

BOLETIN ECLESIASTICO de FILIPINAS

THE OFFICIAL INTERDIOCESAN BULLETIN

RECENT LITERATURE
ON THE THEME
OF THE VIIIth SYNOD
OF BISHOPS:
A SURVEY

L. Legaspi, D.D.

THE LAITY'S VOCATION
TO HOLINESS

R. Latorre

MEETING THE LAITY
IN SMALL GROUPS

R. Carter, O.P.

A REPORT ON
THE MANILA MARIAN
CONFERENCE

R. Ortega



VOLUME LXIV, NOS. 698-699
JANUARY-FEBRUARY 1988

BOLETIN ECLESIASTICO de FILIPINAS

THE PHILIPPINE ECCLESIASTICAL REVIEW

EDITOR	VICENTE G. CAJILIG, O.P.
ASSOCIATE EDITORS	JOSE MA. B. TINOKO, O.P. ROMAN CARTER, O.P.
ASSISTANT EDITOR	BENITO VARGAS, O.P.
EDITORIAL CONSULTANTS	JESUS MA. MERINO, O.P. PABLO FERNANDEZ, O.P. BONIFACIO S. GARCIA, O.P.
BUSINESS MANAGER	FLORENCIO TESTERA, O.P.

BOLETIN ECLESIASTICO DE FILIPINAS, the Official Interdiocesan Organ, is published bi-monthly by the Santo Tomas University Press and is printed at JST Press, Manila, Philippines. Entered as Second Class Mail Matter at the Manila Post Office on June 21, 1946.

Subscription Rates (Effective January 1988):

Philippines:	One Year	Per Copy
Newsprint	₱ 85.00	₱ 15.00
Bookpaper	₱100.00	₱ 17.00
Foreign:	US\$ 25.00	US\$ 6.00

Subscriptions are paid in advance. **For the Philippines:** Payment should be made by Postal Money Order, Telegraphic Transfer or Check with Bank Clearing in Manila **only**.

Communications of an editorial nature concerning articles, cases and reviews should be addressed to the Editor. Advertising and subscription inquiries should be addressed to the Business Manager. Orders for renewal or changes of address should include both old and new addresses and will go into effect fifteen days after notification.

Articles herein published do not necessarily reflect the opinions of the Editorial Staff.

Address all communications to:

BOLETIN ECLESIASTICO DE FILIPINAS
University of Santo Tomas
España, Manila, Philippines
Tel. No. 731-31-01 loc21 251

TABLE OF CONTENTS

EDITORIAL

- 3 OUR LAITY IN THE YEAR 1988
AND BEYOND

FEATURES

- Leonardo Legaspi, D.D. 5 RECENT LITERATURE ON THE THEME
OF THE VIIth SYNOD OF BISHOPS:
A SURVEY
- Jordan Aumann, O.P. 20 LAYMAN, CHURCH AND WORLD IN
VATICAN II AND THE NEW CODE
- Braulio Peña, O.P. 33 THE VIIth SYNOD OF BISHOPS IN
ROME: ON THE ROLE OF THE LAITY
IN THE CHURCH AND IN THE WORLD
(A Report)
- Roberto Latorre 37 THE LAITY'S VOCATION TO HOLINESS
- Roman Carter, O.P. 49 MEETING THE LAITY IN SMALL GROUPS

CASES AND INQUIRIES

- Excelso Garcia, O.P. 61 RESERVATION OF THE HOLY SACRA-
MENT DURING THE HOLY TRIDUUM
- 64 ADORATION OF THE CROSS ON GOOD
FRIDAY
- 65 OPTIONS IN USING VARIOUS FORMS
IN THE MASS

DOCUMENTATION

- John Paul II 70 ON THE ALLIANCE OF THE HEARTS OF
JESUS AND MARY
- 79 GRANTING OF THE TITLE OF MINOR
BASILICA FOR THE NEW SANCTUARY
OF OUR LADY OF PEÑA DE FRANCIA,
NAGA CITY
- 80 THE CANONICAL ERECTION OF THE
NEW DIOCESE OF TALIBON, BOHOL
- 83 ON THE SOLEMN CORONATION OF THE
IMAGE OF OUR LADY OF THE "VISITA"
AT MALABON, METRO MANILA
- 84 APPOINTMENT OF MSGRS. CAMILO
GREGORIO, LEOPOLDO TUMULAK, JUAN
DE DIOS PUEBLOS AND PEDRO MAGU-
GAT

TABLE OF CONTENTS

- | | | |
|-------------------------|-----|---|
| • Protacio Gungon, D.D. | 89 | DECREE OF REVOCATION OF THE PROBATIONARY ACCEPTANCE OF FR. ODON DE CASTRO |
| • CBCP | 91 | OFFICERS FOR 1988-1989 |
| • Asian Bishops | 93 | INTERVENTIONS DURING THE 1987 SYNOD |
| • Raul Ortega | 109 | A REPORT ON THE MANILA MARIAN CONFERENCE |

HISTORY

- | | | |
|--------------------|-----|-----------------------------|
| • Edilberto Santos | 116 | DOMINICAN TOWNS IN ZAMBALES |
|--------------------|-----|-----------------------------|

HOMILETICS

- | | | |
|-----------------|-----|----------------------------|
| • Pastor Ybañez | 124 | HOMILIES FOR APRIL AND MAY |
|-----------------|-----|----------------------------|
-

OUR LAITY IN THE YEAR 1988 AND BEYOND

The whole world witnessed the holding of the seventh Synod of Bishops during the last quarter of the newly ended year. In an ACTA DIURNA, published in the *L'Osservatore Romano*, it was called "a great Church affair." It was further called "an event and an epiphany."

An event: "It was an event of great grace for the entire Church, our pilgrimage through the history of these years and intent on professing, proclaiming and witnessing to the Truth *in this decisive moment of history.*"

An epiphany: The Synod was an "epiphany of the reality of the Church spread abroad throughout all the continents of the Church as People of God on the way, and as people, body of Christ. Epiphany of a Church which *recognizes herself* in all those—men and women, children and teenagers, young and elderly, abandoned and alienated; persecuted and defenseless—who are striving to *open new ways and to anticipate the future* or who are *creating ties of brotherhood, of concord, of justice and peace.*"

In what way, now, will the local laity be affected and influenced by such an event and such an epiphany during the new year 1988, and the years beyond? Our laity should accept the challenge of translating into authentic praxis the theology of

Vatican II if they are going to follow along the pathways of the same Vatican II in the way the Synod has prescribed.

Indicators that our faithful will positively walk along the pathways of Vatican II and the 1987 Synod are clear: their participation in the national Marian Year, their involvement in the National Eucharistic Year, their working in the international theological colloquium on the covenant/union (alliance) of the Sacred Heart of Jesus and the Immaculate Heart of Mary, their plans for the current International Marian Year, as well as their active apostolate in the innumerable local organizations and movements in the Church.

Indeed through all these, they show the world the "Church in its reality as Mystery, as Communion and as Mission." Their pastors cannot but be proud of them. These pastors should continuously guide and support the faithful in all their undertakings.

VICENTE CAJILIG, O.P.

RECENT LITERATURE ON THE THEME OF THE VIth SYNOD OF BISHOPS:

A SURVEY

by HIS GRACE
MOST REV. LEONARDO Z. LEGASPI, O.P.
ARCHBISHOP OF CACERES
PRESIDENT, CATHOLIC BISHOPS' CONFERENCE
OF THE PHILIPPINES

I. INTRODUCTION

Many times after the Synod, I have been asked which idea impressed me more deeply in the Synod. It has been difficult to answer, because I am not comfortable with my answer. And it is this: *A wide divergence exists between the fine statements of principle in Church documents about the laity and the practice at ground level in the normal diocese or parish.*

Just to cite an instance. The documents of the Church say that clergy and laity are equal in dignity through their baptism. But some voices would claim that if we are all part of the pilgrim Church travelling through this life on the way to eternity, we must be travelling in a train with first-class and second-class carriages. The clergy have the power, privileges, and prestige — they are the “giving Church,” which dispense grace and lay down the rules. The laity are the “receiving Church,” expected to be passive, obedient, the object of the clergy’s pastoral activities.

A constant complaint is that the laity are not involved in decision making processes and that they are not consulted on important issues. Even now, in many parishes all decisions are made by the priest and there is no parish or pastoral council in which the laity have a voice. When one recalls the high hopes of twenty years ago, it is sad to have to admit that the laity, in most parishes, are still a largely untapped resource. In short, the laity at their best, it seems, feel that they *only* belong to the Church. They do not feel that they *are* the Church.

This is not to say that there was no development in this field with Vatican II. The Council had gone miles ahead from the earlier teaching on the laity. We have merely to recall what was said in 1906: that the right and authority necessary to promote and direct all the members of the Church towards the final goal of society rests only in the hierarchy. That as far as "the multitude" is concerned, they have no right other than that of letting themselves be led and of following their pastors obediently and with docility. Then compare this with the numerous statements of Vatican II regarding the heritage, freedom, dignity of the laity (LG 9), their charisms (LG 12) and services (LG 30), and their role in the mission of the Church (LG 33).

But even then, in the years following the end of the Council, it is difficult to gloss over the fact that something of the doctrinal, spiritual, and practical questions concerning the laity in the Church and in the world was lost. Maybe not necessarily their meaning: certainly their topicality.

Why? We can only point out to some of the factors which, among others, helped relegate the issue of the laity to the background of doctrinal reflection and Church opinion. There was the corrosion of certain structures of participation and co-responsibility, the crisis of authority following the publication of *Humanae Vitae*, the deep and long-lasting uneasiness among the clergy, the predominant role of many episcopates in

the social field and, finally, the "reclericalization" of ecclesiastical functions which, temporarily, had been entrusted to lay people.

Nevertheless, life being stronger than any rationalization, over the last ten years we have seen the questions concerning the role of the laity resurfacing. In very different cultural and social contexts and in a variety of Church situations, the involvement of lay people in pastoral tasks and ecclesiastical functions has become a fact. These relatively recent circumstances contribute to a new awareness among lay people, leading in turn to new ways of thinking. So with everyone in the Church. The Church today is striving to understand Herself more perfectly and thus come to a clearer perception of her vocation and mission. From this perspective the laity are a sign, source and cause of hope for the Church in these times.

Scope

Let me define the scope of this paper.

The principal objective of this Symposium is to echo the VIIth Synod of Bishops. To accomplish this, a minimum requirement would be to provide the participants with the state or condition of theological reflection on the theme of the laity before the Synod, and the dynamics of the synodal celebration itself to end up, I hope, with an evaluation of the Synod. My task concerns the first stage, i.e. *the state or the condition of theological reflection at the time of the celebration of the Synod*. The most appropriate means to do this is by going through the principal writings of theologians on the laity. Correctly you were provided with an excellent review article by FR. JACQUES DUPUIS, S.J., "Lay People in the Church and the World: the Contribution of Recent Literature to a Synodal Theme," *Gregorianum*, vol. 68, 1-2 (1987) pp. 347-390. I shall limit myself to complementing this source.

Even a superficial perusal of the theological literature of the past twenty years about the laity would show the wide

divergence of opinions on practically every aspect of the theme. My task is to be able not only to project that picture but also to explain why. I am not, to my mind, expected to provide the solution; the Synod was convened, among others, for this reason.

II. LINES OF DEVELOPMENT

It is important to discern in all the major writings on the laity during the past two decades two lines of development: the *first* deals with relationships within the Church, the *second* with relations between the Church and the World. In both of these, the laity theme is present as a determining factor, even when not explicitly treated as a separate subject.

Relationships within the Church

When the "Church" was for the most part identified with the hierarchy, it was logical to ask oneself what was the place of the laity within it, and what kind of "participation" the laity could and must have in the specific tasks of the hierarchy. Notice that at this stage the prevailing understanding is that the apostolate still remains essentially the task of the hierarchy.

It was under the pontificate of Pius XI that this concept of lay action emerged. From 1922-1923 onwards, it came under the title of *Catholic Action*. Pius XI defined it in terms of the "participation of the laity in the hierarchical apostolate." Paul VI repeated this later saying "the normal instrumental cause of divine designs is the hierarchy" (Allocation to the Third Congress of the Apostolate of the Laity, Rome, Cf. AAS LIX, pp. 1040-1048).

In this case, the laity are seen as *auxiliaries* or *collaborators of the hierarchy*. The laity are invited to take part in the ministry as a *form of cooperation* in the apostolate of the

hierarchy. *Cooperation*, this is exactly what Pius XII did. He replaced the word *participation* with *cooperation*; not to alter the meaning but to clarify in what sense his predecessor had understood the term *participation* in the context of Catholic Action. To a certain extent Canon 216 is grounded on this orientation as it provides: "that no initiatives can lay claim to the title 'catholic' without the consent of the competent ecclesiastical authority."

This theology of the laity emphasizes the unity of all the members of the mystical body under the headship of Christ and it promotes close collaboration between the laity and the hierarchy. The difficulty with this particular type of theology of the laity is that it places the mission and apostolate of the Church entirely in the hands of the hierarchy. This in turn poses a twofold danger: an excessively authoritarian stance on the part of the bishops and priests and a lack of initiative and autonomy on the part of the laity.

You will recall that the Council implicitly went beyond the concept of Catholic Action propounded by Pius XI and Pius XII as "participation in" or "cooperation with" the apostolate of the hierarchy. This was done by stressing in LG 10 the unity of the Church's mission shared by all its members in a diversity of ministries. The Decree AA specifically states that the lay apostolate "derives from the very vocation of the layperson as a Christian"; moreover "from the fact of their union with Christ the Head (through baptism) flows the laypersons' right and duty to be apostles" (n. 1-3).

However you will also remember that despite the efforts made at the Council to refer back to LG 31 which spoke of the laity as in their own way and in their own right sharing in the priestly, prophetic, and kingly functions of Christ, the concept of Catholic Action advanced by Pius XI and Pius XII returned in AA. 19-20, with the explicit requirement of a mandate from the hierarchy (AA. 24).

What happened? There were two very definite groups in the Council: the Council members who demanded that all men-

tion of Catholic Action be left out, and those who wished all lay involvement to bear the name of Catholic Action. The controversy was resolved by a compromise solution: Catholic Action is given a privileged position in the apostolate of the laity. It is to be made up of four constitutive elements: (1) a movement; (2) whose end is directly apostolic; (3) with full responsibility of the lay people; and (4) but keeping an explicit link with, and particular dependence upon, the hierarchy, which may take the concrete form of a *mandate*. Later on in 1985, Congar was to explain this mandate in terms of a recognition, an agreement whereby the bishops associate an organized *lay* group with their apostolic mission [cf. *Lay People in the Church: A Study for a Theology of the Laity* (1985) p. 399].

To a large extent the heated discussions at the floor of the VIIIth Synod on associations, movements, charisms, and ministries are closely connected with this controversy. We will return to this again later.

The Church: Community of the People of God

The idea of the Church as the *People of God* which was in the forefront of Vatican II thinking and which was consecrated by Chapter II of LG, was to have a profound influence on the thinking about the laity.

It was not a question of replacing the doctrine of the Church as the Mystical Body of Christ, but of *completing* it with that of the People of God. The religious renewal between the two wars had restored an authentic spirituality, but it was a spirituality without any link to current theology which had stagnated at the level of the Church as "a hierarchical society." The theology of the Church as People of God made it possible to achieve a synthesis of the new trends, a synthesis which until then was missing.

But it is significant for another reason more close to our theme. The Constitution LG's main innovation consisted

in the introduction of *Chapter II* on the People of God *before* that on the hierarchical structure of the Church (Ch. III). The implication is that priority and primacy is given to what constitutes the Christian identity of all the members: the clergy, bishops included, do not stand above or outside the Christian people but form an integral part of it, hierarchy belonging to the order of means and office in the Church being service.

Now, when the Church had emerged in her fullness as God's People, the place of the laity within it was automatic: one does not ask anymore: "What is the place of the laity in the Church?" On the other hand, the opposite problem arises: what is now the place of the hierarchy, what is the priest's role in relation to the laity?

This orientation emerging from the image of People of God provided a strong impetus and encouragement to the laity to be active in the life and ministry of the Church. But in spite of this, there was reluctance to promote "lay ministries." Others still restrict the term ministry to the clergy and see lay ministries only as an emergency measure or as a stop-gap until a priest or deacon is available. It is in this context that the theme on *Ministries* comes in.

Ministries

The recent literature develops the themes of *Ministries* in two directions.

Different Gifts

The first and simpler direction and therefore the one that is already more fully established, is the recognition, within God's People, of a function of "service," due to each member, and that can also legitimately be organized into "service structures" or "services." One way of organizing these services is by reducing them into three categories: (1) service recognized by the Church, (2) services instituted by a liturgical act; and

(3) services conferred by ordination (diaconate, presbyterate, episcopate). "Without wanting to oversimplify," explains the Assembly of French Bishops at Lourdes (1973), "we could put it this way: until now, the predominating idea was that Christ has founded an institution that functioned on its own merits, a pyramidal institution, in which the priest utilized the services and the work of a certain number of the laity. Instead, today, the Church is seen more as a reality created at this present time by God, Father, Son and Holy Spirit, who distributes his gifts to the faithful for the common benefit. This model is indicated in I Cor. 12, 4-11; Rm. 12, 3-8; Eph. 4:7-12. All Christians have received the gifts of the Holy Spirit, wholly poured out on the totality of the faithful. All are called to serve, to place their particular gifts at the service of others" (I Pt. 4:10-11).

As examples of ministries are cited: catechist, liturgical animator, parish secretary, pre-marriage consultant, marriage consultant, full-time Catholic Action leader, and various other authorized forms of *diakonia*.

In this context we find Paul VI's Motu Proprio "*Ministeria Quaedam*" (15 August 1972) which reformed the discipline of the first tonsure, of minor orders and the sub-diaconate in the Latin Church. Among others *Ministeria Quaedam* provides that what up till now were called "minor orders" are to be known in the future as "ministries." These can be entrusted to lay persons and are therefore no longer considered as being reserved to candidates to Holy Orders. The ministries to be retained throughout the Latin Church and adapted to present needs are those of lectors and acolyte. Their conferring will no longer be called "ordination" but "installation." Only those who have received the diaconate will be called clerics. The distinction between clergy and laity will thus emerge with greater clarity, the distinction between what belongs to the clergy and is reserved to them and what can be entrusted to the laity. Their respective natures will thus be more clearly understood: "though they differ essentially and not only in degree the common priesthood of the faithful and the ministerial or hierarchi-

cal priesthood are nonetheless ordered to one another; each of them in its own proper way shares in the one priesthood of Christ (LG 10) (*Ministeria Quaedam*, cf. Vatican Council II., The Conciliar and Post-Conciliar Documents. Ed. A. Flannery, O.P., pp. 428-429).

In *Evangelii Nuntiandi* (8 December 1975), the Pope gave other examples of "non-ordained ministries," which are able to offer a particular service to the Church: catechists, directors of prayer and chant, Christians devoted to the service of God's Word or to assisting their brother in need, heads of small communities, or other persons charged with the responsibility of apostolic movements; he mentioned also, "with special esteem," a) those lay people "who accept to consecrate a part of their time, their energies, and sometimes their entire lives, to the service of the mission" (EN 73).

This direction is good and practicable. Though sometimes the "lay dimension" is carried to the extreme limit of breaking down the barriers between priests and laity, and lead to the "clericalization of the laity and laicization of the clergy."

The Church as Ministry

The second direction is not so much to speak of ministries within the Church, but rather to describe the Church in its globality as "ministerial" or "diaconal"; that is, with reference to service. But service to whom? Not so much to its own members, but rather to the world. The element common to all these is *orientation to the world*, awareness of being sent, a life to be lived in the midst of the world. Only in the light of this essential position to the Church in relation to the world, must we understand the different "services" that can be carried out within the Church.

In addition to other merits of this direction, there is one that deserves to be mentioned, even briefly at this juncture. It is that of restoring to the specifically sacerdotal functions their rightly universal scope. There is always the danger of sepa-

rating the actions of building up the Body of Christ from the missionary action of evangelization, as though the two actions were not intimately connected. There is the danger of reserving to priest the functions that pertain directly to the Church, and eventually leaving to the laity the task of evangelizing the world.

The other issue is the place of the canonical mandate in the *definition of ministry*.

Those who use the word "ministry" as a common denominator or an "umbrella" word, do not see the need to require a mandate from the hierarchy for the non-ordained ministries. Others, such as Cardinal Rossi, have stated that it is a corruption of the word "ministry" to include under it every apostolate performed by the laity (*La figura del laico nel Concilio Vaticano II*, *Monitor Ecclesiasticus*, n. 5, 1982, pp. 476-490).

Under the present norms of the Church, there are some things that the laity can do if they receive a canonical mission or mandate from the hierarchy. There are also many other things that they can do in virtue of the common priesthood received at baptism (cf. J. Herranz, *The Juridical Status of the Laity: the contribution of the Conciliar Documents and the 1983 Code of Canon Law, Communicationes*, vol. XVII, n. 2, 1985, pp. 287-315). For example, the laity have the right and duty to "acquire the knowledge of Christian teaching which is appropriate to each one's capacity and condition, so that they may be able to live according to this teaching and if necessary to defend it, and may be capable of playing their part in the exercise of the apostolate" (c. 229. 1). They also have the right to study the sacred sciences at Pontifical Universities or Faculties and receive ecclesiastical academic degree" (c. 229.2).

However, when the Code treats of the participation of the laity in ministries, it does not speak of the *right* of the laity to such ministries, but says only that they are "capable of being admitted by the sacred Pastors to those ecclesiastical offices and functions which, in accordance with the provisions of the law,

they can discharge" (c. 228.1). What are these ministries which the laity are capable of performing with the *approval of the proper ecclesiastical authority*: the exercise of the power of governance (c. 129.2); admission to certain ecclesiastical offices and functions (c. 228.1 and 2); ministry of the word preaching and teaching (c. 299.3; a. 766, 780; 785); sacramental and liturgical ministry (cc. 230; 910; 943; 1168), administration of ecclesiastical goods (c. 494).

The language of the Code seems to restrict the word "ministry" to the offices and functions of the clergy and then, under given conditions and circumstances, to admit the non-ordained to such ministries. The documents of Vatican II and the post-conciliar documents consistently maintain the distinction between the sacred ministry of those in Holy Orders (the ministry of the ordained) and the collaboration of the laity on ministry (ministry of the non-ordained). Clerics are ordained for ministry and they have the right and the duty to dedicate themselves to ministry as mandated by ecclesiastical authority. The laity on the other hand have the capacity to be called by the hierarchy to exercise ministry. Consequently, when the ecclesiastical documents use the term "ministry" to signify ministry of the word and ministry of the sacraments, which ministries are proper to cleric in Holy Orders, it would seem to follow that the exercise of ministry by the laity does require a canonical mission or mandate from the hierarchy. Indeed, if those in Holy Orders need a canonical mandate from ecclesiastical authority, there is all the more reason to make this a re-

Some writers however see in this a covert return to the clericalization of all ministries. They ask if the recognition of the service of the laity promoted by the institution of special ministries conferred through liturgical installation. While the need for sacramental ordination for presidency is clearly apparent, is there any reason for a liturgical institution of readers? Is such commissioning necessary if the services involved are ways of exercising the call received in baptism which requires no canonical mission beyond and over the baptismal consecra-

tion itself? But even commissioning apart, some authors recommend that the rites could be so devised as to be seen as a form of *recognition* by the Church of gifts of the Spirit already associated with baptism, and a blessing would thus bring to a close the process of discernment in which the community is involved. The tendency it seems among contemporary writers is to accept recognition and blessing, but no commissioning or canonical mandate or mission.

Finally, it seems necessary to make a distinction between ministry and other activities performed by Christians but not explicitly directed to the extension of God's Kingdom and the building up of the Christian community. The *New Delhi Report* of the World Council of Churches (1961) described ministry as "any kind of service by which a Christian, exercising his particular skill and gift, however humble, helps his fellow Christians or his fellow men in the name of Christ" (Peter Chirico, SS. Pastoral Ministry in a Time of Priest Shortage, "The Clergy Review," vol. 69, 1984, p. 84). If one accepts that definition of ministry, then it follows that every service for one's fellow man, done in the name of Christ, qualifies as ministry. There would then be no distinction between personal gifts and charisms, professional activities in the purely secular order, and ministries *per se*. "Activities such as teaching French, being a bookkeeper and farming are not Christian ministry. They are the vocations and professions of Christians and as such are good and holy. We cannot continue a universalist theology of ministry in which every legitimate and moral human enterprise is ministry... When all is ministry, ministry fades away." (cf. T. F. O'Meara, O.P., *Theology of Ministry*, N.Y. Paulist Press, 1983, p. 159).

For this reason some authors define ministry in a *restrictive sense* by saying: "ministry designated those public activities or services performed by Christians with approval or mandate from ecclesiastical authority and directed to the extension of God's kingdom and the upbuilding of the Christian community (cf. J. Aumann, O.P., *Non-Ordained Ministry and Lay*

Apostolate, Angelicum, v. 63, 1986, 412-413). Accordingly, a Christian may perform many works of charity under the impetus of love of God and neighbor, but that of itself does not constitute ministry. Also a person may give expression to a personal charism such as tongues or healing, but that is not necessarily a ministry in the strict sense of the word. The contemplative life of cloistered monks or nuns is a marvelous witness to the practice of prayer and penance, but it is not ministry.

*Relation between the Church
and the World — Clerical Image*

In the first phrase of ecclesiological renewal, the laity were seen as an extension of the apostolic action of the hierarchy towards a world that was becoming increasingly out of reach. This is what is known as the *clerical image of the lay*. It emphasizes the mission of the hierarchy within the Church and in which the lay person was called upon to take part or to collaborate through a mandate. Other writers refer to this image under the title of theology of *instrumental ministry*. It is operative in Catholic Action through the canonical mandate and more recently in lay ministries through installation. There is, according to these writers, an innate danger that this would lead to clericalization and effectively restrain the initiative of lay people who in fact receive their mission from Christ through baptism, not from Church leadership.

Classical Image — It became understood later on however that integration in the world is part and parcel of the definition of the laity, that secularity belongs to the laymen as a vocational title and not as an alien domain for a delegated mission. Secularity as being constitutionally and vocationally proper to the laymen, and a positive factor that could fittingly define him or her.

The works of E. Mersch and the seminal reflections of Yves Congar, Karl Rahner, Msgr. Philips, Msgr. J. Leclercq

and E. Schillebeeckx provided the fundamental contributions to this image of the laity in the years between 1950-1960. Out of all these efforts, a classic image of the lay person in the Church and in the world was to emerge. It can be defined in a three-fold approach:

- a. *negatively* — the lay person is someone who, in the Church is distinguished both from the priest and from the religious;
- b. *positively* — outside the Church, the proper field of action for the lay person is the temporal sphere;
- c. *positively* — within the Church, the lay person is called to cooperate actively. There are two characteristics which mark the spirituality of this lay person: a conjugal and family life on the one hand, and on the other hand, involvement in professional life and in a social relationship.

A large number of Vatican II texts, particularly in LG, v.g. 31, are derived from the classic image of the lay person.

Post-Conciliar Image

But then again the theological reflections came to the conclusion that the secularity of the lay is neither proper nor exclusive or determinative of being a lay person. Insertion in the world is not the distinctive note of the laity, but the normal historical salvific condition of the Church. The place of the whole Church is earthly, the worldly character is inherent in God's People in its entirety. The Church is not a closed community, isolated and separated from the world of believers or of those already saved, but it is a Church meant to be *in* the heart of the world. Nor was the Church meant to be concerned only with those within its visible institution, but also meant as a sacrament of salvation for the whole world, for all men and women.

LG 31 says that the laity "live in the midst of the world." So with the priests according to PO 17:

"While living in the world they (priest) should realize that according to the Word of Our Lord and Master they are not of the world."

PO 3: "they should live among men in this world and that as good shepherds they should know their sheep and should also seek to lead back those who do not belong to this fold so that they may hear the voice of Christ and there may be one fold and one Shepherd."

III. CONCLUSION

Such is the situation of theological reflections on the opening of the VIIth Synod of Bishops. I wish to merely underline two conclusions:

First, it seems to me quite obviously that the post-conciliar theology of the laity has gone more deeply in exploring the inner richness of Vatican II than the underlying theology of the pertinent Magisterial documents.

Second, the lines of development of the theology of the laity as chartered by contemporary writers appear to follow firstly a movement from a closed and isolated ecclesial existence to an open and relevant existence in the heart of secularity; secondly, a movement from a Church *with* sacraments for salvation of its members, to becoming in itself the sacrament of salvation for the whole world.

They say that the lay person has long been seen as nothing more than an eternal minor, living in the midst of the temptation of sin, infants from the intellectual, spiritual, and liturgical point of view (PMV, n.106, p. 5). This may be true some years ago. But it seems to me that the VIIth Synod of Bishops' entire work can be summarized into one call to the lay person of today: Rise up! and walk!

LAYMAN, CHURCH AND WORLD IN VATICAN II AND THE NEW CODE

The very title of this article suggests that in speaking of the mission and ministry of the laity, there is a necessary dichotomy between the Church and the world. In one sense this is true, if we think of the ministry of the Church as being primarily in the *spiritual* order, while the service to the world is confined to the *temporal* order. But that distinction does not hold, once we realize that the Church's mission to the world — exercised primarily through the laity — is a twofold mission: to convert the world to Gospel values and to help the world "by engaging in temporal affairs and directing them according to God's will" (*Lumen Gentium*, no. 31). Since the Second Vatican Council there has been a consistent effort to promote the positive relationship of the Church to the world and, indeed, to recognize the autonomy and the intrinsic value of the temporal order (cf. *Apostolicam Actuositatem*, no. 7).

It is within the context of the relationship between the Church and the world that the laity are called upon in a special way to exercise an apostolate. There has been so much emphasis in recent years on the admission of the laity to liturgical ministries that there is a danger of diverting them from their primary apostolate. It is therefore imperative to recall and promulgate the teaching of Vatican Council II and the legislation of the revised *Code of Canon Law* on the laity.

TOWARDS A DEFINITION OF THE LAITY

Before we can discuss the role of the laity in the Church and in the world, however, it is necessary to know who are the laity. The Second Vatican Council provides the essential elements for defining the laity, and the revised *Code of Canon Law* describes in greater detail the specific functions of the laity in the Church. We are, of course, looking for a theological, and not a sociological, definition of the laity and we begin our search within the wider concept of the Church as the People of God and the Mystical Body of Christ. As we shall see, the phrase "People of God" emphasizes the *communio* aspect of the Church and the basic equality of all the members of the Church; the phrase "Mystical Body of Christ" allows for the necessary distinction of states and ministries within the Church.

The 1983 *Code of Canon Law* introduces the term *Christifideles* to describe the People of God, and in so doing it focuses attention on that which is common to all baptized Christians, whether clergy, religious or laity. Thus, we read in Book II of the *Code*:

The Christian faithful (*Christifideles*) are those who, inasmuch as they have been incorporated in Christ through baptism, have been constituted as the People of God; for this reason, since they have become sharers in Christ's priestly, prophetic and royal office in their own manner, they are called to exercise the mission which God has entrusted to the Church to fulfill in the world, in accord with the condition proper to each one (can. 204).

Later, when referring to the obligations and rights that are common to all the Christian faithful, the *Code* states:

In virtue of their rebirth in Christ there exists among all the Christian faithful a true equality with regard to dignity and the activity whereby all cooperate in the building up of the Body of Christ in accord with each one's own condition and function (can. 208).

But in both of the foregoing canons the words: "in accord with the condition proper to each one" and "in accord with each one's own condition and function" clearly indicate that while baptism is the common denominator for all the *Christifideles*, there is also a diversity among the members of the Mystical Body of Christ. All do not have the same condition of function in the Church. For example, the sacrament of matrimony establishes a condition and function quite distinct from holy orders or the profession of the evangelical counsels in the consecrated life. This was already recognized in *Apostolicam Actuositatem*:

In the Church there is diversity of ministry but unity of mission. To the apostles and their successors Christ has entrusted the office of teaching, sanctifying and governing in his name and by his power. But the laity are made to share in the priestly, prophetic and kingly office of Christ; they have, therefore, in the Church and in the world, their own assignment in the mission of the whole People of God (no. 2).

Both the 1917 *Code of Canon Law* and the 1983 *Code* state that by divine institution there are two classes of *Christifideles*: the clergy and the laity; both clerics and laity may also be religious (cf. can. 207 in the 1983 *Code*). Vatican Council II promulgated documents that treat of each of these juridical conditions: *Presbyterorum Ordinis* for the clergy, *Perfectae Caritatis* for the consecrated life, and *Apostolicam Actuositatem* for the laity. As regards the laity, the fundamental document of the Council, *Lumen Gentium*, stated:

The term "laity" is here understood to mean all the faithful (*Christifideles*) except those in holy orders and those who belong to a religious state approved by the Church. That is, the faithful who by baptism are incorporated into Christ, are placed in the People of God, and in their own way share the priestly, prophetic

and kingly office of Christ, and to the best of their ability carry on the mission of the whole Christian people in the Church and in the world (no. 30).

In Christ and in the Church there is, then, no inequality arising from race or nationality, social condition or sex, for "there is neither Jew nor Greek; there is neither slave nor freeman; there is neither male nor female. For you are all 'one' in Christ Jesus" (Gal. 3:28; cf. Col. 3:11). (no. 32.)

We are now in a position to discover the specific note or characteristic that distinguishes the laity from the clergy and religious. *Lumen Gentium* has recognized that not all the members of the Church, the *Christifideles*, have the same function or mission in the Church but that there is a "wonderful diversity." And St. Paul stated that "just as in one body we have many members, yet all the members have not the same function, so we the many, are one body in Christ, but severally members of one another" (Rom. 12:4-5).

The distinguishing note that identifies the clergy is admission to holy orders, and according to the document *Ministeria Quaedam*, issued by Pope Paul VI in 1972, a person becomes a cleric at the reception of the diaconate. The distinguishing characteristic of religious and those who embrace the consecrated life is the public profession of the evangelical counsels in an institute approved by the Church and, as we have already seen, they may be drawn from the clergy or the laity. To discover the specific distinction of the laity, we return to Chapter IV of *Lumen Gentium*:

Their secular character is proper and peculiar to the laity.... By reason of their special vocation it belongs to the laity to seek the kingdom of God by engaging in temporal affairs and directing them according to God's will (nos. 30-31, *passim*).

Later, we read in *Lumen Gentium* that the laity have as their special vocation "to make the Church present and fruit-

ful in those places and circumstances where it is only through them that she can become the salt of the earth" (no. 33). Thus, the distinctive note of the laity is their *secularity* or, as stated in the *Code of Canon Law*, "to permeate and perfect the temporal order of things with the spirit of the Gospel (can. 225). This same teaching can be found in *Ad Gentes* (no. 15) and *Apostolicam Actuositatem* (no. 2). Hence, the laity should strive to renew the temporal order in such a way that "while its own principles are respected, it is brought into harmony with the principles of the Christian life and adapted to the various conditions of times, places and peoples (A.A., no. 7). A lay person, therefore, is a baptized Christian who is deputed to renew the temporal and secular order in accordance with Christian values. The phrase previously used was "*consecratio mundi*."

LAY MINISTRY IN THE CHURCH

Before the Second Vatican Council there was a tendency to make a distinction between the words "apostolate" and "ministry." Apostolate had a much wider meaning than ministry because it applied to practically every form of Catholic action and service as well as the spiritual and corporal works of mercy. Ministry, on the other hand, was generally restricted to the liturgical and sacramental spheres and as a result was the exclusive domain of the clergy. Even during the Second Vatican Council the term "ministry" had this restricted meaning, for we read in *Lumen Gentium*: "Thus the divinely established ecclesiastical ministry is exercised on different levels by those who from antiquity have been called bishops, priests and deacons" (no. 28). Something similar is stated in *Apostolicam Actuositatem*:

The mission of the Church concerns the salvation of all people. Therefore, the apostolate of the Church, and of all its members, is primarily directed to making available of Christ, and communicating his grace. This is done principally through the ministry of the word and sacraments, committed in a special way to the

clergy, but in which the laity have an important role to fill as "cooperators in the truth." In this arrangement, most especially, the apostolate of the laity and the pastoral ministry complement each other (no. 6).

As we have seen, the laity share in Christ's priestly, prophetic and kingly office and are called upon to participate actively in the mission of the Church. But the priestly office relates to liturgy and sacraments; the prophetic office pertains to the ministry of the word (preaching and teaching); and the kingly office signifies pastoral administration and government. These three offices or *munera* — to teach, to sanctify and to govern — must therefore admit of lay participation, but with due regard for the condition and proper function of the laity. Moreover, each of the offices — teaching, sanctifying and governing — is a ministry in the proper sense of the word, and to the extent that the laity participate actively in any one of those offices, they are exercising an ecclesial ministry, as distinct from their secular apostolate.

There should be no difficulty in admitting that the term "ministry" does apply properly to the ecclesial offices of teaching, sanctifying and governing, which offices were formerly committed in a special way to the clergy. This is what constituted the "ordained ministry." But the first thing to be noted is that Vatican Council II extended the meaning of the word "ministry." We learn from a reading of *Apostolicam Actuositatem*, *Gaudium et Spes* and *Ad Gentes* that the Council Fathers used the word "ministry" when speaking of activities that were always a prerogative of the laity, whether in the Church or in the world. Thus, Catholic Action and catechesis by the laity are called ministries (A. G. no. 15); *Gaudium et Spes* speaks of the ministry of "earthly service to all people" (no. 38), the "ministry of safeguarding life" (no. 51), and the ministry of "security and liberty for the people" by those in the military service (no. 79).

Secondly, it should be noted that some of the ecclesial and properly clerical ministries have now been opened to lay ministers. By his Apostolic Letter, *Ministeria Quaedam* (1972) Pope

Paul VI stated: "Ministries may be committed to lay Christians. They are thus no longer to be regarded as reserved to candidates for the sacrament of orders." Not only that, but the same Pontiff declared that entrance into the clerical state occurs henceforth with ordination to the diaconate. For all intents and purposes, therefore, the ministries of acolyte and lector are no longer "ordained ministries" but lay ministries. But when we turn to the 1983 *Code of Canon Law*, we find that the exercise of ecclesial ministries by the laity is greatly restricted and, moreover, the word "ministry" is applied almost exclusively to the ecclesial ministries of teaching and sanctifying. This is readily seen in canons 230, 759 and 229.

Lay men whose age and talents meet the requirements prescribed by decree of the Episcopal Conference, can be given the stable ministry of lector and of acolyte, through the prescribed liturgical rite. This conferral of ministry does not, however, give them a right to sustenance or remuneration from the Church.

Lay people can receive a temporary assignment to the role of lector in liturgical actions. Likewise, all lay people can exercise the roles of commentator, cantor or other such, in accordance with the law.

Where the needs of the Church requires and ministers are not available, lay people, even though they are not lectors or acolytes, can supply certain of their functions; that is, exercise the ministry of the word, preside over liturgical prayers, confer baptism and distribute Holy Communion, in accordance with the provisions of the law (can. 230).

Several things are worthy of special notice in this canon. First of all, only men can be installed as *permanent* lectors and acolytes, but both men and women may be designated as lectors on a *temporary* basis. When ordained or installed ministers are not available and there is a real need on the part of the faithful, men and women may be invited to perform certain

specified functions that are proper to lectors and acolytes. Finally, whereas ordained and installed ministers have the *right* to perform the functions proper to their office, the rest of the laity have no such right but may be *invited* to perform the needed functions. Consequently, the laity do not have the right to exercise an ecclesial or liturgical ministry by reason of their baptism because the right flows from the sacrament of holy order or the official installation in a given ministry.

There are certain inconsistencies in this canon. First of all, entrance into the clerical state is effected through ordination to the diaconate, as stated in *Ministeria Quaedam*, and if the former "minor orders" are now reduced to "ministries," then those ministries could perhaps be open to all the laity, both men and women. Secondly, if a woman can be appointed to distribute Holy Communion when the proper ministers are not available, it seems incongruous to forbid girls to be acolytes at Mass. Thirdly, long before the revised *Code* was promulgated, women were *de facto* performing certain specified functions of lectors and acolytes on a permanent basis and perhaps this fact should have been taken into account by the legislators.

Canon 759 treats of the participation of the laity in the ministry of the word. They may be "called upon to cooperate with bishops and priests in proclaiming the Gospel." There are certain restrictions, however. The ministry of the word properly belongs to bishops, priests and deacons; the laity "may be allowed to preach in a church or oratory if in certain circumstances it is necessary, or in particular cases it would be advantageous, according to the provisions of the Episcopal Conference and without prejudice to canon 767 § 1." Of course, there are numerous opportunities for the laity to preach in other places and circumstances; e.g., retreat conferences, lectures, preaching on the radio or television, although the *Code* seems to expect that the National Conference of Bishops will establish definite guidelines.

Another aspect of the ministry of the word is the teaching of sacred doctrine under an ecclesiastical mandate, and this also was formerly seen as a clerical ministry. Now, however, the

study of sacred doctrine in pontifical faculties and universities, the conferral of pontifical academic degrees and the mandate to teach are open to the laity. (cf. canon 229). Normally the professors in pontifical universities and in seminaries must have obtained at least the licentiate (cf. canon 253), which is a pontifical degree, and it should be noted that this same canon requires that professors of philosophy, theology and canon law have at least the licentiate.

Moreover, although lay persons who are duly qualified may teach in seminaries, canon 239 restricts the function of spiritual director to priests. Whether or not lay persons who are not preparing for the priesthood may be admitted to major seminaries as students is not treated specifically in the *Code of Canon Law*. However, canon 235 at least implies that seminarians are not to live with other lay students. Prudence would seem to dictate that where lay students are admitted to seminary programs of study, they should not be residents in the seminary proper. A seminary is by definition a place of formation for the priesthood and therefore it is not the proper place for those who are preparing for a different vocation and mission in the Church.

Finally, a few words should be addressed to the question of remuneration for those lay persons who serve the Church in various capacities. This question is treated in canon 231, which reads as follows:

Lay persons who devote themselves permanently or temporarily to some special service of the Church are obliged to acquire the appropriate formation which is required to fulfill their function properly and to carry it out conscientiously, zealously and diligently.

With due regard for can. 230 § 1, they have a right to a decent remuneration suited to their condition; by such remuneration they should be able to provide decently for their own needs and for those of their family,

with due regard for the prescriptions of civil law; they likewise have a right that their pension, social security and health benefits be duly provided.

We recall that canon 230 had stated that those men who are installed as stable or permanent lectors and acolytes cannot claim any remuneration for their services. Here, however, we are dealing with persons who serve the Church in a manner distinct from the liturgical ministries or the lay apostolate in a strict sense. The canon applies to those who hold an office in the Church (e.g., the diocesan finance officer), those who perform a full time ministry in the Church (e.g., a teacher in a Catholic school), and those who are employed by the Church on a temporary or part-time basis (e.g., the organist in a parish or the worker who is hired to renovate the church building). Allowance is made for those who may wish to contribute their services freely, but this canon guarantees an honest salary and the economic benefits that the contracted worker has a right to expect in accordance with the civil law. In addition, those who work for the Church as lay persons have the right to form labor unions and to bargain collectively for wages and benefits if so desired.

LAY APOSTOLATE IN THE WORLD

Although, as we have already pointed out, various documents of the Second Vatican Council used the word "ministry" in an extended sense, to apply even to the activities of the laity in the temporal order, we have preferred to use the word "apostolate" in reference to the secular activities of the Christian laity. In so doing, we are perhaps more in accord with the language of the revised *Code of Canon Law*. Ecclesial ministry belongs properly and primarily to the ordained ministers of the Church; when there is a need and the ordained ministers are not available, the laity may be invited to perform certain specific functions that belong to the clergy. Other functions performed by the laity in the Church — e.g., catechetics, lector and commentator, specific types of preaching and certain admi-

nistrative duties — should be classified as lay apostolate properly so called. In this way we can better safeguard the specific distinction between the ordained priesthood and the priesthood of the laity.

But let us turn now to the apostolate of the laity in relation to the world and the temporal order. We have already seen that the Second Vatican Council emphasized the secular dimension as something characteristic of the laity. "The laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God" (*Lumen Gentium*, no. 31).

Hence, the world and the temporal order are not something that the Church distrusts and rejects; rather, the Church has a twofold mission to the world, a mission which is entrusted primarily to the laity. First of all, the Church works for the "sanctification of the world" (*Lumen Gentium*, no. 31) and this is promoted through the proclamation of the Gospel, the witness of a Christian life, and the explanation of Christian doctrine and its application to daily life. On this level of the Church's mission to the world the pastoral ministry of the clergy and the apostolate of the laity should complement and support one another. And although we speak of the Church's mission to the world, we are not here speaking of the world precisely as world, in its purely secular context. At this level the focus of the Church's mission to the world is "the world of men, the whole human family along with the sum of those realities in the midst of which that family lives. It gazes upon that world which is the theater of man's history" (*Gaudium et Spes*, no. 2). It is in this context that Pope Paul VI stated: "The Church has declared itself, so to speak, the servant of humanity" (AAS, vol. 58 (1966), p. 57).

Secondly, the Church's mission to the world likewise necessitates the Church's involvement with temporal or purely secular realities which "not only aid in the attainment of man's ultimate goal but also possess their own intrinsic value. This

value has been implanted in them by God, whether they are considered in themselves or as parts of the whole temporal order" (*Apostolicam Actuositatem*, no. 7).

And it is precisely in the temporal order that we find the apostolate that is uniquely that of the laity, an apostolate that stems from baptism and confirmation. Thus, we read in *Apostolicam Actuositatem*:

[The laity] exercise a genuine apostolate by their activity on behalf of bringing the Gospel and holiness to men, and on behalf of penetrating and perfecting the temporal sphere of things through the spirit of the Gospel. In this way, their temporal activity can openly bear witness to Christ and promote the salvation of men. Since it is proper to the layman's state in life for him to spend his days in the midst of the world and of secular transactions, he is called by God to burn with the spirit of Christ and to exercise his apostolate in the world as a kind of leaven (no. 2).

The document then specifies certain areas in which the secular apostolate of the laity should be exercised: church communities, the family, youth, the social milieu and national and international affairs (A.A., nos. 9-14). The Fathers of Vatican Council II thought it necessary to place special emphasis on the apostolate of the social milieu:

The apostolate of the social milieu, that is, the effort to infuse a Christian spirit into the mentality, customs, laws, and structures of the community in which a person lives, is so much the duty and responsibility of the laity that it can never be properly performed by others. In this area the laity can exercise the apostolate of like toward like. It is here that the laymen add to the testimony of life the testimony of their speech; it is here in the arena of their labor, profession, studies, residence, leisure, and companionship that laymen have a special opportunity to help their brothers (A.A., no. 13).

The challenge to the Catholic laity — both men and women — is to renew the secular order by restructuring it according to Gospel principles. This is the lay apostolate *par excellence* and it should be exercised by competent, well-informed lay men and women who have access to other individuals and and groups in society. Indeed, we read in *Gaudium et Spes* that “the Christian who neglects his temporal duties, neglects his duties toward his neighbor and even God, and jeopardizes his eternal salvation” (no. 43). Moreover, the same document warns that the laity can no longer defer to the clergy in matters of the temporal order, for that is not the mission of the clergy. “Rather, enlightened by Christian wisdom and giving close attention to the teaching authority of the Church, let the layman take on his own distinctive role” (no. 43).

The Fathers of Vatican Council II then take up some of the more urgent problems that confront modern society and therefore demand the immediate attention of the laity: marriage and the family; economic, social and political questions; international relations, and peace. Lay men and women will find in this section of *Gaudium et Spes* the guidelines and impetus to dedicate themselves to the apostolate that is most properly their own. Fittingly, we repeat the exhortation of the Fathers of the Council at the end of this magnificent document, *Apostolicam Actuositatem*:

This most sacred Council, then, earnestly entreats in the Lord that all laymen give a glad, generous, and prompt response to the voice of Christ, who is giving them an especially urgent invitation at this moment, and to the impulse of the Holy Spirit. Younger people should feel that this call has been directed to them in particular, and they should respond to it eagerly and magnanimously. Through this holy Synod the Lord himself renews his invitation to all the laity to come closer to him every day, and, recognizing that what is his is also their own (Phil. 2:5), to associate themselves with him in his saving mission.

JORDAN AUMANN, O.P.
University of St. Thomas — Rome, Italy

THE VII SYNOD OF BISHOPS IN ROME:

"On the role of the Laity in the Church and in the world"

A REPORT

The VII International Congress of Catholic Bishops (they call themselves the Synod of Bishops) met in Rome in October 1987.

The Synod was composed of some two hundred thirty-two Fathers (participants with a right to vote) plus some sixty auditors (participants without voting rights) of which some twenty-seven were laywomen and the rest laymen.

The theme of the Synod was "The Call and Mission of the Laity in the Church and in the World."

In the agenda, the Synod discussed the formation of the laity, their relation with other ecclesial groups, their proper participation in the life of the Church and their witness in the world.

Beyond that, some interventions touched on the participation of the laity in the decision-making of the Church and the place of women (who are also faithful "in the full sense"!) in the Church and their admission to some form of ministerial work or ordination.

Our representatives from the Philippines have contributed significantly in their respective interventions. Cardinal Sin spoke on October 3 on the role of the laity in politics. He

delineated the difference between a Western and an Asian society, stating that while for the Western society politics and religion are so separated, in Asian societies there is no such separation. The Christian layman, particularly in the Philippine context, ought to live and share his faith and life within the environment of secular society, where he is called to be involved, even though he should not be overcome by certain political ideologies.

On October 5, Archbishop Legaspi spoke on the Eucharist in the vocation and mission of the laity, stressing the need to make the Holy Eucharist — as it is taught by Vatican II — the center of the Christian community. He appealed to the Synod to take appropriate steps in order to provide the Holy Bread to so many Christians who are deprived of it because of the lack of ministers.

On October 7, Bishop Celso Guevara denounced the precarious conditions of women in Asia, where they are often discriminated against as objects of entertainment. He spoke on the need to remedy such a situation through appropriate legislation if necessary.

Cardinal Vidal spoke in the VII Regular Assembly on the need to deepen the meaning of popular Catholicism, inculturation, social justice, as well as the renewal of Christianity through the fostering of the Basic Christian Communities.

In a more simple way, our Filipino laity has contributed its share by presenting to Archbishop Legaspi, President of the CBCP, a copy of the speeches and resolutions of the Symposium held in Santuario del Santo Cristo Parish in San Juan last February 7-8, 1987 on the Role of the Laity in the Church.

By October 12 the first series of general sessions were completed and the members were dispersed into twelve small groups (mostly along the language areas) in order to discuss the details of the agenda, the different proposal, and to prepare final recommendations to the general assembly before the Synod would end.

Before the small groups were convened, the delegated President of the Synod, Cardinal Pironio, and the Secretary General, Archbishop Schotte, called on all the participants to get involved in the group discussions with full freedom and openness, to bring out further new suggestions and insights.

As a result of such a challenge, many more "unholy" things were to be heard in the small groups, even though such recommendations or proposals did not gain ultimate approval. Yet the suggestions were aired and they would remain in the minds of many listeners as well as in the acts of the Synod for oncoming generations to reflect and digest.

In point of observation, it seems, first of all, that a theology of the people of God, as based on the theology of Baptism and Confirmation, needs to be further developed. Cardinal Ratzinger outlined some of these principles in his intervention on October 6.

Furthermore, a theology of the clergy seems to be needed, that is to say, a clearer understanding of what constitutes the theological background of the role of the clergy in the Church, and what are the tasks of bureaucracy appropriated by the clergy instead.

About the second aspect of the previous observation, it seems clear that the laypeople are more and more aware of their needed involvement in their own right in governing and guiding the Christian community. This is what has been called participation by (not simply concession to) the laity in the decision-making (bureaucracy) of the Church. The laity are not asking to become priests or bishops. They know they are not, but what they want is that priests and bishops let them be what theologically they are. In the affairs (worldly matters) of running the Church (e.g. finances, bylaws, diplomacy, etc.) they wish that the *periti*, qualified people, would take command as in any other organization or worldly society.

One sees, for instance, how so many millions of nominal Catholics remain so aloof to the happenings in this universal congress of their Church. Have they totally lost interest in their Church? Or has the clergy so completely absorbed the role of the Church so as to leave the lay people out in the cold? Whatever the answer may be, one thing seems obvious, by a simple reading of some secular newspapers (even among those known as center or center-right in their ideologies), their interest in the happenings of the Synod is minimal. All throughout the month, rarely did any of them report anything on the front page. They usually mentioned something in their inner pages and in small columns. Is this the fault of the Vatican press office (lack of good public relations) or an indication of the little interest that the lay people have in the affairs of their Church? Or is it simply a manifestation that Synodal matters are commercially unsaleable?

Another observation touches on the degree of possible involvement of the laity in ministerial work. This is bound to become more and more the subject of further theological reflection. For theology will have to clarify the proper understanding of Jesus' priesthood, both the priesthood of the baptized and the ministerial priesthood. In the process it should become clearer to what extent Jesus' priesthood is bound to remain an exclusive male club or be open to other options.

What remains clear is that future Synods will have a hard time explaining to the Church the declarations and decisions of such congresses without further participation of the laity in a more intensive and extensive manner in all the affairs of the Church. The teaching Church and the listening Church as two separated sectors of the Ecclesia is a thing of the past. Obviously both teaching and listening need to be taken on by all members of the Church. These were the thoughts of Cardinal Clemens's intervention on October 9. As a secular journal recently proclaimed about a papal tour, "the Pope comes to teach and to listen."

BRAULIO PEÑA, O.P.

THE LAITY'S VOCATION TO HOLINESS

(REFLECTIONS ON THE THEME
OF THE SYNOD OF BISHOPS)

The First Filipino Saint: a Layman

After three hundred years of Christianity, the Filipino nation can at last count a canonized saint among its numbers. This event is further highlighted by the fact that this Filipino is a layman, not a priest or a religious: and his canonization will take place in close association with the Synod of Bishops dealing on the topic, "The Vocation and Mission of the Laity in the Church and in the World."

Lorenzo Ruiz sealed his adherence to the Faith with his blood, freely enduring martyrdom despite the opportunities he had to deliver himself from that difficult plight by simply reneging on his faith. But we should not think that in order for a layman to become a saint, he has to undergo martyrdom. It would be a gross misunderstanding to think that the lay state of Lorenzo Ruiz was more of an obstacle than a help to his sainthood through martyrdom.

The Universal Call to Holiness

The Second Vatican Council is considered by many as the Council in which the laity have "come of age." It is the Council in which the status of the laity as full-fledged Christians

has come to be officially recognized in the formulations of the doctrine of the Church. And these formulations have been further codified, put into law, by the 1983 Code of Canon Law.

In addition, a careful look at the Second Vatican Council will reveal that the core of its teachings, its most important and far-reaching message, is the recognition of the call to holiness and apostolate addressed to all Christians. Thus, in 1969 Pope Paul VI explained that the Second Vatican Council has "repeatedly called all the faithful, of every condition and degree, to the fullness of Christian life and to the perfection of charity. This forceful call to sanctity can be considered the most characteristic feature of the entire teaching of the Council and, in a sense, its ultimate aim."¹

This call constitutes an underlying theme in the pastoral modifications envisaged in the Conciliar documents. Whether or not a specific post-conciliar modification indeed fosters the response to this call is another matter; but the intent is clear, and one whole chapter of the Dogmatic Constitution on the Church is devoted to this call.² Among other things, *Lumen Gentium* says, "It is therefore quite clear that all Christians in any state or walk of life are called to the fullness of Christian life and to the perfection of love, and by this holiness a more human manner of life is fostered also in earthly society."³ "In the Church not everyone marches along the same path, yet all are called to sanctity and have obtained an equal privilege of faith through the justice of God."⁴

Being such a crucial theme, it would be good to look more closely into what this call to holiness entails.

The Nature and Scope of the Call to Holiness

For reasons that may only be explained as freaks of history, a kind of view has arisen, not expressed in so many words

¹ Motu proprio, *Sanctitas clarior*, March 19, 1969.

² Vatican Council II, *Lumen Gentium* (Dogmatic Constitution on the Church), Chapter V.

³ *Ibid.*, n. 40.

⁴ *Ibid.*, n. 32.

but underlying many misconceptions, that sanctity or holiness consists essentially in special manifestations of the supernatural. In the minds of many people, sanctity would consist of, or at least necessarily be associated with, special mystical phenomena as have been manifested in the lives of the most well-known canonized saints. These supernatural phenomena are such things as heavenly visions, ecstasies, stigmata, incorruption of the body after death, special struggles with devils, performance of miracles, and so forth.

Such spectacular supernatural phenomena have indeed accompanied great sanctity, but sanctity is by no means strictly tied up with them. The great saints who had such gifts never actually sought these manifestations; we can even say that God gave them such gifts in spite of themselves. For example, one of the most popular saints of our times — St. Therese of Lisieux — had such a personal abhorrence for the incorruption of the body that she specifically asked God not to be awarded such a manifestation of sanctity. St. Catherine of Siena, though given the stigmata, nevertheless requested God that they should not be visible — they were only seen after her death. On the other hand, there have been cases of persons awarded such supernatural phenomena who, in the end, did not really manifest special sanctity, but even the contrary.

Just as some may mistakenly link sanctity with special supernatural manifestations, it may also happen that some people tie up sanctity with a special state of life. And so it often happens that when someone considers himself inspired to strive after the fullness of the Christian life, his first occurrence may be that he should therefore enter the religious state or become a priest. And when others see someone taking his faith more earnestly or receiving the sacraments more frequently in order to increase his union with God, their first reaction would be to tell that person that he should "leave the world", that he does not belong in the normal place of mortal men and should enter a clerical or a religious state.

These two ways of looking at "holiness" (as linked with special manifestations or with a special state of life) are among

the things that the message of the universal call to holiness may clarify. What does sanctity or holiness really consist in?

The Church has always taught that holiness essentially consists in a supernatural union with God. This union is not just a sentimental or emotional relationship, because such a union with God resides chiefly in the spirit of man, and therefore lies in the realm of the intellect and will. Holiness entails the activities of faith and of love. It is in this context that we can appreciate St. Paul's well-known affirmation that charity is what really matters in Christian living.⁵

Sanctity consists mainly of charity, and charity is a theological virtue, a gift of God by which we love God above all things and by which we love our neighbor for and by the love of God. Using the words of *Lumen Gentium*, we can say that sanctity essentially consists of "the fullness of Christian life and... the perfection of love."⁶

This union with God in love, which is a sharing in the Divine Love of the Most Blessed Trinity, may be accompanied by special mystical phenomena. But it is really independent of them. Sainthood or sanctity is the condition of the saints. And the saints are nothing more (which is actually saying very much!) than those who have reached their final goal of sharing in the eternal company of God in heaven. So since a saint is anyone in heaven, then sanctity here on earth is to be in the condition of being with God in heaven when the time comes for us to leave this earth. Now this condition, as St. Paul hints in his Epistle to the Corinthians, consists primarily in a knowing and loving union with God.⁷

We also know that the love of God must lead to, and simultaneously be manifested in, the love of neighbor. Jesus Christ made it clear "If you love me, keep my commandments."⁸ "If you keep my commandments you will abide in my love, as I

⁵ Cf. 1 Cor. 13:1ff.

⁶ *Lumen Gentium*, n. 40.

⁷ Cf. 1 Cor. 13, 8.

⁸ Jn. 14:15.

also have kept my Father's commandments, and abide in his love."⁹ In turn, St. John states, "This is the love of God, that we keep his commandments."¹⁰

From all these things, we can gather that sanctity, consisting in love, can also be identified with the constant effort to fulfill the commandments of God. It therefore involves an effort to live in a consistent and upright manner, in the light of God's demands on each person based on his personal circumstances. In short, for the laity, the fulfillment of their ordinary duties (their professional, family and social obligations) can be considered as the "raw material" for their sanctification. This is explained by Msgr. Josemaria Escriva, who "has been recognized by all as a precursor of the Council in the very thing that constitutes the core of the conciliar teaching"¹¹ by saying that "Sanctity, for the vast majority of men, implies sanctifying their work, sanctifying themselves in it, and sanctifying others through it. Thus they can encounter God in the course of their daily lives."¹² He also described this message as "being as old and as new as the Gospel"¹³ because it is based on God's injunction to man that he should work, and on the thirty years of Christ's hidden life.

When the Second Vatican Council tells us that we are called to "holiness", it is referring primarily to this essential holiness, the holiness that really matters. It is telling us that this holiness is accessible to *all* Christians. Not only is it accessible to all Christians, but it is something that all Christians should *strive* for as the goal of their lives and the very purpose of their existence. St. Paul was not exaggerating when he affirmed in solemn cadence that God "chose us in Him before the foundation of the world to be holy and spotless in his sight

⁹ Jn. 15:10.

¹⁰ 1 Jn. 5:3.

¹¹ Decree of Introduction of the Cause of Beatification and Canonization of the Servant of God Msgr. Josemaria Escriva de Balaguer, Founder of Opus Dei, *Rivista Diocesana di Roma*, pp. 372-373, March-April, 1981.

¹² *Conversations with Msgr. Josemaria Escriva de Balaguer*, Scepter Books, Dublin, 1968, p. 65.

in love."¹³ Paraphrasing Mt. 16:26 in this context, we can ask, "what does it matter to gain all the riches of this world, to achieve all the goals of our life, even to have all the 'mystical phenomena' if one does not go to heaven, if one does not become a saint?"

The Second Vatican Council also emphasizes that Christians have this obligation by the very fact of their Baptism (the sacrament which initiates them into the supernatural life of faith and love).¹⁴ In other words, having received Baptism is the basic condition for being a saint, because Baptism gives us the beginning of the supernatural life of love and union with God in which sanctity consists. Then as a person advances in life, this basic condition of being baptized has to progress, being helped and nourished by other aids to growth in holiness (for example, the other sacraments, prayer, sacrifice). But a baptized person is substantially a saint if he is truly consistent with the condition of being Baptized.¹⁵

In the path to sanctity, a special state of life may be a great help. But at the same time, it is clearly the design of God that all the noble and upright states of life should be considered as equally wonderful opportunities and situations for sanctification, according to the vocation that God has willed for each person.¹⁶

¹³ *Ibid.*, p. 37.

¹⁴ Cf. *Lumen Gentium*, n. 32 and 33.

¹⁵ "The calling to sanctity and the resulting demands of personal sanctification is universal. All, priests and laity, are called to sanctity. And all of us, with Baptism, have received the beginnings of this spiritual life which, by nature, tends to its fullness." (Alvaro del Portillo. *Escritos Sobre el Sacerdocio*, Ed. Palabra, 1970, p. 123-124).

¹⁶ The diversity of ways within the universal calling to holiness is aptly described in *Lumen Gentium*, n. 39: "This holiness of the Church is constantly shown forth in the fruits of grace which the Spirit produces in the faithful and so it must be; it is expressed in many ways by the individuals who, each in his own state of life, tend to the perfection of love, thus sanctifying others: it appears in a certain way of its own in the practice of the counsels which have been usually called "evangelical." This practice of the counsels prompted by the Holy Spirit, undertaken by many Christians whether privately or in a form or state sanctioned by the Church, gives and should give striking witness and example of that holiness."

Within this variety, the specific task of the laity is the sanctification of the temporal order (Cf. *LG*, n. 33); the religious (either clerical or

Some Implications of the Call

The implications of the universal call to holiness are tremendous when we think of the wide variety of situations in which different baptized persons find themselves. Baptized Christians are practically everywhere. That is why an ancient Christian writer could once boast to his pagan contemporaries that Christians were to be found in all the places — the public markets, homes, fields, even the palace of the emperor. Christians were everywhere except in the temples of pagans.

And with their activity, Christians give flavor to the earth like the proverbial salt¹⁷ in a discreet yet effective way. Thus another Christian writer could say that "Christians are not distinguished from the rest of mankind by either country, speech, or customs; the fact is, they nowhere settle in cities of their own; they use no peculiar language; they cultivate no eccentric mode of life... To say it briefly: what the soul is in the body, that the Christians are in the world. The soul is spread through all the members of the body, and the Christians throughout all the cities of the world. The soul dwells in the body, but is not part and parcel of the body; so Christians dwell in the world, but are not part and parcel of the world... The soul is locked up in the body, yet is the very thing that holds the body together; so, too, Christians are shut up in the world as in a prison, yet are the very ones that hold the world together... Such is the important post to which God has assigned them, and it is not lawful for them to desert it."¹⁸

If men would heed the universal call to holiness, the much-desired transformation of the world in order to conform it to Christ, will be implemented with naturalness and spontaneity.

not) have the special mission of being an eschatological witness of holiness (Cf. *LG*, n. 44).

But since the call to holiness is a call to the "fullness of Christian life and to the perfection of charity" (*LG*, n. 40), it is quite clear that one state cannot claim a call to greater perfection than another. What there could be is a claim to greater motives, because of a particular state, more stable bonds, or a claim to have greater specific apostolic fruits according to the aim of a particular institution.

¹⁷ Cf. Mt. 5:13.

¹⁸ *Letter to Diognetus*, n. 5-6 (Funk, 397-401).

Answering the call to holiness will bring about that "restoration of all things in Christ" sought by St. Pius X,¹⁹ especially in an era when whole areas of human life have been gradually and even deliberately made to drift away from the Christian message. At the same time, all these areas of human life — restored in Christ — will retain their proper nature, because the seasoning of the Christian life will penetrate them, enhancing all the good and noble elements of these realities.

The life of the Church has always been rich in manifestations of holiness. That is why it is not surprising that a true transformation of the earth has actually been taking place in the twenty centuries of Christian history. Many human realities have been "evangelized" and many cultures have been "christianized." Most of our institutions (universities, hospitals, orphanages, etc.) and accepted cultural elements (respect for life, dignity of women, love for personal freedom, etc.) are, in fact, Christian in origin. Now that the Church has become more conscious of the calling to the fullness of the Christian life of the Christian worker, the Christian teacher, the Christian mother, a wide horizon has been opened up to the leavening effect of the Christian message.²⁰

The Misconception of Clericalism

But even more than twenty years after the dogmatic proclamation of this message, it has not always been correctly understood. I am thinking now of two misinterpretations of the universal call to sanctity related to a lingering misconception of the nature of holiness and to the misunderstanding of the universality of this call.

¹⁹ Cf. Pope Pius X, *E Supremi Apostolatus* (This was the programmatic encyclical of Pope Pius X, written in 1903).

²⁰ "Compared with the total population of the world, even though there are millions of us, we are few in number. We must therefore see ourselves as a tiny measure of yeast, prepared and ready to do good to the whole of mankind, remembering the words of the Apostle, 'a little leaven is enough to leaven all the dough,' (1 Cor. 5:6) transforming it completely." (Josemaria Escriva, *Friends of God*, Sinag-Tala Publishers, 1981, n. 257).

If holiness is understood to be necessarily linked with special phenomena or with special conditions or states, then the universal call to holiness and the specific calling of the laity to holiness, could be understood as a mere increase in exercises to elicit these phenomena; or to a multiplication of clerical manifestations in the laity.

A bad kind of *clericalism* is the emulation of clerical functions and modes of being and doing, by someone who is, in fact, not in the clerical state. Such a clerical mentality would tend to make us think that the main manifestation of the "coming of age" of the laity is that now, the laity can do things that formerly were proper only of the clergy.

It is true that one of the advances of the Church consists in the fact that certain functions that were formerly reserved to the clerical state can now be exercised by the laity, and rightly so. Yet we must recognize that there are still many functions which, by nature, are more fitting to the clerical condition but, due to unfortunate circumstances (such as the lack of clergy) have to be done by the laity. Yes, this is progress because the possibilities for the Church become wider. But it would not be progress if, on the other hand, that which is properly lay were watered down or if the laity were to adopt more "clerical" modes of acting. If confusion of roles were to ensue, resulting in a depreciation of the clerical state among the clergy (leading them to interfere in properly secular affairs) and in a blurring of the lay condition (lay persons aspiring to adopt clerical molds, abandoning their objective lay condition and the temporal affairs which constitute their proper area of work), then there would be *retrogression* in the laity rather than a "coming of age."

This kind of clericalism is very aptly illustrated by the mentality of some people who would accuse the Church of unfair discrimination because women are not considered eligible to receive Holy Orders. Aside from being theologically impossible, considering the very nature of Holy Orders,²¹ such an accusa-

²¹ Cf. *Inter Insigniores*, 1976.

tion would be a manifestation of a bad sort of clerical mentality. Behind such an accusation is the misconception that the *non-clerical* condition of women is, in dignity and degree of sanctity, essentially inferior to the clerical state. It was precisely to avoid such a misconception that the Council Fathers, when talking about the universal call to holiness in *Lumen Gentium*, also added that, "Although by Christ's will some are established as teachers, dispensers of the mysteries and pastors for the others, there remains, nevertheless, a true equality between all with regard to dignity and to the activity which is common to all the faithful in the building up of the body of Christ."²² We can also recall that the Holy Father, when confronted by some disgruntled Sisters on this issue, reminded them of the most sublime dignity of the Blessed Virgin Mary, the greatest and holiest of all Christian saints. And she was not a priest or even a religious, but a "plain housewife."²³

The Misconception of Secularism

A second misconception about the universal call to holiness arises from a failure to grasp the universality of the message, resulting in a reduction of the demands of sanctification.

If one loses sight of the essential element of sanctity (love and union with God as manifested in the heroic practice of the virtues), and yet would maintain that *all* are called to sanctity, then he could fall into another kind of "watering down" or "reductionism" of the contents of sanctity that would lead to that sickness in the Church which the Popes have referred to as "secularism."

Secularism can be considered as an invasion of "worldly" (*saeculum* = world) values, such as materialism or moral per-

²² *Lumen Gentium*, n. 32.

²³ For example, during the visits to the United States. In his homily in Philadelphia on Oct. 4, 1983, the Pope said that "the Church's traditional decision to call men to the priesthood, and not to call women, is not a statement about human rights, nor an exclusion of women from holiness and mission in the Church."

missiveness, into the mainstream of the Christian life. It is the very inversion of the transforming effect of the Christian message in the world. Instead of the Christians evangelizing and uplifting the world, the world ends up downgrading Christians and making them worldly. This could happen if the Church worker were to spread the call to sanctity without himself being clear on what sanctity entails. He might then falsely reason as follows: Everyone is supposed to be a saint. Let us take a look at everyone — they are doing this or that. Therefore these people, doing this or that (and disconnecting such activities from what holiness essentially consists of), *must* be saints.

The pastoral effort would then be concentrated on making people “think” or believe that they are holy, but without associating this holiness with the demands of an authentic Christian life. The following piece of advice from a misled worker in the Lord’s vineyard is illustrative: “Look, that (referring to an immoral practice recently reiterated as objectively wrong by the Church Magisterium) is not a sin. Don’t worry about it. We have enough sins in the world, there’s no need to go on multiplying them.”

An approach more in keeping with the universal call to sanctity would have been to advise and encourage the person so that he could effectively combat that sin. But by re-defining an objective moral aberration as “not being a sin,” just because there are too many sins in the world, there might seem to result an increase in the “universality” but not in the “sanctity.”

A Challenge to the Laity

The universal call to holiness is a challenge that has to be faced. The terms of the invitation are clear. *All* are called. And they are called to *sanctity*. It does not mean that what all do, in fact, is conducive to holiness. It means that we all have to strive to be better, not to be satisfied with practicing the Christian counsels in a mediocre way. Yet we must remain

as "all", that is, we remain where we are — in the schools, in the homes, in the offices, wherever is the proper place and whatever is the proper condition for the majority of persons in the world.

If in the past, people thought that the call to perfection entailed a departure from their normal ordinary lives, the universal call to sanctity reminds all Christians that, "You have to be perfect, just as My heavenly Father is perfect" (Mt. 5: 48), right where you are. The ordinary Christian can no longer use his civil and secular condition as an excuse to diminish the demands of the Christian life. The laity have to avoid a mentality of mediocrity and a minimalistic morality as far as putting all the Christian virtues into practice is concerned.

The ordinary Christian should be convinced that "Christ's invitation to sanctity, which he addresses to all men without exception, puts each one of us under an obligation to cultivate our interior life and to struggle daily to practice the Christian virtues; and not just in any way whatsoever, nor in a way which is above average nor even excellent. No; we must strive to the point of heroism... For our sanctity, the holiness we should be striving for, is not a second class sanctity. There is no such thing... 'Thou shalt love the Lord thy God, with thy whole heart, and with thy whole soul, and with thy whole-mind,' (Mt. 22:37) holding back nothing for ourselves. This is what sanctity is all about."²⁴

ROBERTO A. LATORRE

²⁴ Josemaria Escriva, *Friends of God*, n. 3 and 6.

Meeting the Laity in Small Groups

When I was ordained to the priesthood nearly twenty-two years ago I had no idea on what level I would ever "meet" anyone of the People of God. I rather thought my priestly life would be largely confirmed to conventual and academic circles (as it has been for periods of four-to-five years now and again) but would have little about it to involve me with vast throngs, individuals in search of ongoing spiritual direction or parish-centered groups of laity. My first contacts with parish and student chaplaincy activities was that of someone who celebrated Mass, heard Confessions and was vaguely "available" for come what might. The congregations at Mass were amorphous, the Confessions were anonymous and not many people bothered to avail themselves of my general availability.

I think it was only after I adopted fairly "personalist" (I hope not really "eccentric") methods of preaching and teaching that people came to approach me with the ice-breaking question that leads many priests, as it led me, into the small group apostolate: "Father, may we invite you to speak to our group?" I was soon to learn, as I am sure many of my readers have learned, the answer to that question in the affirmative can lead to more than a "little talk". What it often leads to is the rewarding task of leading or supporting a specific group over a long period of that group's growth and one's own. It leads, in other words, to new encounters with Jesus, the Risen Lord.

Any participation in small group activities and any assumption of identification with a small group must involve for a conscientious priest a sort of trial or test of personal equilibrium. Whether the context of our participation is parochial, academic or as a work extramural to our community life with other clerics and religious, no small group can be our *whole* life. It is very difficult, probably not advisable and certainly looked at warily by our superiors, for us to devote ourselves full time to any given movement, trend or apostolate that excludes the possibility of all others. Time and again we have to remind ourselves and the group that we are first and foremost priests, and that we have many facets of ecclesial reality to attend to if we are to remain loyal to the Lord, His Church and their expectations. However, saying that my time is limited does not mean I have no time at all. Saying I have a primary and essential identity does not mean I can have no subordinate identities. But a certain balance of vocation, tasks and additional voluntary services has to be maintained for one's own mental health and for the good of all.

Given that our participation in a group is but part of the larger picture of our priestly life in Christ and that equilibrium of several elements must be maintained, nonetheless, I should emphasize that, however partial it may be, *only real sharing* counts. This means that whatever I do in, for and with a small group I must do thoroughly and, while I am doing it, must involve a temporary but *full* commitment of my person and my resources for my self-giving is Christian and must resemble Christ's. What so often goes wrong in a priest's relations with a group is that the priest merely "drops in" on meetings. He never truly shares in such cases.

The Composition of the Group

As I indicated above, a priest is often introduced to a group (or to a proposed plan of a group) by being asked. It is a very good plan in this sort of purely voluntary activity to take on only what one is asked to do. Of course all of us are limited

in the number of activities we can engage in, and this limit arises from the nature of time and space and of our human condition. But many projects in the Church fail because they were "Father's idea" and, as such, impracticable or unappealing to our lay brethren. Nothing could be further from my intention than to recommend an outmoded paternalism in any form. However, I have found time and again that lay people want me and my brother priests in their small groups precisely because we *are* priests. We represent Christ in a special way to them. As priests we can assist them, moreover, in particular and needed ways. Our absence would make the group less viable. Our presence gives it a ring of authenticity and "someone to fall back on."

How large is a small group? Size depends on what the members want and on their goals and ideals. Generally speaking I have found that groups which begin with less than ten or more than forty do not prosper. There can of course be exceptions, and undoubtedly there are. However, constancy and consistency require a certain stable number at the outset of a group being formed. Often both priest and people need to pledge themselves to regular attendance. Groups that meet every week, always on the same day of the week, are most successful in my experience. A group that meets only every two weeks has members who make excuses regularly. A group that meets once a month carries too much dead weight. People simply forget to come along to meetings.

Any numerical limit put on a group should involve prayer and mutual consultation. Limitations of members must always be determined by the nature of the study, work or personal growth experience envisioned by the group. As Catholics we are bound to reject and combat elitism of any sort. Nonetheless, we can and should be realistic and sober in our endeavor. Some people are unsuitable for a given group and must be kindly informed of this before being allowed to get involved in the life of the group. Some groups which grow too rapidly from a dozen to a hundred members are unwieldy and doomed to failure. In the process of failing many Christians can be disillusioned.

sioned and broken-hearted. They can even lose their faith. My experience is that the priest's word counts for a great deal in consultations about numbers. We should be firm and dynamic leaders in these matters but never dictators of course. We must remember that we stand *in loco et persona Christi*.

No group should ever be founded without a definite goal or ideal. This goal or ideal has sometimes been determined before clerical assistance was sought. Goals and ideals should always be respected, even if circumstances and group consensus call for their eventual modification. Part of my role in small groups has often been to remind the group of *why* it came into being, of *who* founded it and for *what purpose*. This reminding needs to be done with gentle strength, neither "canonizing" the founders (especially if they are still on hand and include one's self) or making an inflexible "be all and end all" of the group's chosen finality.

Honoring the Group's Orientation

Like most priests engaged in active apostolates, I have often been asked to participate in or even direct groups with a specific, "pre-set" spirituality or orientation. Frankly I prefer such groups to others more amorphous in character whose goals and ideals are harder to perceive or to channel. However, any small group belonging to a larger movement or representing a particular traditional spirituality requires a delicate sense of acceptance on the part of a priest associated with it. Laymen and laywomen have joined such a group precisely to align themselves with the movement or spirit represented. Any negative criticism or misunderstanding of the explicit goals and ideals of the group can wreck havoc in its life and perplex and even harm its members. So "exquisite charity" is called for.

During the middle period of my eleven years in Australia and the South Seas, a "home retreat" movement became popular in the parishes of Sydney. In the parish where I served, a group of laymen and women met for several weeks running with

a Sister who led them through a series of Ignatian meditations. At the close of the period a Holy Hour to round off the home retreat was called for, and I was happy to preside at it. But before conducting it I had to read up on the *Spiritual Exercises* and some contemporary Jesuit literature on lay spirituality to be on the "wave length" of the group. The Holy Hour was a success, but I thought it best in this case to hand the direction of the group over to a Jesuit whom I had known in the university work, and who had been given oversight of many groups of the same movement in that and other Australian dioceses.

Sometimes members of a given religious Order are scarce or live far away from where a group meets. A secular priest or a religious of another tradition may be sought out as counsellor by Tertiaries, Oblates or members of a Confraternity representing some Order's spirit translated into the exigencies of lay life. Most priests would take on such a task with reluctance and pursue it only on basis of on-going study of the spirituality involved. I have occasionally been met with this sort of challenge. I could only face it by trying to imbue as much as possible of the charism of another Order's founders or reformers from their writings. In a given case I was fortunate enough to have studied with or known as good friends brethren of the Order involved. This made the task easier but not altogether comfortable.

Many groups take their spirit not from an historic religious community but from a contemporary movement. One thinks immediately of the *Cursillistas*, the *Focolarini*, Marriage Encounter, various neo-catechetical movements and Charismatic Renewal. My experience is that only priests who are *bona-fide* members and committed disciples of these movements can hope to understand, participate in or direct groups representing them. Mere casual acquaintance will not do, much less will negative critiques based on "superior" attitudes. No doubt most priests have a superior theological formation to that of most of the laity. But any movement whose chief emphasis is experiential cannot be easily appreciated from the outside. In the sort of group envisaged, to join the group is to join the

movement and to learn its spirit through a gradual process of formation, initiation and day-to-day absorption of a new spiritual ideal. If I am unwilling to humble myself and enter into this process I shall be unable to give a truly priestly and truly personal contribution to the group. As an intruder I could, moreover, upset the members more than help them. Instead of representing Christ to the group I should then represent the Enemy.

I myself have been associated with the Focolare movement, Cursillos and Charismatic Renewal at various times and places and have found the "insider" approach extremely fruitful in my own spiritual life. I hope it has been of help to others as well. My own rule about participation has always been to wait for an invitation to join a small group of any of these movements. I was, therefore, rather startled and amused several years ago when a fellow-Dominican in Rome wrote me up as "founder of Charismatic Renewal groups" wherever I was assigned! In the last twenty years I have only been among the "founders" of three groups: one in London in England, another in Armidale in Australia and a third on a remote island of the Solomons. I have, however, helped in the early stages of setting up new groups, especially in Spain in the seventies. In all "pioneer" work in Renewal I have always tried to pass on what I had learned from elder leaders and to ready whatever group I worked with for an eventual deeper commitment, such as a Covenant.

When we find our resources too limited or our own experience of a spirituality too shallow, we should always call for help. Most priests have enough contact with brother-priests to know where to call. Nowadays Catholic directories are particularly helpful when we wish to seek out the leaders of any movement or tradition. There is no excuse then for neglect on our part when help is truly called for. "Do-it-yourself spirituality" has never been a feasible norm for either priests or laypeople. People who see us consulting others are, furthermore, more likely to consult us, for they will deem us true apostles seated at the feet of Christ.

Spiritual Direction and Group Members

Nearly always a priest who associates himself at all intimately with a small group will be asked sooner or later to "take over" as collective or individual spiritual director. Spiritual direction is not the same as organizational leadership (although in some groups it may have a place there) nor is it, when rightly appreciated and maintained, a pious appellation for tyrannous dictatorship. Spiritual direction, as I see it, is firm, gentle and skillful guidance given to others on basis of what we have learned, experienced and been convinced of as right ourselves. It is a sharing of real life in the Holy Spirit who forms Christ in us to the glory of the Father.

Most spiritual direction today is on a one-to-one basis. People come to us to ask questions, lay bare their souls, share their experiences and seek ongoing guidance. We must be careful to let them talk, to listen to what they say and to let them know that our responses are frequently fairly tentative. Most of all the director and the directed should *pray* together. It is a good rule never to close a session without prayer. Where possible it is good to make this prayer before the Blessed Sacrament. Part of it at least should be out loud. Members of groups which meet weekly normally need no more than a monthly session of spiritual direction, though beginners and people with trying problems may need more. Even if most of our responses are tentative, our stance with members of our own group should be firm and resolute. This is part of what is expected of us as priests. When rightly administered, spiritual direction helps others find Christ in us.

Some of our spiritual direction in a broad sense is a type of week-by-week "coaching" given to the whole group. It can be brief and sometimes even non-verbal. The mere presence of a priest in the group is for many a silent encouragement. It must often be more than that. Our function is to *contribute* to the group of what we are and what we have. At times this contribution is expected to be quite formal, as when over a course of months we are asked to give a series of talks or pre-

sent a series of speakers. At other times it may involve something as brief and simple as a petition or act of thanksgiving in the context of shared prayer. It should never be perfunctory. Some of the dulllest and worst meetings I have attended were begun by a priest "rattling off" a prayer which it seemed he wished to be heard neither by God nor man! One custom I have always encouraged in groups for which I was in any way responsible is that of asking one of the priests present to give a Solemn Blessing at the close of each meeting. This can be very effective and very encouraging for the laity. It makes the priest involved feel he is both wanted and of real use. And it gives all a sense of divine Presence and approval.

We can never of course share with others in one-to-one direction or in group service a spirituality which is not part of our own experience of growth. *Nemo dat quod non habet* is the medieval adage which runs through my mind in times of preparation before meetings. I am sure that God the Holy Spirit uses such times to "recharge" us for our tasks. I try never to meet a group with which I am to share if I am in a "cold" state. Sometimes the proximate preparation either takes place or is rounded off while I am walking, riding or driving to a meeting. But it always involves prayer that I will be a channel of good and that both my fellow-members and myself will be protected from evil. It is a good thing to encourage the remote preparation of all members in daily mental prayer along the lines of the group's spirit as well as proximate preparation *before the meeting* begins. Some groups encourage their leaders to come early, a quarter of an hour before meetings perhaps, to invoke the Life-giving Spirit for inspiration and ask our Risen Lord for protection against insidious enemies. All meetings, indeed, should be gatherings in the name of the Lord Jesus where God is glorified in the Spirit.

Relating the Group to Larger Activities

In groups which already pertain to movements whether traditional or contemporary and in those which align themselves with such movements, the typically Catholic phenomenon of

relating to the movement by participating in its wider activities — regional, national and international reunions and events — will inevitably occur. When it does, priest-members (because of their generally wider ecclesiastical “contacts”) will be expected to play key roles. In my own experience many lay-members of groups are fairly shy when facing larger-scale meetings held “away from home.” They are often rightly concerned about cost of accommodation and food, registration, such paraphernalia as banners and even details like seating in a church or auditorium which may not be familiar. While such details may seem trivial to a priest, they are often a source of undue anxiety for others in his group especially if the group is based in a small provincial place.

Much harder than physical arrangements and what they can entail is the whole realm (or “syndrome”) of cultural shock. Although a group may be related in a very basic and real way to a world-wide movement, and although some of the movement’s literature may be familiar to all the members, *living contact* with an original and vivacious speaker steeped not only in the movement’s principles but in their wide ramifications is bound to reveal new insights on what the movement is “all about.” The role of the priest is often to clarify behind the scenes what a renowned speaker has put forth from the podium. Of course to do this the priest attending the larger meeting with his group must have “done his homework” and must be *au courant* with both the overall thrust and the here and now emphasis of the movement as a whole.

What is hoped is that group members who attend these larger gathering will come away renewed in Spirit. They will then see their movement as something bigger and better than they had realized, and they will be able to apply newly learned principles in their personal quests for the movement’s ideals and goals, in the living out of its realities. It is in this broad sense that larger meetings, retreats, conferences and congresses can be referred to as “Body Ministries” for they build up the

Body of Christ. They show individual and relatively isolated members more facets of the grandeur of *totus Christus*, the whole Christ, Head and members.

However, it would be wrong to prepare small group members merely to be passive recipients at larger gatherings. Before leaving home with them, the priest should orientate his fellow group members on the desirability of as much *active sharing* and participation in the larger meeting as possible. This is especially true as applied to talented musicians, painters, designers and any others who have special gifts which could contribute to the greater success of the larger assembly. Most conference organizers are eager to know well beforehand of persons who can help in these artistic and practical ways. Charity as the true love of Christ urges us to share our talents, to contribute what we can, inasmuch as it is wanted and needed. Modesty and humility command a certain fairly natural restraint in these matters. Exaggerated shyness and false assumptions based on one's relative "worthlessness" should never be allowed to gain the upper hand. Any movement "worth its salt" wants to hear from its members of and from all levels at the right time and in suitable circumstances. Such a time and such circumstances are most likely to arise at larger gatherings where they can be real opportunities for "edification," the Pauline "building up of Christ's body," the Petrine "architecture of the spiritual temple."

Relating the Group to the Life of the Church

All priests with pastoral responsibilities and who belong to groups are eager to see every unit and facet of Catholic life related to the life of the whole Church. There can be and often are many pit-falls to be avoided in our attempts at this sort of relating. First and foremost we must never think of any small group as a "free work-horse" for parish or other Church activities which are completely irrelevant to the nature and purpose of the small group in question. Our task, rather, is to bring the group's striving for its own explicit ideals and goals

into play in the spiritual quest of the larger body. Again I should suggest this can best be done by priests who are truly involved in groups. It can best be done from "the grass roots" rather than from "on high". I have seen a flourishing prayer group reduced to a weak and struggling one because a parish priest wanted to utilize it in an overall program in a way atypical of the group. This would have caused the group to lose its real identity as it participated in a movement of diocesan, national and world-wide scope. The group withdrew from the parish and dwindled to near extinction. The parish lost the group. The group lost its strength. No one gained. Everyone lost. And a power for spiritual good was diminished. All this negativity was the result of clerical insensitivity. More prayer, better discernment and a more Christ-like dependence on the Father might have revealed the Spirit at work, saving the group and building up the parish.

There is a real contribution which can be made to larger Church life by small groups, however. When they are true to their spirit they inevitably make that spirit known. This is a matter of faith issuing forth in works in concrete tasks and in unique additions to the programs and life of the larger unit. The given contribution is largely a matter of charism translated into action, of fruit born of a sturdy plant. The bearing of fruit of course requires a relatively slow process of maturation. But it is inevitable where there is healthy growth in the Holy Spirit. It will happen in time, but its uniqueness (even its novelty) cannot be readily preprogrammed by us. If we want to know what a group is going to do in a parish, we should most probably wait and see. We are likely to be pleasantly surprised if the group is operative in the realm of grace and obedient to God's will.

No group will either grow or contribute to the life of the whole Church without constant nourishing and encouragement. Most groups need much more "positive feed back" than negative criticism. My experience is that the priest who is called in as a "trouble-shooter" (and this has often been my own lot)

can accomplish little until he has praised positive points and identified himself with what he sees as good in a group. From then on he can hope to be accepted more and more as an "insider" and can work for needed reforms by suggesting rather than imposing them.

Concluding remarks

Throughout this article I have painted a rather "rose-colored" picture of the priest relating to the small group. When I have alluded to difficulties I have suggested known and fairly well-proven remedies. I would be the last to deny that there are difficulties arising from ignorance, personality quirks and sheer bad will that are very hard to solve. When and if these difficulties involve obdurate adherence to unsound doctrine or bad biblical interpretation, obvious perversions of the Christian moral stance or malicious ambition posing as "leadership," drastic measures such as the disbanding of the group and the withdrawal of priestly help may have to be taken. However, less drastic measures are generally indicated as, by and large, our people (if my estimate is correct) want groups in which right doctrine, right action and true Christian holiness will prevail. In wanting such groups they want our help, our support, our membership and our loving concern. They want us to share their life in Christ. They want to share ours.

I hope this article will be of help to such groups and to my brother priests who work with them. May God's love as revealed in Christ and made ours in the Spirit be found in each person with whom we treat. May it redound through the whole Church. And may it find special stirrings in the small groups to which we are called to form a part.

ROMAN CARTER, O.P.

RESERVATION OF THE HOLY SACRAMENT DURING THE HOLY TRIDUUM

I belong to a small religious community. We are only six. We occupy what in former times was the convento of Franciscan Fathers who took care of the parish. Our parish priest takes the ciborium on Holy Wednesday and after the liturgical rites of Good Friday and places it in one of our vacant rooms, well-prepared for the purpose. May I ask you whether this is according to the liturgical laws of the Church and whether our community may recite the daily prayers before the Blessed Sacrament after the rites of the Holy Friday have been finished.

A Religious Sister

Two different questions are contained in the case posed by the Sister, namely:

- 1) Whether the transfer of the Blessed Sacrament to the vacant room of the community is correct or not; and
- 2) Whether the Sisters may or not recite their daily prayers before the Blessed Sacrament in the room where it has been reserved.

The Roman Missal, under the title *Initial Rites and Liturgy of the Word*, n. 1, of the evening Mass of the Last Supper, on Holy Thursday, says: "The tabernacle should be completely empty. In this Mass enough hosts are to be consecrated so that the clergy and people may take Holy Communion today and tomorrow." The same is said in the Circular Letter of the Sacred Congregation for Divine Worship of January 16, 1988 (n. 48). One thing is clear: "The tabernacle should be *completely empty*." The Holy Sacrament therefore has been removed. The same Roman Missal says also on Holy Thursday: "The Holy Communion may be distributed to the faithful only within the Mass, it may be given, however, *to the sick at any hour during the day*." The Sacred Congregation for Divine Worship says in her Circular Letter of January 16, 1988: "It is more appropriate that the Eucharist be borne directly from the altar by the deacons on acolytes, or extraordinary ministers at the moment of Communion, for the sick and infirm who must communicate at home, so that in this way they may be more closely united to the celebrating Church" (n. 53). Holy Communion cannot be distributed to the sick at any hour of the day, if the Holy Sacrament had not been reserved by transferring it from the tabernacle of the church, which now is *completely empty*, to another place. The Hosts for the Communion of the faithful and clergy "today and tomorrow are to be consecrated" during the evening Mass of the Holy Thursday.

In the initial rubrics for Good Friday it is said: "Today the Holy Communion is distributed to the faithful only during the liturgical celebration of the Passion of the Lord; *to the sick, who cannot participate in such celebration, it may be brought at any hour of the day*." Where are the Hosts for the Holy Communion of the sick to be taken? The tabernacle of the church is "*completely empty*." The Hosts reserved at the *Monumento* are distributed to the clergy and faithful during the celebration of the Passion of the Lord. If some Hosts are left in excess, they are to be reserved somewhere.

At the beginning of the norms for Holy Saturday we read: "Today the Holy Communion may not be distributed, *except in the case of Viaticum*." Where are the Hosts for the *Viaticum*

to be taken? The tabernacle of the church is "*completely empty.*" The Hosts reserved in the *Monumento* were distributed on Good Friday during the celebration of the Passion of the Lord. It is obvious that the Blessed Sacrament has been reserved somewhere outside the church in order to give the Holy Communion to the sick in case of necessity.

The foregoing affirmation is confirmed clearly by the Instruction of the Sacred Congregation for the Sacraments given on March 26, 1929. The following is a summary of what the Holy See has stated on the matter.

"For the Holy Communion of the sick some consecrated Hosts are to be reserved during the Holy Triduum. The following norms are to be observed for this reservation. The spirit of the Liturgy is that these consecrated Hosts are to be reserved not within the church, but outside. The Blessed Sacrament can be transferred to the sacristy or to a near place, which must be apt and proper, where the reservation can be done with the reverence due to the Blessed Sacrament. It should be borne in mind however that the Blessed Sacrament is reserved there *not for the adoration of the faithful but for the distribution of Holy Communion to the sick in case of necessity.* An apt and proper place for this reservation will be a chapel near the church; it can be also a decent and appropriate place in the rectory, separate from other domestic and profane use, where any irreverence is well-avoided. At any rate, the Blessed Sacrament will be reserved within a tabernacle properly locked, before which a lamp is to burn continuously.

"The Ordinaries have to bear in mind that the Hosts reserved during the Holy Triduum are reserved *not for the adoration of the faithful.* The spirit of the Liturgy and the intention of the Sacred Congregation rather prohibits it."

In view of the texts above quoted from the Roman Missal and considering the norms given by the Sacred Congregation for the Sacraments, it is easy to answer the two questions raised by the Sister.

1) The transfer of the Holy Sacrament to the vacant room of the Sisters' quarters is correct and appropriate.

2) The Sisters may *not* recite their daily prayers before the Blessed Sacrament, *reserved only for the Holy Communion of the sick, not for the adoration of the faithful*. The attention of the Sisters as well as the attention of other faithful is to be centered on the Tomb of Christ, as the Liturgy invites us to do.

The Roman Missal in its adnotation on Holy Saturday says: "On Holy Saturday *the Church waits at the Lord's tomb, meditating on His suffering and death*. The altar is left bare, and the sacrifice of the Mass is not celebrated. Only after the Solemn Vigil during the night, held in anticipation of the Resurrection, does the Easter celebration begin, with a spirit of joy that overflows into the following period of fifty days."

ADORATION OF THE CROSS ON GOOD FRIDAY

May I know whether in the adoration of the Cross on Good Friday a genuflection is to be made before the Crucifix or not.

A Parish Priest

The adoration of the Cross on Holy Friday can take place during the celebration of the Passion of the Lord, which is a liturgical celebration, and outside such celebration.

If it takes place during the celebration of the Passion of the Lord, the Roman Missal prescribes the following in its number 18 of the rubrics of Good Friday: "The priest, clergy, and faithful approach to venerate the Cross in a kind of procession. They make a simple genuflection or perform some other appropriate sign of reverence according to local custom, for

example kissing the Cross." It is clear therefore that a simple genuflection can be made or another appropriate sign of reverence can be made according to the local custom, for instance kissing the Cross.

In the case the Adoration of the Cross takes place outside the liturgical celebration, formerly there was a decree of the Sacred Congregation of Rites, before the liturgical reform, which prescribed that "all should make a genuflection before the Cross of the main altar from the beginning of the Adoration of the Cross on Good Friday until the recitation of nones of Holy Saturday." The Roman Missal, published during the pontificate of John XXIII (still before the liturgical reform) in number 36 concerning the liturgical celebration of Good Friday prescribed that "the celebrant and sacred ministers, after making a genuflection, together with the acolytes, return to the sacristy." However, the Roman Missal after the liturgical reform reads: "All depart in silence" (number 28). No mention of genuflection is made, notwithstanding the fact that the Cross is on the altar.

OPTIONS IN USING VARIOUS FORMS IN THE MASS

You have touched a sensitive and delicate topic in your case entitled "Prohibited Changes in the Liturgical Texts" (Boletin Ecclesiastico de Filipinas, May-June 1987, p. 366). You are aware of the fact that some priests feel free to deviate from the liturgical texts approved by the Church. We agree

with you, as a rule. The testimonies you mentioned are clear. But it seems that the Church herself leaves the priest free in some instances during the Mass. Of course the four Eucharistic Prayers are to be respected as they are, and no priest can change any portion of them. However, other parts, like the beginning and the end of the Mass are more flexible and subject to adaptation to the conditions of the congregation. You did not touch in your case on any of these possible slight deviations which can be left to the initiative of each priest.

Several Priests

By way of clarification, I want to say to our readers that we restrict our answers in the cases proposed to us to the points raised by the consultants only in order to make the answer short and clear. Hence, we avoid as much as possible elaborating on possible contingencies related to the topic.

The questions posed in the above case are questions raised by several readers of the *Boletin* concerning the case published in the *Boletin Ecclesiastico*, May-June 1987, pp. 366-367 on "Prohibited Changes in the Liturgical Text." We are most grateful for the openness they have shown in their letters. We assure them we never intend to point out anybody in particular. If you read again the answer given in the *Boletin*, you will see that it is general and the basis for the answer given is the official standing of the Church, which has been canonized in the new Code, canon 846.

Now to please the desire of the consultant priests, we shall summarize the instances where the Church gives the priest an optional choice among various forms proposed by the Church herself in some parts of the Mass. It can hardly be said that there is reason for the personal initiative of the priest to deviate from the proposed forms.

What follows applies only to a Mass with congregation. It has been taken from the *Missale Romanum*, editio typica

altera, Libreria Editrice Vaticana, 1975, and from the *Roman Missal — The Sacramentary*, approved by the Holy See for the United States of America, 1974.

INTRODUCTORY RITES

Greetings

Number 2 of the *Ordo Missae cum populo* says: "Then the priest extends his hands, greet the people saying: *The grace of our Lord...*" The same Missal offers in the *Appendix* three different forms to greet the people. And numbers 28 and 86 of the *General Instruction* of the Roman Missal say: "The priest greets the people by using *one of the proposed forms*."

Introduction to the Mass

Number 2 of the *Ordo Missae* says: "The priest, deacon or other suitable minister *may very briefly introduce* the Mass of the day." No form is given. The same is also said in number 29 and 86 of the *General Instruction* of the Roman Missal.

Penitential Rite

Number 3 of the *Ordo Missae* says: "The priest invites the people to repentance of their sins." The same thing is said in number 29 of the *General Instruction*. The *Ordo Missae* n. 3 and the *Appendix* offer *three* different forms for the *Penitential Rite*.

The English translation of the Roman Missal, the *Sacramentary* offers the same three different forms: A, B, C. There is a rubric which says: "*He may say these or similar words.*" For form C there is a rubric which reads: "The priest (or other suitable minister) makes *the following or other invocations*." And it offers *eight* different forms. There is a footnote concerning the word *fratres* which reads: "At the discretion of the

priest, other words which seem more suitable under the circumstances, such as *friends, dearly beloved, brethren*, may be used. This also applies to parallel instances in the Liturgy."

EUCCHARISTIC LITURGY

The English translation of the Roman Missal, *The Sacramentary* has a footnote at the beginning of the Liturgy of the Eucharist, after the priest washes his hands and he says: "Pray brethren, that our sacrifice...", which reads: "*At the discretion of the priest, other words which seem more suitable under the circumstances, such as friends, dearly beloved, my brothers and sisters, may be used.*"

Eucharistic Prayers

Likewise, the *Sacramentary* has a rubric at the beginning of the Eucharistic Prayer I which reads: "In the first eucharistic prayer the words in brackets *may be omitted.*" The *Missale Romanum*, nn. 80, 107, 114 and 123 has a footnote concerning the remembrance for the diocesan Bishop, which reads: "When several are to be named, a *general form is used*: 'for N. our Bishop and his Assistant Bishops.'" The *General Instruction* says the same.

Communion Rite

The *Sacramentary*, approved for the United States, begins the Lord's Prayer with this rubric: "The priest sets down the chalice and paten and with his hands joined sings or says *one of the following (forms)*: A. B. C, D.

CONCLUDING RITE

Blessing

The *Missale Romanum* n. 142, after the usual form to bless the people, has a rubric which reads: "On certain days or occa-

sions another more solemn form of blessing or prayer over the people may be used, as the rubrics direct (cfr. pp. 495-511)." And it offers various forms, namely for Advent, Nativity, New Year, Epiphany, the Lord's Passion, Easter Season, Vigil, and Easter Sunday, Ascension, Pentecost, during the year (five forms), Blessed Virgin, Sts. Peter and Paul, Apostles, All Saints, Church Dedication.

Dismissal

For the dismissal the *Missale Romanum* does not offer any variety of forms, although after the *Appendix*, it gives twenty-six prayers over the people to which the priest adds: "May Almighty God bless you, the Father, and the Son, and the Holy Spirit, Amen." However, the *Sacramentary* approved by the Holy See for the United States of America offers three different forms, namely:

"Go in the peace of Christ,"

"The Mass is ended, go in peace," and

"Go in peace to love and serve the Lord."

This is in conformity with number 57 and 124 of the *General Instruction*.

From the portions we have mentioned, we can see that the Church generally gives the option to choose one among various forms offered by the Church herself. Only when the Church does not offer a concrete form and leaves it to the priest's initiative, may the priest convey with his own words to the congregation the message desired by the Church. This happens when the rubric says that the priest may use this form or another with similar words.

DOCUMENTATION

john paul II:
on the alliance
of the hearts
of Jesus and Mary

TO MY VENERABLE BROTHER
CARDINAL JAIME L. SIN
ARCHBISHOP OF MANILA
PRESIDENT OF THE INTERNATIONAL SYMPOSIUM
ON THE ALLIANCE OF THE HEARTS
OF JESUS AND MARY

I am pleased to offer my cordial greetings to all the participants in the International Symposium on the Alliance of the Hearts of Jesus and Mary taking place in Fatima on 14-19 September 1986. As you begin your proceedings I wish to assure you of my spiritual closeness and of my encouragement for the fruitful outcome of your exchange.

Your Symposium will provide biblical scholars and theologians the valuable opportunity for reflecting on devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary in the perspective of Sacred Scripture and Tradition. Much research has already been done on devotion to the Sacred Heart of Jesus, but it is your aim to focus attention on the Immaculate Heart of Mary and the interrelation of love between the hearts of the Son of God and his Mother. Your reflection will also endeavor to explain the Christian's participation in these mys-

teries and thereby render a worthwhile service to the whole Church by clarifying the importance of devotion to the hearts of Jesus and Mary.

We can say that just as the mystery of Redemption began in the womb of the Virgin of Nazareth, so did that splendid union of the hearts of Christ and his Mother. From the very moment when the Word was made flesh beneath the heart of Mary, there has existed, under the influence of the Holy Spirit, an enduring relationship of love between them. The heart of the Mother has always followed the redemptive mission of her Son. As Jesus hung on the Cross in completion of his salvific work, Simeon's prophecy foretelling the definitive alliance of the hearts of the Son and of the Mother was fulfilled: "And a sword will pierce your own soul too" (Lk. 2:35). Indeed the centurion's lance that pierced the side of Christ also penetrated the heart of his sorrowful Mother and sealed it in sacrificial love.

Since the hearts of Jesus and Mary are joined forever in love, we know that to be loved by the Son is also to be loved by his Mother. At the foot of the Cross Mary was proclaimed our Mother, and her Immaculate Heart now continues to enfold us with the same maternal love with which she loved her Son.

It is my prayer that your initiative will make the alliance of the hearts of Jesus and Mary better understood and appreciated by the People of God and thus promote devotion to the hearts of the Son and his Mother in our own day. In the love of Christ and his Mother who pondered his mystery in her heart (cf. Lk. 2:51), I impart to you and all assembled at Fatima my Apostolic Blessing.

From the Vatican, 8 September 1986

DISCORSO DI GPII AI PARTECIPANTI AL SIM-
POSIO INTERNAZIONALE SULLA DEVOZIONE
AI CUORI DI GESU E DI MARIA
SVOLTOSI A FATIMA (UNA VENTINA)

L'udienza, prevista per le 12.20, si é svolta nella Sala del Trono.

Dear Friends in Christ,

1. I am pleased to welcome all of you who have taken part in the International Symposium on the Alliance of the Hearts of Jesus and Mary that was held this past week in Fatima. I wish to greet in a special way Cardinal Sin, the President of your Symposium, and together with him all who were responsible for formulating and carrying out the specific plans of your week of theological study.

The title of your Symposium was taken from my Angelus Address of September 15, 1985, when I made reference to that "admirable alliance of hearts" of the Son of God and of his Mother. We can indeed say that devotion to the Sacred Heart of Jesus and to the Immaculate Heart of Mary has been an important part of the *sensus fidei* of the People of God during recent centuries. These devotions seek to *direct our attention to Christ and to the role of his Mother in the mystery of Redemption*, and, though distinct, they are interrelated by reason of the enduring relation of love that exists between the Son and his Mother.

2. Much research has been done on devotion to the Sacred Heart of Jesus. Hence you have made it your specific aim to reflect upon the devotion to the Immaculate Heart of Mary in the perspective of Sacred Scripture and Tradition, while at the same time concentrating on the intimate link that unites the

hearts of Jesus and his Mother. Devotion to the heart of Mary cannot be traced to the early centuries of Christian history, though the heart of Mary is indeed mentioned in the Gospel of Luke. There are some references to the heart of the Mother of God in the commentaries upon the Scriptures by the Fathers of the Church, but for the most part it was not until the seventeenth century that under the influence of Saint John Eudes this devotion became widespread. In our own century we see that the message of Our Lady of Fatima, the consecration of the world in 1942 to the Immaculate Heart of Mary by my predecessor Pope Pius XII, and theological initiatives such as your own have helped us to appreciate the importance of this devotion.

It is worthy of note that the Decree by which Pope Pius XII instituted for the universal Church the celebration in honour of the Immaculate Heart of Mary states: "With this devotion the Church renders the honour due to the Immaculate Heart of the Blessed Virgin Mary, since under the symbol of this heart she venerates with reverence the eminent and singular holiness of the Mother of God and especially her most ardent love for God and Jesus her Son and moreover her maternal compassion for all those redeemed by the divine Blood" (S.R.C., 4 May 1944; AAS 37 [1945], p. 50). Thus it can be said that *our devotion to Mary's Immaculate Heart expresses our reverence for her maternal compassion both for Jesus and for all of us her spiritual children, as she stood at the foot of the Cross.*

I presented this same thought in my first Encyclical *Redemptor Hominis*, in which I pointed out that from the first moment of the Redemptive Incarnation, "under the special influence of the Holy Spirit, Mary's heart, the heart of both a virgin and a mother, has always followed the work of her Son and has gone out to all those whom Christ has embraced and continues to embrace with inexhaustible love" (No. 22).

We see symbolized in the heart of Mary her maternal love, her singular sanctity and her central role in the redemptive mission of her Son. It is with regard to her special role in her Son's mission that devotion to Mary's Heart has prime import-

ance, for through love of her Son and of all of humanity she exercises a unique instrumentality in bringing us to him. The act of entrusting to the Immaculate Heart of Mary that I solemnly performed at Fatima on May 13, 1982, and once again on March 25, 1984 at the conclusion of the Extraordinary Holy Year of the Redemption, is based upon this truth about Mary's maternal love and particular intercessory role. If we turn to Mary's Immaculate Heart, she will surely "help us to conquer the menace of evil, which so easily takes root in the hearts of the people of today, and whose immeasurable effects already weigh down upon our modern world and seem to block the paths towards the future" (No. 3).

Our act of consecration refers ultimately to the heart of her Son, for as the Mother of Christ she is wholly united to his redemptive mission. As at the marriage feast of Cana, when she said, "Do whatever he tells you," Mary directs all things to her Son, who answers our prayers and forgives our sins. Thus *by dedicating ourselves to the heart of Mary we discover a sure way to the Sacred Heart of Jesus, symbol of the merciful love of our Saviour.*

The act of entrusting ourselves to the Heart of Our Lady establishes a relationship of love with her in which we dedicate to her all that we have and are. This consecration is practised essentially by a life of grace, of purity, of prayer, of penance that is joined to the fulfilment of all the duties of a Christian, and of reparation for our sins and the sins of the world.

My esteemed friends, I encourage you to continue your scholarly efforts to promote among the People of God a better understanding of devotion to the hearts of the Son and of his Mother. I thank you for your presence here and I assure you of my prayers for your worthy endeavours. In the love of the hearts of Jesus and Mary, I impart to all of you my Apostolic Blessing.

A MESSAGE OF
GRATITUDE AND SOLIDARITY
FROM THE PARTICIPANTS OF
THE FIRST INTERNATIONAL THEOLOGICAL
SYMPOSIUM ON THE ALLIANCE OF THE
HEARTS OF JESUS AND MARY

14-19 SEPTEMBER 1986
AT FATIMA, PORTUGAL

The participants of this symposium wish to express their profound gratitude to His Eminence, Jaime Cardinal Sin, the Archbishop of Manila and the sponsor of this theological assembly, for the initiatives taken by himself, and by the Catholic people of the Philippines — first among them, His Excellency, the new Ambassador of the Philippine Republic to the Holy See, the Honorable Mr. Howard Dee — to propose the holding of this conference, to prepare with great care for it, and to bring it to its happy realization.

We wish to take this opportunity to express also our deepest solidarity with the Cardinal, and with the entire Catholic community and people of his beloved nation, in their joyous gratitude to the Holy Mother of the Lord for her singular blessing upon them during the recent events which took place in their country.

We recognize that Filipino Catholics believe that Our blessed Lady, in the gracious love of her Immaculate Heart, played a truly remarkable role by her singular intercession and help in the avoidance of violence and bloodshed during "the four days of February," and has thus given another sign of her motherly care and compassion, toward them, as a people especially dedicated to her.

And now we join them in their prayers and hopes for an enduring renewal in the life of their nation, and in its reconstruction in the ways of justice and of prosperity in brotherhood and peace. May Our Lady and Her Son accompany every step of their way toward a future of even greater hope and blessing.

For with them, we too believe that from devotion to the Holy Mother of the Lord, and from consecration to her carried out in a people's life, great blessings have come to whole nations, blessings of protection, guidance, hope and deliverance, blessings truly noteworthy in their history, which manifest to all the world the power of Mary's intercession and love.

We also are aware that thousands of the faithful in the Philippines, people from all walks of life, including little children and the sick, have been offering prayers and sacrifices for the blessing of the Lord upon our labors. In a special way cloistered and contemplative Religious have kept vigils, and also offered penances that this symposium might be fruitful for the life of the Church throughout the world. It is not without deep emotion that we wish to acknowledge with gratitude all these deeds of devotion and supplication, and we have been encouraged through all these days by the assurance that such prayer and support could not but be of avail before the heart of the Mother and the heart of her Son. Once again, from our deep hearts, we can only offer our gratitude.

Fatima, 19 September 1986
at the Casa Nossa Senhora do Carmo

TO MY VENERABLE BROTHER
CARDINAL JAIME L. SIN
ARCHBISHOP OF MANILA

The International Theological Conference over which you will preside in Manila from November 30 to December 4 on the relationship between the Hearts of Jesus and Mary presents a fruitful occasion for developing further some of the themes of the international Symposium held in Fatima on 14-19 September 1986. I send my cordial greetings to the participants in the Conference, and I express the hope that your prayer and study may give you an ever deeper understanding of the treasures of doctrine and spiritual experience contained in the Church's genuine devotion to the Sacred Heart of Jesus and to the Immaculate Heart of Mary.

As the "image of the invisible God" (Col. 1:15), Jesus manifests in the world the very love of the Most Blessed Trinity. Indeed, "the love of Christ which surpasses knowledge" reveals "the fulness of God," "the breadth, and length and height and depth" (Eph. 3:18). In continuity with the Church's teaching and devotion, the Second Vatican Council reminds us that the Redeemer "loved with a human heart" (*Gaudium et Spes*, 22). The attention which theology, the Magisterium and Christian piety have directed to the admirable Heart of Jesus is therefore fully justified.

The unique maternal bond that binds the Heart of Mary to the Heart of her Divine Son constitutes not only the basis of the many ways in which Marian devotion is expressed in the Church's prayer, worship and life, but also forms the founda-

tion of the filial relationship with Mary so vividly felt by her sons and daughters in the Church. As I have written elsewhere, "under the influence of the Holy Spirit, Mary's Heart, the Heart of both a virgin and a mother, has always followed the work of her Son and has gone out to all those whom Christ has embraced and continues to embrace with inexhaustible love" (*Redemptor Hominis*, 22). It is altogether fitting therefore that your Conference should seek to deepen the awareness of the intimate relationship between the two Hearts and the value for our own day of authentic devotion and consecration to the Hearts of Jesus and Mary.

On the organizers and participants in the Conference I invoke abundant gifts of faith, hope and charity, the virtues through which the mystery of Redemption produces fruits of holiness and service in the personal and ecclesial life of the faithful. As a token of my spiritual closeness I gladly impart my Apostolic Blessing.

From the Vatican, November 23, 1987

GRANTING OF THE TITLE
OF MINOR BASILICA FOR
THE NEW SANCTUARY
OF OUR LADY OF PEÑA DE FRANCIA
NAGA CITY

JOANNES PAULUS PP. II
ad perpetuam rei memoriam

Cum pietas erga Beatissimam Virginem Mariam in vitam religiosam alendam, fidem servandam, mores integros custodiendos magnopere conferat, eademque catholicos excitet ut ad benignissimam illam Patronam in suis necessitatibus confugiant, salutare sane est eiusmodi cultum fovere, tum efficiendo ut melius eius potentissimae Auxiliatricis amor et misericordia cognoscantur, tum congruentes tribuendo honores iis locis sacris, ubi ea peculiari fidelium frequentatione colitur. Quoniam igitur Venerabilis Frater Leonardus Zamora Legaspi, Archiepiscopus Cacerensis, denuntiatis cleri et populi christiani votis ad rem pertinentibus, ab hac Apostolica Sede petivit ut ecclesiam in pago Balatas intra fines archidioecesis Cacerensis recenter aedificatam, in quam imago Beatissimae Virginis Mariae sub titulo — Nostra Domina de Rupe Galliae —, Hispanice vero — Nuestra Señora de Peña de Francia —, est a vetusto templo translata, ad dignitatem Basilicae Minoris evehere dignaremur, Nos, imaginis eiusdem attente considerato momento, quae per trecentos fere annos in antiquiore ecclesia magnam habuit venerationem usque ad duos ante annos, consulta probantes Congregationis pro Cultu Divino, postulationem libenti animo

admisimus. Quam ob rem ecclesiam Nostrae Dominae de Rupe Galliae titulo et dignitate Basilicae Minoris insignimus, servatis iis, quae Decretum — De titulo Basilicae Minoris —, die VI mensis Iunii anno MCMLXVIII Editum, servanda iubet. Contrariis nihil obstantibus. Datum Romae, apud S. Petrum, sub anulo Piscatoris, die II mensis Maii, anno MCMLXXXV, Pontificatus Nostri septimo.

AUGUSTINUS CARD. CASAROLI
A PUBLICIS ECCLESIAE NEGOTIIS

THE CANONICAL ERECTION
OF THE NEW DIOCESE OF
TALIBON, BOHOL

JOANNES PAULUS EPISCOPUS
Servus Servorum Dei
ad perpetuam rei memoriam.

APOSTOLICA SEDES, operis evangelizationis faulrix quidem maxima, consilia etiam atque incepta fovere consuevit, quibus non solum difficultates saltem maiores vincantur, sed etiam — populi Dei saluti quam perfectissime fieri potest ministretur — CD 22. Omnino igitur audiendae videntur preces venerabilis Fratris Onesimi C. Gordoncillo, Episcopi Tagbilarani, quibus, considerata multitudine incolarum diffusae dioecesis suae, consultaque Insularum Philippinarum Conferentia Episcopali, a Sancta hac Sede recens petiit ut, eiusmodi Ecclesiae nonnullis locis congruenter derogatis, nova illic dioecesis constituatur ad expeditiores de illis fidelibus curas pastorales agendas. Quare, cum etiam constet in votis id esse ipsius venerabilis Fratris

Brunonis Torpigliani, Archiepiscopi titulo Mallianensis necnon Nuntii Apostolici in Insulis Philippinis, eorum suppleto consensu quorum interest aut interesse censeri potest, de consilio Venerabilium Fratrum Nostrorum S.R.E. Cardinalium Congregationis pro Episcopis negotiis praepositorum, apostolica potestate Nostra sequentia decernimus. A diocesi Tagbilarana paroecias distrahimus vulgo appelatas: Saint Joachim, Holy Infant Jesus — Anda —, Holy Infant Jesus — Bien-Unido —, Our Lady of the Rosary, Saint Joseph the Worker, Saint Anthony the Abbot, Saint Michael the Archangel — Clarin — Our Lady of Lourdes, Holy Family, Immaculate Conception — Due-ro —, Our Lady of Consolation, Saint Paul the Apostle, Holy Infant Jesus — Jeteefe, Saint Monica, Our Lady of the Pillar, Holy Infant Jesus — President Garcia —, Saint Augustine, Saint Michael the Archangel — San Miguel —, Saint Vincent Ferrer, Immaculate Conception — Sierra-Bullones —, Parish of the Blessed Trinity, Saint Isidore the Farmer, Holy Infant Jesus — Ubay —, ex iisque simul sumptis locis seu paroeciis novam dioecesim condimus nomine TALIBONENSEM iisdemque definitam finibus earum propriis necnon Cebuanae suffraganeam archidioecesi, cuius proinde Praesuli Metropolitae vigenti iure subicimus Episcopum Talibonensem. Simul statuimus ut sedis episcopalis novae dioecesis in urbe collocetur, cui nomen — Talibo —; templumque paroeciale ibi extans, Ss. Trinitatis sacrum ex eaque nominatum, ad Ecclesiae Cathedralis gradum evehimus eique et insignia et privilegia et honores tribuimus, quibus reliqua illius ordinis templa fruuntur; Episcopo autem pro tempore Talibonensi onera iuraque facimus, quae ad unumquemque pertinent Episcopum dioecesanum, dum etiam hortamur ut quamprimum ibi quoque Collegium Consultorum instituatur, quod sit adiumento Ordinario loci. Is ali ac sustineri debet tum Curiae Talibonensis emolumentis, tum fidelium stipitibus, tum etiam iusta bonorum portione quae ad mentem can. 122 CJC ab episcopali Mensa Tagbilarana ad Talibonensem merito transferri debet. In iis, quae referuntur ad

Seminarii dioecesani aedificationem, ad sacrorum alumnorum institutionem aut formationem, omnia recte iuris communis servantur praescripta, haud praetermissis normis a Congregatione pro Institutione Catholica editis. Videatur praeterea ut selecti tirores philosophicis aut theologicis disciplinis instruendi, sacerdotesque quibus altiora erunt studia complenda, ad Pontificium Collegium Philippianum mittantur in Urbe situm. Quae autem ipsi statuerunt sacri canones de diocesim regimine, de bonorum ecclesiasticorum gestione, quae ibi aliquando forte possidebuntur, de Administratore dioecesano sede vacante eligendo, de oneribus iuribusque fidelium deque aliis talibus, ea omnia retineantur. Constitutione novae dioecesis ad effectum adducta, sacerdotes ei Ecclesiae adscripti censeantur, intra cuius fines ecclesiasticum habent officium, ceterique clerici et Seminarii tirores ei addicantur Ecclesiae, in qua legitimum habent domicilium. Scriptaque omnia actorum documenta, quae aut novam diocesim eiusve clerum aut ad fideles et ad bona temporalia pertinent, curandum est ut a Curia Tagbilarana tradantur Talibonensi. Omnia denique, quae hic decrevimus, exsequenda ipse curet venerabilis Frater Bruno Torpigliani, quem diximus, qui a Nobis mandatum habet una cum facultate id delegandi ad alium virum in dignitate ecclesiastica constitutum, addito officio videndi ut actae executionis litterarum verum exemplum ad Congregationem pro Episcopis cito perveniat. Has Apostolicas Litteras omnino ratas esse volumus, sic ut nunc, ita et in posterum, contrariis haud obstantibus. Datum Romae, apud S. Petrum, die nono mensis Ianuarii, anno Domini millesimo nongentesimo octogesimo sexto, Pontificatus Nostri octavo.

AUGUSTINUS CARD. CASAROLI
A PUBLICIS ECCL. NEGOTIIS

BERNARDINUS CARD. GANTIN
PRAEFECTUS CONG. PRO EPISCOPIIS

MARCELLUS ROSSETTI, PROTONOT, APOST.

ANGELUS LANZONI, PROTONOT, APOST.

ON THE SOLEMN CORONATION
OF THE IMAGE OF OUR LADY
OF THE "VISITA" AT MALABON, M.M.

JOANNES PAULUS PP. II
ad perpetuam rei memoriam

Cum Nos sollicito studio Ipsi Beatissimam Virginem Mariam prosequimur, tum etiam, quotiescumque de gloria atque eiusdem laude agitur apud Christifideles augenda, operam esse dandam arbitramur. Satis quidem constat quo honore Virgo Maria in Insulis Philippinis habeatur quaque imagines, inter quas annumeretur oportet praeclare signum illud quod in aede paroeciali in oppido Malabon asservatur, quodque fideles sub appellatione Immaculatae Conceptionis—sed ipsi fideles plerumque vernaculo verbo — *Visita* — utuntur pientissime venerantur, memoria sane tenentes eiusdem intercessione permulta evenisse prodigia. Cum igitur Venerabilis Frater Noster Iacobus S.R.E. Card. Vidal, Archiepiscopi Caebuani atque nonnullorum episcoporum necnon cleri populique significans, ab Apostolica hac Sede petierit, ut veneranda imago Beatae Mariae Virginis Immaculatae in templo paroeciali, quod supra memoravimus asservata, nomine et auctoritate Nostra pretioso diademate redimiri posset, libenter quidem potestatem facimus. De sententia igitur Congregationis pro Cultu Divino, auctoritate Nostra Apostolica, Venerabili Fratri Nostro JACOBO SIN, vel per se, vel per alium quem idoneum iudicaverit, quo die sane oportebit, eas partes committimus ut imagini Immaculatae Virginis Mariae vulgo — *Visita* — nuncupatae in praefata aede paroeciali positae, praetiosam coronam Nostro nomine et auctoritate imponat, iuxta liturgicas normas. Ceterum Nos confidimus sacra haec sollemnia in fidelium bonum esse cessura atque in caeli Reginae dilectionem. Contrariis quibusvis non obstantibus. Datum Romae, apud S. Petrum, sub anulo Piscatoris, die XVI mensis Septembris, anno MCMLXXXVI, Pontificatus Nostri octavo.

† AUGUSTINUS CARD. CASAROLI
A PUBLICIS ECCLE. NEGOTIIS

APPOINTMENT OF MSGR. CAMILO GREGORIO
AS AUXILIARY BISHOP OF CEBU
AND TITULAR BISHOP OF GIRUS

IOANNES PAULUS

Episcopus Servus Servorum Dei

dilecto filio CAMILLO GREGORIO y DIAZ, moderatori ephebei vulgo — Immaculate Conception College — in urbe Cabanatuanensi, Auxiliari Episcopo Caebuano electo atque ad titulum vacantis episcopalis Ecclesiae Girensis evecto, salutem et Apostolicam Benedictionem. Ad supremum Petri solium evecti, Christi vicem praestantes, Nostrum esse intellegimus Ecclesiarum omnium gerere sollicitudinem, atque si qua necessitas iisdem constringit obviam ire, Nostra auctoritate providemus. Hanc ob causam precibus Venerabilis fratris Nostri Richardi Vidal, Archiepiscopi Caebuani, annuentes, qui propter christianorum copiam Auxiliarem postulavit, Nos, dilecte fili, quae ad usum pastorem sunt tuas respicientes virtutes, te censuimus dignum cui hoc munus crederetur. De sententia igitur Venerabilium fratrum Nostrorum S.R.E. Cardinalium Congregationi pro Episcopis praepositorum, ex Nostra Apostolica potestate, te Episcopum Auxiliarem Caebuanum renuntiamus pariterque vacantis episcopalis Ecclesiae GIRENSIS decoramus, cum officiis atque iuribus quae ad munus tuum Auxiliaris spectant, iuxta iuris canonici leges. Ubivis autem gentium ordinationem episcopalem accipere poteris, salvis, ut res ipsa postulat, cunctis normis liturgicis. Sed antea tibi necesse est fidei professionem facere atque iusiurandum erga Nos Nostrosque in hac Sede Apostolica Successores nuncupare. Formulas exinde in his rebus usurpata, consueto more signatas ac sigillo impressas, ad Congregationem pro Episcopis primo quoque tempore perferendas cura-

his. Quod superest, dilecte fili, quamquam nulla indiges adhortatione, attamen, cum ascriberis in numerum Apostolorum Successorum, sollertiam tuam necesse est adaugeas atque voluntatis intentionem ut Ecclesiae Caebuanae laudabilem operam tuam valeas commodare. Datum Romae, apud S. Petrum, die duodecimo mensis Januarii, anno millesimo nongentesimo octogesimo septimo, Pontificatus Nostri nono.

JOANNES PAULUS PP. II
ANGELUS LAZONI,
PROTON. APOST.

MONSIGNOR LEOPOLDO TUMULAK
NAMED AUXILIARY BISHOP OF CEBU
AND TITULAR BISHOP OF LESVI

JOANNES PAULUS
Episcopus Servus Servorum Dei

dilecto filio LEOPOLDO TUMULAK, adhuc curioni ad templum S. Nicolai in urbe Caebuana, electo Episcopo titulo Lesvitano atque Auxiliari sacri Praesulis eiusdem Sedis, salutem et Apostolicam Benedictionem. Consueverunt quidem apostoli ipsi Christi — cf. Act. 11, 22, sqq — et maiores Nostri Romani Pontifices eo mittere auxilia, eademque cum necessitatibus paria, ubi res poscerent: iunctis enim viribus, aliisque aliis gratum levamen afferentibus, iam laetiores sane fructus e sacrorum Praesulum labore capi possunt. Quorum profecto vestigia pie diligenterque sequentes, et, quantum maxime possumus, libenter Venera-

bilibus Fratribus Episcopis adsumus in negotiis praesidia poscentibus. Quâ re, cum Venerabilis Frater Richardus Vidal, Archiepiscopus Caebuanus, fidelium suorum copia motus atque cumulo laborum oneratus, iam ab hac apostolica Sede virum alium Auxiliarem petierit, nimirum benefieri censuimus, si eius precibus concederemus. Qua re, consilio petito a Venerabilibus Fratribus Nostris S.R.E. Cardinalibus Congregationi pro Episcopis praepositis, Nostra potestate te simul Auxiliarem eius Praesulis, simul Episcopum titulo LESVITANUM constituimus, factis nempe iuribus atque oneribus utriusque dignitatis. Ad consecrationem autem tuam quod attinet ceteraque propria Episcoporum tui ordinis, leges canonicas omnino servabis; ad utrumque vero iusiurandum: fidelitatis atque fidei professionem, quod pertinet, ea ante consecrationem tuam episcopalem iuribus, teste aliquo Episcopo qui cum hac Petri Cathedra rectae fidei vinculo coniunctus sit. Re vero acta formulas rite subscriptas atque sigillo impressas, ad Congregationem pro Episcopis cito mittes. Ceterum, dilecti fili, haec cum animo tuo reputa S. Ignatii Antiocheni praeclara verba: — Permanete in concordia vestra et oratione mutua. Decet enim singulos vestrum et praecipue presbyteros recreare Episcopos in honorem Patris, Jesu Christi, et Apostolorum — Ad Trall. Liturg. Her. feria IV, hebd. xxxii, lect. II. Quae quam te addeceant ipse vides. Datum Romae, apud S. Petrum, die duodecima mensis Januarii, anno Domini millesimo nongentesimo octogesimo septimo, Pontificatus Nostri nono.

JOANNES PAULUS II

APPOINTMENT OF
MSGR. JUAN DE DIOS PUEBLOS
AS BISHOP OF KIDAPAWAN

IOANNES PAULUS
Episcopus Servus Servorum Dei

Venerabili fratri Ioanni Dei Pueblos, hactenus Episcopo titulari Zabaensi atque Auxiliari Archdioecesis Davaensis, ad sedem Kidapavanensem translato, salutem et Apostolicam Benedictionem. Dominici gregis sempiternam salutem atque spiritualia eius commoda ex divino mandato usque persequentes, omnia quae in eiusdem bonum esse cessura intellegimus facere libenti quidem animo studemus. Cum igitur dioecesis Kidapavanensis, cuius postremus exstitit Praesul Venerabilis Frater Orlandus Quevedo, per ipsius promotionem ad sedem metropolitanam Novae Segobiae, suo esset destituta Pastore, in eius locum alium mittere Episcopum properavimus. Atque tibi, Venerabilis Frater, cuius novimus pastorem zelum sedulitatemque impigram, hoc ministerium demandare statuimus. De consilio igitur Venerabilium Fratrum Nostrorum S.R.E. Cardinalium Congregationi pro Episcopis praepositorum, Nostrae Apostolicae potestatis usi plenitudine, te, a vinculo Ecclesiae Zabaensis solutum atque Auxiliaris Davaensis munere liberatum, eligimus et destinamus Episcopum *Kidapavanensem*, dato videlicet regimine factisque iuribus et oneribus impositis, quae iuxta iuris canonici leges munus datum consequuntur. Licet a fidei professione sis exemptus, tuum tamen erit ius iurandum fidelitatis erga Nos Nostrosque in hac Sede Apostolica Successores dare secundum statutam formulam quam ad Congregationem pro Episcopis mittendam curabis ex consuetudine signatam sigilloque communitam. Occasione exinde capta opportuna, de tua electione certiores facies sive clerum quos ut te excipiant veluti

patrem et pastorem instanter adhortamur. Ceterum, Venerabilis Frater, Deum clementissimum a quo omne datum optimum et donum perfectum dimanat impense rogamus, ut operam tuam secundo laetoque exitu ad fidelium utilitatem fortunet. Datum Romae, apud S. Petrum, die tertio mensis Februarii, anno Domini millesimo nongentesimo octogesimo septimo, Pontificatus Nostri nono.

JOANNES PAULUS PP. II

MARCELLUS ROSSETTI
PROTON, APOST.

MONSIGNOR PEDRO MAGUGAT
BISHOP OF URDANETA
NAMED APOSTOLIC ADMINISTRATOR
OF CABANATUAN

Prot. N. 411/87

CONGREGATIO PRO EPISCOPIS
Administrationis Apostolicae

DECRETUM

Ad consulendum regimini dioecesis Cabanatuensis Summus Pontifex IOANNES PAULUS, Divina Providentia PP. II, praesenti Congregationis pro Episcopis Decreto nominat et constituit Administratorem Apostolicum sede plena memoratae Ecclesiae, usque dum aliter provideatur, Exc.mum P. D. Petrum Magugat, Episcopum Urdanetensem, eique jura et facultates tribuens quae Praesulibus Ordinariis locorum, ad normam sacrorum canonum, competunt.

Contrariis quibusvis minime obstantibus.

Datum Romae, ex Aedibus Congregationis pro Episcopis, die 9 mensis maii anno 1987.

DECREE OF REVOCATION
OF THE PROBATIONARY
ACCEPTANCE OF THE
REV. FR. ODON DE CASTRO
AS GUEST PRIEST
IN THE DIOCESE OF ANTIPOLLO

WHEREAS, our desire to help your Reverence in your being a priest had made us go out of our way and accepted you as a guest priest in our diocese;

WHEREAS, such probationary acceptance had consequently favored your Reverence, thereby lifting the censure of suspension imposed upon you for as long as the benevolently receiving Bishop still accepts you;

WHEREAS, said act of kindness of ours was received with negative reaction, nay, interpreted as an embarrassment;

WHEREAS, our intention to help your Reverence christianly had made us consider too the community (Magalang community) you had organized;

WHEREAS, our benevolence and goodwill had been wrongly taken and had put us instead in a bad light;

WHEREAS, said community of yours had not in any way been approved and recognized by us in this diocese;

WHEREAS, the penalty inflicted upon you was based on c. 1371, #2 (i.e. disobedience) and until now we do not see in you any improvement of obedience but instead it is getting worse;

WHEREAS, lately we were made to understand that your Reverence does not need us anymore; and

WHEREAS, even the Archbishop of the Archdiocese of San Fernando, Pampanga, where you and your community are staying did not receive and accept you and your community;

NOW, THEREFORE, I, as Bishop of the Diocese of Antipolo, after having consulted the Clergy of the Diocese, do hereby and formally issue this Decree of Revocation of the Probationary Acceptance we had then extended to your Reverence.

FURTHERMORE, let it be known that this Revocation shall immediately carry with it the revocation of all the rights, privileges and favors, if any, that your Reverence may have enjoyed in our Diocese.

Proper notice thereof shall be served to the proper, competent, ecclesiastical Superior.

This Revocation shall take effect immediately and shall henceforth revert your Reverence to your former state of being SUSPENDED, the canonical effects of which are embodied in c. 1333, #1 & 2.

And for the guidance of all concerned this Revocation shall be published in the proper forum in order to forestall any misinformation and disinformation.

Given in Antipolo, Rizal, this 28th day of September, in the year of our Lord, 1987.

† PROTACIO G. GUNGON, D.D.
Bishop of Antipolo

**CATHOLIC BISHOPS'
CONFERENCE OF THE PHILIPPINES
ELECTION – 13 JULY 1987**

**OFFICERS
1988-1989**

President	Archbishop Leonardo Legaspi, O.P.
Vice-President	Archbishop Oscar V. Cruz
Secretary General	Bishop Nestor C. Cariño
Treasurer	Bishop Leoncio L. Lat

ADMINISTRATIVE COUNCIL

Luzon:	Bishop Edmundo Abaya Bishop Ramon Villena Bishop Jesus Varela
--------	---

Visayas:	Archbishop Pedro Dean Bishop Antonio Fortich
----------	---

Mindanao:	Archbishop Antonio Mabutas Bishop Gaudencio Rosales
-----------	--

EPISCOPAL COMMISSIONS

1. Doctrine of Faith	Archbishop Oscar Cruz
2. Collegio Filippino	Cardinal Jaime Sin
3. Canon Law	Archbishop Manuel Salvador
4. ECERI	Archbishop Leonardo Legaspi
5. Clergy	Cardinal Ricardo Vidal
6. Family Life	Bishop Jesus Varela
7. Lay Apostolate	Bishop Celso Guevarra
8. Liturgy	Archbishop Jesus Dosado, C.M.
9. Mass Media	Bishop Teodoro Buhain
10. Migration & Tourism	Bishop Gabriel Reyes

11. Mission	Archbishop Antonio Mabutas
12. Non-Believers	Bishop Raul Martires
13. Prisoners	Bishop Pedro Bantigue
14. Christian Unity	Bishop Edmundo Abaya
15. Religious	Bishop Pedro Magugat, MSC
16. Seminaries	Bishop Gaudencio Rosales
17. Social Action	Archbishop Orlando Quevedo, OMI
18. Tribal Filipinos	Bishop Generoso Camiña, PME
19. Vocation	Bishop Wilfredo Manlapaz
20. Biblical Apostolate	Bishop Cirilo R. Almario
21. Public Affairs	Bishop Teodoro Bacani
22. Youth	Bishop Jose C. Sorra
23. Health Care	Archbishop Diosdado Talamayan

NATIONAL DIRECTORS

MEDIA

Bishop Francisco Claver, S.J.

NASSA

Father James B. Reuter, S.J.

SCOUTING

Bishop Leo Drona, S.D.B.

INTERVENTIONS OF ASIAN BISHOPS DURING THE 1987 SYNOD

Most Rev. Simon Ignatius Pimenta
Archbishop of Bombay (India)

Going through the *Instrumentum Laboris*, I was struck by the near total silence of the Document on the situation of the children and the youth in the Church. It has only two brief references — one in Section 57 and the other in Section 58. I submit that this is a grave omission which must be set right.

The present day youth is an agitated, disturbed youth. It is a youth in ferment, and in some cases also a youth living in fear because of an uncertain future. On the other hand, a vast majority of the youth is finding religion irrelevant to their lives. There is a crisis of faith in their lives, and for many, whether God exists or not has ceased to be an issue. In the face of such a situation can the Synod afford to ignore the condition of our youth?

In the Report from India, we have observed that “the youthful members of the Church want to involve themselves in the problems of people and in action-oriented movements and associations. They are less interested in traditional forms of associations that are piety-oriented and less related to problems of life...”

And in the Final Statement of the IV Plenary Assembly of FABO held in September 1986 at Tokyo, we have indicated

the negative and the positive sides of the picture which our Asian youth present.

Our children and youth, then, have a mission in the Church and in the world. They must be prepared for it. They need encouragement and support.

There are three points in regard to the youth which I would like the Synod to elaborate.

a) Since the Sacrament of Confirmation is the sacrament of Christian adulthood, a close look at this episcopally administered Sacrament is, I feel, called for.

(b) Most Asian countries are multi-religious, where Christians are in a minority. The problem arises in Youth Movements, like the YOW, University Students' Associations, where our Catholic youth feel very strongly that they would like to have their non-Catholic colleagues also as members, and even as Office Bearers. I am aware that this problem is also to be found in other countries, and that the Council of the Laity is concerned about it. Would the Synod have something authoritative to say on this?

c) The problem of ministry to and for the youth calls for some attention. It calls for a special charism and aptitude which all do not have. And it requires some training, as the youth have their own special needs and problems.

Most Rev. Leonardo Legaspi
Archbishop of Caceres (Philippines)

On the theme "The Eucharist in the Vocation and Mission of the Laity," two points for consideration are being presented. First the painful imbalance between stated teachings and actual situation on the centrality of the Eucharistic celebration for the growth of the Christian community. Vatican II declares that "no Christian community is built up which does not grow from

and hinge on the celebration of the Most Holy Eucharist" (PO 6). Second, in view of this teaching, many Christian communities in Asia are in a state of continued Eucharistic deprivation. Disproportion between a great number of faithful and very few ordained ministers, geographical distance and almost chronic absence of roads and means of communication are some of the causes of this sad state of Eucharistic deprivation. In such a situation, Eucharistic celebration is a once a year event, worship of the Real Presence unknown because unpractised, reception of communion unexperienced.

Given the centrality of the Eucharist in the life of the Church, access to it becomes a primordial and fundamental right for every Christian. Correspondingly, provision of that access becomes for the Pastors a most serious obligation. What do we do?

In Asia, the solution of this pastoral problem was forged by the Bishops in 1977 during the Asian Colloquium on Ministries held in Hong Kong. This decision is: "serious consideration be given to the possibility of acknowledged leaders emerging from basic communities of various types being made eligible for ordination to the presbyterate. These leaders will normally be people exercising a secular profession. If and when they are ordained, they would therefore exercise their priestly ministry on a part time basis" (ACNC, Conclusions, n. 105, pp. 48-49).

We seek the Synod's decision on this Asian proposal to a chronic obstacle to the growth of Christian communities.

Most Rev. Francis Xavier Kaname Shimamoto
Bishop of Urawa (Japan)

Lay Christians are not just the bridge between the Church and the world: they are the Church herself present in the world. Their secularity is the Church's secularity.

The Church is a sacrament of salvation not only through the hierarchy; lay Christians exercise the sacramentality of the

Church, mainly through work and the family. When Christians moved by the Spirit work for human rights or against economic structures, either individually or through Catholic lay movements, Christ is made visible and operative in the world. But it is especially in the family, when husband and wife love each other or work together for others, that the sacramentality of the Church is best expressed by their sacrament of matrimony.

In other words: the "no more Hiroshima," "no more hunger," "no more unloving families" movements are part of their mission.

Lay Christians are not only called to help the hierarchy. A lay Christian is not "a Christian who is neither ordained nor a religious," but a Christian called to work with Christ to change the world. So lay ministries are not a substitute for the lack of priests, but an overflow of their participation in Christ's priesthood and his mission. Such ministries should be created not only within the parish but also for their work in the world according to the needs in each country.

To solve the so called "problem of the laity," the formation of Christians and a change of mentality and structures in the Church are needed. The ecclesiology of many priests is still a kind of hierarchyology where Christians are just helpers and bridges.

In Japan the lack of visible success of the Church is probably due to her too clerical organization and functioning, whereas in the same Japan many so called "New Religions" have gained millions of converts in few years. These religions are administered and propagated by lay members: instead of temples and priests, the so called "family gathering" seems to be their best instrument.

The Japanese Church is preparing for her First National Convention for Apostolate next November; half of the three hundred participants are lay.

I speak in my own name, and with reference to nn. 10, 20 and 67 of the *Instrumentum Laboris*. I am concerned about the Mission of the Church, acting through the laity in the *Evangelization of the Cultures of Asia* (there are three parts in this message).

1. *The Asian Cultural Reality*: Asia is the home of the great religions of the world and these have influenced the cultures of Asia. What impact has the Christian Gospel made on these religions and cultures over the years? The Gospel must take root among the cultures of Asia, to make them grow and flourish in their native environment so that they can be truly Catholic and no less Asian. The Church will be enriched with the cultures of Asia. Some traditional values are mentioned below:

The Asian peoples are deeply *religious*. A deep religious ethos pervades the nations of Asia even today. A spirit of detachment and asceticism; monastic life and contemplation; tolerance and non-violence; respect for life and kindness to living beings; respect for parents and elders and the unity of the Asian family.

2. Two forces seek to destroy this cultural heritage:

a) *Fundamentalism*, which is the effort of a well-developed religion to survive when its very existence is threatened by another religion, culture or political force. It then becomes intolerant, violent and destructive.

b) *Materialism* is also beginning to affect Asia. The challenge to authority destroys the unity of the family and society. The mass media seeking base profit degrades women, extolls violence and revenge. Ultimately the human person is sacrificed to economic progress or political expediency.

3. *The Response of the Church*

The Church must respond in *two* ways, especially through her laity:

a) She must intensify her efforts to evangelize people through her schools and colleges, which are instruments of human development.

b) She must make her presence felt to the *universities* and centres of learning so that the ideologies which influence leaders of nations may be transformed by the Christian Gospel.

Most Rev. Henry Sebastian D'Souza

Archbishop of Calcutta (India)

The Federation of Asian Bishops (FABC) is particularly happy over the theme of this Synod, viz. the laity. The laity have been largely responsible for the evangelization of Asia. Both because of the variety of language and of culture, as because of the small minority of Christians, the laity, especially catechists and community leaders, had to be the teachers of the faith.

The 4th Plenary Assembly of FABC at Tokyo acknowledged this fact, saying: "The saga of the laity themselves preserving their faith through long centuries of their history in countries as Korea and Japan stirs our imagination and inspires our hearts."

In 1977 FABC held a seminar of Bishops and faithful. The result has been a volume entitled "The Colloquium on New Ministries." It was indeed for Asia a spirit-filled moment of thinking and planning.

Since 1980, FABC has a special committee for the laity. Many so-called "Bishops Institutes for Lay Action" (BILAs) have been held. Bishops and faithful come together for a fortnight to share and plan together. The BILAs have contributed considerably towards the sense of the oneness of mission of all the people of God.

It was in September 1986, that the 4th Plenary Assembly of FABC was held with the topic "The Laity." The harsh Asian

reality of poverty and misery reminded us that "Asia groans with pain, like the pain of childbirth" (Rom. 8:22). Deep in the heart of Asia, the Paschal mystery of Jesus is being remembered and re-lived. These realities force upon us the urgency of the need to mobilize all the people of God in an atmosphere of communion, collegiality and co-responsibility.

May this Synod help this task and prosper the journey of faith through the continent of Asia. As the sun rises in the east, may Jesus Christ the light of the East rise in Asian lands. May His kingdom come.

Most Rev. Kuriakose Kunnasserry
Bishop of Kottayam (India)

The centrality of the people in the life of the Church is basic to the whole outlook of the Oriental Churches. The Syro-Malabar Church rooted in the East Syrian ecclesial tradition focuses attention on the holy people of God gathered around the Risen Lord. So the "*laos*" or Laity came in the first place and the hierarchy and the clergy were rightly considered the leaders and ministers called to serve the people. This predominance of the laity came on account of several historical and theological reasons. It felt itself as the grace-acting community, with every member having a share in the sanctifying role of the Church.

There was a wide involvement of the whole Church, both men and women in the celebration of the Sacraments. This is particularly evident by the role of the *Msamsanitha* or deaconess who was especially ordained to help in the administration of baptism to women, to distribute Holy Communion under special circumstances and form etc. Even today the ordination service of bishops in Oriental Rites contains words explicitly conferring power to ordain deaconesses. It will be opportune to restore the institution of deaconess, in the present day context.

The Eucharist was the communitarian service of the whole people. It began with the celebration of the Word in the middle of the Church, the people standing around the Bishop and the clergy. Then their gifts moved to the Eastern end of the Church where the altar was located. All through, the Divine Liturgy appeared one celebration of the people led by the bishop, as Louis Bouyer especially remarks, regarding the East Syrian Liturgy. The ceremonies and traditions surrounding weddings show the protracted involvement of the whole Christian community actively helping the young couple through preaching and instruction. There was an intimate relationship between the people and their priests. No one could be accepted for priestly training or ordained without the consent of the "*palliyogam*" or parish council. Priestly formation itself was not merely a training of ministry, but an ongoing interaction between the people and those selected to lead them. The ministers themselves felt part of the people. Sacred function including the Divine Liturgy began with the celebrant formally asking the permission of the people.

What the Church needs today is an active involvement of the laity (both men and women) in all aspects of ecclesial life; the pilgrim people of God has to realize together its mission in the world to transform it into God's Kingdom.

In this process, persons are more important than territory and institutions, and consequently human rights and cultural values of the laity have to be respected and the role of the laity is to be encouraged.

Most Rev. Celso N. Guevarra
Bishop of Balanga (Philippines)

The Plenary Assembly of the Federation of Asian Bishops' Conferences considered the topic of the Laity and the plight of Asian women. In Asia tourism and the entertainment industries have exploited, degraded and dehumanized Asian women.

They are exploited and discriminated against by the new economic and industrial situation, employment policies and lower salaries they receive for the same work men do. In general Asian society views women as inferior. However there is also appreciation of their *person and work* as heart of the family and of their fortitude in times of crisis. This is particularly so in some countries, like the Philippines where their advancement in the professions as doctors, lawyers, managers, political leaders, etc. is phenomenal. Their work in the Church is extremely valuable; without them the evangelization work would collapse.

Women have their own roles and functions based first on their dignity; there is equality as well as complementarity with men. But the special qualities and charisms make women particularly apt for certain functions which in the Asian sociological context can be properly performed only by women. This will make possible for the Church to be present where before she was not. However this does not imply that there will be separate ministries for women. It is question of women's equal participation in ministry, not a ministry for women.

Some consequences follow. It is the laity themselves who have special responsibilities to defend and promote the dignity of women even by legislation. The corollaries that follow from this principle of dignity and equality are equally applicable within the Church. It is only thus that the Church will be credible when she speaks in favor of women with a voice that has no equal in Asia. Women in ministries are an imperative for evangelization in Asia.

Most Rev. Anthony Selvanayagam
Bishop of Penang (Malaysia)

Participation in the political life of a people demands a renewal of our faith and a renewal of our discipleship of Jesus Christ based on the new understanding of Jesus Christ — especially his humanity — (based on a Christology not only “from

above" as defined by the Council of Chalcedon — but also "from below" as discovered by the people of faith in their reading of Scriptures in the events [experience] of their history).

People living in a particular context — of suffering injustices, of oppression by other groups, of deprivation of basic human rights etc. find the traditional formula of faith in the Person of Jesus Christ and the traditional form of discipleship of Jesus as a passive silent/obedient acceptance of events around. It does not suffice and does not express the liberative, salvific mission of the disciple of Christ. Because of this, some leave the Church or priests leave their ministry in order to respond to the challenges of politics. Based on their experience of Jesus Christ from the re-reading of Scriptures and from the reading of the signs of their times and the context of Asia a true disciple of Jesus Christ in their context must have a strong faith in the memorable Prophet, that was Jesus Christ, and also give expression to that faith in a style of disciples that defend and fight for the basic human rights of people — not as an appendix or extra-curricular activity of our ministry or Christian Living but as genuine Christian disciples.

The Church, in order to be relevant and meaningful to its world of oppression, denial of human rights, etc., must encourage and sustain the laity who is sensitive to the political situation of the place, a laity who sees, hears and reacts as Jesus Christ did to his context.

Hence let us cease from cautioning the laity, not to enter deeply with secularity of social development or politics, but encourage them and evaluate their involvement as *true apostolate* and *true spirituality* and a new form of living in their faith, a new form of discipleship.

Mons. Joseph Ti-Kang

Coadjutor Archbishop of Taipei (Taiwan)

We welcome the efforts made by *Lineamenta* no. 19. and *Instrumentum Laboris* no. 25 to mention the common priesthood

as intrinsic to the laity. But they have not given sufficiently the meaning and content and missionary dimension of this common priesthood.

The priesthood of Jesus Christ, unlike that of the O.T., was a priesthood of life — incarnation, public ministry, passion, death and resurrection — all included. The sacrifice of Calvary was a summing up and a culmination of what God did in Jesus Christ — through the mystery of Incarnation and Paschal mystery.

Hence, the Christian concept of priesthood includes *not only the sacramental representation of Eucharist but also the living of incarnation and paschal mystery in our life*. Through witness and service, through a prophetic and royal leadership — in the world of our existence, both the clergy and the laity are called to live the priesthood.

It is wrong for the ministerial priests to think that they fulfil their ministry by celebrating Holy Masses or dispensing some sacraments. The priests are called to live the priesthood of Christ in the world of their life, before they enact the sacrament of the Eucharist.

Similarly, the lay people converge to the altar of the Eucharist to celebrate what they have already lived in the world — by this witness to Word, by their service to their brethren, by their prophetic and royal leadership roles in building up the Kingdom.

Most Rev. Leo Soekoto
Archbishop of Jakarta (Indonesia)

This intervention regards nn. 60, 67 and 69 of the *Instrumentum Laboris*, which treat the culture of the sciences, of social communications and of politics.

There was a time when Catholicism in Indonesia was considered a foreign, European religion, and Catholics were seen

as citizens or subjects of, as it were, double loyalty, having to obey not only their own government, but also the Head of Vatican State. Consequently — in the minds of many Indonesians — in the face of a controversy between Church and State, Catholics would have preferred to listen to the voice of the pastor of the Church. Thus: be on your guard against the Catholics! They are dangerous citizens.

What must we do to combat this erroneous opinion? We must prove, more with deeds than words, that Catholics are faithful citizens, indeed, that they contribute to the nation's progress. But it would certainly be ideal to influence the formation of public opinion. This is difficult, given that Catholics number only four and a half million out of a total population of 160 million, that is less than three percent. It must also be added that 85 per cent of Indonesians are Muslims. Still, our laity perform this task with much success.

1. *Through social communications.* In our country, where the overwhelming majority of the population is of the Islamic religion, the largest daily newspaper is Catholic, with a circulation of 550,000. Lay persons are editors of weekly radio-television guides, of sports periodicals and of a sort of "readers' digest" which publishes 150,000 copies. Seventy per cent of these periodicals are non-Catholic.

2. *Through the Catholic schools.* Together with religious, the laity teach in many Catholic schools, at both the primary and secondary levels, and even in universities. In general, the Catholic schools enjoy a good reputation with regard to the scientific formation they provide, their discipline and the close collaboration of parents and teachers. Half of the students are non-Catholic, that is Muslim, Protestant, Hindu and Buddhist. Twice a week in these schools there is religious instruction — of the Catholic faith alone — and it is obligatory for all, even for the non-Catholics. However, only a small number of these convert to Catholicism, but it is no small gain that these students and their parents acquire some ideal of the values present in the Catholic religion, and for this reason become our friends, or at least less hostile.

3. *Through political activity.* For many years now, Catholic Indonesians have not had their own political party. Thanks to this "*felix culpa*" a favourable opportunity has been provided — an opportunity for Catholic politicians in both the Labour Party and in the Nationalist Party. Ten percent of the four hundred members of Parliament are Catholic. Not long ago, the government invited a bishop to sit on our Popular Council. But after having consulted the Holy See, we thanked the government but declined the offer. The seat reserved for the bishop was then offered to a layperson chosen by the Episcopal Conference.

Most Rev. Lawrence Khai Saen-Phon-on
Archbishop of Tharé and Nonseng (Thailand)

Buddhism in Thailand is recognized as the national religion. Religious difficulties are arising more and more frequently. In 1940, seven Catholics were killed because of their faith, and we hope that they will soon be recognized as martyrs, thus becoming examples of faith for our Thaiandese people.

I agree with a great deal of what has been said by the Synod Fathers who have already intervened. Thus it is not necessary to repeat it.

In Thailand, Catholics are few in number. Yet we have many vocations in the seminaries and convents. There is an organization composed of Thaiandese missionaries who are sent where they are most needed. Where it is a question of promoting religious vocations, the laity of Thailand are praiseworthy collaborators.

Even though they are few in number, Thaiandese Catholics have at times shown themselves strong in defending Catholic doctrine. Recently the government wished to legalize abortion. Catholic doctors and laity joined together in writing publicly against this law. Their voice was so powerful that the law was never promulgated.

In Thailand we have received the decrees of the Second Vatican Council with enthusiasm, and we are ready to obey the Church and the Supreme Pontiff without any reserve.

Most Rev. Martinus Dogma Situmorang
Bishop of Padang (Indonesia)

Today's youth are the future of the Church and of society. They constitute the greatest part of the world's population and are very, very important. They are no longer children: some are studying, others working, while still others are unemployed. They are at an age when they can still do and learn much, while adults have often lost that dexterity.

Much has been done for the young, but often not with them. Many have already been reached by the youth apostolate: these are the members of the youth associations and those addressed by the parish apostolate. But even more young people have not been reached. Often, adults expect much of the young without having helped them sufficiently.

The youth apostolate must still reach the immense number of young people of various levels, occupations and conditions. It must aim to help our youth to become human persons who are mature, fervent in their faith, sensitive and responsible in society, excellent citizens of their country.

All the adult members of the Church can and must help our youth attain this goal. But especially prepared persons are also needed, professionals; and methods must be suitable, concrete, existential and geared toward participation. The contexts in which the young must be helped are: the family, school, work, youth movements and associations, parishes and communities, their circles of friends, etc.

As regards the youth apostolate, we need programmes for the formation of those in charge; it would be useful to have organizations at the level of the universal Church, of the Con-

federation of Episcopal Conferences, at the interdiocesan, diocesan and parish levels. More publications for and by the young are necessary. There is also need of close collaboration among all the adult members of the Church, but also with the leaders of society and of other religions.

The young have need of those who will inspire them, accompany them, be their friends; they do not need propagandists, dictators, pious spiritualists, mere recreational promoters, etc. Generous availability, understanding and encouragement are important for them, helping to nourish their spirituality, personality and practical ability in life.

Cardinal Ricardo J. Vidal
Archbishop of Cebu (Philippines)

1. Up to now we have not heard much during the Synod interventions about an aspect which affects the life of the greatest part of the lay faithful: popular religiosity. Much attention has been given to this pastoral problem by the Latin American Bishops; the Bishops of the Philippines, among others, have also paid attention to it. But the problem is wider if we consider the fact that the great majority of Christians, almost all over the world are not intellectuals or highly educated people but simple folks with deep faith but often little instruction — somehow like the “*fides rudium*” which past theologians used to deal with in their treatises.

2. Paul VI dedicated one whole article of his Apostolic Exhortation *Evangelii Nuntiandi* to this theme emphasizing its importance (EN 48). John Paul II, especially in his Apostolic journeys to Latin America, has also elaborated on this topic. Christian popular religiosity imbibes the whole existence, the social content, and the life of individuals and societies. It is a genuine experience of God and the faith, the concrete mode in which Christianity is incarnated in the people, manifested in a

special sense of God and his providence over our lives, special protection of the Blessed Virgin Mary and the saints, and in certain fundamental attitudes in the face of life and death. From these many popular practices develop.

Popular religiosity has helped innumerable simple Christians to maintain a deep faith with a dense religious content: love for our Lord Jesus Christ and the Blessed Virgin Mary, trust in God, fidelity to the Church are some of its fruits. However, as Paul VI noted, popular religiosity "not infrequently opens the way to many false forms of less authentic Christianity."

3. What should then be the response of the laity to this problem which affects so many millions among them? Here are some suggestions:

- vigorous promotion of *catechesis* to impart proper instruction;

- promotion of genuine *inculturation* which will affect the very forms of popular religiosity;

- attention to the social *dimension* and the problems of justice;

- promotion and development of *Basic Ecclesial Communities* where people are both evangelized and evangelizing;

- promotion of *ministries* entrusted to lay people — the only ones who may be of effective help, especially in the absence of priests.

A REPORT ON

THE MANILA MARIAN CONFERENCE

The Manila Conference was the presentation to a more general audience of the theological themes of the International Theological Symposium (or Fatima Symposium) on the "Alliance of the Hearts of Jesus and Mary" held last September 15 to 19, 1987 at Fatima in Portugal. The rationale for the study was that the foundation for Christian piety with regards to the "Alliance of the Two Hearts" involves an implicit biblical anthropology. This sees the value of the human person as rooted in "the heart" (the interior of the person). The heart, in this sense, directs life. Our Lord's "Heart" expresses His redeeming love, His life, His passion and death. For us today, His preferential love for the poor speaks with special resonance. The Heart of Mary speaks to us in her Fiat, her Magnificat. She bids that we do whatever her Son tells us. Their two Hearts were joined in the common current of God's salvific intent and design and were given over totally to the realization of that saving plan. Today their two Hearts are joined in leading the faithful to the fulfilling in history, the unfolding of that same divine design of compassionate and redeeming love.

- I. The Manila Conference on the Alliance of the Two Hearts had three aims:

1. To share the results, recommendation and final consensus paper of the Fatima Symposium with a far-reaching audience in order to impart knowledge on the theme of the *Alliance of the Two Hearts*.
2. To encourage and make possible for the participants to propagate devotion to the Heart of Jesus and the Heart of Mary.
3. To assist participants in the promotion of the consecration or entrustment to the Sacred Heart of Jesus and the Immaculate Heart of Mary in their own lives and milieu throughout the world.

Theologians and experts on the theme from all over the world came to the conference. Most of them had participated in the Fatima Symposium. They shared the thoughts of that Symposium and spoke on other developments connected with the Alliance of the Two Hearts.

The Conference was for lay leaders in parishes and organizations and for men and women who might be able to foster a Movement of the Alliance of the Two Hearts. It was also for members of the clergy who might learn more deeply and promote the joint devotion and entrustment.

II. The Conference included two classes of Participants:

1. *Participants* — those who were full time members and were present at all sessions and liturgical events on the conference program. Membership of this kind involved a commitment to the objectives of the conference and to the Alliance of Two Hearts. Those thus enrolled were also meant to have the necessary theological and academic formation for actively participating in the discussions.
2. *Auditors* — those who were admitted to listen to the presentations and discussions of the conference but lacked formal theological background.

III. Activities

Both participants and auditors were asked to register formally on November 30, 1987 from 9:00 a.m. to 3:00 p.m. The inaugural ceremonies and opening Eucharistic Celebration were held at the Manila Cathedral at 3:15 p.m. After the Mass, Ambassador Howard Q. Dee gave the welcome address. Most Rev. Bruno Torpigliani, Papal Nuncio, read the Message of His Holiness, Pope John Paul II, who gave his cordial greetings and imparted his Apostolic Blessing.

The first day of the Conference began with an opening prayer followed by Words of Greetings by His Eminence, Jaime Cardinal Sin. Fr. Arevalo, S.J., the secretary of the Conference, then gave us an orientation on what was to come. He spoke of the joy and anticipation of many who came — what could happen to our hearts in these days together with the Hearts of Jesus and Mary. He then emphasized the objectives of this Conference.

The first speaker was Bishop Teodoro Bacani. He gave his theological-pastoral reflections on the paper "The Alliance of Two Hearts and Its Scriptural Foundation" written by Fr. Potterie, S.J. The Bishop reflected that the Jesuit biblical scholar sees a covenant in the biblical sense between God and Mary made at the Annunciation and flowing from the public life of Jesus. He further made the following affirmation: 1) the relationship between Jesus as God and Mary can be spoken of as a Covenant in a true biblical sense of the word; 2) the parties in the covenant are first of all God and Mary (at the Annunciation); the Covenant is evident in the public life of Jesus, where Christ and Mary meet; 3) the collective partner, the new people of God also enters into covenant, through the meditation of Mary who is the representative of God's people. The speaker further pointed out that the covenant between Jesus and Mary is largely unknown here in the Philippines. Thus it has to be made known. Difficulties, however, are encountered in the exposition of the covenant. To make things easier the Bishop said that it is only a matter of habituating ourselves to

images which give us a glimpse into the mystery, and of realizing that we are dealing here with metaphores each of which needs to be understood on its own terms.

He also stressed that Church documents prefer to speak of the "Union of the Mother with the Son in the work of Salvation" (*Lumen Gentium*, no. 57). From the moment of her conception she belongs to Christ, sharing in His salvific and sanctifying grace (*Redemptoris Mater*, no. 10). In summary it was stated that Mary belongs indissolubly to the Mystery of Christ (*Redemptoris Mater*, no. 27). In this sense, one can speak of a living Alliance between Jesus and Mary, between His Heart and her Heart.

Further, the speaker said that it is to Jesus that we are led by Mary. But Jesus leads us to actions. The first action is to serve those who are in need, to help supply what is lacking to men. The second action to which the union of the Hearts of Jesus and Mary impels us is contemplation. We need action and contemplation, but even more fundamentally a "new heart." Preceding this conclusion the Bishop gave a long and detailed study of the heart of Mary as this can be known from the Lucan Infancy Narrative.

The symposium and all the people present together could perform a signal service toward peace in our nation if we were willing to focus attention on the decisive importance of having a "new heart" patterned on those of Jesus and Mary. Emphasis should be placed on the unrenewed heart, the unreflecting heart, the sinful heart. Such a heart destroys not only the bridges between human beings but also human beings themselves, even if they profess to struggle for a more just society.

Finally, the Bishop pointed out that there are difficulties which are encountered when one proposes to name the close union between the Hearts of Jesus and Mary in the biblical sense. The Magisterium tends severely to differentiate persons within the covenant between God and Mary.

The Alliance of the hearts of Jesus and Mary should draw us to the union of action and contemplation, service of the brethren and looking upon the Lord which should be the characteristics of persons drawn to Jesus through Mary. The greatest need is a "new heart" — like Mary's — that we may come to Jesus to become God's people in the Philippines.

Comments on Fr. De la Potterie's Paper and Bishop Bacani's presentation were given by Fr. Efren Rivera, O.P. and Fr. Nil Guillmette, S.J. Fr. Rivera emphasized the terms used, such as the "two Hearts" and not "twin Hearts" of Jesus and Mary. He further divided Fr. Potterie's paper into three parts: a) the prophetic announcement, 2) preparation Mary underwent to be ready for the role, 3) and her accomplishment of her mission. He spoke more of the Heart of Mary than of the Heart of Christ. Fr. Guillmette noted as his first impression the fact that the term *alliance* differs in meaning in English and in French. Moreover, it is not a biblical term. He suggested to the organizers that *union* would have been a better word than *alliance*.

In the afternoon, it fell to Fr. Michael O'Carroll to speak on Church History from the early centuries up to the nineteenth and twentieth centuries. His report was highlighted by the mention of the revelation at Fatima where Our Lady had presented the children with the theme of her Immaculate Heart. On this he stated: "I am not dealing with the official Church attitude to the Fatima message, nor with the teaching authority and the theology of the two Hearts."

On the second day (December 2, 1987) the first speaker was Canon Rene Laurentin. He spoke on the Magisterium of the Church on the Alliance of Two Hearts. Canon Laurentin traced the history of the alliance of the Two Hearts based on various teachings of the Church. He mentioned that the profound unity of the Hearts of Jesus and Mary is a pressing preoccupation of John Paul II. Laurentin is, however, concerned with the overcoming the dissociation of the roles of Jesus and Mary which has been apparent since the end of the

seventh century. This is paradoxical considering the strong adherence to this subject by the seventeenth century saint, John Eudes. The dissociation of the Hearts is an obvious fact encountered on the level of separate liturgical cultus, consecrations and theological statements which reflect historical separations regarding private revelations involving the Hearts of Jesus and Mary. On these Canon Laurentin stated, "...In the wake of these revelations and the popular movements that resulted, the decisions of the Magisterium concerning the Heart of Jesus and the Heart of Mary, was to keep them distinct, independent, separate over centuries."

Canon Laurentin consequently gave reasons for an anomaly on the part of the Church: the reticence of the theologians for the Holy See and their uneasiness on the theme of "Heart" in both liturgy and theology. The idea of "Heart" did not seem to find its place with ease in their established doctrinal structures. This difficulty concerning vocabulary is also reflected in the history of culture.

It was Pius XII, who took the first step towards the correlation of the Hearts. But he only made allusion to it sporadically and in small occasional strokes in the perspective of an abstract theology which was still hardly open to the symbolic and existential dimensions of the word "Heart". John XXIII and Paul VI first considered the central issue of alliance when they took into account the specificity of the heart (physical, existential, biblical, and theological opening). Paul VI is considered by Laurentin to be the theologian of the Alliance of the Two Hearts. Paul VI indicated in his Encyclical *Redemptor Hominis* (4 March 1980) the correlation of the two Hearts in the Mystery of Redemption. In its various texts and some others, a profound and influential train of thought was pursued.

Canon Laurentin pointed out that Pope Paul VI had stressed that Christ's body was formed in Mary "under her Heart," but the Pope never lingered on this question of anatomy. Mary's role depends on her free consent. Her work even in the physical dimension of the Incarnation is an extraordinary grace. The Pope also expressed a correlation on the Alliance of the Two

Hearts in the Redemption by underlining Mary "associated to the cross of the Saviour."

Fr. Luciano Guerra, the Rector of the Shrine of Our Lady of Fatima, Portugal, gave a lecture "Fatima and the Alliance of Two Hearts," following Canon Laurentin's presentation. In the afternoon, Bishop Constantino Luna, O.F.M., expounded the "Alliance of Two Hearts and Pastoral Life: Its Meaning for Christian Life and the Lay Apostolate." Then Mr. John M. Happert gave a view of the "Alliance of the Two Hearts and Its Relevance to the World."

The speakers of the third and final day (December 3) of the conference were: Canon Rene Laurentin, who lectured on the "Consecration/Entrustment to the Two Hearts: Its Meaning for Our Lives and the Life of Our People," and Fr. Catalino Arevalo, S.J., who explained "Some Highlights in the Theology in the Alliance of Two Hearts; Comments on the Consensus Papers of the 1986 Theological Symposium."

The afternoon was used for an open forum from 3:00 to 5:00 p.m. to discuss the questions brought forth by the previous sessions seeking answers from the speakers concerned.

IV. Conclusion

The concluding rite of the conference at 5:30 was a well participated Eucharistic Liturgy highlighted by the presence of the three Cardinals Vidal, Sin and Kim. The mass included the Entrustment by Consecration to the Sacred Heart of Jesus and to the Immaculate Heart of Mary led by Jaime Cardinal Sin. Following this act there was an Entrustment of Filipino Catholic Families to the Immaculate Heart of Mary. Thus ended the four day conference which we spent together and which brought us closer to the Hearts of Jesus and Mary. Enlightened by its theological exposition, may we better share and inculcate in others the knowledge of the Two Hearts.

RAUL ORTEGA
U.S.T. High School

Dominican Towns in Zambales

INITIAL STEPS

The Dominican apostolate in this province endured for only three and a half decades (1676-1712). The first move towards this end was made in the year 1676 by the *alcalde mayor* of Pampanga, Francisco de Tejada, and a military officer named Alonso Fernandez Pacheco, and the first focus of attention was an area known as *Buquil*. These two men invited the inhabitants there to become Christians. The natives accepted the idea on condition that the Dominicans be the ones to minister to them.¹

Having been informed of this preliminary work, Governor-General Manuel de Leon asked Fray Felipe Pardo, provincial of the Dominican Order, to send missionaries to Buquil and to the neighboring areas. The provincial, for his part assigned

¹ Vicente de Salazar, O.P., *Historia de la Provincia de el Santísimo Rosario de Philipinas, China y Tunking, de la Sagrado Orden de Predicadores*, tercera parte, 1669-1700 (Manila: Imprenta del Colegio y Universidad de Santo Tomás, 1742), p. 131; and Hilario Maria Ocio, O.P., *Reseña Biográfica de los religiosos de la provincia del Santísimo Rosario de Filipinas desde su fundación hasta nuestros días*, primera parte, 1587-1650 (Manila: Establecimiento Tipográfico del Real Colegio de Santo Tomás, 1891), p. 487.

Fray Pedro Alarcon and Fray Domingo de Escalera to Buquil and Fray Domingo Perez to Balacbac. Alarcon and Escalera grouped the natives of Buquil into a small settlement, which they named "*Nuestra Señora de Atocha*," and began the work of catechizing and baptizing. Perez, on the other hand, visited Balacbac, which was situated just on the other side of the mountain ranges of Abucay (in Bataan), of which he was the pastor. There he gathered some *indios* into a compact community and baptized nine whom he considered ready, and then went back to Abucay, bringing along with him five other converts. One of them — a nephew of a pagan priest — appeared more intelligent than the rest. So Fray Perez taught him how to read and write.²

These enthusiastic activities, however, were abruptly terminated early the following year, because, after the death of de Leon in April 1677, the Recollect Provincial complained to Fray Felipe Pardo, protesting the recently-deceased governor-general's action of having brought the Dominicans into the territory which had been under the care of the Recollect Order for seventy years. For the sake of peace, Friar Felipe recalled his three missionaries from Zambales.³

In 1678 a new governor-general, Juan de Vargas Hurtado, arrived in the Philippines. He carried a royal *cédula* of Charles II authorizing him to remove the secular clergy from Mindoro and place that island under one of the religious orders found in the Philippines. Hurtado contacted the Recollects. He proposed to them that they leave Zambales in order to take over Mindoro. They accepted the proposal. So, he sent the Recollects to Mindoro.⁴

Earlier than this event and shortly after his arrival in the country, the governor-general had been approached by the peo-

² Salazar, *ibid.*, pp. 131-2; Ocio, *ibid.*, pp. 487-9; and Honorio Muñoz, O.P., *Un héroe dominico montañés en Filipinas*, Publicaciones del Centro de Estudios Montañeses, Editorial Cantabria, S.A. — Santander, 1951, pp. 11 & 15.

³ Salazar, *ibid.*; Ocio, *ibid.*; and Muñoz, *ibid.*, pp. 11 & 15.

⁴ Salazar, *ibid.*, p. 133; Ocio, *ibid.*, pp. 489-90; and MS in AUST, Libros, tom. 69, fol. 131 & 133.

ple of Buquil who expressed their wish to have the Dominicans return. He then informed the Dominicans of the above-mentioned proposed transfer and invited them to resume their apostolate among the Zambals. The Dominicans accepted the invitation. Consequently, on 11 May 1679, upon the request of Governor-General Hurtado, Archbishop Felipe Pardo (the former provincial) issued a document granting to the Order of Friars Preachers the spiritual authority and ecclesiastical jurisdiction over Zambales. Ten friars were then sent to this mission field by the new provincial, Baltasar de San Cruz.⁵

RELOCATIONS

The natives, whom the Dominicans (and, before them, the Recollects) had come to convert, resided in the mountains. They lived in small communities, each very far from the next. A community was composed of approximately ten, twenty or thirty families, usually belonging to the same clan. Highly independent, each clan saw to it (many times violently) that no one from any other group harmed any of its members and that no other groups dictated to it how to run its affairs. Therefore, when the friars attempted to relocate them to the lowlands and there to form them into larger and more compact communities so that they could learn more effectively the art of Christian living, the Zambals placed one obstacle after another. To begin with, they saw to it that, instead of them being relocated, the missionaries were the ones relocated. When they had the Recollects, they clamored for the Dominicans. Now that they had the Dominicans, they asked for the Jesuits.⁶

Regarding the Dominicans in particular, the Zambals of Playa Honda told them to go to Buquil instead, because, they said, the Zambals of Buquil were the ones who had requested their ministry. So, the Dominicans went there, but only to be met with resistance, albeit veiled under courteous excuses. The Dominican provincial reported the situation to the governor-

⁵ Salazar, *ibid.*; Ocio, *ibid.*; and MS, *ibid.*

⁶ Salazar, *ibid.*, pp. 130 & 138-9.

general who, in turn, thought of a blockade. He knew that the Zambals received their foodstuff from traveling Pampangans. He, therefore, cut the communication between the two groups, in order to force the Zambals to go to the lowlands to get food. But this measure proved ineffective. So, he sent them a message, ordering them to go down to Painaven, the site of a Spanish garrison, on a given date, for a meeting. He warned them that if they failed to do so, they would be severely punished.

The Zambals went down that day. There were approximately five hundred of them. The garrison chief, Alonso Martin Franco, informed them that the governor-general wanted them to settle down in the lowlands. The spokesman of the Zambals, *Quiravat* by name, answered: "Those who want to stay here in the lowlands are free to do so. But I will stay with my people in whatever place I want." Curiously, *Quiravat* was the leader of those who had approached Hurtado asking for Dominican missionaries.⁷

The firm answer of the Zambal chief made the garrison commander furious. He had his men tie the hands of *Quiravat*. He then began whipping him. In a split second, native arrows began flying towards the Spanish chief and his twenty-two soldiers but missed them. The latter speedily retaliated by decapitating *Quiravat* and killing twelve other Zambals, while the rest fled back to the mountains.⁸

Shortly afterwards, three hundred soldiers came to Painaven from Pampanga. The Zambals got frightened. So they agreed to go down and begin residing in the lowlands. The formation of towns and the process of Christianization could now commence.⁹

For the Recollects who labored in Zambales for seventy years, and for the Dominicans who took it over for approximately thirty-six years and gave it back afterwards to the Re-

⁷ *Ibid.*, pp. 139-40.

⁸ *Ibid.*, pp. 140-1.

⁹ *Ibid.*, pp. 141-2; and Ocio, *Monumento Dominicano*; MS in APSR, section "Ministerios," vol. I, no. 61.

collects, it was extremely difficult to convert the Zambals to Christianity. In the first place, they were at the start thinly spread over a large territory. Secondly, they were deeply attached to their idols and to their age-old pagan customs. Thirdly, they were very independent-minded. They wanted to be completely free from any interference of any kind. A fourth reason is that the unchristian conduct of some soldiers (*ministros de justicia*) turned them off. Add to this the heavy expenses involved in such a missionary endeavor. The Dominicans, for example, spent, during the first eleven years, the amount of ten thousand pesos, not coming from the king, but out of the private funds of the Order. That amount, it must be remembered, was a huge fortune at that time.¹⁰

THE CHRISTIAN COMMUNITIES

In Playa Honda, the Dominican missionaries founded three towns: (1) "Nuestra Señora del Sagrario de Nuevo Toledo" in a place called *Balacbac*; (2) Baubuen; and (3) Santo Domingo de Soriano" in *Alalang*, later relocated and renamed "Santo Domingo de *Painaven*."¹¹

The Dominicans, after having accepted *Balacbac* in 1680 from the Recollects, constructed a convent and a church. Among those who actually worked in building the church were Tagalog blacksmiths (*panday*) invited specifically for this by the missionaries. For their part, the new settlers, the Zambals, built ninety wooden houses with strong posts. The provincial chapter held in 1682 appointed Fr. Domingo Perez vicar of *Balacbac*. That is the last time Fr. Perez's name appears in the acts of the provincial chapters, presumably due to his death on November 15, 1683 when he was shot by a Zambal infidel's arrow. The settlers of Baubuen built sixty houses with which

¹⁰ Ocio, *Reseña*, p. 492; *Monumento*, nos. 67-8; and Salazar, *ibid.*, p. 141.

¹¹ Ocio, *Monumento*, no. 69; and *Reseña*, pp. 497-8.

they, like those of Balacbac, inaugurated, also in 1680, their new town.¹²

The third town, Alalang, used to be a distant *visita* of Masinloc. Like the other two, it was accepted by the Dominican provincial chapter of 1680. Starting from a barrio of sixteen houses, it grew to forty houses, when six or seven families from *Buquil* and some others from *Nalsoc* joined the first settlers after these were made to transfer their houses from the original site to the place where their ricefields were located. The new site was just a league from the garrison of Painaven. One added advantage of this relocation was that the priest-in-charge could also minister to the Spaniards living in Painaven.¹³

In 1682, Alalang became a parish (*vicaria*), with Fray Gregorio Giraldez as its vicar. He worked there for three years. He had an assistant, Fray Ortubia who, unfortunately died after less than eight months of his stay there.¹⁴

Fray Giraldez's new converts turned out to be less responsive than he had expected. So, he transferred them to Painaven, abolishing thereby the town of Alalang and creating a new town called "Santo Domingo de Painaven." Painaven must have been at first a *visita* of Masinloc. It was accepted by the Dominicans in 1680 under the patronage of Our Lady of Solitude (*Nuestra Señora de la Soledad*). Then, in 1684, it was erected into a vicariate with the name "Santo Domingo de Soriano." This mission was made up of former residents of Alalang and of many highlanders who went down the lowlands to join them. The resulting town had seventy houses for a start, and could boast of ricefields with abundant harvests. Painaven must have been located where the present Iba is, or very near it.¹⁵

¹² For more details on the apostolate of Father Domingo Perez in Zambales, see: William Henry Scott, "Life, Religion and Customs of the 17th century Zambals, as reflected in the missionary labors of Father Domingo Perez," in *Philippiniana Sacra*, Vol. XXI-Number 61, January-April, 1986, pp. 116-161.

¹³ Ocio, *Monumento*, no. 69; and *Reseña*, pp. 497-8.

¹⁴ *Ibid.*

¹⁵ Ocio, *Monumento*, nos. 70-1; and *Reseña*, pp. 498-500.

Two short leagues from Painaven was a small place known as *Nalsoc*. A mission community was founded there around 1690. Initially, it had fifteen houses. A friar was assigned to visit the place every Sunday and holyday of obligation to say Mass. He spent a few days a week with the natives, teaching them the basics of Christianity. In 1702, a missionary was appointed to take charge of Nalsoc and Baeza and Buquil, but, during the other years, Nalsoc was always reported officially as a *barrio (anejo)* of Painaven.¹⁶

Another field of apostolate of the friars was "Santiago el Mayor de Subic." It was founded as a town by the Recollects in 1607. Although the Dominicans entered Zambales in 1679, Subic was not mentioned in the acts of the provincial chapters until 1700 when it was referred to as a mission such as those of Marihumo and Bagac, all three being attached to Mariveles. In 1702, Fray Antonio Argollanes was sent to Subic as a missionary, dependent on the vicar of Painaven. In 1704, Subic was erected into a vicariate. Then, from this same year, it was officially reported to be under priests-in-charge: Argollanes and Felipe Fernandez, and from 1709 to 1712, the vicar of Bagac.¹⁷

Some of the places which belonged to Zambales when the Dominicans were working there became parts of Bataan later. One of these was San Jose de Cabcaben. It was mentioned in the acts of the provincial chapter of 1686, where the vicar of Mariveles was enjoined to build a house in "the *visita* of Cabcaben." In 1696, Fray Francisco Ruiz was appointed to take charge of it, together with Corregidor. In 1700 and 1702, those who attended to it were referred to as *presidentes*, meaning "assistant parish priests." In 1704, it was erected into a vicariate.¹⁸

¹⁶ Ocio, *Monumento*, no. 75; and *Reseña*, p. 500.

¹⁷ Ocio, *Monumento*, no. 74. This author (no. 72) says that, according to the Recollect Friar Rodrigo de San Miguel, his order founded the towns of Bagac, Morong and Subic in 1607, but that, when the Dominicans went there in 1680, they found neither convents nor churches.

¹⁸ Ocio, *Monumento*, no. 71. Here, the author adds: "No consta de la aceptación de Cabcaben, Bagac y Subic."

A second place was "Santa Catalina, Martir, de Bagac." It was founded by the Recollects in 1607. The Dominicans began working there in 1680. It was made a part of Mariveles in 1698 and 1700. From 1686 to 1704, the missionaries who took turns in taking charge of it were referred to as *presidentes*. In 1704, it was erected into a vicariate and was accepted as such by the Order, with Fray Diego Ortiz as vicar. A time came later, up to 1873, when it was reduced to a *visita*, this time of Morong.¹⁹

Two other towns of pre-sest-day Bataan where the Dominicans exercised the pastoral ministry were "Nuestra Señora de Mariveles" and Corregidor. Mariveles was accepted in 1680 and was then placed under Fray Andres de Toro as its vicar and Fray Francisco Jimenez as assistant.²⁰

Other fields of apostolate of the Order of Preachers in Zambales were Bolinao and Agno (in present-day Pangasinan), Masinloc (with its *visitas*: Balcag and Sigayan), "Santa Rosa de Cabangoan," "Santa Monica de Marihumo," and "Santa Catalina, Virgen y Martir, de Agono."²¹

In some of these places, the Dominicans introduced farming. They taught the Zambals how to plow and cultivate the soil. They supplied plows and carabaos and seeds. Above all, they extirpated idolatry and contributed, though only for a short time, to the christianization of Zambales. The official date of the termination of the Dominican apostolate in this province was 29 October 1712. On that day, Zambales was formally returned to the Recollects.²²

¹⁹ *Ibid.*, nos. 72-3. Also see footnote 17.

²⁰ *Ibid.*, nos. 68-9.

²¹ *Ibid.*, nos. 66-7 and 74-5; and *Reseña*, pp. 500-3.

²² *Ibid.*, pp. 494-500.

HOMILIES FOR APRIL AND MAY YEAR B

The Guarantee of Our Resurrection

JOHN 20:1-9

EASTER SUNDAY OF THE
LORD'S RESURRECTION,
APRIL 3, 1988

THE admirable Resurrection of our Lord Jesus Christ, the solemnity of which we celebrate today, is the feast of all feasts in the course of the liturgical year. The opening prayer of today's Mass begins with these sublime words: *"God our Father, by raising Christ your Son you conquered the power of death and opened for us the way to eternal life."*

Modern man is very proud of his conquests in all areas of science; he boasts of all his inventions: radio, television, space-ships which take him to the moon; and he dreams of setting foot on the planet Mars and plans to reach even farther. With this

wonderful progress in technology, man feels himself to be lord of himself and master of space, of the seas and of the whole world.

With his dominion over the elements of nature getting bigger each time, man has succeeded in passing from the prison of ignorance to the kingdom of civilization and science; from misery and poverty to abundance of every kind of goods; from a condition plagued with infirmities to the fullness of health.

But this man, so contented with himself, being lord and master, feels himself humiliated in the face of death. Death conquers all. A day will come when death humbles every one, great and small, drops all into the bottom of a grave and there pulverizes them until nothing is left of them but a handful of ashes. How small are the men whom the world calls great! None of those great men has been able to pass from death to life. Man falls vanquished at the feet of death.

But Jesus Christ came and declared: "Where, Death, is your victory? Where, Death, is your power to hurt?" (1 Cor. 15:55). To his enemies who demanded a sign for them to believe in him, Jesus said: "Destroy this temple, and in three days I will build it again" (John 2:19). "In the way that Jonah spent three days and three nights in the big fish, so will the Son of Man spend three days and three nights in the depths of the earth" (Matthew 12:40). "The Son of Man gives life to those he wants to" (John 5:21). "No one takes my life away from me. I give it up of my own free will. I have the right to give it up, and I have the right to take it back" (John 10:18).

And Jesus went to the cross, but on the cross death died, when on the cross Life died. God "decreed that men should be saved through the wood of the cross. The tree of man's defeat became his tree of victory; where life was lost, there life has been restored through Christ the Lord" (Preface, Triumph of the Cross).

Today's Gospel tells us that "early on Sunday morning, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been taken away from the entrance."

An angel said: "I know you are looking for Jesus, who has been crucified. He is not here; he has been raised, just as he said. Come here and see the place where he was lying. Go quickly, now, and tell his disciples. He has been raised from death, and now he is going to Galilee ahead of you; there you will see him."

Then there was a series of events in which the Risen Lord appeared.

After the tempest of the Passion that ended up with Christ in the tomb, the Apostles were left with the flame of faith extinguished in their souls. It was necessary for Jesus, the Light of the world, to come to reenkindle the deadened faith of the Apostles.

It was not the faith of the Apostles that produced the Resurrection of Christ. It was the Resurrection of Christ that produced the faith of the Apostles. As St. Paul says: "If Christ has not been raised from death, then we have nothing to preach and you have nothing to believe... if Christ has not been raised, then your faith is a delusion and you are still lost in your sins" (1 Cor. 15:14-17).

We really have reason to celebrate and rejoice today. Christ's Resurrection assures us that we belong to the true Church, that what we practise is the true religion.

Christ's Resurrection gives us the assurance that we too shall rise up again. As St. Paul declares: "The truth is that Christ has been raised from death, as the guarantee that those who sleep in death will also be raised" (1 Cor. 15:20).

Let us then thank God for the grace of having been born by baptism into the Church of the Risen Lord whose resurrection guarantees our own resurrection.

Letter from Our Heavenly Father

JOHN 20:19-31

2nd SUNDAY OF EASTER,
APRIL 10, 1988

TODAY'S Gospel brings us the passage that sums up the aim of the writers, not only of the Gospels or of the New Testament, but of the entire Bible, of the Old and New Testaments. The particular text or passage is this: "These have been written in order that you may believe that Jesus is the Messiah, the Son of God, and that through your faith in him, you may have life."

Let us now devote ourselves to the reflections of some points about the Holy Bible. What really is the Bible?

One simple definition of the Bible is this: "The Bible is the Word of God in words of men for us and our salvation."

The Bible is the *Word of God*. So, when we read the Bible, let us remember that God himself is speaking to us. We therefore have to open ourselves to him, listen to him with respect, be ready and willing to receive the message and obey his message.

Now, this attitude of openness, of listening and readiness is what we call *prayer*. It means that we have to read the Bible prayerfully. "Speak, Lord, your servant is listening" (1 Samuel 3:10), is what we should say when we read the Bible.

The Bible is God's word *in words of men*, which means that the Bible is written in the language of people of another time, of a different culture, with different patterns of thinking and different ways of communicating.

Therefore, not everything in the Bible is easily understood. It is therefore necessary to study in order to bridge the gap of time and culture.

The Bible was also written *for us and our salvation*. Even though it was in the past — from 1,000 B.C. to 125 A.D. — the Bible was written for all times. Jesus Christ said: "You study the Scriptures, because you think that in them you will find eternal life. And these very Scriptures speak about me" (John 5:39).

So that the Bible can lead us to eternal life, that is, our salvation, we have to put into practice, in other words, we have to *live* the message that God has helped us to discover in his words written in the Bible.

Of course, the Bible is a book. The word "Bible" comes from the Latin word "*Biblia*" which means "Book".

The Bible is the most translated book in the world. The whole Bible — Old and New Testaments — has been translated and printed into more than 270 languages. The New Testament has been translated into nearly 700 languages and some parts of the Bible are available in nearly 1,720 languages. No other book has been translated into so many languages as the Bible.

The Bible is the most studied book. Some 10,000 books and articles about the Bible are written each year by scholars on Sacred Scriptures. The Bible is so rich in meaning, and its application to new situations of life and living is never exhausted.

But, most of all, the Bible is a special book. Everything in the Bible is about God and about man; everything is about the relationship between God and man; everything in the Bible

is about God who is at work revealing himself to man, inviting man into life and communion with him and about man's response or failure to respond to that loving invitation.

That is why we give the two main parts of the Bible the names "Old Testament" and "New Testament." You know that the name "Testament" means agreement or "Covenant."

The main content of the first part of the Bible or the "Old Testament" brings us God's Covenant with Israel. God chose Israel to be his own people, to be the messenger of his love. God made a Covenant with Israel: "I will be your God and you will be my people." He showed in many ways how he loved Israel, for instance, in the Exodus and Sinai events. God invited Israel to respond to his love, but more often than not, Israel failed to respond.

God's Covenant with us in Christ is the main content of the Bible's second part or the New Testament. God sent his only Son, Jesus Christ. In Jesus Christ God fully revealed his love. Jesus Christ is God's new and everlasting Covenant with all men. Jesus Christ wholeheartedly responded to God's love. Christ, therefore, is the Covenant in Person.

God's love revealed in Israel's history is but a foreshadowing of the fullness of God's love revealed in Christ.

And let us conclude our reflection today with this. Perhaps we can understand better that God wants to speak to us through the Bible if we compare the Bible with a letter which God our heavenly Father has sent to us his children. Great bishops and saints of our Church have made this comparison. For example, St. Gregory the Great who was pope around the year 600 said: "What is the Bible but a letter of the Omnipotent God to his creature? And certainly, if you received a letter from your earthly emperor, you would not allow anything to come in your way, you would not give sleep to your eyes until you had understood what this earthly emperor had written to you. The emperor of heaven, the God and Lord of men and

angels, has sent a letter of vital importance to you!... Be diligent, therefore, and meditate daily on the words of your Creator "

"When we receive a letter from a friend," says St. John Chrysostom, "we pay attention not only to the content of it, but also to the affection of the writer expressed in it."

Let us ask God to bless us so that we can approach the Bible with the attitude of PRAYER, eager to STUDY it and willing to LIVE God's message. Thus the Bible will be for us our *Basic Prayer Book* and our *Book of Life*.

What to do When Death Occurs

LUKE 24:35-48

3rd SUNDAY OF EASTER,
APRIL 17, 1988

TODAY'S Gospel bears some connection with the Gospel of last Sunday. Last Sunday's Gospel tells us that St. Thomas, "who is called Didymus, one of the Twelve Apostles, was not with them when Jesus came. The other disciples told him: 'We have seen the Lord.' He said to them: 'Unless I see the print of the nails in his hands, and put my finger in the print of the nails, and unless I put my hand into his side, I will not believe.'"

St. Thomas is so like many of us who can be said to subscribe to the saying "To see is to believe" or "Seeing is Believing."

While there are people who can rattle off a creed without understanding what it is all about, people who glibly repeat things which they have never thought out and which they may not really believe, there are also people who insist on being sure, who would refuse to say that they understood what they do not understand, or that they believed what they do not believe.

You will remember that at this juncture Jesus announced what can be called the Ninth Beatitude: "Blessed are those who believe without seeing me."

But, in spite of his announcement of this so-called Ninth Beatitude: "Blessed are those who believe without seeing me," Jesus was aware that there are people, who, like St. Thomas, have doubts, people who doubt not just for the sake of mental acrobatics but in order to become sure, people who had to count the cost. Jesus also knew that, once they were sure, once they had counted the cost, their surrender to certainty was complete, they went to the ultimate limit of faith and obedience.

So, the events narrated by today's Gospel took place. The Gospel tells us: "The Lord himself stood among them. . . . They were terrified, thinking they were seeing a ghost. But he said to them, 'Why are you alarmed? Why are these doubts coming up in your minds? Look at my hands and my feet, and see that it is I myself. Feel me, and you will know, for a ghost doesn't have flesh and bones, as you can see I have.' He said this and showed them his hands and his feet."

Although the apostles "were so full of joy" upon seeing Jesus, "they still could not believe." So Jesus asked them for something to eat, "a piece of cooked fish, which he took and ate in their presence."

The apostles were not satisfied with the testimony of the empty tomb given by the holy women and by Saints Peter and

John. Neither were they satisfied with the testimony of those who said that the angels had told them: "Why are you looking among the dead for one who is alive? He is not here: he has been raised" (Luke 24:11).

They were not content with the testimony of Mary Magdalene who said: "I have seen the Lord." Nor with the testimony of Peter who also said: "I have seen the Lord." Nor the testimony of the two disciples of Emmaus.

St. Thomas was not even content with the testimony of the other ten.

Jesus had to tell them: "Touch me and see that a ghost does not have flesh and bones as I do." As he said this he showed them his hands and feet. With this they did not believe. They still had doubts and he said: "Have you anything here to eat?" Ghosts do not eat. Now, the apostles were convinced of the fact of the Resurrection. Christ has risen! Alleluia!

And Jesus confirmed the historical event of the Resurrection with the argument of the Scriptures being fulfilled in this great glorious mystery. "He said to them: 'These are the very things I told you about while I was still with you: everything written about me in the Law of Moses, the writings of the prophets, and the Psalms had to come true!' Then he opened their minds to understand the Scriptures, and said to them, 'This is what is written: the Messiah must suffer and must rise from death three days later.'"

In a few moments we will pray together: "I believe... on the third day He rose again." The Holy Mass relives and reminds us of the Resurrection. After the consecration the priest prays: "In memory of his death and resurrection."

Every day there are reports of death. We have many reactions, but as Christians we should think of Christ's Resurrection which guarantees our own resurrection.

Through our grief and tears when a loved one, a dear friend is taken away from us, we must think that there will be resurrection, because Christ is risen.

We Must Prove it was Not Our Fault

JOHN 10:11-18

*4th SUNDAY OF EASTER,
APRIL 24, 1988*

TODAY is Good Shepherd Sunday. Today's beautiful Gospel depicts Jesus as the Good Shepherd. But the term "Shepherd" embraces all who have some executive power, have something to do with administration, direction, management or guidance of people.

So, in the political order, the president, governors, mayors, barangay captains, cabinet members, department heads, etc. are "shepherds."

In the family and educational order, the parents, guardians, professors, class instructors, teachers, supervisors, etc. are "shepherds."

In the ecclesiastical order, bishops, parish priests, chaplains, directors are "shepherds."

In short, this Sunday is for anyone who is the head or leader of any group or undertaking.

Let us now reflect on three main characteristics of the Good Shepherd: a. — before the wolf, b. — before the sheep and c. — before God.

a. — Before the wolf the bad shepherd is overwhelmed with fear: fear of death and fear above all of ridicule. And due to fear of ridicule he becomes ridiculous.

The same fear turns him boastful which again is a ground for ridicule.

Fearless courage is the characteristic of the good shepherd who never hesitates to risk, even lay down, his life for his sheep. While the bad shepherd has no sense of the height and responsibility of his task, the good shepherd feels absolutely responsible for his sheep.

Wolves are a threat to the sheep. "I am sending you out just like sheep to a pack of wolves," Jesus said (Matthew 10:16). If these wolves were to attack, the hireling shepherd would forget everything but the saving of his own life and ran away. To the good shepherd it becomes his second nature to think of his sheep before he thinks of himself.

b. — Before the sheep, the good shepherd is a picture of unceasing vigilance, constant care and patience.

In Palestine, sheep are kept not for killing but largely for their wool. Thus it happens that the sheep are often with their shepherd for years and they usually have names by which the shepherd calls them.

The sheep know and understand their shepherd's voice and follow on. From time to time the shepherd calls to remind them of his presence. If a stranger calls, they stop shortly, lift up their heads in alarm, and if the call is repeated, they turn and flee, because they do not know the voice of the stranger. Several pilgrims to the Holy Land have experimented this and found it to be very true.

One standard piece of equipment of the shephard is his *rod* or *crook* which is imitated by the bishop's crozier. With it the shepherd can catch and pull back any sheep which is beginning to stray away. When at the end of the day the sheep are returning to the fold, the shepherd holds his rod across the entrance, quite close to the ground. Every sheep has to pass under it. As each sheep passes under the crook, the shepherd quickly examines each one to see if it has received any kind of injury during the day.

Now, can those under our care see the Good Shepherd depicted in our behavior? When they hear our voice which we say they know and understand, do they feel safe and at ease, or do they stand on tiptoes and stammer and shake and tremble and fumble? Do they want to hold our hands to shake in brotherly love, or to hold back to parry in self-defense?

c. — Before God, all of us, his sheep, are called and, in fact, are his children according to the second reading of today's Mass.

The shepherd is absolutely responsible for the sheep. If anything happens to a sheep, he must produce some kind of proof that it was not his fault. If a sheep dies, he must bring home proof that it has died, and that he had been unable to prevent its death.

When we, shepherds that we all are, appear before the judgment seat of God, and we all will indeed appear, can we present proof that not a single sheep in our flock has died or suffered injury, or otherwise prove that death or injury was not our fault?

Let us all join our hearts and minds together, and implore our heavenly Father that we be given the grace to hear and understand and follow the voice of the Good Shepherd. May the Good Shepherd take care of us who in turn will take good care of the sheep entrusted to our care.

Pruning is Necessary

JOHN 15:1-8

5th SUNDAY OF EASTER,
MAY 1, 1988

TODAY'S Gospel brings us a narrative in which Jesus conveys his teaching symbolically. Jesus draws us the picture of the vine and the branches.

Jesus said: "I am the vine, and you are the branches. Whoever remains in me, and I in him, will bear much fruit."

There was a time here in our country not so long ago, when banks were extending loans to plant grapes. And many availed of those loans and vineyards were sprouting almost everywhere. So, we are not completely ignorant about what Jesus is telling in today's Gospel.

We know, for instance, that the vine grows luxuriant and drastic pruning is necessary. We also know that the wood of the vine is good for nothing, because it is too soft for any purpose. The only thing that can be done with the wood of the vine is to make a bonfire of it and destroy it. With or without knowing what a vine looks like, we know that "a branch cannot bear fruit by itself; it can do so only if it remains in the vine."

And Jesus now is telling us: "Remain united to me... he who remains in me and I in him, will bear much fruit, for you can do nothing without me. Whoever does not remain in me, is

thrown out like branch and dries up; such branches are gathered up and thrown into the fire, where they are burned."

What Jesus wants to teach us in today's Gospel is the extreme necessity for us to remain in him.

Now what does "to remain in Christ" mean? "To remain in Christ" means: —

— to listen to and keep his words. We can refuse to listen to him at all; or we can listen to him, and then render him lip service unsupported by any good deed; or we can accept him as Lord and Master and then abandon him in the midst of difficulties and temptations. St. John in today's second reading declares. "Those who keep his commandments remain in him and he in them;"

— to recognize that Christ alone is the Real Vine and that without him we can do nothing of value to God;

— to live in the Church which is the Mystical Body of Christ, in accordance with the statement of one of the Popes that he who does not have the Church as his Mother, cannot have God as his Father; and

— to be convinced that there is need to prune the structures, methods, approaches, etc. that have become old and obsolete in order to give way to new ones which in turn will themselves grow old, and to remain always with the everlasting: Christ who himself is the vine.

We know that in every harvest, there is always the vine: the branches renew themselves every year, they grow old, they are pruned. Something like this happens in Christian life: the practices, the different methods of transmitting the faith, of performing in the apostolate, etc. vary... but in every apostolate, in every Christian life there is the intangible, the eternal, the unsuppressible: this is Christ, who always stays and remains year after year, century after century.

The vine and the branches constitute a communion of life. The Church of Christ is not a power plant; it is an encounter of persons, a communion and fellowship between persons, whose vital principle is to love one another. Only at this cost will an authentic brotherhood be created, only thus will Jesus make the image of the vine a reality in our midst.

It is sad to note that this Church, the Community of Christ seems to be more of a cluster of Christians than a tree that is full of life. There is a lot of dead wood in this vine and it lacks life.

Let us pray to God that Christ may prune this vine to produce the transition from an "inherited" Christianity to a Christianity of "personal choice." With that there would be a lesser number of Christians by "an accident of birth" and more Christians by "personal decision" becoming branches of Christ the Vine. May the Lord unite us more closely to him through this Eucharist today.

Love is like the Rain

JOHN 15:9-17

*6th SUNDAY OF EASTER,
MAY 8, 1988*

TODAY'S Gospel is a further explanation of last Sunday's. In other words, it reviews it and translates it into practice. Thus, "to remain united to me" means "to remain in my love"; "to bear fruits" is to "love one another."

Love is the central word of today's Mass. But the word "love" is being used, misused and abused nowadays. You have the "Love Boat," "Love Bus," "Love Bug," "I love New York," "I love Coke" and so on and so forth. Almost everything is called "love" in reference to our lower passions.

Some people overly differentiate the law and love from one another. They do so because they do not love. Christ conflates them because Christ is Love. He said: "If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love." Love therefore is obedience; to obey is to love.

The commandments of God can be reduced to two: to love God above all things and to love our fellowmen as Christ loves us. Christian love then is not only love for God; Christian love is not only love for fellowmen; Christian love is love for God and our fellowmen.

This love cannot be born here on earth first and then rise up to heaven. It is not a tree that digs its roots into the soil and then lifts its branches up to the skies. It is not first the love for our fellowmen which flowers and turns later on into love of God. Christian love is born in heaven and, like the rain, comes down to earth.

Jesus said: "You did not choose me: I chose you and appointed you to go and bear much fruit."

Jesus teaches us to love just as he loves us. And the basis of Christ's love for us is that other eternal love which the Father has for him. The divine and eternal love of God the Father and God the Son has to find an echo in the love which a Christian has to have here on earth. "I call you friends, because I have told you everything I heard from the Father," Jesus declared.

In the second reading, St. John writes: "Let us love one another because love comes from God... Whoever does not love does not know God, for God is love. And God showed his

love for us by sending his only Son into the world, so that we might have life through him. This is what love is: it is not that we have loved God, but that he loved us and sent His Son."

So, if love brings you to God, it is only because love comes from God. If something separates you from God, then it is only because that thing really is not love.

But let us take note that Jesus said: "The greatest love a person can have for his friends is to give his life for them." Jesus gave up his life, in the words of St. John, "as an offering for sin," to be the means by which our sins are forgiven.

What did our San Lorenzo de Manila say on the eve of his martyrdom? "If I had a thousand lives, I would gladly give all of them to God." How about that Franciscan priest, St. Maximillian Kolbe, who voluntarily took the place of a condemned fellow prisoner and was executed in a Nazi prison?

Yet, let us not forget what Pope John Paul II, Christ's Vicar here on earth, stated during the beatification ceremonies of San Lorenzo here in Manila in 1981: "To die for the faith is a gift to some; to live the faith is a call for all."

"Giving up one's life for Christ" does not consist only in dying for him. It can be done and is being done in the day-to-day lives of innumerable Christians, who in their example, speech, even in the entertainment they enjoy, are forced to bear the contradictions, the insults and ridicule of a wicked world.

Those who are faithful to the Sunday Mass obligation are told: "I know of regular Mass-goers who are worse than myself." "Will the priest give me rice or cash, if I go to Mass?" Listen to the insults heaped upon people who make the sign of the cross and say their grace before meals at parties, public restaurants, refreshment parlors, etc. Observe the sacrificing lives of mothers and fathers who work themselves to death for their families. Observe nurses, teachers, clerks, drivers, street cleaners, vendors, farmers, fishermen, stevedores, yes, police and military men, etc. And the low paid houseboys and housemaids.

Love is indeed also a cross. As Jesus said in the garden of Gethsemane: "Do you think that I will not drink the cup of suffering which my Father has given me?" (John 18:11).

Today Jesus tells us: "You are my friends if you do what I command." You know, to do all that God commands is no picnic. Seven basic colors compose the rainbow. Take one color away and it is no longer a rainbow. To earn, therefore, the title "friend of Christ" you have to fulfill all the commandments of God and of the Church.

But this should not worry us because Christ promised to be with us all along. Christ also indicated that "the Father will give you whatever you ask of him" in his name.

Friends do visit one another. We believe that in the Blessed Sacrament Jesus Christ is there, body and blood, soul and divinity, under the appearance of the Sacred Host. Let us often go out of our way to visit the Blessed Sacrament where Christ our Friend made himself a Prisoner of Love. Visits to the Blessed Sacrament are a great Eucharistic Devotion.

Our Hope for a Share

MARK 16:15-20

*SOLEMNITY OF THE
LORD'S ASCENSION,
MAY 15, 1988*

TODAY'S Gospel tells us that Jesus Christ "was taken up to heaven and sat at the right side of God." This is the narrative of one of the feasts of the paschal mystery, the event which we meditate upon when we recite the second

of the glorious mysteries of the Holy Rosary: the Ascension of our Lord into heaven.

The early Christians related this feast to the Passion of Jesus because they never forgot that "he humbled himself, becoming obedient to death, even death on a cross. Therefore God also has exalted him" (Philippians 2:8-9). They made an immediate connection between the Resurrection and the Ascension, adoring God in both for "this power working in us is the same as the mighty strength which he used when he raised Christ from death and seated him at the right side in the heavenly world" (Ephesians 1:19-20). Because it had stated "it is better for you that I go away because, if I do not go, the Helper will not come to you. But if I do go away, then I will send him to you" (John 16:7), they understood the mystery of the Ascension as oriented always to the Pentecost, the feast which we will celebrate next Sunday.

The first reading of today's Mass recounts the event. From the words of the angels, the "two men dressed in white," the apostles understood that by leaving them Jesus was beginning a new mode of existence, the heavenly existence he had before the event of his incarnation. The Ascension was his return to the Father, his glorification in heaven at God's right hand, his exaltation as the Lord of Life and King of the Universe.

Immediately after the Gospel at the Principal Mass of today, the paschal candle is extinguished to symbolize Christ's departure. Today's liturgy emphasizes the note of joy, in the white vestments worn by the priest and especially in the Alleluia and special Preface of the Mass.

Form I of the Preface of the Ascension has these words: "Today the Lord Jesus, the king of glory, the conqueror of sin and death, ascended to heaven while the angels sang his praises. Christ, the mediator between God and man, judge of the world and Lord of all, has passed beyond our sight, not to abandon us but to be our hope. Christ is the beginning, the head of the Church; where he has gone, we hope to follow."

We have reason to rejoice today because Christ's "Ascension is our glory and our hope" (Opening Prayer of the Mass). Christ said: "I am going to prepare a place for you" (John 14:2).

We cling to our ascended Christ by hope when we trust him to bring us to life everlasting as expressed by the Prayer over the Gifts of this Mass.

Today's Gospel also carries the command of Jesus: "Go throughout the whole world and preach the Gospel to all mankind." With good reason, our Holy Father has declared today's Sunday as "WORLD COMMUNICATIONS DAY."

Our Holy Father refers to the wonderful technological inventions "which, as press, movies, radio, television, (video) and the like, can, of their very nature, reach and influence, not only individuals, but the very masses and the whole of human society, and thus can rightly be called the media (means) of social communications" (*Inter Mirifica*, v).

And "the Church recognizes that these media, if properly utilized can be of great service to mankind, since they greatly contribute to men's entertainment and instruction as well as to the spread and support of the Kingdom of God. The Church recognizes, too, that men can employ these media contrary to the plan of the creator and to their own loss. Indeed, the Church experienced maternal grief at the harm all too often done to society by their evil use" (*Ibidem*, 2).

In view of this, we as members of the Church should feel responsible for the proper functioning of the mass media; and exert whatever influence we can for the media to operate for the public good. While we cannot really expect only pietistic and moralistic productions, we must help the media take to the endeavour to present the truth, the good, the beautiful and the joyous aspects of life, to promote unity and justice, peace and progress, to spread the Good News of salvation to all men.

Let us now gather our thoughts and emotions in joyful thanks to God for the hope occasioned by our Lord's Ascension

for a share of his heavenly glory. And since he went to heaven in order to send down to us the Holy Spirit, the Paraclete, let us ask that the Holy Spirit enlighten, guide and inspire our media broadcasters as well as the recipients so that greater emphasis and attention be given to the Gospel message, not only in the service of justice and peace, but also in the three-fold service of information, education and entertainment of all people.

Sudden Surge of Breathing

JOHN 20, 19-23

PENTECOST SUNDAY,
MAY 22, 1988

TODAY is Pentecost Sunday, which we better call the "Feast of the Holy Spirit."

A century ago the great Pope Leo XIII (1878-1903) wrote with bitterness: "Many Christians have an excessively poor knowledge about the Holy Spirit. They mention his name in pious exercises, but their faith is no longer alive. They do not speak about his gifts; they do not know them except for a few lines they learned at catechism" (Encyclical: *Divinum Illud Munus*).

Twenty-five years ago Pope John XXIII convened the Second Vatican Council and plunged the Universal Church into the

loving labor of "*aggiornamento*" — updating — and ecumenism — the quest for unity. Since then we have experienced the rush of the Holy Spirit descending upon us as really as on the first Pentecost Sunday.

We have witnessed the sudden surge of the Spirit's breathing new life, enthusiasm, wisdom and joy into our midst, when suddenly scores of confused or hiding Catholics came forth from the shadows, acknowledged their identity, and confessed their faith. We have seen, for example, the growth of charismatic movements, of encounter groups, of bible study clubs, etc.

The Holy Spirit who descended upon the apostles in the Upper Room and gave the Church the courage to withstand storms and assaults from all sides down through the centuries and invigorated her in this our own country and century, is the same Holy Spirit who has come to us in baptism and confirmation to make us "children of God, members of the Mystical Body of Christ, the Church, heirs to the kingdom of heaven and temples of the Holy Spirit."

The Holy Spirit is one of the Divine Persons; he is a true God as is the Father and as is the Son; and he is a Person, distinct from the Father and distinct from the Son.

We know that we are saved by the grace of God, which enables us to participate in the divine life. By this sanctifying grace, God himself enters our souls and dwells there. The divine indwelling involves all three Persons of the Blessed Trinity.

However, theologians have traditionally concurred in attributing the divine indwelling in a special manner to the Holy Spirit, since he manifests and effects the love of God for men.

The Second Vatican Council thus teaches us: "Without doubt, the Holy Spirit was already at work in the world before Christ was glorified. Yet on the day of Pentecost, He came down upon the disciples to remain with them forever (cf. John 14:16). The Church was publicly displayed to the multitude, the Gospel began to spread among the nations by means of

preaching, and there was foreshadowed that union of all peoples in the catholicity of the faith by means of the Church of the New Covenant, a Church which speaks all tongues, understands and accepts all tongues in her love, and so supersedes the divisiveness of Babel. For it was from Pentecost that the "Acts of the Apostles" took origin, just as Christ was conceived when the Holy Spirit came upon the Virgin Mary, and just as Christ was impelled to the work of His ministry by the same Holy Spirit descending upon Him while He prayed. Now, the Lord Jesus, before freely giving His life for the world, did so arrange the Apostles' ministry and promise to send the Holy Spirit that both they and the Spirit might be associated in effecting the work of salvation always and everywhere" (*Ad Gentes*, n. 4).

Confirmation is particularly the sacrament of the Holy Spirit. But, how little is this sacrament known and appreciated! By virtue of this sacrament, we have been commissioned and strengthened for witnessing to Christ more than ever before. Through this sacrament we receive what are known in catechism as the "Gifts of the Holy Spirit": Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and Fear of the Lord. If we use these Gifts we shall receive as rewards the so called "Fruits of the Holy Spirit": Charity, Joy, Peace, Patience, Benignity, Goodness, Long-suffering, Mildness, Faith, Modesty, Continency, and Chastity.

Let us not leave this gathering without at least the following resolution: That we will make ourselves truly temples of the Holy Spirit in our souls and in our bodies; and that we will not allow this temple to be made into a "den of thieves." Let us not drive away from our hearts the Holy Spirit.

The Sign of the Cross

MATTHEW 28:16-20

TRINITY SUNDAY,
MAY 29, 1988

TODAY is Trinity Sunday, the feast of the Most Holy Trinity. Today's Gospel makes us reflect on one of the basic truths of our Catholic Faith, that in the one God there are three Persons, distinct but equal, whom we invoke, based on the Gospel, as: Father, Son and Holy Spirit.

We have the duty to give homage and adoration to the Blessed Trinity because we owe every blessing to this great mystery of our holy religion: to the Father, our *creation*; to the Son, our *redemption*; and to the Holy Spirit, our *sanctification*.

In some measure, we comply with this precise duty by frequently making the Sign of the Cross, with words which are taken directly from today's Gospel.

We make the Sign of the Cross by tracing our right hand from the forehead, to the breast, thence to the left and right shoulders.

At the words "*In the name of the Father*" we touch our forehead, to affirm that the Father is the first Person of the Godhead and the origin of the other two Persons; at the words, "*and the Son*" we touch the breast or heart, to signify that the Son of God came down from heaven and became man; and lastly, by touching the left and the right shoulders and saying, "*and the Holy Spirit*," and uniting by this motion the two sides with each other, we profess that the Holy Spirit proceeds from the

Father and the Son, as from one source. We make it from the left to the right, to express that by the Cross of Christ we were removed from the left side of sin and perdition to the right side of holiness and salvation.

We finish the Sign of the Cross with the word "*Amen*," which means, "So be it." With this "*Amen*" we assert that we believe the mysteries of the Holy Trinity and of the Redemption and everything that Jesus has taught us, and that we will begin, continue and end all our actions for the honor and glory of the three Divine Persons of the Blessed Trinity.

St. Augustine says that "the Sign of the Cross was introduced by the Apostles themselves." Thus the Fathers of the Church speak of the Sign of the Cross as a universally known custom among the Christians of their time without mentioning that it was established or introduced by any Pope or Council.

Tertullian, who lived in the second century (A.D. 194), observes: "At every step and movement, whenever we come in or go out, when we dress ourselves, or prepare to go out of doors, in the bath, at table, when lights are brought in, at lying or sitting down, whatever we may be doing, we make the Sign of the Cross." Hence we see that the early Christians very often, far more frequently than we, made the Sign of the Cross.

The Sign of the Cross gives us protection and help in all temptations, whether they come from the world, the flesh, or the devil. When we are tempted to sin, when evil thoughts arise in our minds, when we are in danger of giving way to any temptation, let us at once make the Sign of the Cross. At the sight of the Cross the powers of hell are terror-stricken. St. Anthony used to say: "I need only make the Sign of the Cross to put to flight all the delusions and spells of the demons." Says St. Cyril: "As the dog is afraid of the stick with which he is struck, so the devil is terrified when he sees the Sign of the Cross made, because it reminds him of the wood of the Cross, by which he was conquered."

The Sign of the Cross obtains for us in general the blessing of heaven. Yes, the Cross was once an ignominious instru-

ment of death. But after Christ sanctified it by shedding upon it his precious blood, the Cross has become the glorious instrument of life and the source of every blessing.

The Church, therefore, never gives her blessing without the making of the Sign of the Cross. Even when the priest gives the blessing with the Blessed Sacrament he does so in the form of a Cross. Even in the Holy Sacrifice of the Mass, in which Christ supplicates for blessings for us, the priest and the people make the Sign of the Cross several times, because all the blessings are mediated for us only through the death of Jesus Christ on the Cross.

If then we sign ourselves with the Sign of the Cross, with the intention of drawing down the blessings of heaven upon us, we may confidently hope that through this Holy Sign we shall obtain every blessing.

A few more things we have to remember: it is utterly sacrilegious to relegate the Sign of the Cross to a superstitious symbol.

The real meaning of the Sign of the Cross is the three hours of agony of Jesus on Calvary. We should remember this when we feel inclined to rush through this sacred sign mechanically, as if it were something to be brushed aside.

The Sign of the Cross is very venerable and holy, because it reminds us of the mystery of the Blessed Trinity and of our Redemption. If you frequently and devoutly, in the spirit of repentance and with confidence, make the Sign of the Cross, you will overcome all the enemies of your salvation, attract the blessings of God on you, and after this life you will triumph with Christ, the Virgin Mary and the Saints in heaven.

NEWS PRAYER

- **Cardinal Sin Meets Zhao Ziyang**

4:30 p.m., Nov. 11th in Beijing in No. 19 of the State Guest House. As the Cardinal entered the Hall, the Premier of China, newly elected General Secretary, smiling and composed, greeted the Cardinal with a warm handshake. He said, "Your Eminence, this is something new. The Secretary General of China's Communist Party welcomes a Cardinal of the Catholic Church." The 45-minute conversation between the two leaders turned into a very pleasant and frank exchange. Competent observers all over the world have given great significance to the very fact that such a meeting has taken place. An important step towards better understanding between Beijing and the Vatican.

PRAYER:

Lord, may Your Holy Spirit at work in the heart of every person, free the leaders of nations from hatred and mistrust and keep them steadfast in the path of Peace through mutual understanding, acceptance and respect.

- **Fr. Wang Free at Last**

Fr. Francis Xavier Wang, a 66 year old Jesuit spent 31 years of his life in jail and labor camps. Ordained on April 16, 1952, he was jailed in Shanghai in 1955. He spent most of these years in the labor camp of Quinghai, near Tibet. Only in 1980 was he released and returned to Shangkai. But one year later, in 1981, Fr. Wang was arrested again and brought back to

Quinghai. Finally, last Nov. 11, 1987, freedom was granted to him. That very day, Cardinal Sin was in Beijing in audience with Zhao Ziyang. Francis Xavier Wang Zhu-hua, SJ, frail and blind of one eye, the scars of his Faithfulness, begins a new life.

PRAYER:

Father, we thank you for Fr. Wang and for the thousands of other Chinese brothers and sisters who have suffered "for your sake." They are the glory of the Church. And we pray that all those who are still imprisoned be promptly released.

● **Things You Hear in China**

With the permission of the authorities, we met in a hotel room with a China-appointed Bishop, two priests and one layman. It was a moving encounter. One by one they expressed their gratitude for our visit. They also thanked the Lord because now they enjoy greater freedom and assistance to build the seminary and to attend to the pastoral needs of the faithful. The Bishop agreed that the gradual normalization of diplomatic relations between Beijing and the Vatican will make things easier for them. One of the priests who spoke last said, "All we want is that the Lord be glorified. We have suffered in the past and we are ready to suffer in the future. But the important thing is that the Lord be glorified in our joys as in our sorrows. We are always with the Pope, we are always with Jesus and we are always with you."

PRAYER:

Father, may the testimony of these priests and Bishop free us from hasty judgments and bless all of us with the hope, the faith and the simple life they live with you.

● **The Song of Going Binmei**

37 years ago, in the residence of Zikawei, a banquet was offered in honor of H.E. Msgr. Ignatius Gong Binmei, newly appointed bishop of Sanghai by Pope Pius XII.

Last Nov. 16th in the same residence of Zikawei, there was another banquet — this time in honor of H.E. Cardinal Sin. And Bishop Gong was also there, released on parole after 30 years in prison.

The banquet was presided by China appointed Bishop Zhang Jia Shu. To animate the party, Bishop Zhang began to sing solo a few old Catholic songs. Cardinal Sin reciprocated with a soothing Visayan melody. He was followed by the vice-president of the Friendship Association with a beautiful Chinese song. Then Bishop Gong was also urged to sing. He stood up and said: "I will sing a song in Latin." After a few silent seconds, he chanted: "Tu es petrus et super hanc petram aedificado Ecclesiam meam." (You are Peter and upon this rock I will build my Church). The simple Gregorian chant of Bishop Gong Binmei touched the hearts. It was the song of his life! Cardinal Sin brought to a climax this impromptu songfest by inviting everybody to sing: "Christus vincit, Christus regnat, Christus imperat."

PRAYER:

Father, give us the gifts of joy, humor and humility to sing together the "new song" of unity and reconciliation the world needs to hear in your Church.

*China Office
December 1987*