

BOLETIN ECLESIASTICO de FILIPINAS

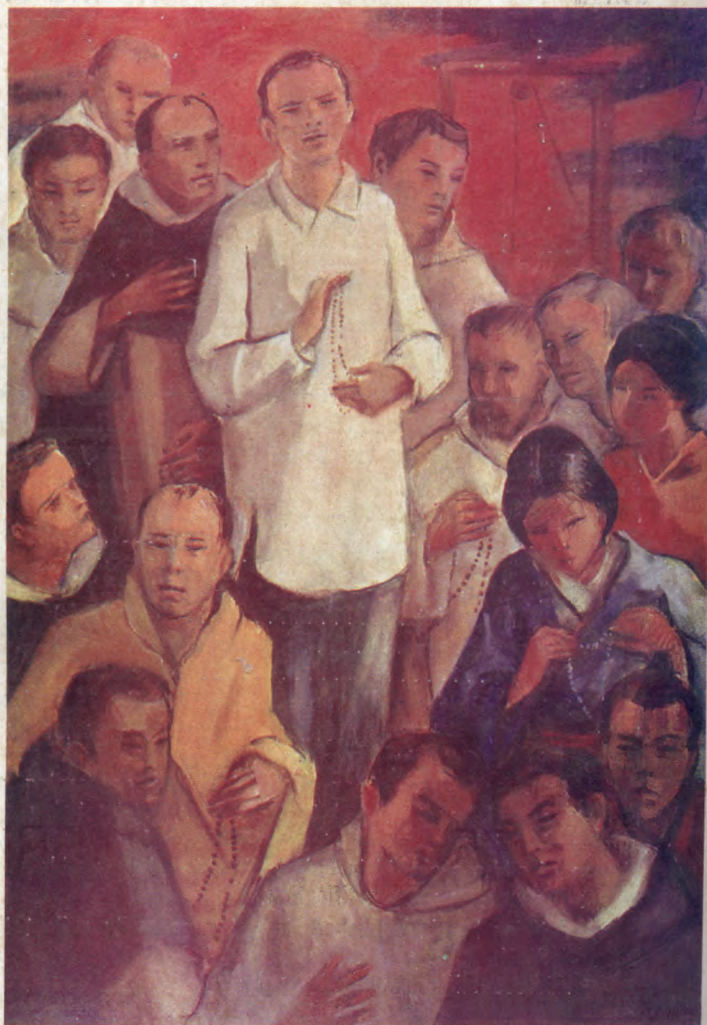
THE OFFICIAL INTERDIOCESAN BULLETIN

**CHRISTIANS, ECUMENISM
AND WORLD RELIGIONS'**
Editorial

**STATUS OF DIALOGUE
AND RELATIONS
WITH VARIOUS
CHRISTIAN GROUPS**
Basil Meeking, et al.

**AT THE RUSSIAN
ORTHODOX COUNCIL**
Card. J. Willebrands

**MUSLIMS IN THE
PHILIPPINES**
James Kroeger, M.M.



**VOL. LXIV, NOS. 706-707
SEPTEMBER-OCTOBER 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	P 85.00	P 15.00
Bookpaper	P100.00	P 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
Escaña, Manila, Philippines
Tel. No. 731-31-01 local 251

TABLE OF CONTENTS

EDITORIAL556 CHRISTIANS, ECUMENISM
AND WORLD RELIGIONS**FEATURES**

- Basil Meeking, et. al.

559 STATUS OF DIALOGUE AND RELATIONS
WITH VARIOUS CHRISTIAN GROUPS

- John Paul II

585 WE WILL SEEK TO BE PEACEMAKERS
IN THOUGHT AND DEED593 RELIGIOUS INDIFFERENTISM
AND UTILITARIANISM
ARE THE MODERN CHALLENGES
TO THE FAITH

- Card. J. Willebrands

600 ATHEISTIC, SECULARISM AND HUMANISM
ARE CREATING NEW PROBLEMS
FOR THE FAITHFUL

- Jaime Card. Sin

605 AT THE RUSSIAN ORTHODOX COUNCIL

- James H. Kroeger, M.M.

614 THE ARCHBISHOP OF MANILA IN POLAND

621 MUSLIMS IN THE PHILIPPINES

CANON LAW

- Pont. Comm. for the
Authentic Interpretation
of the Code of Canon Law

625 THE EXTRAORDINARY MINISTER OF
HOLY COMMUNION**CASES AND INQUIRIES**

- Excelso Garcia, O.P.

627 OBJECT OF RELIGIOUS VOW

630 OFFICE OF READINGS AND COMPLINE

633 IGNORANCE IN TRANSGRESSING
PENAL LAWS**HISTORY**

- Luciano P.R. Santiago

636 THE FIRST TWO GROUPS
OF FILIPINO PRIESTS**HOMILETICS**

- Pastor Ybañez

646 HOMILIES FOR NOVEMBER
AND DECEMBER 1988

CHRISTIANS, ECUMENISM AND WORLD RELIGIONS

IN THIS ISSUE of *Boletín* we look at some of the varied and curious phenomena of ecumenism and comparative religion which have appeared here and elsewhere in recent times. All that we look at involves for us as Catholics the common characteristic of an "outreach" of a new sort. This outreach involves dialogue rather than polemic, docility rather than obdurate harshness, an open spirit rather than a closed one. Much has been accomplished in the last twenty-five years since Vatican II. However, most ecumenical theologians would agree we are now experiencing a period of "doldrums." Nonetheless, we hope that an issue like this of *Boletín Eclesiástico* will stir our readers to new action: "*ut omnes unum sint.*"

The cause of Unity and dialogue itself have seen forward strides by normative documents of the Secretariate for the Promotion of Christian Unity from the late 60's onwards. Most telling, however, have been the official dialogue on which our feature article by Fr. Basil Meeking and other Catholic ecumenists reports. We are happy to note that including the dialogues mentioned there, the following have taken place between 1965 and 1982:

Anglican-Lutheran Conversation	1972
Anglican-Orthodox Conversations:	
Moscow	1976
Athens	1978
Llandaff	1980
Anglican-Roman Catholic Conversations:	
Malta	1968
Windsor	1971
Canterbury	1973
Venice	1976
Windsor	1981
Baptist-Reformed Conversations	1977
Disciples of Christ-Roman Catholic	
Conversations	1981
Lutheran-Roman Catholic Conversations:	
Malta	1972
Follow-ups	1978, 1980, 1981
Lutheran-Reformed-Roman Catholic	
Conversations	1976
Methodist-Roman Catholic Conversations:	
Denver	1971
Dublin	1976
Honolulu	1981
Old Catholic-Orthodox Conversations	1975, 1977
	1979, 1981
Pentecostal-Roman Catholic Conversations	1976

Reformed-Roman Catholic Conversations 1977

The Report of the World Council of Churches
Commission on Faith and Order
Lima

1982

all recorded in H. Meyer & L. Vischer *Growth in Agreement*,
N.Y., Paulist Press, 1984.

Most of these events have received all too little publicity, and their results have remained too much in the domain of learned authorities with little touching "grassroots" ecumenical relationships.

When we turn to the wider problems of relations between Christians and other World Religions, the Catholic record from Vatican II onwards is by no means negligible. Here in the Philippines we have special reasons for wanting to initiate, support and maintain a realistic and open dialogue with Islam, Buddhism and other Oriental Religions professed by our fellow-citizens and permanent residents of the Chinese and other communities as well as neighbors in the region where we live.

Thus in addition to Papal and Cardinalatial documents we welcome Fr. J. Kroeger's enlightening update on Islam in this country. We hope *Boletin* can become a sort of ecumenical forum. If readers have questions on these concerns, let them feel free to write us, and we shall be happy to contact what experts we can for answers at once theoretically correct and practically of as much use as possible.

STATUS OF DIALOGUE AND RELATIONS WITH VARIOUS CHRISTIAN GROUPS*

Catholic collaboration with the World Council of Churches

The collaboration between the Catholic Church and the World Council of Churches continues in a fairly satisfactory way. It is substantial and worthwhile, within the limits imposed by the considerable difference between the partners — one a universal Church which raises quite special claims about its uniqueness, the other a Council of Churches which are organized nationally or locally.

Very often the most satisfactory collaboration is achieved by a substantial participation in each other's important events.

* Published during the Week of Prayer for Christian Unity (January 1987), in *L'Osservatore Romano*, Weekly Edition in English, XX, N. 3 (1971).

A major world event for the Catholic Church in 1986 was certainly the Day of Prayer for Peace at Assisi, 27 October. The World Council was represented at it by its General Secretary, Dr. Emilio Castro, and three of its presidents — Metropolitan Paulos Gregorios, Dame Nita Barrow and Dr. Marga Bührig — and they took part fully in the prayers and the readings. In a meeting of Christian leaders on 28 October which reflected on the event Dr. Castro spoke of the importance of the Day, of its theological and ecclesiological significance, of the clear linking of peace with justice. The World Council of Churches had also given considerable assistance in the planning of the Christian worship at Assisi. In any follow-up to the Assisi event which may take place on a world level the World Council of Churches is indicated as a partner.

On the other hand, in the next five years the World Council of Churches will be responsible for a number of programmes and world events in which Catholic participation will be sought in varying degrees. The most notable of these will seek to engage member Churches of the Council, and as many others as will participate, in a process of mutual commitment to justice, peace and integrity of creation. As part of the process, over the coming four years, there will be a series of local and regional meetings and initiatives involving Churches, regional and national councils of Churches and Christian movements in order to explore what Christians are doing, and to clarify the understanding of justice, peace and integrity of creation and the nature of Christian commitment to them. This will culminate in a world convocation in 1990 at which the Churches which participate will commit themselves in solemn and public fashion to justice, peace and the integrity of creation.

It has yet to be seen to what extent Catholic participation may be possible. The initiative does seem to follow in the line of logic of the Assisi event. It might also be seen as an opportunity to give substance to the call made by Cardinal Willebrands and Dr. Philip Potter in a joint statement on the occasion of the Holy Father's visit to the World Council of Churches in

1984. They spoke of the urgency of common witness in affirming that justice must be expressed in human lives and in the structures of society. They explained, "this will mean an effort to give more effective expression to initiatives of social collaboration, engaging closely the partners on both sides, seeking to take up some of the most pressing issues together, especially the concern for world peace."

Another significant occasion will be the world missionary congress with the theme "Thy will be done: Mission in Christ's way" to be held in 1989. Preparation for this, which already begun, will be a stimulus to the already close Catholic collaboration with the Commission on World Mission and Evangelism of the Council. It will involve the four Catholic mission-sending institutes which have a consultative relation to the Commission and the Catholic sister, Joan Delaney M.M., who is acting as a staff consultant to the Commission in Geneva.

One of the important contributions brought by the Catholic collaboration to the Council is a continuing insistence on the effort for unity and the essential place of theological dialogue. Hence in the Joint Working Group between the Catholic Church and the World Council a continuing theme is "The Unity of the Church — Goal and Way." It includes certain problems such as the pastoral care of mixed marriages and the question of new sources of division among Christians. The latter are difficulties and occasions of conflict which may arise from ethical issues and the stands Churches take on them, and from the developments in science and technology. Part of this theme also is an effort to deepen understanding on certain theological questions. Hence the Joint Working Group has promoted a limited study on the notion of a "hierarchy of truths" and its significance and use for the ecumenical movement. At the next meeting of the Joint Working Group, at Cairo in April of this year, a major topic will be the Church, local and universal. It is a question which arises when the Church is described as a communion and which has come up also in theological reflection of the World Council of Churches. Clearly the Joint Working Group will

not be able to do more than open up the topic, leaving more detailed work to special groups or to the Commission on Faith and Order.

The Catholic participation in this Commission continues to be central for the collaboration with the World Council of Churches. It is expressed in the important contribution being made by those Catholic theologians who are members of the Commission to the study on the expression of the one apostolic faith. The report of the Commission on Baptism, Eucharist and Ministry, which also gives abundant evidence of the Catholic participation, has been the subject of reaction by Catholic episcopal conferences and by the appropriate instances in Rome. This official response to the study will be sent shortly to the Faith and Order Commission to join the other responses which are now being analysed to become part of a comprehensive report.

A further major concern of the Joint Working Group is ecumenical formation. Work over the past year has concentrated on the ecumenical formation of clergy and those who have pastoral responsibilities. This has shown the need to motivate those responsible for implementing the many quite adequate directives and orientations which already exist for the Catholic Church and a number of the member Churches of the World Council. However the problem goes beyond the clergy, and future investigations will look at the possibilities of making better use of existing means such as the Week of Prayer for Unity to sensitize and equip Christians on a wide scale for their ecumenical responsibilities.

What has been mentioned is only a part of the quite wide range of collaboration of the Catholic Church with the World Council of Churches. It is a careful work demanding patience and perseverance and one which is not without its problems. Yet it is important both for the fulfillment of the Catholic ecumenical responsibility and for the ecumenical movement.

BASIL MEEKING

Press Release on Ecumenical Dialogue

The fourth session of the Roman Catholic-Reformed international dialogue commission was held in Cartigny, Switzerland, 3-8 January 1987, under the chairmanship of Drs. L. Mudge (Reformed, USA) and B. Sesboüé, S.J. (Roman Catholic, France). The dialogue is under the auspices of the World Alliance of Reformed Churches and the Vatican Secretariat for Promoting Christian Unity. This is the second phase of dialogue between the two communions. The first took place 1970-77 and issued statement entitled "The Presence of Christ in Church and World."

Greetings were brought by Dr. Edmond Perret, General Secretary of the World Alliance of Reformed Churches, which hosted the meeting on this occasion. Dr. Perret expressed the hope that this dialogue would result not only in theological convergence, but also in deeper fellowship and more common action between our communions at the grass roots.

Work continued towards the production of a report on the theme of this phase of dialogue, which is "The Church: the People of God, the Body of Christ, the Temple of the Holy Spirit." Papers were presented by Professor John T. Ford, C.S.C., of Catholic University of America, on the theme "The ecclesiological self-understanding of the Roman Catholic Church from Trent to the present," and by Professor John W. O'Malley, S.J., of Western School of Theology, Cambridge, Massachusetts on the theme "Developments in Roman Catholic Ecclesiology 1517." Professor Alasdair I.C. Heron, of University of Friangem, made a presentation on the Reformed view of the papacy.

Other Reformed participants were S. Guthrie (USA), B. Muindi (Kenya), P. Ricca (Italy), L. Vischer (Switzerland) and A. Sell (Geneva, WARC staff). Other Roman Catholic

participants were J. Fitzmyer, S.J. (USA), E. Lanne, O.S.B., (Belgium), F. Lysinge (Cameroon) and P. Duprey and J. Radano (Vatican, staff).

Great appreciation was expressed to M. Marti and Mme. Perrot and to the staff of the Centre de Rencontres for their hospitality. The fifth and final session of this dialogue, which began in 1984, will take place in January 1988 at the invitation of the Vatican Secretariat for Promoting Christian Unity.

Catholic-Methodist relations

The year 1986 was important in relations between the Roman Catholic Church and the World Methodist Council since it saw the publication of the latest report of the Catholic-Methodist International Commission, entitled *Towards a Statement on the Church*. The dialogue between the Catholic Church and the Methodists has now been going on for twenty years. Over the last five years the dialogue has focused on the theme of the Church. The report which has grown out of these discussions does two things. First of all it establishes some agreed ecclesiological principles, secondly it clearly identifies the differences in understanding that currently exist between Catholics and Methodists on the question of the Church. These differences centre particularly on the issue of episcopacy in general and of the papacy in particular. Despite differences and difficulties it was felt on both sides that what has been achieved so far not only justifies but requires further study together. In the light of what has been done up to now it was agreed that the dialogue could best be taken a stage further by adopting as our next general topic *The Apostolic Tradition*. This would embrace the following subjects: "the apostolic faith,

its teaching transmission and reception; the sacramental ministry, ordination and apostolic succession; Mary and the Church."

The report *Towards a Statement on the Church* was presented to the members of the Secretariat for Promoting Christian Unity at its Plenary Meeting in January 1986. It was also presented at the World Methodist Conference which met at Nairobi in July 1986 to which the Secretariat was invited to send an observer. The Assembly in Nairobi warmly received this report and strongly supported the continuance of the dialogue.

The World Methodist Conference meets every five years and we may briefly report on it here.

The World Methodist Council, an elected body responsible for guiding and directing world Methodism met on 22nd and 23rd July. The *Conference*, an assembly open to any Methodist who wishes to attend, met from 23rd-29th July. The Council has five hundred members drawn from the sixty-four independent Methodist Churches throughout the world and convenes every five years. It includes a smaller executive Committee of about one hundred, which meets annually. The officers of the executive Committee comprise a praesidium of eight people, clerical and lay, who are elected for a five-year period. The greatest burden of responsibility for the organization of World Methodism falls on the praesidium under its chairman, who is likewise elected for a five-year-period. For the last five years the chairman of the Council has been Bishop William R. Cannon of Atlanta, Georgia, USA. At the Nairobi meeting of the Council, Bishop Lawi Imathiu, Presiding Bishop of the Methodist Church in Kenya, was elected to serve as chairman for the next five years. Dr. Joe Hale was re-elected at Nairobi as General Secretary of the World Methodist Council. Whereas the chairman always changes after five years, the General Secretary is effectively the permanent staff-person of the Council. The offices of the Council are at Lake Junaluska, North Carolina, USA.

The Conference was attended by over two thousand five hundred Methodists from all over the world. All meetings of the Council and Conference took place in the Kenyatta Conference Centre. As well as its meeting before the conference began, the Council also met during the course of the Conference.

The Council's business included the election of new officers, the receiving of reports of the various departments of the Council, and voting on various resolutions put before the Council. The Council voted strongly in favour of resolutions condemning apartheid in South Africa and recommending economic sanctions against the government in Pretoria. The situation in South Africa was a recurrent concern during the Council and Conference. Bishop Desmond Tutu addressed the Conference and spent several days with the delegates.

As well as Bishop Desmond Tutu, the Conference was addressed by Dr. Emilio Castro, General Secretary of the World Council of Churches, and Lord Tony Pandy, formerly Speaker of the British House of Commons. On Sunday, 27th July, the President of Kenya, His Excellency Mr. Daniel Arap Moi attended an outdoor preaching service which formed part of the Conference.

At the opening session of the Conference there was a celebration of the Lord's Supper during which representatives of the sixty-four independent Methodist Churches walked in procession with banners bearing symbols of their own local Church. There was a strong international flavour to the gathering and the point was frequently made that the fifty million-strong Methodist family is now truly a worldwide family. It was thought significant that the conference was convening for the first time in the southern hemisphere.

At the Day of Prayer for Peace in Assisi Dr. Joe Hale, General Secretary of the World Methodist Council represented the Methodist Church.

KEVIN McDONALD

A Rediscovery of the Church

With their frenetic insistence on the news of today and the developments of tomorrow the media generally do but a poor service to the ecumenical movement. The perspective of any analysis just has to be wider and longer if we are to grasp what God is doing to bring his people to the unity which is his will.

In the early years of this century the theologian Romano Guardini said that the Church was coming to life in the hearts and minds of men. That summed up what was happening in the wake of the First Vatican Council and in the movements of renewal which have brought vitality to the Church in this century, culminating in the Second Vatican Council — the liturgical renewal, the biblical movement, the return to the sources in theology.

In a special way it continues to be verified in the ecumenical movement. At the point of its truest being and impulse it has been a rediscovery of the Church. The multilateral theological dialogue of the past sixty years and the bilaterals of the last twenty bear increasingly abundant evidence of it. And the thrust of the ecumenical movement dissipates, giving way to boredom and lack of purpose when it is sought exclusively elsewhere, be it in social activism or in pragmatic collaboration. The dialogues described here, both of which are flourishing, seem to have found a purposeful way ahead in a discussion on the Church.

a) *The Pentecostal Dialogue* began in 1972. Its stated goal was "not to concern itself with the problem of imminent structural union" but with the possibility of Christians coming closer together in prayer, spirituality and common witness. In the initial phases therefore topics of discussion were largely aspects and manifestations of Christian holiness. In a further stage attention centred on questions of difficulty between the

Protestant traditions from which Pentecostalism has sprung and Catholic teaching, such as the Mass and the role of Mary in the plan of salvation.

During the process considerable reserves of mutual trust and even theological understanding have been built up. Out of these has grown a strong desire especially on the Pentecostal side to go beyond the stated purpose of the dialogue and "to seek common theological ground where 'the truth of the Gospel' (Gal. 2:14) is shared" (Report of the Dialogue 1977-82). Hence discussion of the place of Mary and the Saints led on logically to the Communion of Saints and the Church as founded by Jesus Christ. Theological aspects of the Church have begun to be looked at in a serious way including the implications of understanding the Church as communion, offices and structures in the Church, Christian initiation and Church membership and the place of faith in this. More attention was then given to the notion of *koinonia* as the gift of God and as manifested in the Church. The dialogue will continue on a similar line in its meeting this year (1987) in Venice during August when it will discuss the Church and sacramentality.

The direction taken by the discussion in this dialogue shows a maturing in Pentecostal theological reflection as well as a mutual understanding and a deepening of ecumenical awareness on both sides. It is interesting to note that in this theological context it has been possible again to raise the question of proselytism by some Pentecostals in certain countries and to find a ready understanding and a sense of ecumenical responsibility.

b) *The dialogue with the Disciples of Christ*, who come from a very different historical and theological background, has from its inception in 1977 focused on the theme of unity and the Church. This is in part because the Disciples came into being in USA in the early 19th century as a movement to unite the many divided and competing confessions on the western frontier. Impelled by the vision of the Church in the Acts of

the Apostles and gathered weekly for the Eucharist, they have a sensitivity to the Church which has been sharpened by their strong participation in the ecumenical movement.

In a first series of meetings there was discussion of the unity willed by Christ for his Church, of faith and tradition, of baptism (a practical concern in light of the Disciple tradition of believer's baptism) and of spiritual ecumenism. This opened the way for the following series of meetings with the general theme: The Church as *koinonia* in Christ. At the outset there was study of the Church as mystery. This was accompanied by reflection on the Church as sign of the world God wills.

One meeting has been devoted to exploring the nature of *koinonia*. It was affirmed that the Holy Spirit, as God acting in history, is the agent of *koinonia* which itself is a transformative sharing which imparts forgiveness of sin and establishes us in a new relation with the Father because we have put on a new nature. The pattern of Christian life is therefore "access to the Father through Christ in the one Spirit" (Eph. 2:18). Both Catholics and Disciples affirm the necessary visibility of of this *koinonia* in the Church. Here it was necessary to consider the sacramentality of the Church where spiritual reality and visible manifestation are united in a way that is analogous to the union of the human and the divine in Jesus Christ. The Church as the body of Christ is the universal sacrament of salvation. Together the participants could say that God acts certainly through his Church. It was said that "in so far as we know God, we know him as the one who has given himself to us in community, and the Church is the community in which he continues to give himself to us."

In this context there was discussion of the visibility of the Church, its holiness, and human sinfulness. Here especially the difficulties were felt which arise from the different language of Catholic and Disciple theological discourse and the philosophies and historical situations which have influenced it.

Current discussion is on the Eucharist and the visibility of the Church's *koinonia*. Before dealing with specific questions

such as the sacrificial nature of the Eucharist and the eucharistic presence, the dialogue is to look at the continuity of the Church in the apostolic tradition which will be the topic of the next meeting in December 1987. It will also be necessary in forthcoming meetings to face the questions of ministry and of Church order.

These two dialogues show how the question of the Church comes to engage the attention of serious theological discussion in the ecumenical movement as it matures.

BASIL MEEKING

Baptist-Catholic relations

The international conversations between Baptists and Catholics currently in progress are sponsored by the Secretariat for Promoting Christian Unity and the Commission on Baptist Doctrine and Interchurch Cooperation of the Baptist World Alliance (BWA). This Alliance, with international headquarters at McLean, Virginia, USA, includes some thirty-four million baptized persons in more than ninety countries. About twenty-eight million of these are in the USA. The largest convention in the Alliance is the Southern Baptist Convention in the USA with more than fourteen million persons.

The aims of the conversations are very basic. One is to come to a better mutual understanding of similarities and differences in Baptist and Catholic doctrinal, ecclesial, pastoral and mission concerns. Another is to identify existing prejudices and promote mutual and self-understanding. These conversations began in 1984, and for the Secretariat, they are the most recent international bilateral dialogue it has sponsored. They are scheduled to be completed in 1988.

The overall theme of the conversations is *Our Common Witness to the World*. This theme is being developed by a series of sub-themes, each one of which is the subject of discussion during a particular annual meeting of the joint commission. These are 1) "Evangelism-Evangelization: the Mission of the Church" (1984); 2) "Called to Witness in Christ" (1985); 3) "Our Witness as Church" (1986); 4) "Our Witness in the World" (1987).

The first meeting took place in Berlin (West) in 1984 and focused on the sub-theme "Evangelism-Evangelization: the Mission of the Church." The discussion revealed that there is a wide diversity of understanding of the various terms on the topic. For example, it has been said that Baptists prefer the term evangelism, stressing in reference to it individual commitment, the conversion of the individual, and conversion in the sense of the beginning of Christian commitment. Catholics, it is said, prefer to use the word *evangelization*, stressing, in relationship to it, the corporate commitment of the Church, the conversion of society, and formation in the sense of seeing Christian life as a complete process. These emphasis are not mutually exclusive. Still there is need for further exchange and exploration to clarify the various terms that both use in regard to this sub-theme.

Yet out of this dialogue on mission emerged a number of topics for possible development in future meetings. These included conversion, the Church, salvation, the common priesthood of all believers and the ordained ministry, baptism, Christian unity and faith, and life in the world. From this session it was also clear that the participants expressed the desire to identify both the difficulties and the possibilities in giving a common Christian witness in the current world situation.

This discussion on giving common Christian witness led naturally to focusing on Christ and raising the question of Christology. Therefore, the second session, in Los Angeles in 1985, focused on the sub-theme of "Called to Witness in Christ." To study this, presentations were given on two subjects. First,

"the person and work of Jesus Christ." The area of Christology can be fruitful for us because it is so basic; faith in Christ is basic for both of us. We both come to know Christ through the Scriptures, especially the New Testament, but in other ways as well. He is the centre of Christian life. From Christology, conversation flowed naturally to the question of how people are converted and live out their lives as Christians. Thus the Joint Commission at this meeting heard papers, secondly, on "conversion and discipleship." The importance of this was underlined by both sides. Commenting on the discussion, Bishop Bede Heather, Catholic co-chairman, noted that "while theological reflection and discussion are important in the understanding of aspects of the Christian faith and in our growing together as communities, the participants also affirmed that it is in the living of their faith that Christians come to know Christ." The significance of discipleship was thus underlined.

There was a natural flow, as Baptist co-chairman Dr. David Shannon said, from the questions of conversion and discipleship to the question of Baptist and Catholic views on the Church. The sub-theme then for the third session which met in New York in 1986 was "Our Witness as Church." The exploration of this sub-theme involved both a biblical and a contemporary perspective. Thus, two papers, one on each side, were presented first on the topic "the Church as *Koinonia* of the Spirit in the New Testament." Two other papers were also presented on "The Church as *Koinonia* of the Spirit: A Baptist Perspective" and "The Church as *Koinonia* of the Spirit: a Catholic Perspective." In this session it was clear that the notion of *Koinonia* (fellowship), which has biblical roots, is not only important in this dialogue, but is an increasingly significant theme in contemporary discussions on the Church. It is significant in other bilaterals as well.

Building on insights gained thus far, the next session in July 1987 will focus on the question of "Our Witness in the World."

This outline of the progress of these conversations shows only the topics discussed and the links between them. When its final report is prepared at the conclusion of this round of conversations in 1988, the findings of the joint commission on these themes will be shown in more detail.

Besides this international dialogue, there have been other contacts made through observers attending each other's meetings. The Secretariat accepted the invitation to send a representative to the Baptist World Congress which met in Los Angeles, California, USA in July 1985. Likewise the Baptist World Alliance was represented by an official observer at the Extraordinary Synod of Bishops in November-December 1985. The Alliance was also represented, along with leaders from other Christian communities and World Religions at the Assisi day of prayer for peace, on 27 October 1986, called for by Pope John Paul II. Contacts such as these exchanges of observers provide opportunities for mutual understanding which help still divided Christians to grow closer to one another.

JOHN A. RADANO

Lutheran-Catholic relations

Mutual contacts continued to develop with Lutherans during 1986. We will cite here several significant examples.

First of all, the international Lutheran-Catholic *dialogue*, sponsored by the Secretariat for Promoting Christian Unity and the Lutheran World Federation (LWF) which has already produced important statements on a number of issues, continues. A third phase began in March 1986, with its first session held at Bossey, Switzerland and will last for at least six years.

The co-chairmen are Bishop Karl Lehmann of the Catholic Diocese of Mainz and Bishop James R. Crumley, Bishop of the Lutheran Church in America. It is intended that the dialogue be continued with the clear intention of fostering fellowship between the two communions.

The dialogue is now focusing on the themes of Justification, and Sacramentality. One major task of this phase of dialogue is to assess whether a consensus can be claimed between Lutherans and Catholics on the notion of Justification on the basis of the joint reports already produced by the International Lutheran-Catholic dialogue (The Malta Report, 1972) and national dialogues, for example in the United States and in Germany. If it is so determined that this is the case, then what would be the implications of this for ecclesiology?

On the national level, an important result of the Joint Ecumenical Catholic-Lutheran Dialogue Commission in Germany has been the production of a recent document concerning the condemnations pronounced in the sixteenth century. While showing a broad spectrum of differentiated judgments, the study moves towards the general conclusion that a number of these condemnations were based on misunderstandings of the position of the other side, that other condemnations no longer apply to the doctrine and practice of the partners today, and for others new material insights have led to a greater measure of agreement. Some condemnations however allow no discernible consensus even today. However, it is now essential that the results of this national Commission's important study be examined critically by the Churches.

Whatever conclusions emerge from the work of these dialogues, it is clear that these bilateral conversations on theological issues, with the goal of achieving unity in faith, continue to be a vital aspect of the ecumenical movement.

Besides dialogue, *collaboration* is necessary for building fellowship between separated communities. An example of collaboration that took place in 1986 concerned an ecumenical

project about Namibia that was coordinated by the Lutheran World Federation, but involved the Anglican Consultative Council and a number of Catholic Episcopal Conferences. Namibia, in Southwest Africa, has a population of approximately 1,300,000 people, the majority of whom are Christians. The greatest number are Lutherans, with Roman Catholics and Anglicans being second and third in numbers respectively. The majority of its people, including the Churches, supported by the United Nations, desire self-determination and independence which they do not at present have. The situation has led to conditions which affect the Churches and their members in Namibia directly in an adverse way, and thus Catholics, Lutherans and Anglicans have for some years now worked together, with pastoral concern for their people, to bring about change.

The "Namibia project" which took place during 23 November to 4 December 1986, was designed to bring pastoral support of Lutherans, Catholics and Anglicans on the international level to the struggle of the Churches in Namibia. It was sponsored by the Namibian Churches though coordinated internationally.

It involved first a consultation held in Hannover, West Germany, 23-25 November, focusing on the role of the Churches in the Namibian struggle for independence. Some thirty Namibians attended, divided equally among Lutherans, Anglicans and Catholics. There were some participants from other African countries such as Archbishop Denis Hurley of Durban, South Africa, who chaired the consultation. There were also participants and observers from other countries in Western Europe.

The consultation was followed by a series of visitations, in which five delegations of eight to ten persons (equally divided between Namibian Catholics, Lutherans and Anglicans with one or two support persons per group) visited ten capitals to discuss the Namibian situation with leaders of Church and state. Each delegation visited two capitals. These included Ottawa and Washington D.C., London and Paris, Bonn and Rome, Copenhagen and Oslo, Stockholm and Helsinki. Coming to Rome,

they met the Holy Father and had sessions with the Council for Public Affairs of the Church, the Commission *Iustitia et Pax*, and the Secretariat for Promoting Christian Unity. They also met students and faculty at the Gregorian University and some Major Superiors of Catholic religious orders, and members of both the Lutheran and Episcopal Churches in Rome.

Through this international ecumenical project, the ecumenical collaboration the Churches are undertaking in Namibia in this difficult situation has been seen more clearly now by the Churches in other parts of the world. It is significant that the Churches are working ecumenically in Namibia to give witness from Christian principles for the benefit of their people.

Besides dialogue and collaboration, another factor important in promoting ecumenism is the personal *education* and growth that come through first hand contact with others. Many examples could be given. One example of this was provided by a group of nine bishops from the Lutheran Church in America (LCA) who came to Rome 28 September - 3 October 1986, as part of an ecumenical pilgrimage taking them also, on other dates, to Strasbourg (Institute for Ecumenical Research of the LWF), to Canterbury (to meet the Archbishop of Canterbury), to Constantinople (to meet the Ecumenical Patriarch), and to Geneva (where they met officials of the World Council of Churches). In Rome, they visited and discussed the work of the Secretariat of State, the Congregation for Bishops, the Congregation for the Doctrine of the Faith, the Pontifical Commission *Iustitia et Pax*, the Pontifical Commission for Social Communications and the Secretariat for Promoting Christian Unity, which coordinated their programme in Rome. Visits to the Scavi and the Catacombs of Priscilla gave insights into the early Christian community in Rome. The highlight was an audience with Pope John Paul II.

This was the second year in a row that the LCA has sponsored an ecumenical pilgrimage for its bishops and now two-thirds of them have had this experience. This year they were joined by an Episcopal bishop, and in Rome by a Catholic

bishop, Bishop William Keeler who is chairman of the US Bishops' Committee for Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops. The pilgrimage suggests a model for ecumenical contact. It was done to provide a deepened appreciation for ecumenism by the bishops of the LCA, which will join with two other Lutheran Churches in the United States to form a larger body in 1988, to be called the Evangelical-Lutheran Church in America. Those who were hosts benefited greatly as well.

These, then, are some examples of dialogue, collaboration, and personal contacts between Lutherans and Catholics which have taken place recently. They illustrate the variety of efforts that can be made to deepen the sense of fellowship between Lutherans and Catholics or between divided Christians in general.

JOHN A. RADANO

Reformed-Catholic Dialogue

For contacts with Reformed Christians on the international level, the Secretariat for Promoting Christian Unity works with the World Alliance of Reformed Churches. The Alliance which in its present form was organized in 1970, consists of one hundred sixty-one Reformed, Presbyterian or Congregational Churches throughout the world. Members of the World Alliance meet in General Council approximately every five or seven years to make decisions on issues of concern to their constituencies. A representative Executive Committee meets each year to implement the work between General Councils. The Alliance has headquarters in Geneva, Switzerland.

The international *dialogue*, co-sponsored by the Secretariat and the Alliance, is now in its second phase. The first phase of dialogue took place in 1970-1977 and produced a report entitled "The Presence of Christ in Church and World." That report covered topics such as the relationship of Christ to the Church, the teaching authority of the Church, the presence of Christ in the world, the Eucharist, and ministry.

The second phase, now in progress, began in 1984 and is scheduled to conclude with its fifth session in 1988. It has a more specific focus, centering on the theme: "The Church: the People of God, the Body of Christ, the Temple of the Spirit." This second phase is proceeding with concern not only for understanding the theological dimensions of the Church according to Reformed and Catholic perspectives, but also with interest in knowing the actual relationships that exist today between Reformed and Catholic communities in different countries of the world. Thus, in order to begin to understand these actual relationships two papers were delivered in the first session, one viewing the Roman Catholic Church from the perspective of an Italian Waldensian, and the other viewing the Reformed Churches of West Germany from a Roman Catholic point of view. Also, a series of case studies was authorized for the second session, explaining the relationship between Reformed and Catholic Christians in the Cameroon, Kenya, Philippines, England, Scotland, Switzerland, Brazil and Hungary. These gave concrete information on the contextual background, the areas of ecumenical contact, as well as present and past tensions that exist between Reformed and Catholics in those countries. This information can be of help as the two communities look to deepen the fellowship between them.

The theological work that has been done for the current phase relates to several sets of issues. One concerns the the ecclesiological self-understanding of the Reformed and the Catholic Churches. What was the ecclesiological self-understanding of each at the time of the Reformation? What has it been from that time to the present? Secondly, how does each side now view the Reformation and subsequent Church history?

How do we look at each other today? Thirdly, what common confession of faith can we make together today, even though some issues may still divide us? Here the Joint Commission has worked towards drafting a common affirmation concerning Jesus Christ as the one mediator between God and humanity. Fourthly, how do we understand the origin of the structures of the Church? The question has been articulated in this way: Is there a God-given structure in the Church? These are issues that have been dealt with in the current phase of dialogue thus far.

Besides the dialogue, opportunities for ecumenical understanding take place when observers from each community are invited to events sponsored by the other. Thus the Alliance was represented by an observer at the Extraordinary Synod of Bishops in Rome at the end of 1985. Likewise the Secretariat was represented by an observer at the recent meeting of the Executive Committee of the Alliance in Buchow, German Democratic Republic, in October 1986.

Issues of justice and peace are very important concerns for the World Alliance of Reformed Churches. Therefore, at the Assisi day of Prayer for Peace, on 27 October 1986, involving various Christian Churches and communities, and World Religions, the Alliance was represented by its President, Dr. Allan Boesak and the Secretary of its Department of Theology, Dr. Alan Sell. Issues of peace and justice became more crystallized for the Alliance in 1983, when, in response to a demand by a number of member Churches for clearer witness to peace, it published a statement entitled: "A Covenant for Peace and Justice," which urged member Churches to stand together and renew their commitment to peace and justice in the face of dangers menacing the world. It proposed that Churches establish a covenant for peace and justice and urged that the World Council of Churches take leadership in developing this in an ecumenical way. Thus the Alliance welcomed the peace initiative of Pope John Paul II at Assisi and participated in it at a high level. However, from their perspective, they see it as a contri-

bution to a broader process which they hope to help develop in order to engage the Churches for peace in an ecumenical way on a continuing basis.

Finally, besides these events involving the World Alliance of Reformed Churches, another matter on a different level that should be mentioned in this brief survey concerns a recent visit to Rome of Reformed and Roman Catholic leaders from the Netherlands, in March 1986. Though it relates to a Protestant and Catholic relationship on a national level, the Secretariat for Promoting Christian Unity became involved because of circumstances. During his pastoral visit to the Catholic Church in the Netherlands, in May 1985, Pope John Paul II also met leaders of Reformed and Lutheran communities of the Netherlands. They raised a series of issues relating to their ecumenical concerns. Although he responded to these points, the encounter was brief and the Pope suggested that they would be welcome to come to Rome, if they wished, in order to continue the discussion. They decided to do so, and after serious preparations, including the development of position papers, an ecumenical delegation from the Netherlands visited Rome, 17-21 March 1986. The delegation included leaders and other representatives of the Netherlands Reformed Church, the Reformed Churches in the Netherlands, and the Evangelical Lutheran Church in the Kingdom of the Netherlands, along with His Eminence Cardinal A. Simonis and other members of the Catholic Church there. In four days of meetings at the Secretariat for Promoting Christian Unity, four basic issues were discussed, including mixed marriages, eucharistic hospitality, the role of women in the Church, and ecumenical collaboration. The Dutch Protestants and Catholics discussed these issues with each other, and with the Secretariat, which provided consultants to bring other points of view to the discussion. Besides creating good will, the discussions helped to clarify the Reformed, Lutheran and Catholic viewpoints on these issues. This encounter helped contribute

to the dialogue which would continue when they returned to the Netherlands. The meeting came to a close with an ecumenical prayer service and then a meeting with Pope John Paul II.

These, then, are some of the events that have taken place recently in Catholic relationships with Reformed communities.

JOHN A. RADANO

Catholic-Anglican Relations

The year 1986 saw considerable activity in the field of Anglican-Roman Catholic relations. Of special note are: the publication of the correspondence between Cardinal Willebrands and the co-Chairmen of the second Anglican-Roman Catholic International Commission (ARCIC-II) on the question of reconciliation of ministries, the publication of the correspondence between Pope John Paul II, the Archbishop of Canterbury and Cardinal Willebrands on women's ordination; the finalizing of the first report to be produced by ARCIC-II, entitled *Salvation and the Church*; the position taken by the General Synod of the Church of England on the Final Report of the First Anglican-Roman Catholic International Commission (ARCIC-I).

March saw the publication of the correspondence between Cardinal Willebrands on reconciliation of ministries. In his letter to the co-chairmen, Cardinal Willebrands referred to the claim made by the ARCIC-I Commission to have reached substantial theological agreement on the question of priestly ministry. Cardinal Willebrands made the point that further progress towards reconciliation of ministries would depend on both Communion being able to ratify and confirm that Anglicans and Catholics now share the same faith in priestly ministry. Such

confirmation and ratification would be a considerable step forward, since Leo XIII's negative verdict on Anglican Orders in *Apostolicae Curiae*, 1896, was based on the judgment that at the time of the split between the Church of England and the Catholic Church, Anglican doctrine on Eucharist and ministry was in conflict with Catholic faith. Cardinal Willebrands' letter opened up the possibility of a new context emerging for dealing with this issue. The co-chairmen of ARCIC-II, Bishop Cormac Murphy-O'Connor (Catholic) and Bishop Mark Santer (Anglican) responded gratefully to the Cardinal's letter and committed the Commission once more to the work of reconciliation.

In July a correspondence on the ordination of women was published. The correspondence consisted of a letter from the Pope to the Archbishop of Canterbury (Dec. 1984); two letters from the Archbishop of Canterbury, one to the Pope and one to Cardinal Willebrands (Dec. 1985); a letter from Cardinal Willebrands to the Archbishop of Canterbury (June 1986). In his letter to the Archbishop of Canterbury, the Pope reiterated what Pope Paul VI said in 1976, namely that the ordination of women to the priesthood in the Anglican Communion is a fresh and grave obstacle to reconciliation of ministries. Before formulating his reply to the Pope, the Archbishop of Canterbury consulted all the primates of the Anglican Communion. It was at their request that he reported in his letter to Cardinal Willebrands the theological reasons why some in the Anglican Communion see women's ordination as not only theologically possible but even required. In his reply to the Archbishop Cardinal Willebrands restated the theological grounds on which the Catholic Church sees women's ordination as not being possible.

In August the Second Anglican-Roman Catholic International Commission (ARCIC-II) met in Wales and finalized its first report entitled *Salvation and the Church*. The members of the Commission claim in this document to have realized substantial agreement on the theological issue of justification which

was such a source of conflict and controversy at the time of the Reformation. As with the report produced by the first Commission (ARCIC-I) this document has now been submitted to the authorities of both Communions for them to give a judgment on it. The report is to be published during the Week of Prayer for Christian Unity, January 1987, and it is hoped that the document will receive wide attention.

It is envisaged that both the Catholic Church and the Anglican Communion will, by 1988, have delivered a definitive verdict on the ARCIC-I Final Report on Eucharist, Ministry and Authority. In the Anglican context it is up to each province of the Anglican Communion to give its own judgment on whether or not the report is consistent with Anglican faith. In November 1986 the Church of England's General Synod passed three resolutions. It decided that the report on Eucharist and ministry was consonant in substance with Anglican faith. They also decided that the report on authority (which opens up the possibility of Anglican recognition of the universal primacy of the Bishop of Rome) constituted a good basis for further study and exploration of this matter.

The Anglican-Roman Catholic International Commission now awaits the judgment of the Catholic Church on the ARCIC-I Final Report, as well as the judgment of the Anglican Communion as a whole. It is envisaged that at the Lambeth Conference in the Summer of 1988 the position of the Anglican Communion will be made known. The future agenda of the ARCIC will depend importantly on these two judgments.

More widely, there are many other things that could figure in a report of Anglican-Roman Catholic relations over the last twelve months. Here we may just record one. The Day of Prayer for Peace at Assisi on 27th October was a remarkable event in many ways. One of the television images that most

lingers in the mind is that of the Pope walking through the streets of Assisi flanked always by Archbishop Methodios on one side and the Archbishop of Canterbury on the other. Another image is of the same three figures standing together on the platform as they prayed together for peace. Back in England, the Archbishop of Canterbury recalled the occasion in his speech to the General Synod of the Church of England and invited his audience to reflect on the character of the universal primacy exercised by the Pope on that day. Assisi was indeed an occasion of inspiration, of joy and of hope.

KEVIN McDONALD

WE WILL SEEK TO BE PEACEMAKERS IN THOUGHT AND DEED*

MY BROTHERS AND SISTERS,

Heads and Representatives of the Christian Churches and
Ecclesial Communities and of the World Religions,

Dear Friends,

1. In concluding this World Day of Prayer for Peace, to which you have come from many parts of the world, kindly accepting my invitation, I would like now to express my feelings, as a brother and friend, but also as a believer in Jesus Christ, and, in the Catholic Church, the first witness of faith in him.

In relation to the last prayer, the Christian one, in the series we have all heard, I profess here anew my conviction, shared by all Christians, that in Jesus Christ, as Saviour of all, true

* Concluding address of the Holy Father on the occasion of the Day of Prayer for Peace at Assisi. Published in *L'Osservatore Romano*. Weekly Edition in English, XX, n. 9 (1977).

peace is to be found, "peace to those who are far off and peace to those who are near" (cf. Eph. 2:17). His birth was greeted by the angels' song: "Glory to God in the highest and peace among men with whom he is pleased" (Lk. 2:14). He preached love among all, even among foes, proclaimed blessed those who work for peace (cf. Mt. 5:9) and through his Death and Resurrection he brought about reconciliation between heaven and earth (cf. Col. 1:20). To use an expression of Paul the Apostle: "He is our peace" (Eph. 2:14).

Many shared convictions

2. It is, in fact, my faith conviction which has made me turn to you, representatives of the Christian Churches and Ecclesial Communities and World Religions, in deep love and respect.

With the other Christians we share many convictions and, particularly, in what concerns peace.

With the World Religions we share a common respect of and obedience to conscience, which teaches all of us to seek the truth, to love and serve all individuals and peoples, and therefore to make peace among individuals and among nations.

Yes, we all hold conscience and obedience to the voice of conscience to be an essential element in the road towards a better and peaceful world.

Could it be otherwise, since all men and women in this world have a common nature, a common origin and a common destiny?

If there are many and important differences among us, there is also a common ground, whence to operate together in the solution of this dramatic challenge of our age: true peace or catastrophic war.

3. Yes, there is the dimension of prayer, which in the very real diversity of religions tries to express communication with a Power above all our human forces.

Peace depends basically on this Power, which we call God, and as Christians believe has revealed himself in Christ.

This is the meaning of this World Day of Prayer.

For the first time in history, we have come together from everywhere, Christian Churches and Ecclesial Communities, and World Religions, in this sacred place dedicated to Saint Francis, to witness before the world, each according to his own conviction, about the transcendent quality of peace.

The form and content of our prayers are very different, as we have seen, and there can be no question of reducing them to a kind of common denominator.

4. Yet, in this very difference we have perhaps discovered anew that, regarding the problem of peace and its relation to religious commitment, there is something which binds us together.

The challenge of peace, as it is presently posed to every human conscience, is the problem of a reasonable quality of life for all, the problem of survival for humanity, the problem of life and death.

In the face of such a problem, two things seem to have supreme importance and both of them are common to us all.

The first is the inner imperative of the moral conscience, which enjoins us to respect, protect and promote human life, from the womb to the deathbed, for individuals and peoples, but especially for the weak, the destitute, the derelict: the imperative to overcome selfishness, greed and the spirit of vengeance.

The second common thing is the conviction that peace goes much beyond human efforts, particularly in the present plight of the world, and therefore that its source and realization is to be sought in that Reality beyond all of us.

**Open our hearts
to the divine reality beyond us**

This is why each of us prays for peace. Even if we think, as we do, that the relation between that Reality and the gift of peace is a different one, according to our respective religious convictions, we all affirm that such a relation exists.

This is what we express by praying for it.

I humbly repeat here my own conviction: peace bears the name of Jesus Christ.

5. But, at the same time and in the same breath, I am ready to acknowledge that Catholics have not always been faithful to this affirmation of faith. We have not been always "peacemakers."

For ourselves, therefore, but also perhaps, in a sense, for all, this encounter at Assisi is an act of *penance*. We have prayed, each in his own way, we have fasted, we have marched together.

In this way we have tried to open our hearts to the divine reality beyond us and to our fellow men and women.

Yes, while we have *fasted*, we have kept in mind the sufferings which senseless wars have brought about and are still bringing about on humanity. Thereby we have tried to be spiritually close to the millions who are the victims of hunger throughout the world.

While we *have walked in silence*, we have reflected on the path our human family treads: either in hostility, if we fail to accept one another in love; or as a common journey to our lofty destiny, if we realize that other people are our brothers and sisters. The very fact that we have come to Assisi from various quarters of the world is in itself a sign of this common path which humanity is called to tread. Either we learn to walk together in peace and harmony, or we drift apart and ruin our-

selves and others. We hope that this pilgrimage to Assisi has taught us anew to be aware of the common origin and common destiny of humanity. Let us see in it an anticipation of what God would like the developing history of humanity to be: a fraternal journey in which we accompany one another towards the transcendent goal which he sets for us.

Prayer, fasting, pilgrimage.

6. This day at Assisi has helped us become more aware of our religious commitments. But it has also made the world, looking at us through the media, more aware of the responsibility of each religion regarding problems of war and peace.

More perhaps than ever before in history, the intrinsic link between an authentic religious attitude and the great good of peace has become evident to all.

What a tremendous weight for human shoulders to carry! But at the same time what a marvellous, exhilarating call to follow.

Although prayer is in itself action, this does not excuse us from working for peace. Here we are acting as the heralds of the moral awareness of humanity as such, humanity that wants peace, needs peace.

7. There is no peace without a passionate love for peace. There is no peace without a relentless determination to achieve peace.

Peace awaits its prophets. Together we have filled our eyes with visions of peace: they release energies for a new language of peace, for new gestures of peace, gestures which will shatter the fatal chains of divisions inherited from history or spawned by modern ideologies.

Peace awaits its builders. Let us stretch our hands towards our brothers and sisters, to encourage them to build peace upon the four pillars of truth, justice, love and freedom (cf. *Pacem in Terris*).

Peace is a workshop, open to all and not just to specialists, savants and strategists. Peace is a universal responsibility: it comes about through a thousand little acts in daily life. By their daily way of living with others, people choose for or against peace. We entrust the cause of peace especially to the young. May young people help to free history from the wrong paths along which humanity strays.

Peace is in the hands not only of individuals but of nations. It is the nations that have the honour of basing their peace-making activity upon the conviction of the sacredness of human dignity and the recognition of the unquestionable equality of people with one another. We earnestly invite the leaders of the nations and of the international organizations to be untiring in bringing in structures of dialogue wherever peace is under threat or already compromised. We offer our support to their often exhausting efforts to maintain or restore peace. We renew our encouragement to the United Nations Organization, that it may respond fully to the breadth and height of its universal mission of peace.

8. In answer to the appeal I made from Lyons in France, on the day which we Catholics celebrate as the feast of Saint Francis, we hope that arms have fallen silent, that attacks have ceased. This would be a first significant result of the spiritual efficacy of prayer. In fact, this appeal has been shared by many hearts and lips everywhere in the world, especially where people suffer from war and its consequences.

It is vital to choose peace and the means to obtain it. Peace, so frail in health, demands constant and intensive care. Along this path, we shall advance with sure and redoubled steps, for there is no doubt that people have and never had so many means for building true peace as today. Humanity has entered an era of increased solidarity and hunger for social justice. This is our chance. It is also our task, which prayer helps us to face.

Praying and witnessing

9. What we have done today at Assisi, praying and witnessing to our commitment to peace, we must continue to do every day of our life. For what we have done today is vital for the world. If the world is going to continue, and men and women are to survive in it, the world cannot do without prayer.

This is the permanent lesson of Assisi: it is the lesson of Saint Francis who embodied an attractive ideal for us; it is the lesson of Saint Clare, his first follower. It is an ideal composed of meekness, humility, a deep sense of God and a commitment to serve all. Saint Francis was *a man of peace*. We recall that he abandoned the military career he had followed for a while in his youth, and discovered the value of poverty, the value of a simple and austere life, in imitation of Jesus Christ whom he intended to serve. Saint Clare was the *woman, par excellence, of prayer*. Her union with God in prayer sustained Francis and his followers, as it sustains us today. Francis and Clare are examples of peace: with God, with oneself, with all men and women in this world. May this holy man and this holy woman inspire all people today to have the same strength of character and love of God and neighbour to continue on the path we must walk together.

10. Moved by the example of Saint Francis and Saint Clare, true disciples of Christ, and newly convinced by the experience of this day we have lived through together, we commit ourselves to re-examine our consciences, to hear its voice more faithfully, to purify our spirits from prejudice, anger, enmity, jealousy and envy. We will seek to be peacemakers in thought and deed, with mind and heart fixed on the unity of the human family. And we call on all our brothers and sisters who hear us to do the same.

**Put into action the strategies
of peace with courage and vision**

We do this with a sense of our own human limitations and with an awareness of the fact that by ourselves alone we will fail. We therefore reaffirm and acknowledge that our future life and peace depend always on God's gift to us.

In that spirit, we invite the leaders of the world to know that we humbly implore God for peace. But we also ask them to recognize their responsibilities and recommit themselves to the task of peace to put into action the strategies of peace with courage and vision.

11. Let me now turn to each of you, representatives of Christian Churches and Ecclesial Communities and World Religions, who have come to Assisi for this day of prayer, fasting and pilgrimage.

I thank you again for having accepted my invitation to come here for this act of witness before the world.

I also extend my thanks to all those who have made possible our presence here, particularly our brothers and sisters in Assisi.

And above all I thank God, the God and Father of Jesus Christ, for this day of grace for the world, for each of you, and for myself. I do this in the words attributed to Saint Francis:

*Lord, make me an instrument of your peace;
where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
and where there is sadness, joy.*

O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life.

Religious Indifferentism and Utilitarianism Are the Modern Challenges to the Faith*

1. DEAR BROTHERS AND SISTERS, members of the pastoral councils of the deaneries, teachers of adult catechism and faithful of the parish: I am happy to greet you in this splendid basilica, which is so precious for its renowned and ancient works of art and so dear to the devotion of all the people of Verona.

I greet your Bishop, dear Mons. Amari, and I thank him for the words he addressed to me, expressing your sentiments and informing me about your activity in the service of the apostolate and education of your diocesan community.

Today's celebration assumes particular significance due to the evocative nature of the place in which we find ourselves: the church that your fathers dedicated to St. Zeno, the patron

* Address of the Holy Father to the members of the pastoral councils of the various deaneries of the Diocese of Verona and those involved in adult religious education and catechesis, on April 17, 1988. Published in *L'Osservatore Romano*, Weekly Edition in English, XXI, N. 18 (1037).

of this city and diocese. Here lie his mortal remains. It is precisely in this place that we gather the testimony of his preaching in the lively and concrete "Sermons" that he addressed to the Veronese population of his day as he led them along the paths of the Gospel. The atmosphere is enhanced by the memory of another great bishop, St. Adalbert; five years ago you solemnly commemorated the millennium of his episcopal ordination, which was conferred on him in this very city. Thus the figure of the saintly Bishop of Prague, the apostle of the Slavs, missionary and patron of Poland, is joined to that of St. Zeno, the evangelizer of these lands and therefore your father in faith.

2. Following in the footsteps of these evangelizers, you have resolved in the last few years to make a special effort to evangelize and catechize adults, seeking every way possible to find new opportunities for proclaiming the Gospel and meeting. This is a pastoral orientation which I encourage wholeheartedly.

The word of God which we have just heard offers us useful indications in this regard, first of all with the impassioned expressions of St. Paul. We could easily imagine them on the lips of your patron and addressed to all of you, faithful of the Church of Verona, and particularly to you, catechists and pastoral workers who celebrate more directly in the building up of this Christian community.

Certainly your most lively and heartfelt desire is to be effective evangelizers in our world, as St. Paul, St. Zeno and St. Adalbert were in their day. The scene presented to us in the *Gospel of Mark* (6:30-34) responds to this deep and sincere desire in a lively and immediate way. In fact, in a scene of singular efficacy, in which the pressing rhythm of events seems to emphasize the urgency of the mission, several essential characteristics of the work of evangelization are shown to us: the return of the missionaries to Jesus, the Master's desire to take them aside with him, the pressing of the disoriented crowd, the compassion of Christ, who satisfies the people's need with a lengthy discourse.

Identifying with the disciples, we too can truly take this Gospel account as a paradigm and a programme for our formation as heralds of the Gospel.

Proclamation of salvation

3. They "*told him all that they had done and taught.*"

Having been sent out with Jesus' own authority (Mk. 6:7) for the mission of proclamation of salvation (Mk. 6:12-13) that constituted the primary reason for their call (Mk. 3:14-15), now the Apostles gather once again around their Master.

Just as every evangelizing mission must every experience of proclamation, once it has been carried out, return to him as to its point of reference and evaluation. This gathering of the evangelizers with Jesus is to be a serious moment of verification in which they take stock of their identity as "emissaries", penetrate more deeply the meaning of their mission and learn to praise God and to rejoice at the wonders he has done.

A catechist's life and work must take its inspiration from this same evangelical and ecclesial pedagogy. In truth, the efforts of the Church of Verona in the work of evangelization have remained constant from the time that St. Zeno first preached in defence of the Christian faith in the confused context of heresy (cf. *Discourses* II, 3) and exhorted the people to embrace that faith with tenacity, to safeguard it with all manner of virtue and to apply themselves to it with courage, because it is the firm foundation of life (cf. *Discourses* I, 36, 2). In recent times as well, catechesis has become the articulate and constant vehicle for the proclamation of the word of God.

I only wish to recall the splendid flowering of initiatives of Christian education, the transmission of the faith and the witness of charity that characterized your ecclesial community in the last century. To crown this long history of evangelization

and faith, today I shall present for the Church's veneration as models of Christian life and witness two men so dear to your hearts: Mons. Nascimbeni and Don Calabria.

Together we can truly rejoice and praise the Lord for the wondrous things he has done in your midst and through your Church. You are, today, the living sign of a long tradition; you are the bridge that Verona extends to her future generations. You look to that future with well-founded hope, even though you recognize that it will have problems and dilemmas of its own.

4. With precise awareness of the new challenges that society and modern culture present to traditional faith, in recent years your Church has made new forms of evangelization and adult catechesis your priorities.

This demanding undertaking has already borne some fruit, but it has also highlighted the many difficulties that evangelizers must face today. You have thus felt the need, in this pastoral year, to compare and evaluate the initiatives of catechesis underway, so as to discern carefully in what conditions the proclamation of the mystery of Christ may be effective in the complex life of today's adult.

I congratulate you and I praise the Lord with you for this renewed work of evangelization. I am with you in your difficulties and I wish to console and encourage you along the path you are travelling.

5. In this gathering, however, Jesus the Teacher extends another invitation to you: "Come away by yourselves... rest awhile" (Mk. 6:31). It is a reminder which cannot be evaded, for in it is found the secret efficacy of apostolic activity.

The pressing of the crowds, the immediate demands of activity, the complexity of the problems to be addressed can expose one to the danger of being distracted and scattered or lead one into the temptation of delusion or discouragement.

It is necessary, then, for the disciple to be constantly illuminated by the contemplation of the divine mystery, from which

and towards which all his activity tends. Without intimacy with Christ, words lose their power and content, deeds are reduced to shallow efficiency, the requirement of service degenerates into restlessness.

Today's gathering is meant to be for you, too, a privileged occasion for "coming away by yourselves" and receiving anew from Jesus instruction and grace to continue the work of evangelization in his footsteps.

Search for the transcendent and ultimate meaning of life

6. *"He saw a great throng, and he had compassion on them."* A presence which is discreet and full of attention to the complexities of every concrete situation is the first attitude that Jesus suggests to evangelizers.

Today, faced with the contradictions of the adult world and the rapidity of change, an evangelizer could become discouraged and be tempted, under various pretexts, to limit his missionary effort. We must revive the Master's invitation: To the whole world! To all creatures! To the ends of the earth!

Certainly your land, too, has seen economic, social and cultural changes in the last decades, changes which have altered the religious fabric of the past. It is therefore possible that your renewed missionary zeal will encounter a secular climate which considers the search for the transcendent and the ultimate meaning of life irrelevant.

Perhaps the Gospel proclamation faces a wall of religious indifference which is the product of the impoverishment of interests, with the frequent incapacity to go beyond the miserable threshold of the useful, the ephemeral, of the immediate satisfaction of needs. These are new challenges that the faith must address.

In his day, St. Zeno denounced the spiritual situation of uncertain and inconsistent believers: "They are not faithful, because they have in them a certain infidelity: nor are they infidels, for there is in them a shadow of faith, inasmuch as they serve God with words but the world by their deeds" (*Discourses* I, 35, 2).

It is quite possible for such a subjectivization of the faith and of moral choices to take root among believers, so that they accept only partially and with reservation the content of the Church's faith. Faced with such a situation, the evangelizer must neither become discouraged nor raise insurmountable barriers. His attitude must be that of the "compassion" of the Good Shepherd before the dispersed flock. Compassion is neither a mere psychological attitude nor uncritical passivity which accepts and adapts to everything. Instead it reflects God's allowing himself to be moved by the slavery and the resistance of his people, a disposition which brings him to renew, in a creative way, the offer of the covenant and of salvation.

7. This is precisely what the Good Shepherd does: "*He began to teach them many things*" (Mk. 6:34). Today this is still the gift which the Church, faithful to Christ's example, can give to the men and women of our time. That gift is also in your hands as witnesses and catechists. In the context of a long Christian tradition, like that of the Church of Verona, where the seed of the word is still present, even if in the midst of toil and risk, the proposal of a deepened catechesis assumes particular importance. In fact, it can lead even uncertain or poorly informed Christians to say "yes" to Jesus Christ with conviction and awareness (cf. *Discourses* I, 35, 20).

The *mystery of Christ* must be placed at the centre of the whole catechetical activity which your Church has chosen as the primary objective of her pastoral programme. It is in him that the mystery of the trinitarian God is revealed and given. It is in following him that the Spirit introduces us into the Father's

love in order that we might share in the life of the Trinity (cf. *ibid.*, 5). He is the Truth that every catechist must faithfully proclaim (cf. *ibid.*, 6).

It is in him that every person can find, with an ever new sense of awe, the answer to the deepest questions about truth and salvation.

8. Look to him, then, dear catechists and leaders of the apostolate. Seek in him light for your minds and warmth for your hearts. He is and remains the one Master. May he speak with your lips, may he shine in your lives!

With these sentiments I renew my greeting to you and my hope that Christ's strength may sustain and encourage you in your work. I impart the Apostolic Blessing to all of you, extending it also to your friends, families and loved ones, and especially to those you will meet in the various pastoral offices that the Church entrusts to you.

Atheistic Secularism and Humanism are Creating New Problems for the Faithful*

DEAR BROTHERS,

1. I greet you today with affection in our Lord Jesus Christ. Through you I also wish to greet the clergy, religious and laity of the local Churches which constitute the *Province of Birmingham in England and the Province of Cardiff in the Principality of Wales*. It is my special joy to welcome you here on the occasion of the beatification of eighty-five martyrs from England, Wales and Scotland. Their witness to the Catholic Faith is part of a *long history of fidelity to the See of Peter*, which is confirmed by your own visit *ad Limina Apostolorum*.

These martyrs bear witness to the *profound mystery of ecclesial communion that unites us*. In honouring them, we reaffirm and celebrate that communion of life, charity and truth

* Discourse given by the Holy Father on November 23, 1987 as he received in audience the Bishops of the Ecclesiastical Provinces of Birmingham (England) and Cardiff (Wales) on the occasion of their "ad limina" visit. Published in *L'Osservatore Romano*, Weekly Edition in English, XX, N. 49 (1017).

established by Christ himself and used by him as an instrument of redemption for all (cf. *Lumen Gentium*, 9). The majority were priests and their lay collaborators. They were martyred for seeking to bring the word of God and the sacraments to their Catholic fellow countrymen who shared their conviction that the bonds of full ecclesial communion were important enough to risk punishment and even death in that troubled time. We rejoice today with the other Christian brothers and sisters in your land that after so many centuries we are now able to seek full communion together with mutual respect and esteem.

In death these martyrs bear heroic witness to that *all consuming love* which has its origin in Christ and which is always at work in his Body for the salvation of the world. As Saint Paul teaches, "*caritas Christi urget nos*" (2 Cor. 5:14), the love of Christ impels us. Believers must be solicitous not only for their own salvation, but for the salvation of all their brothers and sisters and of all humanity. This outgoing love is ordered to the communion of which I have spoken: communion with God and communion with one another, a "unity of the Spirit in the bond of peace" (Eph. 4:3).

Persevere in faith

2. Today, in particular, this love impels us to have a *special concern for those Catholics who have fallen away* from the practice of the Faith for which the martyrs gave their lives. Throughout the world we find people who do not take an active part in the ecclesial communion to which they have been called by their baptism, or who no longer live according to the Church's teachings. In countries such as your own, practising the faith no longer involves risking one's life. Rather, it is a matter of persevering in faith amidst *all the pressures of modern living*, which tempt people to abandon their faith. Some would seek to justify themselves by claiming that one can be a good Christian apart from the Church. With Scripture and Tradi-

tion, however, we must insist on the unbreakable bond that exists between Christ and his Church, between the bridegroom and his bride, between the head and the members, between the Mother and her spiritual children.

In order to understand the situation of some of our brothers and sisters, we must turn to *the parable of the sower in the Gospel*, as it is explained to the disciples by Our Lord himself when they ask him the significance of the seed falling on the path, on rocky ground, among thorns, or on good ground (cf. Mt. 13). Christ tells them that the seed is the word of God which, for want of understanding, can be snatched away by the devil; or one can fall away when tribulation or persecution arises on account of that word; or yet again, the cares of the world and the delight in riches can choke the word, and it proves unfruitful (Mt. 13:18-23). This teaching provides a timeless insight into our weak and sinful condition, and should serve as a reminder of the need for vigilance, perseverance, and constant conversion of heart on the part of us all.

3. In our own day *we must "read" the society of which we are a part in the light of this parable*. It is in many aspects a dechristianized society, which can never hope to endure in any truly fruitful or moral way apart from the biblical foundation upon which it was built. Yet atheistic or agnostic secularism and an impoverished humanism surround believers with unbelief. The saving truths of revelation embodied in doctrine and sacramental communion are often replaced by individual religious sentiment or a vague and illusory search for the divine or the sacred. This is the situation of many today who have fallen away from the practice of their faith. The seed of God's word, to use the imagery of the parable, continues to fall along the path, on rocky ground and among thorns, as well as on good ground.

For others, the abandonment of active participation in the Church is the result of an alienating or hurtful experience, whether deliberate or unintentional, on the part of some member of the Church community or one of its ministers. For still

to others, a lack of understanding or acceptance of development in the Church since the Second Vatican Council is a cause for alienation or even hostility. Nor can we fail to mention the many who simply drift away through inertia or indifference.

4. Dear brothers and spiritual heirs of the martyrs who gave their lives so that others might practise their Catholic faith: in imitation of Christ the Good Shepherd, *we who are shepherds must go in search of these sheep*. I know that you share this concern of mine, which I have expressed in the form of an appeal to fallen-away Catholics during my pastoral visits. I encourage you to continue the efforts which you and many of your brother bishops have made in this regard. For those of us whom the Lord has appointed pastors, this obligation is especially important. The rite of episcopal ordination makes this clear, when the bishop-elect is questioned about his resolve as a good shepherd to seek out the sheep who stray and to gather them into the fold of the Lord. Although our expectations may sometimes be disappointed, we should rejoice in the Lord's assurance that "there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance" (Lk. 15:7). *What greater joy can be ours as pastors than to see brothers and sisters return to the Sacraments of Penance and the Eucharist, and once again "devote themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers" (Acts 2:42)?*

5. At the same time, we recall that *the work of evangelization*, which extends to non-practising Catholics, *is a fundamental duty of the whole People of God* (cf. *Apostolicam Actuositatem*, 35). It is the whole Church that evangelizes; every effort at evangelization is ecclesial in nature (cf. *Evangelii Nuntiandi*, 60). And so, dear brothers, we are not alone. Our concern for the non-practising is shared by our clergy, who witness firsthand their absence and the diminishing effect of this absence on the local community. It likewise affects the faithful, many of whom suffer deeply because their spouse, relations, friends, and their children in particular, have fallen away.

So many of our brothers and sisters ask me to pray that their loved ones will return to the Church, and rightly so, for *prayer is the most effective means of touching hearts with the grace of God*. I urge you to join me in encouraging the sick and suffering, whose prayer is so powerful with the Lord, to pray for this intention. To our prayers we must add *an active zeal* filled with charity and a spirit of reconciliation, so that a path home may be cleared for the stray sheep. If our ecclesial communion is not a loving and inviting one, then we fail in our mission to be the visible sacrament of unity and of peace in the word (cf. *Lumen Gentium*, 9). We may be confident, however, that despite our weaknesses God will not fail to bless our efforts as we search for straying hearts and minds and lead them back to full and active communion with Christ and his Church.

I would also like to make special mention of *our priests*, who are our necessary helpers and counsellors in the ministry, our brothers and friends (cf. *Presbyterorum Ordinis*, 7). They may sometimes feel a sense of helplessness, especially if they work alone in isolated parishes. It is important that they also should experience the *fraternal support of their bishop and the entire presbyterate* for their ministry. However humble or apparently isolated that ministry may be, it is truly an ecclesial one, "attached to the evangelizing activity of the whole Church by institutional relationships, but also by profound invisible links in the order of grace" (*Evangelii Nuntiuandi*, 60). May they take heart from the example of the martyrs whom we are honouring, whose zeal and self-sacrifice still speak to us over the centuries.

Dear brothers, may these martyrs and all the saints of England and Wales intercede for you and for your clergy, religious and laity. May Mary, Mother of the Church, be a guiding star for you on your pilgrimage of faith. May Christ the Good Shepherd strengthen you in your love for one another and for all his sheep, *especially those who are far from their spiritual home*. As a pledge of his joy and peace I cordially impart my Apostolic Blessing.

CARD. WILLEBRANDS AT THE RUSSIAN ORTHODOX COUNCIL*

*A message of
renewed confidence and hope*

YOUR HOLINESS, PATRIARCH PIMEN;

Members of the Local Council of the Russian Orthodox Church;

Venerable representatives of the Christian Churches and Ecclesial Communities present here;

Distinguished representatives of the government and other guests of the Council;

My Brothers and Sisters:

* On the occasion of the celebration of the millenium of the Russian Church. Delivered by Cardinal Johannes Willebrands, President of the Secretariat for Promoting Christian Unity, during the Solemn Liturgy at the Epiphany Cathedral, Moscow. Published in *L'Osservatore Romano*, Weekly Edition in English, XXI, N. 28 (1047).

Seventeen years ago, I stood in this place as representative of the Bishop of Rome, His Holiness Pope Paul VI, to present the prayerful greetings of the Roman Catholic Church to the Local Council which had assembled to elect a new patriarch and pastor of the Russian Orthodox Church. It is a particular honour and joy for me, therefore, to be present once more among you as you meet in Council to celebrate an important event in the history of Church: the one thousandth anniversary of the baptism of Kievan Rus' in the name of the All-holy Trinity, Father, Son and Holy Spirit. On this solemn occasion I bring once again the greetings, best wishes and prayers of a Bishop of Rome, His Holiness Pope John Paul II, to you, to all the people of your Church, to all in this great land of yours who are the spiritual and cultural heirs of the momentous event which took place on the banks of the river Dniepr one thousand years ago.

For each one of us, the memory of our own personal baptism into Christ is one of joy and wonder. We rejoice that God, our Father, has incorporated us into his Son through the work of the Holy Spirit. Chosen to be his sons and daughters, we are brought to pardon and salvation by participating in the death and resurrection of his Son. At the same time we are introduced into sharing the divine life through the Spirit which is given to us, and we wonder at the mercy and love of God who freely gives us this gift and awaits our own response of adoration and loving service.

**Baptism establishes
a strong bond with God**

By baptism we have been incorporated into the Body of Christ which is his Church. In it we find the spiritual nourishment to sustain this divine life and to strengthen and increase our faith and love as we look forward to the final coming in glory of our God and Saviour Jesus Christ. Baptism thus establishes a strong bond with God, but also with everyone else who shares the same gift. We become more acutely aware, not only

of the dignity each one has as a human person, but of the new and more perfect dignity which belongs to each one of us who, being baptized in Christ, "put on Christ". We become united as a people, the People of God, whose life in us we share in the profession of one faith, the celebration of the same sacraments, and the visible communion of the community which is the Church.

In a similar way we can rejoice and give thanks to God for the baptism of a people. By its acceptance of Christ and incorporation into his Body, that people takes on a new existence, receives a new purpose, joins to the natural gifts it possesses a new inspiration for its cultural development and a firmer foundation upon which to build its moral, social and spiritual life. Possibilities open up for new relations with other peoples who share a similar Christian vision. It is this which we celebrate today as we commemorate the mighty acts of God, worked through Saint Vladimir, among the peoples of Rus'.

Vladimir joined a sincere personal adherence to the Christian faith with the creation of the foundation for introducing and spreading this faith among his people. He accepted basically the Byzantine form of Christianity but opened up to his people the use of the Slavonic language for the transmission of the treasures of that faith and both he and his successors maintained fruitful contacts with Christian from western Europe and even from Rome. The Christianity which took roots in Kiev and was to spread across the vast territories of your land, while remaining true to its sources, developed an ecclesiastical, spiritual and cultural originality of its own. This took place at a moment when the various Christian Churches, though sometimes troubled by serious dissension among themselves, still remained fundamentally united in the visible unity of the one Church of Christ.

However, we know from the history of our own personal lives the difficulties and failures we have had in preserving our own fidelity to the baptism we have received in Christ. So it has been with Christian peoples. The failure to live that love

which is the visible expression of a profound Christian faith has led to suspicion, difference and open hostility. A long period of estrangement between the Orthodox East and the Catholic West brought about the divisions which still exist today. Catholics and Orthodox have fought each other with word and sword. Each has tried to humiliate the other, to dominate the other, to suppress the other where possible. Baptized into the one Christ, living the sacramental life which flows from that baptism, we have often lost the sense of the other as being, in some way, Church. This process has continued through the centuries, even to our own times.

It is not my intention to sit in judgment on the past. My message is one of renewed confidence and hope. In the years leading up to this celebration of the Millennium, God has been granting us many new graces and the Holy Spirit has been working among us to make us listen to his inspirations, and to each other. Since the Second Vatican Council of the Catholic Church, closer relations have developed between ourselves and all other Churches and ecclesial communities. Within this development our relationship with the Orthodox Churches has a vital place. Many events have contributed to what is so justly called the "dialogue of charity". Orthodox leaders have met the Pope of Rome and exchanged a brotherly embrace. Delegations from our Churches have shared each others' celebrations of joy and sorrow. I will recall but a few which regard our two Churches: the presence of Russian Orthodox observers at the Second Vatican Council, so important for the life of our Church; Catholic representatives at the anniversaries of the re-establishment of the Patriarchate of Moscow and at the Local Council of 1971; our sharing your sorrow at the death of the beloved Patriarch Alexei and the joy of the election of Patriarch Pimen; the remarkable public testimony your patriarch made on the occasion of the death of Pope Paul VI and your sharing our joy and hope at the election of Pope John Paul II; the pilgrimages of Catholics to the holy places of Russia and the coming of Orthodox pilgrims to Rome and Italy to venerate the tombs of the Apostles Peter and Paul and the shrines of the martyrs and holy men and women of the Catholic Church.

In particular, I would like to mention the theological conversations begun in Leningrad in 1967, whose sixth meeting took place only a few months ago in Venice. Catholic and Russian Orthodox theologians, guided by leaders of their Churches, in a fraternal spirit have engaged in free and open discussions concerning the great problems facing our Churches in the world of the twentieth century: the fundamental social teachings which flow from the Gospel of Christ; the role of the Christian and the Church in a world where social, economic, cultural and spiritual structures and situations are changing so rapidly and presenting us with new challenges; the structures of the Church itself at various levels—local, national and worldwide—and the way they can meet these new problems; the service of our Churches to disarmament and peace, to avoiding the threat of nuclear war, to the struggle against widespread injustice and poverty.

We have not always agreed with each other. We have recognized that dogmatic problems, problems of Church structures, of the relations between members of our Churches, of different social and cultural traditions still exist and weigh heavily upon us at times. But a new climate has been created. We can meet as brothers in the faith and sharers in the divine life to search out new ways for healing old wounds as well as those which are more recent, also for cooperating in the service Christ commands us to give to a world which has so much need of him. The process is not easy; it sometimes involves reticence, resistance, delays, rethinking and new impulses. We cannot force the spirit, but only make ourselves more open to its impulses and willing to follow where it leads.

This slow, but real, progress in the dialogue of charity has also been taking place with the other Orthodox Churches. The frequent contacts between the Pope of Rome and the Ecumenical Patriarchs have provided us with inspired leadership in this dialogue. It was Pope Paul VI and Patriarch Athenagoras I who, in a common declaration in 1967, publicly declared that "they recognized that the true dialogue of charity which must underlie all the relations between themselves and between their

Churches must be rooted in complete fidelity to the one Lord Jesus Christ, and in mutual respect for each one's traditions... This dialogue should bring forth fruit of collaboration which would not be self-seeking, and of common action at the pastoral, social and intellectual levels, with a mutual respect for one's fidelity to one's own Church."

Many of the Orthodox and Catholic leaders here present have contributed to this dialogue and strengthened its development. The result has been that our clergy and lay people are beginning to understand that the baptism which joins them to Christ and their participation in the eucharistic celebration of his Body and Blood in their own Churches are the foundations upon which we can overcome hostility and reach out to each other with new understanding and Christian love. The spirit which should inspire these efforts is a spirit of loyalty to the truth and of mutual comprehension, with a real desire to avoid the bitterness of the past and every kind of spiritual or intellectual domination.

Unity is given by Christ

Thus it has become possible for the Roman Catholic Church and the Orthodox Church to begin a common theological dialogue which has as its determined objective the re-establishment of full communion between us, a communion founded on the unity of faith along the lines of the experience and of the tradition common to the ancient Church, which will find its expression in the common celebration of the Holy Eucharist.

The unity we seek is not something new, to be constructed by us. It is given by Christ. The tradition in history are the basis upon which to construct again that full unity which once existed. As the common document published in Munich in 1982 states, the joint commission which has been established by our Churches "want to show that we express together a faith which is the continuation of that of the Apostles." At the same time,

we do not ignore the more recent developments in the field of theology and ecclesiology which have taken place. The historical developments of the past are also to be seen in the light of the theological developments of more recent times regarding the ecclesial practices of both the Catholic Church and the Orthodox Church.

In this spirit, the dialogue has begun with a discussion of the elements which unite us—concretely with the sacraments of the Church. This does not mean that we want to avoid, or that we can avoid, the problems which still divide us. It does mean, however, that the spirit with which we face these problems is a positive one which should predominate even as we treat those questions which have grown up during the centuries of separation.

This method has already had some success. The commission has been able to express a common conception of the Eucharist of the Church, of the relation of the Church and the Eucharist and has begun to explore the question of relationship between local Churches. It has also recognized the principle of the unity of faith in a possible variety of formulations and expressions, a principle which was already dear to the Apostles of the Slavs, Cyril and Methodius, and which was at the basis of the baptism of Rus' one thousand years ago.

At the same time, the commission recognizes that further study must be made on the relation between the liturgical celebration of the sacraments and the faith which guides that celebration. Furthermore, it is ready to begin a consideration of such questions as proselytism and so-called uniaticism which remain today as serious causes of dissension between our Churches. Here too the approach towards resolving these questions will be made in the light of conditions of the present century and of the principles which govern relations between peoples and our Churches today. As I have mentioned above, these principles are based on a spirit of mutual respect, with a real desire to avoid the bitterness of the past and every kind of spiritual or intellectual domination.

As the theological dialogue continues its work, it is moving into the field of the sacrament of Orders which is at the basis of our Church structures and which includes that very essential notion of apostolic succession. Here perhaps we shall arrive at a deeper understanding of that full communion we are seeking with each other and begin our reflection on what Catholics believe is the role that the Bishop of Rome has, by God's design, in serving that communion of faith and spiritual life which is nourished by the sacraments and expressed in fraternal charity.

We can be helped in this work by the words of Pope John Paul II addressed to a delegation of the Coptic Church in 1979, but equally applicable here: "Fundamental to this dialogue is the recognition that the richness of this unity in faith and spiritual life has to be expressed in diversity of forms. Unity—whether on the universal level or the local level—does not mean uniformity or absorption of one group by another." Furthermore, we can join our prayer to this when, in addressing the Ecumenical Patriarch in St. Peter's Basilica last December, he said: "... in the perspective of this perfect communion which we wish to re-establish, I pray unceasingly to the Holy Spirit that he give us his light, so as to enlighten all the pastors and theologians of our Churches in such a way that we may search out, obviously together, the forms in which this ministry of the Bishop of Rome can be realized as a service of love recognized by one another."

The Churches are called to render new service

With these reflections, I repeat my greetings and congratulations to you, and to the entire Russian Orthodox Church, as you complete one thousand years of Christianity among your people. However, the celebration of the Millennium is not merely a commemoration of the past. It is, above all, an incentive to turn towards the future in which the Churches are called to render new service to society and to men and women all over the world. More than ever, the world needs to hear the eternal

truth of the Gospel of the God-Man, Jesus Christ. That work of evangelization is impeded by the divisions among our Churches and even positively harmed by them. It is precisely at the time of the celebration of the Millennium of the baptism of Rus' that we should recognize the challenge being made to us that we understand once more how, in the words of the Apostle Paul, Christ "is our peace, who has made us both one and has broken down the dividing wall of hostility" (Eph 2:14). Through Christ, God "reconciled us to himself and gave us the ministry of reconciliation" (2 Cor 5:18). Thus, we should, despite the difficulties born of age-old misunderstandings, today more than ever be determined to rediscover communion around the eucharistic table, and be looking with particular attention and hope during this celebration to the spiritual sons and daughters of St. Vladimir.

As I bring you the greetings of the Catholic Church that the beginning of a new millennium of Christianity in your history may bring with it a promise of renewed strength, hope and commitment to serving, in the Holy Spirit, the Gospel of our Lord and Saviour Jesus Christ, I convey to you the heartfelt desire of Pope John Paul II that the rich experience of the full communion lived during the first thousand years of the Church's history, but forgotten for so many centuries by both sides, may be for us and our ecumenical efforts a light, an encouragement, and a constant point of reference.

THE ARCHBISHOP OF MANILA IN POLAND

LAUDETUR JESUS CHRISTUS!

It is truly great joy that I have travelled from my own country to be with you today. As we were flying half across the world, I remembered the slogan used by one of the airlines: "... When your heart is in a hurry," for truly my own heart "was in a hurry" to share this event with you.

In my visits to a great number of cities and countries I have said that linking peoples together is part of my task as "pontifex", bridge-builder. But how joyful it is that today the two lands I am able to link with this visit are Poland and my country the Philippines, the people of this great nation and my fellow-Filipinos. And how wonderful, that the visible, tangible sign of this linkage is a church — this church which is the fruit of the joint work, the collaboration of minds and hearts and hands of the Poles and Filipinos!

Homily delivered by His Eminence, Jaime L. Cardinal Sin, Archbishop of Manila, at the church of St. Andrew in Sopot (near Gdansk) Poland, last July 31, 1988 at 12 noon.

A church, raised up for the prayer of the hundreds and in time, thousands of the faithful. A church, where people will bring their joys and sorrows, their beliefs and their hopes, for many years to come. A church, where the deepest bonds of the spirit of man are forged: forged for forever in the heart of the living and loving God!

A church is not only the noblest of buildings that the hands of man can raise up. It is also a space that we open for the presence of God, the God who "pitches his tent in our midst" (the Prologue of the Gospel of John). And in this space our hearts meet God, our hearts beat as one with the heart of the Lord. May the heart of my people, and the heart of the great people of *Polonia Semper Fidelis* beat more in unison, beat as one also with the heart of Christ and the heart of Mary, — and may this church which we dedicate today be the sacred shrine of this unity of minds and hearts and spirits!

With a man from this country in the See of Peter, the Christian world looks to Poland with a special admiration and affection. Through his person people even in my distant country have come to know of the noble — and in many ways sorrow-filled — history of the Polish people. We have come to know of your unshakable fidelity to the faith and to the Church. We have heard of that firmness and courage over the centuries, which makes the title, *Polonia Semper Fidelis*, a badge of honor and glory, crimsoned by the blood of so many brave men and women. We have come to know of kings and queens and princes of your land whose lives were marked by great deeds for their faith, of Sts. Wojciech (Adalbert) and Stanislaus and other priests and prelates, as well as Religious and laypeople of heroic Christian stature. Even in more recent times, so many from the ranks of the clergy, like St. Maximilian Kolbe; or religious, and ordinary men and women whose steadfastness in Christian faith, hope and love — in the midst of persecution and trials — have inspired wonderment and reverence in our hearts. The shrine of Our Lady of Jasna Gora has become a place of pilgrimage, either in reality or in prayer,

for Catholics all over the world. Through our beloved Polish Pope we have come to know about Kalwaria Zebrzydowska, about King Casimir and the dedication of this nation to Mary as Queen, about the historic Primatial See of Gniezno, about your traditions, your religious customs, your songs, your lovely Christmas carols....

The Second Vatican Council has taught us more and more to think of the Church as *koinonia*, communion — communion in the Holy Spirit, communion in the life of grace which is like the lifeblood which courses in the veins of all of us who are brothers and sisters in Christ, communion too in the simple humanity of our human minds, our human sentiments, our human hearts. Oh, dearly beloved brothers and sisters of this land which treasures so wonderfully its Christian heritage, how much you have given to the body of Christ that is the Church! Of faithfulness even unto death, of witness and missionary zeal, of constancy and steadfastness, of holiness, of deathless hope... all the gifts which you have poured into the *koinonia* of the *Catholica Unitas*! How much we have received from you, how grateful we are to your noble people and your invincible land of faith!

Today it is my joy to bring you — in my humble person — the presence of our Filipino people. You may find it difficult to find my country on your maps, but (believe it or not!) there are more than seven thousand islands within our national boundaries, and we have been Christian and Catholic for over four hundred years. Today almost fifty millions of us are Catholics. In my archdiocese alone we number nine million Catholics. It is my honor to carry their greetings and the warm embrace of their love in my own heart, for you.

We are poor people, who have suffered much over the years. Perhaps not as much as you have, in your long history, but we too have had our share of conquest and occupation, of domination and oppression. And even if quite recently our people have freed themselves from nearly twenty years of a ruin-

ous dictatorship, our nation remains greatly afflicted: by massive poverty and an intractable insurgency, by the movements of separatism, by dividedness... But like you, we have not lost hope. We have not lost our capacity to smile and laugh much, we have not lost the gift of music and song — which I am sure you possess in richness also! We have not lost courage, and while striving to do everything that is in our power to do, we turn with trust to the Lord, knowing he will not abandon us. If we humble ourselves, and ask for the grace of conversion, if we have confidence in the compassion and goodness of “our Father in heaven,” we will go forward to a better tomorrow. And we know we can count on your prayer, your sacrifices, your solidarity in spirit with us.

As from my people I bring you a tribute of much love — minds and hearts stretched out to you across land and sea, so I ask you to pray for us also, and to remember us in your prayers and sacrifices, and to think of us in that solidarity of spirit which is, after all, just another word (so Pope John Paul II has told us) for the noble biblical notion of *koinonia*.

In a letter of invitation, so graciously urging me to come to Sopot and Gdansk, dear Father Dr. Tadeusz Cabala and Msgr. Roman Podoski said that our common faith opens hearts, and makes us brothers and sisters drawn together with a real closeness in the heart of God. It is because of this, truly, that I stand here today: *our faith has brought us together*.

A great Filipino priest, historian and writer, once said that if our nation is poor almost as beggars are poor, yet we have two treasures we cherish in our hearts. One of them, he said, is our music; the other one is our faith. Permit me to read his lines for you: (often our young students memorize them and recite them in our schools and I believe what he wrote will awaken feelings of kinship in your own spirits). For what he says about our people, *you have lived* for centuries in your history.

*We have forty-seven languages;
we understand each other when we sing.
The kundimans of Bulacan
awaken an answering echo in Capiz.
Somewhere in the rugged north a peasant-woman
hushes her baby with a lullaby,
and the Visayan listening remembers
the cane fields of his childhood,
and his own mother singing the self-same song.*

*We are again one people when we pray.
This is our other treasure: our faith.
They come together and mingle
and all but become one:
our religion and our music.
Harvest and seed-time, wedding, birth and death,
— all the basic rites of human life —
are, among us, drenched with the fragrance
of incense and the strains of our song.*

And in these two aspects of our life, I think we too — you from this noble nation, we from across the seas — are made one. Our "Pinoy choir" has shared with you, Msgr. Roman Podoski and Reverend Dr. Cabala have told me, songs — beloved in our land: *Bayan ko, Pasko na, Aba Ginoong Maria, Silayan, Leron-leron Sinta, Santa Clara Pinung-pino*... as an old popular song used to say, "For when you hear... you won't just be listening to a song: you will be listening to our hearts." And of course, above all, it is our faith which makes us one. Here we stand together, as one family of God, to offer the sacrifice of the Son that he himself offers forever for us, there at the the right hand of God, where he forever "is making intercession for us."

But within that music, and within that faith, there is one special strand which binds your people and my people: our love for the Holy Mother of God.

I know how strong, and proud, and fierce, your love for our Lady is. Again and again I have read the words which

Pope John Paul II pronounced at the sanctuary of Jasna Gora in 1979:

One must listen in this holy place to hear the beating of the heart of the nation in the heart of the Mother. For her heart beats, we know, together with all the appointments of history, with all the happenings in our national life. How many times, in fact, has it vibrated with the laments and the sufferings of Poland but also with the shout of joy and victory! ... If we want to know how the history of Poland is interpreted by the heart of the Poles, we must come here, we must listen in this shrine, we must hear the echo of the life of the whole nation in the heart of its Mother and its Queen.

As for you, yes, for us too: you will know the heart of our people when you can hear the heartbeat of the Mother of the Lord. And so, in the heart of Mary, the heartbeat of your people and the heartbeat of our people come together. And in Mary, whom the Holy Father has called, "the memory of the Church" we are joined with indissoluble bonds, — she who is our common Mother, our common love.

I understand that each Wednesday the faithful, Poles and Filipinos, come together here to honor Our Lady of Perpetual Help. When I return to my country, I will ask our priests throughout our land to remember in their prayers to this self-same Mother of Perpetual Help everytime they pray to her — the people and the land of Pope John Paul II, the people and the land of Mary.

The Church of Saint Andrew which we consecrate today will be for always with me a symbol of the oneness of our two peoples. I will cherish the memory of this day always.

Let me end by citing again the words of our poet-priest. I do so deliberately, because (as I have said) they speak of you, *Mutatis Mutandis*, as much as they speak of us.

These be the bonds that bind us together; these be the things that make us one. And as long as there remains in these islands one mother to sing Nena's lullaby, one boat to put out to sea with the immemorial rowing song, one priest to stand at the altar of God and offer God to God. This nation may be conquered, trampled upon, enslaved, but it cannot perish. It will rise again, to sing, and to pray.

Holy Mother, Queen and Mother of Poland, Queen and Mother of the Philippines, I dare to offer the hearts of our two peoples to you. I dare to place all that brings us together, that makes us truly brothers and sisters, in your motherly hands, that you may in turn bring us to your Son. As you kept all your Son's history, all his thoughts and words, all his deeds and sufferings in your heart, so I know you keep us and everything in our lives also in the immeasurable concern and love of your heart. Be with us always. We trust you will walk with us and accompany us always. Amen.

Salve Regina, Mater Misericordiae! Vita, dulcedo et spes nostra salve. Long live this noble country and its people! Long live Polonia Semper Fidelis!

MUSLIMS IN THE PHILIPPINES

IF ONE SINCERELY WISHES to approach another living faith tradition, it is best done from the perspective of a follower-believer of that religion. This is a basic ground rule for inter-religious dialogue. In addition, the choice of descriptive language must reflect a sensitivity to people and their religious convictions.

In the Philippine context, the following suggestions are offered as "preferred" or "correct" terminology when speaking of our Filipino Muslim neighbors and their Islamic faith.

— *Islam* is the name of the religion. Never use Mohammedanism, because it could imply that Muhammad founded Islam. Christianity is established upon Jesus the Christ; Islam is not "founded" by or upon Muhammad. He is the Prophet but is not divine.

— The person who adheres to Islam is a *Muslim*; he is not called a Moslem or Mohammedan. A Muslim is one who does *islam*, that is, submits to the will of Allah.

— The term "*Moro*" is used to refer to Muslim Filipinos. It has undergone an evolution in meaning and connotation. Ori-

ginally, "Moro" came from the Latin *maurus* and was used by the Romans for the people of Mauretania in northwest Africa. Spaniards transformed it into "Moro" and applied it to the Muslim "Moors" (English) who ruled Spain. When Muslims were encountered in the Philippines, Spaniards quite naturally called them "Moros."

Unfortunately, the word "Moro" has frequently been used in a derogatory, pejorative sense. Mutually negative images of Muslims and Christians have been perpetuated by ignorance and prejudice.

In recent years, the Muslims of Mindanao and Sulu have proudly called themselves "Moro" to depict their identity as a people as well as their courageous gallantry by which they resisted both Spanish and American intrusions. "Moro" presently connotes a clear dignity and self-identity. Thus, it is used with pride in speaking of the Bangsa Moro people, the Moro National Liberation Front (MNLF), and the Moro Islamic Liberation Front (MILF).

— The scripture or sacred book of Muslims is the *Qur'an* (not Koran). It was revealed to Muhammad. It is incorrect to attribute authorship of the Qur'an to Muhammad. Whereas the Christian scriptures are "God's Word in human words," the Qur'an is the verbatim word or uncreated speech of Allah.

— A common misperception is the belief that all Muslims are Arabs and that all Arabs are Muslim. There are many Arabs who are Christians and followers of other faiths. The Philippines' closest neighbor is Indonesia and numerically it is the nation with the greatest Muslim population in the world.

— "*Jihad*" is not literally translated as "holy war." In an Islamic faith perspective, it means "struggle for the cause of Allah" or "an extraordinary effort made for accomplishing God's purposes in the world." Thus, "jihad" may have political and social as well as religious applications.

— The phenomenon of "folk Christianity" or popular religiosity is well known in the Philippines. Among Filipino Mus-

lims, there is also "folk Islam." There are both nominal Christians and nominal Muslims, but it is probably true that the majority of nominal Muslims take their faith more seriously than do the majority of nominal Christians.

— The Second Vatican Council spoke very respectfully about the followers of the Prophet Muhammad:

"Upon the Muslims, too, the Church looks with esteem. They adore one God, living and enduring, merciful and all-powerful, Maker of heaven and earth and Speaker to men. They strive to submit wholeheartedly even to His inscrutable decrees, just as did Abraham, with whom the Islamic faith is pleased to associate itself. Though they do not acknowledge Jesus as God, they revere Him as a prophet. They also honor Mary, His virgin mother; at times they call on her, too, with devotion. In addition, they await the day of judgment when God will give each man his due after raising him up. Consequently, they prize the moral life, and give worship to God especially through prayer, almsgiving, and fasting.

"Although in the course of the centuries many quarrels and hostilities have arisen between Christians and Muslims, this most sacred Synod urges all to forget the past and to strive sincerely for mutual understanding. On behalf of all mankind, let them make common cause of safeguarding and fostering social justice, moral values, peace, and freedom" (NA, 3).

— Pope John Paul II recently addressed the following words to the bishops of the Visayas and Mindanao:

"In many of your dioceses the Catholic faithful live side by side with members of the Muslim faith. Here and there certain tensions have arisen in the area of political aspirations. Yet, on the basis of the common bond of faith in the Most High God and out of respect for one of the world's great religious traditions, your local Churches are actively maintaining good relations with the Muslim com-

munity and are already offering a fruitful collaboration and service in educational and social activities. It is important to make further progress along this path of mutual understanding and harmony.

"I would repeat to the Church in the Philippines what I said to a gathering of Muslim young people during my recent visit to Morocco: "Dialogue between Christians and Muslims is today more necessary than ever . . . I believe that we, Christians and Muslims, must recognize with joy the religious values that we have in common, and give thanks to God for this fact . . . I believe that, today, God invites us to *change our old practices*. We must respect each other, and also we must stimulate each other in good works on the path of God" (AAS, 78: 271).

Pontifical Commission for the Authentic Interpretation of the Code of Canon Law

Patres Pontificiae Commissionis Codici Iuris Canonici Authentice Interpretando proposito in plenario coetu diei 20 februarii 1987 dubio, quod sequitur, respondendum esse censuerunt ut infra:

D. "Utrum minister extraordinarius sacrae communionis, ad normam cann. 910 par. 2 et 230 par. 3 deputatus, suum munus suppletorium exercere possit etiam cum praesentes sint in ecclesia, etsi ad celebrationem eucharisticam non participantes, ministri ordinarii, qui non sint quoquo modo impediti."

R. *Negative.*

Summus Pontifex Ioannes Paulus II de supradicta decisione certior factus, die 1 iunii 1988 eam publicari iussit in ephemeride "L'Osservatore Romano."

ROSALIUS J. Card. CASTILLO LARA
Præses

JULIANUS HERRANZ CASADO
a Secretis

The Fathers of the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law decided that the following query proposed in the plenary meeting of 20 February 1987 should be answered as follows:

D. "Whether the extraordinary minister of Holy Communion, deputed in accordance with canons 910 par. 2 and 230 par. 3, can exercise his or her supplementary function even when ordinary ministers, who are not in any way impeded, are present in the church, though not taking part in the Eucharistic celebration."

R. *In the negative.*

The Supreme Pontiff John Paul II was informed of the above decision, and on 1 June 1988 he ordered its publication in *L'Osservatore Romano*.

ROSALIUS J. Card. CASTILLO LARA
President

JULIANUS HERRANZ CASADO
Secretary

OBJECT OF RELIGIOUS VOWS

I am an elderly religious sister. Our retreat masters, Spanish and English speaking alike, used to emphasize the object of a vow by saying that it is "something good which is possible and better than its opposite (mejor que su contrario)." The underlined words have always confused me. Luckily I have read what the new Code of Canon Law says on vows, and I have seen that such words have been deleted. Canon 1191 gives the definition of vow as follows: "A vow is a deliberate and free promise made to God, concerning some good which is possible and better."

I would be very grateful if you could give a short explanation of the object of a vow in order to dissipate my confusion.

A Religious Sister

LET US START OUR ANSWER to the sister's case by saying that the definition of vow given by the new Code of Canon Law and the 1917 Code is exactly the same. The words "than its opposite — *que su contrario*" have never been used by the ecclesias-

tical legislator. Unfortunately some writers and retreat masters have used them to explain the object of a vow. We say *unfortunately* because these words when not properly explained are misleading and can be the origin of great confusion.

Canon 1191 reads as the sister has transcribed it in the case. The object of vow is therefore "some good which is possible and better." It has always to be a good. Evil cannot be the object of a vow. We cannot promise God to steal or to cheat. And the good thing promised to God has to be something possible to do. One cannot promise God to give a million pesos to the poor, if one is poor himself. The thing promised has to be possible of fulfillment, all circumstances surrounding the person making the vow considered.

Furthermore, the object of a vow is a better good. The term *better*, being a comparative adjective of *good*, refers to two different goods, one being better than the other. In our case it means that the object of a vow or the thing promised has to be better than the other good thing waived or not done for having made the vow. Otherwise, a vow would entail the obligation to do what is less good, neglecting what is better. Obviously this would be anomalous and wrong.

The term *better*, however, should be taken not absolutely, but relatively, that is in a concrete situation, the circumstances surrounding the person concerned being considered. Thus, the good pursued by the vow of religious chastity is better than the good of marriage. However, it is possible that for a particular person to marry might be better than to make the vow of religious chastity. In such a case the person concerned may make a vow to marry, which will not mean that he considers *per se* the state of matrimony superior or better than religious state. Marriage is only better for him, considering his own spiritual welfare.

No evil can be the object of a vow made to God. Thus, nobody can make a vow to steal in order to help the poor. Like-

wise the good sought by the person making the vow has to be useful and certain. While it is not necessarily a good whose attainment is not yet obligatory, it can be something already binding in conscience.

As it can be seen, the origin of confusion of the consultant sister was the clause "than its opposite — *que su contrario*" added by some retreat masters to the term *better*. Taken these words literally, the opposite and contrary to the good pursued by the person making the vow might be something evil. But the thing compared to the good of vow by using the term *better* is nothing evil, but another good, being the latter better and superior than the former. In the case of the vow of chastity practiced for the Kingdom of God, the thing compared to the good of vow is not lust, its opposite, but the good of matrimony, waived for having assumed religious chastity. The vow of chastity is obviously higher and better than the good of matrimony. St. Paul says in his first letter to the Corinthians: "The man who marries his virgin, does well; the man who does not, will do better."

St. John Chrysostom gives us a brilliant description of both marriage and virginity. Comparing both he says that the former is undoubtedly good, the latter however is better. Whoever reproves marriage has a wrong concept of its goods; he who praises marriage necessarily values virginity more. Bodies that are defaced and mutilated are defective; only those who are whole and proportionate can be said to be beautiful.

Marriage is certainly good; religious chastity is better.

OFFICE OF READINGS AND COMPLINE

A foreign priest who visited our community recently told us that the liturgical reform after the Vatican II does not consider the Office of Readings and Compline as integral parts of the Liturgy of the Hours anymore. Consequently, they are not compulsory but only optional, he said. We have always included them in our daily recitation. May I ask you for some clarification on this matter?

A Religious Superior

THE CONSULTANT DOES NOT say the reasons on which the visiting priest based his affirmation. Hence, we can not rebut them. However, we shall consider the problem objectively and see what is prescribed by the Church on the matter.

The Constitution on the Sacred Liturgy reads in its number 89: "Therefore, when the office is revised, these norms are to be observed: a) By the venerable tradition of the Universal Church, *Lauds* as morning prayer and *Vespers* as evening prayer are the two hinges on which the daily office turns; hence they are to be considered the chief hours to celebrate as such; b)

Compline is to be drawn up so that it will be a suitable prayer for the end of the day; c) the hour known as *Matins*... shall be adapted so that it may be recited at any hour of the day; it shall be made up of fewer psalms and longer readings; d) the hour of *Prime* is to be suppressed; e) in choir the minor hours of *Terce*, *Sext* and *None* are to be observed. But outside choir it will be lawful to select any of these three, according to the respective time of the day."

The *General Instruction of the Liturgy of the Hours* issued on February 2, 1971 by the Sacred Congregation for the Divine Worship gives us the integral parts of the *Divine office* in detail. The following parts are enumerated in this official document of the Church, in its Chapter 2:

1) Morning and Evening Prayer (nn. 37-54);

2) The *Office of Readings* (nn. 55-73);

3) The Daytime Hours (nn. 74-83); these are the so-called *Terce* (midmorning), *Sext* (midday), and *None* (midafternoon). Number 76 of the *General Instruction* reads: "The Second Vatican Council decreed that these lesser Hours should be maintained in choir. The Liturgical custom of saying these three Hours is to be retained, without prejudice to a particular law, by those who practice the contemplative life. It is recommended also for all, especially those who take part in spiritual retreats or pastoral gatherings." Number 77 says: "Outside choir, without prejudice to a particular law, it is permitted to choose from the three Hours the one most appropriate to the time of the day, so that the tradition of prayer in the course of the day's work may be maintained."

4) *Night Prayer* or *Compline* (nn. 84-92).

The obligation binding bishops, priests and deacons to recite the *full sequence* of the Hours, as stated in the official edition of the *General Ordination of the Liturgy of the Hours*, has been reaffirmed by the S. Congregation for the Sacraments and Divine

Cult on September 12, 1983 in the new formulation which reads: "Hence, bishops, priests and deacons aspiring to priesthood, who have received from the Church the mandate of celebrating the Liturgy of the Hours (n. 17) are obliged to recite daily *its full sequence*, as far as possible at the appropriate times."

It is clear, therefore, that the statement of the visiting priest does not conform to the post-conciliar liturgical reform, as he said.

Whether female religious or male religious who are not clerics are bound or not to recite daily the *full sequence* of the Liturgy of the Hours, depends on what is prescribed by their Constitution (cc. 663, §3; 1174, §1).

IGNORANCE IN TRANSGRESSING PENAL LAWS

Allow me to be frank in exposing my own ignorance on the topic related to penal transgressions. I would like you to enlighten me and perhaps others who might also not be familiar with the present legislation of the Church. In our priestly ministry we are often consulted on how ignorance might excuse us from incurring ecclesiastical penalties. I myself do not know when ignorance can be considered as a mitigating circumstance in incurring a penalty. In our pastoral ministry, even in the confessional, we are supposed to know some basic principles in order to guide our parishioners. How can we guide them if we ourselves do not know the principles? Can you elaborate on how ignorance can influence our possible transgressions so that we may know whether an offender is to be penalized or not.

A Priest

LET US START BY giving the notion of ignorance. *Ignorance* is the "lack of knowledge." It differs from *error* which is defined as "wrong knowledge." Both ignorance and error are

different from *inadvertence* which is "lack of attention." They are obviously three different states of mind.

Most civil codes maintain a presumption *iuris et de iure* concerning knowledge of the law. Hence they always penalize the infraction of the law. The Church, however, admits the possibility of an *inculpable* ignorance of the law or precept; or of its penalty. Hence, ignorance can be considered as an *exempting* or *mitigating* circumstance with regards to the incursion of a penalty attached to the law or precept.

The new Code of the Church prescribes that involuntary ignorance, error and inadvertence can be *exempting* or *mitigating* circumstances in the transgression of penal law or precept. Canon 1323, 2^o reads as follows: "No one is liable to a penalty when violating a law or precept: ... 2^o was *without fault, ignorant of violating the law or precept; inadvertence and error* are equivalent to ignorance." And canon 1324, 9^o reads: "The perpetrator of a violation is *not exempted* from penalty, but the penalty prescribed in the law or precept *must be diminished*, or a penalty substituted in its place, if offence was committed by: ... 9^o one who through *no personal fault was unaware that a penalty was attached to the law or precept.*"

The difference between canons 1323, 2^o and 1324, 9^o is that canon 1323 deals with *non-culpable ignorance of the law or precept* while canon 1324 deals with *non-culpable ignorance of the penalty attached to the law or precept*. The former is an *exempting* circumstance, the latter is a *mitigating* circumstance. When an *exempting* circumstance exists there is no legal imputability at all; while a *mitigating* circumstance admits some imputability, though it is not full. The law is known to the transgressor; but the penalty attached to the law is unknown to him.

Ignorance of the law or precept as an *exempting* circumstance makes the offender exempted from the penalty attached to the law or precept, but it does not render him *morally innocent*. In other words, ignorance does not free the breaking

of the law from moral responsibility. The offence committed under ignorance is a sinful action, *not punishable* with the penalty attached to the law. Ignorance as a *mitigating* circumstance merely *diminishes* the imputability of the transgression which remains *punishable*.

A different case is the one contemplated in canon 1325. It reads as follows: "Ignorance which is crass or supine or affected can never be taken into account when applying the provisions of 1323 and 1324." *Crass* or *supine* ignorance implies that the transgressor of the penal law or precept has done nothing to know the law and its contents, the penalty, for instance, attached to the law or precept. His diligence to know the law is wilfully lacking. Hence, this kind of ignorance is *always culpable* and should be penalized.

Affected ignorance is an ignorance voluntarily sought in order to commit the offense more easily. Obviously, this kind of ignorance can not be considered as an exempting or mitigating circumstance. Consequently, the penalty attached to the law or precept is *fully incurred* by the transgressor with this kind of ignorance.

We hope that the foregoing notions will help our consultant in solving problems of transgressions of penal laws or precepts.

The First Two Groups of Filipino Priests

THE FOCUS OF THIS STUDY is on the Malay Filipino or Indio priests since, not surprisingly, they comprised the majority of the first Filipino priests. However, there are a few of those who could not be definitely identified as Indios in original documents but only considered such by implication. They may turn out to have been Chinese mestizos or, less likely, Spanish mestizos on further research. The only three definitely known Chinese mestizos in this series are Bachiller Don Ignacio Gregorio Manesay, Maestro Don Joseph de Ocampo, the first Chinese mestizo priest and his nephew Bachiller Don Juan de Ocampo. Four Spanish mestizos are also included: Bachilleres Don Juan Chrisóstomo, Don Joseph Ximenes and Don Joseph de Ordoñez and Licenciado Don Phelipe Antonio Garzía.

Like their counterparts in Latin América, they all belonged to the pre-hispanic nobility called *Lakans*, including the mestizos on their mother's side. The recurring surnames among them suggest that many of them were related by blood to one another, like their pre-hispanic precursors, the *catalonans* and the *babaylans*. Above all, judging from the lives of the majority for whom we have sufficient biographical data, they proved to be both competent and worthy of the Holy Orders.

The First Group of Filipino Priest (1698--1706)

A native of Badajoz, Spain, Archbishop Diego Camacho y Ávila of Manila (1697-1706) emerges in this study as the founding father of the Filipino secular clergy. Heroically, in the face of intense prejudice and opposition in his time, he persisted almost singlehandedly (even anticipating the royal order by seven years) in building its foundation not just for his age but for all time.

No sooner had he taken possession of the archdiocese on 13 September 1697 than he embarked upon the training of native aspirants for the priesthood of the Catholic Church which he realized had been long overdue. In the meantime, he was confidently awaiting the formal creation of a seminary for which he had petitioned the king at least two years earlier.

The ordination of the first group of Filipino priests by Camacho and his suffragan bishops can be divided into three phases. The first phase occurred between 1698 and 1704 before arrival of the royal order of 1702 creating the first Philippine seminary. The second was between 1704 and late 1705 before the Seminary of San Clemente was set up temporarily in a house of the royal hacienda in Intramuros. At this point, Bishop Andrés González, O.P. of Nueva Cáceres (1681-1709) followed Camacho's lead albeit ambivalently. The third phase occurred between late 1705 and July 1706 when Camacho left Manila for his new assignment in Guadalajara, México. In all these phases, Camacho was closely assisted by the Manila-born criollo, Dr. Domingo de Valencia, archdeacon (1697-1702) and then dean of the Cathedral Chapter (1702-15) who later became bishop-elect of Nueva Cáceres (1715-19). In the middle phase, Camacho found special providence in the papal legate to Peking Archbishop Charles Thomas Maillard de Tournon (1704-5) and in the last two phases, in Abbé Giovanni Battista Sidoti (1704-8) a Sicilian missionary priest. With the official sanction of Philip V of Spain, Archbishop Tournon visited Manila on his

way to Peking to resolve the conflict over the Chinese rites. After doing the crucial spade work for the seminary for more than six months, Tournon left Sidoti in Manila precisely to allow him to pursue their enthusiastic plans for Camacho and Valencia in establishing the seminary not only for Filipinos but also for all Asians. Therefore, Valencia, Tournon and Sidoti should be considered the co-founders of the Filipino secular clergy.

At least five native priests were ordained by Camacho during the first phase: (1) Bachiller Don Francisco Baluyot, the first known Indio (Pampango) priest (December 1698) who was assigned to the diocese of Cebú; (2) Maestro Don Joseph de Ocampo, the first Chinese Mestizo chaplain and priest (June 1699) who was appointed acting parish priest of Balayan, Batangas; (3) Bachiller Don Gregorio Ignacio Manesay (September 1699) the prelate's interpreter who became Fray Ignacio de Sta. Nereza, OSA; and four years later (June 1703), (4) Bachilleres Don Blas de Sta. Rosa, the first Indio pastor in Tabuco (now Cabuyao), Laguna and (5) Don Alfonso Baluyot y Garzía, the first Indio capellán and missionary who was to evangelize the mountain tribes of Abra de Vigan.

Two more native clerics were raised to the priestly dignity by Camacho in the second phase: (1) Bachilleres Don Juan Chrisóstomo, a Spanish mestizo, who later became pastor of Lubang, Mindoro and (2) Don Juan Mañago, the first Indio military and hospital chaplain. Camacho apparently timed their ordination in March 1705 before the departure of the Papal Legate Tournon for Macao on 2 April. A few months later, Bishop Andrés Gonzalez of Nueva Cáceres also ordained an Indio priest of the Baluyot clan: Licenciado Don Martín Baluyot Panlasiqui (September 1705). Gonzalez, however, turned out to be quite ambivalent about this task. He nominated Martín as the pastor of Abuyon in the Bondoc Peninsula, Tayabas (now Quezón). But when the governor-general approved this nomination on 2 December 1705, the bishop changed his mind and refused to install Martín received collation and was even promoted as the first Indio secretary of the diocese of Nueva Cáceres.

In the third phase, pending the construction of a seminary building, Archbishop Camacho in collaboration with Dr. Valencia, and Abbé Sidoti opened the Provisional Seminary of San Clemente in a house of the royal hacienda in the city of Manila (Intramuros) around October of 1705. Here they admitted the first eight native seminarians as prescribed by the royal decree of 1702. As far as can be reconstructed from various records, they were the following: Bachilleres Sebastián Polintán, Thomás Valdes Sólit, Agustín Baluyot de San Miguel, Juan Guinto, Sebastián Fabián de Móxica, Domingo de Guzman, Andrés de León and Ignazio Fernandez. Baluyot, Guinto, Móxica and de Guzmán graduated as Bachelors of Arts from the University of Sto. Tomás in March 1706. Fernandez on the other hand, appears to have been a Philippine-born criollo, most probably the only one in the group. However, we cannot discount the possibility that more than eight seminarians were actually admitted since the Constitution of San Clemente provided for 72 more scholars both from the Philippines and the rest of Asia.

In the meantime, in May of 1706, at the latest, Camacho granted the Holy Orders to three more Filipino clerics: (1) Bachilleres Don Pedro Domingo de León, who became coadjutor of Balayan, Batangas; (2) Don Pedro Pasqual, the first Filipino ecclesiastical notary who was appointed coadjutor of San Roque, Cavite; and (3) Don Santiago Garzía, acting curate of the Estancias of Malabon in Cavite. To ensure the continuity of the Filipino clergy, besides having ordained at least ten native priests, Camacho raised the eight pioneer seminarians to the minors orders before he left for his next post in México on 7 July 1706. Further, he ordained Polintan the most senior scholar, to the diaconate and installed him as the second Indio pastor in the archdiocese in the parish of Sto. Tomas de los Montes (Batangas). He was then apparently still under age for elevation to the priesthood even with dispensation (the age for which is 23) but both his diaconship and pastorship rendered certain his ordination by Camacho's successor.

All in all, Camacho ordained, at the minimum, ten native priests (nine Indios and one Chinese mestizo), one Indio deacon and six Indios to minor orders. Bishop Gonzalez of Nueva Caceres, on the other hand, ordained at least one Indio priest. With the foundation of the native clergy also emerged the first Filipino priestly clan: the Baluyots of Guagua, Pampanga (Francisco, Alfonso, Martín and Agustín).

During the interregnum (1706-7), the seminarians and Sidoti, being a foreigner, became the recipients of vicious attacks by the prejudiced opposition to the native clergy. But the dauntless Sidoti and Valencia carried on until the seemingly interminable seminary construction was brought to near completion by the middle of the next year. On 18 June 1707, at the request of Valencia and the Chapter, Governor Zabalburu, as vice royal patron, finally authorized the inauguration of San Clemente but only with the original eight seminarians (that is, excluding other Philippine and Asian applicants as proposed by Camacho and Sidoti) for 8 December, the feast of the Immaculate Conception.

The Second Group of Filipino Priest (1707-23)

It fell to Camacho's successor, Archbishop Francisco de la Cuesta, of the Order of St. Hieronymus (1707-23) and his suffragan bishops to ordain the second group of Filipino priests. This process unfolded in two phases. The first was from 1707 to 1715 during which period, Archbishop Cuesta was highly ambivalent about this task although from 1710 to 1715 he seemed to be gradually changing his mind. The second phase was from 1716 when he finally resolved his ambivalence to 1723 when he embarked for his next bishopric in Valladolid de Mechoacán, México.

While the inauguration of the Seminary of San Clemente was still being planned, Archbishop Cuesta, arrived and took

possession of the see on 12 August 1707. During the Ember days of September, a month after his arrival, Cuesta, as expected, ordained, B.D. Sebastián Polintán and another native cleric from Nueva Cáceres, B.D. Martín de Sta. Cruz to the priesthood. Thus, they were the first two of the second group of Filipino priests although they had trained completely under Archbishop Camacho, and Bishop Andrés Gonzalez of Nueva Cáceres, respectively. Although the latter apparently continued to ordain a few native priests, he never quite resolved his ambivalence about them unlike Cuesta as it would turn out later.

After these two initial ordinations, however, Cuesta officially abolished on 24 October 1707 the racially tolerant Constitution of San Clemente as penned by Abbé Sidoti and approved by Archbishop Camacho, and replaced it with his own prejudiced rules and regulations. In particular, he did not only forbid other Asians from admission but he also re-interpreted the royal provision for eight native seminarians to mean "sons of Spaniards or at least sons of a Spanish father and mestiza mother who are commonly called *quarterones* and not descendants of Indios, Moros, Negroes or slaves or those sentenced by the Holy Office." In effect, he dismissed six of the remaining seven seminarians from San Clemente and banned them from ordination. Thus, except in name, a totally different seminary was solemnly inaugurated on 8 December 1707.

On the other hand, while firming up the above prohibition of Indios and mestizos from ordination, Cuesta received a petition for dimissories by B.D. Felipe Antonio Garzía a Spanish mestizo subject of the archdiocese who was completing his studies at the Catholic seminary in Siam (Thailand). To provide him with a priestly means of support, Garzía's father founded a chaplaincy in his favor in November 1707 and even asked Cuesta to be its patron. Thus, the archbishop had no other choice but to issue the dimissory letters and Garzía was subsequently ordained in Siam and came back to Manila a fullpledged priest. The following year (1708), the ambivalent Cuesta, also made an exception of at least one Indio cleric in

the minor orders, Br. Thomás Valdés Sólit whom he raised to the sub-diaconate in the middle of 1708 and most probably to the priesthood by 1710. He even granted him two capellanías founded and administered by prominent Spaniards, the patron of one of which was Dr. Valencia. But still, he refused to have anything to do with the five other displaced Filipino clerics.

Bachilleres Agustín Baluyot and Juan Guinto at first tried to get around Cuesta's ordination ban by competing in synodal examinations, respectively, for a vacant curacy (Estancias de Malabón, Cavite) and a sacristy (Santiago de Bagumbayan outside Intramuros). If they obtained these benefices, Cuesta would most likely be forced to ordain them. Unfortunately, they failed in this attempt; the Spanish examinees won them. In particular, the curacy of Malabón, Cavite was acquired by the seminarian in minor orders who was probably a criollo B. D. Ignazio Fernandez and he was thus ordained by Cuesta. Baluyot subsequently took refuge in the diocese of Nueva Segovia under Bishop Diego de Gorospe e Irala, O.P. (1705-15) who alone, without reservation, continued Camacho's mission of ordaining Filipino priests. Gorospe ordained Baluyot and another native cleric, Licenciado Don Joseph Navarro in about 1714. A few years earlier, he had also ordained an Ilocano priest, Licenciado Don Diego Gervasio, who replaced B. D. Alfonso Baluyot as missionary to Abra de Vigan.

Bres. Juan Guinto and another cleric Domingo Sanctiago, on the other hand, followed Dr. Domingo de Valencia, a co-founder of the Filipino clergy, soon after the latter took possession of the diocese of Nueva Cáceres as its bishop-elect in 1715. Bres. Sebastián Fabián de Móxica, Domingo de Guzmán and Andrés de León apparently remained in the archdiocese all this time but the latter presumably abandoned his vocation eventually, or died young, since only his name does not appear in later records. But Augustin Baluyot, Guinto, Móxica, and

de Guzmán clung to their vocations through fire and water, languishing for about a decade in the minor orders until they finally realized their dream of becoming full-pledged men of God.

In the meantime, precisely because of the disarming patience and perseverance of these clerics, as well as other factors including the worthy examples of Camacho's and his own initial ordinees, the moderating influence of their Spanish advocates especially Bishop-elect Valencia and the urgent shortage of priests in the entire archipelago, Cuesta gradually resolved his ambivalence about Filipino priests (1710-15) and after being their prime critic, eventually became their zealous patron. In 1716, he at last resumed their interrupted ordinations starting with Bachilleres Guinto, Móxica, Francisco Fabián de Sta. Ana (BA 1712 UST), Eugenio de Sta. Cruz (BA 1716 UST), and four other clerics who like Guinto, had transferred to Nueva Cáceres under Bishop-elect Valencia: Bachilleres Miguel Guerrero, Roque Tomás de Aquino (BA 1712 UST), Juan Antonio del Valle and Domingo Sanctiago. To make up for his previous misjudgment of them he installed Guinto, Augustin Baluyot and Móxica as the first Filipino pastors of their respective parishes (1716-21). With the installation of Baluyot as the proprietary parish priest of Rosario (Batangas) in 1721 — for which curacy, nine Indio priests competed, Cuesta inaugurated a definitive policy of appointing native priests as pastors rather than mere coadjutors of curacies in the archdiocese. This move was bitterly opposed by the Augustinian Friar Gaspar de San Agustín in his infamous epistle of 1720 attacking Filipino priests and their race. But, on the other hand, it inspired the *principalia* or native nobility, to which all these pioneer priests belonged, to establish private endowments called *capellanías de misas* to sustain the growth of the native clergy.

To make up for lost time, in addition to the initial eight native priests he elevated in 1716, the indefatigable Archbishop Cuesta ordained at least twenty more between 1717 and 1723 when he left Manila.

On the September Ember Days of 1717, he conferred the Holy Orders on B. D. Bartholomé Saguinsín, with dispensation for his age (23); and on B. D. Mathías de Sta. Ana (BA 1712 UST).

On the same occasion in 1718, he raised three more native seminarians to the priestly dignity: B. D. Pedro Diaz Mañosca (BA 1716 UST) of the archdiocese, and B. D. Juan Evangelista Muñoz and Licenciado Don Juan de Estrada y Aguero (BA 1714 and Licentiate in Arts 1716 UST), both of Nueva Cáceres. The latter two were the last to be recommended for ordination by Bishop-elect Valencia who was to die the following year.

After 1718, Cuesta's administrative book no longer recorded the "*licencia para decir la primera y demas misas.*" Nevertheless, there are enough information from miscellaneous documents to enable us to identify most of his native ordines from 1719 to 1723.

We may assume that it was in 1719 that Licenciado Don Domingo de Guzmán, who belatedly transferred to Nueva Segovia, was finally ordained by Cuesta. After all, he had apparently been stranded in the minor orders for more than a decade and there was also an acute shortage of priest in the vacant northern diocese. Also in the same year, the archbishop must have elevated Bachilleres Simeón Mathías (BA 1716 UST) and the younger Francisco de Sta. Ana y Taás to the priesthood. In May of 1720, the two were called for synodal tests as *clérigos presbíteros*.

It further appears that in 1720, Cuesta ordained two Spanish mestizo priests, Bachilleres Joseph Ximenes and Joseph de Ordoñez. Both had graduated from the University of Sto. Tomás in 1714 as Bachelors of Arts. Ximenes was made a general confessor and preacher in April 1721. Later, he became the proprietary parish priest of Bacoar, Cavite.

Besides B. D. Eugenio de Sta. Cruz, Cuesta ordained at least four more Filipino presbyters for the vacant see of Cebú between 1719 and 1722. They included Bachilleres Tomás Ma-

nalo (BA 1712 UST), Nicolás Manalo (BA 1714 UST), Paulino Paraz (BA 1714 UST), Andrés Pasqual (BA 1716 UST), and Juan de Capistrano.

There are three more native priests who must have been ordained by Cuesta before 1723. The first was the obscure coadjutor B. D. Juan Tomás (BA 1716 UST). The second was the Chinese mestizo B. D. Juan de Ocampo who, as a cleric in the minor orders, succeeded to his uncle's *capellanía* in 1717. He and B. D. Francisco Fabian de Sta. Ana were sent by Cuesta to the vacant diocese of Nueva Segovia in 1722. And the third was the Indio B. D. Balthazar de Andrade who was also in the minor orders when Cuesta selected him to take over the *capellanía* of Licenciado Don Gabriel de Isturis, first rector of San Clemente and later of San Felipe, when Isturis died in 1720.

The last two Filipino priests to be ordained by Cuesta in February 1723 were Bres. Juan de Mercado (BA 1716 UST) and Gregorio de Sta. Rosa y Ramos, a colegial of San Juan de Letrán. They were the recipients of the first *capellanías* founded by Indio principales specifically for Indio priests (1721-22).

All in all, Archbishop Cuesta ordained at least thirty-one Filipino priests: three during the first half (1707-15) of his term and twenty-eight during the last half (1716-23). Bishop Gorospe of Nueva Segovia, on the other hand, ordained at least three Filipino priests. From this second group already emerged two of the greatest Filipino priests of all time: Bres. Don Eugenio de Sta. Cruz (ca. 1692-1752), the first Indio vicar general in the diocese of Cebú and Don Bartholomé Saguinsín (1694-1772), the first Indio priest-poet, linguist, historian and religious writer and pastor of Quiapo. They should be called "Fathers of the Philippine Church."

After Cuesta, it became a matter of course for archbishops of Manila and their suffragan bishops to ordain native priests. Even though colonial prejudice persisted, no prelate, as a matter of principle, could refuse to ordain them simply on the basis of race.

HOMILIES FOR NOVEMBER AND DECEMBER

**Almsgiving makes you
like God**

MARK 12:38-44

*32nd Sunday In Ordinary time,
November 6, 1988*

One of the outstanding lessons of today's Gospel (Mark 12:38-44) is about Almsgiving.

In Christian usage, an alms is any material favor to the needy that is prompted by charity; almsgiving is the name for the charitable act that is done. It is always understood that in almsgiving the service to the poor is done for the sake of Christ. This is the basic difference between Christian works of charity and purely natural and humanitarian works of welfare.

The Old Testament teaching, "Happy is he who has regard for the lowly and the poor" (Psalms 40:2), was emphasized by

Christ who strongly urged on His followers the obligation of contributing to the support of the needy. This obligation is serious, especially if you consider that Jesus condemns not a few people to hell just because they refused to do some form of almsgiving. This was what Jesus said of the Last Judgment (Matthew 25:31-46).

That the early Christians fully realized the importance of this obligation is seen in such practices as community of goods, collections taken up to help needy Christians in other cities, and the help and comfort given by deacons and deaconesses. These were the beginning of the Church's enduring mission to alleviate the sufferings of the poor.

The obligation of almsgiving, like every other obligation of Christian charity, extends to all. In every period of Christian history, moral thinkers have attempted to spell out the precise obligation the members of each economic and social group have to help those in need. Undoubtedly, the poor of every description have a claim upon the charity of Christians so long as their need is genuine.

Prudence and discrimination, however, have always been advised. As early as the third century, Christians were admonished that alms must not be given to the malicious, the intemperate, or the lazy, lest a premium be set on vice. St. Ambrose, who died in 397, said that common sense prohibits giving alms to those who are in need only because they will not work to help themselves.

The Church strongly defends, as a matter of justice, the right to own private property. But this does not mean the right to use property or wealth as one pleases without regard for others. The obligation to almsgiving is complementary to the right of private property in the same way that charity is complementary to justice.

Some part of a man's wealth is required for the basic needs of himself and his family. A greater part is considered necessary, from a social standpoint, to maintain his position in so-

ciety. The rest is considered to be superabundant, and it is mainly according to this portion that man is obliged, with prudence, to almsgiving.

There is never an obligation to use the necessities of life for almsgiving. But a neighbor in extreme need must be helped even by that portion of wealth that could, from a social standpoint, be considered necessary to maintain one's position.

Discretion, however, must always be used, and the degree of poverty or need must be considered in every case. A person is said to be in extreme need if he lacks the actual necessities of life (food, clothing, shelter) and is therefore in real danger. One who has enormous difficulty in getting these necessities without help is said to be in serious or grave need. If he has considerable trouble in getting them, his need is called common or ordinary.

It is a serious obligation in charity that the extreme need of a neighbor takes first place. The serious or grave needs must be relieved when this can be done without undue personal inconvenience. The common or ordinary needs of the poor must also be met from one's own superabundance.

Certainly, in cases of serious and ordinary need, some part of the obligation is met by all who contribute to public or private charitable organizations and pay taxes for public welfare programs. Contributions and taxes used in educational and social programs intended to forestall poverty also qualify, for the noblest achievement of charity is to make the poor self-reliant and self-supporting. It is clear, too, that services contributed to the poor by physicians, attorneys and others help to satisfy their obligations.

Official and permanent charitable organizations, however, will never satisfy the obligation in special cases of need. These are more readily reached by the individual attention of private persons and are the classic opportunities for genuine almsgiving.

Christian almsgiving is discreet, prompt, secret, humble, cheerful and abundant. He who avails himself of such opportunities is promised a rich harvest of blessings. His virtuous act will make him more like God (Luke 6:30-36). It will give special power to his prayer, appease the wrath of God, and help to liberate him from sin and its punishments (Hebrews 13:16).

**Do we deserve love
or hatred?**

MARK 13:24-32

*33rd Sunday In Ordinary Time,
November 13, 1988*

In today's Gospel (Mark 13:24-32), our Lord Jesus Christ speaks about the disturbances on the last day, in the sun, the moon and the stars. "In the days after that time of trouble the sun will grow dark, the moon will no longer shine, the stars will fall from heaven, and the powers in space will be driven from their courses," Christ said.

This earth and the entire universe, like all material being, will ruin itself. The energy is uncessantly consuming itself in its toil of turning around and sliding through space. The immense bonfire of the sun goes on eating itself up, and loses weight by some, they say, six million tons per second.

Scientists think that this globe will go on for millions of years, gradually cooling down. It will go on cooling until it is as cold as the moon, perhaps by some cataclysm to be reduced

to nebulous vapor once more and begin a cycle of condensation all over again. All this, of course, rests with God, and matters little to us men whose fate will long have been decided before such possibilities can materialize.

Then, in contrast to the humiliation and contempt he suffered from men, "the Son of Man will appear, coming in the clouds with great power and glory." This coming will be the definitive and decisive conclusion in the history of mankind. As Judge of the living and the dead, God will then pronounce his solemn sentence over the eternal fate of each and every one of the human beings who have passed through this earth.

At that moment, the Kingdom of God will reach its culminating point, and its accomplishment. All will be ended here, and there everything will begin under the eternal sovereignty of the Son of Man, once again in the company of mortals, and in his second coming, to subject them to judgment.

This return of our Lord Jesus Christ, as supreme judge of the living and the dead, is an article of our faith. You and I will appear before him to give account, to answer for our life.

Even among pagan peoples, a judgment of God, like a permanent threat hung over the head of sinners, is a fundamental and universal belief, which nobody puts in doubt; and which we can attribute to a primitive revelation, made by God to man, in the cradle of mankind.

The prophet Daniel, cited in the first Reading (Daniel 12: 1-3), describes this moment as "a time of troubles, the worst since nations first came into existence."

During his preaching ministry, Jesus very often takes recourse to the judgment of the last day, which the evangelists, remembering the words of the Master, will describe with strong details. "The Son of Man is about to come in the glory of his Father with his angels, and then he will reward each one according to his deeds" (Matthew 16:27).

That day all of us will have to render accounts. The Lord will put us in front of his overflowing goodness in the creation and redemption; and our downright ingratitude.

The general and indispensable criterion of the divine judgment will be the attitude of men and of peoples before the one sent by God and his Gospel. "Whoever believes in the Son is not judged; but whoever does not believe has already been judged, because he has not believed in God's only Son" (John 3:18).

A severe sentence to punishment awaits that incredulous generation, unrepentant in spite of the preaching of the Master (Matthew 12:39 ff.); the cities that did not listen to his word (Matthew 11:20), or did not welcome those he sent (Matthew 10:14). The judgment of Sodom and Gomorrah will grow pale, compared to what will afflict these cities, those hypocritical pharisees, and the scandal-givers and the guilty of iniquity. He "will throw them in the fiery furnace, where they will cry and gnash their teeth" (Matthew 13:42).

If we are guilty before him, who shall be saved unless recourse is made to the infinite mercy of God himself?

"Don't put me, your servant, in trial; no one is innocent in your sight," pleads the Psalmist to the Lord (Psalms 143:2).

Under the old law, says St. Paul, the ministry of Moses was a ministry of condemnation. But that of the bearers of the Gospel is a ministry of grace and reconciliation (2 Corinthians 3:9; 5:19 ff.). Because our Lord Jesus Christ died to pay for our sins. And the justice of God with the just will be not one that punishes, but that which "puts right everyone who believes in Jesus" (Romans 4:26). And if God declares them not guilty, who will accuse them? (Romans 8:33).

Here is the foundation of our security on the day of the final judgment (1 John 4:17).

And who are the just ones? Who can assure that they "will shine like the sun in their Father's Kingdom," in accor-

dance with the infallible word of the Son of God? (Matthew 13:43).

The pure of heart, of course: "Happy are those whose lives are faultless, who live according to the law of the Lord" (Psalm 119:1). Blessed are those who have not been stained along the way: Therese of the Child Jesus, Margaret of Alacoque, Aloysius Gonzaga, Dominic Savio...

And also the penitent, purified and already forgiven: Augustine of Tagaste, Ignatius of Loyola...

Will I be one of them? Who can guarantee me this beforehand? Final contrition, final purification, final perseverance, final salvation: all this is one. But it cannot be unfailingly promised to anyone. We cannot even deservedly merit it. We can never know if at the moment of death we shall deserve love or hatred.

It will be necessary then to put ourselves in a supreme act of filial trust and take refuge in the mercy of God, who has manifested himself to us in Christ and is the only hope that can remove every fear from our heart.

**Men still die
for Christ the King**

JOHN 18:33b-37

*Solemnity of Christ
the King of the Universe
November 20, 1988*

Today is the feast of Christ, the King of the Universe. He who recites today the Act of Dedication of the Human Race to Christ the King with devotion may gain a partial indulgence. If

this act is publicly recited, a plenary indulgence may be gained (*Enchiridion Indulgentiarum*, p. 56).

Emperor Napoleon Bonaparte said: "I have conquered the world with the force of arms; Christ conquered it with the force of love." Napoleon dominated; Christ reigned. After Napoleon died in the isolated South Atlantic island of St. Helena, who has come to fight and die for him? On the other hand, millions of Christians, full of love for their King, continue to fight and die for Jesus Christ who gave his life on the cross for them.

Today's Gospel (John 18:33b-37) speaks to us about the Kingship of Christ and his "Kingdom which does not belong to this world."

As the Preface of today's Mass says, his is "an eternal and universal kingdom: a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace."

Only God is the truth and only God possesses the complete truth. Only Christ is capable of saying: "I am the truth" (John 14:6).

By the eighth commandment we are commanded by God to speak the truth in all things, but especially in what concerns the good name and honor of others. "You shall not lie" (Leviticus 19:11). This is why a lie, even when told for a good purpose, is always a sin, because it is contrary to the nature of God's Kingdom.

A habitual liar not only is often led into grave sin, but forfeits the trust of his fellowmen, and is the cause of a great deal of harm. When people know that one is a habitual liar, they do not believe him even when he tells the truth.

God is life. Christ says: "I am the Life. I have come that you may have life and have it more abundantly."

The only absolute defender of life in the world today is the Catholic Church, who repeats: "You shall not kill."

— not in abortion which is always unjustifiable,

- not in euthanasia, which is always condemnable,
- not in any kind of violence.

Nay, Christ's Kingdom, the Church, promotes life. All through her history the Church has promoted life with every type of social and charitable works.

All human justice is imperfect, it is fallible. There is only one infinite and infallible justice, God. And therefore God will be the ultimate judge to whom all the other judges on earth will have to submit themselves.

The Church is the great proponent of justice. Christ's Kingdom is against any and all forms of:

- stealing or theft which is the secret taking of another person's property;
- robbery or the open and forcible taking of another person's property;
- cheating or depriving another of his property by crafty means; using false weights and measures, issuing counterfeit money or bouncing cheques, adulterating food and other products for sale, forgery, falsification of documents, smuggling, tampering with boundary lines, overcharging, excessive profits, arson with a view to collection of insurance money, copying during an examination, etc.;
- usury, which is the charging of excessive interest on money;
- unjust damage done to the property of others;
- bribery and embezzlement;
- failure to pay one's just debts, when due;
- failure of employers to pay a just living wage;
- violation of business contracts and agreements;
- buying or receiving stolen goods.

Christ is the Prince of Peace. Peace was the song of the angels at Bethlehem and Peace was the greeting of the resurrection.

Christ's Kingdom is a Kingdom of:

- Peace in the family: between parents and children;
- Peace in marriage: a round, fat "NO" to divorce;
- Peace in our country: there are wars of bullets and wars of words; hot war and cold war;
- Peace in our conscience: this is where we should all begin: conflicts in the family, in the labor front, in the nation, in the world... how these conflicts could be remedied with peace in our consciences!

The Church and all Christians have to be sowers of peace in every field.

God is love. The law of the Christian is love. But love, which is the search for the welfare or happiness of the other or of others. Love is definitely not the narcissistic search of one's own good.

Christ's Kingdom is a Kingdom of grace. Grace is the participation in God's divine nature. Through grace we become:

- children of God;
- brothers and sisters of Christ;
- temples of the Holy Spirit;
- heirs of the Kingdom of Heaven.

To establish in the world a kingdom of grace would be to create a new and better world.

We say: "I believe in the holy Catholic Church" because Christ's Kingdom is sanctified by the Word of God and it sanctifies us through the sacraments.

We are children of the Kingdom, members of the Mystical Body of Christ the King.

Our task is:

- to promote the Kingdom: which means to promote truth, justice, grace, holiness, love...
- to embrace all this wherever they may be found.
- to cause that all this would grow and be developed in individuals, in groups, in the entire community, etc. . . .

Drunkenness and avarice

LUKE 21:25-28.34-36

*First Sunday of Advent
November 27, 1988*

Today is the First Sunday of Advent. If you scan your Sunday Missal, you will notice that there are two Prefaces for this Season of Advent. The first Preface is "said in the Masses of the season from the first Sunday of Advent to December 16 and in other Masses celebrated during the period which have no preface of their own" (*Sacramentary*, Catholic Trade [Manila], Inc., 1974, p. 375).

In this Advent Preface I, we pray: "Now we watch for the day, hoping that the salvation promised us will be ours when Christ our Lord will come again in his glory." You know, the season of Advent is divided into two parts. The first part, which begins today and continues until December 16th, em-

phasizes preparation for the second coming of Christ. The second part, from December 17 through Christmas eve, emphasizes preparation for the celebration of his birth.

So today's Gospel (Luke 21:25-28, 34-36) talks about the end of the world, the "parousia", the second coming of Christ our Lord, as Judge, at the end of time. After informing us of the physical and psychological effects of the event on people and about the Son of Man appearing in a cloud with great power and glory, in today's Gospel Jesus says: "When these things begin to happen, stand up and raise your heads because your salvation is near."

Then he goes on to advise and to caution: "Be careful not to let yourselves become occupied with too much feasting and drinking and with the worries of this life, or that Day may suddenly catch you like a trap."

In other words, we are advised against gluttony, especially drunkenness, and against greed, covetousness or avarice.

Nowadays, we seldom talk about gluttony. Gluttony is the excessive desire for or indulgence in food and drink. Gluttony is greediness, intemperance in eating and drinking. Of the gluttonous, St. Paul says that "their god is their belly" (Philippians 3:19).

Gluttony produces dullness of mind, laziness and sensuality. The vice of drunkenness is a terrible evil, leading to worse sins. A man when drunk does more than lose his reason and make a fool of himself; he often becomes a source of grief and even of terror to his family and the whole community. If reason is the chief difference between man and the beast, why should one extinguish his reason by drunkenness?

And what can we say about drugs? Have we not heard of drug-addicts who cheat, steal, rob, stage a hold-up, and even kill to provide themselves with drugs? And are they not often said to be "scions of a wealthy and influential family"?

The Gospel's injunction: "Not to let yourselves become occupied... with the worries of this life" is a warning against covetousness or avarice. Avarice is the excessive love for, and seeking after, wealth and other worldly possessions.

To provide for one's future and that of one's family is praiseworthy. To avoid waste and extravagance is a virtue. But to strive for more riches than one requires, to be never content, however much one possesses, is avarice.

The Holy Book says: "Avarice is the root of all evils" (1 Timothy 6:10). It destroys faith, because the avaricious are so absorbed in money-getting that they have no time for their spiritual welfare. From avarice arise hard-heartedness towards the poor, lying, cheating, usury, defrauding laborers of just wages, graft and corruption, and other sins.

We meet with avaricious persons among both the rich and the poor. Often among the rich there is money without avarice, and among the poor, avarice without money.

Liberality, generosity, open-handedness which disposes us to use the worldly or material goods rightly, is opposed to covetousness or avarice.

The avaricious man is very foolish. He works hard all his life and yet he becomes hated by men. His money is left to his heirs who more often than not would ridicule his miserliness.

If there is anything that hardens the heart, it is money. Are there not blood-brothers who so hate one another that they are ready to kill each other, just because of a piece of land or furniture or jewelry? Their conscience become so calloused and the moment comes when its voice, its remorse and compunctions can no longer be heard or felt.

Every vice — drunkenness, dishonesty, avarice — eventually succeeds to lull and numb the compunctions of our conscience.

And Jesus tells us: "Be on watch and pray always." Watching and praying... this is what our Holy Mother the

Church expects us to do during this Season of Advent, "because your salvation is near," because Christmas is approaching and so is New Year also.

Repentance changes man

LUKE 3:1-6

*Second Sunday of Advent
December 4, 1988*

Today's Gospel (Luke 3:1-6) tells that St. John the Baptist "went about the entire region of the Jordan proclaiming a baptism of repentance which led to the forgiveness of sins." Because of this, people came to St. John the Baptist and asked what they should do in order to escape the judgments of God.

I wonder if people nowadays are aware that it would be a consolation to us pastors of souls, if Christians would come to us with such a fervor to hear the word of God, and manifest such anxiety to do penance for their sins! Truly this would greatly lighten the difficult task of preaching.

But, however, this consolation is rarely accorded us. Many will not even hear us, and the majority of those who do listen, give slight attention and have no intention of putting what they hear into practice.

Of vices and sins we hear every day; there is an excess of them reported in the newspapers and over the radio. But how seldom do we hear of a wicked person being truly converted! The majority of sinners remain sinners, and do not show any sign of true conversion.

To convince ourselves that the number of true penitents is sadly small, let us consider the effects of true repentance and whether these effects are visible in our penitents.

First of all, true repentance changes the mind and disposition of a man. His ideas of God, of the world, of virtue and sin, are quite different from those he had while in the state of sin. As a sinner, he cared a little about God, thought of him but seldom, and only accidentally; benefits and punishments made upon him either only a momentary impression or none at all. As a penitent he turns his eyes to God, reflects with a heart full of emotion and gratitude upon the benefits and graces he has received, and with terror upon the danger to which his salvation had been exposed, he never ceases to give thanks to God, who delivered him from this danger and received him so mercifully. When a sinner he valued and loved only what the world has to offer, honors, riches, and pleasures; as a penitent these things are to him mere playthings; his soul alone and eternal goods possess real value in his eyes. As a sinner he did not perceive the greatness and baseness of his iniquities; Christian virtues were a matter of indifference to him, or were even distasteful. As a penitent he is ashamed of his sins, is sorry for them, and rejoices in what is good and pleasing to God.

Secondly, true repentance changes the inclinations of a man. I do not say that true repentance extirpates every inclination to sin, for a predominant inclination to evil remains even in the heart of the just man in consequence of original sin. But true repentance exterminates all voluntary desires for sin, makes us hate what we sinfully loved before conversion, and love those things which we then sinfully shunned or hated. This interior change is an absolutely necessary requisite for repentance. Penitents who still love what they loved as sinners, for instance their sinful familiarity, or hate what they hated as sinners, such as prayer, hearing the word of God, and mortification, are not penitents, but hypocrites.

Lastly, true repentance changes our life. It may happen that even true repentance is followed by a relapse into the old

sin, for human weakness is so great, and the enemies of our salvation so powerful and numerous, that even Christians who are truly converted may in an unfortunate moment again sin grievously. Nevertheless, it remains a truth, that the repentance which is followed by a relapse, is either no true repentance, or only a very doubtful one. If Mary Magdalene, Zachæus and Paul, after having given fair promises of repentance, had continued their sinful life, we should say: These persons were not earnest in their repentance, else they would have changed their lives. In fact, where there is true repentance, a radical change of life is discernible, and, even if relapses do follow, they will be rare, and by and by will cease altogether.

So, by the effects you may judge of the repentance of the majority of Christians and also of your own.

Where are the penitents in whom we find these three great changes, namely, a change in the disposition of mind, in the inclinations, and an amendment of life? How many can you show me who have changed their views of God, the world, virtue and vice? How many can you point out who allow no inordinate desire to dwell in their hearts? How many can you name, who manifest a thorough change of life? If we see that the majority of Christians, after confession, are as lukewarm in the service of God as before, that they seek their former occasions of sin, continue their dangerous familiarity with persons of the opposite sex, and relapse into their former sins of drunkenness, bad company, neglecting Mass, etc., what can any one think of their repentance but that it was a mere mockery of God, and that by a sacrilegious reception of the sacraments they brought upon themselves, not the blessing, but the curse and wrath of the Almighty?

And now let us consider how matters stand with our own selves. Have we begun to change the disposition of our mind? Do we hate and detest sin above everything, and from the bottom of our heart? Do we entertain no inordinate inclination in our heart? Are we zealous in the performance of our du-

ties? Do we not relapse into our former sins? Do we avail ourselves of the means of grace for repentance and the amendment of our life? Alas! I fear there are but few among us who can answer these and similar questions affirmatively. And if this be the case, you may well feel uneasy concerning your repentance, for you cannot reasonably hope that your salvation is secure. Hence St. Ambrose says: "It is easier to find Christians who have preserved the garb of baptismal innocence undefiled, than such as recover it after they have once lost it by sin." In other words, it is easier to find Christians who have never committed a mortal sin than Christians who, having grievously fallen, have truly repented. The number of true penitents, then, must be very small since the number of those who preserve their baptismal innocence, who never commit a mortal sin, is comparatively small.

Reason supports the Immaculate Conception

LUKE 1:26-38

*The Immaculate Conception
of the Blessed Virgin Mary
Principal Patroness
of the Philippines
December 8, 1988*

Today's Gospel (Luke 1:26-38) carries the greeting of the Archangel Gabriel to Mary of Nazareth: "Hail, full of grace!" This is one of the main texts of the Holy Bible on which the doctrine of the Immaculate Conception of the Blessed Virgin Mary is founded.

Being descendants of Adam and Eve, who transgressed the law of God, we are all contaminated with, conceived and born in, original sin. There is only one of the whole human race, who was never defiled by original sin, Mary the Virgin Mother of God. She was conceived without stain, i.e., from the very instant of her conception, by a special grace of God, she was perfectly free from original sin.

It was this pious belief that Pope Pius IX, on the 8th day of December, 1854, defined as an article of the faith, in these words: "We define the doctrine which holds the Blessed Virgin Mary in the first instant of her conception to have been preserved from all stain of original sin, by the singular grace and privilege of Almighty God, and through the merits of Jesus Christ, the Saviour of the human race, to be a doctrine revealed by God, and therefore to be firmly and constantly held by all the faithful." This article of the faith shall be the subject of our meditation today, the feast of the Immaculate Conception of the Blessed Virgin Mary, Principal Patroness of the Philippines.

The dogma of the Immaculate Conception of the Blessed Virgin Mary is founded on the Sacred Scriptures and on Tradition. Reason, however, enlightened by revelation, also furnishes us with very convincing arguments for this article of faith that Mary was conceived without original sin. Here are some arguments we can consider:

1. Mary became, as it were, as the throne of God; she was the incomparable palace in which the Son of God chose to dwell for nine months, for it was from her he assumed his human nature. Now, as everything that comes in contact with God, even externally, must be pure and undefiled, what purity was not demanded for that vessel in which the Son of God himself was to form his flesh and blood. Truly, if Mary had been contaminated by a stain of sin, it would have obscured his splendor on account of the intimate union into which God entered with her, whilst her Immaculate Conception is a magnificent testimony to his own holiness. Hence St. Alphonsus says:

"If the Blessed Virgin had been conceived in sin, it would have been a disgrace for her Son (although he could not have become a sharer in the stain of sin) to have united himself so intimately with a womb which had been contaminated with the guilt of sin, an impure vessel and a subject of the devil."

2. The Blessed Virgin, after her Son, has the largest share in the work of redemption. With her, as it were, the work of redemption begins; she is the "Aurora". It is difficult to comprehend how purification from sin could have begun in sin itself. Through the Immaculate Conception of Mary we can understand how we can call her the mother of mercy, our life and our hope; for if she is without original sin, she is truly the beginning of salvation, because in her our nature is re-created: thus it is plain how she participated so largely in the work of our redemption; thus does she deserve to assume a species of mediation between God and man, and thus also does she really appear as the one between whom and Satan enmities have been set, as the one who has crushed the serpent's head.

3. If a son on earth could choose a mother for himself according to his liking, would he not prefer a queen to a slave! St. Bernard says: "As the Son of God could choose as his mother her who pleased him best, we may be assured that he would choose such a one as was becoming a God; and since it became God to have a mother free from the guilt of sin, he chose such a one for his mother." We must therefore conclude that the Blessed Virgin remained free not only from every actual, but also from original sin, for otherwise she would not have been a fit mother for Jesus Christ, the Son of God.

4. Our first parents according to the flesh are Adam and Eve. Our progenitors according to grace are Christ and Mary. Mary represents Eve, however, in so far as Eve received the natural life from Adam; whereas, Mary received the life of grace from Christ. Now, if the second Adam, i.e., Christ, is far above the first, must we not also admit a corresponding relation between Mary and Eve? Eve was originally pure and spotless: is it possible that the conception of the second Eve was less pure and spotless? Should Mary, who in merits stands far above Eve,

be less in dignity? We must therefore say: Mary, when conceived, could not be less pure, less perfect than Eve, when created; at her creation Eve was immaculate, therefore in her conception the Blessed Virgin was necessarily immaculate.

5. It is a dogma of faith that not only the soul but also the body of Mary was assumed into heaven after her death. This corresponded with her high dignity and great merits, but the chief and most important reason of her bodily assumption into heaven we must seek in her Immaculate Conception. In consequence of the first sin man is subject to death and decay. But the Blessed Virgin being exempt from the stain of original sin, was, on that very account exempt from corruption, and immediately after her death she was conceived body and soul into heaven.

Oh Mary conceived without sin, pray for us who have recourse to thee!

Sharing is the answer

LUKE 3:10-18

*Third Sunday of Advent
December 11, 1988*

Today is the Third Sunday of Advent. The readings from the Book of Zephaniah and the Letter of St. Paul to the Philippians extend to us insistently the invitation "To Rejoice!" The reason for rejoicing, they say, is because "the Lord is near."

Today is also known as "Gaudete" Sunday. "*Gaudete*" is the Latin word for "Rejoice!" In the celebration of the Mass today you will see the priest wearing vestments of rose or pink color in churches which have this kind of vestments.

St. John the Baptist announces to the crowd that the Messiah is coming, that he is near, that he is already there. And with apprehensive words he invites all to repent, to change their ways: "You snakes! Who told you that you could escape from the punishment God is about to send?"

To the questions that they make: what has to be done, he gives some quite disconcerting answers. A few words summarize them: sharing of goods, justice, solidarity, loyalty.

One would expect a vehement exhortation to do great penances, but no. Is this only what the Baptist demands? But it is much if we realize how far the cast of characters and the spirit of solidarity go.

To share, to be in solidarity with the rest is, in effect, to imitate the attitude with which God has revealed to his chosen people in the course of their history, during which he has been a loving God who wants to be in solidarity with his people, in their joys, in their sufferings.

In the New Covenant, God has made himself one with man in such a manner that he has united himself to the entire mankind through the Incarnation of his Son "who humbled himself to share in our humanity." He shared the rigorous life of the people of Nazareth, the toils, pains and simple joys of family life, of manual labor, of life in the country. "He himself took our sickness and carried away our diseases" (Matthew 8:17). He shared our death after the very cruel torments of his Passion.

Christ came to share our human condition and to make himself one with everything that we are, in order to make us share his divine condition and make use one with everything that he

is. He gave everything to men: his powers, his love, his tenderness, his friendship, his life, his blood, his spirit, his Eucharist. He gave his very own self.

He wants, finally, to make us sharers of his glory in heaven, his glory which he compares to a banquet, that is, to something that can be partaken of.

"The Lord is near." Yes, he is so near that we can find him right in our midst. Christ has not gone away. Christ has remained in the Holy Eucharist, in the poor, in those who pray. in the magisterium of the Church, in the little children, in the sick, in the very sinners themselves since Christ, is continually searching for them.

He is among us and he goes on today being the Sole Redeemer for this world.

We too, following the example of Christ, have to be one with the others in their pains and anxieties, with those who have no friends, with the aged, with all those who are exerting efforts to make this world a better place to live in, with those working for the common good, for justice, especially with the less fortunate in life, the sick and the poor.

And how can we be one with them? By giving them our friendship, our smile, our joy. We can share with them our ideas and ideals, our time, our talent, our treasures.

This Mass we are now celebrating, is the banquet of Christ wherein we partake of his word and of his bread. This participation, however, will have no meaning if in our ordinary day-to-day life we do not have the spirit of sharing with others something of our own for the love of him who gave all and his very own self for us that we might be one with him.

Those acts of charity
LUKE 1:39-45

Fourth Sunday of Advent
December 18, 1988

Today's Gospel (Luke 1:39-45) tells us of St. Luke's description of the episode we meditate upon when we pray the second joyful mystery of the Holy Rosary, which is Mary's Visitation. Known as the Visitation is Mary's visit to her cousin Elizabeth which lasted about three months. At that time, Mary was awaiting the birth of Jesus and Elizabeth the birth of John the Baptist. The liturgical commemoration of this episode is on May 31.

Today's Gospel carries the words with which Elizabeth greeted Mary, "Blessed are you among women and blessed is the fruit of your womb." The words of greeting of Elizabeth now form the second part of the "Hail Mary", which is among the best known and most popular of the prayers to the Blessed Virgin Mary.

All of us here have prayed the "Hail Mary" hundreds of thousands of times. Since the "Hail Mary" is short and easy to remember, it must have been the first prayer we learned as a child. But we are all aware that this "Hail Mary" has three parts?

The first part is taken from Sacred Scripture. When the angel Gabriel appeared to Mary to announce that she would be the mother of Jesus, he said: "Hail, full of grace, the Lord is with thee. Blessed art thou among women" (Luke 1:28). The name "Mary" was added later when the words of the angel began to be used as a prayer.

The second part, which is a portion of today's Gospel, is composed of the greeting of Elizabeth, cousin to the Virgin Mary

and mother of John the Baptist. Elizabeth greeted Mary with the words: "Blessed art thou amongst women and blessed is the fruit of thy womb" (v. 42). The name "Jesus" was added about the twelfth or thirteenth century. At that time, the prayer ended with the words, "Jesus Christ. Amen."

The third part of the "Hail Mary" is a clause of Petition. It came into use during the twelfth century. At first it had various forms, but not one had official approval. It was not until 1568 that the present form of petition, which is called the "Holy Mary", was made official and included in the Roman Breviary.

Today's Gospel opens with the words: "Soon afterward, Mary got ready and hurried off to a town in the hill country of Judea. She went into Zechariah's house and greeted Elizabeth." The distance from Nazareth, where Mary lived, to Hebron, the residence of St. Elizabeth, was about one hundred ninety-four kilometers. The way there was difficult, for it was over high mountains. Nevertheless, Mary undertook this long and laborious journey, in order to do an act of kindness to her cousin Elizabeth.

Herein Mary gives us a beautiful example, showing how we should do acts of kindness to our fellowmen, though there may be some difficulties in the way, because that which costs us nothing at all, can scarcely be called a Charitable Act.

"Bundles of Joy" is the usual name given to the charitable project of giving Christmas gifts in kind to our less fortunate brethren. One day in a Christmas season like this, I was asked to pick up some used clothing to be included in the "Bundles of Joy". Upon reaching the house of one of the donors, the "Señora" appeared in the window and shouted: "Just a minute, Father, I am still having the maids remove the buttons from the dresses." I jumped out of my jeep and shouted back: Stop your maids! How can the poor recipients wear them without the buttons?"

I was once assigned to a parish where the priests' house is just across the street from the mansions of an "haciendero"

and a government big shot. And on Christmas day I would be witness to a long line of limousines whose uniformed chauffeurs would get down and carry elegantly wrapped presents to the wealthy occupants of the rich mansions. The fat landowner one Christmas day got fourteen large shiny "lechons". I looked at the Social Hall and beheld a longer line of thin, rugged people queuing up to get their bag of corn grits, canned sardines and dried fish.

While we give first class RTWs or clothing material to the rich who already have and can very well afford to buy far more and better than what we give, we throw out as our Christmas Gifts to the poor, used clothes whose buttons we would have the retribution.

One can really wonder if one can claim as charitable the act of giving expensive gifts to the rich and therefore deserving of a heavenly reward. One can also wonder if giving a dress whose buttons have been intentionally removed, rendering it unusable, can qualify as an act of charity, or it is a vicious act of unkindness, of cruelty towards the poor, which calls for God's retribution.

In this Mass, let us ask God to save us from the evils of greed, of materialism and consumerism. In the words of one close friend of mine, let us remember that "we make a living out of what we get, but we make life out of what we give."

The Child, the Mother the Patriarch

JOHN 1:1-18

*Christmas
Solemnity of the Lord's Birth
December 25, 1988*

Today is the grand feast of the Birth of our Lord Jesus; it is Christmas!

On Christmas, according to the rules of Liturgy, "every priest may celebrate or concelebrate three times," and "he may take a stipend for each of the three Masses" (Ordo 1988, p. 188). This privilege for priests to say Mass three times is for a perpetual remembrance of the birth of Jesus Christ, which is considered to be threefold. He was born of his Father from all eternity; of his Mother, the Blessed Virgin Mary, in time, and he is spiritually born in the hearts of all good and pious Christians.

The first Mass is generally celebrated at midnight, because it was supposed to be at midnight that our Savior was born. In this Mass the Gospel of St. Luke (2:1-14) is read, which relates that the angel of the Lord appeared to the shepherds who were keeping the night-watch over their flocks, and announced to them the good news that the promised and long-expected Redeemer had been born in Bethlehem.

The Second Mass is said at day break, because at break of day the shepherds went over to Bethlehem, and found the divine Child lying in a manger adored by Mary Joseph (Luke 2: 15-20).

The third Mass is said in broad daylight and in this last Mass the Gospel of St. John (1:1-18) is read, which speaks of

the Eternal Word becoming man and being the light of the world. "The Word was made Flesh" is how simply the Gospel reports, and this "Word made Flesh" is he who appears for the first time in Bethlehem.

"In the beginning was the Word, and the Word was with God, and the Word was God." This Word, "the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father," is the one who became a human being in the most pure bosom of the ever Virgin Mary, and was born in Bethlehem, and lived among us.

This newly born child is God-Man, uncreated wisdom, immeasurable love, ineffable goodness, highest charity. His power is infinite. With only one word of his he created the heavens and the earth with everything in them. Nothing can go against his command. Immense are his riches, since he is the maker of all things and all things belong to him. He is the Lord and Master of everything in the universe.

This Word has vouchsafed to share in our human nature. Without ceasing being God he made himself Son of Mary. God and Man at the same time. God united himself to man, man of God, constituting one single divine person, the adorable person of Jesus Christ, our Lord.

It is right and with reason that this event is taken as a point of reference of all the events, as the center of the whole life of mankind. Nothing can compare to it in importance, in transcendence, in greatness. It has completely changed the course of the world.

In the birth of the Son of God there are wonderful and confusing circumstances. What most attracts our attention is that his Mother - Mary - is a Virgin in the exact meaning of the word. A virgin in the conception of her son; a virgin upon giving him birth; a virgin she remains thereafter. Virgin before childbirth; during childbirth, after childbirth. In this conception there was no intervention whatever of a man.

The one chosen for this unspeakable dignity of Mother of God was enriched with so many and so special privileges: conceived without the stain of original sin; heaped upon with graces from the very first moment of her existence; cooperator with her will and with her blood so that the Holy Spirit could form in her most pure womb the sacrosanct humanity of Jesus Christ, to which from the first moment of his existence the word was united. It is no wonder that her cousin, St. Elizabeth, exclaimed: "Blessed are thou amongst women, and blessed is the fruit of thy womb."

This is the Mother of the Child Jesus who today is born in Bethlehem. Although adorned with so extraordinary prerogatives and proclaimed by God as emperatrix of heaven and earth, we see her poor, simple, deserted, secluded in a cave, to give birth to her son. All her beauty is in her soul: faith, humility, trust in God, submission to the divine will in everything; her love set on fire for God and for men, whom her Son comes to save, associating her to the work of redemption.

Beside Mary is Saint Joseph. Blessed patriarch, chosen by the Word to be his father, not carnal, but, yes, legal. He is the real husband of Mary; he represents the celestial Father and the Holy Spirit in the functions and duties of Father and Spouse. A holy, pious, just man; perfect doer of the will of God who has deigned to choose him for such a sublime task.

Humbly he accepts the entrusted burden and devotes himself to perform it with every bit of perfection. He will be a true father, taking care of and protecting the Child and his Mother; working hard to provide them with their support and temporal welfare; running the house like a very loving husband, a caring watch-dog of the honor and virtue of his wife Mary.

With what devotion, faith, humility, gratefulness and gallantry does Saint Joseph receive in his arms the newly born Child God; stamping on his rosy cheeks the most ardent love kisses!

Blessed Patriarch Saint Joseph, teach us to treat Jesus and Mary like what you were doing.

Republic of the Philippines
Department of Transportation and Communications
POSTAL SERVICE OFFICE
National Capital Region
Legal Affairs Section
1099 Manila

SWORN STATEMENT
(Required by Act 2580)

The undersigned, FR. FLORENCIO TESTERA, O.P., business manager of the BOLETIN ECLESIASTICO DE FILIPINAS published bi-monthly, in English, Spanish and Latin, at University of Santo Tomas, Manila, entered as second class at Manila Post Office, after having duly sworn to in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act 2580, as amended by Commonwealth Act. No. 291.

NAME	ADDRESS
Editor: Fr. Vicente Cajilig, O.P.	U.S.T., España, Manila
Managing Editor: Fr. Roman Carter, O.P.	U.S.T., España, Manila
Business Manager: Fr. Florencio Testera, O.P.	U.S.T., España, Manila
Owner: University of Santo Tomas	U.S.T., España, Manila
Publisher: Ecclesiastical Publications Office	U.S.T., España, Manila
Printer: U.S.T. Press	U.S.T., España, Manila
Office of Publication: Ecclesiastical Publications Office	U.S.T., España, Manila

In case of publication other than daily total number of copies printed and circulated of the last issue dated, July-August, 1988.

1. Sent to paid subscribers	1,300 cps.
2. Sent to others than paid subscribers	200 cps.
Total	1,500 cps.

(SGD.) FR. FLORENCIO TESTERA, O.P.
Business Manager

SUBSCRIBED AND SWORN to before me this 4th day of October 1988 at Manila, the affiant exhibiting to me his Residence Certificate No. 1336654H, issued at Manila, on February 12, 1988.

(SGD.) LUIS C. BASSIG, SR.
Notary Public

Doc. No. 207, Page No. 3,
Book No. II, Series of 1988.

Until December 31, 1988
PTR No. 256227 Manila 1/4/88