

BOLETIN ECLESIASTICO de FILIPINAS

THE OFFICIAL INTERDIOCESAN BULLETIN

THE PHILIPPINE CHURCH AND BEYOND

Editorial

A CHURCH DEVOTED TO THE SERVICE OF MAN

Regina Wallace, S.P.

A SAINT LIVED IN OUR NEIGHBORHOOD

Mary of the Cross, O.P.

POWER OF BISHOPS TO IMPOSE
AND REMIT PENALTIES

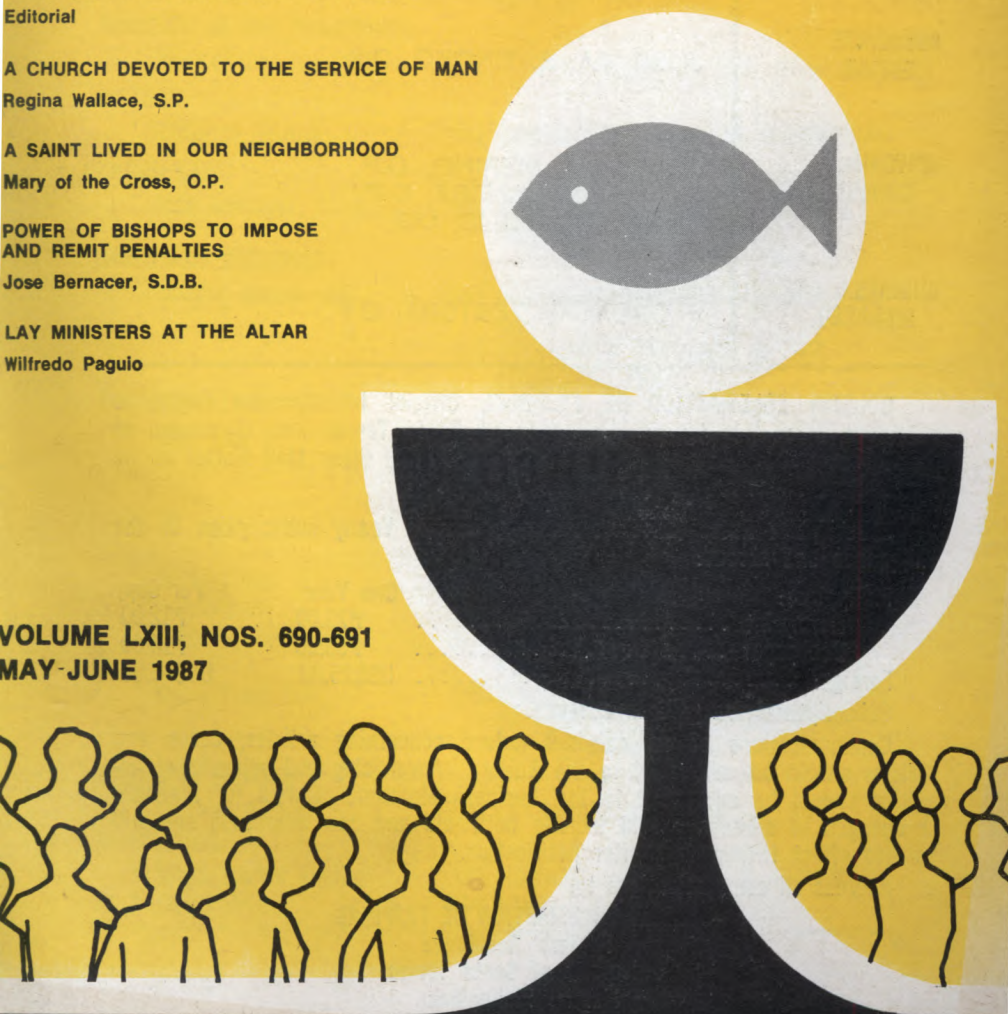
Jose Bernacer, S.D.B.

LAY MINISTERS AT THE ALTAR

Wilfredo Paguio

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At any rate, we in Asia are asking or should be asking different questions now about inculturation: "Where is it happening?"; "Who is making it happen?"; "How is it happening?" We have, one trusts, gone beyond the stage of self-conscious grappling with terms and their definitions, and have graduated to the level of ongoing implementation and critical reflection thereon. As far as the Catholic Church is concerned, there is an interesting caricature of the manner in which it comes to accept a significant idea. First, the hierarchy says, "It sounds dangerous; one has to be careful." Then, after the new idea has proved to be stubborn, refusing to die and even giving signs of flourishing, the magisterium says, "There's something in it; the Spirit may well be present here." Finally, when the idea has come to its own and everyone is enthusiastic about it, the Vatican says, "We have taught it all along; it's part of the deposit of faith." Inculturation may be a case in point.

We propose, then, not to continue asking the same old elementary questions about inculturation — its proper definition, its desirability, its claim to be heard. Instead, we should like to inquire into the *topology* of inculturation ("Where is it happening?"), the *etiology* — from the agent's standpoint — of inculturation ("Who is making it happen?"), and the *methodology* of inculturation ("How does it happen?").

TOPOLOGY OF INCULTURATION

I understand culture, in the broad sense, to comprise the livelihood system (economics), the power system (politics), the belief system (religion) and the value system (culture in the narrow sense) of the people. Each constituent system has its own specific nature and orientation, its own particular dynamics and objectives. The weaving together of economics, politics, religion and culture into a distinctive and organic unity is what establishes the special character of a people.

Religious forms, then, constitute one dimension of culture. When we speak of the inculturation of religious forms, we ordinarily mean the deeper integration between the Christian religion and the various cultural systems of particular ethnic and historical community. Our understanding of this project may be as superficial or as profound as we make it. The indigenization of religious forms could mean for us chiefly the adaptation of Church *liturgy, music, art, preaching or theology*

to the native spirit or ethos of the particular locale or community. The composition of indigenous music for liturgical use, the construction of altars and crucifixes according to the demands of local art forms, the communication of doctrine and theology in the national language, may be seen as an end in itself without effective awareness of its potential impact on social structures and institutions. We would then have a "churchy" or "ecclesiastical" type of inculturation with little or no missiological dimension.

I am suggesting that religious FORMS and SYMBOLS have a mission to fulfill toward culture as a whole, including the social, economic and political spheres of that culture. Every culture, without exception, is a mixture of wholeness and brokenness.² There are both humanizing and dehumanizing elements in any given society. Some aspects of a culture promote human dignity and human rights; others threaten human development. It is the role of the Gospel to affirm and to deepen those cultural realities that humanize, and to criticize and reject those that dehumanize. In that sense, the Gospel is both pro-cultural and counter-cultural.

All cultures have in one way or another deviated from justice. Human society, left to its own dynamics, has an apparently ineluctable tendency to create structures of inequality and to absolutize them. With the establishment of structures of inequality come theories of legitimation, defending them, putting them beyond question or challenge, proposing them as the way things should be. Thus, we have a well-nigh interminable list of division and polarities between the haves and the have-nots, the powerful and the powerless, the educated and the unlettered, masters and slaves, lords and vassals, kings and subjects, capitalists and laborers, party members and outsiders, citizens and foreigners, West and East, North and South, First World and Third World, and so on. Structures of inequality and their absolutization continually produce marginalized groups in society.

The most radical way in which Christian faith can be inculturated in human society, Asian or otherwise, is not by a simple return to communal traditions but, rather, by embracing what has come to be called the preferential option for the poor. *Every society breeds its sufferers; to be in solidarity with victims is the perennial mission of the Church.* Never more deep-

² Gregory Baum, "Faith and Culture" in *The Ecumenist*, Nov.-Dec. 1985, pp. 10-11.

ly do the people make the Gospel their own, than when they learn to look upon society from the perspective of the marginalized and to give public witness of solidarity with them.

In the industrialized and more economically developed countries of Asia, oppression may come in different forms due to the culture brought about by technology. The growing reliance on technology can lead to a situation where it is allowed to create the dominant metaphors for understanding human existence. This would be the prelude to thinking that all human problems can be solved by value-free scientific procedures. The impact of consumerism on people's perception of reality can easily give rise to a culture where individualism and utilitarianism hold sway. Much disorientation could result when people lose the sense of belonging together, of having inherited a common good and of being responsible for cherishing and protecting it.³ Here again, it is the mission of the Church to be in solidarity with the victims of a self-centered society.

When religious forms and symbols are pre-empted by the elite, inculturation comes to be understood largely in terms of the impact of Christian religion on that type of culture which is founded on leisure. The scope of inculturation is then limited to the belief and value systems of the human community, outside of their interaction with the livelihood and power systems, *where injustice and oppression maybe at the basis of the leisure that is enjoyed by the few and the alienation that is suffered by the many*. The culture of leisure owes its existence to the culture of work and has the mission and responsibility in solidarity with working people to oppose all structures of injustice in the world of labor and to promote equality and participation in the socio-economic and political life of the community. When "high" culture — the culture of literature, art and liturgy — becomes an end in itself and is cut off from the culture of the poor, it quickly becomes insipid.

Where, then, is inculturation happening in Asia? It is happening most effectively at those critical points where the Church is responding to its mission to be in solidarity with victims; it is happening where the Church is giving public witness to its preferential option for the poor. Which brings us to consider who the agents of this ongoing inculturation are.

³ *Ibid.*, p. 9.

ETIOLOGY OF INCULTURATION

We use the word etiology here in a restricted sense. It is the personal "causes," the agents of inculturation that we are interested in, not so much the impersonal social factors which cause inculturation to happen. Who in Asia today are most responsible for the advance of inculturation?

As one might have guessed from all that has preceded, it is the poor grassroots communities of faith, the Basic Christian Communities (BCCs) who are the principal agents of inculturation in many parts of Asia today. As the BCC's struggle to discern and to put into practice what the Spirit indicates as the authentic Christian way in social situations marked by injustice and oppression, the Asian face of Christianity emerges little by little. Statements of the magisterium and resolutions of various theological conferences have, of course, helped to thematize and raise to a more formal level of conceptualization the direct praxis of Christian communities. Ultimately, however, it is the lived faith of the rank and file members of the Church which lends substance to the theology of inculturation.

The BCCs show that it is a participative Church which is most capable of inculturation. Inculturation requires a process of courageous transformation, an ongoing conversion, since every historical realization of Christianity is afflicted, as we have tried to explain, with the condition of brokenness. Any change in basic attitudes and values, especially one involving the reversal of structures of inequality does not come easy. Certainly, such a change cannot and should not be imposed from the top. It must be patiently and laboriously worked out from the bottom. The BCCs are not a call for others to change while one remains ever the same. The BCCs represent a major change within the Church itself in terms of participative discernment, involvement and co-responsibility.⁴ For this reason, inculturation that is achieved through their agency promises to be more effective and more enduring.

Membership in basic ecclesial communities empowers the poor to be the subjects of their own destiny in human society. This "freedom to be" does not favor the objectives and strategies of either the Right or the Left. No wonder the BCCs often attract the unhealthy interest of dictators and revolu-

⁴ Francisco F. Claver, S.J., "Basic Christian Communities: Strategy for Social Change" in *Budhi Papers*, V (Quezon City: Ateneo de Manila University, 1985), pp. 60-61.

tionaries. Authoritarian regimes see them as subversive, a dangerous group that needs to be controlled or suppressed. Rebels, for their part look upon them as potential allies and try to instrumentalize them for their revolutionary objectives.⁵

The experience of the poor urges the Church to take up the prophetic agenda. What aspects of life in the world are inimical to human dignity and human rights and, thus, need to be radically reformed or overturned? How can the Church by word and, especially, by action prophetically denounce injustice and oppression even at sacrifice of positions of privilege and security in civil society? Is the Church called to be partial to the little ones of this world in order to be truly universal in its affirmation of the absolute value of every human person?

It is such questions which lead the Church to uncomfortable decisional situations, demanding proof that it is ready to pay the cost of discipleship. A Church on the side of the poor is a Church that has to face persecution for such is the common lot of the poor. It is invariably the poor who suffer violations of their rights and who stand powerless before the might of authority. To be in solidarity with the poor means, in its fullest realization, to share the destiny and the sufferings of the poor.

One thinks of inculturation ordinarily in terms of the Church's openness to the world. The prevailing image of inculturation is that of the Church embracing valuable facets of culture. This is inculturation with a smile turned toward the world. But, as we have earlier indicated, the world to which the Gospel relates is one of ambivalence. When the darkness predominates over the light, then the Gospel must counter this with protest. This is inculturation with gritted teeth. It is the poor who best know inculturation as protest because it is they who are the usual victims of the evil side of society. As they confront the pressing social issues relevant to their life situations, and from their discernment born of prayer and reflection on the Word of God endeavor to give a Christian response, *the poor in their basic ecclesial communities are making inculturation happen in Asia.*

METHODOLOGY OF INCULTURATION

How, then, is the inculturation of religious forms taking place in Asia today? In this section of our paper we have no

⁵ *Ibid.*, p. 55.

intention of entering into a technical discussion of the theological method involved in the process of inculturation. I made such an attempt some years back in a paper I wrote for a meeting in Pattaya, Thailand of the Association of Theological Schools in Southeast Asia (ATSSEA).⁶ Here, I merely wish to highlight one aspect of the methodology of inculturation, namely, the indispensable factor that is known as spirituality. Spirituality is a distinctive way of living the faith. It is implemented theology. At certain significant moments in history the Holy Spirit activates a special charism to enable the Church to respond to critical challenges posed by secular developments, for example, religious persecution, urbanization, colonization, industrialization, world poverty, war, technology, etc. The meeting of challenge and charism marks the birth of what we call a spirituality. The martyrs of the early Church, the monks of the desert and of the abbey, the mendicant orders of the middle ages, the contemplatives of the cloister, the secular institutes of our time, etc., are all ecclesial responses in the power of the Spirit to the evangelical needs of various generations of mankind. As these responses were made, as different types of spirituality were born, religious forms were also inculturated.

First, the faith must be lived, the Gospel must be made incarnate according to the charism bestowed on the Church by the Spirit. The beauty and truth of the Christian message must be made visible in a concrete spirituality. Only then will there be an intimate marriage between the Gospel and the world, between faith and culture. Only then will religious forms truly represent and express the unique character and genius of a particular people. Without the mediation of a spirituality, the inculturation of religious forms can only be at best a token and at worst an ideology.

Religious forms are nothing if they are not a call to holiness and authentic humanism. Creed which leads mostly to faith in doctrinal propositions instead of a surrender of life and destiny to the Transcendent can never take root in the genuine history of a people. Code which preoccupies itself with rule observance and forgets the weightier things of Gospel morality

⁶ Antonio B. Lambino, S.J., "A Critique of Some Asian Efforts at Contextualization with Reference to Theological Method," in *The Southeast Asia Journal of Theology* 21-22 (1980-81) 38-96.

can never be really integrated with human behavior marked by self-forgetful love. *Cult* which strives after the aesthetic quality of rituals while failing to evoke in real life actual participation in the Paschal Mystery can only cause a split-level experience of religion and human existence. If the Church in Asia sincerely wishes to see a deeper inculturation of religious forms, there is no short cut to that objective. There is only the long road of difficult and painful options which alone can make the Gospel truly indigenous in our Asian cultures.

The basic option underlying all others is the preferential option for the poor whereby the Church unequivocally throws in her lot with the poor multitudes of Asia. Such an option will inevitably draw persecution from the powers that can be, which are extremely jealous of their own interests. It will set the Church on a collision course with dictators, ideologues, business lords, social engineers, technocrats and others of like identity. It will invite the wrath of various "isms," systems whose common characteristic is to uphold another value as more important than the human person, for example, profit (capitalism), or the revolution (communism), or product enjoyment (consumerism), or power (totalitarianism), or worldly success (materialism), etc.

To take the preferential option for the poor is to become a confessing Church, a Church that witnesses to its faith unto sacrifice, suffering and whatever else loyal discipleship may demand. It is not an easy option to take, but the Church has really no alternative if it desires to be true to its calling as the continued presence and sacrament of Jesus Christ in the world. No one can predict what will happen in consequence of such an option, save that the Church in Asia will by the grace of God be walking the path that leads to holiness. It is exactly the same road and no other that leads to inculturation.

It is interesting at this point to recall Teilhard de Chardin's definition of sanctity. "A saint," wrote Teilhard, "is one who christianizes in himself all the human of his own time."⁷ In today's Asia, there is no christianization of present realities without coming to grips with the problem of poverty in the

(Continued on page 304.)

⁷ Claude Cuenot, *Teilhard de Chardin* (London: Burns and Oates, 1965), p. 403.

Ecclesial Response to Asian Migration*

Ecclesial Response: Why

From the beginning, our Church has been deeply engaged in the movement of peoples. So many significant events marking her history had to do with journeys and pilgrimages: from the wanderings of Abraham and Jacob to the *exodus* from Egypt, to Jesus and then His commissioning of the Twelve, to the continuation at present of evangelization. Truly "the Church is born of the evangelizing activity of Jesus and the "Twelve" work which must perforce lead her to go anywhere people are —

"Going from town, to town, preaching to the poorest — and frequently the most receptive — the joyful news of the fulfillment of the promises and of the Covenant offered by God is the mission for which Jesus declares that He is sent by the Father. And all the aspects of his mystery — the Incarnation itself, his miracles, his teaching, the gathering together of the disciples, the sending out of the Twelve, the Cross and the Resurrection, the permanence of his presence in the midst of his own — were components of his evangelizing activity." (Ev. Munt. 15)

And the Church knows this. She has a vivid awareness of the fact that the Savior's words, "I must proclaim the Good News of the kingdom of God," apply in all truth to herself... "It is a task and mission which the vast and profound changes of present-day society make all the more urgent. Evangelizing is, in fact, the grace and vocation proper to the Church, her deepest identity." (Ev. Munt. 14)

It is in the light of this grace and vocation that the Church addresses the millions of Asians moving all over the world,

* This report was prepared for a meeting of the Pontifical Commission on Migration and Tourism — Vatican City: October 14-19, 1985. Published on *Impact*, July 1986.

often ill-prepared and heavy of heart. She observes: "It is also noteworthy how many men are being induced to migrate on various counts, and are thereby changing their manner of life. Thus, a man's ties with his fellows are constantly being multiplied and at the same time 'socialization' brings us further ties, without, however, always promoting appropriate development and truly personal relationships."

A description of the prevailing situation in Asia bears witness to this sad truth.

Migrations in Asia and the Current Filipino Experience

The Asian peoples have lived, before the First World War, a relatively settled way of life, with even their internal movements following trends which evolved slowly through generations. We need not dwell long in viewing the conditions which characterized their societies then. Save for a small portion—the sea-going traders and sailors, and the nomadic tribes—the majority of the people took permanent roots within their familiar grounds.

It was only in the 1900s, with extended contact with the West (i.e., Europe and North America), when Asians began worldwide travels. Some members of the local elites chose to journey outside their countries to seek out the ways of the more affluent foreigners. The children of the rich and the deserving scholars from the ranks of the middle class went to absorb their ways and lore, or sought out better opportunities on foreign shores.

The 1920s and '30s were the times when farm workers were recruited in appreciable number for the expanding agrarian fields of the faster developing West.

Beginnings

To the hardy stock of Filipino peasants, the corporate landowners of the USA offered job opportunities, mostly in the fertile sugarcane and pineapple plantations of Hawaii and the orchards and vegetable gardens of California. Farmhands, predominantly males, left their towns for what had become, by

then, popularly believed to be a "land of milk and honey". For most of them, working conditions and employment treatment they thence received proved less than what they had anticipated; in some instances, worse than those they had escaped from.

All in all, however, the number of those who left the Philippines before the 1950s, did affect neither the economy nor the demography of the country.

After the Second World War, a slight increase of Filipino migrants came about with the recruitment of workers, largely by American companies, engaged in reconstruction and rehabilitation work in the Pacific area. The exodus continued in trickles: from Philippine government pensionados — mostly scholars sent to agrarian schools in the US or to graduate studies in administration — from among the rank and file civil servants, from the children of the rich enrolling in ivy-league schools, and from the recruited farm and domestic help workers.

In the 1960s, long lines of applicants for visas began to throng the embassies in Manila. It was at this time when changes in the policies of accepting immigrants took effect under the title of "family reunification" which allowed those already in the receiving countries, as naturalized citizens, to petition for their loved ones to join them. The times were tumultuous in the Philippines then and this added impetus to the search, by the better educated and more economically stable, for more secure harbors.

Brain Drain and Manpower Export Industry

The "brain drain" reached alarming proportions, not so much against the total population as against the pool of human resources, highly equipped and skilled, to manage industries and government entities.

From the 1970s to the present, the outward flow of professionals has remained unabated, continuing what has been called a "reverse investment", with such countries, as the poverty-stricken Philippines, in effect, subsidizing the rich countries with educated and skilled workers. At the same time, a stupendous number of workers flooded to the Middle East. The

consequences, for the Philippines and other Asian sending countries, were dramatic both in terms of remittances of earnings and the depletion of skilled manpower in local sources.

A not too often appreciated change in this decade's movement of people, is the number of females, many of them married, who left homes and family life for foreign jobs. For that matter, it is to be admitted, that thorough going studies on the broad spectrum of social life have yet to be conducted on the previous and current migratory movements in Asia.

Features of Filipino and Asian Migrations

A common feature of current migrations in Asia, aside from the universal movement of people between and from countries therein, is the condition of active and scientific comprehension of and control over this phenomenon.

Firstly: Governments and their agencies and also private organizations unanimously admit that, as of now, there exists but a modicum of data, and that there are inadequate, insufficient, or underestimated figures or statistics. This has been variously traced to the newness of the phenomenon, or to the low priority in the concern of some governments, or to the sheer difficulty of obtaining information from sieve-like borders and elusive sources.

Secondly: It is tacitly understood that the desirability of being exact about these mass movements between countries does not suit the interests of certain sectors which, unfortunately, want to retain control. For those in power do not necessarily represent the welfare of the hundreds and hundreds of thousands of laborers and professionals forced to seek out means of survival and insufficient attention given to the "non-productive aspects" of migration, e.g. the religious and cultural needs of the workers and their families.

Thirdly: An appreciable number of migrant workers do not identify themselves as such for various reasons. Notably because, by doing so, they would be barred from some countries, or their earnings would be subjected to restriction considered inequitable. The "illegal" migrant is not new to the experience of a world divided into states. In many instances, when they move in groups of big numbers they gain the status of "re-

fugees", but when they flee singly or in tiny groups, they go with no status at all, save for some criminal generic term. Thus, they are greatly tempted to perform illicit and immoral acts for sheer survival. Fortunately, in an increasing number of instances, they have joined hands and hearts to create a more unified and respect-demanding posture vis-a-vis an uninterested, if not, exploitative world. They have formed organizations, unions, clubs, etc., to protect each other and to give comfort to one another in times of distress.

Given the above descriptive remarks about Asian migrants and considering, for example, the huge number of Filipino migrants — and the four to six-fold more of their dependent family members — what are the likely implications for the churches in Asia?

Development, Religion and Church

Does religion have a role to play in "development"? Religion in Asia, regarded by many as the guardian of ancient and undiscussed social and cultural expressions, has also begun to adopt and assume a social function, which does not coincide necessarily with economic growth. If we make a distinction between economic growth and development, which is essential, and if we see human development as a result of a social struggle rather than as a mere increase in consuming possibilities, we understand immediately that religion is relevant.

It is in the global context of human development that the Church is called upon to exercise its traditional moral authority in safeguarding and enhancing the very foundations on which true development rests. Should the Church, either through a lack of foresight or plain indifferences and apathy, remain blind to or absent from the real and often painful struggles of millions and millions of God's children on the move, it would run the risk of forfeiting its God-given mission to be "light to the nation and salt", in a social environment where people of many religious creeds and races stake their own lives and future destiny.

Capitalism and Community

Even in the Asian context, capitalism is dominant in the economic structure of 4/5 of the countries, but benefiting only

a fraction of the population. But even this dominant system is increasingly challenged! Because it is incapable of solving the fundamental problems of development, the dominant capitalists' system has to face increasingly important challenges.

While third world poverty requires worldwide economic development, this development cannot rest, as it now does, upon increasing the social inequalities, inside both first and third world societies. Today, a small piece of the first world is growing to be like third world citizens, unable to find work and sustenance.

This direction contradicts the ethical principle that labor, not capital, should be given priority in the development of an economy based on justice. "Labor is always a primary efficient cause, while capital remains a mere instrumental cause". The "priority of labor" and the "pre-eminence of the common good" advance notions largely absent from the mainstream of public life, both in first and third world countries! (Pope John Paul II: *On Human Work*)

Needed is a new Covenant, a conscious moral relationship between capital and community, between those who make significant economic decisions and those who must live with the consequences of those decisions. True: capital invests in community, producing jobs and income. But also true: community invests in capital, supporting over time that crucial belief in the work ethic and in the future without which the whole structure of incentive and social discipline breaks down.

If the pursuit of private profit remains unrelated to the common good, it will ultimately destroy its own foundation. Community is the rock upon which capital can establish a safe future; or else, it will turn into sand washed away by the flood of time.

Invisible Costs

Governments and private and corporate sector underlie and emphasize the obvious economic benefits of international migration, particularly temporary labor migration, resulting in increased remittances of foreign currency, in increased purchasing power by the families concerned and in the easing off

of social tensions caused by demographic explosion and high levels of underemployment and unemployment. Even if concern is repeatedly expressed by some sectors of the media and by civic-minded and religious organizations working for the well-being of the migrant person and its family dependents regarding harmful social and human consequences, the economic factor and gain is the stronghorse in the race.

Without realizing it, the person of the migrant and its family dependents become dignified "objects" in the overall machinery of the manpower export industry!

Ecclesial Perspective on the Problems and Opportunities of Filipino and Asian Migrations

Where sin and evil abound, there grace and goodness also abound! How true it is that God can make straight lines of what, to us humans, appear to be crooked and twisted. Let me dwell first on the problems.

Problems

1. The problem is that there is a problem! And the Church cannot ignore it. I am referring not only to the people who are actually migrating to work or to settle somewhere else, but to people who are part of that "familial decision", and are home with the family and children, in the Philippines, the migrant population, according to official statistics, would reach the 3M figure by the end of 1985, with the reasonable assumption that at least between 10-12M people, still in the Philippines, would be directly affected and supported.

2. Given the extent of the problem engulfing the Philippines and also other Asian countries, official responses appear inadequate. This deficiency maybe partly the result of a limited understanding of its human dimension, coupled with statistical inaccuracy hindering governmental and other institutions to devise efficacious policies and programs for the migrants.

3. A well-balanced social order demands that the human person be placed over and above profit incentives. If the "bene-

fits" accrued by individual people, by companies and corporations, by governments and multi-nationals and almost exclusively geared to the pursuit and attainment of economic goals, can we really rest satisfied that everything is being done to build a better, more humane world?

Opportunities

In the economy of salvation, God has decreed that nothing will be lost and no one will be lost! It is critically urgent to discern the opportunities inherent to the problems accompanying social phenomena.

Acquisition of New Skills

The question whether manpower export has been a rich economic vein or a development drain has often been asked, without reaching a conclusive reply.

The magnitude of the benefits and costs may differ from country to country; but basically, there are some common denominators which seem to be affecting many Asian nations. The benefits would include the remittance of foreign exchange, skills acquisition, relief from unemployment, business profits and possible strengthening of the extended family system.

On the cost side, the social psychological effects on migrant workers and their families, the shortages of skilled workers, in some industries, at home, the brain drain caused by the exodus of professionals and medical people and the re-employment of returned workers, are most often cited.

The responsibility of regarding the migrant primarily *not* as an efficient and effective tool of production and acquisition of foreign currency rests also on the shoulders of the *sending society and Church*. How disgraceful is the attitude of demanding from the returning worker "favors, monetary contributions and donations, etc.", simply because the worker is presumably returning from "a land of plenty"! The assumption is that the anguishing experience of working and/or living abroad is perceived only in terms of material benefits, which obliterate the human saga of often untold and unreported stories of failure and suffering!

A reversal of attitude and expectations is needed! The acquisition of new skills, which aims at a genuine appreciation of the migrant person plus his invisible haversack of human dramas should be highlighted by the sending community and Church. Let governments promote legislation to facilitate the re-integration of the migrant worker into his native setting and let the Church, like the prodigal father in the gospel story, show a particular sensitivity to so many of its sons and daughters.

Social Consequences and ... Benefits

It is generally inferred that migration also produces harmful social consequences; it changes social relations and roles, cultural and religious ideas and practices, and heightens personal stress in both migrants and their family dependents.

The repercussions on both receiving and sending societies are enormous and more than enough has been written about family break-ups, shady activities like prostitution and drug addiction, dubious "menages". This is true, but we also believe that no sufficient thought has been given to the unsung heroes and heroines in what is often depicted as a catastrophe of unknown dimensions! Why can't countless cases of people, bracing themselves to cope with the dual parental role in the education of their own children, be highlighted more? Why is it that a negative public image is being bandied around the world, with so many examples of fine endurance in the presence of the most testing situation? Under the guise of "objective reporting", is there a risk of proposing, in a very subtle manner, a new form of racial and sex discrimination?

New Visions of Brotherhood and Understanding

Migration has always provided a meeting point between different ethnic and racial groups with new ties being forged, new understanding emerging and a greater universal sense of brotherhood being molded. It is yet too premature to anticipate what Asian migration will contribute to an ecumenical vision of the world, divided by political forces, unable to resolve not only their conflicts, but also their different ideologies. Untypically Asian, the Filipino migrant is, with few ex-

ceptions, a Catholic. Recent pronouncement of the Church have challenged the Filipinos to adopt a missionary role and mentality. What does the future hold in store for Catholicism in Asia?

PROPOSALS

To the Churches

How true it is that problems, particularly, if seen in their true light and dimension, can be turned into opportunities for growth, development and ultimately, for the building of God's kingdom on earth! Migrants tend to become agents of a new international understanding and harmony, and by necessity, challenge the Church to do likewise, in their effort to overlook marginal differences, or pastoral practices in order to welcome the pilgrim Christ in the person of the migrant. But, if this is to happen, each Church and all Churches ought to:

1. *Organize* their own resources, personnel, institutions and people to ensure that this new diaspora will flow into a new thrust for evangelization in the world of today. It is superfluous to even begin quoting from the vast array of the Church's magisterium. The organization of the Churches' witness among migrant communities will go hand-in-hand with —

2. *Collaboration and communion.* The disunity of the Church in its missionary task was and still is a scandal! Considerable effort are being exercised to find ways and means so that Christ's wish may become a reality: "that all may be one". That some of the most vibrant Catholic communities in the world are the result of successive waves of migrants which, settled in a particular country, should serve as a lesson: history may repeat itself again!

To the Governments

If the government undertakes a massive program of manpower export, turning it into a major industry in a very short time, the most unavoidable long and short-term implications in all aspects of the migration phenomenon will have to be carefully studied against possible adverse effects.

The temptation for quick and hasty industrialization coupled with misguided ambitions can be fatal not only to peoples, but also to governments. If, from a purely social economic aspect, migration can legitimately be undertaken to alleviate social-demographic tensions, is it possible to avoid a kick-back of the social tensions, when the migrant person is constantly subjugated to the unnatural level of a productive machine, devoid of any rights and privileges as a person?

I would like to appeal to governments to:

1. *Organize* their manpower resources in such a way that the inalienable rights of persons and family are upheld and not outstripped by monetary or financial motives, benefitting only some sectors of society and of government.

2. *Collaboration*: God, the Creator, did not create first or second or third class citizens and countries and first or second or third ranking (as far as recognition of rights goes!) working force! International and national agreements should progressively strive for an *equalization* of working conditions for migrant workers. The efforts of international agencies are praiseworthy. It is true: there are still enormous differences between one country and another even when we restrict our concern to freedom of worship.

But will these inequalities continue to deepen and progressively worsen, to exacerbate the already strained relations between the affluent and destitute nations of the world?

Historically, free enterprise and migration have been closely related and mutually dependent. Legislation, procedures, diplomatic and commercial contacts, international symposia, policies and objectives will continue to be the normal scene reported by the mass media.

The supremacy of the individual person even over the rights undertaken to legislate and enforce the same for the common good of the people should be supported at all times. The accumulation of profits by either public or private business enterprises to the detriment of the basic rights of a single person is possibly an evil that will sadly continue to exist, but that does not change its immoral identity and corrosive power.

To the Migrants

I dare affirm that without your decision to set in motion the wheels of a new era marked by increased mobility across national frontiers, both Church and government, would not have been brought to a sudden, but also enriching realization of the potential inherent in their peoples. It is also with the same sense of optimism and visions that the efforts undertaken by several organizations working for the preservation of the dignity of human labor and person are so praiseworthy. The old proverb that unity is strength is also applicable to a phenomenon which by its very nature tends to divide. The unification and organization of migrant workers and their families, if supported by an enlightened Christian social philosophy, cannot but bear good and lasting beneficial results.

If human labor has to gain increased recognition of its rights, the coordination with similar other organizations is to be encouraged.

In their efforts to escape from unjust situations, migrants may end up in a much worse and unscrupulous exploitation of their distress, not free, as Vatican Council affirm, "from forms of discrimination in the matter of wages and working conditions".

At the first signs of recession, the migrant workers, lured by a promising propaganda in times of expansion, are now viewed as dangerous rivals to the local workforce: solidarity dies at the hands of a frigid legalism.

"We are also thinking of the precarious situation of a large number of emigrant workers, whose conditions as foreigners makes it even more difficult for them to claim their social rights, in spite of their real participation in the economic effort of the host country."

National and international juridical progress is critically urgent to give shape to that "law written by God in man's heart," a legacy which remains, partially unexplored in its content, extension and effectiveness and mostly unable to curb the pathological condition of modern migration.

MESSAGES

As we conclude our reflections on one of the major social concerns in the Philippines and in Asia, it is useful to reaffirm

the belief that God is not very far away from people on the move. Our age is witnessing a renewed sense of profound restlessness and a remarkable haste affecting the unceasing movement of peoples everywhere. The biblical experience of a pilgrim God with His pilgrim people is a model from which we draw constant inspiration and guidance.

To the People on the Move

It is not only with a sense of humility, but also sincerity that we unequivocally state and utter the very Christian word: Thank you. Thank you for moving us, for inducing the Church to follow the promptings of the Lord of history.

To the Concerned Governments

Because in the exercise of their difficult task of interpreting and acting on the needs of so many transient people, they may not lose sight of the inherent sense of dignity and value of the pilgrim stranger. The force of attraction exercised by the developed nations to the peoples living, or surviving, in underdeveloped nations will continually spark off tensions of worldwide dimensions.

To the Church

That it may not be scandalized by the *aspect of diversity*: that is, by the confrontation of different individuals and groups, but may continually mobilize its international network of communities, all over the world, to strive for the *aspect of universality*, that is the harmonious impact of different peoples.

For the Church, it is not so much a matter of political expediency or even timely pastoral practice, but it is a call to live out its intrinsic mission. "When a man is wounded in his dignity, all the Church suffers." "Therefore, the Church, as an expert in humanity, must be the voice of those who have no voice (of the person, of the community vis-a-vis society, of the weak nations before the powerful ones). If the international dimensions of migration is beckoning the Church to become more

and more ecumenical and welcoming, all efforts must also be exercised by the local churches to make sure that the cultural identity of the migrants is appreciated and respected. Both the universal Church and the local Churches have their own clear and irreplaceable task and mission.

Why can the more developed stand and experience of European and American Churches not be tapped for the benefit of the Churches in Asia? "Pastoral mobility must respond to human mobility."

With Asians and Filipinos travelling the world over, a new chapter has begun. May its ending be a happy one for the people on the move and God's kingdom on earth.

ANTHONY PAGANONI, C.S.

INCULTURATION IN ASIA...

(Continued from page 290.)

midst of plenty, of the oppression of the weak by the powerful. Under different circumstances, Jesus faced basically the same problem in his own time. His entry into human history was described by John the Evangelist as God's "dwelling among us" (*eskēnōsen en hēmin*). Literally, the Greek of John's prologue means, "he pitched his tent among us," i.e., "he built his house among us." Need we say that it was a house of the poor that God preferred to build? It seems he was convinced that it is in the hearts of the poor that religion can best find a home. Can God in 20th century Asia build his nipa hut in the Philippines? Can He build His simple pagoda-style house in Taiwan, in Japan, in Korea, in Thailand? Can He build His little *gubuk* in Indonesia? Can He follow the architecture of the poor in other countries of Asia?

One might say that in this matter of inculturating religious forms in Asia, this is ultimately the question that really counts.

ANTONIO B. LAMBINO, S.J.

The Consequences of a Nuclear Attack on the Philippines*

What would be the effect of a one megaton bomb exploded in the air near the JUSMAG headquarters in Metro Manila?

Each one-megaton bomb has the explosive power of one million tons of dynamite. One hundred thousand trucks each carrying ten tons would be needed to transport this amount of dynamite. Lined up bumper to bumper, this caravan would stretch for 397 miles.

One thousandth of a second after detonation, a gigantic fireball as hot as the sun will rise in the air, turning the sky into a furnace. The light from the detonation will be so intense that anyone looking directly at the fireball for miles around will be blinded. Below the point of detonation, at ground zero, metal and glass will melt; plants, animals and humans will be instantly turned to vapor. The blast will create a shock wave travelling at supersonic speeds, crushing buildings and houses along its path. For about a mile around, the blast will level even earthquake-resistant, reinforced concrete buildings. Violent winds more powerful than a tornado will follow the blast wave, tossing about heavy machinery and hurling rocks and glass fragments at speeds of hundreds of miles per hour. A student standing outside St. Joseph College a mile away from ground zero will be battered to death by 570-mile-per-hour winds. Inside St. Luke Hospital nearby, patients and medical staff will be crushed by tons of collapsing rubble.

Intense nuclear radiation will spread as far as the Carmelite Church in New Manila, one-and-a-half miles from ground zero. Anyone who survives the blast and heat effects within this region will suffer nausea, vomiting, diarrhea, fever, emaciation and finally, an agonizing death within a week or two due to acute radiation sickness.

* Published in *Impact*, Jan.-Feb. 1984.

RINGS OF DESTRUCTION. Nothing will remain standing within a radius of 2.4 miles from ground zero. This circle of death wherein virtually all the population will die is in Ring 1. Here, an estimated 900,000 people will be smashed to death or hopelessly trapped under fallen structures, flung against hard surfaces or flying debris, burned alive by the scorching heat or killed by nuclear radiation.

Within a larger area, Ring 2, winds will range from 160 to 300 miles per hour. The tornado-force winds and pressures will demolish buildings and residences. This ring will cover most of Sampaloc, Pandacan, San Miguel, Quiapo, Sta. Cruz, San Juan del Monte, and parts of Paco, Sta. Ana, Tondo, Caloocan and Mandaluyong. In this ring, an estimated 1 million will die from the effects of the blast wave, another quarter of a million will die due to burns, and several hundred thousand will be injured by the blast and heat.

Eighteen seconds after a detonation, the blast wave will reach the Rizal Monument five miles from ground zero. Couples strolling in the park will watch each other's garments, hands and faces burn before being hit by the blast wave and 100 mile-per-hour-winds.

Within Ring 3, extending up to 6.5 miles from ground zero, low buildings will be severely damaged; large buildings will lose their windows and frames. For buildings with light-walled construction, the contents of upper floors including people will be blown out into the streets. In addition, the heat from the explosion will spontaneously ignite combustible material such as garbage, paper, furniture, grass, dry wood, and the clothes on people's backs.

Fires will also arise from secondary sources such as electrical shortcircuits and broken gas lines. Partially damaged structures in Ring 3 will provide fuel for many fires which, under certain conditions, could coalesce into a firestorm covering a vast area. In Hiroshima, a firestorm developed 20 minutes after the explosion, raising the air temperature to 2000°F as it raged out of control for hours. In a firestorm, persons hidden in shelters strong enough to withstand the blast will be cremated or die of asphyxiation due to a depletion of oxygen.

The ring would affect the Makati Commercial Center, San Lorenzo Village, Forbes Park, Lacson Memorial Hospital, the Cultural Center, Rizal Memorial Stadium, La Salle, St. Scholastica, Concordia College, Manila Zoo, PGH, UP College of Medicine, NSDB, Rizal Park, the U.S. Embassy, the colleges and universities along Taft Avenue and Ayala in Ermita, the Manila Cathedral, government buildings around United Nations Avenue, and Tondo Church. Ring 3 encloses most of all Malate, Sta. Ana, Makati, Paco, Ermita, Intramuros, South Port, San Nicolas, Binondo, Tondo, Navotas, Malabon, Marikina and Pasig, and portions of Valenzuela and Pasay.

The casualties here are estimated at 750,000 deaths from severe burns and blast effects, and over 1 million seriously injured. These figures do not include additional casualties that could result from a firestorm.

Forty seconds after detonation, the blast will reach the edge of Ring 4, ten miles from ground zero. Within this ring, houses and commercial buildings will be moderately or lightly damaged. Practically all glass windows and doors will be shattered. In some parts of this ring, anyone exposed to the direct heat of the fireball will suffer second and third degree burns. This ring includes Parañaque, Pasay, Pateros, Taguig, Taytay, Cainta, Antipolo, San Mateo, Obando, Meycauayan, and the rest of Malabon, Navotas and Valenzuela. Casualties are estimated at 170,000 burn fatalities, 120,000 burn injuries, and 290,000 blast injuries.

After four minutes, an enormous radioactive mushroom cloud, 12 miles high and 10 miles wide, will hover over the devastation in Metro Manila.

RADIOACTIVITY. All told, the one-megaton bomb will cause the deaths of approximately two million people due to high pressures, collapsing buildings and flying debris, and another 1.1 million due to severe burns. More than two million men, women and children will be injured.

If an attack were to occur simultaneously at Clark, Subic, San Miguel and Metro Manila, the aggregate casualty figures would be: 2.4 million deaths due to blast, 2.5 million injuries due to blast, 1.2 million deaths due to burns, 1.3 million deaths

due to radiation sickness, and 250,000 delayed deaths due to cancer. Only four one-megaton bombs would therefore kill 5.2 million Filipinos, 10 percent of the total population.

Delayed deaths will be caused by the long-term effects of radioactive fallout. Persons as far north as Cagayan Province could be exposed to radioactivity resulting in many delayed cancer deaths. These victims will die of leukemia, lung cancer, digestive tract cancer, bone cancer and other cancers for many years after explosion. There will be increased incidence of genetic disorders and spontaneous abortions of human embryos due to chromosomal damage caused by the nuclear radiation. Among the disorders due to genetic mutations are congenital cataracts, cystic fibrosis, deafness, mental retardation and forms of progressive muscular dystrophy.

In the grim aftermath of a nuclear attack, massive numbers of decomposing animal and human corpses will cover the landscape. Swarms of mosquitoes, flies, gnats and other insects, which are highly resistant to radiation, will breed among dead bodies and multiply rapidly. The insects will infect the surviving population with such diseases as yellow fever, malaria and encephalities. The radiation will also cause mutations in pathogens possibly resulting in the appearance of infectious strains and leading to large-scale epidemics in surviving crops, animals and people.

IRREPARABLE DAMAGE. The damage to the environment will be massive. For many years, as much as 17,000 square miles of land and waterways will remain dangerously radioactive. Finally, the social fabric itself will be ruptured, perhaps irreparably. Electrical power, communications, transportation, sanitation, and other facilities will be damaged. The operations of the government and other social organizations will be severely disrupted. The survivors will suffer the most serious forms of individual and collective psychological trauma. It has been said of a nuclear war that the survivors will envy the dead. But in fact, as Yale psychiatrist Robert Jay Litton notes, the survivors would not so much envy the dead as resemble the dead. (*Philippine Concerns*)

A Church Devoted to the Service of Man

by Sister Regina Mary Wallace, S.P.*

INTRODUCTION

Perhaps no nation on earth has attained to such high ideals as have the Chinese. Without any revelation, without any Church, with only the experiences of their daily lives to guide them, their ancestors, the farmers of the Middle Kingdom, expanded their consciousness to reach out to be in union with God through mankind and nature. And they taught their descendants to imitate them.

At present China is in a period of crisis in its history. Will it be able to hold on to the ideals handed down to them with such great devotion by their ancestors? Just at this time of crisis, the Chinese bishops have received a mandate from Pope John Paul II to make the local Church one which is authentically Chinese, a Church devoted to the service of man. Fortunately, service happens to be the supreme talent of the Chinese people.

At this important and critical time, the author is pleased to be able to help in even a small way. She is very much aware of the tremendous efforts and the great frustrations which have characterized the history of the evangelization of China. It is hoped that this paper will be able to present, against a background of the Chinese humanistic religion, a brief description of the Church in China with the hope that it might serve in some small way in helping to make the Church more rooted among the Chinese people.

* The author is presently residing at the Providence College, Taiwan, Republic of China. This article is written for the Association of Christian Universities and Colleges in Asia.

I. THE CALL

*You are called to be a witness of faith
in the building up of a Church which,
being authentically Chinese,
is completely devoted to the service of man,
of every individual,
in the light of the word of God
and
in communion with the Universal Church,
"cum Petro et sub Petro."*

With these words Pope John Paul II, in November 1985, mandated the Chinese bishops from Taiwan, present at the Vatican for their *ad limina* visit, to bring to its fullness the tender plant which is the Church in China. The mandate is received with great joy. Even Vatican II's *Nostra Aetate* (Declaration on the Relationship of the Church to Non-Christian Religions) did not give such a direction as this so explicitly, but rather an exhortation, to "acknowledge, preserve, and promote the moral goods found among these men, as well as the values in their society and culture."¹ The Chinese bishops are now being called to a more specific mission in obedience to the Holy Father, a mission to and in the spirit of their own people.

They are called to witness in faith the building up of a Church; that is, "a people made one with the unity of the Father, the Son, and the Holy Spirit,"² in other words, a Trinitarian unity. They are called to witness as "the Spirit guides the Church into the fullness of truth"³ and "leads her to perfect union with her spouse."⁴

This flock of the people of God, the Chinese Church, has been called to develop precisely as Chinese. The ancient humanistic approach to God of the Chinese people may now be given full scope in service to and with the blessing of the Church.

This Church is to be specifically devoted to the service of man, presently in the throes of great suffering and oppression.

¹ Second Vatican Council, "Nostra Aetate," 2, in *The Documents of Vatican II*, ed. by Walter M. Abbott, S.J. (New York: Guild Press, 1966) p. 663.

² Second Vatican Council, "Lumen Gentium," I, 4 (*Ibid.*), p. 17.

³ *Ibid.*

⁴ *Ibid.*

The mandate enumerates a number of areas in which the Chinese Church can be of service: in politics, society, economics, culture, arts, international life, professional work, as well as in family life, education, suffering. One who is familiar with Chinese humanism will understand immediately how adept the Chinese people are in the practical performance of the responsibilities of these areas of human living, in ways not unlike Christian ideals.

For example, it is a mark of the Asian people as a whole, including the Chinese, that each individual is highly valued. This can be seen in the honor and respect paid to the elderly, the high degree of concern for the proper education of the child, a place in the circle of society for each one. It may sometimes seem that the individual is sacrificed for the good of the whole, but the fact remains: the whole makes room for the individual. Historically, in line with authentic Chinese teachings, the individual is not isolated, lonely, abandoned by those among whom he lives. In much the same manner Christians, united in the bond of faith as the Church, form together one organic body. This bond which unites them is "essential to the faith of Catholics," as Pope John Paul II explained to the Chinese bishops. Faith in Christ, for a lifetime, through long centuries of generations, without ever seeing or understanding what we believe, might well have collapsed centuries ago had it not been for this bond by which we are united to Peter and to all other Christian believers in the entire communion of saints.

We missionaries in China realize how fortunate we have been to have chosen (or been chosen for) "the better part." We have been the recipients of the hospitality of the Chinese people, have shared in their celebrations, have been welcomed into their homes and families and even have been made "honorary citizens" of their cities. We would like to return such hospitality, invite the Chinese to share in our home, our heart, which basically is the Church. We hope that the Church, devoted to the service of man, specifically the Chinese, will make the Chinese aware that they are children of God and witnesses of the Holy Spirit. That by the way the Church presents God to them the Chinese will see Him as a personal God, the God of Strength, the God of Light, their Rock, and their Salvation.

II. CHINESE HUMANISM

In Chinese humanism, to live according to the highest human ideals constitutes the meaning of life as well as the practice of religion. The highest ideals are those of life and love; life being manifested by harmony and unity, and love being the exchange between two complementary elements, manifested as male and female, man and woman, Heaven and Earth, centrifugal forces and centripetal forces, or yin and yang. "Heaven and Earth" is the term used for the "source of life" or He Whom the Christians call "God." "Universal Love" is the power to give life. The higher unity which has its Source in the uniting of two different elements is called "harmony," and when all elements of life together, of both man and nature, are vibrating as one unending "symphony" in unison, then man and nature will have joined with the "cosmic rhythm of creativity" and there will be universal love for one another.

Andrew Chih, in his splendid book, *CHINESE HUMANISM: A RELIGION BEYOND RELIGION*, describes the Chinese religion of humanism as one in which each individual, by nourishing his heart with the universal cosmic love, succeeds in raising the ordinariness of his daily life to its highest dignity and meaning. As mankind's special mission in creation is "to seek harmony with all elements in the universe,"⁵ he begins with his interpersonal relationships, all of which he bases on the biological relations of the family, and approaches nature's "source of life" through nature itself. Man, with his consciousness and intelligence, is able to observe the influence which his own spirit and the forces of nature have on each other and how they respond to one another, so as to derive a universal benefit and harmony through them. Man himself is a microcosm of the universe. The essence of the universe is love; when love is embodied, it becomes "man." The purest intellect is "heaven"; the heart of man is "spirit." The principle of Heaven is the power of the operations of the centrifugal and centripetal energies while that of Earth is the receiving and activating energy. Man's work in the universe is to imitate Heaven and Earth, consciously loving and restifying all things, as "vice-regent of God."

⁵ Andrew Chih, *Chinese Humanism: A Religion Beyond Religion* (Hsinchuang, Taipei Hsien: Fu Jen Catholic University Press, 1981), p. 129.

Man's self-fulfillment is realized in his love and life-giving powers, in reaching out to other humans, to all of nature, and through nature to God. These powers he possesses transcend time and space because they are all contained within his heart. Through his respectful and grateful attitude toward his parents and ancestors he unites the past with the present within his heart and honors the "source of life." In transmitting life and his life experiences to others, he holds the future in his heart and honors God.

All of life is a unity. Religion, moral life, education, politics, serve the purpose of protecting the divine love in men. Food and drink, in supporting the physical life and strength of man, assist also in the growth of his spiritual life, since at the meal the basic human relationships of harmony, friendship, moderation, humility, and even reconciliation nourish his spirit. Furthermore, the "spiritual food" of ideas, thoughts, beauty, holiness and the like is necessary for the nourishment of the spirit.

Those persons devoted to art strive to manifest the supreme beauty, and to elevate the natural beauty of earth to the grand beauty of the cosmos. Music, in Chinese humanism, is what the Hindu calls "om" or brahma; that is, the life-giving energy at its cosmic source which spreads ever outward, reaching farther and farther, imparting existence and life in a never-ending movement. "Music" is the harmony of the interaction between Heaven and Earth. Man's music originates from this and imitates the cosmic rhythm. The distinctions between Heaven and Earth are reflected in ceremonies, which imitate the movements of the cosmos and are in harmony with them. Every facet of life and loving is geared to the goal of the grand cosmic unity, which "must be achieved by the human conscious effort of nourishing and expanding the divine love energy in the universe."⁶

The highest harmony is found in the Golden Mean, which can be reached by living ordinary daily life in its most idealistic sense. The meaning of the Mean is ultimately connected with the concept of change. The "Mean" is the position of the changing phenomena, which itself is unchanging. The eternal prin-

⁶ *Ibid.*

ciple is the continuous movement of the centrifugal forces and the centripetal forces by which all things, and events as well, come into existence. This principle is not a fixed law, but rather a continuous internal movement or interaction between and among all created things, each of which grows and responds according to its own nature, all together in one harmonious whole. All creation shares in raising the totality of created life to perfection. Each individual part necessarily possesses the ability to give to others and to receive from others. Nothing is completely independent; everything is related to others either by giving or by receiving. Everything constantly evolves, after which it returns to its original state, to evolve again and then return, forever in the process of change. But there will always be found the "Golden Mean," the "unchangeable absolute," without which there can be no change at all. The Mean can be described as: "the order and position of the meeting of the centrifugal and the centripetal energies where time and space cross each other that forms the principle of existence."⁷ The principles of human nature that will remain eternally are humanity and righteousness. Man must follow these throughout his course on earth; any stopping or fixation on a particular idea or place will cause mortal injury to his quality of sincerity, and to his sublimation in the search for truth. The Mean, the balanced harmony of the centrifugal and the centripetal forces, is life-giving. In seeking it, man finds the universal principle of heaven, and in following it he reveals the universal life-giving love. The Golden Mean is the point from which the eternal principle goes and returns. Chih notes the importance of man's attention to it:

To maintain the Golden Mean, man must always return to the root of the universal principle. A tree, when grown too tall, being far away from the root, will not receive enough nutrition to grow. A man, without frequent returning to his heart where he can find the root of his being which is the divine life-giving love, will lose his true nature and his vitality of life. To return to the origin is the first manifestation of the eternal principle.⁸

The eternal principle is further manifested by its seeming weakness in function. As St. Paul once said, "Power is made perfect in infirmity,"⁹ so the source of the power of the eternal

⁷ *Ibid.*, p. 322.

⁸ *Ibid.*, p. 324.

⁹ 2 Cor. 12:9.

principle is what, to all appearances, is weakness as seen within the process of the continuous universal change. Man must give careful attention to the function, or weakness, of the eternal principle in order to hold to the Golden Mean amid the constant changeableness of life. Chih continues:

The great eternal principle works in a mysterious way. The appearance may be the opposite of reality. The "mean" is the weak point of the changing process. Holding the "mean" is to remain weak. The weak point is the starting point of operation of the great universal principle. The weak is the strong. "When man is born, he is tender and weak. At death, he is stiff and hard. All things, the grass as well as the trees, are tender and supple while alive. When dead, they are withered and dried. Therefore, the stiff and the hard are companions of life." To be weak is to be close to the source of life. What the world recognized as strong and weak, beautiful and ugly, good and evil, are only the ever-changing phenomena. In reality, the weakest is the strongest; "keeping to weakness is called strength," because "the weak and the tender overcome the hard and the strong."¹⁰

Throughout the eternal process of change, man has three treasures: deep love, frugality, and humility, through which his heart becomes peaceful and tranquil. The supreme law, the love of Heaven, is the "great unchanging principle" which is "the mother of all changing phenomena."¹¹ This "great unchanging principle" can be found in every thing and in every event; in seeking it, man creates the highest value in life and reaches his own fulfillment.

There is only one universal principle. That which is in man's heart is the same as that which creates the universe. The universal principle follows an objective law. This objective law has no favorite. Anyone can use the universal principle by applying the objective law. Simply living his daily life and doing his ordinary chores with utmost sincerity, man can take hold of the universal law that governs the universe. The power of using the universal law is right in the heart of man. Man can reach the highest good by nourishing his heart. The key to unlock the mystery of the universe is already in the nature of man. "Able

¹⁰ Chih, p. 325.

¹¹ *Ibid.*

to give its full development to his own nature, he can assist the transforming and nourishing powers of Heaven and Earth." The universal principle opens to man an immense road through which every man can walk to the highest ideal.

The DOCTRINE OF THE MEAN contains the characteristics of the humanistic religion. The principle is simple, easy, and natural, but at the same time, being the great principle of the universe, it is sublime. No one can exhaust the great universal principle because it is infinite, and yet it can be found in the smallest thing and act of ordinary daily life. Since religion is life, and life consists in daily routine, everyone is able to practice religion in the insignificant chores of everyday life. Since everybody has to be, he should live the best way he can. To live in loving and to love in living is the best way of life; it is also the practice of humanistic religion.¹²

III. TOWARDS AN AUTHENTICALLY CHINESE CHURCH

What are the responsibilities of a religion towards the society which it serves? According to McDonagh,¹³ religion:

- a. defines the nature of the physical world;
- b. defines also the nature of man and society;
- c. enlarges man's ability to understand his origins, purpose, and destiny, by providing him with symbols and a language with which to deal with them.

StuhlmueLLer¹⁴ adds that the religion must translate secular events into religious symbols, and through these symbols, "call" the community into its role in Salvation History. The history of that community's call and response can then be relived and memorialized in liturgical form.

¹² *Ibid.*, pp. 328-9, quoting *Doctrine of the Mean*, p. 22, and citing *The Great Learning*, I; Chien-Mu, *Community on Chuang-Tzu*; Fung Yu-lan, *History of Chinese Philosophy*, I, 363; *Doctrine of the Mean*, 12.

¹³ Sean McDonagh, "Introduction to Religion," cited by Desmond Crowe, "Inculturation: Challenge to the Local Church," *East Asian Pastoral Review*, XVIII No. 3 (1981), 210.

¹⁴ Carroll StuhlmueLLer, "The Old Testament and Inculturation," *Ibid.*, 219.

These two theologians were members of the team which taught the summer course on Inculturation at the East Asian Pastoral Institute in 1981. The basic theological ideas which follow came from that course, to which the entire issue of the *East Asian Pastoral Review* (No. 3, 1981), was devoted.

The indigenous culture must also be given a vision of Christ as broad as the world, in which the native can discover himself in Christ and realize his ability to respond to that call. He should then be allowed the "freedom of the sons of God" to set up his own structure for response, according to his own sincerity and creativity.

The Church must always act in solidarity with man:

- a. because it itself has been called forth from humanity and shares mankind's joys, achievements, sorrows, and failures;
- b. emerging especially (as the classical prophets) when the externals of life are no longer true to the internal ideals;
- c. leading the way by and in an act of faith in the future which is beyond the understanding or control of anyone.

As Isaiah saw his mission in the summoning of countless numbers of people from the east and the west, so the Church sees its mission of inculturation. It must go out to the people and call them, and lift them up toward the eschatological banquet. For example, the North American Chinese Lay Apostolate Council is now being formed by Chinese-Americans and Chinese-Canadians, to witness to the Chinese living there. Every people is called, chosen, and each responds in its particular way, bringing its own gifts in worship. God blesses them, makes them His people, and shares their gifts with everyone. This call into God's plan of salvation is given successively, in ever-widening circles of individuals and peoples. Ideally, the light of the Gospel should illumine each of their traditions and take it into its own unity while simultaneously the Church's own faith, in being rethought, acquires deeper understanding in the process, and accommodates itself to the culture's dispositions and wisdom. The Church, as Hosea did, can take the language and culture of the Chinese and come to a richer understanding of its own faith through them. After the reflective dialogues have taken place, the local Church should re-express the Gospel according to the cultural, spiritual, human life of China. Modern technology should be made use of to bring this movement

to its utmost efficiency and appeal so as to enable the Chinese people to acquire an understanding of who God is and to become more like Him.

In relating the ideas of Christian spirituality to the concepts of Chinese humanism, many things become less obscure. Our father really does come to a deeper sense of understanding, because it is clear that what the Chinese ancient teachers have taught about the material creation is true also of the spiritual life. Every iota of the material creation has its spiritual counterpart, spiritual writers have said. So, to integrate Chinese humanism with the Christian spiritual life would imply that man's mission in creation includes his seeking harmony with all of the spiritual elements of the universe, as well as all of the material elements. He will imitate God, the source of life by consciously loving and rectifying all spiritual things as well as all material things, as vice-regent of God. Christians have always understood that Love was incarnate in the Son of God made man, and that man is not body only but body and soul or spirit. God, creating, sustaining, and providing, and the spirit of man and nature, restless, seeking, and always headed knowingly or unknowingly toward the great "Omega Point" seems to coincide with the centrifugal and centripetal forces or the principle of Heaven. The Holy Spirit present in man, guiding him with wisdom counsel, and fear of the Lord might be compared with the receiving and activating principle of Earth. Man reaches self-fulfillment in giving love and spiritual life to other human persons, communities, and cultures, to all of nature, and in eliminating the barriers between all men and God. These powers he possesses are all contained within his heart and soul as well as in what Christians call the "communion of saints" by which all people of God, living and dead, are united with God and with one another. In transmitting the spiritual life to others, he holds the future in his heart and honors God by building up His Kingdom.

All of life is a spiritual unity. Religion, politics, economics, art, science, culture, all serve to protect the divine life in man. Spirituality in its various forms, liturgy, prayer, nourish his spiritual life.

We could continue in this way through the description of Chinese humanism, always substituting the related aspect of the spiritual life for the material aspect. But we are a people involved with the Gospel. And a "Gospel text speaks not so much to simply 'me' but to 'me' in community, 'me' in relation-

ship." The Gospel is in terms of "The Twelve" the community, or The Eleven, the broken, incomplete community. This is more like the Chinese way of relating oneself to all others, relationships of all kinds being based on the biological ones of the family. Since the Gospel speaks to "me" in terms of a community, the author will present the Church here in the form of a person, "an organic body animated by the spirit of Christ."¹⁵ The Church receives her life from God (Father-Mother). The spiritual cosmic rhythm includes all the members of the communion of saints, the past being united with present in the heart of the Church.

It was Cardinal Yupin who in 1972 began to promote the tradition of the sacrifice to Heaven and homage to the ancestors on Lunar New Year's Day. In all of the Catholic churches around the island, at the closing of the Mass, the congregations pay reverence to their ancestors as an expression of filial piety. The Church has always considered it "a holy and wholesome thought to pray for the dead"¹⁶ and to hold them in memory. In Taiwan in every Mass the ancestors are included among the intentions that are prayed for.

The Church in Taiwan is also united in its prayers for the canonization of approximately seventy Chinese Martyrs who gave their lives for their faith during the persecutions of the latter Ching Dynasty. Annual novenas (nine days of prayer) are held for this intention at the Church of the Chinese Martyrs in Panchiao, Taipei County, as well as prayerful remembrance in all churches on the island. The canonization cause of the Blessed Chinese Martyrs is in process in Rome.

During the past year, in April 1985, the Church in Taiwan celebrated the 300th anniversary of the Episcopal Ordination of the first Chinese Bishop, Monsignor Gregory Lo, Wen Tsao, O.P. for whom Wen Tsao College in Kaohsiung was named. The memory of the life and work of Bishop Lo is a "witness and encouragement" to those presently sharing the apostolate in Taiwan.

The Church likewise expresses its willingness to transmit life and its experiences of life thereby linking the future with the present and honoring God. Pope John Paul II, in fact, in mandating the Chinese bishops to be a Church devoted to the

¹⁵ Cardinal Joseph Ratzinger to College of Cardinals, quoted in *The Sunday Examiner*, December 20, 1985, p. 6.

¹⁶ 2 Macc. 12:45.

service of man, told them that they are "called to be heralds of the message of life." What more appropriate way to enter the Chinese culture than to announce to them that the Church, too, believes in Life. That it is the Divine Life that is reflected all over the world as the Church heals, strengthens the same of human society, imbues the everyday life of men with deeper meaning and importance, contributes toward the making of a more human civilization, and accepts help from all cultures as She prepares the ground for the reception of the Gospel.¹⁷

To promote contentment in the home and family, the Catholic Happy Family Service Association was established in 1978, to provide services in pre-marriage preparation, and especially in promoting natural family planning through talks to schools and organizations, and helping women with problems of sterility. The Association encourages couples to believe that God blesses sexual love in marriage, and that of periodic continence.

As another example, one of the most outstanding ecumenical efforts has been the program devoted to the raising of the quality of life in Taiwan. Research by TARGTI, a group of researchers including Catholic and Protestant theologians and social scientists, shows how vision is necessary today in order to recall how basic convictions of belonging, love, acceptance can again be raised above the day-to-day concerns for food, clothing, and shelter. Too much trust in the country's economic development, to the neglect of the Quality of Life, is responsible for this. To aid in implementing the suggestions of the TARGTI researchers, the Ecumenical Cooperative Committee of Taiwan sponsored a seminar in which over 100 Church leaders, government officials, civic and community leaders discussed the change the ROC government has made in its operational direction from emphasis on the improvement in the standard of living to that of raising the Quality of Life for its people. The seminar was accompanied by prayer, and suggested guidelines for future endeavors for raising the Quality of Life in Taiwan.¹⁸

The grand spiritual movements, ever expanding farther and farther outward in constant movement, repeated again and again in successive communities of men and women, are God's saving acts of Salvation History. They include:

¹⁷ Second Vatican Council, "Gaudium et Spes," 40, *Documents*, p. 239.

¹⁸ "Economic Development and Quality of Life," *Pro Mundi Vita: Dossiers*, Asia-Australasia Dossier no. 33 (2/1985), 2, 26-29.

- a. the Incarnation. The Son of God emptied Himself and with the assistance of particular concrete, historical persons, became man, and lived among men for a period of time in order to lead them back to His Father. This was to be the model for all future inculturations.
- b. Redemption. The passion, death, and resurrection of Jesus. This makes clear what is necessary for future inculturations. This model always includes two complementary deaths. One is the death or dying-to-self, KENOSIS, of the missionary, be he an individual, a community, or a Church. His death comes through his being totally for the other and completely forgetful of himself. The complementary death is on the part of the one who receives the grace of conversion, be it an individual, a community, a culture, or a nation. The receiving side must die to whatever in its culture is incompatible with the new gifts offered to it. Death being weakness, we can look upon this event of two complementary deaths and find there the Golden Mean, from which the eternal principle goes and returns. With this eternal principle in mind, we can more easily understand the permanence involved in Yahweh's commands to the People of Israel that certain memorials should be carried out in perpetuity.
- c. Pentecost. This proclaims the meaning of inculturation, which is also part of the meaning of creation. The Holy Spirit "enters everything, transforming all creation from within, and raising it to the glory of God."¹⁹ This is a gathering together movement of the eternal principle. Humanity receives. "Receive the Holy Spirit."²⁰ Humbly, humanity can admit "I am not worthy."²¹ One of the Chinese virtues is humility. But it is by this movement "transforming humanity from within and making it new"²² that all spiritual things, and events as well, come into existence. It is not a fixed law; "The wind blows wherever it pleases; you hear its sound, but you cannot tell where it comes from or where it is going. That is how it is with all who are born of the Spirit."²³ It is a continuous internal movement within the totality of humanity, each member of which grows and responds ac-

¹⁹ Paul VI, *Evangelii Nuntiandi*, 18.

²⁰ Jn. 20:22.

²¹ Mt. 8:8.

²²

²³ Jn. 3:8.

according to its own spiritual nature or capacity, all together in one harmonious whole. St. Paul says that "The whole creation is eagerly waiting for God to reveal his sons."²⁴

The Doctrine of the Mean contains the characteristics of the spiritual life. The Mean is the position of the changing phenomena which itself is unchanging. God is unchanging. The Mean, the balanced harmony of the centrifugal forces and the centripetal forces, is life-giving. In seeking the Mean, the Church finds the universal principle of Heaven. Jesus said, "I am the Way, the Truth, and the Life."²⁵ In following the Mean, the Church reveals the universal life-giving love.

The Golden Mean is the highest harmony. It can be reached by the Church as it lives its ordinary daily spiritual life in its most idealistic sense. "Finding God in all things," the "sacrament of the present moment." The harmony is within the realm of the Spirit which is present in the Church.

To assist the ordinary people to live their ordinary lives well, the Church invests them with special responsibilities of their own. The laity are responsible, with and under the direction of their pastors, to "promote the growth and life of the ecclesial community, by exercising a great variety of services and apostolates according to the graces and charisms given by the Lord."²⁶ The Pope stressed in this message the importance of the laity in such fields as the family, religious vocations, the apostolate of the Christian worker, justice and peace, and of the highest importance in Asia, "the laity must play their part in continuing to sink the roots of the Church deeply into the spiritual and cultural soil of their respective countries, assimilating all genuine values, enriching them also with the insights received from Jesus Christ, who is 'the Way, the Truth, and the Life' to all humanity."²⁷ In order to accomplish this great and important task, it is necessary to help the laity become aware of their dignity in the Church, as well as to provide them with the necessary formation they need to fulfill their roles responsibly and satisfactorily when giving service.

²⁴ Rom. 8:19.

²⁵ Jn. 14:6.

²⁶ John Paul II, "The Message From His Holiness Pope John Paul II," *The Laity in the Church's Life and Mission in Asian Society*, Vatican City, 1984, p. 9.

²⁷ *Ibid.*, p. 10.

There are about thirty Catholic lay organizations in Taiwan, and together they established in 1971 the National Council for the Lay Apostolate under the sponsorship of the Chinese Bishops Conference. Each organization has its own objectives and training program. In addition, formal education programs for the lay leaders are available at the Taiwan Pastoral Center, Fons Vitae Catechetical and Social Training Center for women leaders, Catholic Catechetical and Social Training Center, the Populorum Progressio Institute for Volunteer Leadership Training, and the Volunteer Lay Ministers Promotion and Training Center. Each training center has trained many talented leaders who have been giving their service to the Church, the society, and the nation in a new spirit, and thus help renew the spirit of the Church and the community. Take the Volunteer Lay Ministry Training Program for example. This Program is directed by Father Jess Brena, S.J. who reportedly has been very successful in the training of the lay apostles. The Program welcomes mature adult Christians to give themselves over to Christ for the rest of their lives in order to share in His saving mission. It is a voluntary response to a call, a personal commitment to Christ, for which the lay person's reward is nothing material here on earth, but the "hundredfold" promised by Christ Himself. The training is intensive, with one, two, or three years as a minimum for the candidates in different areas, and the expenses are ordinarily paid by the participant himself. His work will be a combination of his own interest and ability in a cooperative effort with the needs of a particular parish or community. Many have gone through this rigid training program and are ready to give service to help promote the growth and life of the ecclesial community. They are instrumental in building a self-sustained, self-governed, and self-evangelized local Church.

The laity in Taiwan involve themselves in activities on the parish, diocesan, national and international levels in pastoral work, social action, evangelization, and justice. At present, the National Council for the Lay Apostolate is preparing for the upcoming Regional Meeting for East Asian Laity which will take place in Chang Hua, April 24-27, 1986. In their concern is also the world Synod of Bishops on "The Vocation and Mission of the Laity in the Church and in Society." And they are surely involved in the preparation for the National Symposium on Evangelization to be held in 1987. More worthy of mentioning is their ordinary daily services rendered in the Church and to the society.

The Golden Mean is the point from which the eternal principle goes and returns. To maintain the Golden Mean, the Church must always return to the root of the universal principle, which in the spiritual life are the saving acts of salvation history.

A tree when grown too tall, being far away from the root, will not have enough nutrition to grow. The Church, without frequent return to its spirit where it can find the root of its being, which is the divine life-giving love, will lose its true spirit and its vitality of spiritual life. For this reason, the Second Vatican Council stressed the importance of the religious communities studying the life of their founders, and Christian communities studying the Bible, in order to return to their roots. The Church is always in a process of reforming itself.

In Taiwan the bishops have encouraged the establishing of Bible study groups in all the local parishes. There are also Bible study camps for youth. The Catholic Students' Association chose Bible Study as their goal for three years. The Chinese Catholic Federation for the Bible Apostolate is a national Catholic organization to promote Bible reading. As the Chinese nourish their hearts spiritually with the cosmic music of the universe, bringing peacefulness and tranquility to their hearts, so in the same way the hearts of Christians are "nourished and ruled by Sacred Scripture."²⁸ Through Scripture they hear and understand what their Father in heaven is saying to them and they receive strength for their mission. The religious communities on the island have been busy evaluating and finalizing their new Constitutions, after a twenty year period of experimentation and renewal.

Everything constantly evolves, after which it returns to its original state to evolve again and then return, continuously in the process of change. Likewise, in the spiritual life, the saving events of the Incarnation, Redemption, and Pentecost are repeated over and over through the Church from the first particular causes (Mary, John, Jesus) to the universal (communities, cultures, nations). But the model of the original concrete historical event remains the same.

The root of the Church's being is God's love. Each individual part of the Church necessarily possesses the ability to give to others and to receive from others. No community or culture or religion is completely independent; every one is related to

²⁸ Second Vatican Council, "Dei Verbum," 21, *Documents*, p. 125.

others in the spiritual life either by giving or by receiving. "Flesh begets flesh; spirit begets spirit."²⁹

The first manifestation of the eternal principle in the spiritual life of the Church is the return to the origin. To seek again and to imitate the original model of the Incarnation, Redemption, or Pentecost. And to seek again and to reverence the heritage handed down by one's ancestors! So the Church is sincerely trying to harmonize the liturgy and outward manifestation of the Church with the Chinese heritage. Having the music of the liturgy according to the traditional Chinese concept of music, using a gong instead of a bell, more frequent use of incense, can be noticed in the churches. Much has been attempted to make the art, including the color and design of the vestments, candles, flowers and decorations all suitable to the culture and to the occasion. The homily, too, is suitable. The bishops have called for the Chinese bow to be made rather than a genuflection. The architecture, sculpture, and surrounding environment being beautiful and conducive to peace and tranquility, the translation of the Divine Office into Chinese, and the new missal, have all been invaluable toward the proper nourishment of the spirit.

Some fine ideas for "building local Church" have come from the essay contests sponsored by CBC's Commission for Evangelization. And the Taiwan Pastoral Center, together with Hua Ming Art Gallery are promoting Christian art, and helping young artists.

But this eternal principle is further manifested by a seeming weakness in function. So St. Paul can say, "In weakness, power reaches perfection."³⁰ And the dying-to-self or "keeping to weakness" or KENOSIS required for true inculturation is called strength because the weak and tender overcome the hard and strong.

In imitation of Jesus Who came "to serve, and not to be served,"³¹ the Church tries to be of help to the needy, the powerless and the alienated. The Church in Taiwan has taken initiatives to set up programs and institutes to serve the elderly, the handicapped, young adults, migrants, workers, and refugees.

As for care for the elderly, there are five homes for the aged who have no families and no friends to go to. And Bishop Paul Cheng of Taiwan Diocese recently gave permission for a

²⁹ Jn. 3:6.

³⁰ 2 Cor. 12:9.

³¹ Mk. 10:45.

church compound to be used exclusively for services to the aged in need of shelter. Twenty beds plus bedroom equipment were donated by the International Lions Club for Women. These homes give free services.

In a changing society, family life is not what it used to be. It is possible that the elderly parents feel very lonely though they live with their children and grandchildren, even more so if one of the couple is deceased. Father Joseph A. McDonald, M.M., organizes programs of spiritual and recreational nature for the aged providing the participants companionship and spiritual enrichment. Father McDonald usually gives this program periodically in different areas of the Taichung Diocese. Some pastors organize their own clubs or associations for the aged to serve them in similar nature.

In the past, people who were handicapped either physically or mentally were not accepted equally due to the lack of knowledge about the handicapped person and what human is. Today, the mentality toward the handicapped has changed. They are treated with more compassion, more understanding, more love. Both Christians and non-Christians have been generous in supporting financially the work being done for the retarded. The Church had initiated the care for the mentally handicapped before the government directed its attention to them. The special contribution of the Church has been its setting up of centers for the severely handicapped. The Lourdes Home accepted the Siamese babies born to a country couple, for instance. Of those affected with mental retardation, Dr. Liang, Shang-yung, the former president of the Asian Federation for the Mentally Retarded (AFMR), when speaking to the 486 participants at the Seventh Asian Conference of AFMR, said, "We need them, to be better people ourselves." And so, to help them help themselves is to help ourselves, our society. The Republic of China Association for Mentally Handicapped Persons, headed by Father Brenden O'Connell, M.M., organizes training programs for the teachers working with the mentally retarded persons.

Young people, especially those prone to law-breaking tendencies as a result of their environment or disposition, are certainly vulnerable. In being authentically Chinese, the Church would and does help to prevent crime rather than allow it to begin and develop.

An example of the Church's work with youth is the Center for Young Friends, established in 1976 when the Junior Court of Taipei appealed to religious groups to aid them in the pre-

vention of crime. The objective of the Center is an integrated development program for youth. Among the valuable services it renders are:

- a. Probation work: Taking full responsibility for helping each young person handed over to it by the Junior Court. This term of three years is subject to shortened term if the teenager shows the desired improvement.
- b. Holiday group work: At the request of the Junior Court, special activities for young people whose offenses against the law are slight, are given in view of fostering an improved self-image and image of their indigenous community.
- c. School social work: Assistance to a public school in a low-income neighborhood, to aid in the prevention of crime.
- d. "Open" Center for young workers, to assist young workers in their self-understanding and development so as to increase their potential.
- e. Facilitating exposure programs: A trained worker assists in organizing exposure programs at the request of university study groups or national/international gatherings.
- f. Training of indigenous leaders and volunteers. Each year ten or more young persons are trained in social service work.

The young persons from around Taiwan who migrate to Taipei seeking work is another type of vulnerable person. Migrant Catholics in the Taipei metropolitan area are served by Friendship House North, under the direction of Rev. Alan T. Doyle, M.M. Complete with four telephone lines, a monthly newssheet with a circulation of 9,000, an ever-available pastoral person, and frequent visiting by the staff, this center of four rooms and large lecture hall dedicates its services toward making the migrants feel welcome in the Taipei Church. Through the Center, the migrant is introduced later to his own parish church and community; is continuously welcome at the Center for courses in religious education, flower arrangement, dancing, sewing, yoga, and introduction to possible marriage partners.

Another outreach of Church services is that of counselling persons in distress, so important today as this agricultural society develops to an industrial one, with its concomitant decline in moral standards and quality of life. Through Life-Line, established in 1978 in Chutung by Rev. Peter Sun, S.J., but known today in its developed state as Hsinchu County Associated Life-Line, counseling on personal, legal, economic, psychological, human or family relationships problems is given free-of-charge by phone, mail, or person-to-person.

Huaming Counseling Center, established in 1975, by the Congregation of the Immaculate Heart of Mary, offers social services with the purpose of doing preventive work in the area of mental health. Through counseling (individual, marriage, family, group, and play therapy for pre-schoolers), training for parents, marriage encounters and pre-marriage seminars, and natural family planning services as well as in-service training for marriage and child counselors. Services to youth include counseling, psychological testing, and a variety of growth groups. The Center also includes a Clinical Pastoral Education Department, led by Rev. John Moran, M.M., which trains pastoral personnel in the inter-personal relationship skills they need as they work with other professions in serving those in need.

An important link between the Church in Taiwan and the workers is the Rerum Novarum Labor Center, founded by its present director, Rev. José Ellacuria, S.J., in Taipei. It is a non-profit organization and characterized by its broad, ecumenical outlook and its desire to enlist the cooperation of the existing labor organizations. To be of service in developing the lives of the workers to fullness, while aiding in establishing a close cooperation between capital and labor is the goal of the Center. In order to meet its goal, three main sections are employed:

- a. Research and Education studies economic and labor issues, analyzes those factors having to do with injustice or discrimination, and reflects upon them theologically.
- b. Service to Church Institutions and Legal Aid gives service to Church-related organizations to study and understand the social thought of the Gospel so as to implement this thought in its own life.
- c. Legal Aid and Guidance Sector, although still in its infancy, is intended to give advice to workers in their problems both personal and labor-connected, as well as to defend them if they are treated unjustly.

Recently, the Center has been calling attention to the issue of child labor in Taiwan and welcomes the services of anyone who feels called to help in this matter. Father Ellacuria plans a 1986 establishment of a Catholic Legal Aid Service which, at minimum or no charge, will assist workers who are in financial difficulty concerning problems of labor and management. The RNLC will also sponsor classes on labor management in all dioceses, with the hope that the Church will become a model for the management of labor. The Center also plans to establish a Christian Workers' movement, of former members of the young Christian Workers and non-Christians as well, who have reached the age of thirty.

Sometimes it is a virtue which is weak and needs to be developed, for example, justice or peace. Justice and peace themes are handled by the Chinese Bishops' Conference Commission for Social Development, which was established in 1975 and merged with Caritas in 1976. A special Justice and Peace Bureau was set up within the Commission in 1980. The goals of the Commission include the insertion of the Gospel way of life into Taiwan society, raising consciousness toward the value of persons over material things, and supportive services to the Church, especially to the CBC. The commission engages in such services as:

- a. Animation and training concerned with controversial social issues, such as euthanasia, pollution (both material and spiritual), economic crimes, multinationals in Taiwan, prison conditions, and Quality of Life in Taiwan. Some of these seminars and training sessions are organized and directed together with Protestant groups.
- b. Publication "Pu Ai" monthly bulletin, translation of articles, assembling of all possible information regarding social development, in particular, that regarding Taiwan.
- c. Study For Action studies particular problems of the Church in Taiwan.
- d. Project Service helps concerned groups prepare projects for financial help.
- e. Secretariate, operating both in Chinese and English, maintains connections between local organizations and international organizations.

- f. International Representation. The Commission represents Taiwan abroad in meetings and conferences.
- g. Refugee Service. The Commission has succeeded in resettling practically all of the 1,876 small boat people who over the years reached the shores of Taiwan. Refugees of Chinese ethnic origin are also aided in resettlement; for example, special classes for the illiterate children of refugees from Cambodia. The Commission works in coordination with Free China Relief Agency, sending volunteers to help Chinese refugees in northern Thailand, especially with regard to their health and education. Chinese volunteers were also sent to Thailand, under a Human Rights Association of China Program, to serve in the Indo-Chinese refugee camps.

Father Jerry Martinson, S.J., president of Kuangchi Programme Service, has announced that a one-hour international version of Kuangchi's documentary film on Kampuchean refugees is about to be promoted in the United States and Europe. Agreement has been finalized with a West German TV station already. Furthermore, arrangements are in process between Kuangchi and the Hong Kong Diocesan Audio-Visual Center for exchanges of video, audio, and slide programmes in Mandarin and Cantonese versions to begin wider circulation among the various Chinese communities.

The Church keeps to weakness in manifesting the weakness of the Incarnation, the passion and death of Christ, and the fears of the apostles at Pentecost. Seen within the process of the continuous universal change, they appear as weaknesses. In reality, they are the source of the power of the eternal principle: the "grain of wheat that dies";³² "Blessed are the poor";³³ "Enter through the narrow gate."³⁴

The Church gives careful attention to the function of weakness of the eternal principle in order to hold to the Golden Mean amid the constant changeableness of life. In holding to the Mean, she remains weak. But "Christ has placed the substance of our human weakness at the right hand of the Father."³⁵ The principles of spirit that will remain eternally are:

- a. spirit is immortal, eternal;

³² Jn. 12:24.

³³ Lk. 6:20.

³⁴ Mt. 7:13.

³⁵

- b. the spirit within the Church is eternal. (The Church itself is not eternal, being on earth only to serve the coming of the reign of God.);
- c. the spirit of humanity is eternal;
- d. divine love is eternal.

What better example have we than those words from Psalm 33, in praise of God's Power and Providence, in which God's "eternal principle", His plan for mankind, is described:

"The Lord brings to nought the plans of nations;
God foils the designs of peoples.

But the plan of the Lord stands forever;
the design of God's heart, through all generations."

The Church must follow these eternal spiritual principles throughout the course of her existence. Any stopping or fixation on a particular idea or place will cause mortal injury to her virtue of faith and to its sublimation in the search for truth.

The weak point is the starting point of the great universal principle. The weak is the strong. In the young Church, the faith is tender and weak, but in following its natural course it will grow to be alive and strong enough to "move mountains."³⁶ If the faith is not nourished and exercised, it becomes stiff and hard, finally to wither and die.

To be weak is to be close to the source of the spiritual life. "There are but three things that last: faith, hope, and love..."³⁷

And so we come to the most basic and necessary needs of all. The need of the faith itself to breathe and live, to develop and grow. The faith also must reach out to others, to spread ever further and further. Faith, being an interior virtue, in man's heart, transcends time and space, manifesting itself through the generations and across great distances. But it can manifest itself and spread out only through culture, and by means of culture. The dialogue which is taking place today among missionaries and theologians concerning how best to inculturate the Gospel, and what must be done to prepare a culture for evangelization is making it clear that the gathering of people for God is not without KENOSIS. Death is the law

³⁶ Mt. 17:20.

³⁷ 1 Cor. 13:13.

of salvation. At the Incarnation, divinity yielded to humanity. When John hesitated to baptize Jesus, it was Jesus Who said, "Leave it like this for the time being."³⁸ Jesus "had to be like His brothers in every respect."³⁹ The Church, embodying the spirit of Jesus, likewise must humbly and mercifully identify itself with the people to be sanctified.

Indigenization, being an encounter, always involves a risk and an option. This option "remains the essential stumbling-block to conversion"⁴⁰ in the words of Raguin. The faith which is necessary to put one's life on the line and to risk the future calls for KENOSIS also on the part of the indigenous person or culture. Perhaps the Church could serve humanity to a greater degree by helping mankind to take that "leap" into faith. It has been suggested to focus on the goal of a fundamental integrated humanism in a project to which all nations could commit themselves and work on together with all their gifts and all their religious fervor. Certainly, there must be continual dialogue among cultures and the opening up of one culture to another. The Church, for its part, is participating in a more-and-more intensified evangelization program, which includes dialogue and cooperation with other Christians and non-Christians.

This year, 1986, begins the final phase of preparation for the nationwide symposium on Evangelization. The Church in Taiwan has been working assiduously during a three-year period which emphasized Gospel study and those documents of Vatican II which more directly concerned the laity and the Church in the modern world. The hope is that the Church in Taiwan will become a live local Church, living co-responsibly and cooperatively in communion according to Gospel values. The bishops have emphasized the power of prayer in calling down the blessing of God upon the evangelization efforts, as well as the intercession of their predecessors of the Church of China, in order to reach the perfection of their motto: "That China Become A Living Gospel."

On December 9, 1984, the ceremony of formal erection of the Immaculate Conception Church in Wanchin Tsun, Pingtung Hsien to the rank of Minor Basilica took place. This is the second basilica of its kind in China, the She-shan Basilica in Shanghai having been erected in 1942. The Holy Father was

³⁸ Mt. 3:15.

³⁹ Heb. 2:17.

⁴⁰ Yves Raguin, "Indigenization of the Church," *Teaching All Nations*, VI (1969) No. 2, p. 154.

represented by Msgr. Paul Giglio. All of the bishops of Taiwan and twenty thousand faithful were present for the ceremony. The day was a joyful one, and full of hope that the prayers of the entire Church of Taiwan would bear fruit for its mission, recently given to it by Pope John Paul II, of being Bridge-Church to the Church in Mainland China.

It has also been announced that the Asian Bishops have been invited by the Christian Conference of Asia (CCA) to consider the possibility of forming an "unprecedented" Protestant-Catholic working group. The CCA, composed of 110 Protestant Churches in sixteen countries who have voluntarily joined the fellowship, has already granted the Federation of Asian Bishops (FABC) "fraternal status." The goal of the fellowship is to witness Christ in Asia.

Christian colleges and universities in Taiwan participate in the organization ACUCA, Association of Christian Universities and Colleges in Asia, which works through higher education toward the Christianization of Asia. Some excellent cultural programs have been performed for the general public by Protestant and Catholic groups combined, such as the performance of Handel's MAGNIFICAT, and also Handel's MESSIAH, by the YMCA Chorus of Taichung with Stella Matutina Girls' High School. On a smaller scale, the various Christian faculties of higher education have shared with one another special programs and lectures, for example, the dramatic recitation of the GOSPEL ACCORDING TO MARK, by the American Michael Reardon and Patrick Lane, and the monthly lectures to the faculty of the Foreign Languages and Literature Department of Fu Jen University, to which interested faculty members from other colleges have been invited. The Fu Jen faculty is planning to host an "International Symposium on Literature and Religion" in November, to which Graham Greene and Shusako Endo have been invited as guests. The theme of the symposium will be "The Search for Ultimate Concern in Literature." Local Chinese writers are to be included, as well as Chinese literature.

Catholics and Protestants together cooperate in various social action groups, such as the Parish Farmers' Marketing Cooperative in Wushe, Nantou County, Life-Line in different cities, and credit unions.

Dialogue between Christians and non-Christians has come a long way since the Bangalore Seminar was held in India ten years ago. Much has been thought and discussed about the place

of the non-Christian scriptures in the life of the Christian, "scriptures" here referring to the basic texts or "foundational texts" as Amaladoss calls them.⁴¹ The Christians have hope in the presence of the Holy Spirit in His people, who will help them in this matter to distinguish what is true and right in their reading of non-Christian foundational writings. As the Bangalore Seminar states that the Church in India must imbibe the Indian religious texts and traditions; likewise, with the Chinese foundational writings the Church, to become incarnate in the hearts of the Chinese people, must nourish its own heart with the humanistic traditions of China.

"The dialogue is no more a simple courteous confrontation, but an effort to open widely and lovingly our hearts to all men in their quest for God, generously sharing with them what we have and gratefully receiving what we have not."⁴² An interesting attempt was made by the Sheng Sisters in Tainan. The Sisters in search for a Chinese Christian spirituality have organized workshops in which Buddhist masters were also invited to speak. Some of the Sisters even stayed at the Buddhist monastery to experiment praying in the Zen method. In the Fu Jen Theologate curriculum, students also have opportunities to listen to and dialogue with the masters of the non-Christian religions. Invitations extended to all religious groups from different levels of government to take part in the national celebrations provide inter-religious dialogue and presence to one another. Dialogue also occurs when the Church invites all, Christians and non-Christians, to join Her in celebrating occasions, such as the 400th Anniversary of Mateo Ricci's Evangelization in China, the 125th Anniversary of the Church in Taiwan, the recent Dedication of a Chinese-style church building, and the recent Consecration of the first Taiwanese Bishop of Chiayi Diocese, to share the joy and love received from the Lord.

Another action taken by inter-religious leaders to promote understanding among different religions is the publication of a monthly paper, Religion and Faith. The paper has religious leaders as its contributors.

Noted Jesuit theologians in Taiwan, Aloysius Chang, Mark Fang, and Yves Raguin, have given speeches and/or published in writing the studies and experiences of their dialogue with the non-Christian religions. Their works have helped the Chris-

⁴¹ Michael Amaladoss, "Other Scriptures and the Christian," *East Asian Pastoral Review*, XXII, No. 2 (1985), 105.

⁴²

tians not only understand other religions but also appreciate their own faith more.

Pre-evangelization and evangelization programs are presented on radio or television for the general public, and correspondence courses or activities for introduction to the faith or individual/group instruction are offered to interested persons to help them search for the meaning of life, to find the Way to the Truth. In the Church-founded schools, more systematic courses and programs are designed for class and for extra-curricular activities. Press and audio-visual service are serving in a greater capacity because they can reach broader and farther. The lay organizations are the core groups in the different strata of society. They witness Christ directly or indirectly in their walks of life.

Te Yuan, newly added to the Taiwan Pastoral Center, was opened jointly by the CICM and ICM religious communities early in 1984. Its purpose was to study and research the literature (modern and traditional), philosophy, and folk religions of Taiwan with a view toward making use of their findings in religious education and pastoral care. The results of the research are given in the form of special classes or lectures to the students at the Pastoral Center and are published in articles each month in *Witness Magazine*.

In celebrating International Youth Year, a series of activities were sponsored all through the year. Among them were the Bible Study Camp in Hsinchu, the 24th meeting of student group leaders at Wen Tsao College in Kaohsiung (also emphasizing Bible study), a Eucharistic celebration and youth rally in Hsinchu, an essay contest, model youth award, and National Youth Rally with all night vigil prayer and all day activity in Taichung, and a spiritual enrichment program for senior high school students in Hualien. All these activities are uplifting for the youth.

A novel idea for evangelization was the call sent out by the Chinese Bishops' Commission for Social Development, to which about thirty-four Catholic taxi-drivers responded. They have become evangelizers on the road both by their excellent and careful driving ability, as well as by the environment of their cabs, which now include a window-sticker and a handout, "The Lord is travelling with us," a prayer for travellers, and a cassette tape with special music, Gospel quotations and messages of faith.

Plans for the immediate future include a closer relationship between the Taiwan Pastoral Center and the Faculty of Theology of Fu Jen University. The annual worship which the Fu Jen Theologate organizes, is to be entitled "Liturgy and Evangelization" this winter. It will discuss experiences since Vatican Council II.

Of course, the most precious hopes of the Church in Taiwan are directed toward their brothers and sisters on the mainland. Connected to them by blood, as well as by the bond, spoken of by Pope John Paul II, without which faith is impossible, the members of the Church in Taiwan are ever mindful of them and compassionate toward their sufferings. After Bishop Gong Ping-mei of Shanghai was released on parole from prison last year, Archbishop Stanislaus Lokuang, head of the Chinese Bishops' Conference, eight bishops, the Vatican Charge d'Affairs, Msgr. Paul Giglio, forty priests, and about five hundred of the faithful attended a special Mass at Holy Family Church in Taipei to beg God's blessings of health and well-being upon him. Prayer for the Suffering Church in Mainland China is said daily in response to the Pope's mandate to the Church in Taiwan becoming a Bridge-Church. And the latest movement organized by the Concern for the Church of China Commission is to raise three million NT dollars yearly to support evangelization programs for the Chinese on the Mainland through radio broadcasting at Radio Veritas Asia in Manila.

The great unchanging principle, the Law of Heaven, God's Power and Providence, the "Mother of all changing phenomena" can be found in every spiritual thing and in every spiritual event. In seeking it, the Church creates the highest value in its life and reaches its own fulfillment. Throughout the continuous process of change, the Church has three treasures: God (God is Love), frugality, and humility.

There is only one universal principle: that which is in the heart of the Church is the same as that which creates the universe. This spirit follows an objective law which has no favorite. Anyone can use the universal principle by applying the objective law.

The Church, simply by living its daily spiritual life and doing its ordinary duties with utmost sincerity (with faith, hope, and love) can take hold of the divine Power and Providence, which governs the universe. "...the kingdom of heaven has been subjected to violence and the violent are taking it by

storm."⁴³ The power of using the divine law is right in the heart of the Church.

The Church can reach its highest good by nourishing its heart. The key to unlock the mystery of the divine love is already in the nature of the Church: "I will give you the keys of the Kingdom of Heaven."⁴⁴

Able to give its full development to its own spiritual nature, the Church can assist the transforming and nourishing powers of God. The universal principle opens to the Church an infinite horizon of sublimation; it also opens an immense road through which every church and people can walk to the highest ideal.

The principle is simple, easy, natural, but at the same time, being the great principle of the universe, it is sublime. It will never be exhausted because it is infinite, and yet it can be found in the smallest spiritual thing and act of daily life. To "be" good is the important point of humanism, rather than the concept to "do" good.

Since the Church has to live, it should live the best way it can. To live in loving ("Love is patient, kind..."⁴⁵) and to love in living ("Choose life";⁴⁶ "God is the God of the living";⁴⁷ "You are called to be heralds of the message of life"⁴⁸) is the best way of life.

The Church will continue to have its share in the gifts offered by all the nations who come before the Lord in worship begging His blessing, and it will see that:

"Happy is the nation whose God is the Lord.
the people the Lord has chosen for an inheritance."⁴⁹

⁴³ Mt. 11:12.

⁴⁴ Mt. 16:19.

⁴⁵ I Cor. 13:4 ff.

⁴⁶ Dt. 30:19.

⁴⁷ Lk. 20:38.

⁴⁸ John Paul II, *Instruction of Pope John Paul II to the Church in R.O.C.* (Taipei, Taiwan: Chinese Bishops Conference, 1985), p. 1.

⁴⁹ Ps. 33:12.

SANCTITY IN THE PHILIPPINES

a saint lived in our neighborhood

When we consider God's eternal now, our concept of the span of 150 years can leap from the distant past to the here and now, enabling us to listen to a message He wishes to give us of events we have placed in the long ago. Perhaps, this will be our experience as we learn the story of a teenager of remarkably strong faith, pure life and unswerving fortitude: exiled from his home to follow his vocation to the priesthood; later exiled from the seminary due to political uprisings.

The youth was Andrew Kim Taegon, born in Korea, August 21, 1821 of a family of martyrs to their faith. At the age of sixteen, he entered a seminary conducted by the Fathers of the Paris Foreign Mission Society in Macao, a city not far from Hong-Kong. About one year later in 1837, the impending Opium War caused the seminary to be closed and Andrew escaped to the Philippines. Records give no further details other than he stayed in Manila from August until the latter part of that year.

Two years had passed when Andrew with another Korean seminarian and three French priests left Macao for the Philippines on April 6, 1839. Not unlikely, it was suggested by the Procurator of the province of Our Lady of the Rosary, then residing in Macao, that the refugees go to the Dominicans in Manila for one month; they went by banca to Lolomboy, a barrio of Bocaue, Bulacan not far from Queen of Angels Monastery.

At that time, the Dominican Order owned a large hacienda in Lolomboy that extended over the surrounding country; the site of our monastery is within that area. A stone house on the hacienda was regularly occupied by two Co-operator Brothers; the Fathers also used it as a rest house. During their stay at the Dominican Farm, Andrew and his companion Choi Yang-Up, studied under Father Desfleches, one of the French priests who came with them from Macao.

Andrew wrote home from Lolomboy, telling of his pleasant situation: the large tree where he often sat to pray and study; the stone arch and wall dividing the rice fields from the compound, the variety of fruit trees, the nearby river. It was an ideal retreat from troubled Macao. Nevertheless, a youth just turned eighteen years of age, must have become restless at times: grace and nature urging him to challenge adventure. Without fear of consequence, he wished, no doubt, with every fiber of his being to return to Korea a priest, and serve his people as only one of their countrymen could do. Finally, the time came for their solitude to end; Andrew and his companinos rowed in a banca down the river as it emptied into the Manila Bay. From there they sailed to Macao, reaching their destination November 26, 1839.

One of the three times Seminarian Andrew Kim came to the Philippines, he was aboard a French warship at the invitation of the Admiral of the French Navy for whom he was an interpreter: a good indication of his quick intelligence. His last trip here was in 1842 when he was enroute to Korea. He escorted some missionary priests from Korea to Shanghai, where he completed his studies and was ordained in 1845.

Subsequently, Father Andrew Kim returned to Korea where he found himself in the midst of a severe religious persecution. He was arrested in 1846, and martyred in Seoul on September sixteenth of that year: a glorious ending to the life of Korea's first native priest in his twenty-sixth year. Pope Pius XI beatified him July 5, 1925, and he was canonized May sixth during the visit of Pope John Paul II to Korea in 1984.

At this point, it is worth mentioning a fact that has been distorted often: the wealth of the Dominican "Friar Lands". True, the revenue from the hacienda was considerable but it is likewise true that the Friars supported their formation houses in Spain, the costly trips of the missionary bands periodically sent to the Philippines, the missions in China and Tonkin, etc., to mention only a few of the outlets of their income. The Order sold its land in Lolomboy to the American Government in 1905, who in turn resold it; thus began a series of owners of the once large hacienda.

At various times the old convento was used for religious and civil purposes. Its demolition was begun during the Japanese occupation when the heavy wooden floors were taken out to make a covering for an air raid shelter. After the war, the stones, then forming only the shell of the building, were sold to individuals. It was at this period that a section of the

former Dominican Farm was purchased by Mrs. Modesta Mendoza for a rice mill which she managed in order to support her children after her husband's death. For the past twenty years or more, Koreans visited Mrs. Mendoza from time to time, asking to see the place where their first priest once stayed. Possibly, no one else in this province knew that Andrew Kim Taegon lived here except the Mendoza family.

Then after years of oblivion, St. Andrew Kim came to the attention of the people of Bulacan as their one-time neighbor when a group of Korean laymen, under the direction of their hierarchy, began negotiations for a shrine to be placed where their martyred priest took refuge. When all the formalities were completed a delegation of Koreans led by Cardinal Kim Church and State dignitaries of the Philippines and many of the faithful gathered on May 22, 1986 in a section of the Mendoza compound where a shrine had been erected near the old stone wall and arch. Two statues of the saint brought from Korea were blessed: the larger one for the out-of-door shrine; the other was placed in the parish church. The Most Rev. Cirilo R. Almario, Jr., Bishop of Malolos and His Eminence Stephen Cardinal Kim of Seoul, Korea, signed a document proclaiming St. Andrew Kim secondary patron of Sto. Cristo Church in Lolomboy, thus establishing a spiritual link between the Diocese of Malolos and South Korea.

God is speaking to us after the lapse of a century and a half through someone who suffered martyrdom for his faith and purity of life. Observing the "signs of the times", we can discern the providential choice of St. Andrew Kim as secondary patron of the parish in Lolomboy where many people, especially the young, are exposed to temptations against their faith by the enticements of various religious sects, and their purity is being endangered by the allurements presented in places of entertainment.

Furthermore, as fraternal love of the saints is essentially connected with their state of glory, we can be certain Saint Andrew, in gratitude to the Dominican Order for having opened its door and heart to him is the recipient of his intercession. Perhaps, he is even praying for the day when some of his countrymen will be among Dominic's sons. Presently, there are five Korean girls in the novitiate of the Dominican Nuns in the Monastery of the Mother of God in Olmedo, Spain, and of St. Dominic. Truly, Saint Dominic's torch is shedding its light in Korea.

SR. MARY OF THE CROSS, O.P.
Bocaue, Bulacan

HISTORY

by Fr, Edilberto V. Santos

Dominican Towns in Pangasinan

SANTA MARIA

Like the towns of San Nicolás, Umingan, Rosales and San Quintín, Santa María used to be part of Tayug. Only the first four became independent between the years 1841 and 1869, while this last one got its juridical status a little later.¹ It was declared a town *sui iuris* by a decree of the Spanish government dated 6 September 1875, making official what *de facto* had already been done by the Dominican parish priest of Tayug, Hilario del Campo, who is therefore considered the founder of the town (of Santa María, that is).² It became parish by virtue of a royal decree dated 4 November 1889 (complemented in Manila on 16 January 1890) and was accepted as a vicariate by the Dominican Provincial Chapter four days later, that is, 20 January.³ It was not, however, until 1894 that the parish got its own vicar. This was Fr. Francisco Pulido, O.P.⁴

Santa María was formed out of the barrios of Amayoan Dalayap, Selem, Pila, Puyat and San Eugenio.⁵ A book published in 1901 enumerated the neighbors of this town as Asin-gan (in the north), Tayug (in the east), Balungao⁶ (in the south), and the Agno River (in the west).⁷ The population of Santa María in 1897 was 4,823, and out of these, there were 2,635 tax-payers.⁸

¹ José Ma. González, *Labor Evangélica y Civilizadora de los Religiosos Dominicos en Pangasinán* (Manila: U.S.T. Press, 1946), p. 119. See also the article on Tayug in this series.

² *Libertas*, año II, núm. 166, Manila, viernes, 26 de enero de 1900 [unsigned, unpaginated].

³ González, *ibid.*; *Libertas*, *ibid.*

⁴ Valentín Marín y Morales, O.P., *Ensayo de una síntesis de los trabajos realizado por las corporaciones religiosas de Filipinas* (Manila: Imprenta de Santo Tomás, 1901), vol. 2, p. 65; González, *ibid.*; *Libertas*, *ibid.*

⁵ González, *ibid.*

⁶ "Of Nueva Ecija," says Marín y Morales (*ibid.*).

⁷ *Ibid.*

⁸ *Ibid.*

A final observation that can be added here comes from a report in 1900. It says: "The physical appearance of the town offers nothing extraordinary. There is a big square, around which are the houses of the well-to-do, the church and the wooden parish house recently built by Fr. Pulido. The streets are marked with ropes, but are out of order, except the once called *procesional*."⁹

STA. CRUZ DE ALCALA

In his book (published in 1901), Marín y Morales enumerates the immediate neighbors of this town as Villasís (in the north), Rosales (in the east), Moncada (in the south), and Bayambang (in the west).¹⁰ It was from this last-named place that Alcalá was separated when it was made an independent town by a decree of the government dated 5 August 1879, complemented in Manila on 16 September that year.¹¹ It was formed from the barrios of Dangla, Nabalutan, Baoong, Baguyao, Cupi, Bacud and Bitulao.¹²

A royal decree dated 4 January 1881 (complemented in Manila on 2 March that same year) erected Alcalá into a parish, and this parish was accepted by the provincial chapter of the Dominicans the November that followed. The first vicar, Fr. Eduardo Samaniego, O.P., built the first floor of the concrete convent. It was expanded later by Fr. Mariano Revilla and, still later, by Fr. Aniceto Casamitjana. As late as 1946 people could still see the two halves of that same convent, showing the two stages of its construction quite distinctly.¹³

Fr. Casamitjana had a provisional church demolished and he laid the concrete foundation of a more permanent one, which was continued and completed by his successors. It was big and had a tower made of bricks.¹⁴

In his book (published in 1946), Fr. José Ma. González, O.P. writes: "The old church has now disappeared. In its place, a much smaller one was constructed. This town used to have a

⁹ *Libertas*, *ibid.*

¹⁰ Marín y Morales, *ibid.*, p. 652.

¹¹ González, *ibid.*, p. 112.

¹² *Ibid.*

¹³ González, *ibid.*, pp. 112-3.

¹⁴ *Ibid.*

big cemetery. The schools for boys and girls and the town hall were all made of wood. Later on, others — made of brick — were constructed."¹⁵

ALAVA (SISON)

Sometime in 1841 or 1842, Don Antonio Bravo, a pure Spaniard¹⁶ residing in San Fabián, launched a very ambitious and very difficult enterprise. With the long-range plan of establishing a large plantation, he brought along with him several poor families from that town, to the old valley of Sapit, along the eastern side of the Capungolpungolan mountain ranges and along the banks of the rivers Abirulen and Angalacan. The entire area was a cluster of thick, virgin forests. Those among his followers who were capable of working were asked to cut the timber and clear an extensive portion of the valley and cultivate the land. This they did contentedly, thanks to the fair treatment and the good salary that Don Antonio Bravo gave them. Somewhere in the area, they built their huts in a beautiful and refreshing place to which they gave the name Bolaen.¹⁷

They planted coffee, cacao, cotton, indigo, sugar cane and palay. Although the enterprise was at first quite successful, it eventually failed. Bravo found himself bankrupt and abandoned the place. Even then, however, those who had settled with him stayed. Subsequently, their number increased because they were joined by many more from the Ilocos, La Unión and San Fabián.¹⁸

Having realized that their barrio had reached the required population, the inhabitants worked for its independence from the mother town San Fabián. This was granted in 1868 by Governor-General José de Gándara, who gave the new town the name *Alava*. Thirteen cabezas de barangay from the former plus the three more from the latter formed the new *principalía* of Alava, with Pedro Cripino as the first *presidente*.¹⁹

In the ecclesiastical Forum, the following letter gives a hint on the zeal of the leaders:

¹⁵ *Ibid.* The transition from wood to brick must have occurred before 1901. See Marín y Morales, *ibid.*

¹⁶ González (*ibid.*, p. 119) says "*Español Peninsular*", that is, a pure Spaniard born, not in the Philippines, but in Spain.

¹⁷ *Ibid.*, pp. 119-120.

¹⁸ *Ibid.*

¹⁹ *Ibid.*

"The undersigned, Gobernadorcillo Macario Rocabo and the *principales* of the town of Alava, Province of Pangasinan, Juan Adán, Agapito Lagmay, Marcelino Torres, Imanes Estepa, Feliciano Soriben, Elías Generao, Donato Estepe, Ciriaco Lagmay, Vicente Generao, Rufino Bandonel, Gregorio Abinojar, Pablo Lomague, all having residence certificates, are hereby formally requesting Your Excellency to declare our town Alava a parish. Alava has been an independent town since 1868.

"We have two reasons for filing this petition with Your Excellency. The first is the great distance — fourteen kilometers — between this place and our parish, San Fabián, where our pastor lives. A great part of the year, there is no communication between us and the capital of the province and between us and San Fabián, because, to go to those places, one has to ride on horseback through dangerous torrents and mountainous trails. As a result of this, we feel neglected. We miss a parish priest who would counsel us in the exercise of our obligations as town leaders and who would give us religious instructions and guide our souls. Many of our townmates die without the benefits of the last sacraments.

"The second reason for our appeal is the existence of many pagans here — mostly Igorots — who would be willing to get baptized and to live as good Christians and as faithful citizens of the motherland and to receive instructions on Christian and civilized life, if we had our own pastor here.

"For these reasons and for others which we will not mention anymore so as not to take more of your time, we are hereby approaching Your Excellency and humbly requesting you to give us a parish priest of our own.

"We hope to receive this favor from Your Excellency, whose life may God preserve for many years.

Alava, [blank] de Agosto de 1894."²⁰

This was just one of the petitions sent by the Alava residents to the higher authorities regarding this matter, all of which fell on very deaf ears. Finally, the pastor of Pozorrubio, Fr. Joaquín González, O.P., advised them to ask the bishop to

²⁰ Cfr. APSR, MSS, Section "Pangasinán," Vol. 7, Documento 31, Fols. 58-59.

allow the assistant priest of San Fabián to minister to the people of Alava on holy days of obligation. The prelate agreed. He appointed a secular priest coadjutor of San Fabián Parish but with residence in Alava. From then on, five secular priests succeeded one another under this arrangement up to 5 October 1895, when a Dominican took over. This was Fr. Juan Antonio Buitrago who, on 20 March, 1897 took possession of the place as the first parish priest. The royal decree creating it a parish was issued on 20 November 1896.²¹ During his stay in Alava, he stayed in a private house which had been lent to him and had a small provisional church. He began collecting construction materials for a new church and a convent, but he was unable to continue because of the revolution of 1898.²²

— oOo —

With Alava we bring to a close the description of Dominican towns in Pangasinan, that were twenty nine in all in 1898, not including a few unimportant ones that disappeared with the passing of the years. In the next issue of *Boletín Eclesiástico* we shall start with the province of Tarlac where the Dominicans administered the towns of Paniqui (1686), Camiling (1841), Gerona (1851), Moncada (1883) and Pura (1887).

²¹ Hilario María Ocio, *Monumento Dominicano: Memorial de las casas que ha adquirido la Provincia del Santísimo Rosario de Filipinas desde 1587 a 1898 y Serie Cronológica de los Provinciales que ha elegido y Capítulos que ha celebrado, con expresión del lugar, día, mes y año en que todo esto tuvo lugar*, p. 86.

²² MS in APSR, section "Pangasinán", (pueblos), 1898, fols. 11-18, certified typescript copy by Fr. Pablo Fernández, O.P., p. 71.

CANON LAW

POWER OF BISHOPS TO IMPOSE AND REMIT PENALTIES

INTRODUCTION

The Synod of Bishops, October 1967, approved nearly unanimously some principles (10) for the revision of the Code of Canon Law. Two of them are pertinent to our topic, as they deal with the administration of justice and the imposition of penalties.

"To foster the pastoral care of souls as much as possible, the new law, besides the virtue of justice, is to take cognizance of charity, temperance, humaneness and moderation, whereby equity is to be pursued not only in the application of the laws by pastors of souls but also in the legislation itself. Hence unduly rigid norms are to be set aside and rather recourse is to be taken to exhortations and persuasions where there is no need of a strict observance of the law on account of the public good and general ecclesiastical discipline."

(Principle n. 3)

"As an external, visible and independent society, the Church cannot renounce penal law. However, penalties are generally to be *ferendae sententiae* and are to be inflicted and remitted only in the external forum. *Latae sententiae* penalties are to be reduced to a few cases and are to be inflicted only for the most serious offenses".

(Principle n. 9)

It is clear that the Bishops were in favor of a penal law less strict; more recourse is supposed to be taken to exhortations and persuasions than to penalties.

The new Code, however, insists on the principle that "laws which establish a penalty or restrict the free exercise of rights or which contain an exception to the law are subject to a strict interpretation" (c. 18).

On Book VI, *Sanctions in the Church*, the supreme legislator wants to impress in the minds of other legislators that they should not establish penalties without a serious reason.

"Penalties should be established to the extent to which they are truly necessary to provide more suitably for ecclesiastical discipline" c. 1317).

"A legislator is not to threaten automatic penalties (*latae sententiae*) unless perhaps against certain particular treacherous offenses which either can result in more serious scandal or cannot be effectively punished by means of inflicted penalties (*ferendae sententiae*); a legislator is not to establish censures, especially excommunication, except with the greatest moderation and only for more serious offenses (c. 1318).

Finally, the Code invites the Ordinary to use all possible means before inflicting a penalty:

"Only after he has ascertained that scandal cannot sufficiently be repaired, that justice cannot be sufficiently restored and that the accused cannot be sufficiently reformed by *fraternal correction, rebuke* and *other ways of pastoral care* is the ordinary then to provide for a judicial or administrative procedure to impose or to declare penalties" (c. 1341).

A person cannot be punished "unless the external violation of a law or a precept committed by the person is seriously imputable to that person by reason of malice or culpability.

A person who has deliberately violated a law or a precept is bound by the penalty stated in that law or that precept; unless a law or a precept provides otherwise, a person who has violated that law or that precept through a lack of necessary diligence is not punished" (c. 1321, 1, 2).

The mind of the legislator is that penalties should be used as a last resort (c. 1317; 1341) for the conversion of the delinquent or for the restoration of justice and order in the christian community.

But the last canon of this Book VI, c. 1399, states a *general norm* that should be applied with great prudence. By this general norm the superior can punish a delinquent with other penalties (apart from those mentioned on Book VI).

"Besides the cases stated here or in other laws, an external violation of a divine or an ecclesiastical law can be punished by a just penalty only when the particular seriousness of the violation demands punishment and there is an urgent need to preclude or repair scandal" (c. 1399).

The conditions to be able to apply this general norm are very clear:

- external violation of a divine or ecclesiastical law,
- particular seriousness of the violation.
- urgent need to preclude or repair scandal.

I. BISHOPS

We shall limit our study *only* to the power the Bishops have to impose and remit penalties.

Bishops "are the successors of the apostles by divine institution." "By the fact of their episcopal consecration bishops receive along with the function of sanctifying also the functions of teaching and of *ruling*" (c. 375, 1, 2).

Canon 134 tells us who are local ordinaries.

Local ordinaries "are diocesan bishops and others who, even if only on an interim basis, have been placed over a particular church or over a community which is equivalent to it (prelate, abbot, apostolic vicar, apostolic prefect, apostolic administrator -c. 368-), as well as those who possess ordinary general executive power in said churches and communities, namely vicars general and episcopal vicars" (c. 134, 1).

"Whatever things in the canons in the realm of *executive power* which are attributed by name to the diocesan bishop are understood to pertain only to the diocesan bishops and to others equivalent to him in can. 381, 2, *excluding the vicar general and the episcopal vicar* unless they have received a special mandate" (c. 134, 3).

II. KINDS OF PENALTIES

1. The penal sanctions in the church are:

a) *Medicinal penalties or censures*: (Code of 1917, c. 2241, 1: *censura est poena qua homo baptizatus, delinquens et contumax, quibusdam bonis spiritualibus vel spiritualibus adnexis privatur, donec, a contumacia recedens, absolvatur*").

They are:

- (1) *excommunication*: ("est censura qua quis excluditur a communione fidelium." (Code of 1917, c. 2257, 1);
- (2) *suspension*: ("est censura qua clericus officio vel beneficio vel utroque prohibetur." (Code of 1917, c. 2278, 1);
- (3) *interdict*: ("est censura qua fideles in communione Ecclesiae permanentes prohibentur..." Code of 1917, c. 2268, 1).

b) *Expiatory penalties*: ("illae sunt, quae directe ad delicti expiationem tendunt ita ut earum remissio e cessatione contumaciae delinquentis non pendeat." (Code of 1917, c. 2286).

They can be imposed: — in perpetuity

— for a prescribed time

— for an indeterminate time.

2. There are other means to correct the delinquent; they are:

a) *Penal remedies*: They tend, primarily, to prevent the offenses:

(1) *admonishment*:

(2) *rebuke*:

b) *Penances*: They are used to substitute or to augment a penalty. The penance can be some work of religion, piety or charity.

3. By the manner penalties are imposed, they are divide:

a) *Ferendae sententiae*: the penalty is not binding upon the offender until it has been imposed.

In some cases the law establishes:

- (1) the obligation on the superior to impose the penalty; the law uses the words: *iusta poena puniatur* (cc. 1365, 1385);

(2) also the kind of penalty to be imposed: c. 1380;

(3) that the superior may or may not impose the penalty; the law uses the words: *puniri potest*: c. 1384.

b) *Latae sententiae*: It is incurred automatically upon the commission of an offense, if a law or precept *expressly* lays this down (c. 1314).

III. MANNER TO ESTABLISH PENALTIES

There are two main ways to establish penalties:

1. *By a penal law*:

"Those who have *legislative power* can also issue penal laws" (c. 1315, 1)

Legislative power is part of the power of *governance* or of jurisdiction (cc. 129, 1; 135, 1). Endowed with this power of governance are the Bishops (c. 375, 1).

Also a "*particular law* can add other penalties to the penalties established in universal law for some offence, but this is not to be done except for the most serious necessity" (c. 1315, 3).

2. Penalties can also be established by a *precept*:

"To the extent that one can impose precepts in the external forum by virtue of the power of governance, to that same extent one can also threaten determinate penalties through a precept" (c. 1319, 1).

With the exception of "perpetual expiatory penalties"; they cannot be established by a precept (c. 1319, 1).

IV. MANNER TO IMPOSE OR DECLARE PENALTIES

According to c. 1341 there are two ways of imposing or declaring penalties: the Ordinary will decide which one to use in a particular case, unless the law determines the manner for a concrete offence.

"The Ordinary is to start a *judicial* or an *administrative procedure* for the imposition or the declaration of penalties..." (c. 1341).

The Ordinary (whenever he receives a serious information that an offence has been committed) has to make a careful investigation (c. 1717). But the Ordinary is not obliged to impose or declare the penalty when he is certain that an offence has been committed, the law gives him a free hand according to his prudence. He can decide:

1. whether a process to impose or declare a penalty can be initiated:
2. whether this would be expedient, bearing in mind can. 1341;
3. whether a judicial process is to be used or, unless the law forbids it, whether the matter is to proceed by means of an extra-judicial decree (c. 1718, 1).

Penal processes (to impose or declare penalties) are rare in the church. The imposition or declaration of the penalty demands that the crime be gravely imputable to the accused (c. 1321, 1); but at the same time there are certain circumstances by which a person is "not liable to a penalty" (c. 1323), or the penalty may be diminished or substituted by a penance of penal remedies (c. 1324).

The penal process has two different steps.. The first is the previous investigation (c. 1717) and it is of administrative nature, while the second, if ever exists, (c. 1718), may be judicial or administrative according to the decision of Ordinary: either to follow the judicial process or the administrative process with an extrajudicial decree.

1. *Judicial process*: cfr. cc. 1721-1728.
2. *Administrative process*: cfr. c. 1720; cc. 1740-1752.

Penalties can also be imposed or declared by an administrative process with an extrajudicial decree.

The Ordinary can impose or declare a penalty by an extra-judicial decree "as often as just causes preclude a judicial process" (c. 1342, 1); he should judge if the just cause is present or not.

At the same time the extra-judicial decree is the normal manner to impose *penal remedies* and *penances* (c. 1342, 1).

But there are certain penalties (specified by law) that cannot be imposed or declared by an administrative decree: "*Per-*

petual penalties cannot be imposed or declared by a decree; neither can penalties be so applied when the law or the precept which established them forbids their application by a decree" (c. 1342, 2).

V. APPLICATION OF PENALTIES

1. The mind of the legislator (regarding the application of penalties) is very clear: canonical penalties should be the last result, after having used all other pastoral means, and when there is no other way to repair the scandal, to restore justice and to reform the delinquent (c. 1341).

The other means to be used first are:

- fraternal correction
- rebuke
- other ways of pastoral care.

This principle was clearly stated in can. 2214, 2 of the old Code:

"Bishops and other Ordinaries should remember that they are shepherds and not slave-drivers, and that they must rule over their subjects as not to domineer over them but to love them as sons and brothers; they should endeavor by exhortation and admonition to deter them from wrong-doing lest they be obliged to administer due punishment after faults have been committed. Yet if through human frailty their subjects do wrong, they must observe the precept of the Apostle, and reprove, entreat, rebuke them in all patience and doctrine; for sympathy is often more effective for correction than severity, exhortation better than threats of punishments, kindness better than insistence on authority. If in view of the seriousness of a crime there be need of punishment, then they must combine authority with leniency, judgment with mercy, severity with moderation, to the end that discipline, so salutary and essential to public order, be maintained without asperity, and that those who have been punished may amend their ways, or if they refuse to do so, that others may be deterred from wrongdoing by the salutary example of their punishment."

2. Because of this general principle the law lets the judge decide (according to the particular case) to apply or not the

penalty (c. 1343). "He can also *temper* the penalty or *impose a penance* in accord with his own conscience and prudence" (c. 1343).

But this is possible *only* when the penalty is *facultative* or discretionary (if depends on the prudence of the judge to apply it or not). Facultative penalties can be:

- a) *determinate*: when the law specifies what kind of penalty to impose if the judge decides to do so;
- b) *indeterminate*: when the law does not specify any particular penalty.

3. Even in the case of *preceptive penalties* (the judge has the obligation to impose them) the legislator insists that the delinquent should always be treated with charity. Canon 1344 offers to the judge several possibilities, according to his own judgment and prudence. He can:

- a) *postpone* the imposition of the penalty to a more opportune time, if he believes that the immediate infliction of the penalty will not help the delinquent;
- b) *refrain from imposing the penalty* or *impose a lighter penalty*, or employ a *penance* if the delinquent has changed his conduct and the scandal has been repaired.

Or also when "the accused has been, or it is foreseen, will be sufficiently punished by the civil authority."

- c) *suspend the obligation to observe an expiatory penalty* (cc. 1316-1338) if "it was the person's first offence after having led a praiseworthy life and if the need to repair scandal is not pressing" (c. 1344).
- d) The judge "can also abstain from infliction any penalty if he judges that reform can be better provided for otherwise" (c. 1345). He can do that in the following cases:

When the offender:

- had only an imperfect use of reason, or
- had committed the offence from fear or necessity, or
- had committed the offence in the heat of passion, or
- had in drunkenness or another similar mental disturbance committed the offence.

This canon 1345 is complementary to canon 1324, 2, and so the judge can also impose a penance or pastoral penal remedies.

- e) Finally when the delinquent has committed several offences the judge can moderate the penalties within equitable limits (c. 1346).

The ordinary norm is that the penalties should be as many as the crimes committed. But in the case of *poenae ferendae sententiae* the judge can use his prudence (and reduce the number of penalties) if the number of penalties would be too burdensome to the delinquent.

4. The immediate purpose of a *censure* is the repentance of the delinquent and his change of life. Following this concept canon 1347 gives us the condition for a *valid imposition of a censure (ferendae sententiae)*. The accused has to be warned *at least once* in advance in order that he/she should withdraw from contumacy and also be given a suitable time for repentance.

The same canon in the second paragraph gives two conditions for the judge to know if the delinquent has truly repented, has withdrawn from *contumacy* and consequently when the penalty should not be imposed anymore: "When he/she has *truly repeated* the offence and furthermore has made *suitable reparation* for damages and scandal or at least has seriously promised to do so."

5. Sometimes the accused is absolved or no penalty is given to him; nevertheless the common good of the Church (that may have suffered because of the offence) and the good of the accused demand that the certain corrective measures be given to him (not a penalty) by the Ordinary (c. 1348).

This is done by the Ordinary and not by the judge because it belongs to the Ordinary to *admonish* and use *other pastoral remedies* which he will think convenient in that particular case.

6. The law distinguishes two kinds of *poenae ferendae sententiae*:

- determinate*: when the law specifies the penalty: c. 1330,
indeterminate: when the penalty is not specified: c. 1339, 2.

When the law establishes an *indeterminate penalty* for a crime, the judge should not impose the most serious penalties, specially censures. Not only that, there is a strict prohibition: he cannot impose *perpetual penalties* (c. 1349). This canon is in favor of the delinquent and is also a consequence of canon 1341.

7. There are still more safeguards in *favor of the accused*.

Canon 1350 deals with penalties imposed on a cleric, and it distinguishes two different cases in relation to "the remuneration that befits their condition" (c. 281, 1).

- a) When the cleric is *only punished* but not dismissed from the clerical state, he does not lose his right to receive what is needed for his *honest sustenance*, and so the Ordinary has the obligation to see "that he does not lack those things which are necessary for his decent support" (c. 1350, 1). Cfr. cc. 1740-1747).
- b) When the cleric is *dismissed from the clerical state*, the law (c. 1350, 2) recommends that the Ordinary should see "to the care of the person dismissed from the clerical state who is truly in need due to the penalty."

A cleric is dismissed from the clerical state by the legitimate infliction of the penalty of dismissal (c. 290, 2^o), when he has committed one of the crimes established in the following canons:

— c. 1364, 2; c. 1367; c. 1370, 1; c. 1387; c. 1394, 1; c. 1395, 1.

Not included in this case is the loss of the clerical state by a rescript of the Holy See (c. 290, 3^o), because it carries with it the loss of the juridical condition of a cleric. But even in such a case charity demands that the Ordinary should help the cleric if he is in need.

8. There are more dispositions in favor of the accused.

Penalties *latae sententiae* (automatic) *not declared* are born in the internal forum and there is no obligation to observe them in the external forum when there is danger of scandal or infamy for the accused. The observance of the *latae sententiae* penalty is obligatory in the external forum when it has been declared or it is notorious (c. 1352).

- a) Some penalties forbid the reception of the sacraments and sacramentals (c. 1331, 1, 2^o), but if the accused is in danger of death "the prohibition is suspended" as long as he is in danger of death (c. 1352, 1).
- b) When the penalty is a *latae sententiae not declared* and "which is not notorious in the place where the offender is living" (c. 1352, 2), it is *totally* or *partially* suspended to the extent that the person cannot observe it without danger of serious scandal or infamy.

This cannot be applied for penalties *ferendae sententiae* or for *latae sententiae declared* or *notorious*, because the danger of grave scandal does not exist anymore if the penalty is observed.

9. Finally, also in favor of the accused, is the possibility to appeal. The appeal has a *suspensive effect* (c. 1353). This means that it paralyzes the sentence or decree, imposing or declaring a penalty, until the higher superior decides.

It is applicable to all kinds of penalties: *ferendae sententiae* and *latae sententiae declared*.

10. Here are the cases in which, when the crime is committed, the Ordinary:

- a) *has to impose a penalty already established* (poena obligatoria determinata) c. 1364, 1; c. 1366; c. 1372; c. 1373; c. 1374; c. 1380; c. 1385; c. 1387; c. 1388, 2; c. 1389, 1; c. 1395, 1.
- b) *has to impose a penalty* (poena obligatoria indeterminata)
 - c. 1364, 2; c. 1365; c. 1366; c. 1368; c. 1369; c. 1370, 3; c. 1371; c. 1373; c. 1374; c. 1376; c. 1377; c. 1379, c. 1381, 1; c. 1385; c. 1386; c. 1388; c. 1388, 2; c. 1389, 1; c. 1389, 2; c. 1392; c. 1393; c. 1395, 2; 1396.
- c) *may impose a penalty*
 - c. 1367; c. 1379, 1; c. 1375; c. 1378, 3; c. 1384; c. 1390, 2; c. 1391; c. 1394, 1; c. 1395, 1.

11. In some cases, the Superior will not be able to impose or declare a penalty, even when the crime has been committed, if the time prescribed by the law to impose or declare the penalty has lapsed, if prescription has taken place.

"Prescription (for criminal action) runs *from the day the offence was committed*, or if the offence was *enduring or habitual*, from the day it ceased" (c. 1362, 2).

The general principle is that "a criminal action is extinguished by prescription *after three years*" (c. 1362, 1).

The Ordinary cannot impose a penalty on the accused if three years have lapsed from the commission of the crime.

There are some exceptions, some crimes require more time for their prescription.

- a) Offences reserved to the Congregation for the Doctrine of faith require more time to prescribe (c. 1362, 1, 1^o). It will depend on the same Congregation for the Doctrine of faith to establish the time needed for prescription, according to the nature of the crime.
- b) The law prescribes *five years* (c. 1362, 1, 2^o) for the following offences:
 - c. 1394: cleric attempting civil marriage,
 - c. 1395: cleric living in concubinage,
 - c. 1397: homicide
 - c. 1398: abortion.

The legislator considers those crimes of more relevance in the life of the christian community and they need more time for the criminal action to be extinguished.

- c) A *particular law* may punish some crimes (common in a particular place and serious according to the judgment and prudence of the legislator) with penalties (those crimes are not punished by the universal law).

At the same time that same particular law may establish a *different period of time for prescription* (c. 1362, 1, 3^o).

12. When the accused has been convicted of a crime the judge may impose the penalty (c. 1344). However, if the judge (after the accused is convicted of the crime) does not impose the penalty immediately, he may not be able to do so later on because of the prescription.

- a) The judge (c. 1651) has to issue a decree of execution "directing that the judgment be executed." But if the decree of execution "was not mentioned to the offender within the periods mentioned in can. 1362," the action to execute a penalty is extinguished by prescription (c. 1363, 1).
- b) The time (the periods) is to be reckoned from the day the condemnatory judgment became an adjudged matter (c. 1363, 1; c. 1641).
- c) Some times the Superior imposed the penalty by an extra-judicial decree (c. 1341; c. 1342). The action to execute the penalty, by an extra-judicial decree, can also be extinguished by prescription following, with the necessary adjustments, the periods of time and the conditions mentioned in can. 1363, 1 (c. 1363, 2).

What is mentioned in canons 1362 & 1363 is not applicable to *poenae latae sententiae* and to the *latae sententiae penalties* with a *declaratory sentence*.

VI. CESSATION OF PENALTIES

The penalties cease by one of the following ways:

- a) By the ordinary way: the fulfillment of the canonical penalty.
- b) The death of the accused extinguishes the effect of the penalty.
- c) By prescription (c. 1363).
- d) By *remission* of the penalty, done by the competent superior. This is done by an absolution in the case of censures and it is an act of justice (c. 1358).

While in the case of expiatory penalties it is done as an act of mercy or favor by means of a dispensation.

Title VI of Book VI gives power to the Ordinary to *remit* penalties. Let us see the different kinds of penalties:

1. *Penalties imposed or declared by law.*

Canon 1355 deals with penalties established by *law*, general or particular, provided it is not reserved to the Holy See.

Those penalties can be remitted by:

- a) "The Ordinary who set in motion the trial in order to impose or declare the penalty or who imposed or declared it personally or through another" (Cfr. c. 134 to see all those who fall under the juridical concept of Ordinary).
- b) "The *Ordinary of the place* where the offender lives, after consulting with the Ordinary mentioned before, unless this is impossible due to extraordinary circumstances."

The obligation to consult in ordinary circumstances is grave but it is not *ad validitatem* (cfr. c. 127, 2, 2°).

- c) If the penalty is *latae sententiae not yet declared* it can be remitted by the Ordinary to his own subjects and to those who are in his own territory or who committed the offence there (c. 1355, 2).

Any Bishop, even titular Bishops can remit those penalties but only in the act of sacramental confession (c. 1355, 2).

2. Penalties *ferendae sententiae* or *latae sententiae* established by a *precept* not issued by the Holy See, can be remitted by:

- * a) the Ordinary of the place where the offender lives,
- b) if the penalty has been imposed or declared, the Ordinary who set in motion the trial to impose or declare the penalty, or who by a decree, either personally or through another, imposed or declared it (c. 1356, 1).

The *singular precept* establishes a personal relation between the author-superior and the subject; if the author is the Holy See the remission is reserved to her.

In ordinary circumstances, the Ordinary who issued the decree should be consulted before the remission is given (c. 1356, 2).

3. The purpose of the *censure* is the conversion of the delinquent; a sign of true conversion is the withdrawal from *contumacy*, according to c. 1347, 2.

The superior has the *obligation to remit the censure* to the one who withdraws from contumacy and *only* to that one (c.

Sometimes the superior may consider that public good is not yet properly provided for (c. 1348) and so while he remits the censure he can admonish the accused, use other means of pastoral care, or "even impose a penance" (c. 1358, 2).

4. According to canon 1346 when someone has committed several offenses the judge "can moderate the penalties in an equitative fashion." But he could also impose several penalties in proportion to the offenses. When a delinquent is punished with several penalties and he asks the superior for their remission, such remission will be *valid* "only for those penalties expressed in it" (in the petition) (c. 1359).

When soliciting the absolution from several censures all of them must be expressly mentioned. But if the remission is *general* it removes all penalties, "except those which in the petition have been concealed in bad faith" (c. 1359), and also those reserved to the Holy See (c. 1354, 3).

5. Canon 125, 2 establishes a general principle regarding the validity of a juridical act when performed as a result of *fear* which is grave and unjustly inflicted: the act is *valid*, unless the law provides otherwise.

Following this general principle canon 1360 provides differently when it states clearly that "the remission of a penalty extorted by *grave fear* is invalid."

6. The last canon regarding the remission of penalties (c. 1361) deals with some circumstances affecting the granting of a remission.

- a) The remission of the penalty is a juridical act, and so it can also be granted to a person who is not present (this is not possible with the absolution from sins).
- b) The mission can also be given conditionally. The condition can be:
 - of the *past*: if the accused has repaired the scandal;
 - of the *present*: if he promises to repair the scandal;
 - of the *future*: if he repairs the scandal in a given period of time — two weeks —.
- c) The remission can be granted in the *foro interno*, but in this case it is not valid in the *foro externo*. The law does not mention how this mission in the *foro interno* should be done; we could apply here the provision of canon 1082.

- d) When the remission is given in the *foro externo*, it is also valid in the *foro interno*. It can be given orally or in writing. However the Code prefers that the remission be given in writing (c. 1361, 2).

It is proper of the external forum (ordinarily) to keep records of things done; the sentence and the administrative decree should be given in writing, so the remission of the penalty should follow the same procedure.

- e) The Code always shows great respect for the dignity and good name of the person, even for the good name of the person accused or punished.

The petition for the remission of the penalty and the remission itself should not be made public. The publicity of the imposition of the penalty as well as its remission will be justified when it is required by the purpose and nature of the penalty (c. 1361, 3).

VII. DELEGATION

The power to remit penalties is part of the *executive power* (c. 135). This executive power is reserved to diocesan Bishops and to those who are equivalent to them (c. 381, 2), with "the exclusion of the Vicar general and the episcopal Vicar" (c. 134, 3).

Consequently only those mentioned in canons 1355 & 1356 can remit the penalties specified in those canons. No one else can remit those penalties unless he has received delegated power following the principle stated in canon 137, 1: "Ordinary executive power can be delegated either for an individual case or for all cases, unless the law expressly provides otherwise."

- a) The Ordinary can delegate the power to remit penalties to his most close collaborators: Vicar general and episcopal Vicars; this delegation can be done for all cases. Those who have received this delegation for all cases can subdelegate it to other priests, but only for individual cases.

- b) However, if the Ordinary delegates it for a determinate act or acts, "it cannot be subdelegated, except by the express grant of the person delegating" (c. 137, 3).

When the power to remit penalties is delegated for all cases it is to be interpreted widely (c. 138).

c) This delegated power to remit penalties will cease by any of the following circumstances mentioned in canon 142, 1:

- on the completion of the mandate,
- on the expiring of the time,
- on the expiring of the number of cases for which it was granted,
- on the cessation of the motivation reason for the delegation,
- on its revocation by the person delegating, when communicated directly to the person delegated,
- on the retirement of the person delegated, when communicated to and accepted by the person delegating

However, "it does not lapse on the expiring of the authority of the person delegating, unless this appears from clauses attached to it" (c. 142, 1).

d) Nevertheless, it is possible that one endowed with executive power, delegated or subdelegated, may place a juridical executive act (remission of a penalty) when he had no more power to do so because of any of the circumstances mentioned in canon 142, 1.

In that case the remission may be valid following the general principle of canon 144, 1: "*In common error*, whether of fact or of law, and in *positive and probable doubt*, whether of law or of fact, *the church supplies executive power of governance for both the external and the internal forum.*"

We can state the following conclusions:

a) There are some penalties whose remission is reserved to the Apostolic See or to others, "the reservation is to be strictly interpreted" (c. 1354, 3) [Reserved to the Holy See are: c. 1367; c. 1379; c. 1397; c. 1378; c. 1382; c. 1388, 1.]

The Ordinary cannot remit those penalties and much less delegate their remission, unless in a particular case he has received special faculties.

b) All the penalties mentioned in cc. 1364-1398 (except those reserved to the Apostolic See) can be remitted by the

(Continued on page 367.)

CASES AND INQUIRIES

by Fr. Excelso Garcia, O.P.

1. RELIGIOUS REGULARS AND RESERVED CASES

In the booklet entitled Sanctions in the Church written by Fr. E. Garcia, O.P. in 1985, there is a small paper attached to n. 46 with the subtitle of Privilege of Religious Regulars. It is stated in the said paper: "Confessors who are religious regulars enjoy the special faculty to absolve from censures latae sententiae reserved, according to law, to Bishops." He cites H. Noldin, De Poenis Ecclesiasticis, 1921, n. 95, p. 86, and Fanfani, De Iure Religiosorum, Taurini-Romae, 1925, n. 365, p. 382. But reading these two authors, one can notice that they speak of cases reserved by common law to the Bishops, not of censures, as Fr. Garcia says.

In view of this discrepancy may I ask: 1) What is the meaning of cases reserved by law to the Bishop; 2) What is the meaning of religious regulars.

A Priest

Authors dealing with Moral Theology or Canon Law, use to explain the meaning of the expression "Casuum reservatio": reservation of cases. Thus to satisfy our consultant, we will merely reflect in the following lines whatever is taught by them.

1. "Casuum reservatio." The meaning of this expression is that ecclesiastical Superiors who enjoy power to grant faculties to hear confessions or to inflict censures, possess also power to call certain cases before their tribunal. In this way they restrict the faculty of absolving existing in their inferiors. Simple priests, even pastors, cannot absolve from sins or censures reserved to their Superiors. They have to refer these cases to them. Religious Superiors possess also this power to reserve cases among their own subjects.

In the 1917 Code of Canon Law, the sin of accusing an innocent priest of the crime of solicitation before the ecclesiastical tribunal was reserved to the Holy See (can. 894). The same crime was also penalized in canon 2363 with *automatic*

excommunication reserved *speciali modo* to the Holy See. In the present Code of Canon Law the false denunciation of a confessor of the crime of solicitation to an ecclesiastical Superior is penalized with an automatic interdict and, if a cleric is the one denouncing, he incurs also a suspension (can. 1390, § 1). Its reservation as a sin, however, has been deleted by the new Code (can. 982).

With regards to censures reserved to the Holy See, the new Code establishes an automatic excommunication on the following persons:

- a) one who commits the crime of profanation of the Sacramental Species (can. 1367);
- b) one who uses violence against the Roman Pontiff (can. 1370, § 1);
- c) a priest who absolves an accomplice in matters of the sixth commandment (can. 1378);
- d) a Bishop who without a pontifical mandate consecrates a person as Bishop, as well as the one who received the consecration (can. 1382);
- e) a confessor who directly violates the sacramental seal (can. 1388, § 1).

Concerning the *episcopal cases*, it is worth noting that the entire chapter II of the Sacrament of Penance of the old Code, entitled *De Reservationem Peccatorum*, has been deleted in the new Code of Canon Law. It does not consider cases on reservation of sins anymore. With regards to penalties reserved to the local Ordinaries (not precisely Bishops), canons 1355 and 1356 reserve to certain Ordinaries only the following: a) a penalty not reserved to the Holy See, which is established by law and has been already imposed or declared; b) an automatic penalty not reserved to the Holy See established by law, but not yet declared; c) an automatic or imposed penalty established by a precept not issued by the Apostolic See. The whole matter, therefore, on reserved censures has been re-ordained and simplified in the new Church legislation.

From the foregoing explanation, it can be deduced that the present Code of Canon law does not contemplate any longer reservation of sins but only reservation of censures.

2. *Religious Regulars*. The 1917 Code of Canon Law gave us the definition of a religious *Order* by saying that it is "the

religion where its members pronounce solemn vows" (can. 488, n. 2), and *regulars* are "religious who pronounce their vows in an Order" (can. 488, n. 7). In short, *religious regulars* are those religious who make solemn vows in their profession. But as A Tabera says, this term *regulars* applies not only to those members of religious order who have the fact pronounced their solemn vows, but also those who, belonging to a religious order, have made their simple vows as a legal requirement before they make their solemn profession (A Tabera, *Derecho de los Religiosos*, Madrid, 1953, n. 11, 2).

Fanfani says that religious regulars can be mendicants, as Franciscans; or not mendicants, as Benedictines (Fanfani, *De Iure Religiosorum*, 1925, Taurini-Romae, p. 10, n. 7).

Bearing these notions in mind, it is easy to understand what we wrote in our booklet entitled *Sanctions in the Church*. "Confessors who are religious *regulars* enjoy the special faculty to absolve from censures *latae sententiae* reserved, according to law, to the Bishops. The Apostolic Constitution *Apostolicae Sedis*, of Oct. 12, 1969 of Pius IX, which withdrew the censures reserved to the Apostolic See from their previous state of privilege did not touch on these cases. The faculty therefore enjoyed by them remained, except the cases withdrawn. The 1917 *Codex Iuris Canonici* did not revoke this privilege, and neither did the new *Code* promulgated in 1983."

Summarizing we say:

1) Only Confessors who are *religious regulars*, as defined in 1917 Code enjoy this privilege; not other religious confessors enjoy the faculty;

2) Religious Confessors (regular) may absolve from censures imposed by common law, which are reserved to Bishops;

3) Religious regulars may not absolve from censures imposed by common law, which are reserved to the Holy See (cfr. S. Poenit. Dec. 5, 1973);

4) Religious regulars may not absolve from censures which perhaps Bishops have imposed and reserved to themselves.

2. PROHIBITED CHANGES IN THE LITURGICAL TEXTS

Since the time Holy Mass started to be celebrated in the vernacular, it has been often observed how some priests feel at ease and at liberty to make variations and changes in some liturgical texts which are supposed to have been approved by the competent local authority and confirmed by the Holy See. The basic principle of keeping uniformity in the celebration of the Holy Sacrifice demands absolute religious respect for the text already approved. Moreover, it seems that the variations done are unnecessary and uncalled for. Obviously, they do not help much to enlighten and guide the people of God, who is used to and willingly accepts with religious devotion the text approved by the Church. May I hear from you to what extent such variations and changes are allowed.

A Priest

Unfortunately, what the consultant says is true. Notwithstanding the fact that the liturgical texts are short and clear in order to convey more effectively the intended message to the people of God, there are some priests who prefer to use their own words, thinking perhaps that the liturgy is enhanced and enriched by doing so. The texts offered by the Church can hardly be improved. Not without reason has the Church insisted that the liturgical texts may not be changed or altered.

A similar question on the matter was addressed in 1966 to the Council for the implementation of the Sacred Liturgy. Here is the question and the answer given:

Q. "Is it licit on one's own initiative to make changes in the liturgical texts approved in the vernacular by competent authority?"

A. "According to the Constitution on Sacred Liturgy the moderation of the liturgy belongs only to the Apostolic See and, according to the prescription of law, to the Bishop and to the local Councils of Bishops. *Absolutely no one, even if he is a priest, may on his own initiative add, suppress or change anything*" (Const. on Sacred Liturgy, art. 22, 1-3).

"Moreover, the words of Pope Paul VI addressed to the participants of the Congress on vernacular translations of liturgical texts, on November 10, 1965, should be recalled: 'It should

be noted that the liturgical texts, approved by competent authority and confirmed by the Apostolic See, are of such a nature that they must be religiously respected. Hence, nobody may on his own initiative change, diminish, enlarge or omit them. By the very authority through which they are enacted they already possess the force of ecclesiastical law to which all must submit in conscience; and this is more true with regards to laws ruling the most holy of all liturgical actions' (AAS, 57, 1966, pp. 289-290).

The new Code has this to say on the matter: "The liturgical books approved by the competent authority should be faithfully followed in the celebration of the sacraments; for this reason no one on his initiative may add, delete or change anything whatsoever in them" (can. 846, § 1).

It seems clear, therefore, that no variations or changes whatsoever are permitted.

POWER OF BISHOPS...

(Continued from page 362.)

Ordinaries (c. 1355) in virtue of their ordinary executive power. They can also delegate their mission for all cases or for a particular case.

CONCLUSION

The office of a Bishop is not an easy one. He has to have a special concern for the priest (c. 384) as well as for all the faithful entrusted to his care (c. 383), and he has to do it in a spirit of charity, service and humility (c. 386).

But at the same time he is "to foster the discipline which is common to the whole Church, and so press for the observance of all ecclesiastical laws" (c. 392, 1).

He should be a pastor, a father always ready to help and to correct and to administer discipline when needed, but only inasmuch as it is necessary for the correction of the delinquent and to restore justice and public good, and when all other available means have been exhausted.

In applying the penal laws (imposing and remitting penalties) and in fostering ecclesiastical discipline he must do it "keeping in mind the salvation of souls, which in the Church must always be the supreme law" (c. 1752).

JOSE BERNACER, SDB

DOCUMENTATION

I. APPOINTMENT OF MSGR. ALBERTO PIAMONTE

Joannes Paulus Episcopus Servus Servorum Dei

venerabili fratri ALBERTO J. PIAMONTE, hactenus Episcopo titulo Gubalionensi et auxiliari Pastoris metropolitanae Ecclesiae Jarensis, nunc electo Archiepiscopo Jarensi, salutem et Apostolicam Benedictionem. Compertum quidem habentes venerabilem fratrem Artemium G. Casas, Archiepiscopum olim Jarensis, suo iam abiisse pastoris munere, opinamur aptum hoc esse tempus, ut in eius locum novus sufficiatur Praesul. Hac de causa, prudens probantes consilium Venerabilis Fratris Nostri S.R.E. Cardinalis Congregationis pro Episcopis Praefecti, vi et potestate Nostra Apostolica, Te venerabilis Frater, Archiepiscopum eligimus memoratae Archdioecesis Jarensis harumque ipsarum Litterarum virtute eidem praeficimus devinctum pastoralibus officiis iuribusque auctum necnon a quolibet Ecclesiae Gubalianensi vinculo absolutum. Etsi ad voluntatem Nostram a nova liber sis fidei professione, lex tamen iubet Te iusiurandum dare fidelitatis in Nos Nostrosque in Successores; deinde quam ad id adhibueris formulam, usitato more subnotatam impressoque sigilloque obsignatum, curare tuum quoque esto ad Congregationem pro Episcopis cito transmittendam. Suademus autem ut, cum aequabile sit, antequam dioecesanum opus tuum adgrediaris, canonicam capias officii possessionem, dum petimus a Jarensibus clero ac populo, qui Te colere didicerunt Auxiliarem, ut tamquam filii amati Te redament tuaque ducis consilia sequantur atque praecepta. Quod reliquum est, vehementer Te, venerabilis Frater, hortamur ut pro tuo ingenio bonisque animi artibus in dilecta Ecclesia Tibi commissa optimus sis animorum pastor, ita scilicet, ut Jarense fideles Evangelium apte docendo eiusque Dei mysteria amanter dispensado valeas multum conferre ad eos omnes in unum dominicum ovile congregandos. Datum Romae, apud S. Petrum, die secundo mensis Aprilis, anno Domini millesimo nongentesimo octogesimo sexto, Pontificatus Nostri octavo.

Joannes Paulus II

Marcellus Rossetti, Prot. Ap.

2. APPOINTMENT OF MSGR. ONESIMO GORDONCILLO

JOANNES PAULUS EPISCOPUS

Servus Servorum Dei

Venerabili Fratri ONESIMO GORDONCILLO, adhuc Episcopo diocesis Tagbilaranae, Ecclesiae Metropolitanae Capicensis Archiepiscopo renuntiato, salutem et Apostolicam Benedictionem. Singularem Domini consilio munus suscepimus universae Ecclesiae regendae et gubernandae, atque maxima ex parte officium exsequimur Nostrum si bene instructos Episcopos singulis Sedibus attribuerimus, e quorum virtute saepe singularem Ecclesiarum spiritualis prosperitas provenit. Quam ob rem, Ecclesiae Metropolitanae Capicensi, propter Venerabilis Fratris Antonii F. Frondosa renuntiationem vacanti, volentes apte prospicere, tuarum virtutum episcopalium rationem habentes, tibi, Venerabilis Frater, dicionem illius praeclarae sedis tradi posse censuimus. Perspecto igitur Venerabilis Fratris Nostri S.R.E. Cardinalis Congregationi pro Episcopis Praefecti consilio, ex Nostra apostolica potestate, te ad Ecclesiam CAPICENSEM transferimus, solum videlicet a prioris diocesis vinculo quo devinciebaris, officiis impositis simulque concessis iuribus quae ad dignitatem tuam spectant, iuxta iuris canonici leges. Monemus etiam non esse tibi, Venerabilis Frater, ius iurandum fidelitatis erga Nos et Successores Nostros iterandum neque fidei professionem iterum faciendam. Occasione autem capta has Nostras Litteras et clero et populo tuae Communitatis curabis legendas. Ipsi vero te ut tamquam pastorem benevole accipiant paterno animo suademus. Quod superest, Venerabilis Frater, diocesim Tagbilaranam relinquens atque ad Ecclesiam Metropolitanam Capicensem transiens, et curam et sollicitudinem augeas oportet, ut fideles spiritualibus fructibus usque abundare possint. Datum Romae, apud S. Petrum, die duodevicesimo mensis Junii, anno Domini millesimo nongentesimo octogesimo sexto, Pontificatus Nostri octavo.

Joannes Paulus II

Angelus Lauzoni, Prot. Apost.

3. APPOINTMENT OF MSGR. FELIX ZAFRA

JOANNES PAULUS EPISCOPUS
SERVUS SERVORUM DEI

Venerabili Fratri FELICI ZAFRA Y SANCHEZ, hactenus Episopo Dipologano, ad Ecclesiam Tagbilaranam translato, salutem et Apostolicam Benedictionem. In hac beati Petri Cathedra constituti, spirituali omnium Christifidelium bono atque regimini magna sollicitudine nitimur providere. Quare, cum esset praeficiendus Episcopus dioecesi Tagbilaranae, vacanti postquam Venerabilem Fratrem Onesimo C. Gordoncillo Archiepiscopum Metropolitam Capicensem constituimus, te, Venerabilis Frater, quem rerum pastoralium novimus esse peritum, idoneum putavimus ad huiusmodi officium obeundum. De consilio igitur Venerabilis Fratris Nostri S.R.E. Cardinalis Praefecti Congregationis pro Episcopis, Apostolica Nostra potestate usi te vinculo solvimus Dipologanae Sedis atque his sub plumbo Litteris nominamus Episcopum TAGBILARANUM, cum omnibus iuribus et obligationibus. Ab iterandis autem catholicae fidei professione atque iureiurando fidelitatis erga Nos et Successores Nostros te eximimus, contrariis quibuslibet non obstantibus. Mandamus praeterea ut de his Litteris Nostris certiores facias clerum ac populum istius dioecesis, ad normam iuris; quos dilectos filios oblata occasione hortamur ut te libentes accipiant tuisque mandatis diligentissimi pareant. Adsit tibi, precamur, Venerabilis Frater, benignissimus Deus ut, supernis fultus praesidiis, Tagbilaranos Christifideles sapientia, navitate et amore valeas in Domino iugiter pascere et gubernare. Datum Romae, apud S. Petrum, die vicesimo mensis Octobris, anno Domini millesimo nongentesimo octogesimo sexto, Pontificatus Nostri nono.

Joannes Paulus II

Marcellus Rossetti, Protonot. Apost.

4. CROWNING OF OUR LADY OF PEÑAFRANCIA OF PACO

IOANNES PAULUS PP. II

ad perpetuam rei memoriam

Qua veneratione Beatissima Virgo Maria a Philippino populo observetur luculenter patefaciunt sacrae imagines hic atque illic collocatae, sive in templis sive in viis. Has inter, illa iure annumeretur oportet, in paroeciali ecclesia loci vulgo dicti — Paco — sita, quam Christifideles sub appellatione — Our Lady of Peñafrancia — religioso cultu pientissime prosequuntur, sibi suisque a Dei Matre caelestium gratiarum copiam precantes. Qua animarum utilitate permotus certaue spe ductus fore ut multiplicata erga Virginem Mariam obsequia in fidelium ipsorum bonum cederent, petiit Venerabilis Frater Noster Jacobus S.R.E. Cardinalis Sin, Archiepiscopus Manilensis, cleri populique sui profecto vota componens cum suis, ut facultas daretur Nostro nomine et auctoritate imaginem illam pretioso diademate coronandi. Nos autem, collatis cum Congregatione pro Cultu Divino consiliis, eiusmodi precibus censuimus obsecundari posse. Hisce itaque Litteris auctoritateque Nostra apostolica, Venerabili Fratri Nostro quem diximus partes committimus imagini — Our Lady of Peñafrancia — in ecclesia loci vulgo dicti — Paco — servatae, pretiosam coronam Nostro nomine imponendi, iuxta ritus formulamque praescriptam. Nos autem valde confidimus fore ut eiusdem paroeciae ac totius dioecesis huius Manilensis fideles ad Dei Genetricem colendam magis magisque incitentur. Contrariis quibuslibet non obstantibus. Datum Romae, apud Sanctum Petrum, sub anulo Piscatoris die XXII mensis Martii, anno MCMLXXXV, Pontificatus Nostri septimo.

Augustinus Card. Casaroli
a publicis Ecclesiae negotiis

SACRA CONGREGATIO PRO EPISCOPIS

MANILENSIS

DECRETUM

Romanorum Pontificum cura est, prout locorum temporum-
que adiuncta ac Christifidelium bonum id exigant, sacrorum
Antistibus adiutores Episcopos assignare ut eis, quos ecclesias-
tica officia premunt, congrua ferant auxilia.

Cum Em.mus ac Rev.mus Ioacobus S.R.E. Cardinalis Sin,
Archiepiscopus Manilensis ob copiam civium in ecclesiastica cir-
cumscriptione sibi commissa degentium, alium Auxiliarem Prae-
sulem postulavisset, Summus Pontifex IOANNES PAULUS,
Divina Providentia PP.II, porrectis praecibus annuendum cen-
suit.

Quapropter, de consilio infrascripti Cardinalis Congrega-
tionis pro Episcopis Praefecti, ad illud munus transfert Exc.mum
P. D. Leontium Lat y Leviste, Episcopum titularem Silensem,
hactenus Auxiliarem dioecesis Malolosinae, eique jura tribuens
et officia quae huic muneri competunt.

Ipse Summus Pontifex praesens edi iussit Congregationis
pro Episcopis Decretum perinde valiturum ac si Apostolicae sub
plumbo Litterae datae forent.

Datum Romae, ex Aedibus Congregationis pro Episcopis,
die 8 mensis ianuarii anno 1986.

B. Card. Gantin,
Praefectus

† LUCAS MOREIRA NEVES, O.P.
Archiepiscopus Tit. Feraditan, Maior
a Secretis

DECREE OF SACRED PENITENTIARY ON PLENARY INDULGENCES FOR MARIAN YEAR*

... For the purpose of helping the faithful to obtain more abundantly the fruits of the Marian Year in purification of conscience, in depth of conversion, and in growth of love for God and the brethren, the Apostolic Penitentiary, by special mandate of the Holy Father, drawing on the treasury of the Church which, "as the minister of redemption, authoritatively dispenses and applies the treasury of the merits of Christ and saints" (C.I.C., 992), by the present Decree grants a plenary indulgence in favour of all the faithful—on the usual conditions (sacramental confession, Holy Communion and prayer for the Pope's intentions)—in the following cases:

1) on the first and last day of the Marian Year, if they assist at a sacred function connected with the Marian Year, in their own parish church, or in any Marian Shrine, or sacred place;

2) *on the Marian liturgical solemnities and feasts*, on every Saturday or another specified day on which some "mystery" or "title" of Our Lady is solemnly celebrated if they devoutly take part in a rite celebrated in honour of the Blessed Virgin Mary in the parish church, or in a Marian shrine, or in another sacred place;

3) on each day of the Marian Year, if they make a pilgrimage collectively to the shrines of Our Lady designated for their diocese by the bishop, and there take part in liturgical rites—among which Holy Mass has a place of supreme importance—or in a community penitential celebration, or in the recitation of the Rosary or who carry out some other devotional exercise in honour of the Blessed Virgin Mary;

4) likewise, on every day of the Marian Year, if they visit devoutly, even individual, the Roman Basilica of St. Mary Major, and there take part in a liturgical function, or at least remain there for a while in devout prayer;

* A translation of part of the list of plenary indulgences granted to the faithful during the course of the Marian Year. This decree is published by the Sacred Penitentiary on May 2, 1937.

5) when they devoutly receive the Papal Blessing, imparted by the bishop, even by means of radio or television broadcast. The Apostolic Penitentiary grants bishops the faculty of imparting the Papal Blessing with the plenary indulgence attached, according to the prescribed rite (cf. *Caeremoniale Episcoporum*, nn. 1122-1126), on two occasions during the Marian Year, namely on the occasion of some Marian solemnity or feast, or of a diocesan pilgrimage. This grant is in addition to the faculty which bishops possess by general norm of Canon Law of granting the Papal Blessing with plenary indulgence on three occasions each year.

It should be remembered that according to the existing norms, a plenary indulgence can be obtained only once per day, and that the indulgences are applicable to the souls of the deceased by way of suffrage (cf. *Enchiridion indulgentiarum*, norms 4 and 24). The Apostolic Penitentiary also calls attention to Norm 27 of the *Enchiridion* which states: "Confessors can commute both the prescribed work and the conditions in the case of those who are legitimately impeded from carrying them out," and likewise to Norm 28, in virtue of which "Ordinaries or hierarchies of places... can grant to the faithful over whom they have authority according to law—if they are in localities where they cannot at all or only with difficulty go to confession or Communion—that they can obtain the plenary indulgence without actual confession or Communion, provided that they are truly contrite and resolved to go to the aforementioned sacraments as soon as possible."

Finally, the Apostolic Penitentiary earnestly recommends, as particularly appropriate to the Marian Year, the recitation of the Rosary, especially the family Rosary, or for the faithful of the oriental rites, the recitation of corresponding prayers determined by the Patriarchs. Moreover, a plenary indulgence is granted when the recitation takes place in a church or oratory or is carried out in community (N. 48 of the *Enchiridion*).

Anything to the contrary notwithstanding.

Given at Rome, from the S. Penitentiary, Saturday 2 May 1987.

Luigi Cardinal Dadaglio
Major Penitentiary

Luigi de Magistris
Regent

ARCHDIOCESE OF SAN FERNANDO
PAMPANGA

COMMITTEE ON THE AMELIORATION OF
REMUNERATION OF PARISH CHURCH
LAY PERSONNEL

I. VISION:

The Particular Church of Pampanga conforming itself to the Church Social Teaching on the dignity of man, specifically with reference to her doctrine on human work, thereby resulting more concretely in duly remunerated, faithful, evangelized and dedicated Parish Church Lay Personnel.

II. PRINCIPLES:

"The laborer is worthy of his hire" (*Lk. 10:7*).

"There should be a growing awareness of the exalted dignity proper to the human person, since he stands above all things, and his rights and duties are universal and inviolable. Therefore it must be made available to all men everything necessary for leading a life truly human such as food, clothing, shelter, education, etc." (*Pastoral Constitution of the Church, II, No. 26*).

"Wages of lay employees should also correspond to the task performed, taking into consideration at the same time their responsibility to support their families. Study should therefore be devoted, in a spirit of lively concern and justice, to ascertain their objective material needs and these of their families, including the education of their children and suitable provision for old age, so as to meet those needs properly. The fundamental guidelines in this sector are to be found in Catholic teaching on remuneration of human work" (*John Paul II: Letter to Cardinal Agostino Casaroli dated November 1984*). "People who work for the Church have a right to expect that the Church will consider their needs even though resources may be scarce. Our aim should always be to treat our employees fairly and equitably. Such treatment should take into consi-

deration regular evaluation of the services we are performing with a view to the right application of resources as well as an evaluation of the responsible performance of the employee. No person should be deprived of the opportunity to provide properly for family responsibilities such as education, health care, security, because one works for the Church" (*Cardinal Agostino Casaroli, The Church as Employer, FABC Reprint, July 6, 1984*).

III. ASSUMPTIONS:

The following are the three more basic operational assumptions in the nature, composition and consonant Action Program of the Committee:

1. That temporal resources and revenues in cash and/or in kind, no matter how limited or scarce, are one way or the other always available to those who live in faith and good works, just as material goods, no matter how abundant or plentiful, are always insufficient to those who live in the flesh and worldliness.
2. That human nature in general is fulfilled and contented not only by the amount of material compensation obtained from labor but also by the spiritual satisfaction, the affirmatory appreciation and the emotional support received on the occasion of the same labor.
3. That the Parish Priest or Church Rector with lay personnel in their direct employ, has the immediate and grave responsibility and concern in ameliorating the remuneration of the latter through all legitimate and licit means at their command and discretion.

IV. NATURE:

The Committee is a standing archdiocesan auxiliary body to the Parish Priests and Church Rectors in the amelioration of the remuneration of their lay personnel, categorically with reference to the latter's additional subvention in times of extraordinary needs for themselves and/or their families, on the occa-

sion of their permanent incapacitation while in the service of the Church and in their retirement and for any other reason deemed by the Committee as a valid cause for financial assistance or grant.

V. COMPOSITION:

The Committee is composed of the Vicar General, the Vicars Forane and the Archdiocesan Financial Secretary as permanent constituent Members under the Chairmanship of the Vicar General in close consultation and collaboration with the Office of the Archbishop. The Committee may have as many clerical, religious or lay experts and resource persons needed in the implementation of its Action Program, particularly those who could assist in defining the nature, cause and amount of the amount of the benefits, in building the needed standing Capital Fund, only the interest income of which is applied as benefits, and in formulating updated policies and determining more particulars.

VI. ACTION PROGRAM:

Also in close consultation and collaboration with the Office of the Archbishop, the Committee has the following rights and and duties constituting its consolidated Program of Action:

1. To inquire and evaluate existing remuneration practices or observances in favor of Parish Church Lay Personnel in the Archdiocese, for purposes of information and subsequent deliberation.
2. To study and formulate the principles governing the remuneration that needs amelioration, to adopt ways and means and ways for raising the needed standing Capital Fund, and to periodically and consistently make the necessary recommendations for the fulfillment of its basic task.
3. To enjoin and urge the implementation of its duly approved plan and activity, to listen to representations or grievances from concerned parties, and to accordingly act on or resolve these with dispatch.

VII: MEETING:

The Committee has its regular quarterly meeting in January, April, July and November of every calendar year. The Archbishop or the Committee Chairman may call as many Special Meetings as may be needed for particular or pressing agenda.

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

(Sgd.) †OSCAR V. CRUZ, D.D.
Archbishop
SAN FERNANDO, PAMPANGA

15 August 1985
Feast of the Assumption

PASTORAL SECTION

By Fr. Wilfredo C. Paguio

Lay Ministers at the Altar

Today, lay people can already be appointed as judges in ecclesiastical tribunals (cc. 1421, 1426, 1429, 1441) and assist officially at marriages (c. 1112). Thus they cooperate in the ecclesiastical power of governance as juridical persons. As such they are exhorted to be leaders and members of lay associations (c. 327-329). As physical persons, moreover, they are also subjects of rights and obligations both in the supernatural and temporal orders. They are obliged to build the People of God (c. 226). They are endowed with freedom in secular affairs (c. 227). If capable, they can acquire and teach the sacred sciences (c. 229). And after due preparation, they can discharge certain ecclesiastical ministries and functions (c. 228).

LAY MINISTRIES AND FUNCTIONS

Men and Women

All lay people, including women, can perform, *in a temporary capacity*, the functions of lector, commentator, cantor, etc. in accordance with law (c. 230, 2). Both can supply the functions of the ministerial lector and acolyte with the following two conditions: first, if the needs of the Church require it; and second, if there are no available ministers (c. 230, 3). These functions include the exercise of the ministry of the Word, presidency over liturgical prayers, the conferral of baptism and the distribution of Holy Communion. On account of these special services, lay people have the right and obligation to adequate and sufficient formation (c. 231, 1). And, in doing these functions, they are entitled to worthy remuneration, social security, insurance and medical benefits (c. 231, 2).

Men Only

Through the *Motu Proprio Ministeria Quaedam* (15 August 1972; AAS 64, 1972, 529-534), Paul VI established the ministries of lector and acolyte as proper to lay Christians, abrogating

previous provisions reserving these ministries to candidates to the sacrament of order. The new Code, therefore, stipulates that lay men, excluding women, can assume and discharge *in a stable manner* the ministry of lector and acolyte (c. 230, 1). The conferral of these ministries, however, does not give a layman the right to sustenance and remuneration from the Church.

In connection with this, we can also point the need for male altar servers. The 1970 Instruction *Liturgicae Instaurationes* prohibited female altar servers. The same was done by the 1980 Instruction *Inaestimabile Donum*. Although certain bishops in the United States and in Europe have permitted female altar servers, no official abrogation of the above norms have yet been made by the Holy See.

SPECIAL MINISTERS OF HOLY COMMUNION

According to the present Code, the ordinary ministers of Holy Communion are the priests and deacons. Lay persons are permitted to be *extraordinary ministers*. This expression was, however, changed into *special ministers* upon publication of the Rite of *Commissioning Special Ministers of the Eucharist* in 1978. This, because these ministers function today on a regular and, therefore, non-extraordinary basis.

Short History

In 1966, Paul VI permitted heads of local churches to petition the Apostolic See for a three year faculty which would permit them to mandate qualified religious men and women and qualified lay men to distribute the Eucharist. The principal condition for granting the faculty was that there be just cause such as the scarcity of priests. In 1972, the same Pope abolished the minor orders and created the lay ministry of acolyte among whose duties is that of distributing the Eucharist whenever ordinary ministers are not available or the number of communicants is great. On 29 January 1973, the Sacred Congregation for the Discipline of the Sacraments issued *Immensae Caritatis* providing for the creation of special ministers without the necessity of the competent authorities' applying for particular indults. By this, all local ordinaries are given the faculty to appoint qualified persons of either sex to serve as special ministers *for a given occasion, for a stated period of time, or even permanently, if needed.*

The following are the criteria for judging the need for special ministers: the absence of a priest, deacon or acolyte; the inconvenience or inability of these same persons in distributing Communion due to some other pastoral ministry or due to ill health or advanced age; and the presence of so many people who wish to receive Communion that the celebration of Mass or the distribution of Communion outside Mass would be protracted too long.

Needed Deputation

The Ordinary may delegate the faculty to depute special ministers of Holy Communion to the auxiliary bishops, episcopal vicars and episcopal delegates. He may also confer this faculty on priests who exercise their sacred ministries, but only on individual basis, and to be used only *ad actum*, every time a real need arises to designate a lay person who possesses the suitable qualities, to help distribute Holy Communion.

Priests who would make use of this provision to depute special ministers are required to obtain advance permission from their local Ordinary who may also give general permission to all his priests. In cases of great need, tacit permission for such *ad hoc* delegation can often be presumed.

Formation and Commissioning

While not required by the common law, it is pastorally desirable to provide a suitable period of formation or instruction for the candidates who are to be commissioned as special ministers. This period of formation can be climaxed by the Rite of Commissioning. The *Immensae Caritatis* recommends that the mandate to be given by the local Ordinary (or by the priest deputing the minister on an *ad hoc* basis) according to the Rite of Commissioning Special Ministers of Holy Communion.

No Excuse For Ordinary Ministers

Since the faculties of special ministers are granted only for the spiritual good of the faithful, and considering above all, that they refer to the appointment of special ministers (which, in jurisprudence, implies the absence of the ordinary minister), priests must bear in mind that these faculties in no way excuse them from their obligation of administering the Holy Eucharist to the faithful who lawfully request for it. This applies in a special way to the sick who wish to receive communion.

HOMILETICS

by Msgr. Pastor Ybañez

Homilies for August and September

18th Sunday, Ordinary Time, Year A
August 2, 1987

THE EQUITABLE DISTRIBUTION OF BREAD

Matthew 14:13-21

Sacred Theology teaches us that the Holy Eucharist has a socio-communal dimension. Therefore, better than the miracle of the "multiplication of the loaves," we better call today's Gospel as the miracle of the "equitable distribution of the loaves." Because the principal lesson of this miracle of Jesus is to live in communion and brotherhood.

That the bread was multiplied is not as great as that "everyone ate and had enough." To know how many loaves were produced that afternoon does not interest us as much as the fact that there was nobody left unsatisfied, a fact that does not hold true here and now.

The hunger that the world suffers today is different from the hunger felt by the 5,000 of the Gospel. That hunger was a natural calamity, but ours today is a crime of humanity, the product of our selfishness and exploitation. We need a miracle, not of multiplying bread, but of distributing it.

We cannot expect God to solve this shameful problem without our cooperation. The Gospel says that Christ put at the disposal of the multitude the meager provision of the apostles: five pieces of bread and two fish.

Jesus satisfied the people's needs. But our greed has devised a system that attempts not so much to fulfil human needs as to provoke and increase them in order to create more and bigger markets. We do not consider what is really needed, but how much profit the venture can make. To quench thirst we give liquor. The quest for happiness is offered by drugs. The cry for freedom and security is answered by guns, tanks, and warplanes. The mass media do not help in solving our problems, but rather they create false needs.

And what is the Church doing? The answer is clear: the Church is not in the world to multiply fish and pieces of bread, but love and brotherhood. This is the first step towards the solution of the problem. If fraternal love penetrates into the very depths of each of our ourselves, the main task shall have been accomplished. Love is the only force that can eradicate us from a system created by greed and exploitation.

The truth is that all of us crave to live and live happily, feeling fulfilled in the most intimate and real of our being, and not superficially only.

In the depths of our own selves, what we hunger for is not good food or new clothes, not a spacious house or a fast car. We long for kindness and tenderness, for understanding, for companionship and appreciation. We hunger for peace and justice, for liberty and freedom...

In short, we hunger indeed for God and His Kingdom.

Jesus appears in today's Gospel as one who gives bread to man, but all this points to the BREAD in capital letters, that will be His own self, when He gives Himself to man in the Holy Eucharist.

The miracle of the multiplication or rather the distribution of the loaves is a sign of life, of the life that Jesus came for us to have here on earth: life for the body and the soul. Man does not live by bread alone, but by the Word of God, by the Word made bread in the Holy Eucharist.

May the Lord Jesus, the Bread of Life who desires that we have life and have it more abundantly, teach us to satisfy the real needs of men and grant us the strength to do every bit of our part.

19th Sunday, Ordinary Time, Year A
August 9, 1987

CHRIST'S SINGLE WORD: "COME!"

Matthew 14:22-33

The narration of today's Gospel is quite familiar to us. In fact, many times we have seen painted illustrations of the miracle: Jesus walking on the waters or Jesus pulling Peter out of the stormy lake.

Now we know that, when speaking of miracles, what is really important is not what Jesus did but what Jesus wants to tell us through His miracles.

To a Jew, troubled waters were the symbol of chaos, of destruction and death. The episode of the Red Sea when the Egyptians were swallowed by the raging waters, was one of the great historical events well-known and celebrated by the Jewish people.

So, if Jesus walks on the waters, it means that Jesus can conquer death and that Jesus will live forever.

On the other hand, Peter walking on the waters just like that, is the image of the man who believes in Jesus. Peter's belief in Jesus made him possess the power of the Lord in so far as he trusted in Him. That is why, when this trust, this dependence on Christ's power disappeared and only his reliance on his own self remained, everything fell down and Peter began to sink.

The image of Peter, out of the boat and hesitatingly walking towards Jesus, in the midst of blowing winds and surging waves, is a symbol of our Christian life.

Every life is always a warfare and more so in this turbulent times in which we live. One can indeed ask: is it possible today to lead a truly Christian life when rapid changes abound all around us and everything seems to collapse? We were sure of so many things before, and now we do not know what will come...

It is true that so many and great changes have taken place in our society, in our customs and behavior, in our Church and in our priests... yet, it is also true that the essential is unchangeable and that only a few things are essential. It is essential for a Christian that Jesus, true God and true man, who died on the cross and has risen, lives now in His Church and that He is in each and every human being.

This is the faith that supports many persons to live and to die with hope in their hearts.

Faith gives us security, although it does not eliminate the risks. Like Peter, we have to rely on the Lord's word: "Come!" From Peter, let us learn not to look at our own selves and the difficulties that besiege us.

Faith is to look at Jesus, to trust in Him, in His word, without expecting the miracle of a sea becoming solid beneath our feet. Let us remember that man does not stand on his own two feet, but on his convictions, on his beliefs. Peter started well, but he did not have enough trust in that single word of Christ: "Come!" and so he began to sink.

Therefore, fellow believers, let us jointly ask God that never again will the Lord have to say to any of us here: "What little faith you have! Why did you doubt?"

20th Sunday, Ordinary Time, Year A August 16, 1987

MORE FREQUENT PRAYERS

Matthew 15:21-28

The Gospel of Today's Mass brings us an episode which is so unlike Jesus. Jesus the compassionate Lord who took pity on everyone, is reported not only to have refused to answer a cry for help, but used a wit to insult a mother whose love for her ailing daughter made her come to Him.

The Canaanite mother is not a Jewish, but a pagan. She knows little or nothing of the one, true God. Evidently, however, she had heard of Christ's miracles. She cried out: "Have

mercy on me, sir!" In a word, this mother did not believe that Jesus was God, but that He was some unusual person with unusual powers.

"My daughter has a demon and is in a terrible condition," she cried out. Anybody would expect an answer. That is what ordinary politeness and good manners require. It is surprising that "Jesus did not say a word." And more surprising is the reaction of the apostles. "Send her away! She is following us and making all this noise," they tell the Lord. How blunt they can be. They have no concern for and interest in the woman. Their words are more offensive than the silence of Jesus. Here is somebody in need and all the disciples want is to be left alone.

"Help me, sir!" the woman insisted. Then came the matching of riddle against riddle; the conversion of an apparent rebuke into a commitment.

Deep down inside Himself, Christ desired to help the woman. God, as you know, can never for a moment cease to be kind and compassionate. Yet, He wanted to stimulate trust and faith in the woman. He silently admired her all the time for her humility and perseverance. Such an endearing modesty and trust Jesus cannot resist.

So, the Gospel tells us, Jesus answered her. "You are a woman of great faith! What you want will be done for you." At that very moment her daughter was healed.

Have you heard what St. Thomas More did? His daughter, studying in a far-away school, wrote him asking for money. St. Thomas sent her an amount sufficient for her needs for only a quite short period of time. And he wrote to her, saying: Do not ask why I am not sending you the entire amount at one time. It is because I want to receive letters from you much more often. If I send you all at once, you will write me less frequently.

Here we had another explanation of God's behavior with us. God wants that we give more time to speak with Him.

Jesus is right here now in the Holy Eucharist. Jesus is there in your heart. Let us talk to Him. We will tell Him, at Holy Communion, that from now on we will speak with Him.

more fervently and more frequently because we know that He loves that our prayers be done with greater fervor and with more frequency.

Then, Jesus will repeat to us His words in the Gospel: "You are... of great faith! What you want will be done for you."

21st Sunday, Ordinary Time, Year A
August 23, 1987

ROCK OF OUR FAITH

Matthew 16:13-20

In today's Gospel we learn how our Savior changed Peter's name, by calling him "Rock", which in Greek is "petra", from which derives the English "Peter". Peter had formerly been called "Simon". By this symbolic act, our Lord designated Peter as the foundation of the Church He intended to establish.

To the brave words of the Galilean fisherman: "You are the Messiah, the Son of the living God," Jesus replied by recognizing in this Apostle the dignity and honor of being His Vicar here on earth: "You are a rock, and on this rock foundation I will build my Church." The designation of Peter as the first Pope was therefore some sort of a reward for his faith in Christ.

The concrete mission entrusted to Peter by Christ was to be the foundation of the Church. Christ was going to build this wonder that is His Church not on organized plans and complicated structures, but on something so simple yet so solid as the faith of His Apostle Peter.

The faith of Peter in Jesus is the product of the inspiration from God the Father. Peter's faith did not spring from his own person as fruit of an intelligence far sharper than that of his colleagues. Peter's faith has been revealed by the heavenly Father. As Jesus declared: "This truth (about Jesus' divine Sonship) did not come to you from any human being, but it was given to you by my Father in heaven." Here lies a big reason for Peter to be always humble and grateful.

Today's Gospel tells us further that Peter was given both the keys to the Kingdom of Heaven and the power to bind and loose in Christ's own name. Here Christ appoints Peter as His Vicar here on earth, with full spiritual and pastoral power and authority, to be transmitted to his successors, the Popes.

Our faith teaches us that all Bishops of Rome — Roman Pontiffs — are the heirs of Peter and "sharers of his See." In the Decree on the Bishops' Pastoral Office, Vatican II has this: "In this Church of Christ, the Roman Pontiff has, by divine right as the successor of Peter to whom Christ entrusted the task of feeding His lambs and His sheep, supreme, full, immediate and universal power in the care of souls. Therefore, he who has been sent as the pastor of all the faithful to ensure the common good of the whole Church and the good of individual churches, has supreme ordinary power over all churches." (Christus Dominus, n. 2)

One of the responsibilities of Peter and his successors, the Popes, is that of speaking for Christ. God's wisdom — mentioned in today's Second Reading — is safeguarded and interpreted by Christ's Church, presided over by the Vicar of Christ, Peter and his successors. This is what we mean when we speak of the Pope's teaching authority.

Sometimes the Pope seems to be a distant person. And we have the impression that the Pope has nothing to do with our day-to-day Christian life. On the contrary, the Pope, assisted by the Spirit of Christ, guarantees that the Bible we read, the sacraments we receive, the Mass we participate in, the Holy Communion we take, the priests we listen to really belong to God and lead us to Him. If the Pope did not exist, in the long run the security of our faith and the unity of our Church would fall apart.

In Rome Peter still speaks words of faith to guide and strengthen us in our belief. Though living in Rome, a far away place, the Pope is the ultimate rock and inspiration of our Christianity.

Let us therefore today give thanks to God for giving us the Papacy, a source of rock-like certainty in our life's religious pilgrimage here on earth.

22nd Sunday, Ordinary Time, Year A
August 30, 1987

WORDS OF WARNING AND PROMISE

Matthew 16:21-27

The last line of today's Gospel shall be the starting point now of our consideration. The last line are the words of our Lord: "The Son of Man is about to come in the glory of His Father with His angels, and then He will reward each one according to his deeds."

These words of Jesus are both a *warning* and a *promise*.

They are a warning of inevitable judgment. Life is going somewhere — and life is going to judgment. In any sphere of life there inevitably comes the day of reckoning.

There is no escape from the fact that Christianity teaches us that after life there comes the judgment, and when we take this Gospel passage in conjunction with the passage which goes before, we see at once what the standard of judgment is. The man who selfishly hugs life to himself, the man whose concern is his own safety, his own security and his own comfort, is in heaven's eyes the failure, however rich and successful and prosperous he may seem to be. The man who spends himself for others, and who lives life as a gallant adventure, is the man who receives heaven's praise and God's reward.

Jesus said: "Whoever loses his life for my sake will find it." Indeed, Jesus' words of warning are at the same time a beautiful promise of reward.

Now your coming to Mass today, for instance, took a little effort. Staying awake and alert and taking part in this Holy Sacrifice requires some effort. It is much easier to tumble into bed without a prayer, much easier to sit down and eat without asking God's blessing. Getting up and going to work is not always easy. Dozens of times a day a mother must forget her weariness and comfort to do something for her loved ones. Both parents give up many things to provide for the health and happiness of their children. You boys and girls would often prefer not to go to school.

Everyone of us, at least at times, would rather do something different from what we must do at the time. This involves some amount of suffering, not just the physical one, but all the mental and emotional anguish, the frustration, the loneliness, the boredom of our human existence.

Accept it all we must, but we should not be surprised if our acceptance turns into a struggle. It was a struggle for Jesus. Let us remember that suffering is the measure of a person. It shows how big he is. Suffering is also a test of love, because we are willing to suffer for another if we have love.

But, above all, let us not forget that Jesus not only said that He had to suffer and die, but also that He would be raised to life on the third day. If we share in the cross of Christ, in His suffering, we will also share in His Resurrection, in His life as well.

In the Second Reading of today's Liturgy, St. Paul tells us not to "conform to the standards of this world," but to offer ourselves "as a living sacrifice to God, dedicated to His service and pleasing to Him." We are here now to follow that advice, to offer ourselves with Jesus in the Mass. We will pray after the consecration that Jesus "may make us an everlasting gift" to the Father. God will accept the gift of ourselves in union with Jesus, if we willingly embrace suffering and even death as Jesus did. Then we can expect to "share in the inheritance of the saint," those men and women who, even as they were as human as we are, heeded Jesus' words of warning and promise, took up their crosses of suffering and followed our Lord.

23rd Sunday, Ordinary Time, Year A September 6, 1987

FRATERNAL CORRECTION

Matthew 18:15-20

You must have listened attentively to the three readings of today's Mass, whose central idea is the *concern for the fellowman*. Our sincere love for the neighbor can be expressed in many ways. One way is the *fraternal correction*.

Of course, this word "correction" can sound bad to our ears and we do not like it; but it is one stupendous way of practising charity, especially with those who are near to us or who depend on us.

St. Matthew's Gospel puts before us the manner of doing fraternal correction in the early Church.

The Church is a community of believers in Jesus. The type of relationship therefore that should exist between its members, should be of fraternal character, full of love and mutual concern. The new commandment of Jesus is: "Love one another as I love you." That which separates us from our neighbor and from God is the strongest sin.

But the Christian community is composed of men and women, with their passions and their faults and their human weaknesses. All this makes that on occasions the fraternal bond between one and the other is broken.

Jesus is aware of this. So he offered the remedy of fraternal correction in order to restore once more the love and oneness between brothers.

Jesus gives to His Apostles the power to "bind and loose", that is, the power to exclude from the community those who have separated themselves from love, and the power to accept once again into the community those who have come back to fraternal love.

Many a time, a good-natured advice given in the intimacy of a cordial dialogue will suffice. Sometimes it is necessary to register the help of others to make the fraternal correction effective. Otherwise, it is the proper community who will help the sinner come to his senses and do the necessary penance to bring him back, once his heart is converted.

This was the sacramental practice of the Church in the first six centuries. When a Christian trespassed the law of love because he had committed a serious sin, e.g. adultery, homicide, etc., he goes to the bishop as representative of the community. He makes a confession. Then the bishop gives him a penance. After fulfilling the penance, he goes back to the bishop to obtain the absolution of his sin. In the meantime, the penitent does not participate in the celebration of the Eucharist since he who has sinned against the mutual fraternal love, is considered unworthy to join the community of love.

Remember that, when finally he returns to the Christian community, he is welcomed with great rejoicing, recalling the words of Jesus: "I tell you, there will be more joy in heaven over the one sinner who repents than over ninety-nine respectable people who do not need to repent."

This is the meaning of fraternal correction. There is nothing more natural than when you get angry with a person (your wife, your husband...) you go to get reconciled not only with God, but also with your spouse. Therefore, everytime I sin against fraternal charity, I must go to reconcile myself with God — whose greatest commandments I broke — and with those fellowmen whom I have offended. And inasmuch as it might happen that the offended party is no longer within my reach, the priest who is the community's representative, will act in his behalf.

The priest represents not only God but also the Christian community.

It is high time for us now to ask the Lord that He teach us to correct one another fraternally. Let us do this with genuine love. In the final analysis, we shall all be grateful because it is all for our own good.

24th Sunday, Ordinary Time, Year A September 13, 1987

TO FORGIVE AND FORGET EVERYDAY

Matthew 18:21-35

One of the very misleading sayings we hear quite often is this: "To err is human; to forgive is divine." In other words, I err because I am human; but I cannot forgive because I am not divine.

Again this time we shall reflect on the last line of today's Gospel which narrates to us the parable of the Unforgiving Servant. In the concluding sentence, Jesus said: "That is how my Father in heaven will treat every one of you unless you forgive your brother from your heart."

Jesus Christ left His throne in heaven, came to earth and became man in order to know how it is to live, feel and act as a real human being. Thus he could serve as Mediator between God and man.

It is not surprising that we find it hard to forgive. That is the way human nature is. You know it takes bigness to forgive. That is why it is easy for God to forgive, since God is big; difficult for us since we are not big. Even when we think we are very big about forgiving others, it may not be enough. Peter thought he was being very big about the whole thing, when he put it this way to Jesus: "Lord, if my brother keeps on sinning against me, how many times do I have to forgive him? Seven times?" Christ's reply, "No, not seven times, but seventy times seven," means "without limit" — as often as you are wronged, that is how often you must forgive.

A real test of our bigness is not only how frequently we forgive, but how completely. Have you not heard someone say: "I forgive, but I just cannot forget." Maybe you have said it yourself. That attitude — forgiving but not forgetting — is in reality far from the ideal that Jesus had in mind.

To nurse hurt feelings, while mouthing words of pardon is not really Christian forgiveness at all. We say, "I just do not want to get hit again," and what we actually mean is that we now wish to change our relationship with the person who has hurt us.

Jesus wants us to practice his kind of forgiveness, the kind he not only preached but also practised. After any injury, for which an offending person is sorry, nothing changes. Remember what Peter did to Jesus at the time of His passion. Not once, but three times Peter denied that he even knew Jesus. Before that denial Jesus had promised Peter that he would be the head of the Church, and despite Peter's denials during the Passion, Jesus stuck to his promise. Jesus did not say, "All right, Peter, I forgive you, but I just cannot forget your disloyalty and so someone else will have to take your place."

Every Sunday — daily, in fact, in the Eucharistic Sacrifice of the Mass — we pray, as Christ taught us to pray, in the Lord's prayer: *not* simply, "Forgive us our sins," *period*; but, rather "Forgive us our sins *as* we forgive those who sin against us." Don't these words have meaning? Do they not help define the will of God for us, human that we are?

God knows that we are only human: this is why He forgives us so readily. But He also knows that with His help we *can* forgive others, if only we make the effort to do so; otherwise God would not have commanded us to do so. You know, God never commands us to do the impossible. In the eyes of God, forgiving means forgetting.

Finally, forgiveness should be a daily occurrence; so should forgetting. Doesn't God forgive and forget our weaknesses *everyday*? We do not have to wait till Christmas to act like Christians; specifically, to judge others kindly, as God judges us.

25th Sunday, Ordinary Time, Year A September 20, 1987

GOD'S KIND GENEROSITY

Matthew 20:1-16a

The parable of today's Gospel is called as one of "the greatest and most glorious of all." Yet, one finds the parable quite perplexing. To better grasp the message of today's Gospel, it will help us to put in mind what the prophet Isaiah said in the First Reading: "My thoughts," says the Lord, "are not like yours and my ways are different from yours."

With this in mind, we will find that today's Gospel contains truth that goes to the very heart of our Christian religion.

It teaches us about the *comfort* of God. All men, no matter when they come, are equally precious to God.

There are people who think that, because they have been members of the Church for a long time, the Church practically belongs to them and they can dictate its policy. Such people resent what seems to them the intrusion of new breed or the rise of a new generation with different plans and different ways. In our Church seniority does not really mean honor. God does not play favorites.

Sometimes a man dies full of years and full of honor, with his day's work done and his task completed. Sometimes a young

person dies almost before the doors of life and achievement have opened at all. From God they will both receive the same welcome. For both, Jesus Christ is waiting, and for neither, in the divine sense, has life ended too soon or too late.

Another lesson from today's Gospel is about the *compassion* of God. There is an element of human tenderness in this parable.

The owner knew that the first workers would have enough money for their daily needs; he had concern for the latter workers, as he worried about their having to go home to their wife and family with less than enough to keep them going for another day. His action was not arbitrary; it was motivated by pity and tender compassion for the poor workers.

And yet, we may feel uncomfortable about the parable. Something is wrong. To begin with, employers do not pay wages out of pity. These days, such action would probably bring about a strike or at least a demonstration.

Jesus was in effect saying: "Do you want to know what God is like? He is kind and tender, merciful and considerate, generous and compassionate — much more so than any human being would ever be!"

Today's Gospel also brings us the truth on God's immense *generosity*. One lesson is this: "All service ranks the same with God." It is not the amount of service given but the love in which it is given that matters. A rich man may give you five thousand pesos, and in truth you are grateful. A child may give you a birthday gift which costs only a few centavos but which was laboriously and lovingly saved for — and that gift, with little value of its own, touches your heart far more.

The second lesson is this: all that God gives us is of grace. We cannot earn what God gives us; we cannot deserve it; what God gives us is given out of the goodness of his heart; what God gives is not pay, but a gift; not a reward, but a grace.

Sometimes we may be tempted to be distressed. We work hard, try to be good and to do the right thing all the time, while those who seem to care little for God or anyone but themselves prosper and have everything their own way. We may think that we are better than them morally, and yet they are better off financially, socially, and in every natural way. Perhaps we may feel not only envious of such people, but also a little spite-

ful toward God because of their good fortune. If such be the case, we must open our ears and listen to God saying to us: "I am free to do as I please, am I not? Or are you envious because I am generous?"

There is another reality we must face. Does God deal with us in strict justice alone, or is he also very generous toward us?

In the preface of the Mass, we proclaim that we do well always and everywhere to give God thanks. We should be grateful that God is just, but we should be ecstatic in our thanksgiving that he is also generous — more generous than any human being ever could be. God's generosity, no matter to whom it may be extended, is something we should never complain about.

26th Sunday, Ordinary Time, Year A September 27, 1987

STICKING TO YOUR "YES", CHANGING YOUR "NO"

Matthew 21:28-32

Many contemporary happenings in our present society are vivid realities of the parable of today's Gospel about the Two Sons.

Our hearts break upon seeing a young priest whose hands still carry the fragrance of the Holy Oil anointed on them on his sacerdotal ordination day, hanging his "sotana" and entering upon an entirely different way of life.

We were there. All the lights of the Church were on. Photographs were taken. Blinding flashes of light filled the Church with every click of the camera. We heard loud and clear when they said "yes... until death do us part." Now, the look of sadness replaced the happy smiles. The beautiful couple have parted ways.

The parable's "other son" who said "yes" but did not go, is reflected in the above-mentioned unfortunate souls.

In each case, the "yes" was intended to be a life-long commitment, but that "yes" must have been a very weak and shal-

low commitment. It was just said to render God a lip service. Empty words are like foliage, whereas deeds are the desired fruit, as you and even the enemies of Jesus must admit.

Saying one thing and not meaning it is pure and simple hypocrisy. And hypocrisy disgusts God as well as men. On the other hand, God and men appreciate simple sincerity.

The Gospel parable tells us of the "older son" who, when asked by the father to go to the vineyard, answered roughly: "I don't want to," but regretted it and went. This son, according to the judgment of Christ and the evaluation of the hearers of Christ, did the will of the father. Sure, his first "no" was a mistake. He should have been less impetuous. He should have taken his time to think it over. Then he would have found out that he could do it after all. His "no" was a mistake that hurt the father, but the son had the guts to admit and change his mind for the better.

At the time of Christ, many publicans, simple uneducated people, prostitutes were despised by the Pharisees as couth and avoided by them. Yet, the parable's older son is reflected in them. They hate to appear pious. They do not want to show their goodness. But their practice is better than their reputation. They may not go to church often, but you can rely on them in times of hardships and crises. They will help. They have a rough shell but a good heart. They often shout at people. One has to have the courage to go to them more than once if one wants to have a favor done. And those who had not known them are turned off by their harsh behavior and do not even dare to come back.

In this Eucharistic celebration, let us all offer heartfelt prayers of thanks to God. On the one hand, we have in our midst innumerable men and women, married couples, religious brothers and sisters, and priests who faithfully carry out their "yes", despite the hard labor it entails. On the other hand, there are numerous persons who said "no" but their "no" notwithstanding, are doing the will of our Heavenly Father.

NEWS PRAYER

China Office
P.O. Box 657, Manila

● CHINA BOUND

Spring and autumn are the best seasons to visit China. Many Catholics from the Chinese communities overseas are leaving these days. One of these groups on May 13, the day before departure, got together to pray and reflect on how to make their trip to China, a Christian pilgrimage. And they were given the following tips:

- It is good to be recognized in China as a group of Chinese Catholics overseas.
- No need to hide the usual religious symbols you wear like, crosses, medals, etc.
- Make clear to your guides that you want to visit the Catholic church of the place.
- At present, it is preferable to join the Chinese Catholics in their churches on Sunday.
- Most of the priests and faithful you will meet in the open churches have suffered much for the Faith. Show them your affection and encouragement.
- One of the best gifts you can offer to them are religious books.
- As you move from place to place, take care to develop the attitudes of Christian pilgrims: *Awareness* of the action of God who is at work in everything you see; *Recognition* of the hidden presence of Christ in the persons you meet; *Patience* and *sense of humor*; *Appreciation* of whatever you find positive in Modern China; *Non-judgmental* attitude, for you don't know all the facts. Be channels of Joy, Peace, Recognition. Any kind of *low key* — *Christian witnessing* will be good for China and for you.

PRAYER:

Lord Jesus, as in the road to Emmaus, be the travelling companion of those who are now in pilgrimage to China. May their humble Christian witness lead others to recognize you and to see the true face of the Church.

● FEAST OF THE SACRED HEART IN A CHINESE VILLAGE

The Sacred Heart is the patron of the Catholic community in Ma Chang Village. In the last few years, the residents turn out in force to celebrate this day. A procession through the town ends with a solemn High Mass in the local church. All 4,000 residents of Ma Chang are Catholic and around 3,000 of them participate in the procession and Mass for the Feast of the Sacred Heart.

PRAYER:

Father, may the devotion to the heart of Jesus, your Son, inspire all Christians in China and in the world to treat one another with loving and forgiving hearts. Where there is hatred, may they bring your love.

● CHURCH-SPONSORED SOCIAL PROJECTS IN SOCIALIST CHINA

Under the present regime, Church-sponsored social projects provide an ideal environment for the on-going formation of religious sisters, seminarians and lay leaders. One case is the "United Clinic" established by Fr. XX in a city of the North. In a brief report sent last February, he tells: "I have been dreaming for some time to build a small hospital. There was none in the nearby district. I wanted to show the government that the Catholic Church, after the example of Jesus, intends to serve the people, particularly the poor and the needy. At the same time, the hospital was to be a convenient place where our young sisters could live a normal religious life while serving the sick as hospital attendants and nurses. The Provincial Governor and the City Mayor approved the plan.

We began with 3 departments: Ophthalmology under Dr. Wang; Pediatrics under Dr. Chang; and Chinese Medicine under Dr. Yang. This year, we were able to build several one-story bungalows with space for 50 rooms. About 2,000 Christians came to work for free in the construction. Half of the cost has been paid by local Catholics, the other half has been borrowed, most of the equipment from donations overseas. The spirit of co-operation, our service to the people and the joy of our Faith is making an impression on the public and government officials. The Head of the Religious Bureau said: 'With these Catholics, nothing is impossible!'

Projects similar to this have started in other parts of China."

PRAYER:

Lord, in this Asia Sunday of May 31, with the Christian Conference of Asia, we pray that China's present policies may ensure freedom and well-being for her people and strengthen Peace in Asia. We also pray that you may bless the many services that the Christian churches are offering to the nation.

● **MACAU CHURCH IN THE NEXT 12 YEARS**

Bishop Arquimino da Costa and Macau Governor Joaquim Pinto Machado were among 50 Macau dignitaries and public officials invited to Beijing for the April 13 signing of the Sino-Portuguese Joint Declaration on the Future of Macau. Chinese Premier Zhao Ziyang and Portuguese Minister Anibal Cavaco Silva signed the document in the Great Hall of the People.

According to Bishop da Costa, the Church will do its best to use the next 12 years to prepare for the return of Mācau to Chinese rule in 1999. The formation of lay people is crucial, he said.

PRAYER:

Lord, in this Asia Sunday of May 31, with the Christian Conference of Asia, we pray that China's present policies may ensure freedom and well-being for her people and strengthen Peace in Asia. We also pray that you may bless the many services that the Christian churches are offering to the nation.