and effect, between the resurrection of Christ and the resurrection of a Christian.

GOSPEL READING. JOHN 11:1-45

The story of the resurrection of Lazarus is a prelude to the resurrection of Christ. There have been a number of resuscitation stories in the Gospels but nothing in comparison to the resurrection of Lazarus in its dramatic flourish and wealth of symbolism. Lazarus was not only a historical personage but also a symbol of all Christians. "It is a sign both of the final resurrection and of the rising from sin to grace that takes place in the soul of the believer."

Lazarus (Eleazar in Hebrew) is here identified as the brother of Martha and Mary already mentioned by St. Luke in 10:38 but without mentioning Lazarus. Jesus must have been a frequent visitor of this family especially during his frequent trip to Jerusalem from Galilee. In the message they sent to the Lord they mentioned that Lazarus was the "man he loves." In the message they just stated the fact of Lazarus' illness without requesting anything leaving it to our Lord to make his move just like the message of the Blessed Virgin at Cana. Still Jesus delayed his coming until Lazarus finally died, his physical death. But as he said previously this whole event would lead to God's and his glorification. Evil's seeming victory here which led to the death of Lazarus would be vanquished for the glory of both the Father and the Son. In fact even before the tomb of Lazarus was opened he already prayed to the Father so that at the

moment when the stone of Lazarus' grave was taken out he was already giving thanks to the Father for hearing his prayer: "so that they may believe it was you who sent me."

The graphic and vivid description of Lazarus' resurrection militates against the objective of those authors who deny the historicity of the episode arguing that it is not found among the Synoptics. Yet we know there were many events in St. John not found among the Synoptics the historicity of which are difficult to deny. The reason could be that in the intention of the Synoptics this episode of the resurrection of Lazarus was not necessary in presenting the kerygma of salvation for the greatest of all resurrections was already accomplished in the person of Christ.

THE FAITHFUL AND IMMORTALITY

Jesus has solemnly declared in today's gospel that those who believe in him will never die. Of course this does not mean only lip-service faith but that faith which translates itself into love. Man, therefore, is immortal. Death is just a passage from one world to the next and not a transition from existence to non-existence. Immortality is a tremendous reality which should jolt us to act what it demands. Would it be an immortality of suffering much more than what men usually undergo in this already known-to-be valley of tears? Or would it be an immortality of eternal peace and happiness in that realm "which eyes have not seen nor ears have heard" what God is in store for us.

Some atheists who doubt the existence of God because they could not conceive proofs for his existence still cannot deny the reality of death. It keeps staring them on the face. One of their greatest afflictions is to think that after death they would just go back to nothingness. All of us have at least a memory of that state of non-existence since that was our state before we were conceived in the womb of our mother. Would we return to that state after death?

The testimony of somebody who claimed that he came from the beyond and there is no reason to doubt his testimony should guide the conduct of our life. In fact eyewitnesses have seen him resurrect from the dead, from which he previously promised he would do so.

Death, then, is not the end but the beginning of a new life. But that new life will greatly depend on what we do with our life here on earth.

PALM SUNDAY OF THE LORD'S PASSION

(April 12, 1987)

FIRST READING. ISAIAH 50:4-7.

The text is part of the third song of the Servant of Yahweh. The first two are in 42:1-9 and 49:1-6 while the fourth and last song is in 52:13-53:12. There has been a problem in the identification of this Servant. In 49:3 he is actually identified with Israel but some commentators consider this as a gloss. In fact the succeeding verses in 49:5-6 point to the Servant as an individual whom Yahweh called even before he was born. In this present text he is a disciple whose ears Yahweh has opened (50:5-6).

In the New Testament Jesus is identified as the Suffering Servant (Mt. 3:17; Lk. 4:17-21; Acts 3:13 etc.). He would be the one to "gather Israel" (49:5) and Yahweh would make him the "light of the nations" (42:6; 49:6).

The Servant is not only a prophet but a sage listening to the teachings of Yahweh. He first becomes a disciple before he becomes a teacher. Yet in his ministry of teaching others he had to suffer persecution. Still he has confidence in Yahweh as his helper and so remains "untouched by the insults." His "face becomes like flint," a phrase which is explained by the parallel verse: "I shall not be shamed."

SECOND READING. PHILIPPIANS 2:6-11.

The hymn which is the text of the second reading was inserted by St. Paul in his exhortation to the Philippians, who seemed to be threatened by division, to be united basing that unity in humility. That humility was shown by Jesus who emptied himself (*ekenōsen*) first from his divine glory and then by his death on the cross.

There are indications to show that the hymn antedates the letters of St. Paul and was most probably a primitive Christian hymn, thus a more ancient confession of Christ's pre-existence as God.

The phrase "*morphē theou*" (lit. "form of God," trans. by JB: "divine state") refers to God's glory. This is the external manifestation of God in the Old Testament, his *kabod* (cf. Ex. 16:10; 24:16 etc.). This is what Christ relinquished for his divine nature remains the same. This is the first humiliation of Christ, a humiliation which he willingly undertook.

The second humiliation was his death on the cross. No other individual has suffered so much as our Lord on the road to calvary and his crucifixion. It overshadows all other sufferings on earth that no man can any more bemoan mankind's woeful state.

Because of these humiliations God has super-exalted (*hyperypsōsen*) Christ, not only assuming his former glory but the adoration of all creatures. The phrase "every knee shall bend, every tongue confess" is taken from Isaiah 45:23 which in that context is applied to Yahweh. Now it is applied to Christ.

GOSPEL READING. MATTHEW 26:14 to 27:66 (or 27:11-54)

The Gospel Reading during the Mass of Palm Sunday is usually taken from the Passion Narrative of St. Matthew. It has a long text and a short text. The long text starts from the betrayal of Judas (26:14-16) to the placing of the guards at the tomb (27:62-66). The short text begins from the appearance of Jesus before Pilate (27:11-14) until the account of Jesus' death (27:45-54).

The Passion Narrative is common to all the four evangelists with slight modifications according to the intents and the different traditions received by each. For example the death of Judas is given in some detail in St. Matthew but not in the other Gospels. In Acts 1:18, another tradition of Judas' death is given, not suicide by hanging but by "falling headlong" (from a cliff?).

The hour of the crucifixion was given by St. Mark at the "third hour" which corresponds more or less to 9:00 in the morning (Mk. 15:26). This is not so in St. Matthew and St. Luke. The two latter evangelists mention the darkness from the sixth hour to the ninth hour (Mt. 27:45; Lk. 23:44) which is from noon to 3:00 in the afternoon but do not specify the hour of the crucifixion.

In spite of these differences in some details it is generally agreed that the Passion Narrative was the first to have assumed a fixed format in the early Church. The earliest *kerygma* or the proclamation of the message of salvation was centered on the passion, death and resurrection of our Lord. St. Paul claimed to the Corinthians (1 Cor. 2:2) that the only knowledge he had "was about Jesus, and only about him as the crucified Christ."

FULFILMENT OF SALVATION

The triumphant entrance of our Lord to Jerusalem is a figure of our entrance to the heavenly Jerusalem. But our entrance to the heavenly Jerusalem is already a fulfilment without prospect anymore of a passion, of a cross or calvary. It is like the entrance of the chosen people to the Promised Land after the Exodus and the Wanderings in the Desert. It follows a pattern in the history of salvation which is liberation, development and fulfilment. The exodus from Egypt was the stage of liberation, the wanderings in the desert the phase of development and the entrance to the Promised Land the stage of fulfilment.

Liberation is the passage from an evil state to a good state. But even in the good state there is still the passage from the better to the best. In other words the salvific process is something dynamic.

A country's liberation from tyranny and oppression is not actually the end process of its salvation. There is still the process of development and finally its fulfilment.

However we know that total salvation can never be achieved here on earth. The *plerōma* or the fullness of salvation will only be a reality upon our entrance to the heavenly Land of Promise.

EASTER SUNDAY

April 19, 1987

The physical resurrection of Jesus Christ from the grave is the fundamental belief of Christianity and the reason for Christian faith, hope and courage. The Feast of the Resurrection is, indeed, the greatest feast of the Christian Church. Every Sunday is a "little Easter." Today's gospel is the original *Good*

News — Jesus of Nazareth, lived, suffered, died through crucifixion, had risen, and is present with us today. He walks beside us.

FIRST READING: Acts 10:34; 37-43

SECOND READING: Colossians 3:1-4

GOOD NEWS: John 20:1-9

Theme: *We are not alone in life*

1. Saved by the Risen Lord

In the nineteenth century when the ambitious Napoleon Bonaparte was at the height of power, he conquered almost all of Europe. One country, Austria, was still outside his influence. When he decided to conquer this small Christian country, he sent his general, Messena, with an army of 18,000 men to capture the little town of Feldkirch. Pandemonium let loose in the place as the invading army was approaching.

The town authorities gathered together and deliberated among themselves what could be the best thing for them to do: to fight off the invaders, or to surrender to them without a fight. Of course, they realized that to fight would amount to utter disaster. At this point, the parish priest of the town rose and said: "Friends, today is Easter Sunday! I suppose that the Risen Lord, who conquered sufferings and death, would come to our rescue. Let us all go to church as usual, and trust God for the rest."

The parishioners obediently followed the suggestion of their pastor, all went to church and attended the holy mass. Bells were rung without let-up. Upon hearing the continuous ringing of the bells, the French soldiers thought that mighty Austrian armies had already arrived to defend the people. Not wishing to risk a battle at that time, General Messens ordered his men to go back. Thus, the people of Feldkirch were saved by God through the continuous, joyful chimes of the church bells. The Risen Lord would not allow his faithful followers who were celebrating the Feast of the Resurrection to fall in the hands of their enemies.

2. A *bagong buhay* feast

Today we celebrate the Feast of the Resurrection, the greatest feast in the Catholic Church. It is the celebration of a new life, a *bagong buhay*. To celebrate the Resurrection of Christ is to celebrate a new life, God's own life. Besides Christ's resurrection is life's answer to the mystery of death. When confronted with the death of a loved one, we tend to ask why we have to die. Is it not a blessing to go on living in this world without dying? Why does life have to end sooner or later? St. Paul has an answer: The wage of sin is death. (Rom. 6,23) Man sinned against God, and as punishment therefore he has to die.

But there is a set purpose in dying after Christ's resurrection. Man dies in order to live eternally with the Risen Lord in heaven. A seed has to fall to the ground, be buried in the soil and dies, before it can sprout to a new life and grows from a seedling to a full-grown tree. Jesus accepted suffering and death in loving obedience to His heavenly Father. Because of His willingness to die, He rose to a life of happiness and glory. He was the grain of wheat, buried in the earth, which grew and produced wonderful fruit.

Like Jesus Christ our Lord, we live to die and it is only in dying in this world that we come to life. We must always remember that without Good Friday there would have been no Easter Sunday. Without our dying as Christians and as followers of Jesus Christ, there is no joy, no happiness and no life everlasting in heaven.

3. Life here and now

"If you have risen with Christ," says St. Paul, "seek the things which are above." Actually St. Paul was speaking to those persons who had been baptized and had risen with the new life of grace which they received from the Risen Lord in baptism. He could also tell us today with almost the same words: "Because you have risen with Christ, seek the things that are above!" It is not necessary for us to wait for that moment when we have died and gone to heaven to live a new life of grace which Jesus Christ had obtained for us through His death and resurrection. We live precisely that life here and now. We are children of God. We share in the life of the holy.

SECOND SUNDAY OF EASTER

(April 26, 1987)

On Sundays after Easter the first readings are derived from the Acts of the Apostles, the New Testament book which describes the development of the early Church. The wonderful effect of the Resurrection on the early followers of Christ the Lord is told as an example for us, modern Christians, contemporary followers of the Risen Lord, to follow.

What made the Christians of the early church strong in their community life and made them feel a sense of belonging(ness) to each other was faith (*first reading*). This faith sustained them, as it sustains us today, through all the storms of life (*second reading*). Faith is manifested in its concrete form in Thomas the Doubter. He believed, but only after he could actually feel the scars and the wounds in Christ's body body (*Good News*).

FIRST READING: Acts 2:42-47**SECOND READING:** 1 Peter 1:3-9**GOOD NEWS:** John 20:19-31Theme: *A firm faith from a shaky doubt*

The famous Russian writer, Dostoevsky, tells us about two men who were looking at Holbein's painting, "The Descent from the Cross." The first man said: "I like to look at this painting. Its admirable!" The second, however, said: "I don't like to look at this painting. It's horrible! Many have lost faith because of this work."

True, this painting would destroy the faith of a materialist, an atheist, a communist, and all those who believe that there is no life after death. If Christ died but did not rise again, it is impossible to think of God's goodness, or at least men's goodness. If He who chose the worst kind of death overcame death, evil can never prevail. Let us be happy because He who was dead now lives...

1. Grass-roots belief

But Christ rose physically from His grave. His resurrection was, indeed, the first of its kind in the history of mankind. Nobody expected it to happen. When Mary Magdalene and her companion reported the extraordinary happening to the apostles, they seemed to be skeptical about it. To the apostles it was pure baloney. At the beginning, none of the apostles was willing to believe the report of the event of the resurrection. They were all convinced that they have to see and touch the Risen Christ before believing in Him. To see is to believe, so the saying goes.

2. The need for a booster

The Apostle Thomas, more than any of the other apostles, did not take his fellow apostles at their word. Christ had to appear to him, speak to him, and allow him to experience for himself what he would see in His resurrected body. Thomas needed this booster, since he was not only a doubter, but also a loner, a melancholic among the apostles. He had to face his suffering and sorrow alone. He never got into the idea that he was living in a community of apostles trained to follow the footsteps of Jesus. His personal behaviour was similar to the British King George V, who said: "If I have to suffer, let me be like a well-bred animal, and let me go and suffer alone."

There were still other negative elements that stuck to Thomas. He was almost restrained and insecure. He seemed to suffer from an inferiority complex. He had no titles, no authority whatsoever, no relationships in life as the other apostles had. Literally, Thomas was the last among the apostles. Judas Iscariot was the "finance minister", Simon, James the Less, and Thaddeus were close relatives of Jesus Christ. Matthew was an experienced customs officer. Philip and Bartholomew were good friends, Andrew and Peter were brothers, so were John and James. John was the apple of Christ's eye, while Peter seemed always to be on top of the list of apostles. Certainly, Thomas' loneliness could in no way be diminished.

3. Reason for doubt

Are we real doubters and loners, too? The story of Thomas the Doubter could be ours, too. Why not? We live in our so-called modern times when everything, both the natural and

supernatural order, seem to be questioned and examined. What is God? What does heaven look like? Is there really life after death? Is God really a loving and generous God? Is there no justice in our country today? Why are some criminals going around scot free? Such questions give rise to some feelings of uncertainty about many aspects of life. These should not discourage us, but, on the contrary, encourage us to better understand our Christian faith. The uncertainty does not lessen our ability to seek and know the truth.

4. Loner out-of-place in Christian life

Are you a loner? Webster defines a loner as a person who lives by himself alone, one who stands apart from others of his kind, isolated. Thomas sought loneliness rather than togetherness in the apostolic community. Being a loner, he was not present when Christ appeared on Easter Sunday evening to the apostles. Unlike Judas, the loner who betrayed his Master Jesus, Thomas did not betray the Lord. In fact he would say to the other apostles: "Let us go along that we may die with Him!"

5. The reasonable doubt

We should not be too hard on Thomas. At least he was honest and did not pretend to say that he understood what he did not understand, or that he believed what he did not really believe. Indeed, his was a great virtue: he never stilled his doubts by pretending that they did not exist. He was not that kind of person who professes his creed outwardly without any understanding what he professed. He simply had to be sure, and he was quite right.

When Thomas was sure, then he went all the way to profess his faith without hesitation and without reservation: "My Lord and My God!" He assented to the fact that is complete. He doubted only to be sure. He saw and touched the wounds. By doing so, he knew that the person he saw was the real Jesus Christ. His Master and Lord, who had been crucified. With the signs of life that he saw in Jesus in person, he was convinced that He was really alive again. Thomas should be a believer's ideal, who doubts because he wants to be sure. And after all doubts are resolved, complete surrender follows.

NEWS PRAYER

• RELIGION AT THE HEART OF CULTURE

It is refreshing to read in the Government controlled "Beijing Review" these unusual declarations:

- "Religion is at the heart of most cultures and it is essential that we recognize it."
- "It is harmful to the unity of China's different minorities to regard religion as irrational and false".
- Each religion has a moral code, which condemns theft, murder, adultery and recommends honesty and justice. Such codes do not contradict the socialist moral code at all."
- "China's Constitution guarantees religious freedom and equality for all and no one should have to compromise one's own beliefs."

These public statements do not always reflect the actual practice, nevertheless, they mark a departure from the usual anti-religious campaigns.

PRAYER:

Lord, "Our hearts are restless until they rest in you." May the gentle touch of your grace guide the great Chinese family in the search for You.

We pray to you, Lord.

• A MORE HUMBLE APPROACH

Given the situation of the Church in China, it is timely to recall what the Asian Bishops confirmed during the International Congress in Manila: "The Word of God was not always preached

in Asia in the most tactful manner. Assuming that we alone possess all truth, Christians often preached down to others. It was a monologue, offensive to many Asians. Wounds and scars still remain. In making Christ known today, we must be much more humble. Christians must recognize at least the politeness of Dialogue, if not all its deeper values. To foster Christian life, we should give more a sample than a sermon. People need not only to hear the Gospel but to SEE the witness we give. Essential to this witness is unselfish service to the world around us."

PRAYER:

Lord, help our leaders in the Church to guide us in the ways of fraternal dialogue and humble service and, thus, become transparent witnesses to your TRUTH, LOVE and PEACE. We pray to you, Lord.

● HELP!

Last November, an article in the overseas edition of the official People's daily names the kind of professionals who are welcome in China to assist the Government in the drive of modernization.

- Technical workers and experts in the field of research for new products.
- Foreign language teachers.
- Agronomists to initiate the farmers in agricultural technology.
- Managers with skills and expertise in systematic management.
- Architects.
- Communications workers for the rapid development of postal, telecommunications and advertising services.
- Professionals with knowledge of sociology and psychology for departments such as personnel and medical care.

PRAYER:

Lord, may you inspire more of your faithful, particularly among the Chinese Communities Overseas to respond to these

calls from China for mutual assistance in the building of a more humane society.

We pray to you, Lord.

• LONG LIVE DEMOCRACY

January 4th Asiaweek reports: "University students have been at the forefront of change in China since the May 4th Movement of 1919. Last week, they were out on the streets again. Students numbering from a few thousands to over 20,000 staged demonstrations in 10 cities as far-flung as Shanghai, Beijing, Tienjin, Hepei, Nanjing, Wuhan, Hangzhou, Kunming, Canton and Shenzhen. They brandished banners and shouted slogans. The most common messages: "Long live Democracy!", "Long live People Power!", "Give us back our Human Rights!", and "End Bureaucratism!". All over the world, China-watchers felt stunned at this sudden outburst of student activism. Will it help or will it hinder the political reform of Deng Xiaoping?

Let up hope and pray that the courage and idealism of the Chinese youth may bring lasting peace and greater freedom for all.

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