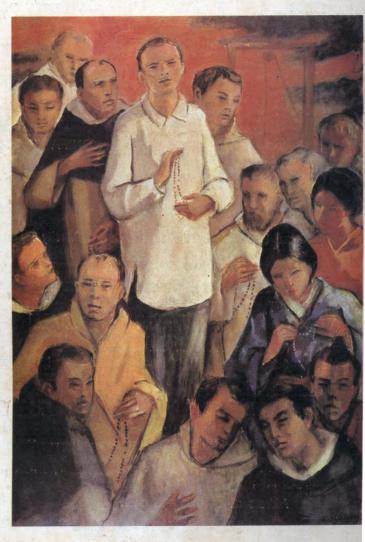
BOLETIN ECLESIASTICO de FILIPINAS

THE OFFICIAL INTERDIOCESAN BULLETIN

THE TEACHING
OF THE
CATHOLIC CHURCH:

A NEW CATECHISM OF CHRISTIAN DOCTRINE

Herbert McCabe, O.P.



VOL. LXIV, NOS. 704-705 JULY-AUGUST 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 UST 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 change 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 local 251

TABLE OF CONTENTS

EDITORIAL

Roman Carter, O.P.
 464 AN INSTRUMENT FOR DIDACHE

FEATURE

 Herbert McCabe, O.P.
 466 THE TEACHING OF THE CATHOLIC CHURCH: A NEW CATECHISM OF CHRISTIAN DOCTRINE

CASES AND INQUIRIES

Excelso Garcia, O.P.
 521 MASS WITHOUT CONGREGATION

526 VALIDITY OF A CIVIL MARRIAGE

527 PROFESSION IN ARTICULO MORTIS

HISTORY

Edilberto Santos

530 DOMINICAN TOWNS IN CAVITE

DOCUMENTATION

• CBCP

535 SOLIDARITY FOR PEACE

HOMILETICS

Pastor Ybañez

541 HOMILIES FOR OCTOBER

An Instrument for Didache

THE MAIN FEATURE OF THIS ISSUE is something the sort of which many of us have not seen for a long time: a catechism of brief questions and direct, unelaborate answers. This work comes from the pen of the distinguished English Dominican, Fr. Herbert McCabe of Blackfriars, Oxford. The author is able because of his background and experience to share the fruits of a career which has combined a unique blend of erudition and popular presentation for more than a quarter of a century. Precisely this combination of depth and appeal make for an unbounded usefulness inherent in this work, a usefulness we hope will not be lost to our Filipino brother-priests.

Fr. McCabe has learned the art of being succint without undue abbreviation. His language is Postconciliar without suffering from pedestrian "trendiness." He brings biblical theology to life and relates the grand data of the history of salvation to the contemporary language, problems and concerns of intelligent laypeople. The vast scope of his work covers a myriad of topics: Trinity, Church (including Sacraments), life in the Spirit (with a consideration of the virtues which brings in the liturgy) and the Last Things. The simple question and answer formula holds up under the strain of all this theological and philosophic weight. We are told in the end what we have always wanted to know, and this is presented in a style redolent with "punch." Answers are given to questions which many inquirers have often raised in other, sometimes less precise, terms. We are left with a vade mecum which should prove useful in all phases and at all levels of the life of the Church from cloistered monasteries to the hustle-bustle of work among the urban poor, from study groups to classes in sacramental preparation.

Every new tool which comes our way for the work of ongoing didache in the Catholic Church should be received by us with the grateful joy caused by a real gift. This tool is as sturdy and it is shiny. May it withstand (as it promises to do) the pressures and stress of its apostolic utility. May it find a home, a response and a familiar handiness in the Church of the Philippines.

HERBERT McCABE, O.P.

THE TEACHING OF THE CATHOLIC CHURCH

A NEW CATECHISM OF CHRISTIAN DOCTRINE

THIS CATECHISM IS NOT INTENDED to be a substitute for a catechist. It is meant to provide guidelines and a framework for questions which catechist and enquirer may discuss together. In many cases the answers are so designed as naturally to give rise to further questions; just how deeply the matter should then be pursued is something the catechist must decide in a particular case. It is hoped that the catechism will be useful to the catechist at many different levels of instruction, both for children and for adult enquirers.

Inevitably the book invites comparison with the older Catechism of Christian Doctrine (Catholic Truth Society, London, 1889) which is still in use in this country. The first difference is that in this book the answers are not designed to be learnt by heart and so, while I have aimed at brevity, I have not achieved the lapidary character of the earlier work. As to content, the main differences are that here the mystery of the Trinity permeates the entire teaching; secondly, the sacraments are treated not simply as channels of grace but as constitutive of the life of the Church; and, thirdly, the moral life is seen as a cultivation of the virtues rather than simply an effort to keep within the commandments.

I have tried not to side with any particular theological school but the influence of St. Thomas Aquinas will be obvious enough and I hope that this catechism bears somewhat the same relation to the Second Vatican Council as the earlier one did to the Council of Trent.

PART ONE: THE REDEMPTION

God and his love for us

1. Why is God called creator?

God is called creator because he¹ made everything there is and holds it all continually in being.

2. What does God want for his creatures?

God wants each kind of creature to flourish in the way appropriate to it, and he wants his human creatures not only to flourish in a human way but to share his own life and happiness for ever.

¹ God is conventionally referred to as 'he' or 'him' but this must not be understood as ascribing any gender to him.

3. Does belief in creation mean rejecting evolution or other scientific accounts of the origins of things?

It does not: for creation and scientific explanation are answers to different questions. Science seeks to answer the question: "What kind of world do we have?" while creation is the answer to the question: "Why is there a world (of any kind) rather than nothing at all?"

4. How are we to think of God?

We are not to think of God as a powerful being within the universe but as creator of the entire universe and all that is in it. We are to thank him for the gift of our lives and for all the love he has shown us; we are to obey his law which will lead to happiness with him.

5. How has God shown his love for us?

God has shown his love for us by giving us our lives but even more by forgiving us when we disobeyed him, and raising us up to share in his own life through Jesus Christ. This is called our redemption.

The Promise of the Redeemer

6. How does the Bible tell the story of our redemption?

The Bible begins the story of our redemption with God's call to Abraham, nearly four thousand years ago, when he promised to make him the ancestor of a great people who would bring God's blessing on the whole world. Abraham believed the word of God: this was the beginning of faith.

7. What, in the Bible story, happened to Abraham's people?

Abraham's people, the Hebrews or Israelites, were enslaved in Egypt for four hundred years; but God raised up Moses to deliver them from slavery and lead them through the

468 BOLETIN ECLESIASTICO DE FILIPINAS

waters of the sea towards the promised land. This is called the Exodus: it is celebrated annually in the Paschal or Passover feast.

8. What did God do for his people after the Exodus?

After the Exodus, God gave his people a rule of life called the Law, which is summed up in the Ten Commandments. They were to abandon the gods and to live in justice and peace with each other according to his Law.

9. What are the Ten Commandments?

God said: I am the Lord your God, who brought you out of slavery;

You shall not speak the name of the Lord to misuse it;

Keep the Sabbath day holy;

Honour your father and your mother;

You shall not kill;

You shall not commit adultery;

You shall not steal;

You shall not testify falsely against your neighbour;

You shall not covet your neighbour's wife;

You shall not covet your neighbour's possessions.

10. What do the commandments principally show us?

The commandments principally show us the basic requirements for a life of friendship with God and with each other.

11. Did the Israelites, the people of God, reach the promised land?

They reached the promised land and eventually, under King David (c. 1000 B.C.) entered the city of Jerusalem. David was promised that his family would rule the people of God for ever.

12. How was this promise to David fulfilled?

The promise to David was fulfilled in his descendant, Jesus, who is Christ² the King for ever.

13. What, in the Bible story, happened to the people of God after the reign of David?

After the reign of David, most of their kings were corrupt and fell away from the law of the Lord. They were conquered and taken into exile for seventy years in Babylon (c. 600 B.C.).

14. Who were the prophets?

The prophets were people who, around this time, spoke the word of God, warning Israel against unfaithfulness but speaking often of her great destiny and the future coming of the saviour.

15. Who were the major prophets?

The major prophets, so called because so many of their prophecies have been preserved, were Isaiah, Jeremiah, Ezekiel and Daniel.

16. What happened to the people of God after the Exile?

In Judea, the returned exiles, now known as the Jews, living in peace, were able to develop the Law and ideas of personal responsibility and destiny, especially belief in the resurrection. During this time some parts of the Bible, such as the Wisdom literature and the Book of Daniel were written.

17. Who was the promised saviour?

The promised saviour was the Jewish prophet Jesus, the son of Mary, of the line of David, who was born in Bethlehem, the city of David, two thousand years ago.

² Christos is the Greek equivalent of the Hebrew Messiah, meaning the anointed one implying one filled with the spirit or breath of God. This anointing was especially associated with kingship and 'Messiah' came to be used of the Saviour King who was to come.

The Redeemer: Jesus Christ

18. Who is Jesus?

Jesus is the eternal Son of God who became truly and completely human in the womb of Mary while remaining truly and completely divine. He is more human than we are for he is 'like to us in all things except sin' (Heb. 4:15) for, because of sin, we are less than fully human.

19. What do we call the mystery of the true humanity and true divinity of the one person, Jesus?

The mystery of the true humanity and true divinity of Jesus is called the Incarnation.

20. What do the Gospels of Matthew and Luke say about the parentage of Jesus?

The Gospels of Matthew and Luke say that Jesus had no earthly father but was born of the virgin, Mary, who conceived him by the power of the Holy Spirit.

21. When do we celebrate the conception and birth of Jesus?

We celebrate the conception of Jesus on the feast of the Annunciation (March 25) and his birth on Christmas Day (December 25).

Jesus, his Father and the Holy Spirit

22. What did Jesus preach?

Jesus preached the coming of the Kingdom, or reign, of God.

23. What did Jesus principally teach us about God?

Jesus taught that God is our father who loves us; he taught that God was his father in a special way and he wanted us to be joined with him in this special sonship. 24. How are we joined with Jesus in his sonship to the Father?

We are joined to Jesus as Son of the Father by receiving the Holy Spirit.

25. What do we mean by God the Father?

By God the Father we mean God as eternally begetting the Son (or conceiving the Word) and as eternally breathing forth the Spirit.

26. What do we mean by God the Son?

By God the Son we mean God as eternally begotten by the Father and as eternally breathing forth the Spirit.

27. What do we mean by God the Holy Spirit?

By God the Holy Spirit we mean God as certainly breathed forth by the Father and the Son.

28. What has the eternal conceiving of the Word to do with our redemption?

In sending us the Word made flesh, the Father is sharing with us the word or concept in which he himself eternally understands his divine life.

29. What has the external breathing forth of the Spirit to do with our redemption?

By the grace which we receive, the Father through the Son is sharing with us the Holy Spirit which is his own eternal enjoyment of the divine life.

30. Are Father, Son and Holy Spirit three Gods?

Father, Son and Holy Spirit are not three Gods but three who are distinct from each other by their relationship with each other within the one Godhead. This mystery of the three who are one God is called the Trinity.

472 BOLETIN ECLESIASTICO DE FILIPINAS

31. How is the mystery of the Trinity revealed to us?

The mystery of the Trinity is revealed to us as we meditate in faith on the deepest meaning of the life, death, resurrection and ascension of Jesus: the mysteries of Christmas, Easter and Pentecost.

32. In the story of Iesus, how is the eternal coming forth of the Word from the Father revealed to us?

Jesus was sent to us by his Father to share totally our human life and was obedient to this mission. In faith, we recognize the sending of Jesus by his Father in our history as the image or sacrament of the coming forth of the Word from the Father in eternity.

33. In the story of Jesus, how is the eternal coming forth of the Spirit revealed to us?

Jesus was raised from the dead and ascended to be with his Father: through Jesus he poured forth the Spirit upon the world at Pentecost. In faith, we recognize the out-pouring of the Spirit through Jesus in our history as the image or sacrament of the coming forth of the Spirit from the Father through the Son in eternity.

34. Are the Son and the Spirit created by the Father?

No. Although the Son owes his being to the Father, and the Spirit owes its being to the Father through the Son, they are not creatures but co-equal and co-eternal with the Father. For this reason Jesus the Son of God made man, is truly divine and the Spirit we have received through him is truly the divine life.

35. What do we call our receiving of the Holy Spirit by which we are joined to Jesus as children of the Father and thus share the divine life?

We call this receiving of the Holy Spirit sanctifying grace.

36. Can we deserve to receive the Holy Spirit by any merits or works of our own?

We cannot deserve to receive the Holy Spirit for we are only creatures, and sinful creatures at that. The Spirit is given to us freely by the Father out of his great love for us. But once we have begun to live by the Spirit, our own works may deserve other rewards and especially the joys of life in heaven.

37. Does living by the Spirit mean that we no longer act freely of ourselves?

It does not: for God our creator is the source of our freedom and it is by his continual creative act that we have our own lives and our own free activity; so his life and activity within us can never be a rival or alternative to our own life and activity.

Crucifixion — Resurrection — Pentecost

38. What did Jesus tell us about living the life of the Spirit?

Jesus told us about life in the Spirit when he taught the Beatitudes:

Blessed are the poor in spirit for theirs is the kingdom of heaven.

Blessed are those who mourn for they shall be comforted.

Blessed are the meek for they shall inherit the earth.

Blsssed are those who hunger and thirst for what is right for they shall be satisfied.

Blessed are the merciful for they shall obtain mercy.

Blessed are the pure in heart for they shall see God.

Blessed are the peacemakers for they shall be called children of God.

Blessed are those who are persecuted for the sake of what is right for theirs is the kingdom of heaven (Mt. 5:3-10).

39. Was Jesus himself persecuted for the sake of what is right?

Jesus was persecuted for the sake of what is right: he was

474 BOLETIN ECLESIASTICO DE FILIPINAS

arrested, tried by his own religious leaders and by the state, condemned, tortured and executed on the cross.

40. Why did the authorities execute Jesus?

They executed him because his teaching that people should live by love for each and his certainty of his own authority led him to set aside certain laws and customs (which he described as 'the tradition of men' rather than the commandment of God, Mk. 7:8) and even to disrupt the activities of the Temple. This seemed to the leaders of his own people a threat to both religion and society and so led the colonial government to regard him as subversive.

41. Was Jesus opposed to law?

Jesus was not opposed to law but he taught that the law is only really obeyed when it is fulfilled as an expression of love.

42. Who were the first followers and co-operators of Jesus?

The first followers and co-operators of Jesus were the apostles, led by Peter, whom he sent to preach in his name.

43. Were the apostles always faithful to Jesus?

They were not: one of them, Judas, betrayed him to the authorities; when he was arrested the others forsook him and fled, and their leader, Peter, repeatedly disowned him.

44. What did Jesus do when he knew he was about to be arrested?

When he knew he was about to be arrested, Jesus celebrated a solemn paschal meal with the apostles and gave them, under the form of bread and wine, his body and blood, which were to be sacrificed for them on the cross, to be their shared food and drink as sign of their unity in the Spirit of love on earth and as token of their future unity in the Kingdom of heaven. The meal was called the Last Supper.

45. What is a paschal meal?

A paschal meal is a gathering commemorating the liberation of the people of God from slavery in Egypt at the Exodus. The Last Supper commemorates the liberation of mankind from slavery to sin; a liberation which begins in us in this world with our life in the Spirit and will be completed with the coming of the Kingdom.

46. Can we join with Jesus in his celebration of the Last Supper?

We join with Jesus and with all his followers in his celebration of the Last Supper whenever we join in the celebration of Mass.

47. On what days do we especially commemorate the Last Supper and the execution of Jesus?

We especially commemorate the Last Supper and the execution of Jesus in Holy Week on Holy Thursday and Good Friday.

48. Why did Jesus submit to his death on the cross?

Jesus submitted to his death on the cross because he wished to live out the full implications of being loving in a loveless world; he wished to accept the consequences of accepting sinners. In his death he fulfilled his mission from the Father and completed the task of living a truly human life, a task in which all others had failed.

49. What does St. John's Gospel call the collective failure of mankind to be truly human?

St. John calls the collective failure of mankind to be truly human the sin of the world.

50. What do we call our congenital involvement in the sin of the world?

We call our congenital involvement in the sin of the world original sin, because we are infected by it from our very origin when we are conceived as human (cf. Q. 138).

51. How does the Old Testament treat of the sin of the world?

The book of Genesis tells the story of a primaeval sin of our first parents, a disobedience by which they lost paradise for themselves and their descendants.

52. Have we committed original sin?

We have not personally committed original sin: it is an absence of grace and a moral weakness we suffer from which shows itself in the injustice of our society and in the actual personal sins we commit but most characteristically in the murder of Jesus.

53. How did God liberate us from original sin?

God liberated us from original sin by sending his Son, Jesus, to take on all the consequences of being truly human, even to being killed by us on the cross, and, in response to this man's loving obedience, raising him up to be the first fruits of a new humanity to which we are joined by faith in him (cf. Phil. 2:6-11).

54. Is our liberation from original sin completed?

Our liberation from original sin is not yet completed, for although, by faith, we are no longer enslaved by the sin of this world, we still suffer from it as from an enemy which we must overcome by grace. For this reason we still need to struggle for a more just society and we are still subject to death and to temptation to personal sins.

55. When will our liberation from original sin be completed?

Our liberation will be completed at the second coming of Christ in glory on the last day when we shall be raised up to new life in the Kingdom of justice, peace and love; then both sin and death will finally be conquered.

56. How did the liberation of mankind from sin and death first appear?

The liberation of mankind from sin and death began with the resurrection of Jesus.

57. What do we mean by the resurrection of Jesus?

By the resurrection we mean that Jesus, having truly died, was raised from the dead by his Father on the third day to a new life of glory in the Kingdom: for this reason his body was not to be found in the tomb, for, having conquered death, he now lives a new, immortal, human bodily life. In this life he appeared several times to his followers.

58. When do we especially celebrate the resurrection of Jesus?

We especially celebrate the resurrection in Holy Week at the Easter Vigil on Holy Saturday night, but every Sunday is also a celebration of the resurrection.

59. When Jesus, risen from the dead, was reunited with his Father what did they do?

Jesus risen from the dead and reunited with his Father sent the Holy Spirit upon his followers.

60. On what day do we especially celebrate the sending of the Holy Spirit?

We especially celebrate the sending of the Holy Spirit on the day of Pentecost, the birthday of the Church.

PART TWO: THE CHURCH

The Church and Tradition

61. What is the Church?

The Church is the community which, because it has received the Spirit, believes in Jesus, the Son of God, who through his sacrificial death on the cross brought salvation to the world.

478 BOLETIN ECLESIASTICO DE FILIPINAS

Through the faith of this community the saving priestly act of Jesus, mediating between God and man, is brought to bear throughout history upon mankind.

62. How is the Church to be recognized?

The Church is to be recognized by her handing down through history of the word of God and his sacraments.

63. What is the handing down of the word and sacraments by the Church called?

The handing down of the word and sacraments by the Church is called tradition.

Scripture

64. In the tradition of the Church, where is the word of God principally to be found?

In the tradition of the Church, the word of God is principally to be found in the scriptures (the Bible).

65. What are the scriptures?

The scriptures are the books of the Jewish Bible (the Old Testament) and the writings of the earliest Church: the Epistles of Paul and others, the Gospels of Mark, Matthew and Luke with the Book of Acts, the Gospel of John and the Book of the Apocalypse, or Revelation (the New Testament).

66. How are we to read the scriptures?

We are to read the scriptures as the book of the Church: as word of God in words of man. We must try to understand what kind of human writings they are in order to understand what God is saying to us through them.

67. What is the effect of listening to or reading the scriptures?

Listening to or reading the scriptures, at one level, makes us understand better the story of God's love for us, the prehistory, history and future of the Church; at another and deeper level, if we are properly disposed, it increases our faith by which we receive God's love for us which is the outpouring of the Holy Spirit.

Sacraments

68. What is a sacrament?

A sacrament is a sacred sign by which we worship God, his love is revealed to us and his saving work accomplished in us. In the sacraments God shows us what he does and does what he shows us.

69. What is the first sacrament?

The first sacrament is the humanity of Jesus, 'the image of the invisible God' (Col. 1:15). The second is the Church herself, 'the sacrament of union with God and of the unity of mankind' (Lumen Gentium, 1).

70. What are the sacraments of the Church?

The sacraments of the Church are the Eucharist, Baptism, Confirmation, Ministry (for Order), Marriage, Penance and the Annointing of the Sick.

71. Are these sacraments prayer?

These sacraments are the first and fundamental prayer of the Church by which we are joined to Christ in his prayer to the Father.

72. What mysteries are revealed and enacted in the sacraments of the Church?

In a sacrament of the Church there is revealed and enacted, firstly, a mystery of the Church herself, a realization in history

480 BOLETIN ECLESIASTICO DE FILIPINAS

of the priestly work of Christ; and, secondly, through this a mystery of the Kingdom, a mystery of the Spirit in each of us, a mystery of grace.

73. Is a sacrament always effective?

A sacrament genuinely celebrated always brings about the priestly mystery of the Church that it signifies and through this, in one who is properly disposed to receive the Spirit, the mystery of grace.

74. Can we share in the mystery of grace without celebrating the sacrament?

We can share in the Spirit, the mystery of grace, by our desire to receive the sacrament, even if the celebration is in some way prevented; but in such a case the mystery of the Church is not enacted.

The Eucharist

75. What is the greatest sacrament of the Church?

The greatest sacrament of the Church is the Eucharist: the sacred meal in which the unity of the Church in love is symbolized and effected, the sacrifice of Christ is recalled and the future unity of mankind in the Kingdom is anticipated.

76. What mystery of the Church is signified and brought about in the Eucharist?

The mystery of the Church³ that is signified and brought about in the Eucharist is the consecration of our offerings by which the body and blood of Christ our priest, sacrificed to be our spiritual food, is sacramentally present under the appearances of bread and wine.

³ Cf. Eucharistic Prayer II: 'May all of us who share in the body and blood of Christ' (mystery of the Church) 'be brought together in unity by the Holy Spirit' (mystery of grace).

77. What mystery of grace is signified and brought about in the Eucharist?

The mystery of grace that is signified and brought about in the Eucharist is the unity of Christ's followers in the Spirit of charity.

78. When was the first Eucharist celebrated?

The first Eucharist was celebrated at the Last Supper when Christ, before he was given up to death, a death he freely accepted, took bread and gave thanks and praise to his Father. He broke the bread, gave it to his disciples and said: 'Take this, all of you, and eat it; this is my body which will be given up for you.' When supper was ended he took the cup; again he gave thanks and praise, gave the cup to his disciples and said: 'Take this, all of you, and drink from it. This is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all, so that sins may be forgiven. Do this in memory of me.'

79. What happens to the bread and wine in the celebration of Eucharist?

In the celebration of the Eucharist, when the presiding priest repeats the words of Christ, by the power of the Holy Spirit the bread and wine are consecrated, cease to be bread and wine and become the body and blood of Christ himself really present to us.

80. When the consecrated bread is broken or lifted up or carried about, do these things happen to Christ himself.

No: all such things happen only to the appearances by which Christ's presence is symbolized and effected.

81. Is the Eucharist a sacrafice?

The Eucharist is a sacrifice because in it the unique and all-sufficient sacrifice of Christ our priest is sacramentally represented and enacted.

482 BOLETIN ECLESIASTICO DE FILIPINAS

82. Why is it necessary for a priest of the Church to preside at the Eucharist?

It is necessary for a priest to preside at the Eucharist because by ordination the priest is authorized to represent the whole Church at this gathering and to speak in the name of the whole Church and thus in the name of Christ himself.

83. Do all those present celebrate the Eucharist with the priest?

All those present do celebrate the Eucharist in unity with the priest: they express this by taking part in the prayers and hymns, by listening to the scripture readings and homily and, above all, by sharing in the body and blood of Christ in Communion.

84. How is Christ present in the Eucharist?

Christ is present in the Eucharist in the hearts of those celebrating through grace, in the word of God that is proclaimed and preached and, sacramentally, as priest in the actions of his minister and as the food and drink that we share.

85. When should we receive Communion?

We should receive Communion whenever we are at Mass provided that we are not conscious of being at emnity with God and our neighbour through grave sin.

Baptism

86. What is Baptism?

Baptism is the first sacrament of initiation into the Church. We are immersed or washed in water while the following words are spoken: 'I baptise you in the name of the Father and of the Son and of the Holy Spirit.'

87. What mystery of the Church is signified and brought about in Baptism?

The mystery of the Church signified and brought about in Baptism is our sacramental sharing in the priesthood of Christ by a permanent consecration to the Christian worship of God: this is called our baptismal character.

88. How do we exercise our baptismal priesthood?

We exercise our baptismal priesthood by acting as Christ did in bringing mankind before God in our prayer and bringing God before mankind by our witness. We exercise this priestly ministry in the whole of our Christian lives but especially when we minister to others in need. Although we may sometimes express it in ecclesial acts (as when we fulfil the office of Reader, Acolyte etc.), it is distinct from the sacramental ministry of the ordained priest (cf. Q. 97 et seq.) in that it is not specifically directed to the ordering of the Church (cf. Lumen Gentium, 10, 11).

89. Should Baptism ever be repeated?

Baptism should never be repeated because our baptismal consecration is permanent.4

90. What mystery of grace is signified and brought about in Baptism?

The mystery of grace that is signified and brought about in Baptism is sanctifying grace, our sharing through faith in the life of the Spirit.

91. In Baptism, are our sins forgiven?

In Baptism, we are not only freed from slavery to original sin but because we are sacramentally reborn and incorporated into Christ to live by his Spirit, all our past personal sins are forgiven as well.

⁴ The permanence of the dedication or consecration, which is the mystery of the Church in this sacrament, belongs also to the sacraments of Confirmation and Ministry and, in its own way, to Marriage (cf. QQ 95, 106, 114).

92. Is it appropriate to baptise babies?

It is appropriate to baptise babies unless they are to be brought up in infidelity, for, being human, they are not to be deprived of the gift of the Spirit through faith, even though they are not yet capable of the beliefs in which this faith will be expressed.⁵

93. When is Baptism to be celebrated?

Baptism is most appropriately celebrated by the presiding bishop or priest during the Easter Vigil or at Pentecost or, failing that, in the course of a parish Mass, but it may be celebrated at any time and, in case of necessity, by anyone at all.

Confirmation

94. What is Confirmation?

Confirmation is the completion of Christian initiation into the Eucharistic life. It is normally celebrated by a bishop who annoints the recipient with chrism and says: 'Be sealed with the Gift of the Holy Spirit.' A priest may celebrate this sacrament when he is receiving a convert to full communion with the Church and on certain other occasions.

⁵ What happens to those who die unbaptised? If they are adults capable of personal decision they may, in countless ways, desire the grace of the sacrament — even if they do not even know of the sacrament itself (cf. QQ 74, 162). St. Augustine thought that unbaptised infants who died before being able to make such a personal choice could not enter heaven and must, therefore be condemned to hell. St. Thomas Aquinas and others, opposing this grim view, postulated a destiny, 'Limbo', which involved neither the suffering of hell nor the beatitude of heaven. Some modern theologians have argued, for various reasons, that such children simply to go to heaven. The Church has not defined anything on this matter. We therefore do not know with certainty what is the fate of infants who die unbaptized. What we do know with certainty is that God loves each of them infinitely more than any of us could.

95. What mystery of the Church is signified and brought about in Confirmation?

The mystery of the Church that is signified and brought about in Confirmation is a sharing in the priesthood of Christ by a permanent consecration to the mission of Christian witness; this is called the *character* of Confirmation.

96. What mystery of grace is signified and brought about in this sacrament?

The mystery of grace that is signified and brought about in Confirmation is the indwelling of the Holy Spirit by which we are brought to maturity in Christ. We receive the gifts of 'wisdom and understanding, of right judgment and courage, the gifts of knowledge and reverence and the gift of wonder and awe in the presence of God' (cf. Is. 11:2)⁶ so that our lives become a witness to God's love.

Ministry

97. What is the sacrament of Ministry (or Order)?

By the sacrament of Ministry particular members of the community are ordained to share in a special (sacramental) way in the priesthood of the Church which is the priesthood of Christ. Their function is to represent, to teach and to govern the Christian community. Their priesthood, though related to the common priesthood of the baptised, is distinct from it in being directed specifically to the ordering of the Church (cf. Lumen Gentium, 10).

98. What are the sacramental ministries in the Church?

The sacramental ministries in the Church are those of bishop, priest and deacon.

⁶ These qualities of sensitivity to the promptings of the Spirit are traditionally known as the seven 'Gifts of the Spirit'.

⁴⁸⁶ BOLETIN ECLESIASTICO DE FILIPINAS

99. What is a bishop?

A bishop is a successor of the apostles with the responsibility for preaching the word of God, celebrating the sacraments and governing the Church of a particular area.

100. What is collegiality?

Collegiality is the common responsibility which the bishops share for the entire Christian community throughout the world (cf. Lumen Gentium, 22).

101. What is an Ecumenical Council?

An Ecumenical Council is an exercise of collegiality in which the bishops of the world gather to promote the renewal of the Church and to decide questions of teaching and of Church order.

102. What is the Pope?

The Pope is the bishop of Rome and Patriarch of the western part of the Church. Because Rome is the traditional See of Peter, the leader of the apostles, its bishop has a primacy amongst all the bishops of the world and has an unique responsibility for the whole Church throughout the world.

103. What is a priest of the Church?

A priest is one appointed to co-operate with the bishop in the work of preaching and celebrating the sacraments (*Presby*terorum Ordinis, 7).

104. What is a deacon?

A deacon is one appointed to co-operate with the bishop and priests in preaching, in the liturgy and in organizing the almsgiving and social work of the Church (Lumen Gentium, 29).

105. Who ordains bishops, priests and deacons?

Bishops, priests and deacons are ordained by bishops with the consent of the people of God.

106. What mystery of the Church is signified and brought about in the sacrament of Ministry?

The mystery of the Church signified and brought about in this sacrament is ministerial *character*, a particular sharing in the priesthood of Christ by a permanent consecration to the work of the ministry.

107. What mystery of grace is signified and brought about in the sacrament of Ministry?

The mystery of grace signified and brought about in this sacrament is that indwelling of the Spirit by which ministers become not only officials of the Church but in their lives visibly representatives of Christ carrying out their mission to preach the Gospel.

108. What do we mean when we say that the Church is infallible?

When we say that the Church is infallible, we mean that when speaking as and for the whole Church, because of the guidance of the Holy Spirit, she cannot teach what is contrary to the Gospel, that is, on matters of faith or of morals she cannot be in error.

109. How is the infallibility of the Church expressed?

The infallibility of the Church is ordinarily expressed in the common teaching of her bishops and other preachers; on special occasions when an Ecumenical Council has to decide whether some disputed point of doctrine is the common teaching or not; and, occasionally, by the Pope making a similar decision outside a Council but in consultation with the other bishops. Infallible decisions of this kind are extremely rare (cf. Lumen Gentium, 25).

Marriage

110. What is the sacrament of Marriage?

Marriage is the sacrament in which a baptised man and woman vow to belong to each other in a permanent, exclusive, sexual partnership of loving mutual care, concern and shared responsibility, in the hope of having children and bringing up a family.

111. Who celebrates the sacrament of Marriage?

The celebrants of the sacrament of Marriage are the bride and bridegroom. However, for a valid celebration of the sacrament by one of her members, the Church, nowadays, normally requires that a priest and two others be present as witnesses to the vows.

112. What mystery of the Church is signified and brought about in the sacrament of Marriage?

The mystery of the Church signified and brought about in this sacrament is the marriage bond that sharing in the priesthood of Christ by which the two partners are permanently consecrated to each other and to their children.

113. What mystery of grace is signified and brought about in the sacrament of Marriage?

The mystery of grace that is signified and brought about in the sacrament of Marriage is a sharing in the Spirit by which the two partners grow in mutual love and are enabled to face together the problems of married life and to make of their family an image of the Church united in charity. This sacrament is a sign of the union in love between Christ and his bride, the Church (cf. Eph. 5.)

114. Can marriage be repeated?

Marriage cannot normally be repeated while both partners are alive, for their consecration to each other is permanent. A

civil divorce does not dissolve the valid marriage of baptised persons.

115. What is an annulment?

An annulment is an official recognition by the Church that what was thought to have been a marriage was, for one reason or another, invalid.

Penance (Reconciliation)

116. What is the sacrament of Penance?

The sacrament of Penance is the rite by which, through the ministry of the Church, we are reconciled to God even when we have sinned gravely (or 'mortally' - see Q. 210) after being liberated from original sin in Baptism.

117. What is required for the forgiveness of sins in this sacrament?

For the forgiveness of grave sin, through the sacrament of Penance, it is necessary that we should be sorry for our sin. wish to be forgiven and propose, by God's grace, not to sin again. It is usually necessary that we confess all our grave sins to a priest7 and it is necessary that he should give us the absolution of the Church. He will normally impose a symbolic 'penance' which we perform as sign of our contrition for past sins and of our renewed life in Christ.

118. What are the usual words of absolution?

When giving absolution, the priest normally says: 'God, the Father of mercies, through the death and resurrection of

7'Why should I have to confess to a priest?' is a very common and natural question. Are the clergy, after all, simply setting themselves up as the channel (and therefore, perhaps, the barrier) between the sinner and the God of mercy. There are here two things to consider why the Church is involved and why the priest is involved.

It is certainly true that God's mercy and love may come to us alone in countless unknown ways. We may be given the grace of conversion from sin by many hidden forms of desire for contrition and for God's forgiveness without any sacrament (cf. — 74, 123) and, indeed, without any explicit reference to Christ or clear profession of faith (cf. —— 161, 162).

his Son, has reconciled the world to himself and sent the Holy Spirit amongst us for the forgiveness of sins: through the ministry of the Church, may God give you pardon and peace, and I absolve you from your sins, in the name of the Father, and of the Son, and of the Holy Spirit.'

119. What mystery of the Church is signified and brought about in the sacrament of Penance?

The mystery of the Church signified and brought about in this sacrament is recognition with our fellow-Christians and the restoration of the exercise of our baptismal priesthood which has been impeded by our sin.

120. What mystery of grace is signified and brought about in the sacrament of Penance?

The mystery of grace signified and brought about in the sacrament is contrition, that total conversion from sin by which we are reconciled to God and live once more as his friends and children, by his Holy Spirit (cf. Q. 188).

121. Is the sacrament of Penance only for those in grave sin?

The sacrament of Penance is principally intended for those in grave sin; but it may also be genuinely celebrated by those whose sins do not amount to enmity with God (cf. QQ. 215, 217).

It is possible to be forgiven by God, as it is possible to worship God, without knowing anything of the Christian community.

As an ordinary human thing, however, forgiveness, like worship, has to do with our life together. God's forgiveness comes to us sacramentally and visibly when we are forgiven and accepted and, in the name of Christ, and visibly when we are forgiven and accepted and, in the name of Christ, welcomed back from grave sin by the whole people of God. Through this sacrament we share not only in the forgiven but in the forgiving Church. True contrition is hardly compatible with a positive refusal to respond to this loving offer of reconciliation.

Why the priest? Because by ordination the bishop or priest is authorized to represent the whole people of God at this moment of reconciliation, to speak in the name of the whole Church and thus, in the name of Christ himself, to accept us and to proclaim to us and assure us of our forgiveness and new life (cf. QQ 82, 97).

122. Is individual confession of all grave sins necessary for celebration of this sacrament?

Individual confession of grave sins is normally necessary for the private celebration of the sacrament; but, in certain circumstances, it may be omitted and it is not part of the rite of the general public celebration of Penance.

123. Can grave sins be forgiven without the sacrament of Baptism or Penance?

If the celebration of Baptism or Penance is prevented, grave sins can be forgiven through honest desire for these sacraments, without the actual celebration of either.

124. Can sins which are not grave be forgiven without the sacrament of Penance?

Sins which are not grave are forgiven by any increase in our love for God and for each other. The forgiveness of such sins is part of the celebration of the sacrament of love, the Eucharist.

The Anointing of the Sick

125. What is the Anointing of the Sick?

The sacrament of the Anointing of the Sick is the rite in which one who is seriously ill is prayed for by the Church and anointed with oil as a sign of healing (cf. Jas. 5:14-16).

126. What mystery of the Church is signified and brought about in this sacrament?

The mystery of the Church that is signified and brought about in the Sacrament of Anointing is the strengthening of the sick so that they either be restored to the public exercise of their baptismal priesthood, which has been impeded by sickness, or else make of their act of death a final sharing in the priestly act of Christ.

127. What mystery of grace is signified and brought about in this sacrament?

The mystery of grace signified and brought about in the Anointing of the Sick is the renewal of the life of the Spirit so that the recipient, whether in recovery or in dying, may be united more closely with Christ, our healer, and be a sign of love to the world.

128. By whom should this sacrament be received?

This sacrament should be received by any of the baptised as soon as they are found to be suffering from serious sickness — the kind of sickness which might be given as a cause of death — or even if they are simply in danger of death from old age. If death seems imminent this sacrament is accompanied by the Viaticum, the last Communion before the journey through death to resurrection.

The Members of the Church

129. Who are the members of the Church on earth?

The members of the Church on earth are all those who, having been baptised, have not rejected belief in the Gospel as handed down in the tradition of the Church.

130. Is the Church only those living on earth?

The Church included not only those alive today but also all those who have died in friendship with God and await the resurrection. The saints in heaven join with us in our prayer and praise of the Father through the Son in the Holy Spirit.

131. What is a saint?

A saint is one who lives by the Holy Spirit, and in this sense all are called to be saints; but the word is also used to

mean those especially holy men and women whom the Church (often by canonisation) recommends to us as examples of virtue and holiness and whose public cult she permits.

132. Is the Church only for holy people?

The Church is not only for holy people but for sinners; for, in her, Jesus continues his compassion for his weak fellow human beings who are beset by temptations and surrounded by the forces of sin and death.

133. Are all holy people members of the Church?

Not all holy people are members of the Church in this world; for the gift of the Spirit is not confined to its visible, sacramental expression in the Church. All such holy people, however, receive the Spirit through the cross of Christ which is preached and shown to us only in the Church.

134. Why is the Church called the Church of the Poor?

The Church is called the Church of the Poor because Christ said that to the poor belongs the Kingdom, because she is dedicated to upholding the cause of the needy and the oppressed and because Christ promised that she would be hated by the wealthy and powerful of the world (cf. Gaudium et Spes, 1).

135. What are monks, friars and religious?

They are groups of men and women who, out of love for God and their fellows, dedicate themselves by vow to serve the Gospel in a life of evangelical poverty as a community of celibates. They promise obedience in accordance with a rule approved by the Church and usually celebrate communally and with solemnity the Divine Office and other liturgy.

Mary

136. Who is the greatest of the saints?

The greatest of the saints is Mary, the virgin mother of God, also called Our Lady, who, by accepting the motherhood

494 BOLETIN ECLESIASTICO DE FILIPINAS

of Jesus, brought God's salvation to the world, when being told by the angel that she was to be mother of the Saviour, she said: 'Behold, the handmaid of the Lord; be it done unto me according to thy word' (Lk. 1:38).

137. What is the commonest prayer to Our Lady?

The commonest prayer to Our Lady is the 'Hail Mary': Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners now and at the hour of our death. Amen (cf. Lk. 1:28, 42 and cf. Q. 180).

138. What is the doctrine of the Immaculate Conception?

The doctrine of the Immaculate Conception is that in Mary our liberation from sin is anticipated; for, through the foreseen merits of her Son, she was redeemed by being preserved from that original sin in which the rest of the redeemed were conceived.

139. What is the doctrine of the Assumption?

The doctrine of the Assumption is that in Mary our liberation from death, our resurrection, is anticipated, for her redemption is such that, like her Son, she is already humanly alive in heaven.

140. Why do we especially pray to Mary?

We especially pray to Mary, the mother of God, because Jesus on the cross gave her to us as our mother; for she is the type or image of our mother the Church and shows us, in her life, what God does for those he loves and redeems.

The Institutions of the Church

141. How is the Church organized?

The Church consists of sees or dioceses, local Churches governed by their bishops. These bishops are in communion

with each other and with the Church of Rome whose bishop is the Pope.

142. Are all these local Churches the same?

These local Churches may differ in many ways in their liturgy and in their particular traditions, but they share common scriptures, a common faith and common sacraments.

143. What are, today, the main groups of Churches?

The main groups of Churches are the ancient Churches of the Eastern Rites and the Church of the Western (Latin) Rite. Because of historical conflicts, many Churches of Eastern Rites are not, at present, in full communion with Rome and do not accept the primacy of the bishop of Rome although they share the same scripture, faith and sacraments; these are called the Orthodox Churches. The Western Church itself was divided at the time of the Reformation and there are many Christian Churches that do not accept the whole tradition of scripture faith and sacraments in the forms handed down by the Churches in communion with Rome. These Churches, usually known as the Reformed or Protestant Churches, believe that many of the Catholic forms obscure fundamental features of the Gospel. Amongst these Churches, those of the Anglican Communion have sought to combine Protestant principles with Catholic forms, and this Communion includes both Reformed and Catholic traditions. There are many Anglicans who accept the same scripture, faith and sacraments as the Churches in communion with Rome although the Churches of England and her sister Churches are not themselves in communion with Rome.

144. What is ecumenism?

Ecumenism is the movement within the Christian Churches so to respond to the Prayer of Christ (Jn. 17) that, in a spirit of repentance for our divisions we may be led by the Holy Spirit to achieve full communion in organic unity.

145. What rules has the Western Church made for her members?

Besides some minor regulations, the main rules governing members of the Western Church oblige them to attend Mass on Sundays and certain major faasts (known as Holydays of Obligation); to follow the local regulations concerning penance on Ash Wednesday, Good Friday and other Fridays, to celebrate the sacrament of Penance once a year if they have committed grave sin and to receive communion during the Easter season; to contribute financially to the upkeep of the Church and its almsgiving; and not to marry within certain degrees of kindred.8

146. What are the Holydays of Obligation in England and Wales?

Christmas Day (December 25); the Epiphany (January 6); the Ascension (Thursday after the Sixth Sunday of Easter); Corpus Christi (Thursday after Trinity Sunday); SS Peter and Paul (June 29); the Assumption (August 15); and All Saints (November 1).

147. What is the Church with its institution for?

The Church exists to proclaim the coming of the Kingdom of God and to foster in us that life in the Spirit by which the Kingdom is already beginning.

⁸ For a fuller treatment of the rules of the Western Church see A Catechism of Church Law (CTS London 1984).

PART THREE: LIFE IN THE SPIRIT

Virtues

148. What is a virtue?

A virtue is a settled disposition, acquired by practice or given as a grace, to behave in ways appropriate to the good life.

149. What is the good life?

The good life is life in friendship with God and with other people, in and through which we come to happiness.

150. What are the principal virtues directly bearing on our friendship with God?

The principal virtues directly bearing on our friendship with God are called the theological virtues; they are faith, hope and charity.

151. What are the other principal virtues?

The other principal virtues, which bear on our friendship with God through our friendship with other people, are called the cardinal virtues: they are justice, courage, self-control and good sense.

152. Can we acquire the cardinal virtues by our own efforts and by education?

By our own efforts and through education, we can acquire an incomplete form of the cardinal virtues which dispose us to live well in secular society; but, since this society is itself for the sake of the Kingdom of God, the cardinal virtues need to be perfected and enlivened by the theological virtues, especially charity.

153. Can we acquire the theological virtues by our own efforts?

We cannot acquire the theological virtues by our own efforts; they are a gift from God which surpasses anything within human power.

154. What is faith?

Faith is a divinely given disposition of the mind, by which we begin to share in God's understanding of himself: in faith, we think of the history of mankind and our own life-story as centred on the love of God for us as revealed in the Son of God, Jesus Christ, the Word of God made flesh.

155. What is God's understanding of himself?

God's understanding of himself is the Father's eternal speaking of the Word (which is the Father's begetting of the Son).

156. What beliefs does faith entail?

Faith is belief, first of all, in God himself. For those to whom the Gospel has been preached, it entails believing all that is revealed by God, simply because it is the word of God, handed down to us in Christ's Church through the tradition of the scriptures.

157. Where are we to find the principal mysteries of the faith proposed for our belief?

We are to find the principal mysteries of the faith proposed for our belief in the creeds of the Church.

158. What is the Apostles' Creed?

The Apostles' Creed is a very early formulation of the tradition of the Church. It goes:

I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary.

He suffered under Pontius Pilate,

was crucified, died and was buried.

He descended to the dead.
On the third day he rose again.

He ascended into heaven
and is seated at the right hand of the Father.

He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy Catholic Church,
the communion of the saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

159. Are we saved by faith?

We are saved by a living faith which is the free gift of God which we cannot deserve by any works or merits of our own.

160. To whom has God given the free gift of living faith?

God offers the gift of living faith in different ways to everyone, for he 'desires all to be saved and to come to the knowledge of the truth' (1 Tim. 2:4) but it is possible for us to make no use of his gift and thus to lose it (cf. Mt. 25:14-30).

161. What is the minimum of belief by which any adult will normally express the faith he has been offered?

The belief that God exists and cares for us. For 'whoever would draw near to God must believe that he exists and that he rewards those who seek him' (Heb. 11:6).

162. Have all atheists rejected the gift of faith?

Not all who are called atheists have necessarily rejected the gift of faith; they may merely reject some particular image or understanding of the mystery of God. In such matters, only God himself can know our hearts with any certainty.

163. How is God's giving of faith visible to us?

God's giving of faith to mankind is visible in the Church and especially in the sacrament of Baptism; but God also works in ways that are unknown to us.

164. What is it to have dead faith?

To have dead faith is to believe in what God has revealed but not to centre our lives upon it. It is faith deprived of its completion in charity and it does not save us.

165. How are we principally to cultivate the virtue of faith?

We are to practise and cultivate our faith, first by prayer to our Father, the giver of faith, to make our faith stronger and more mature. We should pray: 'Lord, I believe; help thou my unbelief' (Mk. 9:24).

166. In what other ways are we to practice and cultivate our faith?

We also practise and cultivate our faith by reflection on the mysteries that have been revealed and their relevance to our lives; especially by listening to the readings from scripture during Mass or reading scripture ourselves, whether in study-groups or privately and by taking advantage of whatever means are available to us to deepen our understanding of the Gospel.

167. Is it an exercise of faith to try to understand the arguments of those who rejects the Gospel and the Church?

An honest and informed examination of such arguments may be an exercise of the virtue of faith; for it may deepen our understanding, enable us to distinguish the Gospel itself from our prejudices and bring us to better ways of formulating our belief. We need not be afraid of encountering any cogent arguments against the Gospel because what is proposed for our belief is true.

168. How can we fail in the exercise of the virtue of faith?

We fail totally in the exercise of faith if we clearly and consciously reject the tradition of God's revelation, but we also fail to some degree if we do not frequently reflect on what God has done for us in Christ, if we neglect opportunities for finding out more about the Gospel and if we fail to explain our belief to those who seriously inquire of us.

169. Is it a failure in faith to be unable to see how some part of the creed could be true?

It is not a failure in faith to be unable to see how some part of the creed could be true; but in such a case, we are to ask the help of God in prayer and the help of the Church by consulting others who may understand our difficulties and be able to help us to resolve them.

Hope

170. What is hope?

Hope is a divinely given disposition by which we respond to and co-operate with God's providence: by hope, we are confident that God plans to bring mankind to the Kingdom in Christ and that only by unrepented grave sin can we exclude ourselves from it.

171. What is the principal expression of the virtue of hope?

The principal expression of the virtue of hope is our prayer.

172. What is the first prayer?

The first prayer is the sacrifice of Christ by which in his love for and obedience to the Father he accepted death on the cross as a prayer for our salvation and for the coming of the Kingdom. All our prayers are ways of sharing in that communication between the Son and the Father.

502 BOLETIN ECLESIASTICO DE FILIPINAS

173. How do we share in Christ's prayer to the Father?

We share in Christ's prayer principally in the Eucharist which is the sacrament of the cross, in the other sacraments and, in general, in the liturgical prayer of the whole Church as well as in our personal prayers.

174. How did Jesus teach his disciples to pray?

Jesus said: 'In praying do not heap up empty phrases as the Gentiles do; for they think that they will be heard for their many words. Do not be like them for your father knows what you need before you ask him. Pray then like this:

Our Father, who art in heaven, hallowed be thy name, thy Kingdom come, thy will be done on earth as it is in heaven.

Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us and lead us not into temptation but deliver us from evil' (Mt. 6:7-13).

175. Should we pray for our personal wants in petitionary prayer?

We should pray for our personal wants and needs, for in doing so we acknowledge God as our Father and friend who cares for us in the details of our lives.

176. Do we pray in the hope of changing God's mind?

By prayer we do not hope to change God's mind for we know him to be eternally unchanging and constantly loving, but he wills from eternity that we should receive his gifts in answer to our prayer, for it is he who gives us the grace to pray; cf. 'Our desire to thank you is itself your gift' (Weekday Preface IV).

177. Did Jesus give us an example of the form of petitionary prayer?

Jesus gave us an example of the form of petitionary prayer when he said: 'My Father, if it be possible let this cup pass from me; nevertheless, not as I will but as thou wilt' (Mt. 26:39).

178. Is prayer always answered?

Prayer is always answered in the sense that no prayer goes unheard; but instead of giving us what we ask, God may give us something greater which we need more deeply.

179. Is there other prayer besides the prayer of petition?

Besides the prayer of petition, there is also prayer of thanksgiving and of praise. Meditation, or reflection on the mysteries of faith, is closely related to prayer and will naturally lead to it. A popular form of this is the Rosary.

180. Should we pray only to God?

We should pray only to God. We normally pray to the Father, through the Son, in the Holy Spirit, but we may reasonably pray to our fellow Christians, who live in the Spirit, whether on earth or in heaven, especially Mary, the mother of God, in the sense of asking them to pray to God with us and for us.

181. Should we pray with the Christians of separated Churches?

We should pray with the Christians of separated Churches as the surest way of healing the divisions of the Church and we should pray, too, with non-Christians, unless these prayers are likely to give rise to misunderstanding of our belief. (In such a case, it is normally the responsibility of the bishop to decide what it is appropriate to do.)

182. What is liturgy?

The liturgy is the official public prayer of the Church: it consists in the celebration of the Eucharist and other sacra-

504 BOLETIN ECLESIASTICO DE FILIPINAS

ments, together with the Divine Office and certain other ceremonies.

183. What is the Divine Office?

The Divine Office is a communal daily prayer consisting of the singing or reciting of psalms and hymns with readings from scripture and other Christian writings.

184. What is the liturgical year?

The liturgical year is the distribution of the liturgy throughout the year. Essentially, it consists in the season of Easter (from Easter to Pentecost and preceded by the penitential season of Lent, starting on Ash Wdnesday) in which we celebrate the resurrection; and the season of Christmas (from Christmas to Epiphany and preceded by the season of Advent) in which we celebrate the incarnation. The rest of the year is known as 'ordinary time'. There is also a concurrent cycle of feasts of saints.

185. What is the last week in Lent called?

The last week in Lent, an immediate preparation for Easter, is called Holy Week; its last three days, Holy Thursday, Good Friday and Holy Saturday, constitute a solemn commemoration of the passion and death of Christ.

186. How should we celebrate Lent?

We should celebrate Lent as a preparation for Easter by intensifying our life of prayer, by almsgiving and by adopting some penitential discipline.

187. How should we celebrate Easter?

We should celebrate Easter with praise and rejoicing in gratitude for the resurrection and, if possible, we should attend the Easter Vigil on the night of Holy Saturday, renew our baptismal vows and share in the Eucharist.

188. How, besides in our prayer, do we exercise the virtue of hope?

Contrition, the recognition that I am a sinner whom God loves, forgives and is transforming into a saint, is an expression of hope. It is wholly different from an anxious sense of guilt. It is also an exercise of hope to recognize that God's love will transform our sinful world and that whatever setbacks we may experience, we can be confident that our struggle for a more just and peaceful society is working to fulfill the plan of God's providence and that what we strive for will be achieved in the future coming of the Kingdom of God.

189. How can we fail in the virtue of hope?

We can fail in the virtue of hope by neglecting our part in the sacraments and other prayers of the Church, by failing to ask God for the grace we need to remain in his friendship and by losing heart in our struggle against the powers of this world.

190. What attitudes are especially contrary to the virtue of hope?

Two opposing attitudes are especially contrary to the virtue of hope: they are despair and presumption.

191. What is despair?

Despair is the deliberately encouraged feeling that, because of the power of sin, God's love is not sufficient to save me or to transform the world. Despair says: it is useless to pray for God's grace or to work for his Kingdom.

192. What is presumption?

Presumption is the deliberately encouraged feeling that, because there is enough goodness in myself and in the world, God will automatically save me and will transform the world without my struggle. Presumption says: it is needless to pray for God's grace or to work for justice and peace.

506 BOLETIN ECLESIASTICO DE FILIPINAS

193. What do despair and presumption have in common?

They have it in common that both involve an estimate of myself and my world rather than confidence in God's love.

Charity

194. What is charity?

Charity is the divinely given disposition of the will by which we are friends with God; by charity he enables us to love him in friendship, to share in his enjoyment of the divine life and to love others as he loves them.

195. What is God's enjoyment of the divine life?
God's enjoyment of the divine life is the Holy Spirit.

196. What are friends?

Friends are attracted to each other, accept each other, seek each other's good and share the enjoyment of a common life.

197. How do we share a common life with God?

We share a common life with God by receiving the Holy Spirit in sanctifying grace.

198. Does charity belong only to the life of this world?

No: unlike faith, hope and the sacraments of the Church, charity does not belong to this life only but is the friendship that constitutes the Kingdom.

199. What is the principal exercise of charity?

The principal exercise of charity is love, which is to wish well to someone and to desire to be united with her or him.

200. Is there an order of priority in charity?

There is an order of priority in charity: we should love, first, God; then, ourselves; then, our neighbour and finally our bodily life.

201. What is it to love God?

To love God is to seek union with him more than any other good and to reject sin by which we separate ourselves from him.

202. What is it to love ourselves?

To love ourselves is to seek our greatest good which is the fulfilment and happiness of the Kingdom, already present as charity during this life.

203. What is it to love our neighbours?

To love our neighbours is to seek their good when that is possible and never to seek their ultimate harm, because they are fellow members of human society, but more fundamentally because they are beloved of God and made, like us, for the Kingdom — brothers and sisters 'for whom Christ died' (Rom. 14:15).

204. What is it to love my bodily life?

To love my bodily life is to cherish and preserve my life, to delight in the health and activity of my body and to respect it as the body in which I communicate with others and in which I will be raised from the dead to live eternally in the Kingdom. For 'your body is a temple of the Holy Spirit' (1 Cor. 6:19).

205. Who is my neighbour?

All human beings are my neighbours and I must love them all; but it is reasonable and natural that I should love those closest to me (my family, my fellow workers, fellow citizens and fellow Christians) more than others, and especially more than my enemies.

206. Can we wish harm to those we love?

We can wish sufficient harm to our enemies to restraint their injustice and we may wish that criminals should be justly punished to protect the common good, but we must still wish them, as God does, to be united with us in the Kingdom.

508 BOLETIN ECLESIASTICO DE FILIPINAS

207. What of those who harm us without being unjust?

Those who harm us justly are not our enemies but acting as friends through whom God is correcting us and bringing us closer to himself.

208. How do we usually exercise charity towards others?

We usually exercise charity towards others by seeking their good and supplying their needs; by readily forgiving their offences, by mercy, by thinking and speaking of their good points; by helping them in temptation, sickness, ignorance or poverty, by seeking to enjoy their company.

209. Is almsgiving a special act of charity?

Almsgiving is a special act of charity but a greater one is to struggle for a more just society in which it will be less necessary.

210. What do we call an act that is directly destructive of charity?

An act directly contrary to charity is called mortal (or deadly) sin, because it destroys the friendship which is the life of God in us.

211. After committing mortal sin, can we restore this life by our own efforts?

After committing mortal sin, we cannot, of ourselves, even begin to desire the restoration of our divine life, just as we could not rise from the dead by our own efforts. But by the prompting of God's grace, we may seek his mercy and forgiveness which is always available to those who call on him.

212. What kind of actions are mortal sins?

Mortal sins are the kind of sins directly forbidden by the ten commandments, for these lay down the minimal conditions for friendship with God and each other; sins such as the deliberate rejection of God, murder, rape, adultery, perjury, oppression of the poor and the like.

213. Can there be mitigating circumstances in which such actions would not be mortal sins?

There can be mitigating circumstances such as honest or lack of true consent.

214. Is ignorance always an excuse?

Ignorance is not always an excuse, for some ignorance can only be due to irresponsibility or self-deception.

215. What are venial sins?

Venial sins are faults which are not sinful in the same sense as mortal sins. They do not destroy, or even diminish, the life of charity, but they are failures in the exercise of virtue so that we are less Christ-like than we could be; they attach us to the things of this world and, in time, lay us open to temptations to mortal sin.

216. What are we to do if we commit mortal sin?

If we commit mortal sin we must repent and seek reconciliation with God and the Church in the sacrament of Penance. If the sacrament is not avaliable, we must pray for the grace of the sacrament which is true contrition by which we are converted to the life of the Spirit.

217. What are we to do when we have committed venial sins?

When we have committed venial sins we must actively seek occasions for practising charity in loving acts (especially rather difficult ones which will help us to discipline ourselves) and strengthen our union with God and the Church through prayer and in particular through joining in the Eucharistic meal. We may also confess some of our venial sins in the sacrament of Penance.

510 BOLETIN ECLESIASTICO DE FILIPINAS

218. How do we fail in the exercise of charity towards others?

We fail totally in the exercise of charity by any mortal sin, by which we reject God's friendship; we may fail in charity towards others by indifference or hositility towards them; by being slow to forgive, by bearing grudges; by envy, jealousy and spitefulness; by acting harshly or violently; by thinking ill or speaking ill of others (especially when it is false); by neglecting them in their needs.

Justice

219. What is justice?

Justice is a disposition of the will which inclines us to give to every person what is her or his due with a view to the common good of the whole society.

220. How do we exercise the virtue of justice?

We exercise the virtue of justice by obeying the law and upholding the common good in a just society; by seeking to change an unjust society; by concern for the rights of others in their reputation, dignity and property; by speaking truthfully and dealing honestly with our neighbour.

221. What is an unjust society?

An unjust society is one in which some section of the community is systematically exploited in the interests of another wealthy and powerful section. Although we must use every means in our power to liberate such a society, we know that, because of original sin, any society will be in some respects unjust until the coming of the Kingdom.

222. Is it an exercise of the virtue of justice to work for peace?

It is an important exercise of the virtue of justice to work for peace, for the enemy of peace is always injustice. 223. Can it be an exercise of justice to struggle against my neighbour?

It is an exercise of justice to struggle to restrain an injustice when my neighbour may commit, support or condone, provided that in doing so I do not myself act unjustly.

224. Can war or violent struggle ever be just?

War or violent struggle can never be just except in the very special circumstances that it is the only way of restraining a very great injustice; that it will not itself bring about greater destruction than the evil it opposes; that it has a reasonable chance of success; that it does not involve acts of injustice such as the deliberate killing of non-combatants and that those who wage it are authorized to do so by a large degree of popular support.

225. Is the use of weapons of mass destruction ever-just?

The use of weapons of mass destruction, such as nuclear missiles, is never just, for it involves the wholesale murder of non-combatants.9

226. Can I be unjust to myself?

I cannot, strictly speaking, be unjust to myself as I can to another individual; but some kinds of self-injury detract from what is demanded by the common good of society. Thus suicide, self-mutilation (including sterilization) and even serious failure to use and develop my talents may be contrary to justice.

Given that to use or to intend to use nuclear weapons is always unjust, we may ask whether it follows that the manufacture and deployment of them is also unjust. In this matter, opinion in the Church is, at present, divided. Some hold that the intention involved in holding these weapons is not to use them but to deter their use. Others hold that this does involve an intention to use them in certain conditions, such as retaliation. The former hold that the policy of deterrence can be just and consistent with the Gospel provided that it is simply a stage on the way to nuclear disarmament; the latter that it must always be unjust and inconsistent with the Gospel. Both agree that, given that such weapons exist, it is a primary duty to seek practical means of nuclear disarmament.

227. Is all justice social justice?

Not all justice is social justice; there is also justice in the family or religious community and in the Church.

228. How is justice exercised in the family?

Justice is exercised in the family by a practical concern for the equality of husband and wife and by providing for the dignity of children and their needs in respect of health and education.

229. How is justice exercised in a religious community?

Justice is exercised in a religious community by careful observance of the rule and constitution so that superiors do not exceed their authority and the rights of all members are properly respected. Justice also demands that religious do not use the respect in which they are commonly held to exploit others, especially their employees.

230. How is justice exercised in the Church?

Justice is exercised in the Church by practical concern for those groups which may not yet have sufficient official voice in the Church, notably the laity and women, by the efficient and speedy despatch of legal justice, especially in marriage cases, and by respect for legitimate freedom of opinion with the Church.

231. How can we fail in the exercise of justice?

We fail in the exercise of justice by depriving others of their due or failing to defend them against injustice: by murder, abortion, injury, including self-injury, torture, rape and adultery, by collusion with an oppressive and exploitative regime or with an unjust war, by indulging racism, sexism or religious bigotry; by avarice, by accumulating wealth and keeping it from the poor; by stealing or misusing the legitimate property of the community or individuals; by tax-avoidance and many forms of tax-evasion; by spreading deceptive propaganda or misleading advertising, by perjury and all forms of dishonest or sharp practice and by any form of co-operation with the injustice of others.

232. Should all acts of injustice be forbidden by the law of the land?

Not all unjust or otherwise sinful acts should be forbidden by law for the law is concerned with the protection and promotion of the common good of society and, while all sinful acts, however 'private', damage the common good, in many cases to make them illegal would do even more damage. In such matters legislators must exercise the virtue of good sense.

233. What must we do if we have committed a sin of injustice?

When we have committed a sin of injustice, we must seek the forgiveness of God and of those we have wronged and we must work to restore the damage we have done to them.

Courage

234. What is courage?

Courage is a disposition of our feelings of agrression which inclines us, characteristically, to face up to and deal with difficulties and dangers for the sake of doing what is good; a courageous person is neither over-aggressive nor timid; is angry about the right things at the right time and is prepared to suffer patiently when it is necessary, and even to die for the sake of justice or in witness to the Gospel. Such a person does not need to make an effort of will to behave well in the face of difficulties to be overcome.

235. How do we exercise the virtue of courage?

We exercise the virtue of courage principally in energetic struggle on behalf of the poor and the weak and on every occasion when we have to face hostility and danger for the sake of justice and the Gospel.

514 BOLETIN ECLESIASTICO DE FILIPINAS

236. What do we call one who dies in witness to the Gospel?

One who accepts death in witness to the Gospel is called a martyr.

237. How do we fail in the exercise of courage?

We fail in the exercise of courage by acquiescence in injustice through fear of the powerful or of public opinion; by conformity with the values of this world and by all forms of cowardice and laziness; by unreasonable anger and bad temper and by irresponsible rashness.

Self-Control

238. What is self-control?

Self-control (or temperance) is a disposition of our sensual desires which inclines us, characteristically, to behave well in the face of what is pleasurable and attractive; self-controlled people are neither cold and inhibited nor greedy and self-indulgent. It is relatively rare for them to have to restrain their desires by an effort of will.

239. In what areas is this virtue most commonly exercised?

Self-control is primarily exercised in respect of our attitude to our own pleasure in eating and in sex. It is secondarily exercised in respect of our attitude to the suffering of others — thus it includes such dispositions as gentleness and compassion, and we fail in it by callouness and by all delight in violence and cruelty.

Note that this includes all God's creatures that are capable suffering not simply human beings. We cannot exercise the virtue of justice towards irrational animals for they are not, even potentially, fellow citizens either of secular society or of the Kingdom of God; but we must exercise the virtues of gentleness and compassion towards them because they are fellow sentient beings.

240. How do we exercise self-control in the matter of eating and drinking?

We exercise the virtue of self-control in the matter of eating and drinking by, characteristically, taking and enjoying what is sufficient for our health and for the entertainment of our friends.

241. How do we fail in the exercise of self-control in this area?

We may fail by indifference to the enjoyments of the table; by eating and drinking that is totally divorced from either friendship or the requirements of health; by eating what is merely superficially attractive at the expense of a reasonable diet, by drug abuse and by all forms of gluttony and drunkenness.

242. What do we call self-control in the matter of sex?

The virtue of self-control in the matter of sex is called chastity.

243. How do we exercise chastity?

We exercise the virtue of chastity by, characteristically, being warm and affectionate but not flirtatious with others, by ensuring that embraces and other bodily gestures are genuinely signs of friendship; and having genital sex only with the one to whom we are exclusively committed in marriage.

244. How do we exercise the virtue of chastity in marriage?

We exercise the virtue of chastity in marriage by frequent expression of our love, especially through mutually desired sexual intercourse, in the hope of having a reasonable number of children at appropriate times.

245. Does a chaste person only have sexual relations with a view to having children?

A chaste person does not have sexual relations only with a view to having children, for sex is also an expression of and

516 BOLETIN ECLESIASTICO DE FILIPINAS

constituent of marital friendship and may be celebrated even when conception is known to be impossible; the aim of having children may not, however, be permanently excluded.

246. What have Pope Paul VI and other authorities taught about the use of birth-control?

They have taught that it is right and proper for parents to regulate the number of children they have and to space them out in the family, but not by means which artificially make it impossible for sexual intercourse to result in conception.

247. How can we fail in the exercise of chastity?

We fail in the exercise of chastity by dislike and fear of sex and by all sex that is wholly without friendship or from which any connection with raising a family is excluded: by masturbation; by sex simply for individual gratification without concern for the other partner; by rape, adultery, promiscuity and fornication; by perverse or homosexual intercourse; by indulgent sexual fantasies and the use of pornography to procure such fantasies.

Good Sense

248. What is good sense?

Good sense (or prudence) is a disposition of the mind by which we readily understand how, in practice, to apply general moral principles in particular cases and thus to exercise all our virtues intelligently and effectively.

249. In what areas do we principally exercise the virtue of good sense?

We exercise good sense with regard to management of our affairs and thus principally in the life of the whole society, in the life of the family or religious community and in our private lives.

250. How do we exercise good sense with respect to the whole society?

We exercise good sense with respect to the whole society by taking an interest in politics and current affairs and interpreting public life in terms of justice and charity, so that our exercise of power will be reasoned and in accordance with the Gospel rather than merely an act of self-interest or unthinking habit.

251. How do we exercise the virtue of good sense in the family or community?

We exercise good sense with respect to the domestic community by seeking to understand its practical needs: by ensuring that there is communication and consultation about them and about what is to be done; and by instituting a domestic life that is neither extravagant nor mean.

252. How do we exercise good sense with respect to our personal lives?

We exercise good sense in our personal lives by thinking carefully before we take important decisions and by placing our actions in the context of some honest attempt to know ourselves as we are; by consulting with others when we are in doubt about what is to be done and, in general, by acting in particular cases with consideration for our own good and happiness and for that of others.

253. How can we fail in the exercise of good sense?

We fail in good sense by the exercise of cunning to encompass bad ends as well as by foolishness while trying to do good; by all forms of unreasonableness, self-deception, bigotry, and prejudice, by pedantic legalism; by being doctrinaire: by voting ignorantly, irresponsibly or merely selfishly, by careless incompetence in the management of domestic affairs and by leading a life without any conscious purpose or meaning.

The Last Things

254. What is death?

Death is the completion of life in this world: by the power of the Spirit we accept it as Christ did, and come through it with him to eternal life.

255. When do we sacramentally accept death with Christ?

We sacramentally accept death with Christ in Baptism. We were buried with him by Baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life (Rom. 6:4).

256. In what other ways do we accept death in Christ?

We accept death in Christ whenever in our daily lives by the power of the Spirit we take up our cross and follow him by denying ourselves and giving ourselves in love to others.

257. Can we accept death if we die rejecting God's offer of love and mercy?

If we die rejecting God's gift of the Spirit we are unable to accept death, so that it remains our enemy forever. This is called hell.

258. Is death terrible?

Even though by the power of the Spirit we accept death in Christ it is still terrible; for by death, we are stripped of all that attached us to the things of this world, and it is the more terrible, the more we have allowed ourselves to be attached to them.

259. How do we become attached to the things of this world?

We become more attached to the things of this world whenever we fail in love by any kind of sin, and thus attachment may remain even after our sin is forgiven. 260. How do we become detached from the things of this world so that we may be prepared for death?

We become detached from the things of this world by penance and mortification, especially by almsgiving and all forms of difficult work for others in need.

261. What do we call the detachment from things of this world that remains for us in death?

The final detachment from the things of this world that happens to us when we die in Christ is called purgatory.

262. Do we die alone?

We do not die alone, unless we reject God's love and mercy. We die in Christ, in the presence of God and in the company of our fellow Christians. Our mother the Church stands with us in death as the mother of Jesus stood by his cross. This is the meaning of Viaticum and the Church's prayers for the dead.

263. To what are we destined beyond death?

All the faithful are destined beyond death to the resurrection, when the Kingdom of God will be finally established and we shall live our own real bodily lives, transfigured by the Spirit and, in Christ, share the Father's eternal life of understanding and joy. This is called heaven.

EXCELSO GARCIA, O.P.

Mass Without Congregation

After the Vatican II and especially after the liturgical reform which followed there are priests who insist that Masses without congregation are not allowed anymore. Will you kindly clarify this problem in the Boletín Eclesiástico?

A Priest

WE SINCERELY BELIEVE THAT THE categoric affirmation that "Masses without congregation are not allowed anymore" is a little bit exaggerated. It would be more accurate to say that Masses without some kind of presence and participation of the faithful are not allowed. This expression will be in conformity with the norm established in canon 906, which reads as follows: "A priest may not (or shall not) celebrate the Eucharistic Sacrifice without the participation of at least one of the faithful." The term "congregation" implies the idea of an assembly or a number of faithful gathered in the church or in fitting place in

order to participate in the Holy Sacrifice. Such a congregation — though always earnestly desired by the Church — is not always possible, is not present, and still Masses are allowed.

In order to give our consultant a clear idea of the problem involved, we deem it proper to transcribe some texts of the Church Magisterium dealing with this topic.

It was Pope Pius XII who denounced errors on Priesthood and Holy Communion in his immortal encyclical *Mediator Dei*, issued on November 20, 1947. He pointed out clearly that "certain enthusiasts, over-eager in their search for novelty, are straying beyond the path of sound doctrine and prudence. Not seldom they interlard their plans and hopes for a revival of the sacred liturgy with principles which compromise this holiest of causes in theory or practice and sometimes even taint it with errors touching Catholic faith and ascetical doctrine" (n. 8).

He points out the error of those who do not distinguish the ministerial priesthood from the common priesthood of all Christians. "There are today those ... who assert that the people are possessed by a true priestly power, while the priest only acts in virtue of an office committed to him by the community. Wherefore, they look on the Eucharistic Sacrifice as a 'concelebration', in the literal meaning of that term and consider it more fitting that priests should 'concelebrate' with the people present than they should offer the Sacrifice privately when the people are absent" (n. 83).

The priest is inferior to Christ, but superior to the faithful. He is mediator between God and His people. "We deem it necessary to recall that the priest acts for the people only because he represents Jesus Christ, Who is Head of His members and offers Himself in their stead. Hence, he goes to the altar as the minister of Christ, inferior to Christ, but superior to the people. The people, since they in no sense represent the Divine Redeemer and are not mediator between themselves and God, can in no way possess the sacerdotal power" (n. 84).

The priest does not represent the people when he consecrates the species in the Holy Sacrifice of the Mass. unbloody immolation at the words of consecration, when Christ is made present upon the altar in the state of a victim, is performed by the priest and by him alone, as the representative of Christ and not as the representative of the faithful" (n. 92).

The liturgical rite proper is performed only by the priest. not by the congregation. "But the conclusion that the people offer the Sacrifice with the priest himself is not based on the fact that, being members of the Church no less than the priest himself, they perform a visible liturgical rite; for this is the privilege only of the minister who has been divinely appointed to this office" (n. 93).

No ratification of the congregation whatsoever is needed in order that Mass may have the value the Lord has attached to it. "Some in fact disapprove altogether of those Masses which are offered privately and without any congregation, on the ground that they are a departure from the ancient way of offering the Sacrifice: moreover, there are some who assert that priests cannot offer Mass at different altars at the same time, because, by doing so, they separate the community of the faithful and imperil its unity; while some go so far as to hold that the people must confirm and ratify the Sacrifice if it is so to have its proper force and value" (n. 95).

The Mass is by its very nature a public and social act, inasmuch as the priest is acting in the name of Christ and of the whole Church. "They are mistaken in appealing in this matter to the social character of the Eucharistic Sacrifice, for as often as a priest repeats what the divine Redeemer did at the Last Supper, the Sacrifice is really completed. Moreover, this Sacrifice, necessarily and of its very nature, has always and everywhere the character of a public and social act, inasmuch as he who offers it acts in the name of Christ and of the faithful, whose Head is the divine Redeemer, and he offers it to God for the holy Catholic Church, and for the living and

the dead. This is undoubtedly so, whether the faithful are present — as we desire and commend them to be in great numbers and with devotion — or are not present, since it is in no wise required that the people ratify what the sacred minister has done" (n. 96).

Holy Communion of the priest, not of the faithful is integral part of the Holy Sacrifice. "They, therefore, err from the path of the truth who do not want to have Masses celebrated unless the faithful communicate; and those are still more in error who, in holding that it is altogether necessary for the faithful to receive Holy Communion as well as the priest, put forward the captious argument that here there is question not of a sacrifice merely, but of a sacrifice and a supper of brotherly union, and consider the general Communion of all present as the culminating point of the whole celebration" (n. 114).

The Communion of priest is obligatory, while the Communion of the faithful is highly recommended. "While Holy Communion is obligatory for the priest who says the Mass, it is only something earnestly recommended to the faithful" (n. 115).

The earnest desire of the Church, expressed by the Pope in the following passage, does not mean in any way that the Church regards a Mass without congregation as being deprived of its social nature. Pius XII clearly states: "Still, though it is clear from what we have said that the Mass is offered in the name of Christ and of the Church and that it is not robbed of its social effects though it be celebrated by a priest without a server, nonetheless, on account of the dignity of such an august mystery, it is our earnest desire — as our Mother Church has always commended — that no priest should say Mass unless a server is at hand to answer the prayers, as can. 813 prescribes" (n. 97).

Canon 813 of the 1917 Code, mentioned by Pius XII, has been reworded by the new Code in the following way: "A priest may not (or should not) celebrate (ne celebret) the Eucharistic

Sacrifice without the participation of at least one of the faithful, unless there is good and reasonable cause for doing so" (can. 906).

The word ne celebret of the official latin text have been translated into may not celebrate or should not celebrate by different authors. Which one is correct, is to be decided by experts in both Latin and English who are familiar also with the ecclesiastical legislation. It is clear that only the Latin text is the official one. Undoubtedly, the expression ne celebret conveys a prohibition. It admits, however, of some reasons or instances when the celebration without the participation of at least one of the faithful is allowed. The text itself says: "unless there is good and reasonable cause for doing so."

Canon 906 of the new Code implies a progress, since the attendance to the private Mass is not restricted to the minister helping the priest saying the Mass, as canon 813 of the 1917 Code did. The 1983 Code, in canon 906 requires an attendance of at least one of the faithful, who may help the priest or not. The spirit of the present liturgy is clear. The participation of the faithful is earnestly desired at all Masses.

Therefore, considering the passages of the encyclical Mediator Dei of Pope Pius XII and the norm established in canon 906 of the new Code, we answer the question of the consultant by saying: the opinion of those who say that "Masses without congregation are not allowed anymore" is not correct. As we said at the beginning, it is more accurate to say that Masses without some kind of presence and participation of the faithful are not allowed. There are Masses without a congregation allowed by the Church. Canon 906 of the new Code is clear on the matter.

Validity of a Civil Marriage

Daniel and Corazon, both validly baptized in the Philippine Independent Church, married civilly only. They separated after five years. Daniel re-married a second Aglipayan woman. Corazon wants to remarry and has chosen a young Catholic boy of my parish. May I ask whether Corazon's marriage with my parishioner is allowed and may be validly celebrated?

A Parish Priest

IN ORDER TO MAKE OUR ANSWER clear as regards our consultant's question, we have to explain something pertinent to the case. The civil marriage of Daniel and Corazon was a valid marriage. Moreover, since both were validly baptized, their marriage was a sacrament (can. 1055). They were not bound to marry according to the Catholic Church's form, because the Church's law did not bind them (can. 1117). Thus, they could get married validly either civilly or in their religious community, provided the person solemnizing the marriage was authorized by the civil law. In both cases the validity of marriage derives from its conformity to the civil law, the only legitimate law binding the persons in question. This being so, the marriage of Daniel and Corazon was perfectly valid and indissoluble.

Neither Daniel nor Corazon can enter into another valid marriage as long as both are alive. Consequently the young man from our consultant's parish cannot contract marriage with Corazon, since she is still validly married to Daniel. ber 29, 1922, saying that the privilege had not ceased. In 1983 the new Code of Canon Law was issued and it also remains silent about the privilege. Some religious like our consultant keep asking: "Does the privilege continue or not?" The answer is after the privileges continue or not?" The answer is privileges hitherto granted by the Apostolic See to either physical continues a still in use and have been not cevoked, temain intercontinues they are expressly revoked by the canons of this Code." Since this privilege is not expressive to say that the privilege of making religious profession by a novice in articulo mortis still subsists.

The norms ruling the use of this privilege, according to the I would like to know whether a novice may in articulo mortis make the religious profession as before. The present Code of Canon Law says nothing on the matter. Does this mean that this privilege has been eliminated? If it still remains, what when, in the judge feets effects about at in medw The privilege is enjoyed by any religious Congregation of men and roireque suoigiles And or diocesan right, and even by any Society or Institute where common life is practiced. It is necessary that the novice concerned shall have canonically begun his The sick novice must be in articulo mortis, or her novitiate. -riev 4T WILL BE GOOD TO START by giving some information about the historical origin of the privilege mentioned in the case as well as its extension to religious Congregations other than the first to which it was granted. It was S. Pius V who granted the Dominican Order the privilege of granting religious profession in articulo mortis to a novice, giving him the right of sharing in the indulgences and suffrages of the Order. This privilege was extended later on either by communication or direct concession to other religious Orders. S. Pius X confirmed the same privilege on September 16, 1912 for all Orders and Congregations with similar spiritual benefits sam of soivon such, is not to be understood by the term "local Superior". Isoo! When the 1917 Code of Canon Law was promulgated and took effect in 1918 some authors questioned the existence of the privilege, since no mention of it was made in the Code.

the S. Congregation for Religious issued a Declaration on Decem-

ber 29, 1922, saying that the privilege had not ceased. In 1983 the new Code of Canon Law was issued and it also remains silent about the privilege. Some religious like our consultant keep asking: "Does the privilege continue or not?" The answer is affirmative. Canon 4 reads: "Acquired rights, and likewise privileges hitherto granted by the Apostolic See to either physical or juridical persons, which are still in use and have been not revoked, remain intact, unless they are expressly revoked by the canons of this Code." Since this privilege is not expressly revoked by any canon of the new Code of Canon Law, we have to say that the privilege of making religious profession by a novice in articulo mortis still subsists.

The norms ruling the use of this privilege, according to the above mentioned Declaration of the Holy See are the following:

- 1) All novices of any religious Congregation who have already begun the novitiate may make the religious profession when, in the judgment of the doctor, they are in articulo mortis. The privilege is enjoyed by any religious Congregation of men and women, of pontifical or diocesan right, and even by any Society or Institute where common life is practiced. It is necessary that the novice concerned shall have canonically begun his or her novitiate. The sick novice must be in articulo mortis, danger of death not being enough. Such condition must be verified by a doctor. In an emergency case this declaration is not necessary.
- 2) Both the major superior, to whom the admission to the profession normally belongs, and the local superior, or their delegates are competent to admit a novice to this profession. The term *local superior* is to be understood to mean whoever is the *actual head* of the novitiate house. Hence, whoever substitutes the titular superior during his absence may admit the novice to make the profession. The director of novices, as such, is not to be understood by the term "local Superior", unless he be the delegate or substitute of the major or local superior. No favorable approval of the Council or Chapter is

needed. The person who may admit the novice to profession may also receive it.

3) The formula for making profession is the one used for an ordinary profession, without any determination of time of the vows or clause regarding their perpetuity. In Societies or Institutes of common life the usual formula of consecration or promise, according to the Constitutions, will be used without determination of time.

Profession in articulo mortis makes the novice participant in all indulgences, suffrages and other spiritual benefits enjoyed by religious who have done their profession normally. However, profession in articulo mortis does not produce any juridical effect. Therefore, if the novice recovers his health, he continues being novice as before, bound to complete the time prescribed by the Constitution for the novitiate. Likewise, Superiors may dismiss him according to the Constitutions in the same way as other novices. He can freely leave the religious institute. His novitiate being completed, he has to make profession anew or consecration or promise, if he is admitted to do so, according to the Constitutions.

The effects of profession in articulo mortis having ceased with the recovery of health, it is logical to say that in case the novice becomes sick again, he may again make religious profession in articulo mortis, in order to enjoy its effects.

EDILBERTO V. SANTOS

3) The formula for making profession is the one used for an ordinary profession, without any determination of time of the vows or clause regarding their perpetuity. In Societies or Institutes of common life the usual formula of consecration or promise, according to the Constitutions, will be used without determination of time.

Profession in articulo mortis makes the novice participant in all indulgences, suffraces and other spiritual benefit rajoyed by religiozet the done the profession was a suffraced of the transfer of the produce any juridical effect. Therefore, if the novice recovers his health, he continues being novice as before, continues being novice as before, continued by the Constitution for the novitate. Likewise, prescribed by the Constitution for the novitate. Likewise, superiors may dismiss him according to the Constitutions in the same way as other novices. He can freely leave the religious institute. His novitiate being completed, he has to make profession anew or consecration or promise, if he is admitted to do so, according to the Constitutions.

The Convent of San Telmool si ti disselved to view and diw ord During the seventeenth century, Cavite (the capital town of Cavite Province) was a center of intercontinental trade. The ships known as galeones (many of which were built in this port) made regular trips to Acapulco in Mexico and back. On their way to America, they carried products from the Philippines and precious articles previously brought here from China. And on their way back, they carried merchandise, part of it coming from Mexico and part previously brought there from Spain.

Crowds of people of all walks of life, engrossed in business and trade, flowed in and out of the port and garrison of Cavite, at first seemingly oblivious of the spiritual dimension of their

¹ Pablo Fernandez, O.P., Dominicos donde nace el Sol, Barcelona, 1958, p. 67.

lives ... It was at this point that the Order of Friars Preachers decided to enter the picture. They built a convent in the town in 1619 for the expressed purpose of ministering to the spiritual needs of the residents and transient merchants. They cond structed a church well known for an image of the Dominican saint, Vincent Ferrer, before which sea-farers went to pray more setting sail and to pray again was the rarrival from the came to the policy of the posts of diffinitor, superior, and novice-master.

The church and convent of San Telmo, already damaged as a result of the Spanish American war, were definitely abandoned by the Dominicans during the Philippine Revolution.3 Fr. Cantador was born in Ocana, Toledo, on 28 Octo

1841. He entered the Dominican convent in his hometown at the age of fourteen and pronounced his solemn vows on 8 November 13IAN He left Cadiz for the Philippines on 11 April 1875 and arrived in Manila on 21 May that same year. . He held the

positions of diffinitor, master of novices, provincial vicar snipiro

Planes of Naic and of the Bataan towns of Balanga and Samal.

This place was formerly a barrio of Maragondon. It became an independent town in 1791 and was erected into a parish in 1797. Originally, it was situated "a bit further from the bridge built by Fr. Matavacas, on the side of Maragondon, nearer the sea. In 1798, it was transferred to its present site."4 Presumably this Dominican priest was named after Saint

Francis of Assisi, on whose feast (4 October) he was born in 1839 in Salamanca, Spain. He left his native country bound

Four Dominicans took charge of Naic as parish priests. They were: (1) Antonio Xabet (September 1865 to 4 March 1866); (2) Salustiano Marcos (to August 1867); (3) Francisco Govea (to November 1881); and (4) Simon Sanchez Cantador (1881-1887). Tagalog language, for he worked in two Tagalog provinces

many years, namely, Bataan and Cavite. In the formers was a pastor of Hermosa and Pilar. In the latter, bid took

⁴ Simon Sanchez Cantador, "Vicaría-Pueblo de Naic" in *Relaciones Dominicanas* [ca. 1890], MS in APSR, tomo IV (pueblos), p. 12. The pagination follows the typescript compilation made by Rev. Pable Fernandez, O.P. 8 Ibid., pp. 10-11,

Fr. Xabet, one time procurator-general of the Province in Madrid, stayed in Naic for only six months. He is more closely associated with the town of Dupax, Nueva Vizcaya, where he had worked for many years and where, in September 1885, he died.⁶

Fr. Salustiano was born in Segovia, Spain, on 8 June 1824. He came to the Philippines in September 1842. Here, he held the posts of diffinitor, superior, and novice-master. He was also a parish priest of several towns. Among the virtues he was very well known for were simplicity, temperance and the spirit of poverty.

Fr. Cantador was born in Ocaña, Toledo, on 28 October 1841. He entered the Dominican convent in his hometown at the age of fourteen and pronounced his solemn vows on 8 November 1857. He left Cadiz for the Philippines on 11 April 1875 and arrived in Manila on 21 May that same year. He held the positions of diffinitor, master of novices, provincial vicar, parish priest of Naic and of the Bataan towns of Balanga and Samal.8

Fr. Francisco Govea

Presumably this Dominican priest was named after Saint Francis of Assisi, on whose feast (4 October) he was born in 1839 in Salamanca, Spain. He left his native country bound for the Philippines on 24 April 1861, while still in the first year of his course in theology. After his priestly ordination, he held various important positions, including that of vicar provincial of Cavite, vicar of San Telmo Convent, and prior of Santo Domingo Convent in Manila. He had a command of the Tagalog language, for he worked in two Tagalog provinces for many years, namely, Bataan and Cavite. In the former, he was a pastor of Hermosa and Pilar. In the latter, he took

⁶ Ibid., p. 1.

⁷ Ibid., pp. 1-2.

⁸ Ibid., pp. 10-11.

charge of Indang (for a short time) and Naic (for fourteen years and three months).9

Before Govea was assigned to Naic, a native secular priest (Fr. Modesto de Castro) had zealously worked for the growth of Christian spirituality among the parishioners. The newlyarrived Dominican friar determined to make the work grow He promoted catechetical instruction among the people. He maintained the orderliness and solemnity of the divine worship. He fought against drunkenness, games of chance, laziness and superstitious practices.10

Father Govea chose a few qualified men and women and formed them into what may be called "the Naic chapter" of the Third Order of Saint Dominic, for the purpose of using them as a core group to further evangelize the parish. Through them. he promoted the Christian virtues in the community, he diverted the people's attention away from sinful recreations (especially during holy days of obligation), and he made pious exercises more and more attractive to his parishioners.11

During Fr. Govea's incumbency, the sick were a privileged class. When called to the houses of the bedridden for anointing, he was very glad to go. He followed this up by one or two visits a day to each sick person. He had a big collection of medicines in his convent, and he shared them with the people absolutely free of charge. When he felt that he was incapable of helping the sick get well, he would send for a doctor from the town of Cavite and would shoulder the expenses. 12

Like St. Francis of Assisi (his namesake), the Dominican Francisco Govea sought to bring peace and harmony where there was enmity, anger and violence. There was, for example

⁹ Ibid., pp. 2 & 10. The Chapter of 1890 assigned him to Naic again, where he was so esteemed, and there he stayed until 1895 when he left for Abucay (Cfr. Hilario Maria Ocio, Compendio de la Reseña Biográfica, Maria, Ocio, p. 928). 10 Cantador, Op. cit., pp. 2-3.

¹¹ Ibid., p. 3.

¹² Ibid.

the case of a love triangle, involving a Spanish corporal (backed up by the police or *guardias civiles*) and a native lieutenant (backed up by volunteer soldiers or *cuadrilleros*). It was eight o'clock one evening when the friar heard voices raised in anger coming from the nearby marketplace. He rushed to the place and found the Spanish corporal dead from a fatal wound, and the people ready to engage the *guardias civiles* in a bloody confrontation. His timely arrival and mediation prevented what could have been a great tragedy for the town.¹³

In the political and economic fields, Fr. Govea managed to introduce the Christian principles among the people. He saw to it that the municipal officials were men of integrity — sincere, responsible, and not self-seeking. With his advice he guided the local officials to maximize agricultural productivity and optimize their trade relationship. He encouraged the parents to send their children to school.¹⁴

the people's attention away from sinful recreations (especially during hely days of obligation), and he made pious exercises more and more attractive to his parishioners. 11

During Fr. Govea's incumbency, the sick were a privileged class. When called to the houses of the bedridden for anointing, he was very glad to go. He followed this up by one or two visits a day to each sick person. He had a big collection of medicines in his convent, and he shared them with the people absolutely free of charge. When he felt that he was incapable of helping the sick get well, he would send for a doctor from the town of Cavite and would shoulder the expenses.¹²

Like St. Francis of Assisi (his namesake), the Dominican Francisco Govea sought to bring peace and harmony where there was enmity, anger and violence. There was, for example

.bidI sı

W Ibid., pp. 4-5. Father Goven also made a name for himself in Naic, as well as in the Dominican records, for having partially built its spacious and beautiful church with the enthusiastic cooperation of his parishioners. It was finished by his succesor Father Cantador, and many years later in 1942 badly damaged by American heavy artillery from Corregidor.

14 Ibid., p. 5.

and yielding and sensibilities are being headlined in our newspapers. Our sensibilities are battered day in, day out, with reportage of killings and ambuscades, of slaughter and violence — acts of terrorism all. The insensitivity of those who kill with impunity, we fear, is slowly becoming ours too: ours — because we stand by and take no steps to put a stop to all those killings.

when we not at the most recent non-combatant victims and consider the kind of people hey represent:

- human rights advocates and lawyers
- Church people committed to non-violence
 - peace workers

[We may not] close our eyes to another painful wound in today's world: the phenomenon of terrorism, and understood as the intention to kill people and destroy property indiscriminately, and to create a climate of the terror and insecurity, often including the taking of the hostages. Even when some ideology or the desire to the create a better society is adduced as the motivation for senting inhuman behavior, acts of terrorism are never and justified. Even less so when, as happens today, such decisions and such actions, which at times lead to real

massacres, and to the abduction of innocent people who have nothing to do with the conflicts, claim to have a propaganda purpose for furthering a cause. It is still to worse when they are an end in themselves, so that murbed der is committed merely for the sake of killing.

, silaiso is solved as solved as the second second

OUR VIOLENCE

Hardly a day passes without a murder or more being headlined in our newspapers. Our sensibilities are battered day in, day out, with reportage of killings and ambuscades, of slaughter and violence — acts of terrorism all. The insensitivity of those who kill with impunity, we fear, is slowly becoming ours too: ours — because we are silent; ours — because we stand by and take no steps to put a stop to all those killings.

Our silence and inaction are all the more reprehensible when we look at the most recent non-combatant victims and consider the kind of people they represent:

- policemen
- human rights advocates and lawyers
- Church people committed to non-violence
- peace workers
- ordinary men and women tagged as "informers" for or "supporters" of one or another political group

Common to all of them is one simple fact — simple, but for that very reason most horrifying in its implications: they were killed, most of them, on the mere *suspicion* that they were working for the Communists or, on the contrary, for the reason that they sought justice for themselves and others.

There is something very wrong in a society which allows people like them to be murdered without let or hindrance.

An armed conflict is going on between government and rebel forces of all kinds. But this fact is not, should not be, license for anyone to kill freely those whose politics does not agree with his. War or no war, there are laws — from God, from ourselves — that bind us to more human and humane behavior.

Four years ago, in a pastoral letter on respect for life (Let There Be Life, July 11, 1984), we condemned the use of

"secret marshalls" by the past government. At that time we said:

[The idea of secret marshalls] goes against our concept of man and the value we put on human life. Criminals, no matter how base, do not become by the fact of their crime (unproven in any case) brute animals, losing all claims to rights, to bodily integrity, due process and the like.

And we adverted to the basis of other killings then:

Citizens are being "salvaged" or "liquidated", in the first instance because they are suspected of being "subversives"; in the second, because they are considered "enemies of the people". In both instances, as in the killings by secret marshalls, people are deprived of life without a chance to justify themselves. This is a sin against life, but more so, a sin against human dignity.

What we said four years ago still applies today. Despite their variant motivations, Rightist death squads, Leftist "Sparrow Units", political hitmen, and other hired guns are, to our mind, no different from one another.

OUR RESPONSE - SOLIDARITY

Speaking out as we do now against the heinous violence that marks our country today seems to be a futile gesture — like battling with bare hands a typhoon in full gale. But we are not powerless. There are things we can do even in our unarmed vulnerability to terrorism and violence. If we can "come together, reason together, pray together, act together," as we did once before, we can, in solidarity with one another, come up with an answer to the violence of our day, to the war that is ruining us all and preventing our economy to progress.

Hence, we strongly make this appeal:

To the government and the military: Peace and order will never be attained at the expense of the citizens' ordinary rights. We appeal then for more discipline to be shown by our armed forces win dealing with our people especially in war-ravaged areas. It mammad no true was allowed and the mammad of the shown of the

It is on record that grave offenses against life and property have accompanied the military's use of armed religious fanatical sects and undisciplined armed vigilantes. The use of all illegally armed and undisciplined armed group must be discontinued, their arms taken away from them.

To rebel forces of left and right: We appeal to their sense of patriotism and true democracy. We believe that forced taxation and conscription, kidnapping and hostage-taking are terroristic. Destroying people — fellow Filipinos — for the purpose of attaining power is not the way to build up the democracy we all aspire for, not the way to gain sympathy for one's cause.

To our people: We must speak out in no uncertain terms, show our disapproval of all who would destroy our peace by armed means; we must work strenuously, in concert with one another, for peace by peaceful means, imaginatively create together the peace that comes from justice. We must all come together, pray together and think up together what we have to do as Church to put a stop to the violence of our day.

we ask those who witness the concasion of crimes to report them to the authorities and to have the courage to testify them to the authorities and to have the courage to testify with more forward witness and to be stopped unless brave witnesses come gether, reason together, pray together, act together, act together, come up once before, we can, in solidarity with one another, come up

at to We entreat the courts to swiftly administer justice in criminal cases, and the authorities to give adequate protection to witnesses. evidence, and the spiral period of states we will be a providence and the for the spiral will be spiral will be

ing, and to exercise more care that their very manner of reporting does not incite to more killings or encourage violence.

dren of God (cf. Mt. 5:9).

AN APPEAL TO END THE WAR

(SGD.) ARCHBISHOP LEONARDO Z. LEGASPI, O.P.

We believe that instances of violence and violations of fundamental human rights are simply related to the bigger problem of war and its causes. "War and military preparations are the major enemy of the development of peoples" (Sollicitudo Rei Socialis, no. 10).

For this reason we say: Let us stop this war. No worse calamity can befall a nation than the killing of brother by brother.

Let us begin to talk once more about ending it. We ask both the government and all rebel forces to stop fighting and to sit down again to search for peace.

We end by paraphrasing the words of our Holy Father, Pope John Paul II:

... The solidarity which we propose is the path to peace and at the same time to development. For [our nation's] peace is inconceivable unless [we and our leaders] come to recognize that inter-dependence in itself demands the abandonment of the politics of blocs, the sacrifice of all forms of economic, military or political imperialism, and the transformation of mutual distrust into collaboration. This is precisely the act proper to solidarity among individuals and nations (Sollicitudo Rei Socialis, no. 39).

We pray we will be able to create that solidarity against violence, and, even more, exercise that love of neighbor as of ourself (cf. Lk. 10:27) for our peace, for the salvation of our nation. May the Lord, the King of Peace, through the intercession of Mary, Queen of Peace, grant us the solidarity we seek. May we all become peacemakers and thus be called children of God (cf. Mt. 5:9).

(SGD.) ARCHBISHOP LEONARDO Z. LEGASPI, O.P. President, CBCP

Betania Retreat House Tagaytay City July 12, 1988

Homilies for October

27th SUNDAY OF THE YEAR October 2, 1988

A man will leave his Father MARK 10:2-16

Today let us focus our attention on the basic unit of our society which is the family. Having the family in mind, let us now analyze the texts of today's Gospel, Mark 10:2-16.

We have the text: "In the beginning, at the time of creation, God made them male and female." This refers to husband and wife.

First of all, the two of them are human beings. The man is a human; the wife is a human.

The two are made of the same nature, of the same material, of the same "slime of the earth."

Both are created "in the image and likeness of God" (Genesis 1:27).

The two have intellect. They must have conscience, heart. will. Both are endowed with their respective sexuality.

They are definitely equal.

Nevertheless, the two are distinct from one another.

There are physical, anatomical, structural differences. Even male cells and female cells are different.

There are psychological differences. All the psychological values are common to man and woman, but in each of them are certain degrees and variations.

Different also is their behaviour at the religious and moral level. It is even said that "if religion was not made by and for women, then women were made for religion." October 2, 1988

You must have heard of this: - Why are there more men than women in jail? — The Answer: Because there are more women than men in our churches not live more A

When some people claim that they have very strong passions, is it not because they have forgotten to lift their eyes up Today let us ! froigilar riette sitter religion ? su tel yebot society which is the family. Having the family in mind, let

We give very little religious formation to boys and young beam aved set it is a specific to the set in the beginning, at the first ment when the heave the text: "In the beginning, at the first ment ion, God made them male and female." This refers to husband

"God made them male and female." Now, what do we get out of this? First of all, the two of them are human beings.

First of all, we should understand that the two are distinct, although they are equal; they have different tastes, difrial, of the same "slime of the earth" and State of the earth "Sanitalian Sanitalian Sanitalian State of the earth "Sanitalian Sanitalian Sanit

ferent needs, different ways of viewing, of thinking, of loving.....

Secondly, we must know that there is no opposition between the two. What has to be done is to complete the two halves. Each one is one half. From the two halves oneness will result. The thing is to have a common ideal, a common goal and let the two work together for it.

Thirdly, we have always to emphasize what unites and what can unite, to do away with what separates.

The fourth thing is mutual respect on the part of each for the values of the other. Each one should go on being a man or a woman; he, the husband, and she, the wife; he, the father, and she, the mother.

Jesus in today's Gospel goes on to say: "For this reason a man will leave his father and mother and unite with his wife."

It is hard for a son or a daughter to leave father and mother, but this is necessary for their marriage to succeed. It is hard for a father and especially for a mother that their son or daughter is taken away from them by I-don't-know-who; but they should rejoice when that day comes and not stand in its way. How many in-laws have broken a marriage!

But, if the Gospel demands that one leave father and mother, with stronger reason should one leave friends, "barkadas" and enemies. With stronger reason should one abandon one's favorite sports, amusements, hobbies! How many people are more married to their job, to their political ambitions than to their partners!

How beautiful is life when husband and wife love one another, understand each other and work together to reach happiness. This is at times difficult to achieve. Misunderstandings, frictions and uneasiness will come little by little. With this the flame of love can be extinguished little by little. What

[...

is it that kills love? Bad character, egoism (all for me, nothing for the other), intolerance, the unwillingness to make a sacrifice, the lack of mutual understanding...

Thus life becomes impossible for the spouses, for the children, for the members of the household, for the neighbors.

You have to seek for a remedy when this happens. You have to make an effort on both sides. One side alone will not do. The two should work together.

You have to abandon your own priorities for the benefit of common happiness. And be sure that there is prayer in the home. Let the spouses say every night: "Forgive us, O Lord, as we forgive one another." Let us not forget "the family that prays together stays together."

28th SUNDAY OF THE YEAR October 9, 1988

One hundred percent and eternal life MARK 10:17-30

The most important question which day in and day out we must ask ourselves is this: "What must I do?" Everyday upon waking up, every hour of the day: — "What must I do?"

The question hurled by the young man in today's Gospel (Mark 10:17-30) is quite dense, very thick. We will spread it out into three questions.

The young man asks: What must I do to become good?

Good? — says Jesus — "No one is good except God alone." If you want to be good, keep the commandments.

544 BOLETIN ECLESIASTICO DE FILIPINAS

The youth goes on: "And to be happy in this world?" Jesus replies: "Keep the commandments."

Further the young man asks: "What must I do to attain eternal life, to reach heaven?" Jesus again answers: "Keep the commandments."

Here are three big questions and three big answers. How little importance do we today give to the "commandments", to the Ten Commandments!

Are we convinced that to be good, to be happy, to make others happy and to attain eternal life, the secret is the observance of the commandments?

To be a man and a human man, "keep the commandments." In order that society be human, fit to live in, a democracy, "keep the commandments."

And let us not forget: At the end of our life we shall be judged with regard to the Ten Commandments.

The Gospel tells us that Jesus, looking with love straight at the young man, said: "You need only one thing." St. Matthew writes that the young man asked Jesus: "What else do I need to do?" Jesus said to him: "If you want to be perfect, go and sell..." (Matthew 19:20-21).

Apparently what the young man lacked was to sell everything and give the money to the poor, and thus have only one treasure in his heart. He lacked "the love of God and the love of neighbor." To be good and honorable it is enough not to harm anybody.

But if you desire perfection, full happiness, it is necessary to stop thinking of your own self. Think of others, of the poor, basing this love on God. There you have the secret of perfection and of happiness.

But it seems that what he lacked was the will, the intense will, and what dazzled him as not to have the will were his

riches. Wealth can make it impossible for man to go deep inside himself, to live the Kingdom of God. "This is impossible for man but not for God; everything is possible for God."

How hard it is for a rich man to enter into the Kingdom of Heaven! Here Jesus breaks away from the Jewish belief of the Old Testament. Wealth was then considered as a sign that God loves the person. Prosperity was considered as a sign of divine benevolence. Poverty was taken as a sign of punishment from God. Jesus destroys this wrong way of thinking. But how many Christians here today are still living in the Old Testament.

Pope John Paul II said that it is easy for the rich to forget that all property has a social lien, a social function.

The rich have the tendency to value things by their price in money; they tend to forget that there are other values. There are values over and above the values of capitalism, materialism, consumerism, etc.

St. Peter, witnessing all this, spoke up. "Look," he said, "we have left everything, and followed you. What will we have?" (Matthew 19:27). What is the answer of Jesus? God will not be indebted to anybody. And if it is true that to follow Jesus, the search for perfection, will bring us certain disadvantages and even persecutions — Jesus clearly states — it is no less certain that the recompose will be: first, one hundred percent in this life, and second: Eternal Life.

To some it seems scandalous that God would give to consecrated people the one hundred and at times the one thousand percent. But that is the law of the Gospel. Of course, the promise is for those who leave everything freely and voluntarily... it is not for those who do not abandon them at all, or for those who leave only one-half or two-thirds.

And also "eternal life." "I was hungry, thirsty, sick, you gave me... Come, possess the Kingdom..."

We have to leave everything for Christ... and love him with our whole heart, not with one-third of our heart.

29th SUNDAY OF THE YEAR October 16, 1988

Live as you pray; pray as you live MARK 10:35-45

Christians have been taught the efficacy of prayer from childhood and have learned to have recourse to prayer at almost everytime and everywhere. We are always asking something of the Lord in our novenas and devotions, in the Holy Mass, after Holy Communion, when we mumble an ejaculation, when we pass by a church or see a holy image.

But our experience teaches us, however, that almost never are our prayers heard, almost never answered. What has happened here? On the one hand, it is impossible that Our Lord would renege on his promises, would fail to keep his very own words which were quite clear. He said: "Ask, and you will receive; seek, and you will find; knock, and the door will be opened to you" (Matthew 7:7). On the other hand, we see that God does not grant our petitions. This is a problem of unanswered prayers.

But let us be aware that the promises of Our Lord are not absolute. They are subject to requisites or conditions.

Definitely, God will not grant anything that goes against his irrevocable and universal laws. For example, God has decreed that all men would die. He cannot consequently grant forever your prayer for endless good health or recovery from every sickness. In that case, you would never die.

Now, if our request does not exactly go against some absolute decree of God, it would be a sign of ignorance, weakness or wrongness, to accede to every request, however unjust, ridiculous or stupid it might be. God's wisdom and mercy would

not allow him to be carried away by a few drops of tears shed to make up for, with what is being prayed for, one's greed and ego.

The clear meaning of those promises wherewith Our Lord aggrandizes our prayers, is that he will grant whatever is reasonable. Our prayer should be objectively reasonable, not according to the particular criterion of the one who prays (we know that to every one whatever he wants always seems reasonable), but in accordance with the infallible judgment of God. To realize this, today's Gospel brings us what Jesus said to the two of the Apostles and to their mother: "You don't know what you are asking for."

James and John, and especially their mother, had thought that what they were asking for, was a very reasonable grace. But, "when the other ten disciples heard about it, they became angry with James and John." Our Lord also rebuked them for not knowing what they were asking for.

Like a father to a small son, the Lord has frequently to deny what we ask for. This is simply because it is harmful or unsuitable, even if it seems to be otherwise in our own judgment, which happens to be very inept at reaching those supernatural horizons on which every Christian must live and act.

As the Holy Spirit says: "When you ask, you do not receive it, because your motives are bad" (James 4:3).

Our prayer for others also present some difficulties for being heard. If at the same time, someone else prays for the opposite of what we pray for then one of the two supplications shall have to remain, necessarily, unlistened to or unaccomplished.

Let it never be forgotten that only he who takes Christianity and the duties of Christian life seriously can pray well.

In the first place, he who prays needs to be in the state of grace. Says the Holy Spirit: "When good people pray, the

548 BOLETIN ECLESIASTICO DE FILIPINAS

Lord listens, but he ignores those who are evil" (Proverbs 15:29). Our Lord for his part says: "If you remain in me and my words remain in you, then you will ask for anything you wish, and you shall have it" (John 15:7).

Genuine prayer does not have to come forth as an isolated activity, detached from the program of life. It is not an accessory that is placed and removed every now and then. It has to be the external reflection of our interior life. The way of life of every Christian has to run parallel to his mode of prayer.

Here is one of the most astonishing and lamentable errors of our times: Many do not live as they pray, nor do they pray as they live.

You are God's mortal enemy, and you want God to listen to you? You separate yourself from God through sin, and you expect God to come to you through prayer? You aspire to be heard, and yet you do not give an iota of attention to his commandments?

Prayer, before anything else, presupposes sorrow for sin and return to the Father's house; it prerequires contrition and purpose of amendment. Therefore, he who is not sorry for his sins and is not ready to amend his life, what kind of prayer can he make?

One last thought: — Let us consider that the goods of this world, so much craved for in our prayers, cannot be of much worth and do not hold priority with the Heavenly Father, since he did not grant them to the Immaculate Mother Mary or to his Son. As the First Reading says, theirs was "a life of suffering."

And in today's Gospel, by way of an answer to the request of James and John, Jesus asks them: "Can you drink the cup of suffering that I must drink?..." "We can," they answered. "You will indeed drink the cup I must drink... But I do not have the right to choose who will sit at my right and my left. It is God who will give these places to those for whom he has prepared them."

30th SUNDAY OF THE YEAR October 23, 1988

Prayer, Sacrifice, Offering
MARK 10:46-52

Today is WORLD MISSION SUNDAY. The collections of all Masses, including those of the Saturday evening Masses, are for the Missions (Ordo '88, p. 161).

But, what are the Missions? According to the Second Vatican Council, "the special undertakings in which preachers of the Gospel, sent by the Church, and going into the whole world, carry out the work of preaching the Gospel and implanting the Church among people who do not yet believe in Christ, are generally called 'Missions'" (Ad Gentes, n. 6).

"Missionary activity is nothing else, and nothing less, than the manifestation of God's plan... by which God, through mission, clearly brings to its conclusion the history of salvation" (Ad Gentes, n. 9).

Today our Holy Mother the Church wants us to remember that God wants all men to come to the knowledge of the truth and be saved. God, assures St. John, so loved the world that he sent his Son in whom he is well pleased.

This Son also wants everybody to be saved. For this reason he came down from heaven, and from the little town of Bethlehem where he is born poor until the hill of Calvary where he dies on a cross, he labors, suffers, sheds his blood up to the last drop and all this to save our souls.

The Blessed Virgin Mary, Queen of the Missions, is also concerned about the Missions. At the foot of the cross she unites the sacrifice of her tears and pains to the sacrifice of her Son Jesus so that all might be saved, so that no one would perish.

The Catholic Church is a mother, and a mother cannot remain indifferent to the plight of her children, but with fervent love desires all to be saved.

We, Catholics, if we love God, who made these souls to his image and likeness; if we love Jesus who redeemed them with his precious blood; if we love our Mother Mary who with her tears and sorrows cooperated in the redemption; if we love the Catholic Church in whose bosom we live and wish to die; if we love our fellowman as we love ourselves, we cannot remain indifferent to the tremendous problem that today's World Mission Sunday presents for our consideration. We must do something so that the more than two billion pagans come to know the true God and be saved.

For this reason, today World Mission Sunday must be for all of us:

- 1.—A Day of PRAYER. We should pray to the Lord, saying: "Lord, the harvest is great and the laborers are few. Please send more laborers to your harvest." Let us include this petition in this Mass now and in our silent prayer after Communion when the Lord of the harvest is in your heart. When you recite the Holy Rosary today, ask our Blessed Mother to protect the Missions and the Missionaries.
- 2.—A Day of SACRIFICE. Jesus Christ gave us his life with the sacrifice of his death on the cross. We must continue the redemptive work of Christ with our sacrifice. Parents can give to God a son who can become a missionary like St. Francis Xavier, or a daughter, to become like St. Therese of the Child Jesus. Young men and young women can offer themselves to God to consecrate their lives for the salvation of souls, so that all who live in darkness and in the shadow of death may see the light.

3.—A Day of offering. The thousands of missionaries who, for the love of Jesus Christ launched themselves to this great enterprise of saving souls, need schools, hospitals, orphanages, seminaries, training centers... all of which cannot be done without money, because the works of God are done with the money of men.

Let us all help the Missions! Let us help the Missions by our prayers, our sacrifices and our offerings. Let us give generously!

31st SUNDAY OF THE YEAR October 30, 1988

From God to Neighbor
MARK 12:28b-34

The teachings of today's Gospel (Mark 12:28b-34) touches the root, the base, the most nuclear and essential element of Christianity: the love for God and neighbor. Jesus said: "If you have love for one another, then everyone will know that you are my disciples" (John 13:35).

In the scene presented by St. Mark a dialogue takes place. A "teacher of the Law" puts forth to Jesus a question: "Which commandment is the most important of all?"

Immediately Jesus replies: "Love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength." The truth of the matter is that Jesus was simply quoting verse 5, of Chapter VI of the Book of Deuteronomy, the fifth book of the Pentateuch.

What appears strange here is that, while Jesus was quoting the law of Moses, he did not put a final period to his ans-

wer, but at once goes on to say: "The second most important commandment is this: Love your neighbor as you love yourself" (Leviticus 19, 18).

These two loves are fundamentally united in this answer of Jesus, so much so we can say without error: what Jesus has joined together, let us not put asunder: the vertical love, aimed high, towards the Father, and the horizontal love towards all of mankind, towards all men, man or woman, young or old, Christian or non-Christian, educated or illiterate, friend or foe!

"Well done, Teacher!" the teacher of the Law said to Jesus. It is true that to love God and neighbor are the two most important commandments. It is very possible that this teacher of the Law saw in Jesus a great prophet, a great man, a wise preacher, but not God Incarnate. But we all know who Jesus Christ is.

Indeed, the heart of Jesus is big and merciful. "You are not far from the Kingdom of God." We are not far from the Kingdom of God at the moment when we accept the love for neighbor. But in reality, not by mouth and by word, but by deed and in truth. So much so that this love is more than all the sacrifices and holocausts.

And even more: without this love for neighbor, all the sacrifices, the religious acts, are nothing but external decorations. "So if you are about to offer your gift to God at the altar and there you remember that your brother has something against you, leave your gift there in front of the altar, go at once and make peace with your brother, and then come back and offer your gift" (Matthew 5:23-24).

And again: "Not everyone who calls me 'Lord, Lord' will enter the Kingdom of heaven, but only those who do what my Father in heaven wants them to do" (Matthew 7:21).

Now, we can love God out of gratitude, he being the creator, the redeemer, the giver of goods. Nobody would say that

he does not love God; but the problem is that we say we love and really do not love God.

We can also love God out of our own self-interest. In him we have our destiny, our hope and our reward and our eternity. This loving is not difficult to perform.

What is difficult is that we have to transfer this love for God to that for our neighbor. The reason why we should take our loving from God to neighbor is the very will of God himself: "Whenever you did this for one of the least important of these brothers of mine, you did it for me" (Matthew 25:40).

We need to love God and he transfers the credit, he endorses it, in favor of our fellowmen. With this he is showing once again and in a wonderful way the love he has for all of us men. St. John the Evangelist summarizes it briefly in one of his letters: "If someone says he loves God, but hates his brother, he is a liar... Whoever loves God must love his brother also" (1 John 4:20-21).

The love for neighbor, then, is the gauge, the "test" and the proof that we love God.