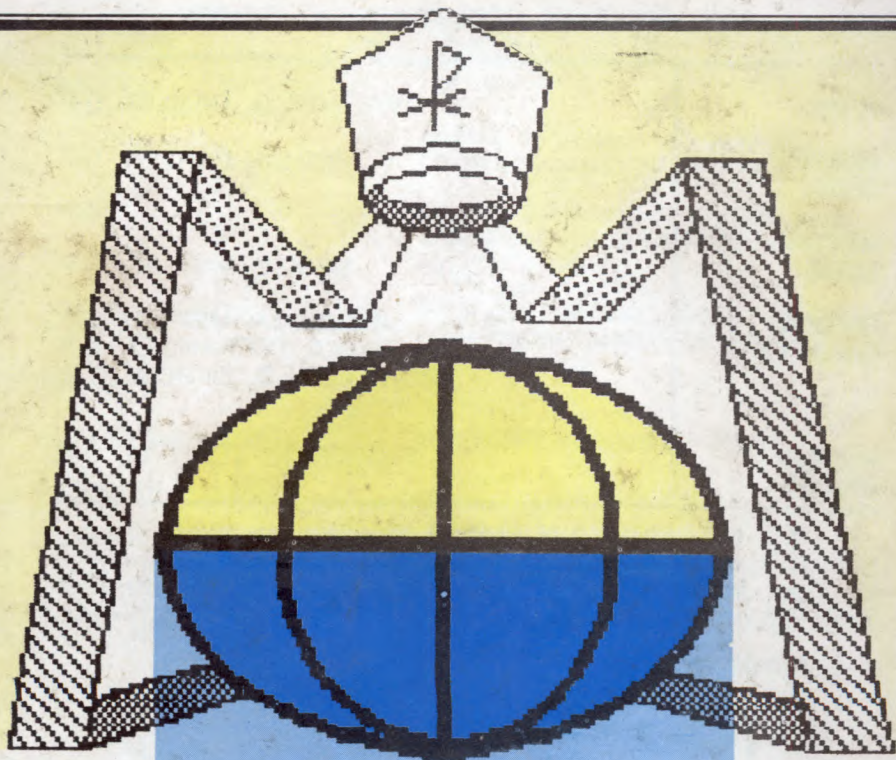


BOLETIN ECLESIASTICO de FILIPINAS

THE OFFICIAL INTERDIOCESAN BULLETIN



**PRIMER ON THE SECOND PLENARY
COUNCIL OF THE PHILIPPINES**

CBCP National Coordinating Office

BOLETIN ECLESIASTICO de FILIPINAS

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Walking on the Pilgrims' Way

THIS ISSUE of *Boletin* provides its readers with a treasure of things new and old, some controversial, some calming, all, however, provoking enough to be worthy of clerical attention. We are on the verge of a great event, the Second Plenary Council of the Philippines. The "Primer" provides ample information to prepare us for this event. We are in the midst of "Born-againitis" (to coin a term) which is a challenge initially faced by "Hold Fast" but which still requires our personal assessment and skill lest dialogue be forgotten and polemic become our dull, unwitting reaction to real problems of real people. More about CARP helps us to see problems of land in traditional perspective, and historical, canonical, informative and homiletic pages help us on our pastoral way.

With all this to prompt, impel and somehow guide us, perhaps we can better ask, "Where are we going?" Is our path truly Christ the Way? Do we let here and now concerns block our vision of the Eternal? Are we mere dwellers in time and space, or are we leaders on the unending journey of the People of God to the true Land of Promise?

In the midst of conflict and perplexity we have One who holds us firmly if we allow Him to do so. Christ who became man for us never

ceases to lead us forward through Himself in the Spirit's power to the Father and the Father's House. How glad we are as Catholics to know some of those who dwell there already! We look with love to the Blessed Virgin Mary, asking her prayers and those of all the angels and saints for our progress as pilgrims. But we should also look deep within our own hearts and minds. We should ask what God the Holy Spirit is doing to us as men, Church and nation. And then we can by God's grace stride even more reliantly (and even more joyfully) into a future full of hope. We can discern God's Holy Will and become the instruments of its accomplishment.

Primer on the Second Plenary Council of the Philippines

I. Historical and Theological Background

1. *What is a council?*

In the course of history, bishops and other Church leaders met in assemblies to deliberate on matters of faith and on matters of discipline. These assemblies assumed a special importance as the Church expanded to new areas and faced new problems. They were called *councils*, or *synods*.

2. *What were from the very beginning the functions of a council?*

In the early Church councils were *legislative* and *judicial bodies*. Through them the bishops also exercised their office of *teaching* in a collegial and more authoritative way.

3. *What were the geographical areas of councils?*

At times the gathering included only bishops of a restricted area, such as a province. These were called *provincial councils*.

At other times, a larger area was included, involving several provinces, like the councils of North Africa, in the time of Saint Augustine. These were called *plenary* councils.

This distinction is important, since every council and every conciliar decree must be understood and interpreted in their concrete historical and geographical context.

4. *Which is the principal trait already emerging in the ancient councils?*

The initial stages of synodical activity appear in the middle of the 2nd century. From the year 175 onwards, the bishops became more conscious of their responsibilities as successors of the apostles. They were aware that local controversies had a wider significance, for the whole Church. Consciousness of their *collegiality*, therefore, brought the bishops together for the celebration of councils.

5. *How did these councils develop into universal or ecumenical councils?*

Initially, the councils were occasional, convened for specific purposes. But gradually they became regular synods. The decisions of these assemblies were then communicated to other Churches, especially neighboring Churches, with a view to securing common ecclesiastical and disciplinary policies.

Various groups of Western Churches and of the Christian East joined the Council of Nicea in 325 A.D., with 318 Fathers attending. This was the first ecumenical council. This assembly of bishops from all over the known world was a step toward the expression of the universality of the Church. The Council of Nicea was a model for the universal or ecumenical councils that followed, until the Fourth Council of Constantinople in 870 A.D.

6. *How did the celebration of plenary councils take place during the early middle ages?*

In virtue of their authoritative doctrinal decisions, the ecumenical councils enjoyed clearest precedence over regional synods. However, there was a long series of *regional* synods held in different parts of Europe. Some of these were *national*, like the general synods of the German Empire, the Frankish Synods in France, and at least 11 out

of 18 councils of Toledo in Spain. Often these councils represented both Church and State. Even civil affairs were regulated by the two powers. These national assemblies were later known as *plenary councils*. The most important decisions were taken not in the diocesan synods or provincial councils but at these national councils.

7. *What are the characteristics of councils held in the late middle ages and in modern times - the papal councils?*

Temporary union of the old Roman synods with national councils paved the way for the transformation of particular synods into universal, organized *papal councils*. To these an ecumenical character was attributed. With the acknowledged authority of the Popes over general councils, the provincial councils were gradually transformed into purely administrative assemblies. The Council of Trent, maintaining the structure of the papal General Council of the Middle Ages, fixed the pattern for succeeding councils. These councils were composed almost exclusively of bishops.

8. *Which are therefore the principal kinds of councils?*

The *general* or *ecumenical* council represents the universal Church. Bishops attend from all over the world.

The *plenary* council gathers together the bishops of a number of ecclesiastical provinces, and sometimes the bishops of a whole nation.

The *provincial* council is limited to a single ecclesiastical province.

A *diocesan synod* is circumscribed by the territorial limits of the diocese.

9. *What is an ecumenical council?*

An ecumenical council is a meeting of the bishops and major prelates of the whole Church, convoked by the Pope, to treat of matters concerning the universal Church, under the presidency of the Pope, or of his legate.

It was only in the 9th century that general or ecumenical councils were distinguished as such from regional synods.

10 *What are the marks of an ecumenical council?*

The perfect definition of the term ecumenical as referring to councils does not exist. Theologians, however, agree on the following characteristics:

An ecumenical council must be acknowledged as such by the Pope. The See of Rome may confer this character either expressly, or by the reception of the decrees of the council as binding on the universal Church.

The presence of a number of bishops is required, but it is not necessary that a majority of all of the bishops should be present.

The doctrine formulated by them, proposed for approval to the Pope, and actually approved by the Pope, ought to express the faith of the universal Church.

11. *What is a particular council?*

An ecumenical council concerns and binds the *whole* Church. But a particular council concerns and binds *only a part* of the Church.

The distinction between ecumenical and particular councils is not based on the larger or smaller number of bishops present, but on the particular structure of the council.

12. *How many kinds of particular councils are there?*

There are two kinds of particular councils:

The *plenary council* - which will be primarily described in this Primer - is a deliberative assembly of all the particular Churches of the same Episcopal Conference, with a President elected by the Episcopal Conference and approved by the Holy See.

A *provincial council* is a deliberative assembly for the various particular Churches of the same ecclesiastical province, presided over by the metropolitan archbishop.

13. *Which are in general the reasons that led to the holding of councils?*

When Christianity had spread and diocesan centers were to be erected in response to new and urgent needs, the bishops assembled for deliberation. Sometimes the immediate or main purpose was the promotion of discipline, other times the uprooting of heresies or to face a particular crisis. Historically these provincial (or ex-archal) councils were important factors in the life of the Church.

14. *Has there been any clear pattern in the convocation of councils?*

Practical needs to be addressed in the Church, at that time, and in that place, inspired the calling of particular councils, rather than canonical norms requiring the celebration of councils at stated intervals.

Thus, in the days of the Protestant Reformation in Europe, the Church relied on councils to restore Christian life and discipline.

The legislation which organized Catholic life in Canada, in England, and in the United States, came from councils.

Specific needs, therefore, and new situations have generally dictated the celebration of councils.

15. *What role have councils played in the life and history of the Church?*

The history of the Church, including the development of *doctrine*, cannot be properly understood without a clear perception of the history of the councils - primarily ecumenical councils, but also particular councils, be they plenary or provincial.

Starting from the third century, particular councils constitute also a rich source of norms which found their way into *universal Church laws*. Through the study of these Church gatherings we are able to follow the establishment and life of the principal canonical institutions through the vicissitudes of history, and the growth and flourishing of faith and Christian life these councils promoted.

16. *Does this imply that there is a real need to celebrate councils?*

Councils provide a meeting of minds for the solution of common needs and problems. They correct abuses, deepen the faith, safeguard morality, promote unity in the observance of ecclesiastical laws.

Whenever the Pope keeps a deliberate silence out of deference to local authority and to varying circumstances of time and place, the need arises for conciliar laws.

Reforms introduced by an ecumenical council may be referred to the judgment of the bishops of each region as to their mode of

execution. Without particular councils, universal laws cannot effectively filter down to the local level.

17. *What are then the main benefits resulting from the celebration of councils?*

Some examples of modern councils may illustrate these benefits.

Hoping for union with the forces of reform which had already broken away, the *Council of Trent*, 1545 to 1563, tackled simultaneously the two main tasks of affirming traditional doctrine and bring about a comprehensive reform of the Church, which at that time was extremely urgent.

The *First Vatican Council*, 1869 to 1870, was convoked to put an end to the spiritual confusion of the 19th century, by clarifying the Catholic faith and the Catholic view of the Church.

The *Second Vatican Council*, 1962 to 1965, brought about a remarkable renewal particularly in the fields of ecclesiology, liturgy, ecumenism, the laity, and the mission of the Church.

To make the orientation and legislation of general councils effective, councils at the local level are necessary. This was successfully done by the councils of *Latin America*, by the councils of *Baltimore*, and by the pastoral meetings of *Medellin* in Colombia and *Puebla* in Mexico.

18. *Is there any legislation governing the frequency of councils?*

Legislation governing the holding of councils dates from some of the earliest ecumenical councils, but they refer especially to the holding of *provincial councils*.

The Council of Nicea, in 325 A.D., mandated that provincial councils be held twice a year.

This rule was reaffirmed by the Council of Chalcedon in 451 A.D.

The Second Council of Nicea reduced the frequency to once a year, in 787 A.D.

The Fifth Lateran Council fixed the frequency at once every three years, in 1515 A.D.

The Council of Trent strongly confirmed the three year rule, in 1563 A.D.

In 1917 the Code of Canon Law relaxed the requirement to every twenty years. By its detailed legislation, the 1917 Code reduced the need for regular provincial councils, thus also reducing their effectiveness.

The 1983 Code of Canon Law does not prescribe any fixed time for the holding of provincial councils; only that it "is to be celebrated as often as it seems opportune in the judgment of the majority of the diocesan bishops of the province" (canon 440, #1).

19. What about the frequency of plenary councils?

There is no legislation governing the frequency of plenary or national councils.

They were important to the life, doctrine and legislation of the Church in North Africa, in Spain, in the Empire of Charlemagne, and in England.

To counteract the efforts of Gallicanism to use such councils to deny the primacy of the Holy See, national councils were prohibited in later centuries. However, in the 19th century plenary councils were again employed.

The plenary council of Baltimore enacted laws for structuring the Church in new areas in the United States.

Ireland held a plenary council in 1927, China in 1929, Poland in 1936, and the Philippines in 1953.

The 1983 Code of Canon Law gives only one norm for the holding of plenary councils: it "is to be celebrated as often as it seems necessary or advantageous to the conference of bishops" (canon 439, #1).

20. What factors have made councils successful?

One fact appears clearly from the history of the councils: *the reason for holding* the council has been the deciding factor when councils have proven to be vital instruments in the life of the Church - not the mere compliance with the prescription of the law. When councils have addressed themselves to the real pastoral situation in its various aspects - doctrine, discipline, renewal, commitment - when they have courageously *faced the real needs of the People of God* they have revitalized the faith and Christian life in various parts of the world.

21. *Did historical tensions influence the convocation and outcome of councils?*

Councils have been caught in the crossfire of two types of tension: the first was the struggle between *clergy and laity* over who have power in the Church. The clergy won. Councils which had strong lay participation became suspect. The conciliarist movement complicated matters, the issues became more clouded, and councils themselves suffered.

The second tension sprang from *centralization* in the Latin Church. If the action is in the center, there seems to be little reason to spend time with particular councils on the periphery. Sixtus V required all acts of particular councils to be 'reviewed' by the Holy See, before they could be promulgated. This requirement served to focus this tension to some degree on the particular councils themselves.

22. *Do these tensions still exist today?*

The ecclesial climate has considerably improved in recent decades. The ecclesiological openness of Vatican II, its emphasis on the local Church, the role of the national episcopal conferences, the trust placed by Rome on the world episcopate, the 1985 Extraordinary Synod of Bishops, and the Synod of Bishops on the Laity in 1987 - all these have relaxed the historical tensions. The celebration of a particular, plenary council is now full of promise for the revitalization of the Church.

23. *Does the celebration of a council presuppose a situation of crisis?*

The decision to convene a plenary council does not presuppose a crisis in the Church, nor does it have to wait for calamities. Plenary councils have been convened at times to assess new conditions in the Church, or changed civil circumstances. A council could also be called to develop long-range planning on a national basis, or to provide a meaningful forum for clergy, religious, and lay faithful for increased involvement and cooperation in carrying out the mission of the Church.

24. *May the relationship of Church and State influence the outcome of councils?*

The relationship of Church and State has influenced the history of particular councils. Occasionally, rulers have sought special concessions from the Church, and councils have also been used by political movements in conflict with the Holy See. Where the Church, particularly the institutional Church, has been free from such influences, or at least the state has been indifferent, the bishops have experienced real freedom to determine the workings of the council on purely religious grounds. This may reasonably be expected of the forthcoming plenary council of the Philippines.

25. *Is there any difference between the old and the new Code of Canon Law regarding plenary councils?*

The purposes listed for plenary councils in the *old Code* looked towards problem-solving, rather than toward promoting pastoral life. Canon 290 of the old Code stated, in rough outline, what was to be submitted to deliberation. It was taken chiefly from the IVth Lateran Council of 1215 A.D., and from the Council of Trent, 1545-1563.

From the broad pastoral concerns expressed in the *new Code*, plenary councils are to look not only toward promoting the *faith*, but to provide common approaches to the *mores* of the Christian faithful (both their moral life and their manner of behavior), *pastoral action* in the Church, and the observance of ecclesiastical *discipline*. They constitute an opportunity to read the signs of the times, to respect local cultures and to make the Church more visible in the local society.

26. *Do the decrees of particular councils need approval from a higher authority?*

Before the decrees of a particular council become operative, they are to be reviewed by the Holy See. This *recognitio* began as a custom, but became general law under Pope Sixtus V, 1585-1590. He instituted the requirement that all decrees be reviewed in Rome prior to their promulgation - even though they are promulgated not by authority of the Holy See, but only by the authority of the council which drew them up. This provision has often caused delay and tension between bishops and the Apostolic See.

The review is a safeguard to assure that decisions of particular councils are not contrary to general Church law. At times, some changes have been made in the decrees. Benedict XIV explicitly stated that the review included the right to correct the text submitted by the bishops.

27. *What is the meaning of this approval?*

Review by the Holy See is a sign of the *communion* of the Churches. It provides *quality control*, to make sure that the decrees of a particular council are not contrary to general Church law. This recognition can include changes, insertions, deletions, but the decrees remain the work of the particular council which formed them. They do not become papal decrees through recognition.

28. *What is the legal force of the decrees of a plenary council?*

If the council has not specified otherwise in its decrees, they begin to bind one month from the date of promulgation (canon 8, #2). The decrees of a plenary council are binding even if approved by the Holy See only in a general way and not inserted in the diocesan statutes.

29. *Does this review of the decrees change the aims and value of the council?*

The new Code retains the requirement that decrees be reviewed by the Holy See, but it does attempt to provide both for a *revitalization* of particular *councils* through broader participation of a cross section of the local Churches, and for greater *initiative by the bishops*.

There is a traditional canonical adage: "What touches all should be treated by all." The revised law on particular councils presents the Churches with a unique opportunity to adapt the general law to local needs, and to address those concerns that affect the mission of the Church across diocesan boundaries. The involvement of the local Churches in the conciliar process is of greater pastoral value than the juridical aspect of the review of the decrees.

THEOLOGICAL CONSIDERATIONS

30. *Which is the context for the understanding the prescriptions of the new Code in regard to councils?*

The orientation, directives and decrees of the Second Vatican Council constitute the context within which the new Code of Canon Law is to be understood. This applies also to the Council's directives on particular councils.

Number 36 of the decree *Christus Dominus* (CD) on the Bishop's Pastoral Office in the Church, addresses particular councils. Numbers 37 and 38 make substantial enactments on Conferences of Bishops.

The main theological aspects relevant to the celebration of councils are:

- The reality of the Church as communion
- The spirit of collegiality
- The exercise of ecclesial authority
- The revitalization of the life of the Church.

31. *What is it meant by "the reality of the Church as communion"?*

The substance of this teaching is to be found in the third chapter of the Constitution on the Church, *Lumen Gentium*, "The Hierarchical Structure of the Church and the Episcopate," and in the third chapter of *Christus Dominus*, "Concerning the Cooperation of Bishops for the Common Good of Many Churches."

Councils are understood as an *expression of communion*. Their origin lies in the bonds which link local Churches. Because of these bonds, the bishops gather of their own accord, to work for the common good as well as for the good of the individual Churches. The realization of this communion implies that in the councils all ranks in the Church should be represented: bishops, priests, religious, and lay faithful.

32. *How is "the spirit of collegiality" related to the celebration of councils?*

Although the decree on the Pastoral Office of Bishops in the Church (CD) does not explicitly relate particular councils to the *collegiality* of bishops, there is however an implicit connection in the text.

The Constitution on the Church, (LG) presents bishops as succeeding to the place of the apostles in their mission of shepherding the people of God (LG 20). Bishops are bonded together, in hier-

archical communion, to form the college which succeeds to that of the apostles, in virtue of the bonds of unity, of charity, and of peace (LG 22). Bishops have acted in councils in virtue of the bonds of charity, to carry out the mission handed on to them from the Apostles (CD 37). Thus the basis of collegiality is present.

33. *How are councils expression on the collegiality of the bishops?*

As members of the episcopal college, bishops are called to solicitude for all the Churches (LG 23). Particular councils are clearly an expression of this solicitude, and they have a reality which exceeds the sum of their individual members since they work for the common good and for the good of the individual Churches.

Councils represent not only the ancient and ongoing traditions of the Church: they are an important expression of the collegial relationship among bishops. They express the Church's very nature as communion. Dioceses are not isolated units, operating on their own. They live in *close interdependence* with neighboring dioceses and with other particular Churches in the same ethnic, cultural, or political setting. Councils provide a visible expression of this interdependence of particular Churches.

34. *Where is the "ecclesial authority" of the councils normally exercised?*

The decree on the Bishop's Pastoral Office in the Church contains an explicit affirmation on the legislative authority of particular councils (CD 36). The decrees of particular councils relate both to the teaching of the faith and to the organization of ecclesiastical discipline. These are the two chief traditional topics of conciliar decrees. They are directed toward the pastoral welfare of the participating Churches, in keeping with the particular conditions of that time and place.

35. *Why does the Vatican Council's decree focus the attention on the bishops?*

The decree focuses on the role of bishops in particular councils, since bishops are the principal legislators in councils, and the decree deals with the pastoral office of bishops.

But the decree does not leave the bishops as it were in isolation. Vatican II dealt with bishops in the context of the Church as the people of God, emphasizing that those who hold episcopal office "were not meant by Christ to shoulder alone the entire saving mission of the Church toward the world. On the contrary, they understand that it is their noble duty so to shepherd the faithful and to recognize their services and charismatic gifts that all, according to their proper roles, may cooperate in this common undertaking with one heart" (LG 30).

This also explains why the participation of other persons, besides the bishops, is important for the exercise of the legislative authority of the bishops themselves, in the council.

36. *How do councils contribute to the "revitalization of the life of the Church"?*

Vatican II expressed the hope that particular councils would flourish with new vigor (CD 36). Now if new life is to be breathed into these ecclesial institutes, that life must come from the renewed understanding of the Church presented by Vatican II. This understanding attempts to bridge the ancient tensions between clergy and laity, acknowledges the basic equality of all as people of God, and affirms the rights and duties arising from the gifts which the Spirit gives to all, without regard to clerical or to lay status (Decree on the Apostolate of the Laity, AA 31).

37. *What will be the best approach to effect this revitalization?*

A renewed life for particular councils calls for a fresh approach toward *participation* by the whole people of the Church, bishops, clergy, lay and religious people. This is to be done in ways that respect both the hierarchical communion which is central to the reality of the Catholic Church, and the active responsibility for the mission of the Church which is to characterize all who have been initiated into the fullness of Christian life. Councils can be revitalized if they provide for a more active role by the whole community, the whole people of God in a locality.

38. *What bearing has the concept of "people of God" in regard to the holding of a council?*

The provisions of the new Code of Canon Law in the area of particular councils offer an opportunity for all the people in the Church to *express* their experience and concern. They provide a public forum where issues can be debated and resolved for the welfare of all the Churches. In recent years, since the 1917 Code, the Church has relied more on the administrative decisions of bishops than on the deliberations of particular councils.

Councils, in contrast with episcopal conferences whose membership is limited to bishops, are *primarily legislative* events, involving a *broad cross section* of the participating Churches. They are to be held when significant issues arise, for which the Churches can take common action. Councils should focus on general principles and on long-range planning, providing a vision to be carried out in future practical decisions, which may be implemented by the episcopal conferences.

39. *Can the principle of subsidiarity be applied in the area of revitalization of the Church?*

It is a fact of history that councils have been successful when they have been *appropriate to the level of responsibility* to be addressed, when the principle of subsidiarity has been properly applied. *National level problems*, if addressed by a plenary council, can be approached realistically, while provincial councils, by themselves, have proven inadequate to the task. Hence the interest in provincial councils has waned.

40. *What is the principal reason for the need of subsidiarity?*

One of the major responsibilities of local Churches, *within a particular cultural milieu*, is to make the Gospel alive in that precise milieu. This calls for careful effort by Christians, so that their local culture is not lost, but "healed, ennobled, and perfected" (Decree on the Church's Missionary Activity, AG 9). Renewed vigor can be expected when people within a cultural area are called together, so that "faith will be spread and discipline preserved" fittingly and effectively in the various Churches (CD 36).

THE FIRST PLENARY COUNCIL OF THE PHILIPPINES

41. *Celebration of the First Plenary Council*

From January 7 through January 25, 1953, the First Plenary Council of the Philippines was held in the old walled city of Manila, Intramuros, in San Agustin Church. It was presided over by the Papal Legate, Norman Cardinal Gilroy, Archbishop of Sydney, Australia.

The Council was attended by thirty (30) "Fathers of the Council." Six (6) were archbishops, including the Apostolic Nuncio. Twenty (20) were bishops, twelve (12) of them residential, two (2) apostolic administrators, two (2) auxiliary bishops, two (2) vicars apostolic, and two (2) prelates nullius. Four (4) were ordinaries, who were not bishops: three (3) apostolic administrators and one (1) prefect apostolic. Twenty-one (21) major religious superiors; the Rector of Santo Tomas; eighty-one (81) other priests, diocesan and religious, participated in the council as members with consultative vote, secretaries, consultants. No lay people participated in the First Plenary Council of the Philippines.

42. *Which aspects, positive and negative, can be discerned in the First Plenary Council of the Philippines?*

The Council enacted 751 decrees divided into ten different "titles." The Council followed rather closely the 1917 Code of Canon Law. It went into a great number of details. This would make the decrees more difficult to assimilate and render their implementation rather problematic. The work of review in Rome took three and a half years. The decrees were approved by Pope Pius XII on February 23, 1956 and promulgated by the Apostolic Nuncio, Archbishop Egidio Vagnozzi, on August 15, 1956. The decrees took effect on February 15, 1957, six months after their promulgation.

This means that from the time the Council was celebrated, January 1953, till the time of the effectivity of its decrees, February 1957, four long years had elapsed. By then, the situation in the Philippines had changed. The general situation of the Church in the world at large was also changing and at a still faster pace. Less than two years later, on January 25, 1959, John XXIII made a momentous

announcement: the celebration of an ecumenical council, the Second Vatican Council.

43. *Were the decrees of the First Plenary Council properly implemented?*

By sheer force of circumstances, and the climate of expectation and excitement that surrounded the preparation, celebration, and implementation of the directives of Vatican II, the decrees of the First Plenary Council of the Philippines never had a real chance of becoming operative. Many of the decrees were left behind by Vatican II. Later on, the promulgation of the 1983 Code of Canon Law changed radically many of the prescriptions of the 1917 Code of Canon Law on which the First Plenary Council of the Philippines was based, and thus the Council decrees themselves. A new Plenary Council had to take up anew almost everything, beginning with the focus and orientation to be given to the intended Council.

44. *What are the differences in the Church in the Philippines between 1953 and 1989?*

Here is a synoptic view of the number of Catholics, of ecclesiastical jurisdictions, and of bishops in 1953, and in 1989:

	1953	1989
Population	27,000,000	56,700,000
Catholics	23,500,000	49,500,000
Jurisdictions:	27	76
Archdioceses	6	16
Dioceses	13	50
Apostolic Vicariates	2	5
Prelatures Nullius	5	5
Prefectures	1	0
Archbishops	6	25
(2 cardinals, 1 coadjutor, 8 emeriti)		
Bishops (includes vicars & prelates)	21	96
(57 residential, 2 coadjutor, 16 auxiliary, 21 emeriti)		
Ordinaries non Bishops	4	1

45. *What is the 1907 Provincial Council of Manila?*

The first Provincial Council of the Philippines was celebrated in Manila from December 8 to December 29, 1907. It was held in the Cathedral.

The Council was a *Provincial Council*, since it involved only one ecclesiastical province, with the metropolitan Archbishop of Manila - then the only Archbishop in the Islands - and the suffragans, the other Bishops of the Philippines, participating.

The Council Fathers were:

- Archbishop Ambrosio Agius, O.S.B., Pope's Legate, and President of the Council.
- Archbishop Jeremias Harty, of Manila, concurrent Apostolic Administrator of Jaro.
- Bishop Denis J. Dougherty, of Nueva Segovia
- Bishop Thomas Hendrick, of Cebu
- Bishop Jorge Barlin, of Nueva Caceres.

Bishop Barlin was the only Filipino in the hierarchy. Six (6) members of the Cathedral Chapter; nine (9) Major Superiors of religious orders and of congregations; six (6) Rectors of seminaries; ten (10) representatives of the clergy - two (2) from each ecclesiastical jurisdiction; sixteen (16) consultors of the Bishops, and thirty-six (36) officials - these made up the Council Fathers.

46. *What was the influence of the Provincial Council of Manila?*

The decrees of the Council of Manila were approved by Rome on March 19, 1910. They were promulgated on June 29, 1910. The Council marked a turning point in the history of the Church in the Philippines. It strengthened the clergy and people after the Revolution and the Aglipayan schism. It introduced needed reforms. Since then the progress of the Church in the Philippines has been steady - one visible proof of which is the increase in the number of ecclesiastical jurisdictions. Although not a plenary council in the canonical sense of the term, but only a provincial council, it was in fact a *national council*.

II. Plenary Councils

47. *What is a plenary council?*

A plenary council is an authoritative meeting of particular Churches through their constituent representative Christian faithful, in a territory covered by the same Episcopal Conference, to provide for the pastoral needs of the people of God.

48. What is meant by "an authoritative meeting"?

An authoritative meeting is a gathering which is vested with the authority of ecclesiastical governance, particularly that of legislation and the power to make decrees.

49. What are "particular Churches"?

Particular Churches are concrete expressions of the one Catholic Church, in terms of the following ecclesial groupings, within definite territorial boundaries:

a) *Diocese*. A diocese is a portion of God's people, so entrusted to the pastoral care of a Bishop, with the collaboration of the Presbyterate, that by adhering to him in the Holy Spirit and the Eucharist, they constitute a particular Church in full measure. In this particular Church, the One, Holy, Catholic and Apostolic Church founded by Christ is present and operative.

b) *Territorial Prelature and Territorial Abbacy*. A territorial prelate and a territorial abbacy are portions of God's people, not yet established as dioceses, and given to the pastoral care of a Prelate or an Abbot respectively, who exercises the ministry of ecclesiastical governance as the proper pastor of the place, similar to the office and ministry of a diocesan bishop.

c) *Apostolic Vicariate and Apostolic Prefecture*. An apostolic vicariate and an apostolic prefecture are portions of God's people, not yet constituted as dioceses, and given to the pastoral care of an Apostolic Vicar or an Apostolic Prefect respectively, who exercises the ministry of ecclesiastical governance in the name of the Supreme Pontiff.

d) *Apostolic Administration*. An apostolic administration is a portion of God's people, not erected as a diocese, and given to the pastoral care of an Apostolic Administrator, who exercises the ministry of ecclesiastical governance in the name of the Supreme Pontiff.

50. Who are "the Christian faithful"?

The Christian faithful are those who constitute the people of God by virtue of their incorporation into Christ through baptism. By virtue of this incorporation they participate in the priestly, prophetic and kingly office of Christ, and are called to undertake the mission God entrusted to His Church, as members of the laity, the religious, or the clergy.

51. *What is meant by "representative Christian faithful?"*

Representative Christian faithful means that while all the laity, the religious, and the clergy may have their voices heard, through proper consultations for the consideration of the Council, inclusion as constituent participants is by representation only. This is done, among other reasons, because of the limitations of time and space, to make deliberation possible, etc.

52. *What is an "episcopal conference"?*

An episcopal conference is an assembly of the bishops of a country, or of a given territory, where in accordance with Church Law they jointly exercise pastoral functions for the Christian faithful, adapted to the circumstances of time and place.

53. *What are the "pastoral needs" of the people of God?*

The pastoral needs of the people of God principally and generally are understood to mean the rightful requirement of the Christian faithful to be nurtured through, with and in the Gospel truths, by the apostolate of formation, sanctification and service in their favor.

54. *What can and may the plenary council do to provide for these pastoral needs?*

The plenary council can enact binding provisions for the increase of faith, for the organization of common pastoral activity, for the direction of morality, and for the promotion of common ecclesiastical discipline, always in accordance with the laws of the universal Church.

55. *When is a plenary council held?*

A plenary council is held or celebrated whenever, and as often as, the episcopal conference concerned deems it pastorally necessary or advantageous under the circumstances obtaining at the time and/or the place concerned - with the previous approval of the Apostolic See.

56. *What is the Apostolic See?*

The term "Apostolic See" refers either to the Supreme Pontiff, or, as may be clear from the nature of things or from the context of the writing, to the Secretariat of State or Papal Secretariat, the Council for the Public Affairs of the Church, the Congregations or other Institutions in the Roman Curia.

57. *Where concretely does the approval for the celebration of a plenary council come from?*

The approval for the celebration of a plenary council comes from the Congregation of Bishops, because the decision to hold it rests upon the national episcopal conference, which is within the area of concern of the Congregation of Bishops.

58. *In addition to making the decision to hold a plenary council, what is the responsibility of the episcopal conference in relation to the council?*

In addition to the decision to hold a plenary council, the episcopal conference has responsibility for the following:

a) To determine the place - the actual site of the council - which is to be within the territory of the episcopal conference.

b) To elect the President of the Council, from among the diocesan bishops; this president must be confirmed by the Apostolic See.

c) To determine the order of business and the subjects to be deliberated upon during the Council.

d) To announce the dates for the opening and closing of the Council.

e) To transfer the place of the Council, to prolong its duration, further than previously determined, or to dissolve the Council - for grave cause - prior to its proposed formal closing.

59. *Who are the constituent participants in a plenary council as the representative Christian faithful?*

The following five categories of participants are provided by law:

a) Those who have a right to be called, and have the right to a deliberative vote in the Council.

b) Those who may be called, and have a right to a deliberative vote in the Council.

c) Those who have a right to be called, but only have the right to a consultative vote in the Council.

d) Those who may be called, but only have the right to a consultative vote in the Council.

e) Those who may be invited as guests, without the right either to a deliberative or to a consultative vote.

60. *What is meant by a participant with a deliberative vote?*

A participant with a deliberative vote is someone who has the right to be heard during the Council discussion, and also the right to be counted for the final outcome of the Council deliberation. This participant has both voice and vote.

61. *What is meant by a participant with only a consultative vote?*

A participant with only a consultative vote is someone who has the right to be heard during the Council discussion, without the right to be counted for the final outcome of the Council deliberation. This participant has voice, but not vote.

62. *What is meant by a guest participant?*

A guest participant is someone who is present at the workings of the Council, with neither the right to be heard during the Council discussion, nor the right to be counted for the final outcome of the Council deliberation. This participant has neither voice nor vote.

63. *What is meant by having the "right to be called" and by "may be called"?*

"Right to be called" means that the person concerned *must be summoned* to be present at the Council, while "may be called" means that the competent Council authority has the *discretion* to ask the individual to attend the Council, or not.

64. *Who are those who have the right to be called as participants and have the right to a deliberative vote?*

Those who have the *right to be called* as participants and the right to a *deliberative* vote are:

a) *Diocesan Bishops*. A diocesan bishop is one who has the overall pastoral care of a diocese, whether he is a bishop or an archbishop.

b) *Coadjutor Bishops*. A coadjutor bishop is one who assists the diocesan bishop in the pastoral care of a diocese, and who has the right of succession.

c) *Auxiliary Bishops*. An auxiliary bishop is one who assists the diocesan bishop in the pastoral care of a diocese, but does not have the right of succession.

d) *Titular Bishops*. Titular bishops are those bishops with a special task committed to them, for and in the territory, either by the Apostolic See or by the episcopal conference. A titular bishop is one who has no diocese, but has the honorary title to a particular Church known in distant history.

65. *Who are those who may be called to the council who, if called, have a deliberative vote?*

Those who *may* be called as participants and if called also have the right to a *deliberative* vote in the Council discussion and deliberation are all the other titular bishops, including those already retired who are actually residing in the territory.

66. *Who are those who have the "right to be called" as participants in the council but only have a "right to a consultative vote"?*

Those who have a *right to be called* as participants in the Council but only have a right to a *consultative* vote are:

a) *Vicars General* of all the particular Churches in the territory. A vicar general is one appointed by the diocesan bishop to help him in governing the diocese.

b) *Episcopal Vicars* of all the particular Churches in the territory. An episcopal vicar is one appointed by the diocesan bishop to help him in giving pastoral attention to a determined section of the diocese, to a specific type of ecclesial activity, or to a given group of people.

c) Some men and women *major Superiors of Religious Institutes* in the territory. A religious institute is a congregation, either of men or of women, who pronounce the public vows of poverty, chastity, and obedience, and who live life in common. Major superiors are those who govern either a whole religious institute, a province of the institute, or its equivalent, or an autonomous religious house.

d) Some men and women *major Superiors of Societies of Apostolic Life* in the territory. A society of apostolic life is a congregation of men and women, who without professing the vows proper of religious institutes have life in common, irrespective of whether or not they observe the evangelical counsels, through bonds defined in their constitutions.

e) Rectors of Ecclesiastical and Catholic Universities, which have a center in the territory.

f) Deans of the Faculties of Theology and of Canon Law, of Ecclesiastical and Catholic Universities.

g) Some Rectors of College and Theology Seminaries.

67. *Who are those who may be called as participants in the Council but have only the right to a consultative vote?*

Those who *may* be called as participants in the Council but only with a right to consultative vote are other members of the clergy, the religious and the laity in a number to be decided by the episcopal conference.

68. *Who are those who may be invited as guests?*

Those who may be invited as guests with neither the right to a deliberative or consultative vote are those whom the competent Council authority considers opportune to have in the Council.

69. *Are not all the above participants too many in number for an orderly working of the Council?*

The number of participants from some of these categories is subject to the determination of the competent Council authority:

a) Major superiors of Religious Institutes and of Societies of Apostolic Life which have a center in the territory should be elected by all the major superiors, in the number determined by the competent Council authority.

b) Rectors of College and Theology Seminaries should be elected, in the number determined by the competent Council authority.

c) Other members of the clergy, the religious, and the laity, may not exceed half of the number of all the rest of the participants.

d) Guests are limited in number, according to the judgment of the competent Council authority.

The above factors do not discriminate but simply differentiate persons in the Church, in accord with the truth that while there is a genuine equality and dignity of action among all the Christian faithful, still each undertakes his/her task according to his/her status within the Church.

70. Are those called or invited to the Council dutibound to attend?

Those called or invited to the Council are dutibound to attend. The law stating the obligation to attend affirms the gravity of this event in the life of the Church. If for just reasons they cannot attend, they should notify the President of the Council.

71. Are proxies of participants admitted to the Council?

Participants in the Council with a right to a deliberative vote who are prevented from attending it on account of a just impediment, may send their proxies thereto who however acquire only the right to a consultative vote. This emphasises the importance of personal presence in this Church event. Those with a consultative vote are either to attend or their place is vacant.

72. What is the binding force of a plenary council's decrees?

Legislation or decrees made by the Council are binding after they have been reviewed by the Apostolic See and promulgated by the Council.

Merely ecclesiastical laws or decrees bind those who have been baptized in the Catholic Church or received into it, at least seven years old, with use of reason, and possession of domicile or quasidomicile in the territory.

Absence from the territory cancels the binding force of the laws or decrees, because they are territorial in scope, and not personal.

73. *What is meant by "merely" ecclesiastical laws or decrees?*

Laws and decrees are said to be merely ecclesiastical by reason of their origin. Council decrees are made by competent Church authority; they do not come directly from God, or from the natural law.

74. *Is there any need for a plenary council to enact binding laws instead of confining itself to general pronouncements?*

One of the more distinctive features of a plenary council is precisely its prerogative to enact binding laws and/or decrees. The matter of making general pronouncements, common exhortations and the like can and may be legitimately done, and is actually done capably and well, by the episcopal conference.

75. *Can an episcopal conference also issue binding general decrees which in fact are also laws?*

An episcopal conference can also make binding laws, but only in the specific cases where universal Church law prescribes it, or when it has the special mandate of the Apostolic See. These laws must be approved by two-thirds of those with the right to vote, and subsequently be approved by the Apostolic See.

76. *In what does this differ from the prerogative of a plenary council to enact particular laws and general decrees?*

There are three main differences:

— A plenary council can make laws and decrees as provided expressly by universal Church law.

— A plenary council can make laws and decrees in all cases not contrary to universal Church law.

— A plenary council can legislate with the approval of only an absolute majority.

77. *How else is a plenary council different from an episcopal conference.*

— The Council has participants from the episcopacy, the clergy, the religious and the laity. The Conference is made up exclusively of bishops.

— The existence of the Council depends directly on the Conference. The existence of the Conference depends directly on the Apostolic See.

— The Council is a temporary ecclesial event. The Conference is a permanent ecclesiastical institution.

III. Second Plenary Council of the Philippines (PCP-II)

78. *Who made the decision to hold the Second Plenary Council of the Philippines?*

The decision to hold the Second Plenary Council of the Philippines was made by the Catholic Bishops' Conference of the Philippines (CBCP).

The CBCP is the assembly of the Cardinals, Archbishops and Bishops from all over the Philippines who meet in regular plenary sessions for the joint or collegial exercise of their pastoral office.

79. *When did the CBCP make the decision to hold the Second Plenary Council of the Philippines?*

Twice the decision was made to hold the Second Plenary Council. First, in the plenary meeting of January, 1988, when after due deliberation the resolution to convoke the PCP-II was adopted through *oral deliberative votes*; second, in the plenary meeting of July, 1988, when after further deliberation the resolution was passed through *written deliberative votes*.

The fact that the option to call a plenary council was made twice shows the gravity of the decision, and the seriousness the CBCP attributes to the event.

80. *Is the Church in the Philippines in such a critical situation that holding a plenary council appears to be urgent?*

The Church in the Philippines is not in critical or precarious situation. Calling a plenary council is not premised on any danger or calamity facing the Christian faithful.

81. *Why was therefore the decision to hold a plenary council made?*

The principal reasons that led the CBCP to make the decision are:

- The needed *aggiornamento* (updating) after Vatican II.
- The signal pronouncements of the Supreme Pontiffs and of several Synods of Bishops held in Rome.
- The significant development of Ecclesiology and the promulgation of the new Code of Canon Law.
- The social and religious changes in our times.

All of these urge the Filipino people to consider seriously the life, the mission, and the action plan of the Church in the Philippines.

82. *What is meant by "Aggiornamento" after Vatican II?*

The celebration of the Second Vatican Council, hailed as a new Pentecost, has been the greatest religious event in the Church in almost a century. Its spirit and directives have not yet been sufficiently assimilated or properly implemented. Once assimilated and implemented they will usher a new era and instill a new life in the Philippine Church.

83. *What is meant by "Pronouncements of the Supreme Pontiffs"?*

The "Pronouncements of the Supreme Pontiffs" basically means the exercise of the Teaching Office of the Holy Father (*Magisterium*) usually done through encyclicals, apostolic letters, pastoral exhortations, and the like, on different contemporary and pressing matters and issues obtaining in and affecting the Church and/or the world.

84. *What is the "Synod of Bishops"?*

A Synod of Bishops is an assembly of bishops chosen from the different regions of the world, who meet in Rome usually every three years. The purpose of these synods is to foster unity between the bishops and the Holy Father; to assist him with counsel for the preservation and renewal of faith, morals, and ecclesiastical disci-

pline; and to reflect upon the mission and activity of the Church in the world.

The Synod of Bishops was established by Pope Paul VI in 1965, during the Second Vatican Council.

85. *What is Ecclesiology?*

Ecclesiology is that part of theology that studies and reflects on the origin, nature, life and mission of the Church. The Second Vatican Council, particularly in its Dogmatic Constitution on the Church (*Lumen Gentium*) and the Constitution on the Church in the World Today (*Gaudium et Spes*), infused a new life into Ecclesiology overflowing into pastoral applications. It achieved this by its emphasis on the Church as Mystery and as people of God on their way to the Kingdom. This upgrading and the new outlook have influenced the Church's life in an unparalleled way.

86. *What is the new Code of Canon Law?*

The New Code of Canon Law is the book of universal laws regulating the external and public acts of the Church all over the world, promulgated in 1983. It abrogates the old Code of Canon Law, enacted in 1917.

87. *What is meant by "social and religious changes in our times"?*

There is a real need to apply the Gospel truths to our present social conditions so different from the realities faced by the First Plenary Council in 1953, thirty-five years ago. These new realities are:

a) *In civil society*, the enormous increase in population - over 100%; the awakening to the problems posed by social justice and human rights, stark poverty, migrations and refugees; the breaking down of peace and order; a radical change in the socio-political situation.

b) *Within the Church* itself, the increase in the number of dioceses and of bishops - thrice the figures of 1953; the relative decrease in vocations in comparison with the increase in population; the emerging of a zealous laity; the imperative need of using proper

communications media for evangelization; the rise of aggressive fundamentalist groups; and many others.

88. *What are the stages contemplated for PCP-II?*

Common law and standard practice provide three stages for PCP-II:

- Convocation
- Celebration
- Conclusion

89. *How do you define these three stages?*

— *Convocation* is the formal initial convening of the Council on a given date, at a given time, and in a given place.

— *Celebration* is the holding of the Council within a predetermined time frame.

— *Conclusion* is the official closing of the Council after its task is accomplished.

90. *What are the main features of PCP-II?*

The distinct features of PCP-II are:

- its consultative emphasis
- its pastoral orientation
- its implementary resolve.

91. *What is meant by "consultative emphasis"?*

Consultative emphasis here means that long prior to the actual convocation of the Council, there will be wide consultation with the lay faithful - on the local level - on their needs, their aspirations, their perceptions, their views.

92. *What is the meaning of "Pastoral Orientation"?*

Pastoral orientation here means that the Council discussion will be based on the profound appreciation of the Church as communion, in mission, with a clear observance of the principle of the Church as a community. There will be equality of dignity and of action, and commitment to the apostolate of shepherdhood.

93. What does "implementary resolve" mean?

Implementary resolve here means that long after the conclusion of the Council, its spirit will still be felt because of the implementation of its decisions, to which all of the particular churches all over the land shall be strongly committed.

94. How many are the potential constituent participants of PCP-II?

As of this writing, their numbers are:

a) Those who have the *right to be called* and the right to a *deliberative vote*:

Diocesan Bishops	73
Coadjutor Bishops	3
Auxiliary Bishops	16
Titular Bishops, with a task	5

All of these will be summoned to the Council.

b) Those who *may be called* and if called have the right to a *deliberative vote*:

Other Titular Bishops	17
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The CBCP will decide whether to call all, some, or none of them to the Council.

c) Those who have a *right to be called*, but have only the right to a *consultative vote*:

Vicars General	70
Episcopal Vicars	57
Major Superiors of religious institutes	
Major Superiors of societies of apostolic life	
Rectors/Deans of ecclesiastical/	
Catholic universities	

*(Clarifications are still being sought regarding the holders of some offices in Catholic universities and seminaries.)

The vicars general, episcopal vicars, rectors of ecclesiastical universities, rectors of Catholic universities, and the deans of the faculties of Theology and Canon Law shall all be summoned to the Council.

The CBCP will decide on the number of men and women major superiors of religious institutes, of the men and women major

superiors of societies of apostolic life, and of the rectors of college and theology seminaries, who will be called to the Council.

d) Those who *may be called*, with the right only to a *consultative* vote:

- Other members of the clergy
- Other members of the religious
- Other members of the laity

The CBCP will decide on the number of these other members of the Christian faithful who will be called to the Council, under the condition provided by law that their number should not exceed half of the total number of the vicars general, episcopal vicars, men and women major superiors of religious institutes and of societies of apostolic life, Rectors of ecclesiastical universities, deans of the faculties of theology and canon law.

e) Those who may be invited as guests, without the right either to a deliberative or to a consultative vote.

The CBCP will decide on whether to invite as guests some or none of these persons who are not visibly incorporated in the Catholic Church.

95. *What is the minimum number of those who will be called definitely as constituent participants of PCP-II?*

As of this writing, only counting those who have the right to be called, the minimum number of those who will be summoned to PCP-II as constituent participants is 255.

96. *What will be the agenda of the PCP-II?*

The agenda of the PCP-II will be ultimately determined by the CBCP, after wide consultation with the Christian faithful at all levels: diocesan and parochial, institutional, academic and educational, sectoral . . . The results of surveys, answers to questionnaires, seminars and the like will provide the CBCP with abundance of materials to make a considerate decision on the subjects to be discussed and the priorities of the deliberations.

97. *What will be the basic structure for the Pre-PCP-II phase, the preparatory phase?*

Before the Council is convoked, there will be consultation, reflection, and consensus among the Christian faithful. This structure is educational and catechetical.

98. *What will be the essential working structure for the PCP-II proper, the celebration phase?*

The working structure for the actual celebration of PCP-II will be discussion, deliberation, and decision among constituent participants. This will be done within the context of common prayer, in the spirit of fraternal unity, and in the strength of ecclesial love.

99. *What will be the substantial working structure for the Post-PCP-II phase, the implementation phase?*

After the conclusion of the Council, there will be dissemination, adaptation, and implementation of the decisions of PCP-II in all the particular Churches, under the principles of collegiality and subsidiarity.

100. *What are the implications of these working structures for the preparation, celebration and implementation of PCP-II?*

The more apparent implications of these working structures for the three phases of PCP-II are the following:

a) The Council is people. People is Church. The Church is all the Christian faithful.

b) The Council begins its life before it is formally held, and continues to live after it is officially closed.

c) The Council is a learning process for the people of God. Through it they will learn to appreciate the Faith, to grow in Faith, and to affirm their Faith.

d) The Council proclaims the reality of a living Church that constantly needs renewal in her pilgrimage to perfection in the Kingdom of God.

e) The Council is God calling man, man responding to God; God leading His people, His people following God.

f) The Council provides a time for work and prayer; for listening and speaking; for thinking, resolving, and acting together - for the glory of God, through the good of His people.

g) The Council is a pastoral means, not a static finality. It is an ecclesial beginning, not a resolute ending. It could provide the basis for national, regional and diocesan pastoral plans. It could renew the vision of the clergy, the religious and the laity in the Philippines, in Asia, and in the world.

101. When and where will the PCP-II be held?

In the meeting of the CBCP general assembly held in Tagaytay in January 1989 the bishops made two important decisions:

As far as the *place* is concerned, the Plenary Council will be celebrated in the San Carlos Seminary complex, in Guadalupe, Makati, Metro Manila. San Carlos Seminary is the Conciliar Seminary of the Manila Archdiocese. Together with the facilities of the minor seminary it can provide enough space - chapel, auditorium, workrooms, dining rooms, and lodging for over 450 persons.

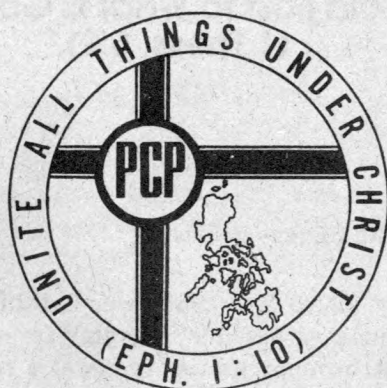
As far as the *time* is concerned, the Council will open in January 1991, its duration still to be decided by the CBCP.

102. Has the celebration of PCP-II received the approval of the Holy See?

On August 1, 1988, the Catholic Bishops' Conference of the Philippines addressed a letter to the Congregation of Bishops requesting the approval of its decision to hold the Second Plenary Council. On November 10, 1988 with the signature of Cardinal Bernardin Gantin an official affirmative reply was sent to Archbishop Leonardo Z. Legaspi, O.P., D.D., President of CBCP, putting in evidence the advantages of such a Council for the Church in the Philippines. With this approval, the Second Plenary Council of the Philippines is officially under way.

103. What is the meaning of the logo of the Council?

By placing the whole Philippine archipelago under the Cross and with words from the Epistle to the Ephesians "Unite All Things Under Christ" (Eph. 1:10), the Council's logo wants to convey the clear message that the focus for the revitalization of the Church in the Philippines is Jesus Christ himself, with complete surrender to His will in a faith that is alive and operative.



**Pastoral Statement on
Fundamentalist Groups
"Hold Fast to What is Good"
(1 Thess. 5:2)**

DEAR BROTHERS AND SISTERS IN CHRIST:

On January 22 to 24, 1989, we, Catholic Bishops from all over the Philippines, gathered in Tagaytay for a seminar on Fundamentalism. What brought us together was a serious pastoral concern about the increasing flow into our country of fundamentalist groups, preachers, TV programs, and the harm they cause to many of our faithful.

Main Characteristics of Fundamentalist Groups

The fundamentalist groups we refer to are not the mainline Churches like the Lutherans, Episcopalians, Methodists, and the United Church of Christ in the Philippines. Fundamentalists are people who profess with us that the Bible is the Word of God. But they accept the Bible as the one and only necessary source of teaching for our salvation, and claim that we ought not to believe what is not explicitly taught in the Bible. Further, they cling to a very literal interpretation of biblical passages which they often

quote in isolation from their contexts and to which they give a meaning different from that intended by the human and divine authors of the biblical books concerned. This literal interpretation of biblical passages taken out of their context is then used to aggressively attack Catholic teachings and practices like our teaching on the Blessed Virgin Mary and our veneration of sacred images.

They also understand biblical inerrancy in the sense that everything said in the Bible, even statements expressing an outmoded picture of the world, cannot be mistaken. We Catholics understand biblical inerrancy in the sense that the Bible teaches without error those truths which God intended to teach for our salvation.

Another characteristic of fundamentalist groups is their one-sided assertion that one is saved by faith alone, and that once a person accepts Jesus Christ as his personal Lord and Savior he is already saved. This leads to a practical neglect of the importance of the Church. Indeed one notices that fundamentalist groups have little room in their teaching for the Church, and take little or no account of Tradition and the sacraments.

The fundamentalists' insistence on the Word of God, their emphasis on a personal relationship with the Lord Jesus, the warm welcome and fellowship they accord to members and prospective members, and the liveliness of their worship service have proven to be great attractions to Catholics.

Errors of Fundamentalists

While we cannot deny the presence of grace in fundamentalists of good faith, we must nevertheless warn against serious fundamentalist errors. We note especially the following errors which we cannot admit:

1. We cannot admit that God's revelation can be found only in the Bible. There was already revelation before any single line of the Bible was written. In the case of the New Testament, one need

only recall that its earliest book (1 Thessalonians) was written about twenty years after Christ's death and resurrection. And yet the first Christians were not deprived of the Gospel of Christ. It is nowhere written in the Bible that the Bible is the only source of saving truth. Indeed the opposite is implied by St. John when he writes, "Now Jesus did many other signs in the presence of the disciples, which are not written in this book . . ." (Jn 20:30). And St. Paul explicitly states, "keep the traditions that we taught you, whether by word of mouth or by letter" (2 Thess 2:15).

2. We cannot admit that the Bible by itself is a sufficient guide to know God's truth. For if this were so, why is there no agreement among these Churches and sects who all profess to be guided by the same Word of God? We need an authoritative interpreter of the Word of God, and that interpreter is the Church which the Lord commissioned to teach and to which he promised the assistance of the Holy Spirit (cf. Mt 28:19; Jn 14:26, 16:13).

The truth is, the Bible is not only God's Word but a book produced by God through the Church, and should never be separated from, and much less used against, the faith of the Church that gave it birth.

3. We cannot admit the minimizing of the role of the Church in salvation. It is clear from the whole Bible, but especially in the writings of St. Paul, that we are called to belong to one body where all do not have the same functions and gifts though all are called to be children of the same Father. Only Christ saves, yes, but as Saul learned on his way to Damascus, Jesus identifies Himself with the Church (cf. Acts 9:4-5), which is His body (cf. 1 Cor 12:12; Eph 5:30).

Pastoral Challenges

Nevertheless, we must take the coming and activities of these fundamentalist sects as an invitation from God to us towards an honest self-examination, and as a challenge to understand, and mature in the Christian and Catholic faith in which we have been

baptized. The presence and activities of fundamentalists in our midst raise the following challenges:

1. There is the challenge to read and study, pray over and live the written Word of God. After all our new birth came "from the everlasting word of the living and eternal God" (1 Pt 1:23). We your bishops, have decided to proclaim 1989 as National Bible Year. May the Bible, read in the Church, occupy the place of honor it deserves in every Catholic heart, home and parish.

2. We are also challenged to provide catechesis which will enable Catholics "to make a defense to anyone who calls you to account for the hope that is in you" (1 Pt 3:15), and lead to a mature personal commitment to the Lord Jesus and a living relationship with Him, the Father, and the Holy Spirit.

3. We are challenged to devise pastoral approaches which will reach out to all, especially those who are marginalized in our Churches, to make every member of the Church feel that he/she belongs to the Catholic Church in the small communities and in the parishes. Those who feel that they belong to the Church and that the Church is actively concerned with their welfare are not likely to leave us to join a fundamentalist sect. But we must sadly admit that many of our parishioners do not feel that they belong to a parish family, and do not feel a call to involvement in parish life. The bigness of many of our parishes prevents a personal knowledge and relationship of the priest with the majority of his people. We must devise ways and means to make our parishioners rise from their present anonymity. Basic Ecclesial Communities, block rosaries, and other Church organizations and movements have proven to be especially helpful in this regard.

4. We are challenged to make our liturgies, and our prayer meetings fraternally warm gatherings of people committed to the Lord. Preparation of biblically based homilies delivered with conviction and the power of the Spirit will go a long way towards enlivening our liturgies.

5. There is the challenge to recruit and train lay evangelizers who will confirm their brothers and sisters in the faith through

their ministry of the Word of God. Just as we need lay eucharistic ministers, we also need lay ministers of the Word. We can rejoice that the biblical apostolate is already flourishing all over the country.

We ask our people not to endanger their faith through a false sense of ecumenism which often serves as the entry point of many of these sects. Pope John Paul II has expressed the desire that the faithful "while acting in sincere ecumenism with brethren of other Christian confessions and with respect for all may nevertheless know how to remain and behave as faithful children of the Church in which they have been baptized" (Pope John Paul II to the Bolivian Bishops, May 9, 1987). We must regretfully say that the fundamentalist sects, with their aggressive and sometimes vicious attacks on the Catholic Church, do not practice an ecumenism which we can trustingly reciprocate. In the near future we shall issue detailed guidelines on our relationship with fundamentalist groups. But for now, preachers and members of fundamentalist groups should not be allowed to teach in Catholic meetings even under the guise of giving witness. We also ask our faithful not to join so-called ecumenical prayer or study groups, or other meetings organized by fundamentalist groups. Our faithful must also beware of financial enticements to join the fundamentalists.

Conclusion

We have written these things to you so that you may not be led astray and that we may all together grow in faith and unity. "Hold fast to what is good" (1 Thess 5:2). We are confident that the leaders and other members of the Church will face up to the challenges posed by the fundamentalists and will emerge purified, stronger, more confident in their faith and more committed to the Lord and His Church.

May the Blessed Virgin Mary, ever faithful, Mother of the Church, who is called "blessed among women" and "Mother of my Lord" by Elizabeth who spoke under the inspiration of the Spirit (Lk 1:41-43), help us all to hold fast to our faith.

For the Catholic Bishops' Conference
of the Philippines

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Tagaytay City
January 27, 1989

CARP and the Teaching of the Church on the Natural Right to Ownership

II. The Natural Law and the Right to Ownership

*The canon destination of earthly goods
for utility of men and ownership*

God made the goods of this earth for the use and benefit of men in general, not for abuse, or wanton destruction, or for the exploitation of other humans for profit. But God did not assign any particular goods to particular men, or to particular groups of men. It would not have been possible, because not all men could be born and existing on the face of the earth, at the same time. On the other hand, men could not derive any needed benefit from the use of earthly goods, unless they were appropriated to them as required by the individual use of the goods, and unless men could retain the good through ownership so that they might make ready

**Chapter I: CARP and the Natural Right of the Individual to Ownership was published in BEF March – April 1989 issue.*

use of them as the need should arise. And so it is, that peoples from the remotest times have sanctioned through their laws and practice the appropriation and retention of economic goods through the institution of ownership.

We also find that the laws and practice of peoples have sanctioned the institution of private ownership of economic goods for the interests and benefit of society in general, namely, for order in economic activity and greater productivity, and for social stability, and peace within the context of economic dynamism. In a regime of common ownership of economic goods there would hardly be anyone who should expend himself to produce the goods needed by others, there would be chaos and wrangles in the use of earthly goods, and social order and peace would soon disappear. In such instances, as the experience of communistic regimes has shown, only the despotic regulation and imposition by the state could guarantee continued economic production and preserve the externals of social order and peace, but without the spontaneity and freedom of human life.

St. Thomas and the scholastic masters and the philosophers of law teach that the division of goods and private ownership have not been proximately instituted by natural law, but by right reason and the laws of peoples.

*Positive institution of ownership
and natural right to ownership*

The right to ownership is considered as a natural right of man from the ordination by the Creator and nature, of the goods of the earth, for the needs and utility of men and to be used by them not only to meet their individual needs but also for the benefit of society. There is no inconsistency but complementation in the concepts that the regime of ownership has been introduced by the practice and laws of peoples, and that ownership should be a natural right of man from the ordination of the goods of the earth by the Creator and nature for the utility and benefit of men.

This concept is bolstered from the side of man's rational nature wherewith he has been endowed by nature with natural mastery over irrational beings and goods, and has the capability of applying anyone of them for beneficial effects, which is the strict meaning of active use. This mastery we find expressed in the words of the Creator to the first humans: "Subdue the earth and have dominion over every living thing that moves upon the earth."⁵ But the regime of ownership should not be confused with the regime of monopolistic concentration of property in the hands of a few. This is illegitimate and inconsistent with the natural law, because it involves the exclusion of earthly goods and their use by a large number of men.

*Positive Communism not within the purview
of the natural law*

Owing to the destination of earthly goods by nature for the utility of men in general and in an indiscriminate manner, without assigning any portion of economic goods to particular individuals and groups, it has been said that earthly goods, from their common destination by nature for the use and benefit of men, are "common." But this communism of economic goods must be understood in the negative sense, as *negative communism*: in the sense that from the doing of nature no economic goods in particular have been assigned to particular individuals or groups.⁶ It should not be understood for *positive communism* as if nature or the natural law requires a regime of common possession of economic goods, because that would defeat the aim and assignment of earthly goods by nature, which is the utility and benefit of

⁵ Gen. 1:28.

⁶ "The communism of things is attributed to natural law, not because natural law dictates that all things should be possessed in common and nothing should be possessed as one's own; but because the distinction of possessions is not from natural law but more from human agreement, which belongs to positive law. Hence the property of ownership is not against the natural law, but is something added to natural law from the discovery of human reason." *Summa Theol.*, 2.2, q. 66, art. 2, reply.

men. If all economic goods should be held in common under a regime of positive communism, the individuals could not appropriate earthly goods to meet their individual needs and then earthly goods would not serve their destination of the use and benefit of men.

Absolute positive communism of all economic goods will not work. The concept is so preposterous, that not even communistic regimes include all kinds of economic goods under state ownership and administration, but only capital or productive goods with social transcendence. Thus they allow the peasant farmers to own their hovel, their vegetable garden and minor agricultural tools that have no potential as means for the exploitation of other men. But, whereas economic administration and production are not *per se* roles of the state, nor its line of specialization, when the state encumbers itself with the administration and production of economic goods in an overall manner, as happens in communistic regimes, the state is reduced to the condition of an inadequate overall provider of economic goods, and the wielder of a form of government which hardly surpasses that of a master and overseer of herds of work animals.

To brush aside the manifold economic talents that nature has distributed among men and their technological skills, especially in our high technology age, and to assume on the part of the state every initiative, responsibility and all programs for economic production, without the natural incentive afforded by peer competition, has been the main cause for the low productivity of consumer economic goods, with consequent lowering of the standard of life and living that characterizes communistic regimes. The transference of all productive capital from private individuals to the hands of an autocratic state has not eliminated the evils of human exploitation as envisaged by Marxist theory, but on the contrary has magnified them on a gradiose scale, with no possibility for check and balance by an outside power.

The truth is that, even if the goods of the earth are divided among men and, even if we should admit that in the majority of instances men work only for their individual profit, the indivi

dualistic motive is not inconsistent with the social utility and benefit. This can be seen in the case of farmers who work to produce more than what they need in agricultural produce, in order to be able to sell the rest and procure the other things that they and their families need, but cannot produce. But we have to exclude from the picture the case of extensive agricultural possessions, whose owners already have the other things they need and, therefore are in a position to engage mainly in the accumulation of profits.

*Individual ownership of all goods
is neither nature's purview*

From the exclusion of the regime of positive communism of all economic goods and services by natural law, we cannot infer either that the norm of nature is the private ownership of all economic goods and services. The norm and purpose of the utility of men, assigned by natural law to economic goods is dynamic in nature. Thus, in the case of economic goods and services which, on the one hand are essential to the social community and therefore, on the other hand, would place too much leverage in the hands of private owners if they should use them mainly for profit, the public ownership of the said goods and services would be better than private ownership.

Such could be the case of electric power and water services, where standardization in administration and services is desired and would disappear if they were handled by different private owners. Such is also the case in ventures, where the main concern should be service to the public rather than profit, as in the railway and postal services. In any case public or state corporations may be placed under private administration, under government supervision and control, in order to take advantage of the benefits of private initiative and responsibility, and to relieve the government from economic roles which are not specifically its own.

A middle course

Between the two extremes of state ownership and administration on the one hand, and private individual ownership and administration, there is the redeeming middle course recommended by the Pontiffs, from Leo XIII to John XXIII, which is the corporate or cooperative ownership and administration. This harnesses the initiative and collaboration of private individuals from the pooling of their capital goods and economic talents. In this manner disastrous competition among the small folks can be channelled to cooperation, individuals can find the complement to their shortcomings in their association, and under its umbrella they can defend better their freedom and economic interests.

It was through the cooperatives and their network with which the Scandinavian countries interlaced their lands, that notwithstanding that they were hemmed in by industrial giants like Germany, England and France whom they could not out-rival in industrial products, they were able to fend for themselves, and attain a relatively high standard of life and prosperity. Membership of individuals in several cooperatives at one and the same time extended to them the mantle of group responsibility over their health needs, credit needs, economic security and retirement and over the educational needs of their children. The private control by the members over the corporate resources and their economic aims enabled the members to orient the one and the other to the best interests of the group and the members.

Unfortunately, the message of Pope John XXIII on this important matter was given in his encyclical *Mater et Magistra* under the term of "socialization," which failed to convey the true and rightful meaning and to impress as it should have done, because the pre-emptive and earlier employment of the term socialization by the Socialists gave it a slanted meaning. In the corporate, in particular the cooperative middle course, all the benefits of private ownership and administration of economic goods can be had; while, on the other hand, the absolutism of state control from the State's ownership and handling of economic goods are ex-

cluded, as well as the abuses of individual exclusivism from the private individual ownership and administration of wealth.

*The derivation of the twin rights
of ownership from the natural law*

The twin natural rights of the individual, namely, in his capacity as individual to a moderate property; and in his capacity as member of the social community to a wider possession, are not mutually exclusive or inconsistent. Hence, in the practice of peoples the latter wider right was viewed as including the former narrower one, and no provisions have been set for the distinction of the one from the other. But the distinction is there, from the nature of the rights themselves. St. Thomas says that the institution of the division of goods and ownership immediately derives from the law of peoples, and the right to private ownership derives from the natural law through a principle of right reason introduced and applied by the law of peoples.⁷

The derivation of the individual's right to moderate ownership from natural law, may be shown through the following syllogism, where the major premise is the principle of natural law, and the minor premise is the principle of right reason or common sense:

The natural destination of earthly goods is for the utility of men.

But, such aim cannot be attained unless individual men can acquire and retain a measure of earthly goods for their own use;

Therefore, individual men have the right to acquire and retain a measure of earthly goods for their own use.

The derivation of the other right of individuals to wider ownership, for a socially beneficial administration, from the natu-

⁷ Conf. *summa Theol.*, 2.2, q. 66, art. 2, reply 3; q. 57, art. 3, reply 3.

ral law, can also be shown thus:

The earthly goods of a social community are for the benefit and utility of the same social community.

But this aim cannot be attained unless the earthly goods of the social community be distributed among the members of the social community, for a socially beneficial administration;

Therefore, the members of the social community have the right to acquire and to hold the earthly goods of the social community for a socially beneficial administration.⁸

*The derivation of the other cognate rights
of ownership*

From the primordial destination of earthly goods for the utility of men, the fundamental and original natural right of men is the right to make use of the goods of the earth to meet their existential needs and those of their families, and likewise to meet the needs of society. From this original right follows the second natural right of men *to acquire* earthly economic goods for the one effect and the other; and from this second right there stems further the complementary natural right to retain or to hold in ownership acquired economic goods for ready use in connection with the purpose of meeting the needs of the individual and of society.

Philosophically speaking, it would not be possible to deprive man of his natural right to make use of earthly goods and, therewith of his consequential right to acquire them, because the com-

⁸The argument belongs to the category of arguments "*in materia necessaria*", like the arguments to prove the existence of God. Their validity depends on the necessary nature of the matter or premises. They are prior to the rules of scientific formal logic and should not be gauged by them; they belong to natural logic or common sense.

mensuration of man to make use of earthly goods is grounded on his possession of reason, wherefrom he is superior to earthly goods and is capable to apply or use them as means to attain the end of satisfying the needs of his individual sphere and those of society. Man's individual needs are recurrent and tend to increase, and so they are not rigidly set for determination purposes; nevertheless, by human standards, such needs are limited and so, too, is his right in his capacity as individual, to acquire and to possess earthly goods to meet those needs. We may not be able to determine in positive terms the limitations of the needs of the individual, because the case of one individual is different from that of another; but it is possible to do so in a negative manner, as already indicated.

The right of the individual as member of society to acquire capital goods of wealth for a socially beneficial administration, is not as limited as his strict individual right, because the needs of society are not as limited as those of the individual; and so, in general, the individual's right to acquire and hold capital wealth for a socially beneficial administration is not open to limitation in the positive manner and terms, but only in a negative manner and terms, to wit, the mentioned right does not extend to what is unprofitable or harmful to society.

Naturally complementary benefits

The aim of the practice of peoples that introduced the division of economic goods, through the regime of private ownership, was the benefit of individuals and of society. These benefits are not mutually exclusive but complementary. The individual interest does not necessarily clash with the social interest when the private ownership is moderate, as we have already shown. It is likely to do so when, owing to extensive wealth, the owner is self-sufficient with regard to economic goods and money, and so he can engage in speculation and wait for the "lean" months during the growing of the crops, in order to command higher prices at the expense of the masses and of society.

Again, the wider objective of social utility and the narrower one of providing for the needs of the private individual are not mutually exclusive, but the wider one has room for the other. And so, in order to take advantage of private initiative and activity for economic productivity, the law and practice of peoples have allowed individuals to acquire and retain economic goods without specific limitation, as long as there was no need for such limitation and the scope of a socially beneficial administration was observed. In general, this norm is for the good of society. But, it may not be so, when necessary goods are in short supply, as *e.g.*, when rice, sugar, flour, gasoline or cement are in short supply, and the benefit of the greater number in the social community requires the limited acquisition and possession by individuals.

When there is hoarding of prime subsistence goods for purposes of speculation and profit their sequestration by the state for sale and distribution, may be done in keeping with the primordial assignment of the goods of the earth by nature for utility of men, but equitable compensation should be given.

III. Dynamism of the Natural Law with Regard to the Right to Ownership

The dynamic nature of "The Utility of Men" as natural aim of earthly goods

Utility, as aim of earthly goods, is not someday, and not tomorrow, as *e.g.*, when food spoils. But, even if goods remain relatively unchanged, change in circumstances due to time may make of something that was suitable, unsuitable, *e.g.*, a boy's shoes and outfit when the individual has become a teenager. Owing to the dynamic nature of "the utility of men" as the aim of earthly goods, earthly goods started to be divided and possessed as needed for human and social living.

Among the nomads only the hunting implements, the animals they caught or raised, and their dwelling huts were privately and individually owned; the land and hunting grounds were communal. So also were the places where they temporarily put up their tents:

they were exclusively held on the basis of first occupancy during their sojourn in the place. Among fishing tribes, the canoe and the fishing gear, their huts and dwelling sites were privately and individually possessed, together with their vegetable garden and the root-crops that they cultivated and harvested, and the small livestock that they raised.

The division of land and the exclusive retention of divided lands emerged with agricultural peoples, who signaled the start of civilization. Without agriculture and the possibility to store their food in the form of grain, men had to provide for their sustenance from hunting or fishing on a daily or almost daily routine, and this kind of life left them little leisure to engage in cultural pursuits and in the finer arts. But, even among relatively developed peoples, who lived in close village economies and engaged primarily in subsistence economics, the woodlands, forests and mountains remain communal places and property.

As civilization advanced new forms of ownership emerged, e.g., authors' proprietary rights in the arts and in literature, patent invention rights, copyrights, etc.

The natural law and the discrimination of economic goods

We have already shown that the natural law assigning earthly goods for the utility of men, does not prescribe that all economic goods should be individually privately owned. It does not prescribe a fixed pattern of ownership, but authorizes any pattern that should serve the mentioned aim of the utility of men. We may now point out and show that, from the natural law's assignment of the utility of men as the fundamental aim of earthly goods, it also mandates the observance of the necessary discrimination of the kinds of earthly goods that men maybe allowed to possess, and even the quantity of any particular kind of economic good that may be allowed in possession, so that the aim of the utility of man may be safeguarded.

Not all earthly goods are of the same kind. Some are definitely obnoxious to the good of human beings, if they should be indiscriminately allowed to be procured and held in possession, like fire-arms (especially the high powered and automatic ones), explosives, narcotics, etc. They have to be strictly regulated as to acquisition and ownership, so that the utility that may be derived from them in special circumstances, may not be excluded altogether. Of this kind is also pornography, which is obnoxious in general to human morality, and are in particular conducive to the moral perversion of the youth. Since they do not really serve to upgrade and to uplift the minds of men, they do not really have genuine educational or cultural value. And so, their proliferation and distribution should be curtailed, with however the caution that the freedom of the individual in his private circle should be respected.

Other economic goods are natural goods, which, on the one hand are not available in unlimited quantity; and on the other hand are necessary for the immense majority of ordinary men, as means for obtaining their livelihood and subsistence. Of this nature are agricultural lands among agricultural peoples. With respect to this kind of economic goods the state should limit the amount that may be legitimately acquired and owned in private, in order to exclude monopolistic ownerships that deprive multitudes from the access to and the necessary use of earthly goods. Without an adequate land of their own to cultivate, rural proletarians cannot obtain sufficiency of agricultural produce, which they may use for subsistence and the acquisition of other things for leading decent human lives and advancing in life.

Industrial goods do not pose the same problem, as in the case of nylon stockings, t-shirts, etc. Not only is there no absolute human need for them, but they may be had in a potentially unlimited manner through industrial production. Limitation can readily be remedied by putting up more factories and/or increasing production and buying more raw materials for the purpose. Nevertheless, even in the case of manufactured industrial goods, hoarding for profiteering purposes is not socially beneficial and should be curbed.

The dynamism of the natural law

This can already be gleaned from its fundamental principles: "Do the good, and avoid what is evil." For, what is good in one situation or time, may not be good in another situation or time; and so, it must be avoided or changed to be in keeping with the natural law. Thus, *e.g.*, the restoring of a fire-arm to its legitimate owner, when he demands it back, is good; but not after he has had a hot altercation with his rival, is in an angry mood and bent to shoot him. The firearm may be returned to him as soon as he has cooled off. The lending of money to a friend, in need, is good but not when he needs the money to buy hard drugs. And so too, the occupying and holding of extensive land tracts for livestock raising and grazing, when the population is scanty is beneficial for society; but that would no longer be the case when the population has increased, and a substantial number of the population is in need of arable lands for working out their subsistence.

In particular, owing to the reason that the aim of the utility of men is a dynamic thing, in nature and concept, the natural law assigning such an aim to the goods of earth is also a dynamic one. It includes the necessary discrimination as to the kinds of goods that may be possessed, and that the necessary limitation as to the acquisition and ownership of prime natural capital goods be laid down when needed, so that the aim of the utility of men should not be nullified. Now, whereas the right and institution of ownership derive from the aim of natural law, assigning the goods of the earth for the utility of men, it also follows that the said institution and right are also dynamic in nature.

This means that the natural law does not prescribe a rigid regime of ownership or a rigid pattern of ownership. But, there is always the stipulation that both the regime and pattern of ownership should conform to the utility of men and, when they are not so, they should be made to change or modify in order that they should conform to the said utility of men. When, therefore, circumstances have changed to make a regime of land ownership obnoxious to the utility of a great number of members of society,

such regime must be changed or modified. And this is in keeping with the natural law, and demanded by it.

*Agrarian reformatory expropriations
of large estates are in keeping with the natural law
and mandated by it*

We have seen that the natural law assigning earthly goods for the utility of men authorizes and endorses the institution and right of ownership. It is time, now, to point out also that the same aim of natural law regarding the utility of men for earthly goods, also demands changes to be done and limitations to be imposed on landholdings, when a regime of extensive and monopolistic landholdings has become obnoxious to the utility of men in general. And this is bound to happen, on the one hand, because of increased population and greater distribution of economic capacitance following the spread of education among the people; and on the other hand, because of the shift in the social economy from production for subsistence, to production for commerce and profit.

Society should heed in this call and demand of natural law for change, or be doomed to perish under the onslaught of a revolution that seeks to topple an unjust regime of ownership. It is not rightful for a social community to be economically too heavy on one part and too lean on the rest. In a physical organism to be too heavy on one part, and too lean on the rest of the body, is an indication of serious ailment. It is too clear, nowadays, that monopolistic concentration of landholdings in the hands of a privileged few is not a genuine regime of ownership, but a true regime of non-ownership on the part of a large sector of society. It is also a roadblock for the many of their right accession to moderate property, and to the implementation of their right thereunto; while on the other hand, they are kept in perennial economic bondage and destitution. There is no right on the part of the privileged few for this unconscionable state of affairs.

Monopolistic landholding is not a regime of ownership, but of want. It does not serve for the distribution of necessary earthly goods, but of poverty. As it caters to the delicious and luxurious living of a few, it breeds misery and undue hardships for the many. This is inconsistent with the natural law assigning earthly goods for the utility of men, in general, and sanctioning the institution and right to ownership for the distribution of the same earthly goods to meet the needs of men.

The times have changed

Hence, in modern times, most peoples of the world have undertaken the expropriation of concentration of landholdings for their parcellation, and for the re-introduction of a genuine regime of ownership of landholding. It is a reform that is not only in keeping with the aim of natural law that earthly goods serve the utility of men, but it is also mandated by the same law in order to attain the said aim. This has dawned in the minds of peoples around the world nowadays. It is their understanding that political equality and democracy can be a cruel joke and even a mockery to men, unless they are complemented by some kind of real equality in the *real* and economic order. We should not give to individuals the political vote, unless we give them too some economic footing; otherwise they will use the vote to pull down the society and regime that gives them only quicksand to stand on.

Times and conditions have changed from those of feudal and early colonial days, when population was scanty and limited education did not equip the many with economic capacitance, nor kindle rising expectations for a better life. At the start of the Spanish colonization of our islands there was hardly half a million native inhabitants. When the Spanish colonizers left in 1896, there were only about five million Filipinos. By 1910, under the American regime, there were just about ten million Filipinos. On the eve of the Pacific conflict during World War II there were already twenty eight million Filipinos. Notwithstanding the loss of about five million lives during the Japanese occupation, the country came out of the war with thirty-six million Filipinos. At present

our population has burgeoned to a hefty fifty-five million. There are more coming up, abetted by the false understanding our "non anti-population" policy is the same as "no-moderation" even if reasonable, or "no-control" even the legitimate kind.

A wrong impression

It is commonly said that the agrarian problems, that we encounter in our times in the country, are a leftover from the Spanish colonial times. However, for a reflecting mind it is not easy to accept this explanation. What serious problem could have existed during the Spanish colonial regime when the population was so scanty that at the time of the departure of the Spanish colonial lords, there were just about five million Filipinos? That is just less than the population of Metro Manila. That extensive lands fell into the hands of Spanish friars is not too difficult to understand, if we bear in mind that they were not only the pioneers in opening the town settlements, but also in the clearing of suitable lands for agriculture. The handful of natives did not care to clear them to work on them.

This explains why in the past century most of the arable lands in Negros were in the hands of the Recollect Missionaries. When they established their missionary posts, they also cleared vast tracts for agriculture. When the sugar industry came into the picture, and the commercial raising of sugar became promising, the vast tracts were acquired by new entrepreneurs who applied them to the commercial agriculture of sugar for profit purposes. This sweetened the life of the few sugar barons but embittered the lot of multitudes of migrant farm-hands or "*sacadas*." But commercial agriculture and the sugar industry did not attain their prime and importance during the Spanish regime.

In the early part of the American regime and from instructions coming from Rome, the friars disposed of their extensive landholdings. But, the new landlords and corporations who purchased them, acquired and continued to hold them under their original registration name of "friarlands," which helped to main-

tain the false impression that the friars held extensive landholdings, even when there was no more truth to it. A point of illustration is that of "Dominican Hill" in Baguio. Although it is no longer under the ownership of the Dominicans, it still goes under the name of "Dominican Hill" and is likely to engender or maintain the impression that it is still a property of the Dominicans.

In a recent public statement made by Secretary Juico of the CARP, over TV, he disclosed that the Church in the Philippines has no more important landholdings that could fall under the CARP. The Church in the Philippines has been among the first to surrender its remaining small landholdings for the purposes of the CARP.

IV. The Teaching of the Church on the Right of Ownership

The right to private ownership

In his encyclical *Rerum Novarum*, Pope Leo XIII teaches that, from the fact that God has given the earth to mankind in common, it does not mean that God intended the indiscriminate ownership of earthly goods. That would just lead to interminable quarrels rendering the use of earthly goods for the needs of men impossible and void. The distribution of earthly goods introduced by the institution of private ownership is conformable to human nature and to peaceful living together. But, owing to the primordial destination of earthly goods for the needs of men, the wealthy should share from their goods with others who are in need.

"The fact that God gave the whole human race the earth to use and enjoy cannot indeed in any manner serve as an objection against private possession. For God is said to have given the earth to mankind in common, not because He intended indiscriminate ownership of it by all, but because He assigned no part to anyone in ownership, leaving the limits of private possessions to be fixed

by the industry of men and the institutions of peoples.”⁹ “Rightly therefore, the human race as a whole moved in no wise by the dissenting opinions of a few, and observing nature carefully, has found in the law of nature itself the basis of the distribution of goods, and by the practice of all ages, has consecrated private possession as something best adapted to man’s nature and to peaceful and tranquil living together.”¹⁰

“To own goods privately is a right natural to man, and to exercise this right, especially in life in society, is not only lawful, but clearly necessary. But, if the question be asked: How ought man use his possessions? The Church replies without hesitation: ‘As to this point, man ought not regard external goods as his own, but as common; so that, in fact, a person should readily share them when he sees others in need.’ Wherefore, the Apostle says: ‘Charge the rich of this world . . . to give readily, to share with others.’”¹¹ No one, certainly, is obliged to assist others out of what is required for his own necessary use or for that of his family, or even to give to others what he himself needs to maintain his station in life becomingly and decently . . . But, when the demands of necessity and propriety have been sufficiently met, it is a duty to give to the poor out of that which remains.”¹²

It is wealth and its surplus benefits that the individual should not consider as his own or exclusively his, so that he should readily share from them with the needs of others.

The twofold right and aspect of ownership

On this matter Pope Pius XI, in his encyclical *Quadragesimo Anno*, says: “Let it be made clear beyond all doubt that neither Leo XIII, nor those theologians who have taught under the

⁹*Rerum Novorum*, no. 14. St. Paul Publications, Metro Manila.

¹⁰*Op. Cit.*, no. 17.

¹¹St. Thomas: *Summa Theol.*, 2.2. q. 65, art. 2.

¹²*Rerum Novarum*, no. 36.

guidance and direction of the Church, have ever denied or called in question the twofold aspect of ownership, which is individual or social, according as it *regards individuals or concerns the common good*. Their unanimous contention has always been that the right to own private property has been given to man by nature or rather by the Creator Himself, not only in order that individuals may be able to provide for their own needs and those of their families, but also that by means of it, the goods which the Creator has destined for the human race may truly serve this purpose. Now, these ends cannot be secured unless some definite and stable order is maintained.”¹³

“It follows from the twofold character of ownership, which we have termed individual, and social, that men must take into account in this matter, *not only their own advantage, but also the common good*. To define in detail these duties, when the need occurs and when the natural law does not do so, is the function of government. Provided that the natural and divine law be observed, the public authority, in view of the common good, may specify more accurately what is licit and what is illicit for property owners in the use of their possessions. Moreover, Leo XIII had wisely taught that “the defining of private possession has been left by God to man’s industry and to the laws of individual people” (*Rer. Nov.*, Sect. 7).¹⁴

Notwithstanding that the right to private ownership is from nature, the State has the right to bring its implementation in harmony with the interests of the common good. And when it does so, even through the abolition of monopolistic landholdings for their parcellation and distribution to landless peasants, it defends the institution of private ownership. “When the civil authority adjusts ownership to meet the needs of the public good it acts not as an enemy but as the friend of private owners; for thus it effectively prevents the possessions of private property, intended

¹³XL Anno, II, 1, p. 16. St. Paul Publications, Metro Manila.

¹⁴XL Anno, p. 18.

by nature's Author for the sustaining of human life, from creating intolerable burdens and so rushing to its own destruction. It does not therefore abolish, but protects private ownership; and, far from weakening the right of private property, it gives it new strength."¹⁵

The social functions of property, is meanings

When in the teachings of the Church we come across the expression that "property has a *social function*" the expression is to be understood of the goods of the earth even when held under ownership, whether under the right of the individual needs, or under his right as member of society to wider ownership for the social benefit. The subjective or formal right of the individual, as such, to moderate ownership in order to meet his private needs does not have a social function; but the subjective formal right of the individual as member of society to wider ownership for the social benefit is an individual right and private role, but attended with a social scope and function.

It is understandable that, if nature has assigned indiscriminately all earthly goods for the utility of men in order to meet the needs of human existence, that such natural assignment should be inherent on earthly goods even when these have fallen under ownership. It carries preponderance over any property rights and claims in the case of spare goods that the owner does not actually need for human subsistence, when confronted with the urgent need for human subsistence of other individuals. This is the meaning of the words of Pope Leo XIII, when he wrote: "Man ought not to regard external goods as his own but as common, so that in fact a person should readily share them with when he sees others in need." . . . "No one is obliged to assist others out of what is re-

¹⁵XL Anno, p. 18.

"The prudent Pontiff (Leo XIII) had already declared it unlawful for the State to exhaust the means of individuals by crushing taxes and tributes. The right to possess private property is derived from nature, not from man; and the State has by no means the right to abolish it, but only to control its use and bring it into harmony with the interests of the public good' (RN, Sect.)" XL An., p. 18.

quired for his own necessary use or that of his family, or even to give to others what he himself needs to maintain his station in life becomingly and decently."¹⁶

Says Vatican II: "God intended the earth with everything contained in it for the use of all human beings and peoples . . . Whatever forms of property may be, as adapted to the legitimate institutions of peoples according to diverse and changeable circumstances, attention must always be paid to the universal destination of goods . . . On the other hand, the right of having a share of earthly goods sufficient for oneself and one's family belongs to everyone. The fathers and doctors of the Church held this opinion, teaching that men are obliged to come to the relief of the poor, and to do so not merely out of their superfluous goods. If one is in extreme necessity, he has the right to procure for himself what he needs out of the riches of others."

"Since there are so many people prostrate with hunger in the world, this sacred Council urges all . . . to remember the aphorism of the Fathers: 'Feed the man dying of hunger, because if you have not fed him, you have killed him'."¹⁷ Take note that among earthly goods, not all have an equal bearing toward the alleviation of basic human needs, like money and food by comparison to cars and TV's. Others are more fundamental and primary towards supplying for the human needs, like agricultural lands by comparison to printing presses and hotels.

Comments of Pope Paul VI

A propos the matter under consideration, Pope Paul VI says: "It is well known how strong were the words used by the Fathers of the Church to describe the proper attitude of persons who possess anything towards persons in need. To quote St. Ambrose: 'You are not making a gift of your possessions to the

¹⁶RN, no. 36.

¹⁷*Gaudium et Spes* (Church in Modern World), no. 69. 16 Documents of Vatican II, p. 609. St. Paul Publications, Philippines.

poor person. You are handing over to him what is his. For, what has been given for the use of all, you have arrogated to yourself. The world is given to all, and not only to the rich' (PL. 14, 747). That is, private property does not constitute for anyone an absolute and unconditioned right."

"No one is justified in keeping for his exclusive use what he does not need, when others lack necessities. In a word, according to the traditional doctrine, as found in the Fathers of the Church and in the great theologians, the right to property must never be exercised to the detriment of the common good. If there should arise a *conflict* between *acquired private rights and primary community interests*, it is the responsibility of public authorities to look for a solution, *with the active participation of individuals and social groups.*"¹⁸

Observe again, that the social function inherent on earthly goods to serve the needs of other men, when they are not needed for the human needs of the owner, and when in confrontation with the urgent needs of other men, is not inherent on the formal and subjective right itself of the individual to the holding of moderate ownership; but it would be in the case of the right of the individual to own and administer wealth, a right which is justifiable only and primarily for the social benefit.¹⁹

A modern doubt excluded by Pope John XXIII

Many modern thinkers have expressed the view that, owing to the changed conditions of contemporary times whereby most individuals can, and do procure for themselves and their families the wherewithals for subsistence through guaranteed labor, and are

¹⁸ *Populorum Progressio*, no. 23. St. Paul Publications, Metro Manila.

¹⁹ In this connection, Pope Pius XI comments: "The investment of superfluous income in securing favorable opportunities for employment, provided the labor employed produces results which are really useful, is to be considered according to the teaching of the Angelic Doctor (*Summa Theol.*, 2.2, q. 134) as an act of liberality particularly appropriate to the needs of the time." *XL Anno II, I Right of Property*, towards end.

provided guarantees for contingencies from social security and insurance programs; nay more, when owing to the spread of higher education the parents can provide for the future of their children through education in a better and even more guaranteed manner, than through a piece of property or money, the grounds on which the Church formerly relied in order to uphold the right of private individuals to ownership have become superseded, and even the right itself to ownership has become superseded.

Pope John XXIII has taken note of this view when he wrote: "It is true that many are the citizens today — and their number is on the increase — that through belonging to insurance groups or social security, have reason to face the future with serenity, a serenity that formerly derived from the properties they inherited, however modest. . . . Today, men strive to acquire professional training rather than become owners of property, and they have greater confidence in income deriving from work or rights founded on work, rather than in income deriving from capital or rights founded on capital. The aspects just alluded to, which the economic world reveals, have certainly contributed in spreading the doubt that a principle of economic and social order consistently taught by our predecessors has diminished or lost its significance, namely, the principle of the natural right of private ownership, inclusive of productive goods."²⁰

"There is no reason for such a doubt to persist. The right of private ownership of goods, of productive goods inclusively, has a permanent validity, precisely because it is a natural right founded on the ontological and finalistic priority of individual human beings as compared with society. Moreover, it would be useless to insist on free and personal initiative in the economic field, if the same initiative were not permitted to dispose freely of the means indispensable to its achievement. Further, history and experience testify that in those political regimes which do not recognize the rights of private ownership of goods, productive included, the fundamental manifestations of freedom are suppressed

²⁰*Mater et Magistra*, Private Property, p. 26. St. Paul Publications, Metro Manila.

or stifled; hence one may justifiably conclude that they find in such a right both a guarantee and an incentive."²¹

"Further," the Pontiff continues, "we have observed today in many political communities, that economic systems are rapidly increasing their productive efficiency. With the increase of income, justice and fairness demand that remuneration for work be also increased, within the limits allowed by the common good. This allows the workers more easily to save and, thus, acquire their own property. Hence, it is incomprehensible how the innate character of a right can be called into question, that has as its main source the fruitfulness of work and is continually fomented by the same; a right that constitutes an apt means to assert one's personality and to exercise responsibility in every field; and element of solidity and of security for the family life, and of peaceful and orderly development of society."²²

Recommendation of Vatican II

On the premise of the importance of private ownership as extensive of the area of human freedom, as means for the expression of the personality of the individual and an opportunity for him to exercise his function in society, Vatican II recommends the fostering of private ownership.

"Private property, or some ownership of external goods, confers everyone a sphere wholly necessary for the autonomy of the person and the family, and it should be regarded as an extension of human freedom. . . . Since it adds incentives for carrying on one's function and charge, it constitutes one of the conditions for civil liberties."

"Since property and other forms of private ownership of external goods contribute to the expression of the personality, and since, moreover, they furnish one an occasion to exercise his function in society and in the economy, it is very important

²¹*Mater et Magistra*, Confirmation of the Right of Ownership, p. 26.

that the access of both individuals and communities to *some* ownership of external goods be fostered.”²³

Emphasis by Pope John XXIII

Pope John XXIII harps on the primordial destination of earthly goods for the satisfaction of the material needs of men, as something prior to the right to property and, hence, to the rights of owners and of ownership. Hence, a rightful social order cannot do without the creation and implementation, of a social order that should guarantee to men the chances and opportunity of access to goods necessary for their subsistence. No true social order is had, if the multitude of human beings is dispossessed and cut away from the access to necessary earthly good.

The principles of social justice and social charity, as they are concerned with the nature of men and with their fundamental rights, require that both in the national and in the international spheres a socio-economic order be established through adequate laws, which should afford chances and opportunities to men to obtain the necessities of life; otherwise the stability and peace of the social order will be at stake.

“Concerning the use of material goods,” says Pope John XXIII, “our Predecessor declares that the right of every man to use them for his own sustenance is prior to the right to property. ‘Undoubtedly’ adds our Predecessor, ‘the right to property in material goods is also a natural right.’ Nevertheless, in the objective order established by God, the right to property should be so arranged that it is not an obstacle to the satisfaction of ‘the unquestionable need that the goods, which were created by God for all men, should flow equally to all, according to the principles of justice

²² *Mater et Magistra*, Confirmation of the Right of Ownership, p. 27; St. Paul Publications, Metro Manila.

²³ *Gaudium et Spes*, n. 71. 16 Documents of Vatican II, St. Paul Publications, Philippines.

and charity.”^{23a}

It has not been the intention of the Popes to teach that individuals should receive economic goods in the same amount, or without their corresponding work and initiative. That would not be possible, necessary or even expedient; it would lead economic production to a standstill and kill it. What the Popes intended to convey is that the ideal social order, to be worked out and maintained through wise legislation, is one in which no individuals should be excluded from the access to the goods that they need for human subsistence.

V. The division of Earthly Goods through Ownership

*Not every regime of ownership
is rightful*

Quoting from Leo XIII, Pius XI says that the principle of ownership is for the division of earthly goods so that they may minister to the needs of men in an orderly manner. However, not every regime of ownership effects the division of goods among men; and so, not every regime of ownership is rightful and according to the design of God. Says Pius XI: “The earth even though apportioned amongst private owners, ceases not thereby to minister to the needs of all.’ This teaching we ourselves have reaffirmed when we wrote that the division of goods, which is effected by private ownership is ordained by nature itself and has for its purpose, that created things may minister to man’s needs in an orderly and stable fashion. These principles must be constantly borne in mind, if we should not wander from the path of truth.”

“Now, not every kind of distribution of wealth and property amongst men is such that it can at all and still less can adequately, attain the end intended by God. Wealth, therefore, which is con-

^{23a} *Mater et Magistra*, p. 11, ed. St. Paul, Manila. Conf. Pius XII, AAS, Vol. XXXIII, 1941, p. 199.

stantly being augmented by social and economic progress, must be so distributed amongst the various individuals and classes of society, that the common good of all, of which Leo XIII spoke, be thereby promoted. In other words, the good of the whole community must be safeguarded.

After modern machinery and modern industry has progressed with astonishing speed and taken possession of many newly colonized countries, no less than of the ancient civilization of the Far East, the number of dispossessed laboring masses, whose groans mount to heaven from these lands, increased beyond all measure. Moreover, there is the immense army of hired rural laborers, whose condition is depressed in the extreme, and who have no hope of ever obtaining a share in the land. These too, unless efficacious remedies be applied, will perpetually remain sunk in the proletarian condition."²⁴

*Effective distribution of earthly goods
through ownership must be insisted upon*

Pope John XXIII wrote: "We make our own the insistence of our Predecessor Pius XII: 'In defending the principle of private property, the Church is striving after an important ethico-social end. She does not intend merely to uphold the present condition of things, as if it were an expression of the divine will; or to protect, on principle, the rich and plutocrats against the poor and indigent . . . The Church rather aims at securing that the institution of private property be such, as it should be, according to the plan of divine wisdom and the dispositions of nature'."²⁵

"It is not enough to assert the natural character of the right of private property, productive inclusive, but the effective distribution among all social classes is to be insisted upon. As our Pre-

²⁴XL Anno, *Just Distribution and Uplifting the Proletariat as Principles*, p. 21 fol. St. Paul Publication, Metro Manila.

²⁵*Mater et Magistra*, Confirmation of the Right of Ownership, towards middle, p. 26. St. Paul Publications, Metro Manila.

decessor Pius XII states, the dignity of the human person requires: 'ordinarily, as a natural fundamental for living, the right to the use of the goods of the earth, to which corresponds the fundamental obligation of granting private property to all, if possible,'²⁶ while among the demands arising from the moral dignity of work, is also the one that includes 'the conservation and perfection of a social order which makes possible a secure, even if modest property, to all classes of the people.'²⁷⁻²⁸

"The distribution of property ought to be championed and effected in times such as ours, in which, as has been noted, the economic systems of an increasing number of political communities are in the process of rapid development. While making use of various technical devices which have proved effective, they find it easy to promote enterprises, and carry out an economic and social policy that favors and facilitates an increased distribution of private ownership and of durable consumer goods: of homes, of farms, of one's own equipment in artisan enterprises and farms of family size, of shares in middle-size and large-size firms, as is being profitably experienced in some political communities that have developed economically and progressed socially."²⁹

The teaching of Pope Pius XII

Pius XII calls attention to the truism, that all social principles concerned with the rehabilitation of society are based on the fundamental concept that all earthly goods have been created by God for the necessary use of human life; and therefore, should flow to all, according to the principles of justice and charity. Justice is the rightful order of the social community, premised on the principle that its members should have access to the requirements of a decent and socially responsible human life. Only on such presupposition can we have the guarantee that private ownership and the

²⁶Radio-message Dec. 24, 1942. AAS XXXV, 1943, p. 20.

²⁷Op. cit., loc. cit.

²⁸*Mater et Magistra*, Effective Distribution, p. 27.

²⁹Op. cit., loc. cit., p. 27.

use of material goods can bring peace and prosperity to society. The natural right to the necessary use of material goods is intimately linked with the dignity and other rights of the human person, hence, the safeguarding of this right through the dissemination of private ownership is an essential responsibility of public authority.

Says Pius XII: "In our encyclical *Sertum Laetitiae* to the Bishops of the United States of America, we called the attention of all to the basic idea of these principles, which consists in the assertion of the unquestionable need 'that the goods, which were created by God for all men, should flow equally (justly or rightly) to all according to the principle of justice and charity.'"³⁰

"Every man, as a living being gifted with reason, has in fact from nature the fundamental right to make use of the material goods of the earth, while it is left to the will of man and to the juridical statutes of nations to regulate in greater detail the actuation of this right. This individual right cannot in any way be suppressed, even by other clear and undisputed rights over material goods. Undoubtedly the natural order, deriving from God, demands also private property and the free reciprocal commerce of goods by interchange and gift, as well as the functioning of the state as a control over these institutions. But all this remains subordinated to the natural scope of material goods and cannot emancipate itself from the first and fundamental right, which concedes their use to all men; but it should rather serve to make possible the actuation of this right in conformity with its scope. Only thus can we and must we secure that private property and the use of material goods bring to society peace and prosperity and long life, that they no longer set up precarious conditions which will give rise to struggles and jealousies, and which are left to the mercy of the blind interplay of force and weakness."³¹

³⁰Discourse on the 50th Anniversary of *Rerum Novarum*, June 1, 1941. AAS 1941, p. 221.

³¹Op. cit., loc. cit., p. 221.

"The native right to the use of material goods, intimately linked as it is to the dignity and other rights of the human person, together with the statutes mentioned above, provides man with a secure material basis of the highest import, on which to rise to the fulfillment, with reasonable liberty, of his moral duties. The safeguardianship of this right will ensure the personal dignity of man, and will facilitate for him the attention to and fulfillment of that sum of stable duties and decisions for which he is directly responsible to his Creator. Man has, in truth, the entirely personal duty to preserve and order to perfection his material and spiritual life, so as to secure the religious and moral scope which God has assigned to all men, and has given them as supreme norm, obliging always and everywhere, before all other duties. To safeguard the inviolable sphere of the rights of the human person and to facilitate the fulfillment of his duties should be the essential office of every public authority."³²

"From this it will be easy to conclude that the economic riches of a people do not properly consist in the abundance of goods, measured according to a purely and solely material calculation of their worth, but in the fact that such an abundance represents and offers really and effectively the material basis sufficient for the proper personal development of its members. If such a just distribution of goods were not secured, or were effected only imperfectly, the real scope of the national economy would not be attained; for, although there were at hand a lucky abundance of goods to dispose of, the people, in not being called upon to share them would not be economically rich, but poor."³³

*Land, most conformable object
for private ownership*

In the teaching of Pius XII the rights to make use of the goods of the earth and to provide ownership belong, all the more,

³²Op. cit., loc. cit., p. 221.

³³Op. cit., loc. cit., p. 222.

to the individual, as head of the family, because such rights are linked to the existence and development of the family and to the discharge by the individual of his duties as father of the family. Under this consideration, land, from which rural families obtain the wherewithals for subsistence, is the most conformable thing for the private ownership of the same, according to the design of nature. The Pontiff says:

“According to the teaching of *Rerum Novarum*, nature itself has closely joined private property with the existence of human society and its true civilization, and in a very special manner with the existence and development of the family. Such a link appears more than obvious. Should not private property secure for the father of a family the healthy liberty he needs, in order to fulfill the duties assigned him by the Creator regarding the physical, spiritual and religious welfare of the family? In the family the nation finds the natural and fecund roots of its greatness and power. If private property has to conduce to the good of the family, all public standards, and especially those of the state should regulate its possession; must not only make possible and preserve such function — a function in the natural order under certain aspects superior to all others — but must also perfect it ever more.”³⁴

“Of all the goods that can be the object of private property, none is more conformable to nature, according to the teaching of the *Rerum Novarum*, than the land, the holding in which the family lives, and from the products of which it draws all or part of its subsistence. And it is in the spirit of the *Rerum Novarum* to state that, as a rule, only that stability which is rooted in one's own holding, makes of the family the vital and most perfect and fecund cell of society, joining up in a brilliant manner in its progressive cohesion the present and future generations. If, today, the concept and the creation of vital spaces is the centre of social and political aims, should not one, before all else, think of the vital space of the family and free it of the fetters of conditions

³⁴ Radio-message, June 1, 1941. AAS, 1941, p. 224.

which do not permit even to formulate the idea of a homestead of one's own?"³⁵

*Backgrounder for the principle
"Land for the Tiller"*

But the reasons, in particular, given by Pope Leo XIII, why the farm-plot worked on by the tiller should be his in ownership, are as follow:

"The earth indeed produces in great abundance the things to preserve and, especially, to perfect life; but of itself it could not produce them without human cultivation and care. Moreover, since man expends his mental energy and his bodily strength in procuring the goods of nature, by this very act he appropriates that part of physical nature to himself which he has cultivated. On it he leaves impressed, as it were, a kind of image of his person, so that it must be altogether just, that he should possess that part as his very own, and that no one in any way should be permitted to violate his right."³⁶

It was not the Pontiff's idea to teach that a plot, belonging to nobody in particular, and occupied for the first time by a landless peasant and made productive by his diligent work, should naturally belong to him. There was no particular difficulty in this regard, because, from time immemorial, it had been accepted in the practice of peoples that first occupancy, made effective through work, was the original title or claim for ownership of a tract of land that was ownerless. What the Pontiff intended to convey was the natural fittingness or appropriateness, that the farm plot worked upon by a landless tiller, especially after in the course of many years he has made it productive from his sweat and labors, should be made his in ownership.

"The land, surely, that has been worked by the hand and the art of the tiller greatly changes its aspect. The wilderness is made

³⁵Pius XII: *Op. cit.*, loc. cit., p. 224.

³⁶*Rerum novarum*, # 15, p. 7.

fruitful; the barren field, fertile. But those things through the soil has been improved so inhere to the soil and are so thoroughly intermingled with it, that they are for the most part quite inseparable from it. And after all, would justice permit anyone to own and enjoy that upon which another has toiled. As effects follow the cause producing them, so it is just that the fruit of labor belong precisely to those who have performed the labor."³⁷

*The "Land to the Tiller" Agrarian Reform Policy,
the Marxist and the Democratic*

It was neither the Pontiff's intention to teach that the tract of land entrusted by a landlord to a tenant for cultivation, becomes the property of the tenant from his cultivation of it. The intention of the Pontiff was to teach the fittingness or appropriateness that agricultural land be owned in property by its peasant cultivators, against the teachings of Marxists and of Socialists that all productive capital, including farmland, should not be privately owned. The words of the Pontiff strongly point out the connaturality that the land cultivated by a peasant should be his in ownership, and not merely for purposes of labor assignment as tenant or peon of the state, as has been the case in communistic take-overs. It is the ideal that the Pontiff points out.

The natural fittingness that the land tilled by the peasant should be his in ownership has been the concept adopted by modern democratic regimes to institute agrarian reform programs for the more rational distribution of landholdings, and for the institution of a rightful order to redeem the rural proletarians from their propertyless condition. As implemented in the agrarian reform program of Taiwan, the principle has been instrumental for the sufficiency and abundance of agricultural produce, for the virtual elimination of poverty from the country, for the peace and stability of the nation. More in particular, the principle has been instrumental for the increase of purchasing power among the farming population and for the strengthening of the domestic market,

³⁷*Rerum Novarum*, #16, p. 7.

which have provided a firm groundbase and a boost to industrialization, and the all-around prosperity of the land.

VI. Pope Paul VI and Vatican II on Agrarian Reformatory Expropriations

"Populorum Progressio" and the explicit justification of the expropriation of estates

But it was Pope Paul VI in his encyclical *Populorum Progressio* on the "Development of Peoples" who explicitly states that, at times, the common good demands the expropriation of landed estates, which are too extensive and impede the general prosperity. In the wake of such explicit statement there should be no more question among Catholics, regarding the consistency of agrarian reformatory expropriations with the natural law, or of their compatibility with the teachings of the Church.

The Pontiff first recalls that the "world is given to all, and not only to the rich." He quotes Vatican II, saying: "God intended the earth and all that it contains for the use of every human being and people." "All other rights whatever, including those of property and of free commerce, are to be subordinated to this principle. It is a grave and urgent social duty to redirect them to their primary finality."³⁸ This primary social duty is incumbent primarily on the public authority, which has the immediate charge of the common good and well-being of the social community. Following is the teaching of Pope Paul VI in his own words:

The universal purpose of created things and ownership

" 'Fill the earth and subdue it': the Bible, from the first page on, teaches us that the whole of creation is for man, that it is his responsibility to develop it by intelligent effort, and by means of

³⁸*Populorum Progressio*, #22.

his labour to perfect it, so to speak, for his use. If the world is made to furnish each individual with the means of livelihood and the instruments for his growth and progress, each man has therefore the right to find in the world what is necessary for himself. The recent Council reminded us of this: 'God intended the earth, and all that it contains, for the use of every human being and people.' . . . All other rights whatsoever, including those of property and of free commerce, are to be subordinated to this principle. They should not hinder but, on the contrary, favour its application. It is a grave and urgent social duty to redirect them to their primary finality."³⁹

"It is well known how strong were the words used by the Fathers of the Church to describe the proper attitude of persons who possess anything towards persons in need. To quote St. Ambrose: . . . 'The world is given to all, and not only to the rich.' That is, private property does not constitute for anyone an absolute and unconditioned right. No one is justified in keeping for his exclusive use what he does not need, when others lack necessities. In a word, according to the traditional doctrine as found in the Fathers of the Church and the great theologians, the right to property must never be exercised to the detriment of the common good. If there should arise a conflict between acquired private rights and primary community exigencies, it is the responsibility of public authorities 'to look for a solution with the active participation of individuals and social group.'"⁴⁰

*Expropriation of extensive estates
when demanded by the common good*

The Pontiff continues: "If certain landed estates impede the general prosperity because they are extensive, unused or poorly used, or because they bring hardship to peoples, or are detrimental to the interests of the country, the common good sometimes demands their expropriation."

³⁹Op. cit., loc. cit.

⁴⁰*Populorum Progressio*, #23. St. Paul Publications, M. Manila.

"While giving a clear statement on this, the Council recalled no less clearly that the available revenue is not to be used in accordance with mere whim, and that no place must be given to selfish speculation. Consequently, it is unacceptable that citizens, with abundant incomes from the resources and activity of their country, should transfer a considerable part of this income abroad purely for their own advantage, without care for the manifest wrong they inflict on their country by doing this."⁴¹

What the Pontiff says regarding citizens who salt abroad a considerable amount from the wealth they amass from the activity of their country, purely for their own advantage, is more censurable in the case of foreigners salting away substantial amounts from the wealth they acquire in their host country, on the excuse that "it is their property." The wealth amassed from the resources and activity of a social community is intended by divine providence primarily for the benefit of that social community and not of another country, or of a particular group or corporation in another country.

The teaching of Vatican II

The teachings of Vatican II, alluded to by the Pontiff in the last quoted text, are the following:

Access to ownership to be fostered

"Since property and other forms of private ownership of external goods contribute to the expression of the personality, and since, moreover they furnish one an occasion to exercise his function in society and in the economy, it is very important that the access of both individuals and communities to some ownership of external goods be fostered. Private property or some ownership of external goods confers on everyone a sphere wholly necessary for the autonomy of the person and the family, and it should be regarded as an extension of human freedom. Lastly, since it

⁴¹Op. cit., #24.

adds incentives for carrying on one's function and charge, it constitutes one of the conditions for civil liberties."⁴²

"The forms of such ownership or property are varied today and are becoming increasingly diversified. They all remain, however a cause of security not to be underestimated in spite of social funds, rights, and services provided by society. This is true not only of material property but also of immaterial things such as professional capacities." "By its very nature private property has a social quality which is based on the law of the common destination of earthly goods. If this social quality is overlooked, property often becomes an occasion of passionate desires for wealth and serious disturbances, so that a pretext is given to the attackers for calling the right itself into question."⁴³

Room for reforms and expropriation

"In many underdeveloped regions there are large or even extensive rural estates which are only slightly cultivated or lie completely idle for the sake of profit, while the majority of the people either are without land or have only very small fields, and, on the other hand, it is evidently urgent to increase the productivity of fields. Not infrequently those who are hired to work for landowners, or who till a portion of the land as tenants, receive a wage or income unworthy of a human being, lack decent housing and are exploited by middlemen. Deprived of all security, they live under such personal servitude, that almost every opportunity of acting on their own initiative and responsibility is denied to them and all advancement in human culture and all sharing in social and political life is forbidden to them."

"According to the different cases, therefore, reforms are necessary: that income may grow, working conditions should be improved, security in employment increased and an incentive

⁴² *Gaudium et Spes* (The Church in Modern World), #71.

⁴³ *Op. cit.*, 17.

to working on one's initiative given. Indeed, insufficiently cultivated estates *should be distributed* to those who can make these lands fruitful; in this case, the necessary things and means, especially educational aids and the right facilities for cooperative organizations, must be supplied. Whenever, nevertheless, the *common good requires expropriations, compensation must be reckoned in equity* after all the circumstances have been weighed."⁴⁴

"In underdeveloped areas, where all resources must be urgently employed, those who hold back their unproductive resources. . . . gravely endanger the common good."⁴⁵ "Investments for their part, must be directed toward procuring employment and sufficient income for the people both now and in the future."⁴⁶

Democratic versus Marxist expropriations

Expropriations conjure among us an ugly picture, not only because it impresses us as something diametrically opposed to the individual's right to ownership, but largely because expropriations of the ruthless kind have been the chief instrumentality employed by communist regimes, in order to bring about their social and agrarian reform for a "classless society." But the Marxist agrarian reform and expropriation are of a totally different nature from the democratic agrarian reform and expropriation instituted by modern democratic regimes. The main points of difference are as follow.

The Marxist reformatory land expropriation is not for the sake of distribution of agrarian property among the landless folks, but for the raw spoliation of all landowners, big and small, and for the reduction of all to the category of propertyless individuals, in the service of a trumped-up ideological generalization that all kinds of ownership of capital goods, of land inclusive, is evil; because it leads to the exploitation of "man by man." In order to

⁴⁴*Gaudium et Spes*, #71 end.

⁴⁵Op. cit., # 65 end.

⁴⁶Op. cit., # 70.

achieve the goal of eliminating the private ownership of land, the Marxist regimes have not refrained from the merciless elimination of landowners, as when Josef Stalin liquidated the one million "kulaks" or well-to-do farmers; or when Mao Tze Dong authorized the elimination of the land-owners, on the simple charge that land-owners are exploiters and "enemies of the people and of the state."

In mainland China and in North Korea the Communists were successful in rallying the peasantry to support their cause with the promise of "land to the landless." But, once the Communist bosses had consolidated their power, the hapless peasants found, to their chagrin, that land was distributed to them not for ownership but for forced agricultural labor, as new serfs or peons of the state, with quotas of production to meet.

*The rightful structuration of society
as one of the demands of the common good*

The ultimate objective of democratic agrarian expropriations is the common good. This common good is not to be gauged only from the common well-being of the social community, as may be had from the abundance of the necessary external goods in agricultural and industrial products; but also from the good of the social community itself, which is to be gauged from its rightful or internal correct structuration. This requires a balance of economic resources and potential among the members of the social community, so that there should not be a large number of hapless "have-nots" *vis-a-vis* the "haves."

This economic balance of the social community itself must be viewed as its constitutional and primary good, the "*salus*" or well-being of the community; just as the fundamental good of the individual is not the external instrumental goods that he may possess, but a well-balanced healthy organism, that is not too heavy on one part and too lean in the rest of the body. This is the underlying concept when we say that it is the demand of social justice, that is, of the righteous order and correct structuration of society.

Society has a fundamental right to it, and it is the demand of the justice or correctness, that the social body should have. Without it a fundamental good of the social community itself is missing. This makes the existence of the social body precarious.

By distinction from the common good, taken to mean the common benefit that accrues to society, from the presence of a sufficiency in external goods, this external common good does not necessarily involve the well-being of the individuals of the social community. Whereas, the internal and constitutional good of the social community includes the private well-being of the individuals at large, as natural members of the social body. This means that the greatest number possible of those who are capable and willing, should have the means for a decent livelihood, or access to them, so as to be able to discharge their personal responsibilities and lead a useful life for society.

Confirmation from Pope John XXIII

The rightful structuration of the social body also demands that, as much as possible, the natural right of the individual members to own a moderate property should have the opportunities to be realized; so that as many as are willing and capable should effectively be useful and productive members of the social community. In the absence of a democratic regime of disseminated property holdings, the only way to insure productive membership in the social body is through "forced labor and production quotas", which does away with individual freedom, personal initiative and enterprise, and reduces the society into a huge labor camp.

In this regard, Pope John XXIII says: "Justice is to be observed not only in the distribution of wealth but also with reference to the structures of the enterprises in which productive activity unfolds itself. There is, in fact, an innate exigency in human nature which demands that when men are engaged in productive activity they have the opportunity of employing their own responsibility and perfecting their own being."

"Wherefore, if the structures, the functions, the surroundings of an economic system are such as to compromise human dignity, in so far as in them they unfold their proper activity, or if they systematically blunt in them the sense of responsibility, or constitute in any way an impediment to expressing their personal initiative, such an economic system is unjust, even if, by hypothesis, the wealth produced through it reaches a high standard and this wealth is distributed according to the criteria of justice and equity."⁴⁷

Overview

From all that have been said it is now very clear that monopolistic regimes of land ownership are fake regimes of ownership, because they are veritable regimes of deprivation of a great number of rural proletarians. Monopolistic regimes of land ownership also frustrate the natural right of the many to have a moderate property and access to the necessary use of the goods of the earth. And so, the natural law itself, from the side of earthly goods that have been provided by God for their use by men in order to obtain a decent livelihood, and from the side of the natural right of men to own a moderate possession, and finally from the side of the obligation of the state to defend the mentioned rights of men and to provide opportunities so that as many members of society as possible may realize that right, demands that monopolistic regimes of landholdings be dismantled through agrarian reformatory expropriations, and that a democratic regime of landholding be introduced.

If this matter was not too clearly perceived in ages past, it is no longer so nowadays, owing to the diffusion of the democratic ideal, the increase in population and the rising expectations for a better life spawned by the popularization of higher education. It is too clear nowadays that political democracy, without some corresponding economic democracy to give meaning to political democracy, is more of a liability than a blessing. It is a mockery to

⁴⁷ *Mater et Magistra*: The Demands of Justice in Regard to the Productive Structure, p. 20-21. St. Paul Pub., Metro Manila.

grant to individuals political equality, when they cannot find the wherewithals to keep body and soul together. It is a psychological cause for frustration and rebellion to provide opportunities for higher education, without a commensurate diffusion of chances for the acquisition of a modest amount of property; because then, through higher education, individuals will come to know the dignity of their personality and to relish the natural rights of their human condition, only to find themselves bogged down in the morass of poverty, with hardly the opportunity to enjoy the blessings of their personality and of their human rights.

VII. The Moral Problem of Just Compensation

The problem of compensation

Another feature that distinguishes democratic agrarian reforms from the Marxist ones is the payment of compensation to the landlords for their expropriated landholdings, therewith admission is made of the legitimacy of the private ownership and of the rights of the landowner. Whereas in the Marxist agrarian revolutionary reform, the expropriations are carried out in the manner of the raw spoliation of the previous landowner, with no compensation given, on the theoretical assumption that the private capitalistic ownership of land is evil, and the former landholders are guilty of the exploitation of the people and are enemies of the state. In the light of this Marxist ideology landowners are criminals, who do not deserve compensation but plain confiscation of their landholdings and the punishment of hard labor, to boot.

In the practice of democratic agrarian reforms compensation for expropriated lands is given either, according to their market value, or according to their value assessed for purposes of real estate taxation. When the value declared by the owner is used for determining the compensation to be paid for its expropriation, the practice may not be said to be unjust, even if the owner had resorted to underdeclaration for decreasing his burden of tax; because it still rests on an evaluation which the owner himself has

taken as equitable. In most instances, the government pays only a reduced amount in cash, and resorts to the payment of the balance in the manner of long-term bonds and debentures by the government, with interests, and with the transfer to the former landholders of some shares in government corporations. Nonetheless, the burden of compensation for expropriated landholdings to be shouldered by the government is staggering.

The problem of the lack of sufficiency of funds for purposes of compensation can easily be a huge one, which, on that account, can readily hinder the implementation of an urgent land reform program, or can allow margin for only delayed, partial or incomplete land expropriation and transfers. This development can only generate uncertainty, unproductiveness in the lands under process of delayed transfers, confusion and frustration on the part of the expectant peasant beneficiaries, which can throw into disarray the agricultural economy and hamper the productivity and livelihood of the masses. In the given situation and when a systematic and sustained agrarian reform program cannot be carried out, but only a haphazard, delayed and incomplete kind, it is better not to undertake the implementation of the land reform program. But, perhaps this option is not given.

*The cue for a just compensation
given by Vatican II*

The cue for the solution of the practical problem of paying a just compensation is given by Vatican II when, after saying that insufficiently cultivated estates should be distributed to those who can make these lands fruitful," it states by way of principle, that: "Whenever the common good requires expropriation, compensation must be reckoned in equity after all the circumstances have been weighed."⁴⁸ Vatican II does not say that compensation must be computed and made "according to strict justice" or commutative justice, which might be interpreted to mean according to the market or assessed value, but "in equity after all the circum-

⁴⁸*Gaudium et Spes*, #71 end.

stances have been weighed." Now, in the case of extensive landholdings, this pointer gives quite a leeway.

Equity here means what is "naturally" just or correct after all the circumstances have been weighed. In the case of modest landholdings that have to be expropriated for the structuration into family size holdings, the problem of compensation will not be a big one for the government. The problem exists with respect to extensive estates of *haciendas*. But, the reckoning and weighing of all the circumstances attending to the expropriation of the extensive estates, vis-a-vis the demands of the common good and well-being of society and attending to what is strictly due in natural justice, can trim down the amount to be given under the title of a morally "just compensation."

*Accruelements in value due to society
must be deducted*

In the first place, even if for purposes of simplification, we part from the premise that all extensive landholdings have been originally acquired on a "clean-slate" basis, there are many substantial increments in their value, that accrue to them from the part of society and its social influence, and these must be deducted in favor of society. But, in most instances, extensive landholdings were originally acquired from mere "occupancy," as the immediate title of their acquisition, at a time when the population was scanty and land tracts were abundant; because their occupancy and working upon, however light the work may be, would be more beneficial to the commencing society, than their state of abandonment. In this manner vast tracts were originally acquired from mere occupancy, that is, virtually for free or for a very nominal price.

But, there are still other important factors to reckon with. 1) The important "capital gains" that accrue to the land, simply from the development and achievements of society without the landowners doing anything for the effect, should also be credible to society and deductible from the compensation price. 2) In the

past the landholders already raked in sizable revenues from their ownership of the land, which they held for a socially beneficial administration. The latter aim is the only justification in natural law for the ownership of large tracts of land, beyond the requirements for a decent livelihood of the individual and of his family. It is also true that the said revenues have been much greater, than merely commensurate to compensate for the landowners' relatively easy job of administering their extensive landholdings.

In truth, in most instances the owners can afford to be "absentee landlords" who, for the effect of running the administration of their extensive landholdings, make use of qualified members of society in the capacity of administrative staff, and the law and order and economic machinery of society itself. Outside the social milieu or parameter, it would not be possible for the landowners to rake in their large revenues. Now, these revenues of the past, when accumulated and reckoned with, add up to a very substantial amount which, for the greater part, is also creditable to society and deductible for the effect of just compensation of the expropriated extensive landholdings.

We do not mean to say that society has not been compensated in the form of taxes by the landowners for its contribution of services towards the obtention of the revenues raked in by the landowners; but we insist that the benefits taken in by the landowners exceed by much the consideration paid by them in taxes to society and in salaries to their administrative staff.

*They have already received
substantial compensation*

The foregoing discussion leads us to understand that in instances of reformatory expropriations of extensive landholdings, when demanded by the common good and the right structuration of society, the former landlords may be considered as already substantially compensated from the large revenues they derived in the past for the relatively easy social administration that they had done. The past unproportionately great revenues by comparison to the social administration of extensive landholdings done by the

landlords, may be considered as installment payments for expropriation and acquisition of their extensive landholdings. This means that according to natural justice and the moral law there is no need to pay compensation according to market or assessed value for extensive landholdings, expropriated for the rightful social structuration and the common good.

If this concept is well understood there should be no unsurmountable problem in the implementation of a comprehensive agrarian reform program from the lack of funds for due compensation. A sliding scale of payments may be devised so that, beyond a certain level, the rate of payments should proportionately decrease with the increase of the landholding. If the big landholders should understand well the premise explained above, they should have no valid reason for raising a hullabaloo, that they have been short-changed in the payment they received for their expropriated estates. There is no fear of this shortchange because, from the large revenues that the landlords have already been able to rake in the past and which have allowed them to practice absenteeism, they have also been able to acquire other forms of capital wealth or to stash away sizable sums in banks and money markets, here and abroad. There is therefore, no fear that they will land in the poorhouse.

Besides, since the common good is the greater and superior good of all the members of the social community, and everyone is bound to contribute to its requirements according to his capabilities, it is incumbent, on the rich landowners to pitch in their commensurate share by accepting a diminished compensation for their expropriated extensive landholdings. This was done by the landlords in Japan, when, at the end of the war of the Pacific and after the occupation by the then Supreme Commander of the Allied Powers, General Douglas MacArthur, and under his initiative, a comprehensive agrarian reform was undertaken at a time when the country had just emerged from the throes of a devastating war.

Adequate compensation must be given

What we have just said regarding a reduced compensation for extensive estates expropriated for the common good, has been said with regard to the norms of natural justice and the requirements of the moral law. In countries where the law prescribes compensation according to the market or assessed value of the expropriated lands, without any distinction, the legal norm has to be followed. It is in instances like this, where the problem of compensation from the lack of funds for the effect, can slow down and even paralyze the implementation of an urgent land reform program. But then, the lawmakers should understand that the lack of discrimination and equal treatment in the compensation of small and extensive landholdings, is not from natural law or from natural justice, but from the influence of liberalism and the following of its practice.

In truth, in the theoretical extreme case wherein the national economy has been completely devastated, as can happen after a ruinous war, the government or state may even resort to compensation for extensive landholdings, expropriated for the common good, following the norm of valuation of the individual's economic worth *vis-a-vis* society, as is done by insurance companies for the payment of compensation of a third party liability in the case of accidental death. This procedure may be justified in the mentioned case, because the individual on his own, independently of society, does not rate very much in economic valuation. In his solitary circumstances, or even in the ordinary circumstance of social life and over a lifetime, it is doubtful if the individual relying on his own alone, as in the case of a peasant working on his own in his farm, can make the equivalent of one million pesos in their present value. If the wealthy and some other special individuals like artists and industrialists can make plenty, that is not without the extensive use of the resources and machinery of society.

But, in principle a just and adequate compensation must be given. The expropriated landlords are also part of society and

when the state, through expropriatory land reform seeks to alleviate the lot of the proletarian peasants, it should not accomplish it, in theory, by creating a new batch of proletarian from the former landlords. Besides, the State must garner the good will of the erstwhile landlords who, because of their influence in the legislative bodies in democratic regimes, can obstruct the implementation of an urgent agrarian reform program. What is more important is for the state to harness the administrative expertise and economic capabilities of the former landlords who, on the average, have better education and professional training, and wider experience and business connections than the mass of peasants.

We insist on a just and adequate compensation as an acknowledgement of the legitimacy of the institution of private ownership and of its concomitant rights. Besides, the new recipients of the familiarize plots are not supposed to receive them for *free*, but have the obligation to pay for them on a staggered or installments basis, for a long-term and with interest. The bulk of these payments should be earmarked for compensation purposes, even if this should be also done on a staggered basis and with interests. This has been done in the successful agrarian reform of Taiwan, in which compensation was also done in the form of shares of stocks in government industrial corporations therewith effecting the privatization of the said industries. The expertise of the former landlords, when brought to bear on industrial administration, was a powerful leverage for the rapid and strong industrialization of the island country.

*Economic capacitation through education
and training is necessary*

Among the catastrophic effects of poverty, in particular of a poverty that traces its beginning from birth, are economic administrative incapacitation and mental impoverishment that lead to stultification and the lack of resourceful initiative. These deficiencies are aggravated from the lack of self-providence and self-responsibility that stem from the habitual dependence of the tenant farmers on their landlords for small advances in order to

meet their petty needs and other contingencies. This is the picture of the proletarian peasant who has not seen his parents administer any property or money nor has himself had the opportunity or training to do so in a systematic and effective manner.

Accustomed to the "*Bahala-na*" attitude, he may shirk away from the prospect of self-providence and self-responsibility associated with the task of an independent farmer, as a wall too high for him to hurdle. Proletarian poverty breeds poverty of mind and of character, inconsistent with personal discipline and systematic endeavor, which are essential for success. It would not be useful to grant family size plots to individuals of such kind. They are not only short of economic administrative knack, but may not even have the necessary determination to fend for themselves and engage in agricultural production on their own responsibility. Aware of their own inadequacy and accustomed to economic dependence of a landlord, they many not even wish to exchange a set-up of tenancy and dependence that, in their estimation, was good enough for their parents and their grandparents.

So, if they should be in a position to do it, in the first occasion that a glib prospector should come around and offer to them in cold cash twice the amount of the acquisition of their family size plot, they would not hesitate to do so for the tempting cold cash with which they could materialize their cherished dream for a nice house or of a new car. How many newly made rich individuals, who obtained their wealth from a lucky windfall at the sweepstakes or lottery, have dissipated their fortunes in the acquisition of unnecessary things from lack of economic sense and administrative capacitation?

*Reform of the human factor is necessary
as main integrant*

A wise comprehensive agrarian reform has necessarily to include the reform of the principal factor covered by it which is the peasant folks themselves. Very opportunely the PRRM (Philippine Rural Rehabilitation Movement) has pointed out that for an

agrarian reform to succeed, a complementary program of reform zeroing on the rural proletarians themselves should be instituted, because it is the human factor that is expected to make use and to bring to fruition the reform measures taken up by the agrarian program.

In a good number of instances the rural proletarian peasant is illiterate, incapable of budgeting his expenses and of balancing them with his income. He does not know how to carry simple accounting, or to maintain books of elementary accounting. Hence, his mind and personality must be first upgraded and made productive, before he can effectively make the land productive. This job entails the education and training of the peasant proletarians in basic fundamentals, if they are not sufficiently adept in them, so as to make them qualified and promising candidates for receiving the family size plots under the agrarian reform program.

For the effect, their membership in an educational association for peasants is not only helpful and to be recommended, but may also be made a pre-requisite to qualify the proletarian peasant to be a bona fide recipient of the new family size plot. The peasantry as active cooperators in the agrarian reform program must be the object of a complementary reform and rehabilitational program through education and training, so that the peasants may be equipped with useful and necessary knowledge, skills and habits, and may be rid of inadequacy and negative habits.

Necessary complementary measures

Once an effective comprehensive agrarian reform has been carried out, theoretically there would not be any substantial lands for another agrarian reform for the benefit of the subsequent generation. Hence, agrarian reform programs commonly carry stipulations to the effect that the newly created family size holdings may no longer be alienated or parcelled out again to several heirs, making the new fragments unfit for the sustenance of new households. If the new family size farm plots have to be disposed of, they may be disposed of and sold only to the government for allo-

cation to qualified candidate tillers, and should be passed on to the heir of the family. The latter should provide therefrom for the professional or technical education of his younger brothers and sisters. We have seen that, nowadays, professional or technical education is considered as a better guarantee for the future, than a piece of material property or money by way of inheritance, because the latter can be alienated or squandered, whereas professional or technical capacitance the individual can take anywhere he goes and cannot be lost.

It is not enough to equip proletarian peasants with a family size plot so that the ulterior objectives of a comprehensive agrarian reform may be attained. Adequate complementary and supportive measures must be provided for by law and instituted, in order to meet and supplement the unavoidable limitations of peasant farmers. We make mention of such supportive measure, even if only in passing, not because they are not too important — they are very important — but because they do not constitute the main object of the present discussion. But at least, a passing mention must be made to call the attention of those whose concern should be the ultimate success of the agrarian reform program, so that lasting beneficial results should result therefrom.

Among the supportive measures that must be put up and institutionalized from the start, are the farmers' cooperative associations for mutual assistance, e.g., for credit; for marketing and storage; for the procurement of farm implements, seeds, fertilizers and other inputs; for price control and stabilization at harvest time, when the prices of agricultural produce tend to fall below their cultivating cost, and during the lean months of cultivation, when the relative scarcity makes for high increase in prices; for advice and seminars on improved agricultural practices and seeds; for the cultural upliftment and on-going education of the farmers in matters of civic responsibilities and other social and political interests. Since the time of Pope Leo XIII, he and the subsequent Pontiffs have stressed on the importance of associations and co-operatives for the effect of supplementing the individual limitations of peasant farmers in their labors for survival and development.

At the turn of the last century the Scandinavian peoples, which are largely agricultural and are hemmed in by industrial giants, Germany, France and England, whom they could not expect to out-rival in industry, were able to survive and to attain a high standard of living and prosperity through the network of co-operatives with which they laced up their countries. In the recent years, Taiwan is again a glowing example of how a firmly established network of cooperatives can sustain and guarantee the beneficial results of a comprehensive agrarian reform program. Through its outstanding success, Taiwan is a living and eloquent proof to the entire world and to the socialists and communist states, that the democratic agrarian reform, sustained by a network of well-designed cooperatives among the farmers and supported by them through a disciplined collaboration, is still the much better and more prosperous way.⁴⁹

⁴⁹We have made no mention of the State's right to expropriate from *eminent domain*, which is the State's right to expropriate for the *public* good upon payment of just compensation. This right has been admitted even in the heyday of Liberalism. The hitch is that agrarian reformatory expropriations, whereby extensive estates are expropriated for parcellation and distribution to landless peasants, does not seem to be for the public good, but for the private good of the peasants. *Public* good is so designated by distinction from *private* good, as something specifically different from the latter.

It is not too difficult to reconcile the concept of the *common* good with that of the *public* good; but not so the concept of the private good, which is exclusive to the individuals. Nevertheless, we should understand that in the matter of agrarian reformatory expropriations, it is not only the private good of the landless peasants that is sought, but also and primarily the rightful structuration of the social community, which we have designated as the internal and constitutional good of the same.

In this sense, we have pointed out that the rightful structuration of society is its more fundamental good, just as the constitutional and internal good of the individual is the more fundamental good than his environmental or instrumental external goods . . . Without the internal constitutional good, the environmental and external goods both of society and of the individual lose much of their sense and importance. Hence, we should also take that the principle supporting the State's right of *eminent domain*, "*salus populi suprema lex*," as holding true even in the case of the agrarian reformatory expropriations conducted by the State.

Philippine Episcopology (III)

1941 - 1959

DIocese of TAGBILARAN — *Established 8 November 1941*
Territory: Bohol, taken from Cebu, Suffragan of Cebu.¹

112. 1942, 27 December, at Manila, Church of San Francisco.
Msgr. Guglielmo Piani, Titular Archbishop of Nicosia, Apostolic Delegate in the Philippines assisted by Msgr. Cesar Maria Guerrero, Titular Bishop of Limisa and Msgr. Mariano Madriaga, Bishop of Lingayen,
consecrated: Msgr. JOSE MARIA CUENCO, Titular Bishop of Himeria, Auxiliary of Jaro, born at Carmen (Cebu) 29 May 1885; priest 11 June 1914; named 22 November 1941; Bishop of Jaro 24 November 1945; first Archbishop of Jaro 29 June 1951; died 8 October 1972.²

¹ BEF, 1950, pp. 122, 211.

² BEF, 1948, pp. 329-30 (Bull of Appointment); 1972, p. 748.

113. 1944, 29 June, at Lipa.
Msgr. Guglielmo Piani, Titular Archbishop of Nicosia, Apostolic Delegate in the Philippines, assisted by Msgr. Pedro Pablo Santos Songco, Bishop of Caceres and Msgr. Cesar Maria Guerrero, Titular Bishop of Limisa,
consecrated: Msgr. ALFREDO MARIA OBVIAR Y ARANDA, Titular Bishop of Linoe, Auxiliary of Lipa, born at Lipa 29 August 1889; priest 13 March 1919; named 11 March 1944; Apostolic Administrator of Lucena in 1953; first Bishop of Lucena 21 June 1969; resigned 25 September 1976; died 1 October 1978.³
114. 1946, 21 September, at Palo.
Msgr. Guglielmo Piani, Titular Archbishop of Nicosia, Apostolic Delegate in the Philippines, assisted by Msgr. Manuel Mascariñas y Morgia, Bishop of Palo and Msgr. Miguel Acebedo, Bishop of Calbayog,
consecrated: Msgr. JULIO ROSALES Y RAS, first Bishop of Tagbilaran, born at Calbayog 18 September 1906; priest 2 June 1929; named 22 June 1946; Archbishop of Cebu 17 December 1949; Cardinal 28 April 1969; resigned from his See 24 August 1982; died 2 June 1983 at Cebu.⁴
115. 1947, 25 July, at Vigan, Cathedral.
Msgr. Guglielmo Piani, Titular Archbishop of Nicosia, Apostolic Delegate in the Philippines, assisted by Msgr. Santiago Sancho y Caragnan, Bishop of Nueva Segovia and Msgr. Constancio Jurgens, Bishop of Tuguegarao,
consecrated: Msgr. JUAN SISON, Titular Bishop of Limata, Auxiliary of Nueva Segovia, born at Villasis (Lingayen) 8

³BEF, 1948, pp. 461-463 (Bull naming him Auxiliary Bishop of Lipa); 1951, p. 68 (photograph), p. 78 (his appointment as Apostolic Administrator of Lucena), pp. 103-111 (installation, biographical sketch and coat of arms); 1969, p. 918, 726.

⁴BEF, 1947, pp. 474-476 (Bull naming him Bishop of Tagbilaran); 1950, pp. 115-123 (his promotion to Archbishop of Cebu, with bio-data). p. 211 (installation); 1959, pp. 588-595 (history of the Archdiocese of Cebu).

August 1912; priest 29 March 1936; named 10 May 1947; Titular Archbishop of Nicopsis, Coadjutor of Nueva Segovia 20 August 1956; succeeded to the Metropolitan See of Nueva Segovia 12 September 1966; died 12 September 1981.⁵

116. 1947, 24 October, at Manila, University of Santo Tomas. Msgr. Michael James O'Doherty, Archbishop of Manila assisted by Msgr. Gabriel Martelino Reyes, Archbishop of Cebu and Msgr. Mariano Madriaga, Bishop of Lingayen, consecrated: Msgr. RUFINO SANTOS, Titular Bishop of Barca, Auxiliary of Manila, born at Guagua, Pampanga (Manila) 26 August 1908; priest 25 October 1931; named 19 August 1947; Archbishop of Manila 10 February 1953; Cardinal 28 March 1960; died 3 September 1973 at Manila.⁶

APOSTOLIC VICARIATE OF THE MOUNTAIN PROVINCES — *Established 10 June 1948*

Territory: Apayao, Kalinga, Bontoc, Benguet

117. 1948, 24 August, at Baguio City. Msgr. Michael James O'Doherty, Archbishop of Manila assisted by Msgr. Santiago Sancho y Caragnan, Bishop of Nueva Segovia and Msgr. Constancio Jurgens, Bishop of Tuguegarao, consecrated: Msgr. WILLIAM BRASSEUR, Scheut Missionary, Titular Bishop of Agathonice, first Vicar Apostolic of the Mountain Provinces, born at Marke (Bruges), Belgium 12 January 1903; priest 18 August 1929; Superior Provin-

⁵BEF, 1947, p. 287 (photograph), 314-325 (biographical data and consecration); 1948, pp. 72-77 (explanation of the coat of arms); 1956, pp. 607, 611-614 (Bull raising him to Coadjutor-Archbishop of Nueva Segovia).

⁶BEF, 1947, pp. 404, 411 (photograph), 429-437 (consecration and biographical notes); 1948, pp. 525, 529-530; 1949 pp. 499-500; 1950, pp. 211, 286 (Apostolic Administrator of Lipa); 1953, p. 162 (Archbishop of Manila), 203-205, 236-240 (biographical sketch), 244-246 (description of the coat of arms); 1960, pp. 263-270 (raised to the Cardinalate).

cial, January 1946; named 21 June 1948; resigned from his vicariate 7 November 1981.⁷

DIOCESE OF SAN FERNANDO — Established 11 December 1948

Territory: Bataan, Pampanga, and those parts of Zambales, Tarlac and Nueva Ecija within the Archdiocese of Manila, all taken from Manila. Suffragan of Manila.⁸

118. 1949, 25 July, at Manila, University of Santo Tomas. Msgr. Constancio Jurgens, Bishop of Tuguegarao assisted by Msgr. Rufino Santos, Titular Bishop of Barca and Msgr. Cesar Maria Guerrero, Bishop of San Fernando, consecrated: Msgr. ALEJANDRO OLALIA, Titular Bishop of Zela, Coadjutor of Tuguegarao, born at Bacolor (Manila) 26 February 1913; priest 23 March 1940; named 14 May 1949; succeeded to the See of Tuguegarao 6 May 1950; Bishop of Lipa 28 December 1953; first Archbishop of Lipa 20 June 1972; died 2 January 1973.⁹

PRELATURE OF DAVAO — Established 17 December 1949

Territory: Davao, taken from Zamboanga. Suffragan of Cebu.¹⁰

DIOCESE OF LUCENA — Established 28 March 1950

Territory: A part of Quezon Province and the Island of Marinduque, taken from Lipa. Suffragan of Manila.¹¹

PRELATURE OF INFANTA — Established 24 April 1950

Territory: Infanta District, taken from Lipa. Suffragan of Manila.¹²

⁷BEF, 1948, pp. 523-548; 1949, pp. 53-55, 143-145 (Bull of Appointment).

⁸BEF, 1949, pp. 510-513 (Act of Erection); 1975, p. 318.

⁹BEF, 1949, pp. 500-503 (photograph), 518-523 (consecration and biographical data), 1954, pp. 137-140 (Bishop of Lipa, pp. 201, 241-244 (installation); 1973, pp. 19-21.

¹⁰BEF, 1950, 392, 652.

¹¹BEF, 1950, pp. 733-736 (Bull of Erection), 801, 803.

¹²BEF, 1950, pp. 738-740 (Bull of Erection); 1954, pp. 407-409.

PRELATURE OF COTABATO — *Established 11 August 1950*

Territory: Cotabato and Sulu, taken from Zamboanga. Suffragan of Cebu.¹³

119. 1950, 24 August, at Manila, Church of San Miguel. Msgr. Egidio Vagnozzi, Titular Archbishop of Myra, Apostolic Delegate in the Philippines, assisted by Msgr. Rufino Santos, Titular Bishop of Barca and Msgr. Alejandro Olalia, Bishop of Tuguegarao, consecrated: Msgr. VICENTE REYES, Titular Bishop of Aspona, Auxiliary of Manila, born at San Antonio, Nueva Ecija (Manila) 24 May 1907; priest 10 March 1932; named 12 June 1950; first Bishop of Borongan 19 January 1961; Bishop of Cabanatuan 8 August 1967; resigned 7 April 1983; died 30 April 1983.¹⁴

PRELATURE OF BATANES AND BABUYAN ISLANDS—*Established 30 November 1950*

Territory: Batanes, Babuyan and Fuga Islands, taken from Tuguegarao. Suffragan of Manila.¹⁵

MILITARY ORDINARIATE FOR THE PHILIPPINES—*Established 8 December 1950*

DIOCESE OF CAPIZ — *Established 27 January 1951*

Territory: Capiz and Romblon, taken from Jaro. Suffragan of Cebu.¹⁶

PRELATURE OF OZAMIS — *Established 27 January 1951*

Territory: Misamis Occidental and Lanao, taken from Cagayan

¹³1951, pp. 144-146 (Bull of Erection).

¹⁴BEF, 1950, pp. 517-529 (consecration, bio-data and explanation of the coat of arms); 1953, pp. 485-486; 1961, pp. 269-272 (named Bishop of Borongan).

¹⁵BEF, 1951, pp. 61-62, 246.

¹⁶BEF, 1951, pp. 539-541 (Bull of Erection), 541-543; 1976, p. 199.

de Oro and from Zamboanga. Suffragan of Cebu.¹⁷

120. 1951, 1 May, at Madaive.

Msgr. Egidio Vagnozzi, Titular Archbishop of Myra, Apostolic Delegate in the Philippines, assisted by Msgr. James Thomas Gibbons Hayes, Bishop of Cagayan de Oro and Msgr. Manuel Mascariñas y Morgia, Bishop of Palo, consecrated: Msgr. MANUEL YAP, first Bishop of Capiz, born at Carcar (Cebu) 17 June 1900; priest 21 September 1929; named 13 February 1951; Bishop of Bacolod 5 March 1952; died 16 October 1966.¹⁸

ARCHDIOCESE OF CACERES — *Established 29 June 1951*

Suffragans: Dioceses of Legazpi and Sorsogon.¹⁹

ARCHDIOCESE OF CAGAYAN DE ORO — *Established 29 June 1951*

Suffragans: Dioceses of Surigao and Zamboanga; Prelatures of Davao, Cotabato, and Ozamis.²⁰

ARCHDIOCESE OF JARO — *Established 29 June 1951*

Suffragans: Dioceses of Bacolod and Capiz.²¹

ARCHDIOCESE OF NUEVA SEGOVIA — *Established 29 June 1951*

Suffragans: Dioceses of Lingayen and Tuguegarao, Prelatures of Bangued and Batanes and Babuyan Islands.²²

DIOCESE OF LEGAZPI — *Established 29 June 1951*

¹⁷BEF, 1952, pp. 296, 486.

¹⁸BEF, 1951, pp. 383-386 (consecration, bio-data and explanation of the coat of arms), pp. 543-544 (Bull of Appointment), 545-546; 1952, pp. 475 (Bishop of Bacolod), pp. 428-429, 487; 1966, p. 755.

¹⁹BEF, 1952, pp. 1-5, 7-9.

²⁰BEF, 1952, pp. 1-5, 7-9, 20-23, 238-242.

²¹BEF, 1952, pp. 1-5, 7-9, 62-163, 164-170; 1965, p. 463 ff., 538 ff.

²²BEF, 1952, pp. 1-5, 7-9, 20-23; 1959, pp. 20-24.

Territory: Albay, taken from Caceres; Suffragan of Caceres.²³

DIOCESE OF SORSOGON — Established 29 June 1951

Territory: Sorsogon, taken from Caceres; Suffragan of Caceres.²⁴

121. 1951, 29 June, at Cotabato.

Msgr. Egidio Vagnozzi, Titular Archbishop of Myra, Apostolic Delegate in the Philippines, assisted by Msgr. Luis Del Rosario, Bishop of Zamboanga and Msgr. Rufino Santos, Titular Bishop of Barca,

consecrated: Msgr. GERARD MONGEAU, Oblate of Mary Immaculate, Titular Bishop of Diana, Prelate of Cotabato, born at Epiphanie (Joliette), Canada 4 February 1900; priest 14 June 1924; named 27 March 1951; first Bishop of Cotabato 12 June 1976; first Archbishop of Cotabato 5 November 1979; resigned 14 March 1980.²⁵

APOSTOLIC VICARIATE OF CALAPAN — Established 12 July 1951

Territory: that of the former Prefecture of Mindoro.

122. 1951, 21 September, at Manila, Church of the Holy Spirit.

Msgr. Egidio Vagnozzi, Titular Archbishop of Myra, Apostolic Nuncio to the Philippines, assisted by Msgr. Mariano Madriaga, Bishop of Lingayen and Msgr. Vicente Reyes, Titular Bishop of Aspona,

consecrated: Msgr. WILHELM JOSEPH DUSCHAK, Divine Word Missioner, Titular Bishop of Abidda, Vicar Apostolic of Calapan, born at Weitmar (Paderborn), Germany 15 May 1903; priest 29 May 1930; named 12 July 1951; resigned from the vicariate 26 November 1973.

²³BEF, 1952, p. 1-6.

²⁴BEF, 1952, pp. 1-6.

²⁵BEF, 1951, pp. 405-406 (brief biographical sketch), 535-538 (Bull of Appointment), 556-560 (consecration, bio-data and coat of arms); 1976, p. 694.

123. 1951, 29 September, at Manila, University of Santo Tomas. Msgr. Egidio Vagnozzi, Titular Archbishop of Myra, Apostolic Nuncio to the Philippines, assisted by Msgr. Alejandro Olalia, Bishop of Tuguegarao and Msgr. Rufino Santos, Titular Bishop of Barca, consecrated: Msgr. PEREGRINE DE LA FUENTE NESTAR, Dominican, Titular Bishop of Mylasa, Prelate of Batanes and Babuyan Islands, born at Amayuelas (Palencia), Spain 30 April 1899; priest 10 June 1924; named 2 July 1951; died 14 May 1966 at Basco.²⁶
124. 1952, 28 January, at Manila, University of Santo Tomas. Msgr. Egidio Vagnozzi, Titular Archbishop of Myra, Apostolic Nuncio to the Philippines, assisted by Msgr. Manuel Mascariñas y Morgia, Bishop of Tagbilaran and Msgr. Miguel Acebedo, Bishop of Calbayog, consecrated: Msgr. LINO GONZAGA Y RASDESALES, Bishop of Palo, born at Jaro 31 May 1906; priest March 1929; named 12 November 1951; Archbishop of Zamboanga 12 August 1966; resigned 25 August 1973; died 15 August 1980.²⁷
125. 1952, 28 May, at Jaro. Msgr. Jose Maria Cuenco, Archbishop of Jaro, assisted by Msgr. Manuel Yap, Bishop Designate of Bacolod and Msgr. Miguel Acebedo, Bishop of Calbayog, consecrated: Msgr. ANTONIO JOSE FRONDOSA, Bishop of Capiz, born at Dumalog (Jaro) 13 June 1909; priest 8 March 1936; named 5 March 1952; first Archbishop of Capiz 17 January 1976; resigned 18 June 1986.²⁸
126. 1952, 6 August, at Bacolod, Cathedral. Msgr. Pedro Pablo Santos Songco, Archbishop of Caceres,

²⁶BEF, 1966, p. 463.

²⁷1952, pp. 293-94 (his appointment as Bishop of Palo); 303-309 (consecration and explanation of the coat of arms).

²⁸BEF, 1952, pp. 433-434, 486-487.

assisted by Msgr. Peregrin de la Fuente Nestar, Titular Bishop of Mylasa and Msgr. Manuel Yap, Bishop of Bacolod, consecrated: Msgr. FLAVIANO ARIOLA, first Bishop of Legazpi, born at Legazpi 4 July 1915; priest 21 March 1931; named 15 May 1952; Titular Bishop of Guzabeta 27 November 1968; Bishop emeritus of Legazpi 4 December 1970; died 31 May 1981.²⁹

127. 1952, 7 October, at Sorsogon, Cathedral.

Msgr. Egidio Vagnozzi, Titular Archbishop of Myra, Apostolic Nuncio to the Philippines, assisted by Msgr. Juan Sison, Titular Bishop of Limata and Msgr. Flaviano Ariola, Bishop of Legaspi,

consecrated: Msgr. TEOPISTO ALBERTO Y VALDERRAMA, first Bishop of Sorsogon, born at Bagomanoc (Legazpi) 19 September 1912; priest 7 March 1937, named 10 July 1952; Titular Archbishop of Amastris, Coadjutor of Caceres 7 September 1959; succeeded to the Metropolitan See of Caceres 6 April 1965; resigned 20 October 1983.³⁰

128. 1953, 17 March, at Manila.

Msgr. Egidio Vagnozzi, Titular Archbishop of Myra, Apostolic Nuncio to the Philippines, assisted by Msgr. Alfredo Maria Obviar y Aranda, Titular Bishop of Linoe and Msgr. Alejandro Olalia, Bishop of Tuguegarao,

consecrated: Msgr. PATRICK HARMON SHANLEY, Discalced Carmelite, Titular Bishop of Sophene, first Prelate of Infanta, born at Athlone (Ardagh), Ireland 4 May 1896; priest 21 December 1930; named 17 February 1953; resigned his prelature 23 June 1961; died 4 January 1970 at Miami Beach, Florida, U.S.A.³¹

²⁹BEF, 1952, pp. 557, 574-578 (consecration and biographical data), 694.

³⁰BEF, 1952, pp. 557-558, 694 (consecration), 719-721 (Bull of Appointment), 735-739 (Bull of Appointment); 1960, pp. 5-7.

³¹BEF, 1953, pp. 162-233 (photograph), 339-341 (Bull of Appointment).

APOSTOLIC PREFECTURE OF SULU — *Established 28 October 1953*

Territory: Sulu, taken from the Prelature of Cotabato.³²

129. 1954, 28 October, at Manila, Church of San Miguel. Msgr. Rufino Santos, Archbishop of Manila, assisted by Msgr. Alejandro Olalia, Bishop of Lipa and Msgr. Vicente Reyes, Titular Bishop of Aspona, consecrated: Msgr. HERNANDO ANTIPORDA, Titular Bishop of Edessa de Macedonia, Auxiliary of Manila, born at Binangonan (Manila) 25 February 1914; priest 20 December 1936; named 19 August 1954; died 13 December 1975.³³

DIOCESE OF LINGAYEN-DAGUPAN — *Dagupan added to title of See 11 February 1955*

130. 1955, 11 February, at Davao. Msgr. James Thomas Gibbons Hayes, Archbishop of Cagayan de Oro, assisted by Msgr. Luis Del Rosario, Bishop of Zamboanga and Msgr. Manuel Yap, Bishop of Bacolod, consecrated: Msgr. CLOVIS JOSEPH THIBAUT, Quebec Missioner, Titular Bishop of Canata, first Prelate of Davao, born at Danville (Sherbrooke), Canada 13 March 1910, priest 24 June 1934; named 29 December 1954; first Bishop of Davao 11 July 1966; first Archbishop of Davao 29 June 1970; resigned 9 December 1972; died 20 April 1975 at Davao.³⁴

DIOCESE OF DUMAGUETE — *Established 5 April 1955*

³²BEF, 1954, pp. 141-142 (erection of the Apostolic Prefecture), 270; 1958, p. 553 (raised to Apostolic Vicariate).

³³BEF, 1954, pp. 676, 741-742 (consecration), 789-793 (consecration, biographical data and explanation of the coat of arms).

³⁴BEF, 1950, p. 392 (biographical data), 652; 1955, pp. 87, 206 (consecration), 209-211 (Bull of Appointment), 239-242 (consecration, bio-data and explanation of the coat of arms); 1970, pp. 127-128.

Territory: Negros Oriental, taken from Bacolod. Suffragan of Cebu.³⁵

131. 1955, 29 May, at Cebu, Cathedral.

Msgr. Julio Rosales y Ras, Archbishop of Cebu assisted by Msgr. Manuel Mascariñas y Morgia, Bishop of Tagbilaran and Msgr. Manuel Yap, Bishop of Bacolod,

consecrated: Msgr. TEOFILO CAMOMOT BASTIDA, Titular Bishop of Clysma, Auxiliary of Jaro, born at Carcar (Cebu) 3 March 1914; priest 14 December 1941; named 23 March 1955; Titular Archbishop of Marcianopolis, Coadjutor of Cagayan de Oro 10 June 1958; resigned as Coadjutor 13 October 1970.³⁶

PRELATURE OF BANGUED — *Established 12 June 1955*

Territory: Abra, taken from Nueva Segovia. Suffragan of Nueva Segovia.³⁷

PRELATURE OF IBA — *Established 12 June 1955*

Territory: Zambales, taken from San Fernando. Suffragan of Manila.³⁸

132. 1955, 21 June, at Surigao.

Msgr. James Thomas Gibbons Hayes, Archbishop of Cagayan de Oro, assisted by Msgr. Luis Del Rosario, Bishop of Zamboanga and Msgr. Lino Gonzaga y Rasdesales, Bishop of Palo,

consecrated: Msgr. CHARLES VAN DEN OUWELANT, Missionary of the Sacred Heart, Bishop of Surigao, born at Zundert (Breda), Holland 3 July 1911; priest 10 August 1936,

³⁵BEF, 1955, pp. 473-475 (Bull of Erection), pp. 476-477, 678, 681.

³⁶BEF, 1955, pp. 329, 406, 449-451 (consecration and biographical sketch); 1958, p. 583.

³⁷BEF, 1955, pp. 616-619.

³⁸BEF, 1955, pp. 612-614, 614-615.

named 23 March 1955; resigned 10 January 1973.³⁹

APOSTOLIC VICARIATE OF PALAWAN — Established 3 July 1955

Territory: Same as the Prefecture of Palawan.

133. 1955, 25 July, at Naga City, Cathedral.

Msgr. Pedro Pablo Santos Songco, Archbishop of Caceres, assisted by Msgr. Teopisto Alberto y Valderrama, Bishop of Sorsogon and Msgr. Lino Gonzaga y Rasdesales, Bishop of Palo,

consecrated: Msgr. MANUEL DEL ROSARIO, Titular Bishop of Zerta, Coadjutor of Calbayog, born at Baao (Caceres) 1 June 1915; priest 25 March 1939; named 24 May 1955; succeeded to the See of Calbayog 25 July 1958; first Bishop of Malolos 11 December 1961; resigned 15 December 1977.⁴⁰

134. 1955, 10 September, at Manila, Church of San Sebastian.

Msgr. Rufino Santos, Archbishop of Manila assisted by Msgr. Peregrin de la Fuente Nestar, Titular Bishop of Mylasa and Msgr. Manuel Yap, Bishop of Bacolod,

consecrated: Msgr. GREGORIO EPIGA E INFANTE, Recollect Augustinian, Titular Bishop of Aphnaeum, first Vicar Apostolic of Palawan, born at Santo Domingo de la Calzada (Calahorra), Spain 20 September 1912; priest 25 July 1935; named 3 July 1955; resigned his vicariate 18 December 1987.⁴¹

135. 1955, 25 September, at Dalgan Park, Ireland, Saint Columban's.

Msgr. John Kyne, Bishop of Meath, assisted by Msgr. Patrick Cleary, Bishop of Nancheng and Msgr. Joseph Rodgers, Titular Bishop of Sebela,

³⁹BEF, 1954, p. 67 (Apostolic Administrator of Surigao); 1956, pp. 329, 478-480, 504-506 (consecration, bio-data and explanation of the coat of arms); 1973, pp. 81.

⁴⁰BEF, 1955, pp. 558; 1956, pp. 134, 227, 1961, pp. 67, 279.

⁴¹BEF, 1955, pp. 534, 598, 630-631 (consecration).

consecrated: Msgr. PATRICK CRONIN, Columban Missioner, Titular Bishop of Ubaza, first Prelate of Ozamis, born at Moneygall (Killaloe), Ireland 30 November 1913; priest 21 December 1937; named 24 May 1955; Archbishop of Cagayan de Oro 13 October 1970; resigned 5 January 1988.

136. 1955, 24 October, at Cebu.

Msgr. Julio Rosales y Ras, Archbishop of Cebu assisted by Msgr. Manuel Yap, Bishop of Bacolod and Msgr. Flaviano Ariola, Bishop of Legazpi,

consecrated: Msgr. EPIFANIO SURBAN BELMONTE, first Bishop of Dumaguete, born at Calobon (Legazpi) 7 April 1914; priest 9 April 1938; named 29 July 1955.⁴²

137. 1956, 11 October, at Manila.

Msgr. Egidio Vagnozzi, Titular Archbishop of Myra, Apostolic Nuncio to the Philippines, assisted by Msgr. Mariano Madriaga, Bishop of Lingayen-Dagupan and Msgr. Wilhelm Joseph Duschak, Titular Bishop of Abidda,

consecrated: Msgr. ODILO ESTPUELER, Divine Word Missioner, Titular Bishop of Fata, first Prelate of Bangued, born at Guenzgen-Hohentengen (Freiburg im Brisgau), Germany 21 November 1912; priest 14 May 1942; named 20 August 1956; Bishop-Prelate of Bangued 18 February 1978; first Bishop of Bangued 15 November 1982; resigned 20 November 1987.⁴³

138. 1956, 29 October, at Manila.

Msgr. Egidio Vagnozzi, Titular Archbishop of Myra, Apostolic Nuncio to the Philippines, assisted by Msgr. Hernando Antiporda, Titular Bishop of Edessa de Macedonia and Msgr. Patrick Cronin, Titular Bishop of Ubazza,

consecrated: Msgr. HENRY BYRNE, Columban Missioner, Titular Bishop of Lamia, first Prelate of Iba, born at Edenderry (Kildare), Ireland 18 February 1913; priest 21 Decem-

⁴²BEF, 1955, pp. 557, 668, 727-729 (consecration).

⁴³BEF, 1956, p. 608; 1957, pp. 2-6 (Bull of Appointment).

ber 1937; named 20 August 1956; first Bishop of Iba 15 November 1982; resigned 16 July 1983; died 24 July 1983.⁴⁴

139. 1957, 11 May, at San Fernando.

Msgr. Egidio Vagnozzi, Titular Archbishop of Myra, Apostolic Nuncio to the Philippines, assisted by Msgr. Alejandro Olalia, Bishop of Lipa and Msgr. Hernando Antiporda, Titular Bishop of Edessa de Macedonia, consecrated: Msgr. EMILIO CINENSE Y ABERA, Bishop of San Fernando, born at Guimba (Cabanatuan) 2 September 1911; priest 6 April 1936; named 15 March 1957; first Archbishop of San Fernando 17 March 1957; died 5 May 1978.⁴⁵

140. 1957, 2 July, at Tuguegarao.

Msgr. Egidio Vagnozzi, Titular Archbishop of Myra, Apostolic Nuncio to the Philippines, assisted by Msgr. Alejandro Olalia, Bishop of Lipa and Msgr. Peregrin de la Fuente Nestar, Titular Bishop of Mylasa, consecrated: Msgr. TEODULFO DOMINGO Y SABUGAL, Bishop of Tuguegarao, born at Baggao (Tuguegarao) 5 September 1910; priest 3 April 1938; named 29 April 1957; first Archbishop of Tuguegarao 21 September 1974; resigned 31 January 1986.⁴⁶

ARCHDIOCESE OF ZAMBOANGA — *Established 19 May 1958*
Suffragan: Apostolic Prefecture of Sulu.⁴⁷

APOSTOLIC VICARIATE OF JOLO — *Established 12 July 1958*

⁴⁴BEF, 1956, pp. 607-608 (bio-data), 539-541 (Bull of Appointment).

⁴⁵BEF, 1957, pp. 274, 482-484 (photograph and coat of arms); 536-539 (consecration).

⁴⁶BEF, 1957, pp. 551-553 (Bulls of Appointment), 568-569 (photograph and coat of arms), 624-627 (consecration).

⁴⁷BEF, 1958, pp. 673-675, 754-756; 1960, pp. 810-811.

Territory: Same as Prefecture of Sulu. Suffragan of Zamboanga.⁴⁸

141. 1958, 8 October, at Philadelphia, Cathedral of Saints Peter and Paul.

Msgr. John Francis O'Hara, Archbishop of Philadelphia assisted by Msgr. Gerard Mongeau, Titular Bishop of Diana and Msgr. Vincent Kennaly, Titular Bishop of Sassura, consecrated: Msgr. FRANCIS JOSEPH MCSORLEY, Oblate of Mary Immaculate, Titular Bishop of Sozusa in Palestina, first Vicar Apostolic of Jolo, born at Collingwood (Trenton), U.S.A., 25 August 1913; priest 30 May 1939; named 12 July 1958; died 20 November 1970.⁴⁹

142. 1959, 11 May, at Jaro.

Msgr. Teofilo Camomot Bastida, Titular Archbishop of Marcianopolis, assisted by Msgr. Epifano Surban Belmonte, Bishop of Dumaguete and Msgr. Antonio Frondosa, Bishop of Capiz,

consecrated: Msgr. JUAN NILMAR, Titular Bishop of Zapara, Auxiliary of Jaro, born at Miagao (Jaro) 24 August 1916; priest 29 June 1948; named 20 February 1959; Coadjutor of Davao 3 January 1967; Auxiliary of Tagbilaran 25 July 1970; first Bishop of Kalibo 3 June 1976.⁵⁰

143. 1959, 12 December, at Sorsogon.

Msgr. Salvatore Siino, Titular Archbishop of Perge, Apostolic Nuncio to the Philippines, assisted by Msgr. Flaviano Ariola, Bishop of Legazpi and Msgr. Manuel Del Rosario, Bishop of Calbayog,

consecrated: Msgr. ARNULFO ARCILLA, Bishop of Sorsogon, born at Virac 15 August 1922; priest 27 April 1947; named 7 September 1959; resigned 11 December 1979.⁵¹

⁴⁸BEF, 1959, pp. 325-326 (Bull raising Jolo to an Apostolic Vicariate).

⁴⁹BEF, 1958, pp. 553, 797; 1959, pp. 327-328.

⁵⁰BEF, 1959, pp. 377, 379-380 (Auxiliary Bishop of Jaro), 397-402 (consecration, bio-data and explanation of the coat of arms); 1970, pp. 176, 376, 386, 387-388.

⁵¹BEF, 1960, pp. 67-70 (Bull of Appointment).

EXCELSE E. GARCIA, O.P.

Transfer from a Secular to a Religious Institute

I am a member of a secular institute with perpetual bonds. I feel I am more inclined to a religious institute, where the community life will help me more to achieve my own perfection and to work for the salvation of others, too. I know I'll be under some kind of probation in the accepting religious institute. Will you kindly give me an idea of how long and what kind of probation there will be?

ROSE

Let us start by saying that for a member of a secular institute to transfer to a religious institute he or she needs the permission of the Holy See and its instructions are to be followed (canon 684, § 5). The reason for this is simple. The practice of the evangelical counsels in a secular institute and in a religious institute is very different, as we will indicate in the following paragraphs.

With regards to how long the probation period in the religious institute will be, canon 684, § 2 says that it should last for at least three years. This is the time for the profession of temporal

vows (canon 655). Of course, the constitutions of the religious institute can determine other particulars for a longer duration and for the manner of carrying out this trial, since canon 684, § 4 says: "Particular law should determine the time and manner of the probation in the new institute."

The member of the secular institute should not be surprised if the religious institute to which he or she intends to transfer asks for ample information about him or her, and the superiors of the secular institute are bound in conscience to furnish a complete and true report. Not only the personal convenience of the member of the secular institute who asks for the transfer, but also the good, possible impact and consequences that the transfer can effect in the accepting religious institute are to be carefully studied and considered.

As to the kind of probation to which the postulant will be subjected, the following should be borne in mind. The member of the secular institute should be seriously informed on the way the evangelical counsels of obedience and poverty are practiced in the accepting religious institute. Undoubtedly there will be great differences in the way both counsels are practiced in both secular and religious institutes. Community life is not an integral and necessary element in secular institutes, while in religious institutes it is indispensable (cf. canons 607 and 619).

Likewise, it would be detrimental for a religious institute to accept a member of a secular institute who, due to his or her previous way of life will probably have great difficulties in submitting himself or herself to the authority of a religious superior and in following the regular observances of a religious community. It is only to be expected that such members might try at times to impose their own will and personal ways of life on the community rather than to accommodate themselves to community life. As a logical consequence difficulties especially in matters of obedience and poverty can be created.

It will be said, of course, that this is a different age, that we are living in post-conciliar times, and everything has changed. This

allegation is usually brought up by those who do not conform their conduct to the teachings of the Vatican II, nor to the norms contained in the new Code of the Church. It is one thing to dialogue and another to follow one's opinion when others disagree with it. Canon 618, following the conciliar teaching, says: "Superiors . . . should listen to their subjects willingly . . . without prejudice, however, to their authority to decide and command what must be done." If members were accepted indiscriminately by the religious institute, its religious houses would not live in harmony and peace but in continuous frictions and misunderstandings.

In short, members of a secular institute who intend to transfer to a religious institute and show during their probation time reluctance to conform their conduct to the spirit and charism of the accepting institute, should not be accepted to the perpetual profession. Otherwise, they may create problems of misunderstanding and friction in the communities where they are to be assigned. Not without reason canon 684, § 5 states: "*For a religious to transfer to a secular institute or to a society of apostolic life or from these to a religious institute, the permission of the Holy See is necessary and its instructions must be followed.*"

Omission Not Yet Allowed

I am the same priest who asked you to comment on the changes that individual priests make in the text of the Holy Mass. You answered my request in the Boletín Eclesiástico, May-June, 1987, pp. 366-367. Some time ago I also noticed that in the consecration of the Sanguis there is no uniformity. Some priests say: ". . . It will be shed for you and for all men," while others say ". . . It will be shed for you and for all." The word "men" is omitted by the latter group. Which is correct?

A PRIEST

For the benefit of those readers who have not seen the issue mentioned by our consultant, we will copy the pertinent portions of the pronouncements of the Holy See concerning this matter.

According to the *Constitution on the Sacred Liturgy* "the regulation of the liturgy depends solely on the authority of the Church, that is on the Apostolic See and, according to the prescription of law, on the Bishop and the local Council of Bishops. Absolutely no one, even if he is a priest, may on his own initiative

add, suppress or change anything" (Const. on Sacred Liturgy, n. 22, 1-2).

On November 10, 1965, Pope Paul VI said: "It should be noted that the liturgical texts approved by the competent authority and confirmed by the Holy See, are of such nature that they must be religiously respected. Hence, nobody may on his own initiative change, diminish, enlarge or omit them. By the very authority through which they are enacted they already possess the force of ecclesiastical law to which all must submit in conscience; and this is more true with regards to laws ruling the most holy of all liturgical actions" (AAS, 57, 1966, pp. 289-290).

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

The local paper *Manila Bulletin*, May 15, 1989, gave us the news that the Holy Father has recently issued an Apostolic Letter on this matter. Among other things he says: "It is not permitted to anyone, even the priest, or any group to add, subtract or change anything whatsoever on their own initiative."

The foregoing quotations show clearly that the Church does not allow any individual or group of individuals to change in any way liturgical texts approved by the competent authority and confirmed by the Apostolic See. With regards to the topic of the case presented to us we can say what follows.

Pope Paul VI said in his Apostolic Constitution of April 31, 1969, which can be seen at the beginning of the *Missale Romanum*: "In every Eucharistic Prayer, therefore, we wish these words to be as follows: 'Take this all of you, and drink from it; this is the cup of my Blood, the Blood of the new and everlasting covenant. It will be shed for you and for all men so that sins may be forgiven. Do this in memory of Me.' "

This English translation of the formula for the consecration

of the Sanguis was used in the whole Church until November 17, 1981. In that year the Holy See granted to the National Conference of Catholic Bishops of America the faculty to delete the word *men* from the said formula by saying: "... It will be shed for you and for all, so that sins may be forgiven ...". Likewise, the same privilege was granted to the Canadian Conference of Catholic Bishops, on March 10, 1982, by the Sacred Congregation for the Sacraments and Divine Worship. Both concessions were granted for *pastoral reasons*.

Much as we have wanted to read the text of both concessions, we have not seen them. We obtained the above information from a pamphlet whose title is the *Story of the Mass from the Last Supper to the Present Day*, by Pierre Loret, page 122.

Whether a similar concession has been granted to the Bishops Conference of the Philippines or not, we do not really know. If it has been granted, we can and should follow it. But if it has not been granted, can we do it? This is the question which we intend to answer.

Assuming therefore that the Filipino Hierarchy has not been given the concession to delete the word *men*, we dare reason in the following manner. The above mentioned concessions were granted for the *United States of America and for Canada for pastoral reasons*. If this concession has not yet been granted for the Philippines, we cannot use that privilege granted to those countries, even if the same *pastoral reasons* here in the Philippines be similar to those of America and Canada. Whether those *pastoral reasons* exist here in the Philippines or not, it is the exclusive competence of the local Hierarchy to decide and to approve a petition on the matter to be sent to the Holy See and to wait until such petition be confirmed by the Apostolic See. What we mean to say is that the concessions granted for America and Canada cannot be used here in the Philippines without the express concession of the Holy See.

Perhaps some will say: Is not the English translation of the Missal used in America and allowed by the Holy See also allowed to be used in the Philippines? The answer is yes. But the English

translation of the Missal is one thing and the use of the explicit concession granted for America contained within said English translation is something else. We are allowed to use the translation, but we are not allowed to use the privilege, since the latter has been granted for America, not for the Philippines.

In short we may continue using the English translation of the Missal used in America, but we cannot omit the word *men* in the formula for the consecration of the Sanguis. Such omission has not as yet been granted to the Philippines by the Holy See.

Naming of Mons. Cesar Raval as Bishop of Bangued

JOANNES PAULUS
Episcopus Servus Servorum Dei

Venerabili Fratri Caesari Raval, Episcopo titulo Cerbalitano atque Administratori Apostolico Banguedensi, electo eiusdem cathedralis Sedis Episcopo, salutem et Apostolicam Benedictionem. Pro Apostolico Nostro munere singulis Ecclesiis particularibus aptos studemus praeficere Pastores, qui suarum exemplis virtutum bonisque operibus eas pascere, regere et sanctificare valeant. Volentes igitur consulere dioecesi Banguedensi, vacanti per abdicationem Venerabilis Fratris Odilonis Estpueler, te, Venerabilis Frater, eidem destinandum esse censuimus ob tuam praesertim peritiam rerum. Auditis ergo Venerabilibus Fratribus Nostris S.R.E. Cardinalibus Congregationi pro Episcopis praepositis, Apostolica Nostra potestate usi te, vinculo Sedis titulo Cerbalitanae et officio, quo hucusque detinebaris, solutum, **Banguedensis** Ecclesiae Episcopum nominamus, cum omnibus iuribus et obligationibus. Ab iteranda vero catholicae fidei professione te exi-

mimus, contrariis nihil obstantibus; tamen tuum erit iusiurandum fidelitatis erga Nos et Nostros Successores dare, teste quovis catholico episcopo, formulamque adhibitam ad Congregationem pro Episcopis cito mittere, sueto more signatam sigilloque impressam. Mandamus praeterea ut de hac nominatione tua certiores fiant clerus ac populus Banguedensis, ad normam iuris. Quos dilectissimos filios hortamur ut tecum sint coniuncti tuisque pastoralibus coeptis faveant. Denique tibi, Venerabilis Frater, Episcopi et Patris ministerium in esta Ecclesia inituro, et superna dona precamur et haec Sancti Augustini verba ad meditandum proponimus: — Praepositi sumus et servi sumus: praesumus, sed si prosumus. In quo ergo praepositus episcopus servus est, videamus. In quo et ipse Dominus . . . — Mis. Agost., Roma 1930, J. p. 565. Valeas in Christo, carissime. Datum Romae, apud S. Petrum, die quinto et vicesimo mensis Novembris, anno Domini millesimo nongentesimo octogesimo octavo, Pontificatus Nostri undecimo.

JOANNES PAULUS PP. II

ANTONIUS MARIA MACCULI

Proton. Apost. s.u.

Canonical Erection of the Diocese of Naval

JOANNES PAULUS
Episcopus Servus Servorum Dei
ad perpetuam rei memoriam

Singulari Qui Dei consilio universae Christianorum familiae praesumus, id profecto usque disponere solemus quod commodius inservit opportuniusque singulis ecclesialibus communinatribus satisfacit. Quapropter, quia Venerabilis Frater Petrus Dean, Archiepiscopus Palensis, Insularum Philippinarum Episcoporum coetu sententiam rogato, ob fidelium copiam eorundemque aptiorem curationem, ab hac Apostolica Sede efflagitaverat ut disiunctis nonnullis illius dioecesis territoriis nova conderetur dioecesis, admotis postulationibus concedendum esse existimavimus, comprobantibus autem idem consilium tum Venerabili Fratre Brunone Torpigiani, Archiepiscopo titulo Mallianensi atque in Insulis Philippinis Apostolico Nuntio, tum Venerabilibus Fratribus Nostris S.R.E. Cardinalibus Congregationi pro Episcopis praepositis. Itaque eorum quorum interest suppleto consensu quive sua interesse arbitrantur, quae sequuntur statuimus ac iubemus, Apostolica usi Nostra

auctoritate. Ab archidioecesi Palensi has separamus paroecias quas quidem indigenae vocitant — Our Lady of the Holy Rosary in Naval; Our Lady of Peace and Good Voyage in Almeria; St. Raphael the Archangel in Kawayan, St. James the Apostle in Caibiran; St. John Nepomuceno in Biliran; St. Francis of Borgia in Cabuggayan; St. Isidore in Caluba; Our Lady of Fatima in Calubi-an. S. Isidore in San Isidro; Holy Name of Jesus in Tabango; Our Lady of the Immaculate Conception in Leyte; St. Isidore in Tucdao. Ex his ergo paroeciarum distractis territoriis novam condimus dioecesim Navaliensem appellandam, cuius quidem limites iidem erunt atque paroeciarum quas supra memoravimus. Novae Ecclesiae sedem in urbe collocamus Naval, templumque ibidem situm idemque B.V. Mariae a S. Rosario dicatum ad statum evehimus cathedralis ecclesiae cum iuribus et privilegiis convenientibus. Tribuimus pariter Episcopo Navaliensi pro tempore eadem privilegia, iura et officia quibus ceteri fruuntur locorum Ordinarii Praesules. Modo erectam dioecesim suffraganeam constituimus archidioecesis Palensis eiusque Episcopum Metropolitico iuri Archiepiscopi illius sedis pro tempore subicimus. Consultores autem deligantur dioecesani ad iuris normam, opem auxiliumque ipsi Episcopo laturi. Mensam episcopalem constituent fidelium collationes aequae ac pars bonorum quae ad novam dioecesim ex divisione ad normam canonis 122 C.J.C. facienda obvenient. Selecti sacrorum alumni pariter ac sacerdotes in humanis, ecclesiasticis disciplinis erudiendis excolendisve ad Pontificium Collegium Philippinum mittantur. Quod vero ad novae dioecesis regimen pertinet, bonorum ecclesiasticorum administrationem, administratoris dioecesani, sede vacante, electionem, fidelium iura, aliaque horum similia, quae canones iubent adamussim serventur. Simul atque novae dioecesis constitutio ad effectum deducta erit, eo ipso sacerdotes Ecclesiae illi habeantur adscripti in cuius territorio officium praestant ecclesiasticum, ceteri autem clerici Seminariiique tirones illi dioecesi in cuius territorio legitimum detinent domicilium. Documenta vero et acta quae ad conditam respiciunt dioecesim, ad eiusdem mittantur Curiam episcopalem ibique diligenter in tabulario custodiantur. Ad hoc demum negotium transigendum, Venerabilem Fratrem legamus Brunonem Torpigliani, quem diximus, eidem necessarias et opportunas pariter

tribuentes facultates etiam subdelegandi quemvis virum in ecclesiastica dignitate constitutum. Re vero peracta, documenta exarentur quorum sincera exempla ad Congregationem pro Episcopis cito mittantur. Contrariis rebus nihil obsistentibus. Datum Romae, apud S. Petrum, die undetricesimo mensis Novembris, anno Domini millesimo nongentesimo octogesimo octavo, Pontificatus Nostri undecimo.

+ AUGUSTINUS CARD. CASAROLI
a publicis Eccl. negotiis

+ BERNARDINUS CARD. GANTIN
Praefectus Congr. pro Episcopis

ANGELUS LANZONI, *Proton. Apost.*

FRANCISCUS CASONE, *Proton. Apost.*

Naming of Mons. Filomeno Bactol as Bishops of Naval

JOANNES PAULUS
Episcopus Servus Servorum Dei

Venerabili Fratri Philomeno Bactol, hactenus Episcopo titulari Germaniciensi et Auxiliari archidioecesis Palensis, electo Episcopo Navaliensi, salutem et Apostolicam Benedictionem. Cum aliqua constituitur ecclesiastica circumscriptio, magna profecto efficitur res, quae non solum indicat catholicam familiam crescere, verum etiam convenientius cum sua natura disponi, quae ordinem postulat et certam atque definitam regiminis rationem. Eiusmodi eventui aliquid coniungitur arcte, quod maximi est momenti, nominatio videlicet viri, qui illi Ecclesiae universae portioni praesideat et prospiciat, Pastor factus et debita instructus auctoritate ab Apostolica Sede. Cum igitur noviter constituta dioecesis Navaliensis, metropolitanae Ecclesiae Palensis suffraganea, suo egeat moderatore, qui eam quasi novellam arborem colat et maturet, censuimus non esse diutius expectandum, quin Antistitem ei daremus, et idoneum quidem. Talem autem te esse existimantes,

aptum nempe, Venerabilis Frater, quem dioecesi illi praeficeremus, utpote vitutibus ornatum, eximiisque ingenii facultatibus et non mediocri navitate manifesto praestantem, praesertim vero experientiam pastorem iam consecutum, munus illud tibi delegare statuimus. Quoctrea, audito consilio probatoque Venerabilium Fratrum Nostrorum S.R.E. Cardinalium Congregationis pro Episcopis rebus gerendis praepositorum, his Litteris Nos, Apostolicae Nostrae potestatis usi plenitudine, Navaliensis dioecesis te Episcopum nominamus, renuntiamus, constituimus ac normam iuris communis, solum nimirum viculo titularis Ecclesiae Germaniciensis et officio Auxiliaris archidioecesis Palensis, quibus ad hoc usque tempus obstringebaris. Liberatus etiam obligatione fidei professionem iterandi, ius iurandum tamen dabis fidelitatis erga Nos Nostrosque in hac Apostolica Sede Successores, cuius formulam adhibitam quam primum ad Congregationem pro Episcopis mittendam curabis ex consuetudine signatam sigilloque munitam. Cavebis praeterea ut haec tua nominatio in notitiam veniat cleri et populi dioecesis Navaliensis, ut te, primum suum Episcopum, perlibenter acceptum, diligant, audiant, adiuvent ad ecclesiam istam catholicam communitatem aedificandam, tua sequentes praecepta, quae ad hoc propositum assequendum danda esse putaveris. Novae dioecesi regendae, Venerabilis Frater, novae respondeant vires: quibus illas superabis difficultates, in quas plerumque incurritur inito alicuius magni negotii, quale est profecto dioecesis administratio. Datum Romae, apud S. Petrum, die undetricesimo mensis Novembris, anno Domini millesimo nongentesimo octogesimo octavo, Pontificatus Nostri undecimo.

JOANNES PAULUS PP. II

ANTONIUS MARIA MACCULI, *Proton. Apost.*

**Translation of Mons. Paciano Aniceto
from the See of Iba to the
Metropolitan See of San Fernando**

JOANNES PAULUS
Episcopus Servus Servorum Dei

Venerabili Fratri **Paciano Aniceto**, hactenus Episcopo Ibano, ad Metropolitanam Ecclesiam Sancti Fernandi promoti, salutem et Apostolicam Benedictionem. Cum aliqua Ecclesia, qualibet de causa, suo privatur Pastore, Nos, utpote qui universae Catholicae Familiae ex Dei consilio praesideamus officio obstricti eius utilitati accurate prospiciendi, omni ope ei nitimur subvenire per tempestivam successoris electionem, ne longius regiminis intervallum Christifidelibus afferat detrimentum. Ideo consulere festinavimus Metropolitanae Ecclesiae Sancti Fernandi, impraesentiarum ob abdicatum ab ultimo eius Praesule munus vacanti. Volentes autem illi peridoneum Antistitem assignare, de te cogitavimus eligendo, Venerabilis Frater, cui hoc delegaremus munus, quandoquidem iam animas regere doctus, spem Nobis facis te quam maxima utilitate ministerio tuo esse functurum. Venerabilium igitur Fratrum

Nostrorum S.R.E. Cardinalium, negotiis gerendis Congregationis pro Episcopis praepositorum, sententiis auditis atque probatis, ex Nostrae Apostolicae potestatis et auctoritatis plenitudine his te Litteris sede mutamus et ad gubernandam archidioecesim **Sancti Fernandi** mittimus, solutum nimirum prioris dioecesis vinculo itemque obligatione iterandi fidei professionem et fidelitatis ius iurandum. Cavebis ideo ut clerus et populus Ecclesiae tuae de hac nominatione certiores fiant, per quam illis Pastor, Magister, Pater et Custos addiceris, talisque eris iis habendus pro sua spiritali salute. Sicut Apostolus Paulus omnes Ecclesias, tum ab ipso conditas, tum utut in fide confirmatas, pari prosequabatur amore, quandoquidem simul unam constituebant Ecclesiam Christi, tu quoque, Venerabilis Frater, fac novum gregem eadem caritate diligas eademque sedulitate procures, ac eum a quo discedes, sede mutatus, non animo. Datum Romae, apud S. Petrum, die uno et tricesimo mensis Januarii, anno Domini millesimo nongentesimo undenonagesimo, Pontificatus Nostri undecimo.

JOANNES PAULUS PP. II

MARCELLUS ROSSETTI, *Proton.*
Apost.

Naming of Mons. Warlito Cajandig as Apostolic Vicar of Calapan

JOANNES PAULUS

Episcopus Servus Servorum Dei

dilecto filio **Warlito Cajandig** Vicario Apostolico Calapanensi renuntiato eidemque Ausafensis Ecclesiae ornato titulo, salutem et Apostolicam Benedictionem. Gaudenter quidem in dies christianam rem videmus diffundi et proferri, quam profecto dilatandum plurimum curant ipsi Episcopi, Nobiscum in universali Ecclesiae procuratione sociati. Hanc propter causam properandum esse censuimus ad destinandum proprium communitati Calapanensi pastorem, ne huius Ecclesiae vacatio diutius protrahatur neque ipsa quid capiat detrimenti. De te igitur, dilecte fili, cogitavimus: cum sciremus te omnino compluribus virtutibus et facultatibus praestare, temet diiudicavimus aptum qui pastoris partes tueri posses huius dilecti gregis. De consiliis idcirco Venerabilium Fratrum Nostorum S.R.E. Cardinalium Congregationi pro Gentium Evangelizatione praepositorum, ex Nostra Apostolica auctoritate, te eligimus et constituimus Vicarium Apostolicum **Calapanensem**, addito in-

super titulo Vicarium. Adiungimus praeterea et iura et officia quae ad statum tuum et munus, secundum sacrorum canonum praescripta, spectant. A quovis autem catholico Praesule consecrationem episcopalem accipere poteris, ad sacrae liturgiae normas. At antea tibi fidei professio est facienda atque ius iurandum erga Nos Nostrosque in hac Apostolica Sede Successores nuncupandum ad statas formulas, quas consueto more signatas sigilloque communitas ad Congregationem pro Gentium Evangelizatione diligenter curabis perferendas. Occasione porro data opportuna, de tua electione docebis tum clerum tum populum tuum, quos ut te excipiant filiorum more, tecum ad totius communitatis spiritalem profectum adlaborent, ex corde inducimus. In manibus veluti tuis, dilecte fili, hanc deponentes dilectam communitatem, magna quidem spe sustentamur, apostolicum tuum ministerium efficacius evasurum in dies atque agrum hunc dominicum ditioze segete vestitum. Datum Romae, apud S. Petrum, die septimo decimo mensis Aprilis, anno Domini millesimo nongentesimo octogesimo nono, Pontificatus Nostri undecimo.

JOANNES PAULUS PP. II

ANGELUS LANZONI, *Proton. Apost.*

**Homilies for September
and October 1989**

**22nd Sunday in Ordinary Time
September 3, 1989**

THE FOUNDATION OF GREATNESS

Luke 14:1.7-14

The Jews at the time of Jesus gave much importance to privileged seats at banquets. Even now people do the same, so much so that some would feel bad and would even walk out were they not given the place they think they rightly deserve.

Such protocol at times becomes very difficult at negotiation tables, especially in the affairs of the state. Thus it happened when heads of state gathered in Paris to negotiate the ending of the Vietnam War. They spent several days discussing how they should arrange the seating of the various delegations.

Were we to attend a gathering of persons of different social classes and ask each guest who should be at the head of the table a similar reaction would ensue.

A rich man would stand up and say: "I am the most qualified to be at the head.

"Our whole society is founded on money. It is capital that builds up industry and business. Capital is the lever of material and even spiritual progress. Without capital there would be no libraries, no schools, no universities. Without our help even the Church would sink.

"I lay my claim to the first seat at this table. If you prefer I shall even pay for this seat."

The worker would rise and say: "Comrades, I believe that the first place belongs to me.

"Society is not built on capital but on labor. Labor is much more noble than capital since it has produced the capital. At times capital is in the hands of those who have not worked; but labor is always in the hands of those who have obeyed the command of God who said: 'With sweat on your face you will eat your bread.'

"Therefore I claim the head, being a representative of the most noble and numerous group of mankind."

An intellectual might take the floor and say: "I would like to share briefly with you my own point of view and clarify some points.

"What the rich man said seems to me a little bit exaggerated. He claims that capital sustains society and even the intellectual and spiritual life. Without intelligence, without science there would be no use for capital, for there would be no industry, no progress.

"The laborer has declared that labor is above capital. But intellectual work is very much more noble than physical work. Intellectual work manages and organizes physical work.

"As representative of the group of intellectuals I seek to be at the head of this table.

A woman might stand up and say: "Gentlemen, with great injustice woman has been relegated to playing second fiddle.

"The family is the basic unit of society and woman is the center and the heart of the family. We women are as intelligent as men are, and, furthermore, we have more heart.

"If you were better educated and endowed with gallantry, you would have spontaneously offered to me the presidential chair to which I have the right."

Then a young man might rise, followed by a young nubile lady, then a precocious child, followed by a semi-paralytic old man . . . and so on and so forth . . .

Finally, Jesus could well up and declares: "My dear brethren, I have no desire whatsoever to be at the head of the table, even though I could easily occupy it being God, creator of the whole world.

"I only wish that you would allow me to wash your feet and serve you at table. I have come to work and to sacrifice the most and to do so for the rest.

"Love one another and thus be the first. He who exalts himself, shall be humbled, and he who humbles himself, shall be exalted. In the boat, the prow goes ahead, and it is not the one that guides the ship; the rudder is at the tail-end of the boat and it is what guides the boat."

Over and above our own ways and designs, let evangelical simplicity be your guiding rule. Clearly saying "yes" or "no", possessing the loving and trusting spirit of a child are human virtues which win the hearts of men and make us disposed for the Kingdom of God.

Genuine human virtues are founded on humility, simplicity and naturalness; these are the real foundation of authentic human and Christian greatness.

23rd Sunday in Ordinary Time
September 10, 1989

PRUDENCE PICKS THE RIGHT CHOICE

Luke 14:25-33

To follow Jesus and practice the Gospel we have to abandon quite a number of things and surmount a lot of difficulties. Let us take the example of family life.

Certain affairs demand that we leave the family. One who marries, leaves his parents to found a new home. Another who wants dollars in his pay envelope goes abroad and leaves his family. Still another who wants to serve his country as a soldier, leaves his family and joins the army.

To accomplish these things (and it is the same to follow Jesus and observe the Gospel) we are not required to hate our family, to forget them entirely, to abandon them completely. God commands us to love them, to have them in mind and to help them. But an inordinate love for them would prevent us from doing our duties, seeking our goals and accomplishing our undertakings.

Parents should not be egoistic. They should not oppose whatever is for the good and happiness of their children; on the contrary, they ought to encourage and push them to "accomplish something great," because the happiness of the children should be the greatest desire of the parents.

But whatever is done must be an honest-to-goodness endeavor that, first, will redound to the good of the son and of the others. Secondly, it should be something the son is equal to; something he can attain and be. And, thirdly, it should be something he desires.

To follow Jesus and fulfil the Gospel involves of its very nature the first two requirements; each one of us will have to put up the third requirement.

Each one of us has our assigned path in following Jesus in the circumstances in which we live. You, father of the family, have the path marked out, like St. Joseph. You, dear mother, have your path marked out, like Mary Mother of God. You, daughter or son, have your way marked out, like Jesus in the Holy Family.

This is on the familial level; you also have your own Christian path to follow on the professional level; you, laborer; you, physician; you, office-worker . . .

To follow Jesus, to live as a good Christian has many and great difficulties, but all of these are always surmountable. To let ourselves focus only on the cross of Jesus and its demands, is a vain thing. To fix our eyes only on the glory of his resurrection, is to jump into a vacuum. There is no Good Friday without the perspective of Easter Sunday; neither can one get to Easter by jumping over the debacle of the day of the cross. Christian truth lies in the interplay of both realities which mutually imply and explain one another.

The word of Jesus is explicit and conclusive; he who wants to be a true Christian, let him carry his cross everyday and follow me.

In today's Gospel (Lk 14:25-33) Jesus teaches us the importance of the virtue of prudence. Prudence is necessary to live rationally, and even more necessary to live a Christian life. The building of a tower and the going to war are two comparisons with which Jesus emphasizes the need for prudence in our Christian life.

But, what is prudence? Prudence is the virtue that directs reason in choosing rightly the proper course of action necessary to obtain the end in view. It is one of the four cardinal virtues. Prudence essentially is a practical virtue dealing with particular and concrete situations. It is an intellectual virtue because it points out to the intellect the course of action to be taken in particular circumstances. Prudence moderates all other virtues and helps to put them into practice in an effective manner.

St. Augustine defines prudence as "Love wisely discerning the means leading to the beloved amid obstacles which would bar the way." On this level, it seeks the means to and sees all things in the light of the eternal end of man, the Supreme Good — God.

It is prudence which clarifies all situations so that we can see in them a manifestation of the will of God. Prudence directs and moderates all the other virtues in the light of the ultimate end. Yet prudence without the other virtues, especially charity and faith, is ineffective, for there is interdependence among all the virtues.

We need prudence to choose our way to follow Jesus and to make the right choice. We need prudence to choose the means and to apply them. We need prudence at every moment, on all occasions. Many of the failures in our Christian life are due to our lack of prudence.

Of course, we do not need the merely human prudence that is equivalent to egoism, by weighing the "pros" and the "cons" for our own personal welfare, gain and advantage. Nor do we need the human prudence which is equivalent to cowardice, or rather, which disguises our cowardice. Much less do we need the human prudence that is equivalent to our masked laziness.

To follow Jesus in the hope of material gains is equivalent to building a house on sand. Difficulties will come, the tempest winds of adversities will blow, and the house will collapse.

24th Sunday in Ordinary Time
September 17, 1989

THE LOVELINESS OF JESUS
Luke 15:1-32 (or 15:1-10)

Today's Gospel (Lk 15:1-32) is one of those which depict the infinite mercy and affability of Jesus whose arms lay open to all.

Jesus is friend of the poor: the laborers of Nazareth, the fishermen of Tiberias . . . He is friend of the rich: Nicodemus, Joseph of Arimathea, Lazarus. Jesus loves the persons themselves not what they possess. He is friend of the learned and of the ignorant, friend of the sick and of the healthy, friend of the good and of the bad.

Jesus is friend of all those who are of good will. Good will can be found in every kind of persons; thus Jesus was friend and is friend of so many. Most people have good will, but quite a number of us lack the strength of will which would make our good will exert its influence in ourselves.

Jesus cannot be a true friend of those who have bad will; of the proud and haughty, of the selfish and self-seeking.

Jesus was friend of the bad ones who had good but weak wills. The Pharisees complained that Jesus was mingling with sinners; they wanted him to associate only with the "chosen": "Tax collectors and sinners were seeking the company of Jesus, all of them eager to hear what he had to say. But the Pharisees and the scribes frowned at this, muttering, 'This man welcomes sinners and eats with them.'"

Jesus looks for the lost sheep. Let us see some examples.

a) Zacchaeus. Greedy and avaricious, he made money left and right. If the law is in his favor, he makes money in accordance with the law; if it is not, he makes money against the law. Zacchaeus was a man of yesterday, of today and of always: with a badge of honesty and a shirt of a thief.

Zacchaeus was madly in love with money; but deep inside him, he had a few grains of good will, and thus he took some steps to see Jesus, even though from afar.

Jesus demands so little: tiny grains of good will and a few steps forward; the rest of the steps, to cover the distance, Jesus makes himself. Only a few steps are what you need to make, for example: the steps from the pew to the confessional and from

there to the communion-rail. The many steps from heaven down to earth Jesus will make, and at that point, at the communion-rail, you will meet Jesus as did Zacchaeus.

Zacchaeus was converted. A "*mea culpa*" or saying "I'm sorry" was not enough. He settles his accounts, he repairs whatever damage he had done, by making a four-fold restitution and he even gives aid to the poor. He stole much, but he gave much more.

b) The Samaritan Woman. She had four husbands and the fifth man is not hers. Hers was a rude and peevish character. To Jesus who approaches her she speaks with sourness of temper. There are indeed men and women who are entangled and puzzled in life, and with such a life their character had become rude and shameless.

The Samaritan woman does not go in search of Jesus, nor has it so much as dawned on her to come near him. Her steps go in the direction of a well in order to quench her thirst. Neither does Jesus go directly to the woman, but to the well, where the sinful Samaritan was going. He looks for a point where they could meet.

How many such people who do not even think of God, does a need or a failure push to go to a well, to a point, where they hope to find some remedy, to quench their thirst? At this point Jesus usually appears to meet them as if by chance. The encounter generally turns out to be dry, ill-mannered and unpleasant on the part of man. But the loveliness of Jesus melts the ice-cold attitude of the meeting and breaks down the stumbling block.

The woman was hard at the beginning, but at the end she gives in and is converted. And she becomes a messenger of Jesus among her people.

c) The two thieves, Demas and Gestas, were not stealing a chicken here and shoplifting a cake of soap there. They were professional thieves who would not stop at murder.

Jesus goes out to meet them. They had not heard anything about Jesus; never had they thought of approaching him. The

encounter of these two thieves with Jesus took place on a hill; they were not seated to talk, but each of the three of them was nailed to a cross. They did not voluntarily go to Jesus; circumstances, and very adverse ones for certain, brought them to meet with Jesus.

Today also Jesus keeps on going out to meet sinners at the hour of their death. In that encounter, some, like Demas, will say "yes"; but others, like Gestas, will say "no" or nothing. But the affair of our salvation is too important for us to leave its outcome until an hour before we die.

25th Sunday in Ordinary Time
September 24, 1989

NOT THE TRICK BUT THE CLEVERNESS
Luke 16:1-13 (or 16:10-13)

The following characters are found in the parable of today's Gospel (Lk 16:1-13). First of all, we see the "rich man", who represents God.

God is infinitely rich, since his are all the riches in heaven and on earth.

These riches are: some *material* ones which can be used by man to feed, shelter, clothe and even adorn himself; others are *spiritual* that enrich and adorn the soul with the grace of God and the glittering array of virtues that accompany it; others, finally, are *eternal* riches, with which God rewards the just in heaven.

The first kind, the material riches, God gives to the good and the bad; the second, only to those who truly believe in him; the eternal ones, only to the blessed in heaven.

Man, every man, is the "manager", to whom God entrusts the management of the property that he possesses. Man is always called the "manager" or administrator, because, although God

gives him true dominion of his property, this dominion is not absolute but dependent on the supreme dominion of God. Man can only lawfully make use of the goods he has, unless it is in conformity with the will of the supreme Master who gave them to him, and to whom he has to render account, on the day he demands it.

The manager in the parable got involved in anomalous malversations because in his administration of the goods he did not keep into account the will of the "rich man" who entrusted them to him. The same thing happens with the Christian who, without minding the will of God, uses his money on forbidden things, or keeps it by not paying just wages to the laborers, or by not giving help to the needy, when God commands it. But God always has the last word. Like the rich man to the unfaithful administrator, God could say to us one day: "What is this I hear about you? Turn in a complete account of your handling of my property."

Man is a free agent, but at the same he is responsible for his actions. He is free to go on vacation anywhere it pleases him and, once there, he is free to stay in the best hotel, live in the best room, order the most tasty food and the most delicious wine; but at the end of his stay, he will have to pay a huge amount. He is responsible for all the expenses he freely made.

In the same manner, with regard to God man is free, but responsible. During his lifetime, man can use, misuse or abuse his property; but when he departs from this world God will say to him: "Turn in a complete account of your handling of my property." Give me an account of the years of life, health and vigour and intelligence that I gave you. Render account of the thoughts that went through your mind; of the words that came out from your mouth; of the works you have done with your hands; of the steps you have walked with your feet; and finally, of the affections and desires you harboured in your heart.

St. Luke, the evangelist of the poor and of almsgiving, talks to us about the keen practical judgment and shrewdness of the dishonest manager. Due to the irregularities in his administration, he

was going to be removed from office. Faced with a gloomy future and not wanting to work nor to live by begging, we have seen the arrangements he made in order to have friends who would "welcome him in their homes." Jesus praised not his fraudulent tricks and deceitful malpractices but his astuteness and sagacity in providing for his arduous future, by securing his life while he still had the means to do so.

"The people of this world are much more shrewd in handling their affairs than the people who belong to the light." "People of this world" are those who worship the god of money, who by their ideas and behavior rebel against God and obey the devil. "People who belong to the light" are those who let themselves be guided by the light that comes only from God.

In the most important and difficult management of our eternal salvation, the "people of the light" must learn the lesson of cleverness and shrewdness which the "people of the world" give them in the solution of temporal and earthly problems.

We used to think that money put in a safe place was the best way to assure our existence and our future. But the manager in the parable, by his shrewdness, teaches us that there are things more valuable than money, that friends last longer and are more dependable than money.

Money, property and riches are in themselves neither good nor bad; they are indifferent. Their real worth depends upon the use, misuse or abuse we make to them. With your wealth, you can build an orphanage; such riches are good. With money, you can bribe a judge in order that he may acquit the criminal and send to jail an innocent man; such riches are bad, the evil of man has made them bad.

God made riches; they are necessary for progress and development of people. Many have acquired them legitimately and they have, naturally, to manage them. But we must always remember that the genuine Christian has only one Master whom he has to serve unconditionally, God. Money is an instrument man can avail of to go to God.

26th Sunday in Ordinary Time
October 1, 1989

THE FILTHY RICH SHOWS THE EXISTENCE OF HELL
Luke 16:19-31

Today's Gospel (Luke 16:19-31) is a very expressive commentary of that Beatitude which Jesus announced: "Happy are those who mourn; God will comfort them."

Effectively, the life of a poor Lazarus can be summarized in these two words: Pain and Tears. Pain because his body was "covered with sores"; tears because of the hunger that gnawed at his belly and because of the human neglect that forced him "to be brought to the rich man's door." So great was the neglect that seemed to move the dogs "to come and lick his sores."

But what followed his mourning was the joy and consolation of heaven. Lazarus died, and with his death everything bad came to an end: his pains and sorrows, his tears, his hunger and the wretched helplessness wherein he died at "the rich man's door." He died, but his true life began, the life that is thus called eternal. "The poor man . . . was carried by the angels to sit beside Abraham at the feast in heaven," which means, in a place of honor where the just dwell.

If in the life of Lazarus we have a graphic commentary of the second Beatitude, that of the "rich man" is a striking commentary of that threatening pronouncement of Jesus: "How terrible for you who laugh now; you will mourn and weep!" (Lk 6:25). In contrast to the life of Lazarus, the rich man was "dressed in the most expensive clothes and lived in great luxury everyday."

This event shows the central thought of the parable. Each of us has in the next world the lot which we have prepared for ourselves by our life on earth. The lot of the rich man was not the result of the mere fact that he had been rich, but rather of the abuse he made of his riches, just as the lot of the poor man did

not come from his material poverty, but from the fact that he had combined godliness with his poverty.

Hell has three big enemies: those who deny its existence; those who do not believe in its pain and punishment; and those who do not comprehend that hell is eternal. Who tells us about hell in this parable? Jesus Christ, who cannot deceive or be deceived. Let us, then, make an act of faith in hell's existence, by saying: I believe in the existence of hell, because Jesus has revealed it to us.

Also in this parable, Jesus tells us of the nature of hell: What is hell? It is a place where, the rich man says, "I am in great pain in this fire."

Pain for the soul, called the pain of loss: "He looked up and saw Abraham, far away, with Lazarus at his side." He now realizes that he was made for God and has lost him forever.

Pain for the body, called the pain of sense: "So he called out, 'Father Abraham! Take pity on me, and send Lazarus to dip his finger in some water and cool off my tongue, because I am in great pain in this fire.'"

These torments are everlasting: "There is a deep pit lying between us," Abraham tells the rich man, "so that those who want to cross over from here to you cannot do so; nor can anyone cross over to us from where you are." In other words, the separation is fixed, final, eternal.

The Gospel does not say that rich man was a thief, a murderer, a blasphemer, lustful, or a porjurer; the Gospel says nothing of this. He was not condemned for being rich, but for being filthy rich. He was condemned because he made of the pleasures of life his god; he made of greed and selfishness, the rule of his religion; he made of money, the source of his hope. Thus he was living for himself only, forgetting to give worship to God and to help his brethren, the poor.

27th Sunday in Ordinary Time
October 8, 1989

STUBBORN IGNORANCE IS HARMFUL

Luke 17:5-10

Today's Gospel (Lk 17:5-10) carries the petition of the Apostles to Jesus: "Make our faith greater."

On October 4, 1972 Pope Paul VI held one of those renowned Wednesday noon audiences; said audience carried the title: "The need to increase our faith."

"Let us say it once more," the Pope said. "The Church, or rather, all of us who are fortunate enough to belong to the Church, need to increase our faith, in order to live as believers, as faithful, as Christians, consistent with our baptism, with our Catholic declaration, capable of confronting the denials and confusions of this our age."

And the Pope raised the question: "Is faith, rather the increase of faith, possible?"

You may have heard what St. Jerome said: "Ignorance of the Scriptures is ignorance of Christ." One of the major causes of the lack of vitality in the faith of many Christians lies in the unfortunately widespread ignorance of the Holy Bible among us. There are few things more effective to revitalize our faith than the return to the sources of the revealed truth through the frequent reading of and serious meditation on the Sacred Books. Its words hold the freshness of a message just sprung from the heart of God and give a breath of life to our beliefs. As today's First Reading says: "The righteous shall live by his faith."

That is why the Second Vatican Council declared: "The Church has always venerated the Divine Scriptures just as She venerates the body of the Lord." And it urges that "like the Christian religion itself, all the preaching of the Church must be nourished and regulated by Sacred Scriptures." Because "in the Sacred

Books, the Father who is in heaven meets his children with great love and speaks with them; and the force and power in the word of God is so great that it stands as the support and energy of the Church, the strength of faith for Her sons, the food of the soul, the pure and everlasting source of spiritual life" (Dei Verbum, n. 21).

The daily reading of the Holy Gospel, accompanied by prayer — "so that God and man may talk together, for we speak to Him when we pray, and we hear Him when we read the divine saying" — should be employed as one of the most effective elements to revitalize our faith (Dei Verbum, n. 25).

This year 1989 has been declared as the National Bible Year here in our country precisely to emphasize our urgent need nowadays to "read the Bible, live the Bible and share the Bible," as the theme of this national celebration goes. It would be good for each of us to actively participate in whatever National Bible Year activity there may be in our parish and region.

It is necessary to dispose ourselves to study the Christian doctrine if we want to be true Christians and be saved. One can never justifiably be called a Christian if he does not know the teachings of Jesus Christ, even if he had been baptized.

Jesus came to redeem us from sin, from death and gain for us the kingdom of heaven. But first of all Jesus did the work of a Teacher, then that of a Redeemer. He sent his Apostles to the whole world, with the command: "Teach all nations." And the Apostles faithfully fulfilled the will of the Lord, as have the bishops, their successors.

Now, if Jesus imposed on the Apostles and their successors the duty of saving mankind through religious instruction, who could doubt our duty to be instructed? If on one side the duty to teach is clear, the duty to learn is clear on the other side. That is why Jesus threatens with terrible punishments those who refuse to acquire the knowledge of the Christian doctrine. Jesus said: "I assure you that on the Judgment Day God will show more mercy to

the people of Sodom and Gomorrah than to the people of that town" who did not "welcome you or listen to you" (Mt 10:15; Lk 10:12).

There are two kinds of ignorance: one *passive* which does no harm; the other *active* and stubborn which does much harm. If I have not studied medicine, and I recognize my ignorance and submit myself to the prescription of a good doctor, I have an ignorance that is not harmful because it is accepted and it leads me to "someone who knows." But if in my ignorance I insist in looking for the medical remedy for my ailments, I will not find it, but the opposite might happen and I could eventually damage myself.

Let us apply this to religion. It is one thing to know a few historical facts that have been more or less discussed, and it is another to be formed in religion. The least a sensible man can do before making decisions on so serious a matter as religion is to dispose himself to study and think about it.

Man is apt to pass through two big crises in his life. that of a boy and that of a grown man. Why then does he get lost in his religious-life? Suppose we insist in feeding a man of twenty or forty years of age with the quality and quantity of food that we gave him when he was a child. We would be killing him slowly with complete malnutrition. Why? Was the food we gave him as a child deadly poison? No! But it was suited to the vital needs of that growing organism but not to a fully grown body. If we have grown in age, in vehement passions, in knowledge, in experience in life, but not in religion, not in morals, it is impossible that the small ideas we were given as children can give us enough strength of spirit and will to control our passions when we are besieged with all the problems of life.

The Christian faith cannot be reduced to a simple intellectual act of accepting the revealed truths. The Second Vatican Council asserts that it is "the total man" who must offer himself to God through the obedience of faith. That fullness of offering demands that the Christian surrender his understanding and his will to God

and he should, therefore, endeavour to put the demands of his faith to use in his life.

When a believer denies by his practical behaviour the truth in which he claims to believe, his faith withers and even runs the risk of dying, in the same way as a flower withers and dies when taken away from light and air. On the contrary, the caring anxiety to put our Christian faith to use in our daily life helps immensely in the growth and increase of our faith. In other words, the Christian faith is essentially dynamic, and its very dynamism in turn generates its increasing vitality.

28th Sunday in Ordinary Time
October 15, 1989

GRATEFULNESS MAKES US GROW IN GOD'S GRACE

Luke 17:11-19

Today's Gospel (Lk 17:11-19) tells us of ten lepers who had the following characteristics:

1. They had a repulsive yet incurable disease which forced them to live apart from society.
2. They had faith and confidence. They approached Jesus with confidence because they knew he was not going to drive them away; and they asked him with faith to heal them.
3. They lacked one principal thing: Gratefulness. Of the ten only one came back to thank Jesus. Ten to ask and only one to thank!

We all know how to ask. There are a lot of things to ask for and various ways of asking.

Some ask only when they are in need: in an illness, burdened by a business gone bad; that is, when the water is up to their necks.

We run to God more from our own personal interest or benefit, than for love of him. Even so, God is so good and loves us so much that he grants us what we ask. In Christians who make such requests there is the danger that they will forget God until the next need or affliction.

Others ask in order to have more, to live more securely, trusting more in material things than in the hands of God.

We should ask in order to be able to correspond with the plans of God who is always our greatest good; in order to love God much more, and to love our fellow men and serve them better.

If we ask in order to have more assurance in our earthly life, our prayer smacks of selfishness and self-love; if we ask in order to give ourselves more to God and man, this prayer is more Christian and more apostolic.

Jesus taught us to ask well and for the best: to ask God to know his holy will, and ask for the grace to do the best possible.

He taught us repeatedly by his word and by his example, and he synthesized this teaching in "your will be done on earth as in heaven."

There is a danger from the gifts we received from God. It is that when we received them we become rigid and stop short at the gifts and do not regard the person who gave them to us, God. It is like a boy who picks an apple up from the ground not glancing at the tree from which it has fallen. Such an attitude smacks of avarice, greeds, niggardliness, miserliness, selfishness.

According to the First Reading, Naaman upon being cured saw immediately the hand of God and came to know God. The Gospel's Samaritan leper saw God's hand in his healing and adored God.

We must regard God much more than on the gift; and thus he will help us further.

Now, the Gospel shows us that to be grateful is a graceful and lovely quality. Naaman as well as the Samaritan leper were grateful. Gratefulness is a mark of good breeding.

Jesus complained of ingratitude as seen in this statement: "There were ten men who were healed; where are the other nine?"

We love to be well regarded by everybody: we send a birthday card, a Christmas gift; we "give them a ring" . . . And we value our being grateful to whoever has done us any kind of favor, no matter how small.

Nevertheless, we scarcely ever are grateful to God; we seldom thank the Lord who has showered and goes on showering us with numberless favors: natural gifts (parents, family, friends . . .); supernatural gifts (faith, redemption, Holy Mother Church . . .); personal gifts (health, natural characteristics and qualities . . .).

There can, however, be a *false* gratefulness. There are people who thank God, as if by doing so they had paid God for the favor and with that they owe God nothing. Such behavior is like getting one million pesos, repaying ten pesos and believing that with that the balance is zero.

True gratefulness consists in sincerely offering to God as a symbol or a little sample or a small token of our love for him who grants us so many benefits.

God, although he needs nothing from us, wants to feel compensated, or rather, appreciated. He assumes the role of a needy one that we can help him and thus in some way repay him.

"Whenever you did this to one of the least of my brothers you did it to me . . ." I was hungry in all those hunger-stricken people, and you gave me to eat; I was thirsty in every dehydrated person, and you gave me to drink; I was naked in each improperly dressed person, and you provided me with decent dress.

What will I do for God? How will I recompense God? You do not have to go far to do this. God is beside you in the needy,

in the abnormal, in the sick, in the hopeless and desperate, in the sorrowful.

Help them with the same interest and tenderness as you would God, since God really dwells in each and every unfortunate person.

Finally, let us bear in mind what we say in the Preface of Weekdays IV: "Father . . . you have no need of our praise, yet our desire to thank you is itself your gift. Our prayer of thanksgiving adds nothing to your greatness, but makes us grow in your grace through Jesus Christ our Lord." Let us all hope that we shall all grow in God's grace on account of our gratefulness.

WORLD MISSION SUNDAY
29th Sunday in October Time
October 22, 1989

MISSION SUNDAY IS 365 DAYS A YEAR
Luke 18:1-8

Today is *World Mission Sunday*. The Church tells us priests that a special homily on the Missions should be preached today, and that the collections of all Masses today, including those of the Saturday evening Masses, are for the Missions and should be sent to our respective bishops within fifteen days for them to forward to Rome (Ordo 1989, p. 174).

What is Mission Sunday? Mission Sunday is not a spectacle of a group of uniformed school-children or college-teenagers who ambush us, once a year, tin can in hand, to ask for help for the Missions.

Mission Sunday is not an occasion for number of "slogans", very attractive indeed and magnetic, challenging us to pity and to aid poor unbelievers.

Mission Sunday is not listening on the penultimate Sunday of October in the Church to a sermon which moves us at the moment to dig into our pockets and give a hundred pesos . . . and ends with that.

Mission Sunday is having a concerned awareness of the great problem which exists: three billion people do not believe in Christ.

Mission Sunday is feeling the duty and the responsibility to help so that the darkness and ignorance of the pagan world be enlightened by Christianity.

Mission Sunday is cooperating in an effective way, in proportion to our own capabilities, in order that Christianity be known by that great mass of people.

Mission Sunday is not in its message confined in a day of a year, but says something to all the days of every year, since this great problem exists all through the three hundred sixty five days of the year, and each day urges us to solve it.

When Jesus ascended to heaven, he said to the whole small Church gathered around him: "Go and make disciples from all nations. Baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to fulfill all I have commanded you" (Mt 28:19-20).

It was a mandate and a responsibility for the small Church then, which still holds for the Church of today. We all have the duty of preaching the Gospel, according to our powers and capabilities.

The Second Vatican Council solemnly affirms the obligation which the Church and we, its members, have to spread the light of the faith to our peoples. The Council underlines three principal ideas:

a) The task of the Missions is the realization of the salvific plan of God. "Divinely sent to the nations of the world to be unto them a universal sacrament of salvation, the Church, driven by the

inner necessity of her own catholicity, and obeying the mandate of her Founder, strives ever to proclaim the Gospel to all men" (Ad Gentes, n. 1).

b) The Missions are for all Catholics both a necessity and a duty which flow from our love for God and for our fellowmen. "The members of the Church are impelled to carry on such missionary activity by reason of the love with which they love God and by which they desire to share with all men the spiritual goods of both this life and the life to come" (Ad Gentes, no. 7).

c) We must bring about the spread of the light of faith principally with our life. "All Christians, wherever they live, are bound to show forth, by the example of their lives and by the witness of their speech, that new man, which they put on at baptism, and that power of the Holy Spirit by whom they were strengthened at confirmation" (Ibidem, no. 11).

It is sad that the missionary conscience seems to have fallen asleep among most Christians for several reasons.

1. Missionary work has been overvalued at the *material* more than at the *spiritual* level. This work is brightly portrayed when it comes to promoting the material progress of the Third World, but it is not so enthusiastically emphasized when it comes to directly spiritual missionary activity.

Vatican Council II declares: "The missionaries are not seeking a mere material progress and prosperity for men, but are promoting their dignity and brotherly union, teaching those religious and moral truths which Christ illumined with his light; and in this way, they are gradually opening up a fuller approach to God" (Ibidem, n. 12).

2. It has been overemphasized in some quarters with excessive optimism and theological imprecision that *salvation can also be obtained outside the Church, by doing good works*. We can all see that the great means we have for salvation, unbelievers do not have. The mandate of Christ to go to the whole world spreading the Gospel, therefore, is still in full force.

3. *Religious freedom* has been very badly misunderstood. Religious freedom does not mean that one can choose the religion he likes, as if all religions were the same.

Religious freedom means that to believe and worship God has to be an action that comes forth from the heart, and that no one, no authority can force you to accept a fixed and determined form of regarding homage to God.

But man always has the duty to seek the truth and, once it is discovered, to accept it and act accordingly.

Now, how can we cooperate in the propagation of our faith?

1. By being interested in and concerned about the Missions. It is necessary to inform ourselves and to know the importance of the problem; this interest begets the cooperation on our part.

2. By praying always and by not getting discouraged, as today's Gospel (Lk 18:1-8) teaches us. The spread of the Gospel is a supernatural endeavor. Consequently, the means we have to employ must be spiritual, and one of them, the principal one, is prayer. Prayer will contribute much so that the material means used by the missionaries will bear more fruit.

3. By extending material help. The unbelieving world is a world sunk in the cataclysm of paganism. It is not an alms that we have to give. It is an aid, a voluntary cooperation on our part which is necessary for others to have. We should help financially those who are in the front lines battling for the spread of the Gospel in other nations.

30th Sunday in Ordinary Time
October 29, 1989

OUR CHURCHES ARE MORE SACRED THAN JERUSALEM
Luke 18:9-14

Today's Gospel (Lk 18:9-14) presents the parable of the Pharisee and the Publican. They were the "two men who went up to the Temple to pray."

The Gospel is talking about the temple of Jerusalem. This was built on a hill; you had to go up to enter it.

Our present churches are the same, ordinarily, a little bit elevated from the ground. To enter you usually have to go up a flight of stairs. There are churches where you have to climb a flight some fifty or even one hundred stairs get in.

Our churches are not, definitely, as rich and grandiose and ornate as was the temple of Jerusalem, but they are surely much more sacred and venerable. Why? Because they not only have been blessed or consecrated with holy oils by the bishop, but also because in them dwells Jesus, living and true, in the Holy Tabernacle, where the Sacred Hosts are reserved. Our temples today are truly the houses of Jesus, and, consequently, they deserve the greatest respect.

Nevertheless, there are some of us who dare to enter the church with our souls stained by mortal sins. There are also those who violate the sanctity of the Church by talking, laughing, eating, drinking, smoking . . . What can you say of irregularly related persons wrongly asked to act as wedding or baptismal sponsors, and others who in their functions fail to genuflect? Remember the violence of Jesus when he cleansed the temple.

Here we can recall the story of Saint Mary of Egypt, based upon a short and credible account contained in the *Life of St. Cyriacus*, written by his disciple Cyril of Scythopolis in the 5th century.

Mary was an actress, a singer and a great sinner, who acted for seventeen years a prostitute. Curiosity led her to leave Egypt joining a band of pilgrims who went to celebrate the feast of the Holy Cross at Jerusalem. Upon their arrival in Jerusalem she proceeded to enter the church with the rest of the group. But an invisible force held her back. After two or three attempts, she withdrew into a corner of the church yard, and for the first time a full realization of her sinfulness swept over her.

Raising her eyes, she saw the icon of the Blessed Virgin Mary above the church-door. She besought the help of the Mother of God with tears, promising to change her life and to practice penance.

With a lightened heart she was now able without any difficulty to enter the church to venerate the cross. She made a general confession and changed her life completely. Today she is Saint Mary of Egypt whose feast is celebrated on April 2 (Butler's, *Lives of the Saints*, University Press, London, 1956, Vol. II, pp. 14-15).

The Gospel says that the two men, the Pharisee and the Publican, "went up to the temple to pray." We Christians must do the same; we must "go up to the temple." When? At least on Sundays and Holy Days of Obligation.

The general precept of our Holy Mother Church commands us to "attend a complete Mass on Sundays and Holy Days of Obligation." This obligation is serious and begins when we reach seven years of age and goes on as long as we can morally fulfill it through all our life. Therefore as our catechism indicates, "he who without any true impediment does not attend Mass on the days appointed, commits a grave sin and does not fulfill the commandment of God to make holy the Lord's day."

And why is there a serious obligation to go to Mass, yet there is no obligation to, for instance, recite the Holy Rosary? The answer is provided by our catechism, and it is this: Because the Holy Mass is the principal act of our Christian religion, and it is so for being the Sacrifice of the Body and Blood of Jesus Christ who under the appearances of bread and wine is offered on the altar by the priest to God in memory of the Sacrifice of the Cross.

The Mass is celebrated on the altar which is elevated higher than the rest of the church, in order to symbolize the hill of Calvary. The officiating priest begins and ends the Mass with the sign of the cross. The sign of the cross is sketched or embroidered on the sacred vestments and altar linens. On the altar and in the Mass

everything speaks of the Cross and of Calvary. That is why, when we attend Mass, we have to think of the passion and death well. During Mass we can recite or sing the prayers; but our eyes must always be fixed on the altar in order to follow with attention what the celebrating priest is doing.

The Gospel not only tells us that the Pharisee and the Publican went up to the Temple, but also the purpose for which they went up. "They went up to the Temple to pray."

The Gospel describes how the two men prayed: one "stood apart by himself," the other: "stood at a distance and would not even raise his face to heaven, but beat his breast."

The object of their prayer was also mentioned.

The Pharisee did not ask for anything. He prayed: "I thank you, God, that I am not greedy, dishonest or an adulterer, like everybody else. I thank you that I am not like that tax collector over there. I fast two days a week and I give you one-tenth of all my income."

The Publican did ask for something: "God, have pity on me, a sinner!"

Today's Gospel is the exaltation of humility and much more of prayers that are humble. So much so that Jesus closes his parable with these words: "I tell you: the tax collector, and not the Pharisee, was in the right with God when he went home. For everyone who makes himself great will be humbled, and everyone who humbles himself will be made great."