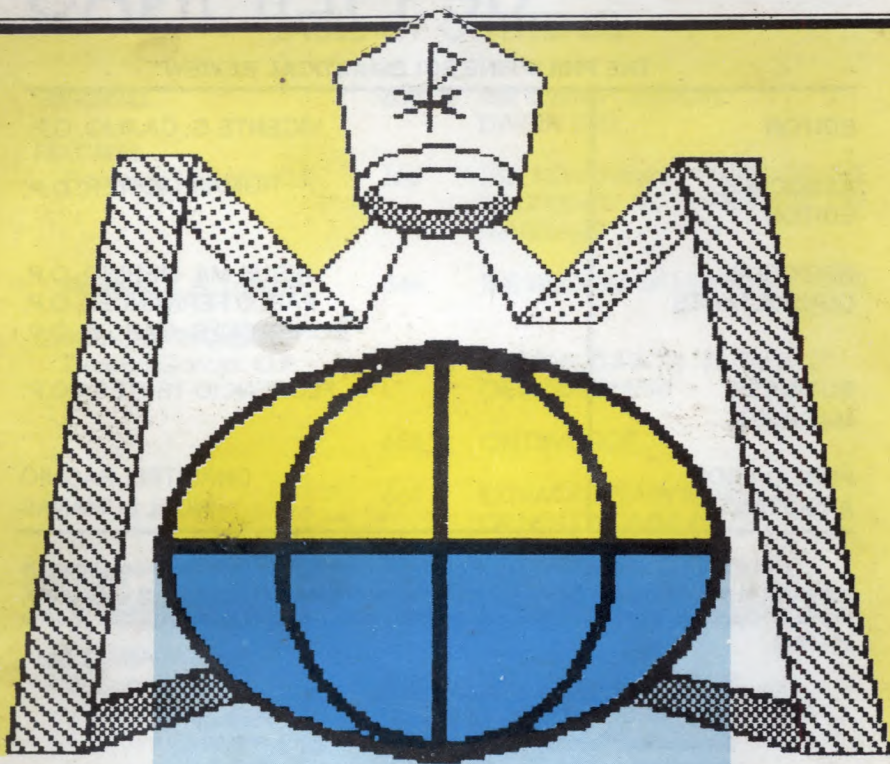


BOLETIN ECLESIASTICO de FILIPINAS

THE OFFICIAL INTERDIOCESAN BULLETIN



**THE NEW FAMILY CODE OF THE
PHILIPPINES: ITS HIGHLIGHTS ON
MARRIAGE**

Florencio Testera, O.P.

THE WISDOM OF HUMANAE VITAE

Roberto J.A. Latorre

**CONVALIDATION "IN RADICE"
OF A MARRIAGE**

Excelso Garcia, O.P.

BOLETIN ECLESIASTICO de FILIPINAS

THE PHILIPPINE ECLESIASTICAL REVIEW

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The LIVING CHURCH, Day by Day

In this issue of *Boletin* we have a striking medley of canonical, historical and pastoral offerings which taken jointly remind us once again of the vital process in which the Church and her members are constantly engaged. The majority of our readers and writers are priests. This means that we have a common vocation to and a common task in Christian leadership.

Neither the vocation nor the task find ongoing reality in improbable "once and for all" events. Rather it is on a "day by day" level that things really take place. For our life is a pilgrimage in grace not a series of leaps through graces over chasms of sin, doubt and unresolved anxiety. If we as Christian leaders, as Catholic priests, lack the sense of dynamic, ongoing reality which this day by day level requires for advance and accomplishment, the People of God cannot be blamed for drifting, wandering and even losing their way altogether.

However, we cannot lead unless we are informed not only about current legislation both civil and ecclesial (important as it is) but about our own history and roots. To know where we are we must know where we have come from and who preceded us in leading the flock on its heavenward way. We need to look back in admiration or dismay. And we need to look up and beyond ourselves and our present state and status in hope.

All of this, needless to say, is meant in a review like ours to be more than an exercise in navel gazing. There must be a direct application of what is read and pondered to the problems and vital concerns of those whom we lead.

So we must turn information into immediately useful data. Taking what is proposed by legislators, by the magisterium and by learned critics we must transpose it into something truly our own. We at *Boletín* know that what we offer is not adequate to fulfill every need, but we hope that it will stimulate our readers to use it for what it is worth (much, we think) and to seek prayerfully and lovingly for more aids elsewhere with which in a living Church to lead the pilgrims onwards, day by day by day.

The New FAMILY CODE of the Philippines: Its Highlights on Marriage

What is the Family Code?

It is a collection or body of laws enacted to regulate and protect marriage, married life and family relations in the country. The new Family Code is to replace the corresponding provisions of the old Civil Law (1949) and the Child and Youth Welfare Code (PD 603).

The Family Code was completed after extensive work done by two special committees created for the purpose for a period of close to eight years (1979-1987).

The new Code was supposed to be sponsored in the defunct Batasan Pambansa by all its lady members, but the plan could not be carried out because of the February revolution of 1986.

The Family Code was finally promulgated by Pres. Aquino on July 8, 1987, and took effect one year after its publication, or on August 4, 1988. The Family Code will be later incorporated into the Civil Code once its ongoing revision is completed.

**All references are taken from the Family Code of the Philippines. For a more thorough understanding of this article, the reader should have a copy of the Family Code at hand.*

Was there a need to revise the old law on marriage and the family?

Yes. Almost four decades had passed since the adoption of the Civil Code of the Philippines. Experience under said Code as well as pervasive changes and developments have necessitated a revision of its provisions on marriage and family relations to bring them closer to Filipino customs, values and ideals and to reflect contemporary trends and conditions.

Furthermore, a revision was needed in order to integrate and implement policies embodied in the 1987 Constitution that strengthen marriage and the family as basic social institutions and to ensure equality between men and women (EO 209).

Are there any worthy innovations in the new Family Code?

Yes. As a matter of fact there is a good number of meaningful and practical innovations included in the Code. The most striking or glamorous is perhaps the recognition, under certain conditions, of the legitimacy of a child conceived as a result of artificial insemination (a. 164).*

Other worthy innovations are:

- the elimination of inequality or discrimination between the sexes;
- the introduction of “psychological incapacity” as an impediment to a valid marriage (a. 36);
- the expansion or liberalization of grounds which may render a marriage void, such as “undue influence” (a. 45, 4), the existence of an incurable and sexually transmissible disease like AIDS (a. 45, 6), the concealment of a sexually transmissible disease, drug addiction, habitual alcoholism, or homosexuality or lesbianism existing at the time of marriage (a. 45, 3, 4);
- recognition of absolute divorce in favor of a Filipino married to a foreigner when the alien spouse obtains a valid divorce abroad capacitating him or her to marry again (a. 26), etc.

Who are the persons especially affected by the new Family Code?

It may be rightly said that the new Code affects in a special manner women, minor and illegitimate children, gay persons, and the solemnizing officer, among others.

*This new provision is intended merely to determine the status of children born of artificial means. It does not address itself to the legality or illegality, morality or immorality of the practice.

Can minors wed now without parental consent?

The popular opinion that minors cannot marry without parental consent is now a legal reality. This is the result of the new and higher age required for a valid marriage: eighteen years for both male and female. Minors below the age of eighteen cannot validly marry even with parental consent (a. 35, 1). Those between the ages of eighteen and twenty-one do need parental consent (a. 14). Their marriage is voidable and may be annulled if the required consent was lacking (a. 45, 1).

Moreover, the contracting party or parties are required to have marriage counselling whenever the parental consent (eighteen to twenty-one) or advice (twenty-one to twenty-five) is required by law. Both parties are bound by the counselling requirement even if only one of them is below twenty-five (a. 16).

What was the role of women in the revision of the marriage law?

Women's groups were the prime movers behind the revision of the Civil Code on marriage. For decades "women-libers" had been clamoring for a radical change of said law as the only avenue towards elimination of sexual discrimination or inequality between the sexes.

It was claim of these groups that the old law discriminated against women by giving men the exclusive right to set, for instance, the domicile, administer the conjugal property, get a job or exercise a profession. What irritated the groups most was the fact than men could get a legal separation from an adulteress wife, while a wife needed to find and prove her husband guilty of concubinage to dismiss him legally from home.

Concededly, women were telling the truth but not the whole truth. In fact they have been silent all the while about the many benefits the law granted women as members of the "weaker sex" or cases when they were favored by law to the prejudice of men, such as a lower age requirement for marriage, parental consent and advice. Moreover, the support of the whole family was the exclusive responsibility of the husband, the wife limiting herself to the household management.

Are there still any traces of sexual discrimination or inequality among the sexes in the Family Code?

Most of the inequalities or discrimination on account of sex are no longer a part of the law. Husbands and wives, fathers and mothers now enjoy practically the same rights under the law.

The spouses are now jointly to manage the conjugal (a. 124) and community property (a. 96); to exercise parental authority (a. 211); to adopt children (a. 185); etc.

There is equality between the sexes as to the grounds for legal separation including sexual infidelity (a. 55); age for marriage (a. 5), parental consent and advice (aa. 14, 15); freedom in accepting a job or exercising a profession (a. 73); etc.

Preference, not partiality, is still shown in favor of fathers in a few, extreme cases that necessitate prompt action. For instance, in case of disagreement as to the exercise of parental authority, the father's decision prevails unless there is a judicial order to the contrary (a. 211); the father is the guardian of the property of the unemancipated child (a. 225); parental consent for marriage is given first by the father (a. 14); etc.

Some women's groups still question the preference given to fathers in matters affecting the common children. But these are cases which require immediate action before the matter lands in court. And following tradition, the father's decision should prevail temporarily until the matter is decided by the court.

What will now be the fate of gay persons?

Any flickering hope gay persons may have had in the past about the possibility of legalizing their unions is now extinct. The Family Code makes it very clear that the parties to marriage must be male and female (a. 2, 1) or of different sexes, a requisite that is dictated by biological laws, since procreation cannot be realized by two persons of the same sex.

Lacking legal capacity to wed, homosexuals and lesbians cannot cohabit under the same roof, share properties, etc. The law will not protect them should they do so.

Lesbianism or homosexuality of either partner is listed as a valid ground to file for legal separation (a. 55, 6).

Persons laboring under psychological incapacity due to homosexuality or lesbianism contract an invalid marriage (a. 36). Concealment of homosexuality or lesbianism existing at the time of the marriage constitutes fraud and renders the marriage voidable (a. 46, 4).

Are drug addicts, habitual alcoholics and others affected in any manner by the new law?

Drug addiction or habitual alcoholism of one of the spouses existing at the time of marriage may render him or her incapable of assuming and complying with essential marital duties. This could constitute a case of psychological incapacity and a valid ground for the declaration of nullity of the marriage (a. 36).

Concealment of drug dependence or habitual alcoholism from the other spouse at the time of marriage also constitutes fraud and may be a ground for annulment (a. 46, 6).

The spouse aggrieved by the addiction or alcoholism of his or her partner can now seek relief through legal separation (a. 55, 5).

What will be the status of children conceived or born of an irregular marriage?

The Family Code gives a good and well deserved break to illegitimate children, namely, those conceived and born outside a valid marriage (a. 164). The illegitimate child is now entitled not only to support in accordance with law, but also to one-half of the legitime of the legitimate child (a. 176).

Children conceived or born before the judgment of annulment or declaration of absolute nullity of the marriage has become final and executory shall be considered legitimate (a. 57). Likewise children conceived and born outside of wedlock of parents who, at the time of the conception of the former, were not disqualified by any impediment to marry each other may be legitimated through the subsequent valid marriage of their parents (aa. 177, 178). Legitimated children enjoy the same rights as legitimate ones (a. 179).

The legal provision legitimizing children born out of wedlock determines the status of such children but in no way approves of illegal unions.

Can town and city mayors still solemnize marriages?

Under the law no marriage is recognized as valid unless the consent of the parties is freely given in the presence of a qualified minister (a. 2, 2).

Fortunately, town and city mayors no longer qualify to solemnize marriages, a task now reserved mainly to incumbent members of the judiciary and to duly authorized and registered priests and ministers of any religion or sect (a. 7).

The exclusion of town and city mayors as qualified officers of marriage was prompted by the frequent abuses being committed within the premises of city and town halls by fake or irresponsible officers who for a fee used to expedite the so-called instant or "quickie" marriages especially for the young and immature.

Can priests and ministers solemnize marriages under the new law?

The Family Code respects and recognizes as valid marriages performed in accordance with the laws, rites and practices of the various Churches or religious sects. However, for a religious marriage to be recognized as valid under civil law, the officiating priest or minister, duly authorized by his superior, must be registered with the civil registrar general and act within the limits granted him by the superior, and provided further that at least one of the contracting parties belongs to the solemnizing officer's Church or religious sect (a. 7).

Obviously the new law does not countenance the indiscriminate solemnization of marriages even by duly authorized ministers or priests. They must first make sure that at least one of the contracting parties is a member of their religion or Church. This requirement will prevent the parties to be married from approaching alleged ministers of questionable religious sects who make a business of solemnizing easy or instant marriages. A marriage solemnized by a minister or priest in violation of this law is null and void, unless either or both contracting parties have believed in "good faith" that the solemnizing officer had authority to do so (a. 35, 2).

What grounds may be invoked for legal separation?

A petition for legal separation may be filed on any of the following grounds:

1. Repeated physical violence or grossly abusive conduct directed against the petitioner, a common child, or a child of the petitioner;
2. Physical violence or moral pressure to compel the petitioner to change religious or political affiliation;
3. Attempt of respondent to corrupt or induce the petitioner, a common child of the petitioner, to engage in prostitution or connivance in such corruption or inducement;
4. Final judgment sentencing the respondent to imprisonment of more than six years, even if pardoned;

5. Drug addiction or habitual alcoholism of the respondent;
6. Lesbianism or homosexuality of the respondent;
7. Contracting by the respondent of a subsequent bigamous marriage, whether in the Philippines or abroad;
8. Sexual infidelity or perversion;
9. Attempt by the respondent against the life of the petitioner; or
10. Abandonment of petitioner by respondent without a justifiable cause for more than one year (a. 55).

When are the spouses entitled to live separately from each other?

After the filing of the petition for legal separation, the parties shall be entitled to live separately from each other (a. 61). However, the parties still remain legally married to each other.

Who will be the administrator of the spouses' absolute community or conjugal property?

The court, in the absence of a written agreement between the parties, shall designate either of them or a third party to administer their absolute community or conjugal properties. The administrator appointed by the court shall have the same powers and duties as those of a guardian under the Rules of Court (a. 61).

Does the Family Code allows absolute divorce?

Absolute divorce with the option to remarry is not allowed by the new law. It is certainly not in consonance with the customs, traditions and culture of the Filipino people. Hence a divorce mentality is carefully avoided in the Family Code. Instead, it maintains the old Civil Code provisions on relative divorce or legal separation.

As an exception, however, absolute divorce is sanctioned in favor of a Filipino married to a foreigner when the alien spouse obtains a valid divorce abroad capacitating him or her to marry again (a. 26).

If absolute divorce is not allowed, what other alternatives are offered in the new law to solve the problem of "impossible marriages"?

The Family Code upholds the marriage institution as "inviolable". But, in so doing, it has not cast into oblivion the plight of couples whose marriages have irretrievably broken down. As a matter of fact, it has introduced significant

changes into the new law to tackle the problems of impossible marriages. The rigidity of the old law has been tempered with new, liberal provisions. The grounds for nullity, annulment and legal separation have been expanded through the adoption of some of the latest findings of behavioral and sociological sciences.

Among the new grounds of marriage nullity, psychological incapacity is perhaps the most promising (a. 36). Concealment of sexually transmissible disease regardless of its nature and of drug dependence, habitual alcoholism, homosexuality or lesbianism existing at the time of marriage now constitutes fraud and gives ground for action for the annulment of the union (a. 46, 3, 4). A union becomes also now voidable—if entered into under the undue influence of persons in authority (a. 45, 4).

These are some of the most significant changes introduced by the Family Code to alleviate the plight of couples caught in real marital trouble.

What does “psychological incapacity” mean?

Psychological incapacity under the law refers primarily to the inability to comply with essential marital duties. Indirectly it means the lack of intellectual awareness or volitional maturity.

A person may *know* and *will* the conjugal partnership and yet he or she may be radically unfit to assume seriously the marital duties and responsibilities and to honor the commitments resulting from the marriage covenant.

An inborn homosexual or lesbian, a drug addict, a compulsive gambler, a sociopath and the like may be fully aware of what marriage is all about and may even freely choose such state of life and yet he or she may be unable to assume and discharge the basic responsibilities attendant thereto.

Psychological incapacity as a cause of nullity must be grave and antecedent to the marriage itself.

What is the meaning and implication of “undue influence” when used to obtain consent?

There is undue influence when a person takes improper advantage of his power or authority over the will of another depriving the latter of a reasonable freedom of choice. To determine the degree of influence the sex, age and condition of the person must be borne in mind.

A young girl, for instance, may be pushed into marrying a man just because her parents want her to do so. They may not use actual force or

intimidation to make her yield to their wish, but under the veiled threat of losing the parents' love and protection, the daughter, out of love and reverence, may consent to marry the man she does not love nor like.

Such marriage is a voidable alliance and may now be annulled even if no force or intimidation was used to obtain consent.

May either of the former spouses remarry after the marriage is declared void or annulled?

Either of the former spouses may wed again upon compliance with the following requirement:

A judicial declaration of the absolute nullity of the previous marriage (a. 40) or a final judgment of annulment; the partition and distribution of the properties of the spouses and the children's presumptive legitimes, which shall be recorded in the appropriate civil registry and registries of properties, otherwise, the same shall not affect third persons (a. 52).

No judgment shall be based upon a stipulation of facts or confession of judgment (a. 48). The purpose of this provision is to prevent collusion between the parties in obtaining a declaration of nullity or a decree of annulment of their marriage.

What will be the status of their children?

Children conceived or born before the judgment of annulment or declaration of nullity of the marriage has become final and executory shall be considered legitimate (a. 45).

Children conceived or born of the subsequent marriage shall likewise be legitimate (a. 53).

Are marriages declared void and null by Church tribunals recognized by the state?

It would seem logical that the state, which recognizes as valid a marriage solemnized in accordance with the laws of a duly registered Church or religious sect, should also accept nullity or annulment cases granted by the same Church or sect pursuant to its own laws.

Yet, this is not the case. At present, spouses, already relieved of their marital vows by judicial action of their Church, are not allowed to remarry and can be prosecuted for bigamy or adultery rendering such nullity decisions virtually useless.

House Bill No. 144, a proposal to legalize Church annulments is now pending in Congresses. State recognition of such annulments, however, should not be automatic. Enough guarantees should be provided to prevent collusion, suppression or fabrication of evidence which could open the floodgates to the wholesale dissolution of marriages.

Has the Family Code been influenced in any way by existing Church laws and practices?

The fact that the Family Code, while providing some remedies to existing marital problems, does not have the potentiality for fostering the divorce mentality in the country is a clear sign of Church influence on the new legislation.

Aware of the fact that a great majority of the Filipino people as Catholics and Christians must live both under Church and state laws, the committee which drafted the new Family Code, with laudable astuteness, avoided a clash with Church laws by snubbing absolute divorce, while drawing heavily from Church law for the Code's provisions especially on void and voidable marriages. Worthy of mention in this regard is the incorporation into the Family Code of psychological incapacity as a ground of nullity (a. 36) and undue influence of a person or persons in authority as a voidable cause of marriage (a. 45, 4).

Hence, the Church's doctrine and jurisprudence should prove most helpful in the understanding and legal interpretation of these new legal provisions.

The Wisdom of HUMANAE VITAE

The foolish man is the man who is deceived by appearances. He is short-sighted. As a consequence, his decisions and judgments ultimately prove to be wrong because they were not based on the reality of things, but only on what appeared at the moment to give immediate gratification.

The wise man goes beyond appearances and tries to penetrate the real nature of things. He has "wisdom" in the classical sense of knowledge of ultimate causes. He is therefore far-sighted. His decisions and judgments, based on reliable knowledge and information, and unified by a consistent and realistic perception of reality, ultimately prove to be the correct and appropriate ones. He may receive opposition from the foolish, he may even look like a fool himself, but time and events will eventually bear him out.

The wise man, *par excellence* is Jesus Christ. His passion and death on the cross were considered to be the height of foolishness (cf. 1Cor 1:17 ff.), the most devastating defeat. But his Resurrection eventually proved to be the vindication of his wisdom. Time has borne him out and continues to do so.

The publication of *Humanae Vitae* by Pope Paul VI on July 25, 1968 has been described as the "passion" and "Via Crucis" of the late Pontiff. He agonized and suffered in order to proclaim the teaching of the Church - the natural law - on such a vital area of human existence. He wrote, referring to his decision to publish this teaching: "We confide to you that this conviction caused Us much suffering. Never before have We felt so heavily, as in this situation,

the burden of Our office . . . We pondered the consequences of one or other decisions; and We had no doubt about Our duty to give Our decision in the terms expressed in the present Encyclical."¹

And he continued to suffer with the way in which this teaching was received by some sectors of the Church and society. Yet the wisdom and far-sightedness of his decision is now being vindicated, not only in the life of the Church but also in the world at large.

DOCTRINAL DEVELOPMENT SINCE *HUMANAЕ VITAE*

The publication of *Humanae Vitae* was preceded by an intensive mass-media campaign to pressure the Pope into changing the age-old moral teaching of the Church against artificial contraception. There were efforts to confound the real issues at stake. The Church was accused of being "behind the times", as if the natural moral law (on which this teaching was firmly anchored) had to be adjusted to the prevailing mores, rather than to serve as a guide for these mores.

When Pope Paul VI finally published *Humanae Vitae*, there was an uproar of indignation from the secular press. Unfortunately, this was added unto by a few, but very vocal, Catholic dissenters, who were given undue prominence by the means of social communications. At the same time, the episcopates of the world and the "silent Catholic majority" rallied behind this reaffirmation of Catholic teaching. Meanwhile, the pressure continued.

"Unjustified Criticism" and "Unacceptable Silence"

The years following the publication of *Humanae Vitae* have recently been described by Pope Paul II as years of "unjustified criticism" and "unacceptable silence."² By "unjustified criticism," we can understand the criticism from quarters which have "argued" against the teachings found in *Humanae Vitae* on unjustifiable grounds - personal attacks, name-calling and labelling, circumvention of the real issues involved, etc. This has come from sectors of the secular press and, unfortunately, from some dissenting Catholic moralists. Ironically, some non-Catholic and even non-Christian thinkers, have hailed the natural wisdom of the teachings of *Humanae Vitae*.

By "unacceptable silence," the Pope must have been referring to those who had the duty to echo this teaching, yet failed to take a clear and unequivocal

¹*Teaching of Paul VI* (English translation), Volume I, (Rome: Libreria Editrice Vaticana, 1968) pp. 116-117.

²Cf. Address to Bishop Presidents of the Commissions for the Family of the Episcopate Conference, *L'Osservatore Romano*, 5 December 1988, p. 8.

stand for reasons known only to them. It could refer to pastors who, instead of guiding Christian consciences regarding the moral decisions affecting their married life, have preferred to leave consciences in ignorance or have even sown doubts. There are those who may have interpreted the pastoral norm of "gradualness" as gradualness in the law itself (cf. *Familiaris Consortia*, no. 34).

Pope John Paul II himself has set the tone for breaking this "unacceptable silence" by speaking out on this matter according to the pastoral needs of souls. In his first apostolic trip to the United States, he had no qualms about reiterating the moral teachings of the Church in a society that had taken the lead in the modern sexual revolution. And the surprising thing is that the Americans cheered and raved over the Pope after this.

Familiaris Consortio

The 1980 Synod of Bishops was a major event in the doctrinal development about the family after *Humanae Vitae*. In that meeting, where the episcopates of the world reiterated their support for the traditional teachings of the Church, the bishops also asked the Holy Father to aid them in providing more arguments that could be used to support this teaching. A year later, the Apostolic Exhortation *Familiaris Consortio* provided some of these arguments. Among other reasons, Pope John Paul II pointed out: "When couples, by means of recourse to contraception, separate these two meanings that God the Creator has inscribed in the being of a man and woman and in the dynamism of their sexual communion, they act as 'arbiters' of the divine plan and they 'manipulate' and degrade human sexuality - and with it themselves and their married partner - by altering its value of 'total' self-giving. Thus the innate language that expresses the total reciprocal self-giving of husband and wife is overlaid, through contraception, by an objectively contradictory language, namely, that of not giving oneself totally to the other. This leads not only to a positive refusal to be open to life but also to a falsification of the inner truth of conjugal love, which is called upon to give itself in personal totality" (no. 32).

Philosophical, Anthropological and Theological Arguments

The Church has always maintained that contraception is an intrinsically immoral act. The classical argument for this was explained by Pope Pius XI in the Encyclical *Casti Connubii*, stating that a contraceptive act goes against the very purpose of marriage. "But no reason, however grave, may be put forward by which anything intrinsically against nature may become conformable to nature and morally good. Since, therefore, the conjugal act is destined primarily

by nature for the begetting of children, those who in exercising it deliberately frustrate its natural power and purpose, sin against nature and commit a deed which is shameful and intrinsically vicious" (no. 54). Pope Pius XII emphasized that procreation and education is the primary end of marriage while there are other ends essentially subordinate to it (e. g. mutual help of spouses).³ The contraceptive act is an act *contra naturam* because it deliberately thwarts this purpose.⁴ We can refer to this as a "philosophical argument" because it is based on the nature or purpose of human sexuality considered in itself.

The Second Vatican Council did not make use of the terminology of Pius XII, but it expressed the same truth in the Pastoral Constitution *Gaudium et Spes*: "Marriage and conjugal love are by nature ordained toward the begetting and educating of children. Children are really the supreme gift of marriage and contribute very substantially to the welfare of their parents. The God Himself who said 'it is not good for man to be alone' (*Gen* 2:18) and 'who made man from the beginning male and female' (*Mt* 19:4), wishing to share with man a certain special participation in His own creative work, blessed male and female, saying: 'Increase and multiply' (*Gen* 1:28)" (no. 50).

Vatican II also pointed out that "By its very nature the institution of marriage and married love is ordered to the procreation and education of the offspring and it is in them that it finds its crowning glory" (*Gaudium et Spes*, no. 48). Vatican II extolled how the acts proper of marriage are "noble and honorable" and that "the self-giving they signify . . . enriches the spouses in joy and gratitude" (*Gaudium et Spes*, no. 49) thus making reference to other ends of marriage.

Humanae Vitae made the argument of Vatican Council II more explicit. It reaffirmed the moral inseparability of the two main purposes of marriage by saying: "That teaching, often set forth by the Magisterium, is founded upon the inseparable connection, willed by God and unable to be broken by man on his own initiative, between the two meanings of the conjugal act: the unitive meaning and the procreative meaning. Indeed, by its intimate structure, the conjugal act, while most closely uniting husband and wife, capacitates them for the generation of new lives, according to laws inscribed in the very being of man

³Pius XII, Address to Newlyweds, 29 October 1951, in *Documentation Service*, Volume I, number 6, p. 190.

⁴In this connection, it should also be pointed out that a human "procreative act" that deliberately thwarts the secondary purpose - we can think of the various experiments in human eugenics and *in vitro* fertilization - would also be *contra naturam*.

and woman. By safeguarding both these essential aspects, the unitive and the procreative, the conjugal act preserves in its fulness the sense of true mutual love and its ordination towards man's most high calling in parenthood" (no. 12).

By referring to these two, "purposes" or "ends" as two "meanings", *Humanae Vitae* had laid down the foundations for the "theology of the body" that Pope John Paul II would develop, as an "anthropological argument" to support the teaching of the Church. A few months before the Synod on the Family and after his apostolic trip to the United States, Pope John Paul II talked about "sexuality as the fulness of interpersonal (human) communication" (December, 1979). In January 1980, he talked of the "nuptial meaning of the body," stressing how sexuality is an essential part of one's personhood. In 1983 and 1984, Pope John Paul II developed this further with the concept of "the language of the body," (January, 1983) and how this applies to the contraceptive conjugal act (July, 1984), as we shall explain below.

This anthropological argument can be summarized as follows: The love between spouses, like all true love, is an act of self-giving. In marriage, this mutual self-donation is expressed by the "language of the body" which is the fulness of interpersonal communication between the spouses. That total communication in marriage necessarily includes one's sexuality, of which the openness to life is an essential part. In other words, the conjugal act that is deliberately made contraceptive is a lie, involving a person's most intimate aspect. It is like saying that the spouse gives himself or herself completely to the other, while in the very same act, he or she is not really giving himself or herself totally. Someone expressed this as follows: "Contraceptive sexual relations are not really conjugal relations, but only their simulation."³

If we consider this argument, it becomes significant that *Humanae Vitae* used the term "meaning" when referring to inseparability of the two aspects of married life. After all, an interpersonal communication always involves the communication of meanings. Therefore, we can rightly speak of a language involving the body. A contraceptive act is a lie, involving our deepest being, and becomes an offense against the personal dignity of the persons involved.

So far, we have been considering what we might call the philosophical (based on the nature and purpose of conjugal love) and the anthropological (based on the reality of man as a person) arguments. *Humanae Vitae* can also

³ John Finnis, as quoted by Bartholomew Kiely, "Una Vida Humana es Eterna", *Nuestro Tiempo*, December 1988, p. 40.

be considered as prophetic regarding a theological argument that Pope John Paul II has recently advanced.

In an address to a conference discussing *Humanae Vitae*, Pope John Paul II asked himself what could be at the root of the anti-life mentality. He answered himself, "It is the rebellion against God the Creator, the one Lord of the life and death of human persons: it is the non-recognition of God as God."⁶ And in another conference, the Pope goes even further in this theological argument, "If we look closely at what is being questioned by rejecting that teaching, one sees that it is the very idea of the Holiness of God . . . Those moral norms are simply the demands - from which no historical circumstances can dispense - of the Holiness of God which is shared in the *concrete*, no longer in the abstract, with the individual human person."⁷ Therefore, the contraceptive act is not only an act *contra naturam* and *contra personam*. It goes against the very relationship of man to God, who is the Creator and who has established a plan for the universe in which the spouses are called to cooperate. In carrying it out, they become more united to God and therefore reach holiness. Marriage is a path to holiness, and contraception diverts and twists this path. Contraception is ultimately *contra Deum*.⁸

This argument was foreseen by *Humanae Vitae*, when Pope Paul VI urged pastors "to devote yourselves with all zeal and without delay to safeguarding the holiness of marriage, the better to guide married life to its full human and Christian perfection. Look upon this mission as the most important work and responsibility committed to you at the present time" (no. 30).

HUMANAЕ VITAE AND WORLD EVENTS

The wisdom of *Humane Vitae* can be seen not only in the initial insights that it provided for a deeper penetration of the reasons behind the immorality of contraception. We also see its wisdom when we consider the light that it can shed on the subsequent development of society after its publication.

The brief description that follows is admittedly general and may appear somewhat negative. However, as a general characterization of world events, we think that it is quite accurate.

The figure that dominates the late sixties and early seventies, the period

⁶L'Osservatore Romano, 11 April 1988, p. 7.

⁷L'Osservatore Romano, 19-26 December 1988, p. 7.

⁸The objection that some dissenters have made, considering sexual morality as a "peripheral" matter, fails to see the deep personalistic and theological vision behind the argument.

of student unrest, is the hippy. Avowed pacifists, many reacting to the Vietnam war, their slogan was "Make love not war." They advocated "free love", and the roving communes of hippies, while still preserving the nuclear family structure, did not feel themselves bound to fidelity to their spouses. This period also saw rapid advances in the technology of the contraceptive pill, which made "free love" possible.

In the middle and late seventies, the figure of the hippy was overshadowed by the presence of the terrorist. The IRA, the Red Brigade, the ETA, often made the headlines through senseless acts of violence. Though diametrically opposed to the pacifism of the hippies, it reflected the same breakdown of societal institutions. The violence of the seventies was also reflected in violence within the family. Nothing can be considered more violent than a mother, whose natural instincts should militate against it, killing her own child in the womb. The seventies saw the liberalization of abortion laws in many countries.

The period of the early eighties presents us with the image of the drug addict. Drug addicts, of course, have always been present in society. But it acquired alarming proportions in the early eighties. While cocaine magnates built up their empires in jungles of South America, young boys and girls were being transformed into sad and useless drug dependents. From the violent activism of the terrorists, we are faced, not with the pacifism of the hippies, but with the total *passivity* of the drug dependent. Family life, dismantled by free love and violently shaken by abortion, can hardly exist for a drug dependent. Marriage and family life break down because complete passivity is incompatible with the responsibility of a stable relationship. The addict is married to the needle. This passive attitude to life also coincides with the beginning of the clamor, growing louder at this period, for "the right to die."

At present, the late eighties, we have the phenomenon of the yuppies. Survivors of the drug culture, the Young Urban Professionals are highly qualified and socially useful elements of society - but with one drawback. They are immersed in the culture of purely material productivity and consumerism. The dignity of marriage and the family institution have not been revitalized by the yuppie culture. Instead, we are faced with the "single-parent family", not as in the past when this was merely an offshoot of a romantic mistake, but as a deliberate choice of intelligent technocrats, not wishing to be tied down by the stable bond of marriage, yet wanting to have the prerogative of "owning" a child. This mistaken attitude towards children (as a property) also coincides with the advance in the technology of the test-tube baby. Abortion and the test-tube baby may look like opposite phenomena. But they are actually rooted in

the same attitude - the baby is my property - I can dispose of it just as I can manufacture it.

SYNOPTIC VIEW OF SOCIAL PHENOMENA			
TIME FRAME	SYMBOLIC FIGURE	FAMILY AND SOCIAL ATTITUDES	TECHNOLOGICAL ADVANCE
<i>Late Sixties and Early Seventies</i>	Hippy	Free Love	Contraceptive Pill
<i>Middle and Late Seventies</i>	Terrorist	Violence	Abortion/TUD/ Abortion Pill
<i>Early Eighties</i>	Drug Addict	Passivity	Euthanasia
<i>Middle and Late Eighties</i>	Yuppies	Consumerism	Test-tube Babies

There were, of course, many positive social phenomena in the twenty years that followed the publication of *Humanae Vitae*, and the negative phenomena we have briefly sketched did not cover the whole globe. But it is interesting to note how these negative phenomena flourished precisely in those places where the moral teachings of the Church on the transmission of life and the value of family life, were silenced or unfairly criticized.

Some of these phenomena were foreseen by *Humanae Vitae*. Pope Paul foresaw the breakdown of morals following the rejection of this teaching. "Let them first consider how easily this course of action can lead to the way being wide open to marital infidelity and general lowering of moral standards" (no. 17). In *Humanae Vitae*, Pope Paul reminded us that "human life is sacred" (no. 13), and then began to enumerate the unlawful ways of regulating birth, singling out abortion, sterilization, and contraceptive acts (cf. no. 14), and treating them like a continuum of offenses against life. At that time, many dissenters objected that there was a distinction between contraception and abortion and that it was unfair to bring them together. Though true in the abstract, time has proven that it is not so in practice. Contraceptive drugs have developed its "efficiency" and have often resorted to formulations of a double mechanism of anti-ovulation coupled with anti-implantation ("micro-abortions").

Humanae Vitae also pointed out: "Careful consideration should be given to the danger of this power passing into the hands of those public authorities who care little for the precepts of the moral law. Who will blame a government which

We can contrast this noble vision of conjugal love with the deterioration of the family that we have witnessed in the last twenty-one years since *Humanae Vitae*. The free love of the hippy, the violence of the abortionist, the self-immersion of the addict, and the calculated materialism of the yuppy - would all these have been possible if more men had listened to the teachings of the Church? How far away society has deviated from the pattern of true love! When Pope Paul VI refused to be intimidated by public opinion and the cries of dissenters, he showed courage. He felt the burden of his sacred mission. And Pope Paul VI had that far-sighted perception of what was needed by man and society. And as the years pass, we look to him not only as a man of courage but also a man of great wisdom.

Convalidation IN RADICE of a Marriage

My niece, a nurse, has been in the States seventeen years. She is married to a teacher who belongs to the Anglican Church. He is validly baptized. They were married in the Anglican Church without any dispensation. They came two months ago and wish to settle down here for good. Her parents want them to legalize their union, since the whole family is Catholic. She is willing to do so, but the man does not wish to get married in the Catholic Church. He says they are validly married, and there is no reason for getting married again. He is very good. He even accompanies her and their children to hear Mass on Sundays. The children receive a Catholic education. How can their marriage be legalized?

A Religious Brother

Of course, their marriage solemnized in the Anglican Church is null and void from the very beginning. Although the consultant does not say so, we presume that his niece is a Catholic, since "the whole family is Catholic." As such, she was bound to get married in the Catholic Church, otherwise their marriage could not be valid (cc. 1108, § 1; 1117).

The consultant does not mention any diriment impediment. The fact that she is a Catholic and he an Anglican did not constitute a diriment impediment; their marriage is merely prohibited. This prohibition does not render their marriage as such null and void, but only illicit. It would have been a simple mixed

marriage. What rendered their marriage null and void was its celebration in the Anglican Church "without any dispensation."

Their invalid marriage can be legalized before the Church. "A marriage which is invalid because of defect of form, to become valid, must be contracted anew in the canonical form" (can. 1060). "But the man does not wish to get married in the Catholic Church," says the consultant. However, in the Church, there is convalidation *in radice*, which "involves a dispensation from an impediment, if there is one, and *from the canonical form, if it had not been observed*, as well as a referral back to the past as regard the canonical effects" (can. 1161, § 1).

In the 1917 Code the convalidation *in radice* was reserved to the Holy See. The new Code gives this power to diocesan Bishops. Canon 1165, § 2 reads: "It can be granted by the diocesan Bishop in individual cases . . . assuming that for a retroactive convalidation of a *mixed marriage* the conditions of canon 1125 will have been fulfilled." The assumption mentioned in canon 1165, § 2 is precisely the one concerning a *mixed marriage*, like the marriage of our case. The conditions of canon 1125 for permitting the celebration of a *mixed marriage* are implicitly fulfilled in our case. The Anglican man, whom the niece of our consultant wants to marry canonically, does not impede her in practicing her faith. "He even accompanies her and their children to hear Mass on Sundays." This further implies that he does not object to the Catholic education of their children.

Summing up, the marriage under consideration can be convalidated *in radice* by the diocesan Bishop without going through with its canonical celebration, which is dispensed. The mutual consent as regards the man's part need not be renewed, as must be done in simple convalidation. It has not been revoked since they got married in the Anglican Church. It therefore still subsists. The "convalidation *in radice* may validly be granted even if one or both of the parties is unaware of it" (can. 1164).

On DIVORCE

Tony, my parishioner, while studying in the United States married civilly Margaret, a non-Catholic. After living together for one year, they asked for and were granted a divorce. He is back now in the Philippines and wants to marry Luisa, a fellow parishioner.

Questions:

- 1. Was Tony's marriage with Margaret valid or invalid?*
- 2. Is the divorce granted to them valid in the Philippines or not? and*
- 3. Is there any possibility of Tony's getting married to Luisa in the Church?*

A Parish Priest

Let us answer the questions of our consultant one by one.

1. We presume that Tony is a Catholic. By his being a Catholic, he was bound to get married in the Catholic Church, as prescribed by canon 1117. This canon states that the canonical form "is to be observed if at least one of the parties contracting marriage was baptized in the Catholic Church or received into it and has not by a formal act defected from it." Otherwise his marriage would be null and void, as stated in canon 1108, which says: "Only those marriages are valid which are contracted in the presence of the local Ordinary or parish priest or of the priest or deacon delegated by either of them, and in the presence of two witnesses." His civil marriage with Margaret was not valid, even if Margaret was not a Catholic. He was bound to marry in the Church, i.e.,

before a local Ordinary, parish priest or a priest or deacon delegated by either of them, and two witnesses. We presume, however, that the civil marriage of Tony and Margaret was celebrated according to civil law prescriptions, and as such it has civil effects before the government of the country where it was celebrated. But it was not a canonical marriage, consequently it was null and void before the Church.

2. The Civil Code of the Philippines does not admit divorce. Article 26 of the New *Family Code* as supplemented by executory Order No. 227 by President Aquino admits however the possibility for a Filipino citizen to be benefitted by a divorce. It reads as follows: "Where a marriage between a Filipino citizen and a foreigner is validly celebrated and a divorce is thereafter validly obtained abroad by the alien spouse capacitating him or her to remarry, the Filipino spouse shall have the capacity to remarry under the Filipino law."

Hence, with regard to our case a distinction should be made. If Tony was the one who asked for the divorce, as plaintiff, being a Filipino he is barred from remarrying under Filipino law. If he was the defendant, then he can remarry under Filipino law. We presume again that Margaret was not a Filipina, but a foreigner. If she was a Filipina, the divorce would not have any force in the Philippines and neither of them can remarry civilly.

3. What we have said in the foregoing paragraph concerns only a civil marriage. It is not applicable to a canonical marriage. Since their marriage was not canonical but civil only and this was null and void before the Church, Tony's previous marriage with Margaret is not an impediment to the canonical marriage which he intends to celebrate with Luisa.

However, Tony's canonical marriage with Luisa will have no civil effects in the Philippines if he was the plaintiff asking for divorce of the civil marriage in the States; it will have civil effects, however, if he was only the defendant, as explained in no. 2.

Likewise, the priest who solemnizes the canonical marriage in the Philippines, before solemnizing it needs the permission of the local Ordinary. Canon 1071 prescribes: "Except in case of necessity, no one is to assist without the permission of the local Ordinary at: . . . 2° a marriage which cannot be recognized by the civil law or celebrated in accordance with it."

The Church wants to conform, as much as possible, to the civil legislation and She also wants canonical marriage to enjoy all the civil effects as well.

Besides, to solemnize a marriage like this against Philippine law could be cause for the priest to be prosecuted before a civil court. It is, therefore, very important to bear in mind the possibilities we have mentioned in no. 2 and act accordingly. (*E. Garcia*)

EXTRAORDINARY MINISTERS of Holy Communion

Canon 910, § 2 says that simple faithful may be designated as extraordinary ministers of Holy Communion. Undoubtedly this norm has helped our priests greatly in performing their ministry. However, in some instances one gets the impression that they are no longer extraordinary ministers; rather, they have become ordinary ministers already by the way they act. They are used without considering the necessity which motivated the norm of canon 910, § 2 and canon 230, § 3. Moreover, I have always understood that only the local Ordinary may depute such extraordinary ministers to distribute Holy Communion, not the parish priest, at least habitually. Some guidelines may help our parish priests so that they will know what they can do and what is reserved to the local Ordinary in this matter.

A Vicar Forane

For our consultant's information the *Boletín Eclesiástico* has already published some guidelines on this topic. Archbishop Oscar V. Cruz, D.D. published an article in 1978, Oct.-Nov. pp. 635-644 with the title *Extraordinary Ministers of Holy Communion*. Fr. Wilfredo C. Paguio wrote another article entitled *Lay Minister at the Altar* in May-June 1987, p. 379, wherein he summarized what the Church has established on special ministers of Holy Communion. Likewise, a case was published with the title *Extraordinary Ministers in Some Liturgical Functions* in *Boletín Eclesiástico*, Sep.-Oct. 1987, p. 533. That article dealt also with these ministers in the distribution of the Holy

Eucharist. However, for the convenience of those readers who have not read the mentioned articles, we will answer the consultant according to his desire.

Two canons rule the subject matter of extraordinary ministers of Holy Communion, namely canon 230, § 3 and canon 910, § 2. Canon 230, § 3 reads as follows: "*Where the need of the Church requires and ministers are not available, laypersons, even if they are not lectors or acolytes, can supply certain of their functions, that is, exercise the ministry of the Word, preside over liturgical prayers, administer Baptism and distribute Holy Communion, in accordance with the provisions of the law.*" And canon 910, § 2 says: "*The extraordinary minister of Holy Communion is an acolyte, or another of Christ's faithful deputed in accordance with canon 230, § 3.*"

These two canons lay down the circumstances justifying the deputation of lay persons, who are not acolytes, as *extraordinary ministers of Holy Communion*. These circumstances are:

- a. the need of the Church requiring it;
- b. non-availability of a minister: *ordinary* (bishop, priest, deacon) or *extraordinary* (acolyte);
- c. deputation by the competent authority.

The Sacred Congregation for the Discipline of the Sacraments issued already on January 29, 1973 the Instruction *Immensae Caritatis* on this matter. The Congregation specifies two different situations where a priest needs to be helped in distributing the Holy Eucharist, namely:

1. *during the Mass*, due to a large congregation or a particular difficulty in which a celebrant finds himself; or
2. *outside the Mass*, when it is difficult for the priest because of the distance to the sick person in danger of death or when the very number of the sick, especially in hospitals and similar institutions, requires many ministers.

The same Sacred Congregation proceeds to enumerate the conditions that should be fulfilled in order to establish extraordinary ministers of Holy Communion. These conditions are:

- a. if there is no priest, deacon or acolyte;

- b. if these are prevented from administering the Holy Communion because of another pastoral ministry or because of ill health or advanced age. "Priests are to remember, however, that they are not thereby excused from the task of distributing the Eucharist to the faithful who legitimately request it, and especially from taking and giving it to the sick;"
- c. if the number of the faithful requesting Holy Communion is such that the celebration of Mass or the distribution of the Eucharist outside the Mass would be unduly prolonged.

As a rule, persons to be deputed as extraordinary ministers for the distribution of the Holy Eucharist shall be designated according to the following order: lector, student of major seminary, religious (male or female) catechist, Catholic man or woman. This order, however, can be changed according to the prudent judgment of the local Ordinary. In oratories of religious communities of either sex the office of distributing Holy Communion can fittingly be given to a male Superior not having major orders, or to a woman Superior or to their respective vicars.

Lay persons deputed as extraordinary ministers of Holy Communion are necessarily to be duly instructed and should distinguish themselves by their Christian life, faith and morals. They should be worthy of this office, cultivate devotion to the Holy Eucharist and show themselves as an example to the faithful by their piety and reverence for this Holy Sacrament of the Altar. Let no one be chosen whose selection may cause scandal among the faithful.

Local Ordinaries may designate qualified persons to be extraordinary ministers of the Holy Communion. They can delegate this faculty to auxiliary bishops, episcopal vicars and episcopal delegates. Local ordinaries can also allow that priests exercising a sacred office may appoint a suitable person to distribute the Holy Communion *in cases of genuine necessity and for a specific occasion only, that is ad casum.*

Let us not forget that the Sacred Congregation for the Discipline of the Sacraments said on September 12, 1975, that carrying and keeping the Holy Eucharist is not among the functions of the extraordinary ministers. In view of this warning the CBCP advised its members to institute, according to the Roman recommendation, acolytes. These will be given the faculties to carry and keep the Holy Eucharist, provided the necessary safeguards are observed and each Ordinary reports to Rome and ask for this privilege.

In spite of these directives of the Sacred Congregation it is not infrequent, as the consultant points out, to see the extraordinary ministers distributing Holy Communion together with the celebrant priest, even if the number of communicants is small and the celebrant alone can perfectly well distribute Holy Communion to all communicants without any undue delay. Likewise, sometimes the extraordinary ministers perform their office at concelebrated Masses. Obviously there is no need whatsoever for them to help in such cases. The concelebrant priests can help the main concelebrant in distributing Holy Communion. Moreover, there are cases when the extraordinary ministers distribute Holy Communion alone while the celebrating priest is seated without his being impeded. Finally, there are times when ordinary ministers are present in the church or in its vicinity and the distribution of the Holy Communion is left to the extraordinary ministers alone.

In view of these abuses, the Sacred Congregation for the Sacraments has raised the following question to the Pontifical Commission for the Interpretation of the Code of Canon Law: "May a lay person deputed as extraordinary minister in accordance with cc. 910, § 2, and 230, § 3 exercise his *suppletory office* when there are in the Church ordinary ministers who, although not participating in the eucharistic celebration, are in no way impeded to distribute the Holy Communion?"

The Pontifical Commission for the Interpretation of the Code of Canon Law answered on February 20, 1987 to the foregoing question: "NEGATIVE." This answer was approved by the Holy Father on June 15, 1987 and transmitted by the Sacred Congregation for the Sacraments to all Episcopal Conferences.

Summing up, we can say that as long as there are available ordinary ministers for the distribution of Holy Communion, the extraordinary ministers are not allowed to exercise their office. (*E. Garcia*)

Philippine EPISCOPOLOGY

IV. 1961-1970

DIOCESE OF BORONGAN - Established 22 October 1960

Territory: Eastern Samar, taken from Calbayog

Suffragan of Cebu¹

PRELATURE OF MARBEL - Established 17 December 1960

Territory: South Cotabato, taken from Cotabato

Suffragan of Cagayan de Oro²

144. 1961, 25 April, at Marbel.

Msgr. Salvatore Siino, Titular Archbishop of Perge, Apostolic Nuncio to the Philippines, assisted by Msgr. Cuthbert Martin O'Gara, Bishop of Yuanling and Msgr. Gerard Mongeau, Titular Bishop of Diana consecrated: *Msgr. Charles Quentin Olwell*, Passionist, Titular Bishop of Tabraca, first Prelate of Marbel, born at Brooklyn 4 November 1898; priest 4 February 1923; named 19 January 1961; resigned from his prelature 18 November 1969; died 30/31 January 1972.³

¹BEF, 1961, pp. 136, 265-277 (Bulls), 291-295 (inauguration); "Solemn installation of His Excellency, Msgr. Vicente P. Reyes, D.D., first Bishop of Borongan, Samar, Philippines, April 11-12, 1961" (Cfr. AUST - Archives of the University of Santo Tomas, Section of "Programs," Box 2, No. 1).

²BEF, 1961, pp. 136, 273-280, 369-370.

³BEF, 1961, pp. 136 (biographical data), 276 (photograph), 370 (bio-data).

DIOCESE OF LAOAG - Established 5 June 1961

Territory: Ilocos Norte, taken from Nueva Segovia

Suffragan of Nueva Segovia⁴

145. 1961, 25 July, at Manila.

Cardinal Rufino Santos, Archbishop of Manila assisted by Msgr. Juan Bautista Velasco Diaz, Bishop of Hsiamen and Msgr. Wilhelm Joseph Duschak, Titular Bishop of Abidda

consecrated: *Msgr. Pedro Bantigue y Natividad*, Titular Bishop of Catula, Auxiliary of Manila, born at Hagonoy (Manila) 31 January 1920; priest 31 March 1945; named 29 May 1961; first Bishop of San Pablo 26 January 1967.⁵

146. 1961, 27 July, at Laoag, Cathedral.

Msgr. Salvatore Siino, Titular Archbishop of Perge, Apostolic Nuncio to the Philippines, assisted by Msgr. Juan Nilmar, Titular Bishop of Zapara and Msgr. Arnulfo Arcilla, Bishop of Sorsogon

consecrated: *Msgr. Antonio Mabutas y Lloren*, first Bishop of Laoag, born at Agoo (Nueva Segovia) 13 June 1921; priest 6 April 1946; named 5 June 1961; Titular Archbishop of Valeria, Coadjutor of Davao 25 July 1970; succeeded to the Metropolitan See of Davao 9 December 1972.⁶

DIOCESE OF IMUS - Established 25 November 1961

Territory: Cavite, taken from Manila

Suffragan of Manila⁷

⁴BEF, 1961, pp. 519-521 (Bull of erection), 521-523 (decree of erection), 579-580 (inauguration); "Canonical erection of the diocese of Laoag and consecration ceremonies; installation of the first residential Bishop, the Most Rev. Antonio Ll. Mabutas, J.C.D., D.D., Cathedral of St. William, Laoag, Ilocos Norte, July 26-27, 1961 (in *ibid.* Box 5, No. 1).

⁵BEF, 1961, pp. 446-447 (bio-data), 517-518 (Bull of appointment and photograph), 579 (Auxiliary Bishop of Manila).

⁶BEF, 1961, pp. 247 (bio-data), 523-524 (Bull of appointment), 524 (photograph); 525-526, 579-580.

⁷BEF, 1962, pp. 299-301 (Bull of erection), 301-304, 398-399; "Souvenir program of the episcopal consecration of His Excellency, The Most Rev. Artemio G. Casas, D.D., 24th of February, 1962;" Erection and inauguration of the newly created diocese of Imus and the solemn installation of His Excellency, the Most Rev. Artemio G. Casas, D.D. as first bishop of Imus ... the 26th day of April, 1962" (AUST, *loc. cit.*, Box 2, No. 2).

DIOCESE OF MALOLOS - Established 25 November 1961

Territory: Bulacan, taken from Manila
Suffragan of Manila⁸

PRELATURE OF TAGUM - Established 13 January 1962

Territory: Central and Eastern Davao, taken from Davao
Suffragan of Cagayan de Oro⁹

147. 1962, 25 January, at Manila, Cathedral.

Cardinal Rufino Santos, Archbishop of Manila assisted by Msgr. Teofilo Camomot Bastida, Titular Archbishop of Marcianopolis and Msgr. Hernando Antiporda, Titular Bishop of Edessa de Macedonia consecrated: *Msgr. Leopoldo Arcaira*, Titular Bishop of Acrassus, Auxiliary of Zamboanga, born at Tanza (Imus) 15 November 1902; priest 25 October 1930; named 6 November 1961; Auxiliary of Malolos 12 August 1966; resigned as Auxiliary 25 January 1988.¹⁰

148. 1962, 24 February, at Manila, Cathedral.

Cardinal Rufino Santos, Archbishop of Manila assisted by Msgr. Juan Sison, Titular Archbishop of Nicopsis and Msgr. Peregrin de la Fuente Nestar, Titular Bishop of Mylasa consecrated: *Msgr. Artemio Casas*, first Bishop of Imus, born at Meycauayan (Malolos) 20 October 1911; priest 20 March 1938; named 11 December 1961; Titular Bishop of Macriana Minor, Auxiliary of Manila 4 September 1968; Archbishop of Jaro 11 May 1974; resigned 24 October 1985; died 29 March 1989.¹¹

PRELATURE OF SAN JOSE DE ANTIQUE - Established 24 March 1962

Territory: Antique, taken from Jaro
Suffragan of Jaro¹²

149. 1962, 25 April, at Tagum.

Msgr. Salvatore Siino, Titular Archbishop of Perge, Apostolic Nuncio to the Philippines, assisted by Msgr. Clovis Joseph Thibault, Titular Bishop

⁸BEF, 1962, pp. 67, 279-280, 299-301 (Bull of erection), 466-468.

⁹BEF, 1962, pp. 389-392 (Bull of erection), 466-468.

¹⁰BEF, 1961, p. 788 (bio-data); 1962, pp. 91 (Bull of appointment), 92 (photograph), 204-205 (consecration), 278-279; 1966, p. 647 (Auxiliary Bishop of Malolos).

¹¹BEF, 1962, pp. 67-68 (bio-data), 224 (photograph), 225-227 (Bulls), 372 (installation).

¹²BEF, 1962, pp. 372, 609-610 (Bull of erection).

of Canata and Msgr. Charles Quentin Olwell, Titular Bishop of Tabraca consecrated: *Msgr. Joseph William Regan*, Maryknoll Missioner, Titular Bishop of Isinda, first Prelate of Tagum, born at Fair Haven (Boston) 5 April 1905; priest 27 January 1929; named 1 February 1962; resigned from his prelature 16 May 1980.¹³

150. 1962, 12 June, at Calbayog, Cathedral.

Msgr. Salvatore Siino, Titular Archbishop of Perge, Apostolic Nuncio to the Philippines, assisted by Msgr. Manuel Mascariñas y Morgia, Bishop of Tagbilaran and Msgr. Lino Gonzaga y Rasdesales, Bishop of Palo consecrated: *Msgr. Cipriano Urgel y Villahermosa*, Bishop of Calbayog, born at Hindang (Palo) 26 September 1918; priest 17 March 1945; named 22 March 1962; Bishop of Palo 12 April 1973; first Archbishop of Palo 15 November 1982; died 22 April 1985.¹⁴

151. 1962, 19 June, at San Jose de Antique.

Msgr. Salvatore Siino, Titular Archbishop of Perge, Apostolic Nuncio to the Philippines, assisted by Msgr. Juan Nilmar, Titular Bishop of Zapara and Msgr. Denis Galvin, Titular Bishop of Lete consecrated: *Msgr. Cornelius De Wit*, Mill Hill Missioner, Titular Bishop of Amisus, first Prelate of San Jose de Antique, born at Ilversum (Utrecht), Holland, 21 July 1922; priest 14 July 1946; named 12 April 1962; simultaneously Provincial Superior of the Mill Hill Missionaries in the Philippines, 1962-1970; Bishop Prelate of San Jose de Antique 18 February 1978; resigned from his prelature 9 August 1982; Superior general of the Mill Hill Fathers, 1982-1986; Titular Bishop of Respecta 22 January 1983; Episcopal Vicar for the Religious Institutes in the Archdiocese of Manila, 1989.¹⁵

ARCHDIOCESE OF LINGAYEN-DAGUPAN - Established 16 February 1963
 Suffragans: Dioceses of Cabanatuan and Tarlac¹⁶

DIOCESE OF CABANATUAN - Established 16 February 1963

Territory: Nueva Ecija, taken from San Fernando

Suffragan of Lingayen-Dagupan¹⁷

¹³BEF, 1962, pp. 204 (bio-data), 372 (consecration and bio-data), 364-366 (Bulls).

¹⁴BEF, 1962, pp. 280 (appointment and bio-data), 439 (consecration), 533-536 (Bulls and photograph).

¹⁵BEF, 1962, pp. 372 (bio-data), 507 (consecration and installation), 605-608 (Bulls and photograph).

¹⁶BEF, 1963, pp. 256, 350, 365-366 (Bull of erection), 371-372.

¹⁷BEF, 1963, pp. 256, 435-436 (Bull of erection).

DIOCESE OF TARLAC - Established 16 February 1963

Territory: Tarlac, taken from San Fernando

Suffragan of Lingayen-Dagupan¹⁸

152. 1963, 11 May, at Tarlac, Cathedral of San Sebastian. Msgr. Mariano Madriaga, Archbishop of Lingayen-Dagupan, assisted by Msgr. Juan Sison, Titular Archbishop of Nicopsis and Msgr. Emilio Cinense y Abera, Bishop of San Fernando consecrated: *Msgr. Jesús J. Sison*, first Bishop of Tarlac, born at Bautista (Lingayen-Dagupan) 6 May 1918; priest 29 May 1941; named 8 March 1963; resigned 21 January 1988.¹⁹
153. 1963, 4 June, at Cabanatuan, Cathedral.
Msgr. Salvatore Siino, Titular Archbishop of Perge, Apostolic Nuncio to the Philippines, assisted by Msgr. Juan Sison, Titular Archbishop of Nicopsis and Msgr. Emilio Cinense y Abera, Bishop of San Fernando consecrated: *Msgr. Mariano Gaviola y Garcés*, first Bishop of Cabanatuan, born at Dansalan (Ozamis) 15 August 1922; priest 2 April 1949; named 8 March 1963; Titular Bishop of Girba and Secretary of the Catholic Bishops' Conference of the Philippines 31 May 1967; Military Vicar for the Philippines 29 January 1974; Archbishop of Lipa 13 April 1981.²⁰

PRELATURE OF ISABELA - Established 12 October 1963

Territory: Basilan Island, taken from Zamboanga

Suffragan of Zamboanga²¹

154. 1964, 25 January, at Manila, Benedictines.
Cardinal Rufino Santos, Archbishop of Manila assisted by Msgr. Juan Bautista Velasco Diaz, Bishop of Hsiamen and Msgr. Gregorio Espiga e Infante, Titular Bishop of Aphnaeum

¹⁸BEF, 1963, pp. 256, 366-369 (Bull of erection), 372-373.

¹⁹BEF, 1963, pp. 257, 350 (consecration and bio-data), 369 (photograph), 369-370 (Bull of appointment); "Souvenir program of the episcopal consecration of His Excellency, The Most Rev. Jesus J. Sison . . . May 11, 1963" (AUST, *loc. cit.*, Box 5, No. 1).

²⁰BEF, 1963, pp. 257, 423 (consecration), 438-439 (Bull of appointment); 1974, pp. 206, 227 (appointed Military Vicar of the Philippines); "Proclamation of the erection of the diocese of Cabanatuan, the third of June, nineteen hundred and sixty three." - "Consecration and installation of Bishop-elect, The Most Reverend Mariano G. Gaviola, D.D., the fourth of June, nineteen hundred and sixty three, Cabanatuan City" (Cfr. AUST, *loc. cit.*, Box 3, No. 1).

²¹BEF, 1963, p. 731; 1964, pp. 177-178 (decree of erection).

consecrated: *Msgr. José María Querexeta Mendizábal*, Claretian, Titular Bishop of Eressus, first Prelate of Isabela, born at Urrestilla (San Sebastian), Spain 10 December 1921; priest 9 June 1946; named 24 October 1963.²²

DIOCESE OF DAVAO - Established 11 July 1966

Territory: Same as that of the Prelature of Davao

Suffragan of Cagayan de Oro²³

155. 1966, 9 September, at Manila, Carmelite Church.

Cardinal Rufino Santos, Archbishop of Manila assisted by *Msgr. Alfredo Maria Obviar y Aranda*, Titular Bishop of Linoe and *Msgr. Pedro Bantigue y Natividad*, Titular Bishop of Catula

consecrated: *Msgr. Julio Xavier Labayan*, Discalced Carmelite, Titular Bishop of Sinnuara, Prelate of Infanta, born at Talisay (Bacolod) 23 July 1926; priest 4 June 1955; named 26 July 1966; Bishop-Prelate of Infanta 18 February 1978.²⁴

PRELATURE OF BAYOMBONG - Established 7 November 1966

Territory: Nueva Vizcaya, taken from Tuguegarao

Suffragan of Nueva Segovia²⁵

*Fr. Mario L. Baltazar, Dominican, named Prelate of Batanes and Babuyan Islands on November 1966.²⁶

DIOCESE OF SAN PABLO - Established 28 November 1966

Territory: Laguna, taken from Lipa

Suffragan of Manila

156. 1967, 19 January, at Cebu, Cathedral.

Msgr. Julio Rosales y Ras, Archbishop of Cebu assisted by *Msgr. Lino Gonzaga y Rasdesales*, Archbishop of Zamboanga and *Msgr. Teofilo*

²²BEF, 1963, p. 731; 1964, pp. 177-178 (consecration); Program of "Episcopal Consecration" (Cfr. AUST, *loc. cit.*, Box 4, No. 1).

²³BEF, 1967, pp. 124-125 (Bull of erection), 127-128 (*Msgr. Thibault*, its first Bishop).

²⁴BEF, 1966, p. 598 (consecration).

²⁵BEF, 1966, p. 816; 1967, pp. 125-127 (Bull of erection).

²⁶BEF, 1966, p. 130 (Bull of appointment and photograph).

Gonzaga y Rasdesales, Archbishop of Zamboanga and Msgr. Teofilo Camomot Bastida, Titular Archbishop of Marcianopolis consecrated: *Msgr. Manuel S. Salvador*, Titular Bishop of Nasbinca, Auxiliary of Cebu, born at Dalaguete (Cebu) 7 January 1925; priest 21 March 1953; named 3 December 1966; Bishop of Palo 21 October 1968; Titular Bishop of Zarna, Coadjutor "sedi datus" of Cebu 27 September 1972; Titular Archbishop of Zarna 26 January 1973.²⁷

157. 1967, 22 January, at Manila, Cathedral.

Cardinal Rufino Santos, Archbishop of Manila, assisted by Msgr. Hernando Antiporda, Titular Bishop of Edessa de Macedonia and Msgr. Leopoldo Arcaira, Titular Bishop of Acrassus consecrated: *Msgr. Bienvenido M. Lopez*, Titular Bishop of Muteci, Auxiliary of Manila; born at Bustos (Malolos) 22 March 1924; priest 29 March 1952; named 3 December 1966.²⁸

158. 1967, 25 January, at Manila, Church of Saint Vincent de Paul.

Cardinal Rufino Santos, Archbishop of Manila assisted by Msgr. Lino Gonzaga y Rasdesales, Archbishop of Zamboanga and Msgr. Teopisto Alberto y Valderrama, Archbishop of Caceres consecrated: *Msgr. Teótimo Pacis*, Vincentian, Bishop of Palo, born at Tiwi (Legazpi) 20 April 1913; priest 20 March 1943; named 18 November 1966; Bishop of Legazpi 23 May 1969; resigned 4 June 1980; died 8 July 1984.²⁹

159. 1967, 24 February, at Bacolod, Cathedral.

Cardinal Rufino Santos, Archbishop of Manila assisted by Msgr. Antonio Frondosa, Bishop of Capiz and Msgr. Epifanio Surban Belmonte, Bishop of Dumaguete consecrated: *Msgr. Antonio Fortich y Yapsutco*, Bishop of Bacolod, born at Dumaguete 11 August 1913; priest 4 March 1944; named 13 January 1967.³⁰

²⁷BEF, 1967, pp. 83, 185 (photograph), 225-226 (Bull of appointment); "Program of the consecration ceremonies of The Most Reverend Manuel S. Salvador, D.D., Titular Bishop-elect of Nasbinca and Auxiliary Bishop of Cebu" - (Cfr. AUST, *loc. cit.*, Box 5, No. 2).

²⁸BEF, 1967, pp. 82-83, 224 (photograph), 226-227 (Bull of appointment); Program of "Episcopal Consecration," (Cfr. AUST, *loc. cit.*, Box 5, No. 3).

²⁹BEF, 1966, p. 817 (bio-data); 1957, pp. 227-228 (Bull of appointment), 232 (photograph).

³⁰BEF, 1967, pp. 176, 345 (photograph), 388-389 (Bull of appointment).

160. 1967, 18 March, at Roxas City, Cathedral.

Msgr. Antonio Frondosa, Bishop of Capiz, assisted by Msgr. Juan Nilmar, Titular Bishop of Zapara and Msgr. Manuel S. Salvador, Titular Bishop of Nasbinca

consecrated: *Msgr. Jaime Sin y Lachica*, Titular Bishop of Obba, Auxiliary of Jaro, born at New Washington (Capiz) 31 August 1928; priest 3 April 1954; named 10 February 1967; Apostolic Administrator of Jaro, "sede plena", 20 June 1970; Titular Archbishop of Massa Lubrense, Coadjutor of Jaro 15 January 1972; succeeded to the Metropolitan See of Jaro 8 October 1972; Archbishop of Manila 21 January 1974; Cardinal 24 May 1976.³¹

DIOCESE OF BUTUAN - Established 20 March 1967

Territory: Agusan, taken from Surigao

Suffragan of Cagayan de Oro³²

161. 1967, 30 April, at Naga City, Church of the Carmel.

Msgr. Teopisto Alberto y Valderrama, Archbishop of Caceres, assisted by Msgr. Mariano Gaviola y Garcés, Bishop of Cabanatuan and Msgr. Julio Xavier Labayan, Titular Bishop of Sinnuara

consecrated: *Msgr. Jesús Y. Varela*, Titular Bishop of Tatilti, Auxiliary of Zamboanga, born at Bacolod 18 December 1927; priest 17 March 1956; named 28 March 1967; Bishop of Ozamis 17 February 1971; Bishop of Sorsogon 27 November 1980.³³

162. 1967, 5 July, at Quezon, Church of Santo Domingo.

Msgr. Teopisto Alberto y Valderrama, Archbishop of Caceres, assisted by Msgr. Arnulfo Arcilla, Bishop of Sorsogon and Msgr. Charles Vanden Ouwelant, Bishop of Surigao

consecrated: *Msgr. Carmelo Morelos y Flores*, first Bishop of Butuan,

³¹BEF, 1967, pp. 384 (photograph), 389-390 (Bull of appointment); 1974, p. 225 (promoted to the See of Manila); "Solemn installation of The Most Rev. Jaime L. Sin, D.D., Archbishop-elect of Manila at the Metropolitan Cathedral Church, Intramuros, Manila, on Tuesday, March 19, 1974," with bio-data and photograph (Cfr. AUST, *loc. cit.*, Box 5, No. 4).

³²BEF, 1967, pp. 596-597 (Bull of erection).

³³BEF, 1967, pp. 594 (photograph), 595, 598-599 (Bull of appointment as Auxiliary Bishop of Zamboanga); 1981, p. 571 (transferred to the See of Sorsogon).

born at Sorsogon 11 December 1930; priest 3 April 1954; named 4 April 1967.³⁴

DIOCESE OF DIPOLOG - Established 31 July 1967

Territory: Zamboanga del Norte, taken from Zamboanga

Suffragan of Zamboanga³⁵

163. 1967, 22 October, at Tagbilaran, Cathedral.

Msgr. Manuel Mascariñas y Morgia, Bishop of Tagbilaran, assisted by Msgr. Manuel S. Salvador, Titular Bishop of Nasbinca and Msgr. Jesus Y. Varela, Titular Bishop of Tatilti

consecrated: *Msgr. Félix Zafra y Sánchez*, first Bishop of Dipolog, born at Clarin (Tagbilaran) 14 January 1920; priest 4 March 1944; named 31 July 1967; Bishop of Tagbilaran 20 October 1986.³⁶

DIOCESE OF MAASIN - Established 23 March 1968

Territory: Southern Leyte, taken from Palo

Suffragan of Cebu³⁷

DIOCESE OF MASBATE - Established 23 March 1968

Territory: Masbate, taken from Sorsogon

Suffragan of Caceres³⁸

164. 1968, 24 March, at Cebu, Cathedral.

Msgr. Carmine Rocco, Titular Archbishop of Justinianopolis, Apostolic Nuncio to the Philippines, assisted by Msgr. Lino Gonzaga y Rasdesales, Archbishop of Zamboanga, and Msgr. Teofilo Camomot Bastida, Titular Archbishop of Marcianopolis

consecrated: *Msgr. Bienvenido Tuditay Solon*, Titular Bishop of Timida, Auxiliary of Dumaguete, born at Cebu 22 March 1931; priest 2 February 1959; named 5 February 1968; Prelate of Iligan 17 March 1971; Prelate of Marawi 25 April 1977; died 26 June 1987 in a plane crash.³⁹

³⁴BEF, 1967, pp. 539 (photograph), 595-597-598 (Bull of appointment); Program of "The Episcopal Consecration" (Cfr. AUST, *loc. cit.*, Box 5, No. 5).

³⁵BEF, 1967, pp. 681-682, 883, 884-885 (Bull of erection).

³⁶BEF, 1967, pp. 856 (photograph), 883 (Bull of appointment); 1987, p. 370 (shifted from Dipolog to Tagbilaran).

³⁷BEF, 1968, pp. 604, 740-741 (Bull of erection).

³⁸BEF, 1968, pp. 604, 343-344 (Bull of erection).

³⁹BEF, 1968, pp. 531-532 (Bull of appointment); 1977, pp. 213-214 (Prelate of Marawi).

165. 1968, 12 May, at Legazpi, Cathedral of San Jorge.
 Msgr. Carmine Rocco, Titular Archbishop of Justinianopolis, Apostolic Nuncio to the Philippines, assisted by Msgr. Flaviano Ariola, Bishop of Legazpi and Msgr. Arnulfo Arcilla, Bishop of Sorsogon
 consecrated: *Msgr. José T. Sánchez*, Titular Bishop of Lesvi, Auxiliary of Caceres, born at Pandan (Legazpi) 17 March 1920; priest 12 May 1946; named 5 February 1968; Coadjutor of Lucena 13 December 1971; succeeded to the See of Lucena 25 September 1976; Archbishop of Nueva Segovia 12 January 1982; Secretary of the Congregation for the Propagation of the Faith 30 October 1985; resigned from Nueva Segovia 22 March 1986.⁴⁰
166. 1968, 18 May, at Lucena, Cathedral of San Fernando.
 Msgr. Carmine Rocco, Titular Archbishop of Justinianopolis, Apostolic Nuncio to the Philippines, assisted by Msgr. Julio Rosales y Ras, Archbishop of Cebu and Msgr. Alfredo Maria Olivar y Aranda, Titular Bishop of Linoe
 consecrated: *Msgr. Godofredo Pedernal Pisig*, Bishop of Borongan, born at Santa Cruz, Marinduque (Lucena) 7 November 1915; priest 30 April 1944; named 26 February 1968; resigned 18 September 1976.⁴¹
167. 1968, 24 June, at Laoag, Cathedral of San Guillermo.
 Msgr. Carmine Rocco, Titular Archbishop of Justinianopolis, Apostolic Nuncio to the Philippines, assisted by Msgr. Mariano Madriaga, Archbishop of Lingayen-Dagupan and Msgr. Antonio Mabutas y Lloren, Bishop of Laoag
 consecrated: *Msgr. Francisco Cruces y Raval*, Titular Bishop of Tambee, Auxiliary of Lingayen-Dagupan, born at Laoag 29 September 1918; priest 25 March 1944; named 2 April 1968; first Bishop of Ilagan 4 March 1970; Archbishop of Zamboanga 25 August 1973.⁴²
168. 1968, 8 August, at Manila, Church of San Agustin.
 Msgr. Carmine Rocco, Titular Archbishop of Justinianopolis, Apostolic Nuncio to the Philippines, assisted by Msgr. Julio Rosales y Ras,

⁴⁰BEF, 1968, pp. 530 (photograph), 532 (Bull of appointment); 1976, p. 703 (Bishop of Lucena).

⁴¹BEF, 1968, pp. 422-423, 533-534 (Bull of appointment), 602-603 (installation), 895 (photograph); 1976, p. 703 (resigns as bishop of Borongan due to failing health).

⁴²BEF, 1968, pp. 534-535 (Bull of appointment), 613 (photograph); 1970, p. 359 (promoted to the See of Ilagan); Program of "Episcopal Consecration," (Cfr. AUST, *loc. cit.*, Box 5, No. 6).

Archbishop of Cebu and Msgr. Teopisto Alberto y Valderrama, Archbishop of Caceres consecrated: *Msgr. Vicente Ataviado y Tumulad*, first Bishop of Maasin, born at Manila 27 October 1929; priest 3 April 1954; named 17 June 1968.⁴³

169. 1968, 3 September, at Naga City, Cathedral of San Juan Evangelista. Msgr. Carmine Rocco, Titular Archbishop of Justinianopolis, Apostolic Nuncio to the Philippines, assisted by Msgr. Pedro Bantigue y Natividad, Bishop of San Pablo and Msgr. Manuel S. Salvador, Titular Bishop of Nasbinca consecrated: *Msgr. Porfirio R. Iligan*, first Bishop of Masbate, born at Vinzons (Caceres) 14 September 1922; priest 2 April 1949; named 17 June 1968.⁴⁴

170. 1969, 27 March, at Vigan, Cathedral of San Pablo. Msgr. Carmine Rocco, Titular Archbishop of Justinianopolis, Apostolic Nuncio to the Philippines, assisted by Msgr. Juan Sison, Archbishop of Nueva Segovia and Msgr. Antonio Mabutas y Lloren, Bishop of Laoag consecrated: *Msgr. Victorino Cristobal Ligot*, Titular Bishop of Budua, Auxiliary of Nueva Segovia, born at Laoag 10 March 1924; priest 21 March 1952; named 12 February 1969; first Bishop of San Fernando de la Union 6 February 1970; died 18 September 1980.⁴⁵

PRELATURE OF MALAYBALAY - Established 25 April 1969

Territory: Bukidnon, taken from Cagayan de Oro
Suffragan of Cagayan de Oro.⁴⁶

- 171- 1969, 27 May, at Manila, Cathedral.
172. Cardinal Rufino Santos, Archbishop of Manila assisted by Msgr. Hernando Antiporda, Titular Bishop of Edessa de Macedonia and Msgr. Artemio Casas, Titular Bishop of Macriana Minor

⁴³BEF, 1968, pp. 604, 705 (photograph), 738-739 (Bull of appointment); Program of "The Episcopal Consecration ceremonies . . ." (Cfr. AUST, *loc. cit.*, Box 5, No. 7).

⁴⁴BEF, 1968, pp. 604, 742 (Bull of appointment and photograph); "Episcopal Consecration of the Most Reverend Porfirio R. Iligan, D.D., first Bishop of Masbate . . ." (Cfr. AUST, *loc. cit.*, Box 5, No. 8).

⁴⁵BEF, 1969, pp. 356, 465 (photograph).

⁴⁶BEF, 1969, pp. 916-917 (Bull of erection).

consecrated: (1) *Msgr. Amado Paulino y Hernández*, Titular Bishop of Carinola, Auxiliary of Manila, born at Barasoain Bustos (Malolos) 4 September 1918; priest 21 September 1946; named 25 February 1969; died 9 March 1985.⁴⁷

consecrated: (2) *Msgr. Félix Pérez Paz*, Bishop of Imus, born at Manila 7 July 1920; priest 9 April 1955; named 25 February 1969.⁴⁸

173. 1969, 22 August, at Baguio City.

Msgr. Carmine Rocco, Titular Archbishop of Justinianopolis, Apostolic Nuncio to the Philippines, assisted by *Msgr. Teofilo Camomot Bastida*, Titular Archbishop of Marcianopolis and *Msgr. William Brasseur*, Titular Bishop of Agatonice

consecrated: *Msgr. Francisco F. Claver*, Jesuit, Titular Bishop of Natiuna, first Prelate of Malaybalay, born at Bontoc (Mountain Provinces) 20 June 1929; priest 19 June 1961; named 18 June 1969; first Bishop of Malaybalay 15 November 1982; resigned 14 September 1984.⁴⁹

174. 1969, 31 August, at Cotabato, Church of the Immaculate Conception.

Msgr. Carmine Rocco, Titular Archbishop of Justinianopolis, Apostolic Nuncio to the Philippines, assisted by *Msgr. Gerard Mongeau*, Titular Bishop of Diana and *Msgr. Bienvenido M. López*, Titular Bishop of Muteci

consecrated: *Msgr. Antonino Nepomuceno*, Oblate of Mary Immaculate, Titular Bishop of Castellum Tingitii, Auxiliary of Cotabato, born at Bustos (Malolos) 13 June 1925; priest 23 May 1953; named 11 July 1969; resigned as Auxiliary 11 December 1979.⁵⁰

175. 1969, 1 December, at Bayombong, Church of Santo Domingo.

Msgr. Carmine Rocco, Titular Archbishop of Justinianopolis, Apostolic Nuncio to the Philippines, assisted by *Msgr. Juan Sison*, Archbishop of Nueva Segovia and *Msgr. William Brasseur*, Titular Bishop of Agatonice consecrated: *Msgr. Albert Van Overbeke*, Scheut Missionary, Titular Bishop of Caliabria, first Prelate of Bayombong, born at Oostrozebeke

⁴⁷BEF, 1969, p. 450 (bio-data).

⁴⁸*Ibid.*

⁴⁹BEF, 1969, pp. 633, 910 (photograph), 914 (Bull of appointment).

⁵⁰BEF, 1969, pp. 917-918 (Bull of appointment).

(Bruges), Belgium 20 November 1915; priest 4 August 1940; Prelate of Bayombong 18 November 1966; named Titular Bishop of Calabria 10 September 1969; Bishop-Prelate of Bayombong 18 February 1978; first Bishop of Bayombong 15 November 1982; resigned 15 September 1986.⁵¹

DIOCESE OF SAN FERNANDO DE LA UNION - Established 19 January 1970

Territory: La Union, taken from Nueva Segovia

Suffragan of Lingayen-Dagupan.

176. 1970, 30 January, at Union City, U.S.A., Saint Michael's Monastery. Msgr. Charles Quentin Olwell, Titular Bishop of Tabraca, assisted by Msgr. James McNulty, Bishop of Buffalo and Msgr. John Joseph Dougherty, Titular Bishop of Cotenna consecrated: *Msgr. Reginald Arliss*, Passionist, Titular Bishop of Cerbali, Prelate of Marbel, born at Orange (Newark), U.S.A., 8 September 1906; priest 28 April 1934; named 18 November 1969; resigned from his prelature and from his titular see 1 October 1981.⁵²

DIOCESE OF ILAGAN - Established 31 January 1970

Territory: Isabela, taken from Tuguegarao and Infanta

Suffragan of Nueva Segovia.⁵³

177. 1970, 3 February, at Tuguegarao, Cathedral. Msgr. Carmine Rocco, Titular Archbishop of Justinianopolis, Apostolic Nuncio to the Philippines, assisted by Msgr. Juan Sison, Archbishop of Nueva Segovia and Msgr. Teodulfo Domingo y Sabugal, Bishop of Tuguegarao. consecrated: *Msgr. Salvador Lazo y Lazo*, Titular Bishop of Selja, Auxiliary of Tuguegarao, born at Faire (Tuguegarao) 1 May 1918; priest 22 March 1947; named 1 December 1969; Auxiliary of Nueva Segovia in May 1977; Bishop of San Fernando de la Union 20 January 1981.⁵⁴

⁵¹ BEF, 1969, pp. 633 (promoted to the episcopal dignity and bio-data).

⁵² BEF, 1970, p. 885.

⁵³ BEF, 1970, pp. 360-361 (Bull of erection).

⁵⁴ BEF, 1969, pp. 169 (photograph), 180 (Bull of appointment); 1981, p. 579 (Bishop of San Fernando, La Union).

ARCHDIOCESE OF DAVAO - Established 29 June 1970

Suffragans: Prelatures of Cotabato, Marbel, and Tagum⁵⁵

178. 1970, 30 August, at Jaro.

Msgr. Carmine Rocco, Titular Archbishop of Justinianopolis, Apostolic Nuncio to the Philippines, assisted by Msgr. Antonio Frondosa, Bishop of Capiz and Msgr. Manuel S. Salvador, Bishop of Palo consecrated: *Msgr. Nicolás N. Mondéjar*, Titular Bishop of Grumento Nova, Auxiliary of Cebu, born at Cabatuan (Jaro) 15 September 1924; priest 24 March 1953; named 17 July 1970; first Bishop of Romblon 19 December 1974; first Bishop of San Carlos 21 November 1987.⁵⁶

⁵⁵BEF, 1970, p. 672.

⁵⁶BEF, 1970, pp. 743 (photograph: Auxiliary bishop of Cebu); 752 (Bull of appointment); 1975, pp. 60, 274 (transferred to the See of Romblon); "Program of activities of the Episcopal Ordination of Bishop-elect Nicolas Mondejar, August 30, 1970" (Cfr. AUST, *loc. cit.*, Box 5, No. 9).

The VIRGIN MARY in Intellectual and Spiritual Formation

*To Eminent and Most Reverend Ordinaries.
To Rectors of Diocesan Seminaries.
To Presidents of Theological Faculties.*

INTRODUCTION

1. The Second Extraordinary Assembly of the Synod of Bishops which was held in 1985 for "the celebration, verification and promotion of Vatican Council II"¹ affirmed that "special attention must be paid to the four major Constitutions of the Council"² in order to implement a programme "having as its object a new, more extensive and deeper knowledge and reception of the Council."³

On his part, His Holiness Pope John Paul II has explained that the Marian Year is meant "to promote a new and more careful reading of what the Council said about the Blessed Virgin Mary, Mother of God, in the mystery of Christ and of the Church."⁴

¹SYNODUS EPISCOPORUM, *Ecclesia sub Verbo Del mysteria Christi celebrans pro salute mundi. Relatio finalis* (Civitas Vaticana 1985) I, 2.

²*Ibid.*, I, 5.

³*Ibid.*, I, 6.

⁴IOANNES PAULUS PP. II, Litt. Enc. *Redemptoris Mater* (25 Martii 1987) 48: AAS 79 (1987) 427.

In the light of these developments the Congregation for Catholic Education addresses this present Circular Letter to theological faculties, to seminaries and to other centres of ecclesiastical studies in order to offer some reflections on the Blessed Virgin and to emphasize that the promotion of knowledge, research and piety with regard to Mary of Nazareth is not to be restricted to the Marian Year, but must be permanent since the exemplary value and the mission of the Virgin are permanent. The Mother of the Lord is a '*datum* of divine Revelation' and 'maternal presence' always operative in the life of the Church.⁵

I. The Virgin Mary: and Essential *Datum* of the Faith and of the Life of the Church

The Wealth of Marian doctrine

2. The history of dogma and theology bears witness to the Church's faith about and constant attention to the Virgin Mary and to her mission in the history of salvation. Such attention is already evident in some of the New Testament writings and in a number of pages by Authors in the sub-apostolic age.

The first Symbols of the faith and, successively, the dogmatic formulas of the Councils of Constantinople (381), of Ephesus (431) and of Chalcedon (451) are evidence of the developing appreciation of the mystery of Christ, true God and true man, and at the same time of the progressive discovery of the role of Mary in the mystery of the Incarnation, a discovery which led to the dogmatic definition of Mary's divine and virginal motherhood.

The attention of the Church to Mary of Nazareth runs through the centuries, with many pronouncements about her being made. Without underestimating the blossoming which Mariological reflection produced in earlier periods of history, here we draw only on the more recent.

3. We recall the doctrinal importance of the dogmatic Bull *Ineffabilis Deus* (8th December 1854) of Pius IX, the Apostolic Constitution *Munificentissimus Deus* (1st November 1950) of Pius XII, and the dogmatic Constitution *Lumen gentium* (21st November 1964), chapter VIII of which is the fullest and most authoritative synthesis of Catholic doctrine about the Mother of the Lord ever to have been compiled by an ecumenical council. Also to be remembered for their theological and pastoral significance are other documents such as *Professio fidei* (30th June 1968), the Apostolic Exhortation *Signum magnum*

⁵Cf. *ibid.*, I, 25.

(13th May 1967) and *Marialis cultus* (2nd February 1974) of Paul VI, as well as the Encyclical *Redemptoris Mater* (25th March 1987) of John Paul II.

4. It is also important to remember the influence of several 'movements' which in several ways and from various points of view raised interest in the person of the Virgin and considerably influenced the composition of the Constitution *Lumen gentium*: the biblical movement, which underlined the primary importance of the Sacred Scriptures for a presentation of the rôle of the Mother of the Lord, truly consonant with the revealed Word; the patristic movement, which put Mariology in contact with the thought of the Fathers of the Church so that its roots in Tradition could be more deeply appreciated; the ecclesiological movement, which contributed abundantly to the reconsideration and deepening appreciation of the relationship between Mary and the Church; the missionary movement, which progressively discovered the value of Mary of Nazareth, the first to be evangelized (cf. *Lk* 1: 26-38) and the first evangelizer (cf. *Lk* 1: 39-45), fount of inspiration in her commitment to the spreading of the Good News; the liturgical movement, which initiated a rich and rigorous study of the various liturgies and was able to document the way the rites of the Church testified to a heartfelt veneration towards Mary, the "ever-Virgin, Mother of Jesus Christ, our Lord and God;"⁶ the ecumenical movement, which called for a more exact understanding of the person of the Virgin in the sources of Revelation, identifying more exactly the theological basis of Marian piety.

The Marian teaching of Vatican II

5. The importance of chapter VIII of *Lumen gentium* lies in the value of its doctrinal synthesis and in its formulation of doctrine about the blessed Virgin in the context of the mystery of Christ and of the Church. In this way the Council:

- allied itself to the patristic tradition which puts the history of salvation in pride of place as the model for every theological tract;
- stressed that the Mother of the Lord is not a peripheral figure in our faith and in the panorama of theology; rather, she, through her intimate participation in the history of salvation, "in a certain way unites and mirrors within herself the central truths of the faith;"⁷
- formulated a common vision for the different positions about the way in which Marian matters are to be treated.

⁶Missale Romanum, Prex Eucharistica I, *Communicantes* -

⁷*Lumen gentium*, 65.

A. IN RELATION TO THE MYSTERY OF CHRIST

6. According to the doctrine of the Council, the relationship between Mary and God the Father derives from her rôle in relation to Christ. "When the time had fully come, God sent forth his Son, born of a woman . . . so that we might receive adoption as sons" (*Gal* 4: 4-5).⁸ Mary, therefore, the Handmaid of the Lord (cf. *Lk* 1: 38, 48), "received the Word of God in her heart and in her body, and gave Life to the world," becoming by grace "Mother of God."⁹ In view of this unique mission, God the Father preserved her from original sin, enriched her with an abundance of heavenly gifts and, in his wise plan, "willed that the consent of the predestined mother should precede the Incarnation."¹⁰

7. The Council, illustrating the participation of Mary in the history of salvation, expounded the multiple aspects of the relationship between the Virgin and Christ:

- she is "the most excellent *fruit* of the redemption,"¹¹ having been "redeemed in an especially sublime manner by reason of the merits of her Son;"¹² thus the Fathers of the Church, the Liturgy and the Magisterium have called her "daughter of her Son"¹³ in the order of grace;
- she is the *mother*, who, accepting with faith the message of the Angel, conceived the Son of God in his human nature in her virginal womb through the action of the Holy Spirit and without the intervention of man; she brought him to birth, she fed him, tended him and educated him;¹⁴
- she is the faithful *handmaid* who "devoted herself totally . . . to the person and work of her Son;"¹⁵
- she is the *cooperator* with the Redeemer: "She conceived, brought forth and nourished Christ. She presented Him to the Father in the Temple, and was united with Him in suffering as He died on the cross.

⁸*Ibid.*, 52.

⁹Cf. *ibid.*, 53.

¹⁰*Ibid.*, 56.

¹¹*Sacrosanctum Concilium*, 103.

¹²*Lumen gentium*, 53.

¹³Cf. *Concilium Toletanum XI*, 48: DENZINGER - SCHONMETZER, *Enchiridien Symbolorum definitionum et declarationum de rebus fidei et eorum* (Barcinone 1976) 536.

¹⁴Cf. *Lumen gentium*, 57. 61.

¹⁵*Ibid.*, 56.

In an utterly singular way she cooperated by her obedience, faith, hope and burning charity in the Saviour's work of restoring supernatural life to souls;"¹⁶

- she is the *disciple* who, during the preaching of Christ "received his praise when, in extolling a kingdom beyond the calculations of flesh and blood, he declared blessed (cf. *Mk* 3:35; *Lk* 11:27-28) those who heard and kept the Word of God, as she was faithfully doing (cf. *Lk* 2:19,51)."¹⁷

8. The relationship between Mary and the Holy Spirit is also to be seen in the light of Christ: "she is a kind of new substance and a new creature"¹⁸ of the Holy Spirit, and, in a special way, is His temple;¹⁹ through the power of the same Spirit (cf. *Lk* 1:35) she conceived in her virginal womb and gave Jesus Christ to the world.²⁰ During the Visitation the gifts of the Messiah flowed through her: the outpouring of the Holy Spirit on Elizabeth, the joy of the future Precursor (cf. *Lk* 1:41).

Full of faith in the promise of the Son (cf. *Lk* 24:49), the Virgin is present, praying in the midst of the community of disciples: persevering with them in one accord, we see Mary "prayerfully imploring the gift of the Spirit, who had already overshadowed her in the Annunciation."²¹

B. IN RELATION TO THE MYSTERY OF THE CHURCH

9. For Christ, and therefore also for the Church, God willed and predestined the Virgin from all eternity. Mary of Nazareth is:

- "hailed as a pre-eminent and altogether singular *member* of the Church"²² because of the gifts of grace which adorn her and because of the place she occupies in the mystical Body;
- *mother* of the Church, since she is Mother of Him who, from the first moment of the Incarnation in her virginal womb, unites to Himself as Head His Mystical Body which is the Church;²³

¹⁶*Ibid.*, 61. Cf. *ibid.*, 56. 58.

¹⁷*Ibid.*, 58.

¹⁸*Ibid.*, 56.

¹⁹Cf. *ibid.*, 53.

²⁰Cf. *ibid.*, 52. 63. 65.

²¹*Ibid.*, 59.

²²*Ibid.*, 53.

²³PAULUS PP. VI, *Allocutio tertia SS. Concilii periodo exacta* (21 Novembris 1964): AAS 56 (1964) 1014-1018).

- *figure* of the Church, being virgin, spouse and mother, for the Church is virgin because its fidelity is whole and pure, spouse by its union with Christ, mother of the children of God;²⁴
- virtuous *model* of the Church, which is inspired by her in the exercise of faith, hope and charity²⁵ and in apostolic work;²⁶
- through her manifold acts of intercession, continuing to obtain the gifts of eternal salvation for the Church. By her maternal charity she cares for the brethren of her Son on their pilgrim way. Therefore the Blessed Virgin is invoked by the Church with the titles of *Advocate*, *Auxiliatrix*, *Adjutrix* and *Mediatrix*;²⁷
- assumed body and soul into heaven, "the *eschatological image* and first flowering" of the Church²⁸ which sees and admires in her "that which she herself wholly desires and hopes to be,"²⁹ finding in Mary "a sign of sure hope and solace."³⁰

Post-Conciliar Marian developments

10. During the years immediately following the Council work by the Holy See, by many Episcopal Conferences, and by famous scholars, illustrating the teaching of the Council and responding to the problems that were emerging by and by, gave a new relevance and vigour to reflection on the Mother of the Lord.

The Apostolic Exhortation *Marialis cultus* and the Encyclical *Redemptoris Mater* have made a particular contribution to this Mariological reawakening.

This is not the place to list completely all the various sectors of post-conciliar reflection on Mary. However it seems useful to illustrate some of them in summary as example and stimulus to further research.

11. Biblical exegesis has opened new frontiers for Mariology, ever dedicating more attention to the inter-testamental literature. Some texts of the Old Testament, and especially the New Testament parts of Luke and Matthew

²⁴Cf. *ibid.*, 64.

²⁵Cf. *ibid.*, 53. 63. 65.

²⁶Cf. *ibid.*, 65.

²⁷Cf. *Lumen gentium*, 62.

²⁸Cf. *Lumen gentium*, 68.

²⁹*Sacrosanctum Concilium*, 103.

³⁰*Lumen gentium*, 68.

on the infancy of Jesus, and the Johannine pericopes have been the object of continuous and deep study, the results of which have reinforced the biblical basis of Mariology and considerably enriched its themes.

12. In the field of dogmatic theology, the study of Mariology has contributed in the post-conciliar debate to a more suitable illustration of dogmas brought about in: the discussions on original sin (dogma of the Immaculate Conception), on the Incarnation of the Word (dogma of the virginal conception of Christ, dogma of the divine maternity), on grace and freedom (doctrine of the cooperation of Mary in the work of salvation), on the ultimate destiny of man (dogma of the Assumption). This has required critical study of the historical circumstances in which these dogmas were defined, and of the language in which they were formulated, understanding them in the light of the insights of biblical exegesis, of a more rigorous understanding of Tradition, of the questions raised by the human sciences and with a refutation of unfounded objections.

13. The study of Mariology has taken great interest in the problems connected with devotion to the Blessed Virgin. There has been research into the historical roots of the devotion,³¹ study of its doctrinal foundation, of its place in the "one Christian devotion,"³² evaluation of its liturgical expression and its multiple manifestations of popular piety, and a deepening appreciation of their mutual relationship.

14. Mariology has also been especially considered in the field of ecumenism. With regard to the Churches of the Christian East, John Paul II has underlined "how profoundly the Catholic Church, the Orthodox Church and the ancient Churches of the East feel united by love and praise of the Theotokos;"³³ on his part, Dimitrios I, the Ecumenical Patriarch, has noted that "our two sister Churches have maintained throughout the centuries unextinguished the flame of devotion to the most venerated person of the all holy Mother of God,"³⁴ and he went on to say that "the subject of Mariology should occupy a central

³¹Six International Marian Congresses, organized by the Pontificia Accademia Mariana Internazionale, held between 1967 and 1987, systematically studied manifestations of Marian piety from the 1st to the 20th centuries.

³²PAULUS PP. VI Adh. Ap. *Mariæ cultus* (2 Februarii 1974) Intr.: AAS 66 (1974) 114.

³³*Redemptoris Mater*, 31.

³⁴DIMITRIOS I, *Homily given on 7th December 1987 during the celebration of Vespers at St. Mary Major (Rome): L'Osservatore Romano* (7-8 December 1987) 6.

position in the theological dialogue between our Churches . . . for the full establishment of our ecclesial communion."³⁵

With regard to the Reformation Churches, the post-conciliar period has been characterized by dialogue and by the thrust towards mutual understanding. This has brought an end to the centuries-old mistrust, and has led to a better knowledge of respective doctrinal positions; it has also led to a number of common initiatives in research. Thus, at least in some cases, it has been possible to understand both the dangers in 'obscuring' the person of Mary in ecclesial life, and also the necessity of holding to the data of Revelation.³⁶

During these years, in the area of inter-religious discourse, Mariology has studied Judaism, source of the "Daughter of Sion." It has also studied Islam, in which Mary is venerated as holy Mother of Christ.

15. Post-conciliar Mariology has given renewed attention to anthropology. The Popes have repeatedly presented Mary of Nazareth as the supreme expression of human freedom in the cooperation of man with God, who "in the sublime event of the Incarnation of his Son, entrusted himself to the ministry, the free and active ministry of a woman."³⁷

In the convergence of the data of faith and the data of the anthropological sciences, when these turn their attention to Mary of Nazareth, one understands more clearly that the Virgin is both highest historical realization of the Gospel³⁸ and the woman who, through her self-control, her sense of responsibility, her openness to others and to the spirit of service, her strength and her love, is most completely realised on the human level.

For example, the necessity has been noted:

- of drawing out the relevance of the human reality of the Virgin to people in our own time, stressing the fact that she is a historical person, a humble Jewish girl;

³⁵*Ibid.*, 6.

³⁶The Ecumenical Directory provides guidelines for a Mariological formation which is attentive to ecumenical needs: SECRETARIATUS AD CHRISTIANORUM UNITATEM FOVENDAM, *Spiritus Domini* (16 Aprilis 1970): AAS 62 (1970), 705-724.

³⁷*Redemptoris Mater*, 46.

³⁸Cf. III CONFERENCIA GENERAL DEL EPISCOPADO LATINO-AMERICANO (PUEBLA 1979), *La evangelización en el presente y en el futuro de América Latina* (Bogotá 1979) 282.

- of showing forth the permanent and universal human values of Mary in such a way that discourse about her throws light on discourse about man.

In this context, the subject of 'Mary and women' has been treated many times, but it is susceptible of many different approaches, and it is a long way from being exhausted and from yielding its fine fruits; and it awaits further developments.

16. New themes and treatments from new points of view have emerged in post-conciliar Mariology; the relationship between the Holy Spirit and Mary; the problem of inculturation of Marian doctrine and forms of Marian piety; the value of the *via pulchritudinis* for advancing in knowledge of Mary and the capacity of the Virgin to stimulate the highest expressions of literature and art; the discovery of the significance of Mary in relation to some urgent pastoral needs in our time (pro-life, the option for the poor, the proclamation of the Word . . .); the re-evaluation of the "Marian dimension of the life of a disciple of Christ."³⁹

The Encyclical 'Redemptoris Mater' of John Paul II

17. In the wake of *Lumen gentium* and of the magisterial documents which followed the Council comes the Encyclical *Redemptoris Mater* of John Paul II, which confirms the Christological and ecclesiological approach to Mariology, which necessarily reveals the wide range of its contents.

Through a prolonged meditation on the exclamation of Elizabeth, "Blessed is she who believed" (*Lk* 1:45) the Holy Father thoroughly studies the multiple aspects of the 'heroic faith' of the Virgin, which he considers "a kind of key which unlocks for us the innermost reality of Mary,"⁴⁰ and he illustrates the 'maternal presence' of the Virgin in the pilgrimage of faith according to two lines of thought, one theological, the other pastoral and spiritual:

- the Virgin was actively present in the life of the Church - at its beginning (the mystery of the Incarnation), in its being set up (the mystery of Cana and of the Cross) and in its manifestation (the mystery of Pentecost) - she is an 'active presence' throughout the Church's

³⁹*Redemptoris Mater*, 45.

⁴⁰*Ibid.*, 19.

history, being "at the centre of the pilgrim Church,"⁴¹ performing a multiple function: of cooperation in the birth of the faithful in the life of grace, of exemplarity in the following of Christ, of 'maternal mediation';⁴²

- the deed by which Christ entrusted the Disciple to the Mother and the Mother to the Disciple (cf. *Jn* 19:25-27) has established the very closest relationship between Mary and the Church. The will of the Lord has been to assign a 'Marian note' to the physiognomy of the Church, its pilgrimage, its pastoral activity; and in the spiritual life of each disciple, says the Holy Father, a 'Marian dimension' is inherent.⁴³

Redemptoris Mater as a whole can be considered the Encyclical of the 'material and active presence' of Mary in the life of the Church :⁴⁴ in the pilgrimage of faith, in the worship of the Lord, in the work of evangelization, in progressive configuration to Christ, in ecumenical endeavour.

The contribution of Mariology to theological research

18. The history of theology shows that an understanding of the mystery of the Virgin contributes to a more profound understanding of the mystery of Christ, of the Church and of the vocation of man.⁴⁵ Similarly, the close link of the Virgin with Christ, with the Church and with humanity means that the truth about Christ, the Church and man throws light on the truth about Mary of Nazareth.

19. In Mary in fact "everything is relative to Christ."⁴⁶ In consequence, "only in the mystery of Christ is her mystery fully made clear."⁴⁷ The more the Church deepens her appreciation of the mystery of Christ, the more it understands the singular dignity of the Mother of the Lord and her rôle in the history of salvation. But, in a certain measure, the contrary is also true: the

⁴¹Title of part II of the Encyclical *Redemptoris Mater*.

⁴²Title of part III of the Encyclical *Redemptoris Mater*.

⁴³Cf. *Redemptoris Mater*, 45-46.

⁴⁴Cf. *ibid.*, I, 25.

⁴⁵Cf. *Lumen gentium*, 65.

⁴⁶*Mariapolis cultus*, 25.

⁴⁷*Redemptoris Mater*, 4; cf. *ibid.*, 19.

Church, through Mary, that "exceptional witness to the mystery of Christ,"⁴⁸ has deepened its understanding of the mystery of the kenosis of the "Son of God" (Lk 3:38; cf. Phil 2:5-8) who became in Mary "Son of Adam" (Lk 3:38), and has recognised more clearly the historical roots of the "Son of David" (cf. Lk 1:32), his place among the Hebrew people, his membership of the "poor of Yahweh."

20. Everything about Mary - privileges, mission, destiny - is also intrinsically referable to the mystery of the Church. In the measure in which the mystery of the Church is understood the more distinctly does the mystery of Mary become apparent. Contemplating Mary, the Church recognizes its origins, its intimate nature, its mission of grace, its destiny to glory, and the pilgrimage of faith which it must follow.⁴⁹

21. Finally, in Mary everything is referable to man, to all times and all places. She has a universal and permanent value. She is "our true sister,"⁵⁰ and "because she belongs to the offspring of Adam she is one with all human beings in their need for salvation,"⁵¹ Mary does not disappoint the expectations of contemporary man. Because she is the "perfect follower of Christ"⁵² and the woman most completely realized as a person, she is a perennial source of fruitful inspiration.

For the disciples of the Lord the Virgin is a great symbol: a person who achieves the most intimate aspirations of her intellect, of her will and of her heart, being open through Christ in the Spirit to the transcendence of God in filial dedication, taking root in history through hardworking service of others.

As Paul VI wrote, "Contemplated in the episodes of the Gospels and in the reality which she already possesses in the City of God, the Blessed Virgin Mary offers a calm vision and a reassuring word to modern man, torn as he often is between anguish and hope, defeated by the sense of his own limitations and assailed by limitless aspirations, troubled in his mind and divided in his heart, uncertain before the riddle of death, oppressed by loneliness while yearning for fellowship, a prey to boredom and disgust. She shows forth the victory of hope

⁴⁸*Ibid.*, 27.

⁴⁹*Cf. ibid.*, 2.

⁵⁰*Marialis cultus*, 56.

⁵¹*Lumen gentium*, 53.

⁵²*Marialis cultus*, 35.

26. Research into Scripture and Tradition, conducted according to the most fruitful methods and with the most reliable instruments of critical enquiry, must be guided by the Magisterium since "the task of authentically interpreting the word of God, whether written or handed on, has been entrusted exclusively to the living teaching office of the Church."⁵⁸ This research must also integrate and be strengthened by the more secure fruits of learning in anthropology and the human sciences.

The teaching of Mariology

27. Considering the importance of the Virgin in the history of salvation and in the life of the people of God, and after promptings of Vatican Council II and of the Popes, it would be unthinkable that the teaching of Mariology be obscured today: it is necessary therefore that it be given its just place in seminaries and theological faculties.

28. Such teaching, consisting of a 'systematic treatment' will be:

- a) *organic*, that is inserted adequately in the programme of studies of the theological curriculum;
- b) *complete*, so that the person of the Virgin be considered in the whole history of salvation, that is in her relation to God; to Christ, the Word incarnate, saviour and mediator; to the Holy Spirit, the Sanctifier and giver of life; to the Church, sacrament of salvation; to man - in his origins and his development in the life of grace, and his destiny to glory;
- c) *suited* to the various types of institution (centres of religious culture, seminaries, theological faculties . . .) and to the level of the students: future priests and teachers of Mariology, animators of Marian piety in the dioceses, those who are responsible for formation in the religious life, catechists, those who give conferences, and the many who want to deepen their knowledge of Mary.

29. Teaching thus given will avoid one-sided presentations of the figure and mission of Mary, presentations which are detrimental to the whole vision of her mystery. Sound teaching will be a stimulus to deep research - in seminaries and through the writing of license and doctoral theses - into the sources of Revelation and the documents. Mariological study can also profit from interdisciplinary teaching.

30. It is necessary, therefore, that every centre of theological study - according to its proper physiognomy - plan that in its *Ratio studiorum* the teaching of Mariology be included, having the characteristics listed above; and consequently, with the teachers of Mariology being properly qualified.

31. With regard to this latter point, we would draw attention to the Norms of the Apostolic Constitution *Sapientia Christiana* which provide for licenses and doctorates in theology, specializing in Mariology.⁵⁹

Mariology and pastoral service

32. Like every other theological discipline, Mariology has a precious contribution to make to pastoral life. *Marialis cultus* affirms that "devotion to the blessed Virgin, subordinated to worship of the divine Saviour and in connection with it, also has great pastoral effectiveness and constitutes a force for renewing Christian living."⁶⁰ Also, Mariology is called to make its contribution to the work of evangelization.⁶¹

33. Mariological research, teaching and pastoral service tend to the promotion of the authentic Marian piety which should characterize the life of every Christian, especially those who are dedicated to theological studies and who are preparing for the priesthood.

The Congregation for Catholic Education draws the attention of Seminary Educators to the necessity of promoting an authentic Marian piety among seminarians who will one day be principal workers in the pastoral life of the Church.

Vatican II, treating the necessity of seminarians having a profound spiritual life, recommended that seminarians "should love and honour the most Blessed Virgin Mary, who was given as a mother to His disciple by Christ Jesus as He hung dying on the cross."⁶²

⁵⁹This Congregation has been pleased to note the dissertations for the licence or doctorate in theology which have treated Mariological themes. Persuaded of the importance of such studies and desiring their increase, in 1979 the Congregation instituted the "licence or doctorate in theology with specialisation in Mariology" (cf. IOANNES PAULUS PP. II, Const. Ap. *Sapientia Christiana* (15 Aprilis 1979) Appendix II ad art. 64 "Ordinationum", n. 12: AAS 71 (1979) 520). Two centres offer this specialisation: the Pontifical "Marianum" Faculty of Theology in Rome, and the International Marian Research Institute, University of Dayton, Ohio, U.S.A., which is linked to the "Marianum".

⁶⁰*Marialis cultus*, 57.

⁶¹Cf. *Sapientia Christiana*, 3.

⁶²*Optatam totius*, 8.

For its part, this Congregation, conforming to the thought of the Council, has underlined many times the value of Marian piety in the formation of seminarians:

- in the *Ratio fundamentalis institutionis sacerdotalis* the Congregation requests the seminarian "to have a fervent love for the Virgin Mary, Mother of Christ, who was in a special way associated with the work of Redemption;"⁶³
- in the *Circular letter concerning some of the more urgent aspects of spiritual formation in seminaries* the Congregation noted that "There is nothing better than true devotion to Mary, conceived as an ever more complete following of her example, to introduce one to the joy of believing,"⁶⁴ which is so important for anyone who will spend the rest of his life in the continual exercise of faith;

The *Code of Canon Law*, treating of the formation of candidates for the priesthood, recommends devotion to the Blessed Virgin Mary so that nourished by the exercises of piety the students may acquire the spirit of prayer and be strengthened in their vocation.⁶⁵

CONCLUSION

34. With this Letter the Congregation for Catholic Education wishes to reaffirm the necessity of furnishing seminarians and students of all centres of ecclesiastical studies with Mariological formation which embraces study, devotion and lifestyle. They must:

- a) acquire a *complete and exact knowledge* of the doctrine of the Church about the Virgin Mary which enables them to distinguish between true and false devotion, and to distinguish authentic doctrine from its deformations arising from excess or neglect; and above all the disclosing to them the way to understand and to contemplate the supreme beauty of the glorious Mother of Christ;

⁶³ CONGREGATIO PRO INSTITUTIONE CATHOLICA, *Ratio fundamentalis institutionis sacerdotalis* (Romae 1985) 54 e.

⁶⁴ ID., *Circular letter concerning some of the more urgent aspects of spiritual formation in seminaries*, II, 4.

⁶⁵ Cf. *Codex Iuris Canonici*, can. 246 § 3.

- b) nourish an *authentic love* for the Mother of the Saviour and Mother of mankind, which expresses itself in genuine forms of devotion and is led to "the imitation of her virtues,"⁶⁶ above all to a decisive commitment to live according to the commandments of God and to do His will (cf. *Mt* 7:21; *Jn* 15:14);
- c) develop the *capacity to communicate* such love to the Christian people through speech, writing and example, so that their Marian piety may be promoted and cultivated.

There are numerous advantages to be derived from an adequate Mariological formation in which the ardour of faith and the commitment to study are harmoniously composed:

- on the *intellectual level*, so that the truth about God, about Man, about Christ and about the Church are understood the more in understanding the "truth about Mary";
- on the *spiritual level*, so that such formation will help a Christian to welcome the Mother of Jesus and "bring her into everything that makes up his inner life."⁶⁷
- on the *pastoral level*, so that the Mother of the Lord may be strongly felt as a presence of grace among the Christian people.

36. The study of Mariology holds as its ultimate aim the acquisition of a sound Marian spirituality, and essential aspect of Christian spirituality. On his pilgrim way to the measure of the stature of the fullness of Christ (*Eph* 4:13), knowing the mission which God has entrusted to the Virgin in the history of salvation and in the life of the Church, the Christian takes her as 'mother and teacher of the spiritual life.'⁶⁸ with her and like her, in the light of the Incarnation and Easter, he impresses on his very existence to a decisive orientation towards God through Christ in the Spirit, in order to express by his life in the Church the radical message of the Good News, especially the commandment of love (cf. *Jn* 15:12).

⁶⁶*Lumen gentium*, 67.

⁶⁷*Redemptoris Mater*, 45.

⁶⁸Cf. *Mariæ cultus*, 21; *Collectio missarum de b. Maria Virgine*, form. 32.

Your Eminences, Your Excellencies, Reverend Rectors of Seminaries, Reverend Presidents and Deans of ecclesiastical faculties, we trust that these brief guidelines will be responsibly received by teachers and students and will bring forth welcome fruits.

Wishing you the abundance of God's blessings, we remain,

Yours devotedly in Our Lord,

(Sgd.) William Cardinal Baum
Prefect

Prot. N. 1305/87
Rome 25th March 1988

(Sgd.) Antonio M. Javierre Ortas
Tit. Archbishop of Meta
Secretary

DECREE on the Franciscan Apostolic Sisters

I, DIOSDADO A. TALAMAYAN, Archbishop of Tuguegarao, for the protection of the interests of the FRANCISCAN APOSTOLIC SISTERS (F.A.S.), the promotion of their evangelical goals, as well as the definitive resolution of their status in the Archdiocese of Tuguegarao, do hereby decree:

WHEREAS the Franciscan Apostolic Sisters is a congregation of women - religious founded by FATHER GERRY FILIPPETTO, O.F.M. in the Archdiocese of Tuguegarao, subsequently recognized by Archbishop TEODULFO S. DOMINGO;

WHEREAS there is need for the Archbishop of Tuguegarao to assume responsibility for the protection of the interests of the congregation the promotion of their apostolic endeavours, and the safeguarding of their prerogatives;

WHEREAS it is expedient that the Sisters enjoy the protection and patronage of the Archbishop as well as submit to his authority and governance;

NOW THEREFORE IT IS HEREBY DECREED:

1. That the FRANCISCAN APOSTOLIC SISTERS constitute a congregation of women-religious of diocesan right, and that they are consequently under the patronage and authority of the Archbishop of Tuguegarao;

2. That the Archbishop of Tuguegarao shall be responsible for their protection and for the promotion of their legitimate interests;

3. That all the privileges and prerogatives bestowed by our predecessors on the congregation are hereby affirmed;

4. That the Archbishop of Tuguegarao shall herewith exercise the authority vested on him by law and custom over the Franciscan Apostolic Sisters as a congregation of diocesan right, while recognizing whatever rights and privileges are conferred by law and custom on the Founder, under the Archbishop's direction and guidance.

WITNESS THE SEAL of the Archdiocese of Tuguegarao, beneath our signature, this 12th day of May, Anno Domini 1989, at our Archiepiscopal See.

(Sgd.) + DIOSDADO A. TALAMYAN, D.D.
Metropolitan-Archbishop

Attest:

(Sgd.) FR. RANHILIO C. AQUINO, Ph.D.
Liaison Secretary

one of us, even if our hearts are stained or moved by other desires. However, let us all strive that such a fine desire may grow in our own hearts. Jesus reads our hearts; he sees our wishes and intentions, including those which we cannot as yet articulate.

Zacchaeus provided the means. He could have said: "Next time I will see him." But he wanted to see Jesus, and he wanted it in effect. Therefore, he put up the effective means and "climbed a sycamore tree," although the climb was difficult and dangerous. He did not stop short at the difficulties, he surmounted them.

So should we. As often as we look for Jesus mysteriously and effectively, we shall find him.

Faith was born in the heart of Zacchaeus, and faith will mysteriously and effectively push us towards God. A good desire, a fine intention, simple curiosity are certain triggers of the grace of Jesus. He works through the most unlikely events. Any event that takes place can be a vehicle of grace.

Jesus came to meet Zacchaeus. Jesus "was passing through" as if by chance and "looked up" as if by chance too, but amidst all the crowd he looked for Zacchaeus, to convert him and save him.

Jesus also passes near us as if by chance, but it is no accident. Jesus is waiting for us to make a move towards him in order for him to call us.

Between man and God sometimes a wall of separation rises. This wall, which is sin, prevents man from being united to his God and from living his own life. This wall has to be torn down by man by the grace of God. That is what Zacchaeus was able to do.

"Hurry down, Zacchaeus," Jesus said, "because I must stay in your house today." Jesus invites himself to the house of Zacchaeus. This self-invitation of Jesus, though disconcerting, is a call, a predilection.

Jesus seeks for Zacchaeus' heart, not his riches. Zacchaeus welcomes Jesus with open arms.

Jesus goes to sinners when they invite him, and when he is not invited, he invites himself; such is the desire of Jesus to break down the wall of separation, the wall of sin.

Jesus is God for the poor, for those who suffer need for anything in whatever field, not only on the economic level. Zacchaeus suffered a great need for God.

Jesus does not come in demanding, he comes in giving, in offering love and grace. In the streets he offered himself to everyone including Zacchaeus. Some did not accept him. Zacchaeus did accept him. Jesus does not exclude anybody: it is man who excludes himself.

There were comments from all sides. The Pharisees, the "purists," murmured as usual. The good ones, the apostles, considered normal and natural what Jesus was doing.

At times we are intolerant, like the Pharisees. How hard it is for us to support those who do not think as we do, who are different from us. And this is especially true of religious ideas and customs.

The grace of Jesus touched the heart of Zacchaeus, and that man changed drastically and radically. His was a sincere, generous, valiant, and quick decision.

Jesus does not impose anything on Zacchaeus; it was the latter who came to understand what it is to love God and one's fellow-man, and spontaneously set forth to part with his riches.

For Jesus is not a God of slaves, of the oppressed who are under duress through fear or punishment, through a law they must fulfill; rather he is the God of those who have understood that love binds much more strongly than law. He is a God who calls, who invites and beckons.

Jesus, for those who have sinned more out of weakness and frailty than out of malice or ill will, has words of encouragement and pardon.

In Zacchaeus many things were not right, but a good heart was his.

In all this Gospel episode we see Jesus meek and humble, going after the poor, the sinners; and he welcomes them all with loving mercy.

Jesus praised the good that Zacchaeus did and calls him "a descendant of Abraham," not so much because he was a Jew but because of the tremendous change that was going on in his soul.

A small, somewhat flimsy, but good desire in Zacchaeus brought him first to see Jesus, then to welcome him into his house, and finally to experience the wonderful change of his life.

When deep in ourselves the desire to see Jesus buds forth, let us follow this impulse, put up the effective means and listen to his voice and put into practice whatever our heart would dictate as did that of Zacchaeus.

**32nd Sunday in Ordinary Time
November 12, 1989**

Man's Soul Bears God's Signature
Luke 20:27-38 (or 20:34-38)

In today's Gospel (Lk 20:27-38) we can see that in the time of Christ the same questions today about the future of man as we ask now were already being hotly discussed.

The Saducees were materialists, without any belief in the next life, with no appreciation for moral values, genuine "men of this world;" they had no thought or concern for things beyond this earth.

The Pharisees believed in the next life, it preoccupied them, but they desired to attain it by misplaced loyalty to the Law, with an interpretation of the same Law which rendered it intolerable.

The authentic answer to the question is one given with their life and their statements by the young Macabees mentioned in today's First Reading (2 *Mac* 7:1-2, 9-19). There is another life which we aspire to attain after having lived and labored as God wills.

There are different kinds of questions. There are questions that are not as important to answer as others, such as: who will be declared in basketball this year the MVP (Most Valuable Player)?

There are questions which can cause a painful sorrow in our not being able to answer them: as when you ask an abandoned child who lives in an asylum—who is your father? The child's inability to answer surely will pain his heart.

There are questions which it would be tragic not to be able to answer, for instance: an innocent person, falsely accused of murder, who cannot answer the questions propounded in the court hearing, will surely suffer tragic consequences.

Everyone of us has to answer necessarily three transcendental questions: Who am I? Where do I come from? Where am I going? Or which is equally the same: Who am I now, what was I before, what will I be after I die?

These are the questions that are hard to answer; but if we do not answer them, they will not answer themselves. Nor will they cease to exist.

They are questions whose answers are loaded with great responsibilities and, consequently, we have to think them over very well. And it would be crazy not to think of them because of fear. This would be like covering our eyes when we pass near a precipice lest we see the danger.

The present materialism, its inventions, its progress, its interplanetary travels do not give a satisfactory answer to our questions.

False human science attempts to seek for the origin of man in matter and in matter alone and to find his end in returning once again to matter itself.

Christianity gives the true and consoling answer. Man is a creature of God. We come from God, and will return to God. Our soul is signed with the signature of God. A cheque without a signature is worth nothing. With a signature it becomes valuable. Our soul is very valuable, because it has been signed by God.

God made us in order that we might be happy. God created the angels so that they might be happy under trial, by complying with his will and doing good so that thereafter they too might be happy forever.

God created Adam and Eve in order that they might be happy when tried, by complying with his will and doing good so that thereafter they too might be happy forever. For the same reason God created you and me.

God and ourselves can find happiness together. We without God cannot be happy. Do we want to quench our thirst for happiness? Our soul is the vessel, and God gives us the fountain of happiness. Let us bring our soul to that fountain's source. God always plays his part for our happiness. We have to play ours. And our part consists in fulfilling his commandments, in living according to the eight beatitudes.

**33rd Sunday in Ordinary Time
November 19, 1989**

*A Christian Loves His Country
Luke 21:5-19*

In today's Gospel (Lk 21:5-19) Jesus speaks about the destruction of Jerusalem and implicitly about the end of the world.

We have to love the motherland:

— Out of gratitude: from her we have obtained what we have: food, employment, social relationships, etc.

— Out of justice: If we have to give to each his own, we owe our country the proper love for everything she has given us.

— Because it is one of the most noble characteristics of man and considered as such by all peoples.

Great men and women like St. Francis of Assisi, St. Joan of Arc, and others loved their respective homelands very tenderly. A Christian must love his country; otherwise, he is not a good Christian, for he is not even a good man.

Now, how must we love our native land?

— By defending her territory, her lasting values, her properties, her freedom. . .

— With a love ready to make sacrifices, without hesitating, giving even the great sacrifice of our own life, should that be necessary. This is why nations have erected monuments to their heroes, to unknown soldiers, whose inextinguishable flame is meant to symbolize the unbreakable love of thousands of men who knew how to fight and die for their native lands.

— With a love that is not sentimental, but accompanied with good works.

— With an intelligent love which knows how to see the good and bad of the motherland, her virtues and her defects.

— With a love similar to the love we hold for our own mother for whom we would give everything and whom we would defend to death.

— By honoring her flag, the external symbol of what the country is.

— With a love that harbors no contempt, much less hate for other countries, but rather respect and esteem.

Solemnity of Christ, King of the Universe
November 26, 1989

A Kingdom of Persons, Not Territories
Luke 23:35-43

In the life of Jesus Christ, one thing is certain: that before He died some people already considered him as king. The crowd proclaimed him as king on Palm Sunday. Pilate, sarcastically presented him as king to the multitude. That is why the soldiers blasphemously crowned him with thorns, and finally the reason for his death sentence was not only because he declared himself to be King of the Jews, but because he was in a true sense unknown by his accusers King of the Jews.

Actually the real question is not whether Jesus is King. One way or the other, everyone is all ready to yield him some throne in this world: if not the kingdom of beauty and charm, or that of oil, the black gold, or that of finances . . . at least the throne of pain and sorrow to which, it seems, so few are found to aspire.

The problem rests on the nature of the kingdom or kingship of Jesus. Is it a kingdom to the crowds? Is it a kingdom of peace and tranquility? Is it a kingdom where everything works wonderfully?

Today's Gospel (*Lk* 23:35-43) brings out the following for us:

Some people thought this way: You would be king if you were to save yourself. . . It is not enough to save others; it is necessary that you free yourself from pain, that you control the situations of your life in such a manner that nobody can touch you, that you tie up all the loose ends, that you be safe now and in the future.

Others thought: You will be king if you save us, if you free us from this cross that troubles us, if you take away this ailment, if you arrange that all our affairs may go well, if you give us bread and good health, if you do all this we shall lack nothing. . .

But the fact is: Jesus is king not to save from the cross, but to save precisely by the cross. The thief who was crucified with him discovered this. Dismas noticed that the man next to him was not only suffering, but that this man was stronger than his pain. Usually pain overcomes man, but Jesus worked more strongly than pain could; he controlled pain because he knew why he was suffering. Jesus was stronger than death: other men were destroyed by death against their will; Jesus was master of death, he voluntarily gave himself up to death. Jesus was stronger than hate: the two thieves cursed and protested against men and against God. Jesus forgave those who nailed him to the cross. Jesus offered his life for the very people who were taking it away from him. For they did not take it from him, he was giving it away through them and for their sake.

This man who was dying as a thief, was not an ordinary man. He was not a toy of pain and of the plotting scheme of men. He was the Lord of pain, of death, of his life, and he gave his life away because he wished to and he did so in the way he wished to for those whom he wished to save.

This style of being and acting and behaving is that he calls "Kingdom," and Jesus is of course the King of the new order of things. Dismas did not consider himself worthy to enter this kingdom, and so he dared to ask only that he be remembered. "Remember me, Jesus," he said, "when you come as King!"

His surprise must have gone beyond all calculations when he heard that the Kingdom was to be made up of bad people, of sinners as miserable as he was, of publicans, of prostitutes, of Samaritans, of shepherds, of lepers. . .

Thirty years later a man in prison (prison is purposely a place for thinking and clearing up ideas) expressed the same conclusions as the criminal on the cross on calvary, but in more theological terms.

St. Paul (2nd Reading - *Col* 1:12-20) asserts that the kingdom of Jesus is composed of persons, not territories: persons who once were under the power of darkness, of sin, of egoism, of hate. . . of persons rescued and brought safe into the kingdom of light. The story of the thief of Golgotha is repeated over and over again.

St. Paul asserts further: that the rescue was made possible because of the sacrificial death of Jesus, and Jesus' blood has wrought redemption and obtained the remission of sins.

Still further: the crucified Jesus is the center of all creation, because everything was created through him and for him.

He is also the center of the Church, the place of God's encounter with man. He is the principle of life for us who were dead.

It is a temptation for a Christian to imagine wrongly the kingdom of Jesus powerful as are the kingdoms of earth. The powers that rule in our world are:

— The power of arms: he who has arms commands respect, and he can impose conditions on the rest of men. Selling arms is big business. . .

— The power of intrigue and conspiracy, of deceit and half-truths, to mislead and reach the objectives rulers wrongly want. . .

— The power of economies: he who has funds, and a strong currency, and a gaggle of exports. . .

— The power of prime materials. . .

— The power of culture. . .

— The power of alcohol and drugs. . .

— The power of flesh, of sex, of pornography. . .

A false Christ would be tempted to come down from the cross and join these forces, because it would seem that in this way it might be easier for others to believe in him. . . But the cross of Christ and true Christian is the cross of love. And the only thing a Christian must give witness to is love. Christians must help people see that only love, which seems so weak, is the strongest, the most powerful quality of all. Christians must help people see that the spirit of the Beatitudes is capable of making people happy. . .

Christians are no better than others, just as Dismas is no better than those who crucified him. But every real Christian has discovered at the cross the kingdom of light, and from his share in the cross he wants to announce to the rest of mankind the sole reality of the kingdom of God: love.

First Sunday of Advent (Year A)
December 3, 1989

Readiness to Discover Jesus
Matthew 24:37-44

That Christmas is near is being loudly announced these days. We already know what wines we wish to drink, what delicacies we wish to eat, what toys to buy for the children, what gifts to give to friends to receive their approval.

We can understand why those who live on business and production wish to dispose of all their products. But it is hard to understand why a Christian Christmas should be so diluted by Christians themselves with mere feasting of consumption: greater consumption of food and drink. . . greater consumption of toys and gifts. . . greater consumption of romanticism and cheap tenderness.

Nevertheless, Christmas is something God has organized. He thought it over, he decided it, and he brought it to reality by sending his Son into this world. Such an event deserves publicity. And God has given it. We call this publicity the Word of God. And it is necessary that in the midst of all the publicity of consumerism, Christians make a space for silence in the deepest chamber of their being, to where they can listen to God's news story. Otherwise, we will never understand what the birth of God is. We think we are celebrating Christmas, when in fact we are just engaged in drunken revelry with the aggravating circumstance that we think our celebration is justified because we give it a dash of religiosity.

Here is the center of the message God proclaims to the four winds so that all men may know it: God comes to save man. And what is salvation?

Many a time we confuse salvation with having things. We go back again and again to the idea of salvation of consumerism. It seems to us that, if God indeed saves us, he has to give us stronger health and more talent and better luck and more employment and higher salaries and more stable politics and longer week-ends, and more costly vacations and better grades. . .

If salvation were to consist in these things, God would have to have made a world different from the one we have, but not a manhood different from what we all have. However, the profoundest aspiration of man is not to have, but to be.

God's salvation satisfies our deepest longing: to be like God. Nothing more and nothing less than this is what we crave for. And nothing more and nothing less than this is what God wants to give us.

The only problem lies in that while man wants to reach his goal on the basis of having things, and consequently he seeks his own way, God wants us to reach our goal in exactly the opposite direction: on the basis of not our having things, but of our being. Because what God definitely wants to do is to orientate the deep attitudes of man through which man is what he is, in order that man can be, can think and can love God as God is, as God thinks and as God loves.

So, then, God's salvation is not the acquisition of more goods. It is our becoming less selfish, so that we may have a deeper understanding in life, so

that we may be happy, so that we may possess an attitude of greater detachment. And in this way we may become more like God is, and at the same time we may find happiness such as he now enjoys. For God does not enjoy having many things, but being who he is.

When and how does God come to do this? This question can be posed on basis of two attitudes. These are:

1. That of one who wants to control God, to make him the object of his own manipulations. But God evades our controls, as he has no fixed schedules to act upon.

2. One who knows that God always and in every situation of our life draws near to save man. God draws near in sorrow and in joy. Both things come with life. God draws near in man's own history with its failures and successes. . . and God draws near in the history of our country and of the whole world. God is within every individual, loving him and waiting for his love to be reciprocated. God is always near. And he comes to save, not to find fault, not to condemn.

But this reality can be grasped only by those who are watchful, vigilant, ready. There are two kinds of vigilance:

1. That at the frontlines and at airports. What is sought there is security and the prevention of surprise attacks by thieves and saboteurs. But God is not a thief who comes to catch us by surprise.

2. The vigilance of those who are aware that God is here, but forever on the move incognito. They want to discover and recognize him any time and any where. This vigilance is the power, art or privilege of reading deeply into all that takes place in the presence of God. This is our attention concentrated on the passing of the Lord through our affairs. This is the vigilance Jesus speaks of in today's Gospel (*Lk* 24:37-44).

This is how the coming of the Lord takes place: as it does in the Holy Eucharist. In the Eucharist nothing unearthly is seen, nothing is felt. . .

apparently everything goes on as always. But everything really goes on entirely different.

He who is not vigilant and attentive will come to the Eucharist and go away from it just as he came. The Eucharist will have told him nothing, when in fact the Lord has passed near him to save him.

The watchful Christian will discover Jesus in the Saving Word, in every word, in every gesture, in the reunion of brothers, in praise, in the bread and wine. All realities in life are sacramental species under which lies a unique reality that is also a sacrament of our faith. Therefore "Be vigilant."

The Immaculate Conception of the Blessed Virgin Mary
Principal Patroness of the Philippines
December 8, 1989

Mary - Key to Jesus' Heart
Luke 1:26-38

For twenty centuries of Christian life, the Church has admired and made use of the best human panegyric that was ever made to Mary. This short speech completes the angelic salutation. Her kinswoman Elizabeth pronounced it, inspired by the Holy Spirit: "Blessed are you among all Women" (*Lk* 1:42).

Basing herself on this panegyric and drawing from the fountain of revelation, the Spouse of Christ has dedicated to Mary four dogmas. Thus she has crowned Mary with four crowns which symbolize her Divine Motherhood, her Perpetual Virginity, her Immaculate Conception and her Assumption body and soul into heaven.

The mystery we celebrate today does not only have a negative facet, the absence of original sin. It involves incomparably more. For it implies the pouring forth of light and grace into the soul of Mary from the very first instant of her existence. Such is the Immaculate Conception of Mary: a triumphant flood of grace into her soul, wrought by God with parental kindness.

Now, while there are only four dogmas proclaimed about Mary, we could ask: Why is our liturgical calendar laden with Marian feasts? Principally in order to proclaim again and again the mysteries of Mary and thus to remind us all that the devotion to Mary is neither casual nor incidental (as might be the case of some other Saints,) but essential. Strictly speaking, of course, we could get along without her. Orphans get along without the affection of their mothers who disappeared when they were young. But one can always notice in such children that trace of sorrow that only a mother's love can erase. To single her out among the Saints, Holy Mother the Church pays her in homage the veneration called "*hyperdulia*" and multiplies her feasts during the liturgical year to convince us that, under her mantle, we can make a safe journey to our heavenly homeland.

The year opens with the solemnity of Mary, Mother of God. She is the Mother of God - *theotokos*, engenderer of God - and of his extension in the Mystical Body of Christ.

Mary's Purification or the Lord's Presentation calls to mind the first offertory of the Mass as lived by Mary and as culminated on Mt. Calvary by the blood of the sacrificed Victim.

The feast of Annunciation brings us the message of salvation with Mary as Mediatrix. The "humble servant" of the Lord became his mother.

Comes May: the earth is full of flowers to offer to the Mother of Fair Love. The month closes with the feast of the Visitation of the Blessed Virgin Mary to her relative Elizabeth: the first procession of "*Corpus Christi*" along the plain of Esdrelon, the lands of Samaria and the mountains of Judea. The Sacred Host proceeds enwrapped in the virginal body of Mary.

July offers us the very popular feast of Our Lady of Mount Carmel: the Blessed Virgin calls out to the world and to her children, who painfully move

through the desert of life, pilgrims of heaven. She gracefully lets fall a piece of her mantle for us to hold on to, as to an anchor of salvation.

August presents us a very important feast of Mary, the oldest and the most hope-inspiring: her glorious Assumption. Like Jesus, she goes to prepare a place for us so that, where she be, there we would also be.

September! Feast of the Birthday of the Blessed Virgin Mary! Men, says St. Paul, fumble in the dense darkness of the night of paganism, when suddenly they were surprised by dawn of the day of salvation; then. . . the glaring sun, the fruit of the virginal womb: Christ Jesus.

September 15 - Our Lady of Sorrows. Iconographic art presents this to us with seven sword piercing Mary's heart as a symbol of her Co-Redemption by blood.

October brings us Our Lady of the Holy Rosary. The Rosary is the most widely practiced non-liturgical ¹Marian devotion, based on the methods of St. Dominic, the founder of the Order of preachers, the Dominican Fathers. Many instances of miraculous influence are ascribed to the recitation of the Rosary, including our own victory of La Naval.

Now, at the start of the liturgical year, December brings us, if not the most important, the most attractive, the most "*simpática*" of all Marian feast: the "*Inmaculada*." This feast commemorates the doctrine of Immaculate Conception, which is the belief that the Blessed Virgin Mary enjoyed the state of sanctifying grace from the first moment of her existence in the womb of St. Anne, her mother.

This doctrine is surmised in the Book of Genesis, chapter III, verse 15 and referred to in the Book of Revelation, chapter 12:1-18. The clearest scriptural attestation to Mary's sinlessness was the greeting by the Archangel Gabriel when he appeared to Mary. The angel told her that she had been chosen to be the Mother of God. "Hail, full of grace," Gabriel said, "the Lord is with you." This is what the Gospel (*Lk* 1:26-38) tells us today.

Pope Pius IX defined this doctrine as a dogma of the Catholic Faith on December 8, 1854. Four years later, when Our Lady appeared to St. Bernadette Soubirous at Lourdes, France, in 1858, she identified herself, according to Bernadette, as "the Immaculate Conception."

It is sad to admit; but we have to bow to reality. Devotion to Mary, which gained a tremendous boost during the first half of this century, is now on the decline. Many hearts have miserably forgotten their Mother. Many have exiled her and have neglected the retinue of pious practices that have always accompanied her: what has suffered most has been the Holy Rosary, the Marian devotion *par excellence*.

Today in not a few places Mary is ignored: in a number of modern churches her image has disappeared or has been relegated to an obscure corner in the form of a grotesque caricature, as if we were dealing with a *portera* of the temple and not of one who holds in her hands her Son Jesus.

To many the meaning of the theological axiom: "*Ad Jesum Per Mariam* - To Jesus Through Mary" has been lost.

But it is not the simple Christian people who have sent Mary into exile, but some of their pastors who try to lead their sheep in ways far from Mary, it does not take long for them to abandon Jesus. We have to see Jesus in the arms of Mary. We have always to consider Mary as the gate of Heaven for having been the key to Jesus' heart.

The Second Sunday of Advent
December 10, 1989

A Road for the Lord
Matthew 3:1-12

Man's deepest desire is happiness. We all desire and seek to be happy.

Sometimes we choose a path about which we do not know where it will end. This choice is summed up in this phrase: "To live happy-go-lucky."

No stable-minded person, much less a Christian, will choose that. However, we know that many (and we ourselves at times) become happy-go-lucky, living in a crazy way, and, when something happens, it is too late to change. It is clear that such a way will not lead us to happiness.

Others follow the path that exclude God, since they say that God causes them disturbances in some matters and at certain times. Indeed, God, through the voice of our conscience, prevents us from going after certain objectives wherein we might prefer to place our happiness.

Nevertheless, when we reflect in a Christian way, we see that without God there can be no peace, and without peace there can be no happiness. Without God there can be no goodness, and without goodness, there can be no happiness.

Others choose the way of money. Let money come to me by hook or by crook. What does it matter as long as it is cold, hard cash that can fulfil my desires?

If we look around, we can see that wealth, ill-gotten or not, can satisfy our needs and caprices, but it cannot provide happiness.

And there are those who think that happiness consists in not having to work, in not having to exert effort, in not having to fulfil any obligation.

Putting one's happiness in not doing anything is like wanting to live in a desert. Doing nothing will not make you happy, nor will it be good for others.

Jesus in the Gospels teaches us the way to be happy. This has been traced with all clarity in the Old Testament: the ten commandments of God's law.

If we live the Gospels, there will be no fight, no envy, there will be goodness, mutual help. If every member of the family fulfils God's ten commandments, surely it will be a happy family.

Roads have traffic signs. The more the dangers, the more the signs. Traffic signs do not make the way more difficult; on the contrary, they make it easier by pointing out the dangers.

The ten commandments are traffic signs in the road of our life. But the signs do not remove the hardships of the trip; they only make us aware of the dangers. The commandments do not remove the difficulties of life either. They help us not to fall and guide us to our destination in safety.

On a trip a car can have a breakdown; a flat tire, a broken fuse, or the like. The driver will not just stand where this occurs with arms akimbo; he will repair the damage at once.

So also in our journey through life we can have tire punctures and mischances. We have at hand the means to fix these damages: the Sacrament of Reconciliation.

A car, no matter how good, even a brand-new Mercedes, cannot run without fuel, gasoline or diesel, which has to be replenished every now and then.

We too need fuel on our journey. We need grace. We need to approach the Sacrament of the Holy Eucharist.

Today in the Gospel (*Mt* 3:1-12) St. John the Baptist exhorts us to "prepare a road for the Lord". . . "to make his path straight."

No matter how well gifted one considers himself to be, there can be found in our character some crookedness and some rough edges that have to be straightened out by the knocks of repentance and penance.

The commodious dismissal of this need by saying "I am like that," "I am made this way," is not acceptable before God, before men, or before your own conscience. We have the serious obligation to correct and enrich our character, in the same way as the intelligence and the will must be educated.

The fact that we live in this midst of a community obliges us to be sociable in a Christian way.

Let us take care in keeping our pride under control. It is pride which invents or exaggerates many good things or qualities and pushes us to consider ourselves much better than others, as if we had nothing crooked whatsoever to straighten out.

This is one way of preparing "a road for the Lord" to be present to our own souls on Christmas when it comes.

Third Sunday of Advent
December 17, 1989

Credentials of Jesus
Matthew 11:2-11

Yes, St. John the Baptist, through his disciples, asked Jesus: "Are you the one who is to come?"

We go out into the street and among the people we run into, how many do we meet who are interested in this question?

Some do not even think of this; they do not care who is to come or who has gone. They think of many things other than this. What interest them are the material things in life, entertainment and parties, getting rich. That the Messiah is coming does not ring a bell in their heads or hearts.

Others take this as one of those things that come and go in our society: "Ah, yes, in a few days will be Christmas. We will hold a family reunion, we

will throw a party." Christmas will be a special day, yes, like the summer vacation; but it will come and go and nothing more.

Some really do ask the question: "Are you the one who is to come?" And they also furnish the answer: "Christ is going to come, the Messiah, who brings us peace, joy, wellbeing, tranquility." But they do not find the depth of the person of Jesus. Their acceptance of him is rather superficial.

Others, perhaps a few, with sincerity and genuine interest ask Jesus: "Are you the one who is to come?"

Jesus answered: "Go back and tell John what you are hearing and seeing." Tempests are calmed, thousands are given to eat, the lightning of the transfiguration. This is what Jesus insinuates between the lines.

For it pleases us to see him thus: powerful, dominant, triumphant. We, his followers, would like to be that way, too. We would like to be like the sons of Zebedee, wishing to sit at the right and at the left in his kingdom.

Jesus clearly says: Look at the works I am doing for the unfortunate and the marginal: the blind that see, the lame that walk, the lepers that are made clean, the deaf that hear, the dead that are brought back to life. These are my credentials.

And what are our credentials as Christians, as followers of Christ? They have to be the same as those of Jesus: to live our lives and share our gifts with the unfortunate and not to run away from them, to extend our hand to the materially or morally marginal, to be concerned with their problems, not to look the other way and pass on by. Let us remember the parable of the Good Samaritan.

And Jesus in today's Gospel (Mt 11:2-11) gives us another characteristic of his messianity: to announce his teachings to the poor and the simple, to everyone who seeks God with sincerity, with simplicity and with interest. And thus in their hearts his doctrine will bear fruit. Let us remember the parable of

their hearts his doctrine will bear fruit. Let us remember the parable of the sower.

Therefore I, if I want to be a true follower of Jesus, a real Christian, have to look for the Word of God with interest and listen to it as something important. I must accept the Good News with simplicity, and practice it with sincerity and loyalty.

Jesus said "Happy are those who have no doubts about me! After showing his credentials, Jesus made this statement because he was aware that many were going to have doubts about him, lose faith in him, nay, take offense at him. And there are many who are like that today.

The Jews of his time were the first who felt cheated. They were waiting for an earthly Messiah, a mighty conqueror, liberator of the nation, and as Jesus was not any of these things, they abandoned and rejected him. Their posture is being repeated now by many Christians.

But Jesus wishes to be accepted as he is, as shown in all the Gospels, read and understood with simplicity and sincerity without reducing and adjusting him to our personal likes and dislikes or convenience of our times.

Fourth Sunday of Advent December 24, 1989

*Let Us Not Teach God What to Do
Matthew 1:18-24*

"God writes straight with crooked lines," we must have heard this a thousand and one times. Yes, at times God does very rare things by very rare means and in a very rare way.

Today, the eve of Christmas, let us ponder on this. Rare and extraordinary is what God does. God, the creator of the universe, becomes incarnate;

he makes himself a man. This is indeed rare and extraordinary. And God does this through a Virgin Mother. This again is rare and extraordinary.

In connection with today's Gospel (*Mt* 1:18-24), how would we have done it? We, when Mary gave her "Yes" with her "behold the handmaid of the Lord, be it done to me according to your word" would have sent the Archangel Gabriel to Joseph to share with him the glad news. And Joseph would certainly have been happy, and from that moment he would have treated Mary with more tenderness and respect.

We do not know how Mary explained to Joseph, or what excuse she gave him for her trip to visit her relative Elizabeth. But when at the end of three months she returned home, it was clearly evident that she was expecting a child.

Naturally, the people had no doubts that the father was Joseph. And Joseph was positively aware that Mary was indeed going to become a mother without his intervention.

As the Gospel says, Joseph was "an upright man," or "a man who always did what was right." And he was deeply religious. He knew Mary well and admired her; he also was in the know that Mary had made a vow of chastity-virginity. Yet he did not understand all this.

Joseph, being upright, was not impulsive, he reflected on things all by himself; he had no one to open to, to consult, to share his confusing problem with. He spent sleepless nights. But then he prayed.

The expression "*in a dream*" appears many times in the Old Testament, for example, in Daniel and Ezequiel. And it means "prayer during the hours of sleep."

Prolonged prayer during the night was a current custom in those days, and even today, we still find it, in the "Adoration Nocturna Filipina." It is said "the

angel of the Lord appeared to him *in a dream*." Either he was asleep or awake.

If he was asleep, well, "asleep is asleep" because "sleep is sleep" and nothing more, and there was no apparition. If there was an apparition, it was not sleep but prayer, he was not asleep, but praying.

God gave Joseph's prayer a simple, yet clear, answer: "It is by the Holy Spirit that she has conceived." Joseph believed in this great mystery; and admired and appreciated Mary all the more for her purity, her modesty, her honour, her prudence and her dignity.

The events narrated by today's Gospel do not leave Joseph on the edge of family circle. God made him the head of the Holy Family and legal father of Jesus before the people of Israel. Therefore, Joseph will be the one who will give the name Jesus. Jesus' lineage will be the lineage of Joseph, who descended from King David and the Patriarch Abraham.

This is the way God does things, and we have to accept them. Joseph cooperated with God in his work. He did what "the angel of the Lord had told him to," and was no longer "afraid to take Mary as his wife. Thus, with all simplicity and naturalness Joseph was, after Mary, the prime cooperator with God in the salvation of world.

At times God also does things to us in quite rare ways; in other words, in ways we least expect.

We know God speaks to us, but we want him to speak to us as we like. Yes, we try to listen to God, but we only like to hear what interests us; that is why we do not hear God.

The fact God does not tell us what we want to hear, does not mean that God does not speak to us. God certainly tells us more interesting things than those that we discern and would like him to tell us.

But we want him to talk to us about gaining fame, money, popularity, enjoyments, well-being, good health.

However, God speaks to us about service to others, about understanding others, about genuine Christian love, about working to change things for the better. And all of this demands sacrifice and effort from us, and we do not like to hear this.

Let us not insist on teaching God what he has to do and how he has to do it. Let us rather attune ourselves to him and conform ourselves to God and strive to understand what it is that God wants us to do and how we should do it. Let us put full trust in him and in his ways.

Joseph, a simple man, open to God, full of faith, knew how to receive God's signal. He accepted it and let himself be guided by it. This disposition was the greatest good fortune of his life.

We, Christians with four centuries of Christianity behind us, during which God has shown us what he is doing and how he does it, should endeavor to take the example of St. Joseph and use it.

Solemnity of Christmas
December 25, 1989

Our "Belen" Makes Us Children Once More
John 1:1-18

No other festival in the world so impresses men as the day of Christmas, the anniversary of the birth of Jesus Christ.

At this time of the year even those who are without faith feel some of the warmth and appeal of Christmas, and men who live only for material things are often influenced, if but for one day, by its insistent call.

Those whose faith is weak, and who have long abandoned the practice of their religion, are known to appear anonymously in the crowd at midnight Mass, to let their cold hearts share just once again a tiny glow of the warmth of Christmas. Those, too, who are sunken in sin, who have for half a lifetime rejected the laws of God and the claims of Christianity, are seen to glance longingly at the beautiful Christmas scene, trying to recapture, for a moment, its long-lost attraction, seeming wistfully to hope that the spirit of Christmas will again touch their blackened souls.

And those for whom Christ is the central figure in their lives find that a wonderful excitement thrills their hearts, as they prepare for Christmas day, with its happy, joyful message of peace and goodwill. For them the very name of Christmas possesses a welcome mysterious power, a power that summons them, like a magnet, to renew with gladness their long-tried loyalty to Christ.

This has gone on for centuries, and the question arises: "Whence comes this mysterious power, this Christmas rejoicing?"

The answer is that it springs from our Christian Faith. It has its roots deep down in our souls where we cherish the holy steadfast belief that the Child of Bethlehem was not just a child like millions of others who have been born into the world, but truly God Himself, God become man to bless this weary, troubled world with the radiance of His presence.

Today the prophecies of the Old Testament are fulfilled. In faith we accept the child of Bethlehem as the "God the mighty," whose coming was foretold by Isaiah. Gladly we repeat the old words: "a child is born to us, a son is given to us," believing that the Child of Christmas Day is truly God come as our Savior to this earth.

With what grace and charm does Saint Luke relate to us the beautiful events of the first Christmas night! Although we have listened many times to the Gospel's presentation of that lovely scene, it still has the same fresh and fragrant appeal. We have the same precious picture: the stable, the manger, Saint Joseph, and the Blessed Virgin Mother.

It is dead of night when all is still, and on the hillside are the shepherds watching their flock. Suddenly, the angel appears; we hear the gladsome message: "Don't be afraid! I am here with good news for you, which will bring great joy to all the people." Then, a great army of heaven's angels appear with the angel, singing praise to God; "Glory to God in the highest and on earth peace to men of goodwill."

But how did others receive the glad news of that eventful night?

The Gospel says that "all that heard wondered at those things that were told to them by the shepherds." They were forerunners of a number of people:

— who are earthbound, materialistic and profit-oriented. The sales of food, drinks, dry-goods, rise greatly and so do profits during the Christmas season.

— who are glad to make Christmastide a time for rejoicing and festivity (family reunions, Christmas parties, etc.), but their celebration is no more than an empty mockery, their rejoicing without meaning.

— for whom the birth of Jesus is just a myth, an attractive fairy tale. They dismiss the whole story as an exciting legend, and do not concern themselves with it anymore. They do nothing to discover the truth about Jesus' coming on to earth.

— who have cast Christ out of their lives and continue to reject him. They, therefore, spend Christmas without Christ. In some places today you can see car stickers, posters and even huge billboards painfully crying: "Bring Christ back to Christmas," or "put Jesus back into Christmas."

It is the custom at Christmas to erect a crib, a "Belen" in every Catholic Church to portray to the children the scene in the stable at Bethlehem. In our fondness for the "Belen" with its figures of Mary and the Infant Jesus, of Joseph and the kneeling shepherds and the bright joyous angels many of us remain children all our lives.

So the "Belen" seems to speak to us anew each year, and, surely, if men and women would stop to think, they would realize that there is only one sure joy to be found on earth, the one announced to us by the angels on the first Christmas night: "This day is born to you a Savior, who is Christ the Lord."

Let us pray together from our hearts that on this Christmas the peace of God may reign within us, and that the hearts and minds of men may turn to Christ Jesus our Lord.

Merry Christmas to you all!

**Feast of the Holy Family of Jesus, Mary and Joseph
December 31, 1989**

*The Holy Family, Patron of Squatters
Matthew 1:13-15.19-23*

Go to Egypt. . . Return to Israel. . . Settle down in Galilee. These are the three orders which today's Gospel (Mt 2:13-15.19-23) reports to expound the sudden flight of the Holy Family from Bethlehem to Egypt.

King Herod received a visit from some Magi, who, coming from the East, inquired about where the king of the Jews had been born.

At this enquiry Herod was profoundly disturbed, but he knew how to hide his anxiety even to the extent of showing joy at the news.

"Then he sent them to Bethlehem with these instructions: 'Go and make a careful search for the child; and when you find him, let me know, so that I, too, may go and worship him' " (Mt 2:8).

After the meeting of the Magi with the Child Jesus, the wise men, warned by an angel, did not return to Jerusalem, but went back to their own country by another road.

The decision of Herod upon learning of this was to kill the new-born King, and to be sure of getting him, "to kill all the boys in Bethlehem and its neighborhood who were two years old and younger."

No one can admire this decision of Herod, the Bloody One as he was called, since it stained his hands with blood. Later he ordered the drowning of his son-in-law and the strangling to death of one of his ten wives as well as the killing of three of his own sons. Herod's cruelty was by then proverbial in Rome. He was pathologically jealous of his throne of power.

How many people do you think Herod killed? Forty? Fifty? That would be nothing compared to what modern Herods do these days.

These are today's modern Herods:

— the abortionists

— the divorcists. In divorce the greatest victims are the children.

— the planners and facilitators of artificial birth control against the freedom of couples; laws that obstruct marriage; laws that limit the size of the family, the number of children; rules that give preference to those who have no children or have only a few.

— the physicians and other medical practitioners who make money out of sterilizing people by tubal ligation or vasectomy.

— the businessmen who gain huge profits by manufacturing or selling different types of contraceptives, sterilizing and abortifacient products.

By extension we can include in the list of modern Herods those who deal with the chronically sick, the impatient patients, the aged, and those who practice a well disguised euthanasia.

But Herod was not able to kill the Child God, because "an angel of the Lord appeared in a dream to Joseph and said: 'Herod will be looking for the child in order to kill him. So get up, take the child and his mother, and escape to Egypt, and stay there until I tell you to leave.' "

That very night, Saint Joseph together with the Blessed Virgin and the Holy Child headed for a far, unknown and strange country, Egypt.

How great were the deprivations and sufferings of the Holy Family! Away from their homeland, unknown, strangers, without any gainful employment!

With reason, the Holy Family gives it Patronage to Immigrants and Overseas Workers. Admittedly, such people earn more than we do here. But as you know, "there are many things in life that money cannot buy."

The Holy Family also lends it Patronage to those who are without a decent home or shelter, without adequate employment, without recourses for food, clothing, medicine and suitable education for their children. Common parlance calls them "Squatters." The Holy Family is the Patronal Title of "Squatters."

Even as we have to thank God for his magnanimous providence towards our families during this about-to-end year 1989, let us earnestly ask for that Christ-like largeness of heart that will make us understand, console and help those families who are now suffering what the Holy Family once suffered.

Christianity is definitely not a religion of completely isolated hermits or solitary, recluse beings. Jesus, as God, from all eternity, formed one family with the Father and the Holy Spirit, and in time, when he became man, he opted to form one family with Joseph and Mary: a Trinity in heaven and a Trinity on earth.

Those who form a family need much faith and trust in one another. This is what occurred in the Holy Family.

An astonishing example of trusting faith is given us by Saint Joseph when he came to learn that Mary was with child: a mystery which, until God revealed it to him, he did not understand.

An example of the faith of Mary in Saint Joseph we can find today in the Gospel reading when Mary, with the child in her arms, fled to Egypt, returned to Judea, took the road to Galilee and all this because her husband, Joseph, had so decided. Now, how much faith, how much trust exists in our families, for one another?

M. Piñon's *FUNDAMENTALISM*

FUNDAMENTALISM: Bible Christians, Rejection of the Blessed Virgin Mary, and Born-again Christians. By Father Manuel Piñon, O.P., Ph.D. Distributed by: Bede's Publishing House, Inc., 136 Malakas St., Diliman, Quezon City. 5 1/4 and 8 1/4 inches, 116 pages, bookpaper, P15.00 per copy postpaid; newsprint P12.00 per copy, postpaid.

Fundamentalism is a big umbrella, so to speak, which shelters as many as hundreds of newfangled sects which, to qualify, must hold on to only the following tenets: 1. The Bible, correctly interpreted, has no errors whatsoever; 2. Tradition is not a source of any article of faith; 3. Jesus Christ is God made man and born of Mary, and died for the salvation of the human race; 4. He arose from the dead, ascended into heaven, and will come again.

Except for the rejection of Tradition, the above-mentioned fundamentalistic beliefs, if correctly understood, are by and large true.

However, in addition to the above fundamentalistic tenets, each and every fundamentalistic sect has its own pet teachings, messages and insights. And most fundamentalists coincide in denying many Catholic dogmas such as the Immaculate Conception and the Assumption of the Blessed Virgin; they consider it a crass blasphemy to call Mary the Mother of God. They admit the sacrament of baptism, but not the other sacraments. For them confession should be made directly to God. Their doctrine about the Eucharist is quite ambivalent or obscure. For them veneration of images of saints is idolatry pure and

simple. In the sphere of morals must fundamentalists adopt situation ethics. And they have many more teachings galore contrary to Catholic doctrines.

Fundamentalistic sects send out preachers to spread or "sell" their beliefs, using modern techniques and means such as the radio, TV, distribution of free literature, interesting and lively meetings and prayer gatherings, and so forth. And they prefer to "fish" in Catholic countries, due to their past successes in their proselytizing campaign in Latin-America, in our country and elsewhere in the Catholic world, while their converts in non-Christian nations have been scanty. It is estimated that around four million Catholics just in North and South America have joined the fundamentalists since Vatican II; and in the United States alone some 60,000 Catholics, mostly Hispanics, convert yearly to fundamentalism, many alleging to have become better or "born-again Christians." Also alarming numbers of Filipino Catholics, though we do not have exact statistics, have passed to the fundamentalists, particularly the "Born-again Christians' " wing.

Hence in January of this year 1989 the Catholic Bishops of the Philippines issued a pastoral letter about the errors of fundamentalists, which letter was read on one Sunday in all Catholic Churches in our country. But the Bishops had no space in their letter to deal about the specific falsehoods of fundamentalism, let alone to refute them. This function they left to capable priests and laymen to undertake.

So far the most thorough exposition and refutation of the errors of the fundamentalists is the book authored by Father Piñon: *FUNDAMENTALISM: Bible Christians, Rejection of the Blessed Virgin Mary, and born-again Christians*. It is ardently hoped that similar books or articles by other authors will follow.

Father Piñon is a doctor of (scholastic) philosophy, but he is a theological writer of distinction in his own right. His philosophical works deal about land reform and many other social topics. He is the author of *Logic Primer*, of two thick volumes on *Being and Reality*, and so forth. His theological books are: *Religion and Religions* (two volumes); *Predestination and Salvation*; and *Psychological Freedom* (the last two mentioned have been acclaimed as definitive works on their topics by internationally known theologians). Father Piñon's theological articles include a masterly defense of Paul VI's *Humanae Vitae*, a rebuttal of the fundamental option theory of sin, an exposure of the fallacies of *The Iglesia ni Kristo*, and last but not least, this book on *Fundamentalism*.

It is an authoritative, exhaustive, Filipino-flavored (with the use of local examples and comparisons and illustrations) work and a sober refutation of most of the errors of fundamentalism. This reviewer carefully read and found the book to be a crystal-clear, modern and contemporary summary of Catholic apologetics and polemics. The book comprises 54 lessons in all, and each and all are interesting enough to be read and reread with delight. But the main portions are lessons: 8 (Tradition); 11 (Bible interpretation); 16 (the Pope); 18, 19 & 20 (good works); 24 (the Eucharist), 29 & 30 (confession to the priest); 32 to 42 (the Virgin Mary and the saints and their images); 43 to 46 (Purgatory and Limbo); 47 to 51 (born-again and charismatic Christians). But the other lessons should not be merely glossed over, but studied carefully.

Last July, 1989, right here in Manila, a historic assembly called Lausanne II was held with thousands of delegates from many countries of the world. In substance, Lausanne II is a fundamentalistic gathering and enterprise. Without doubt it is "well-heeled" as having bankrollers in America, Europe and elsewhere. One of the resolutions passed and approved in and by Lausanne II is "to erect an evangelical (fundamentalistic) center in each and all the 50,000 barangays of the Philippines." This ambitious enterprise will require billions of pesos, which probably or surely the fundamentalists as a group will be able to raise. How lamentably such a project if carried out will decimate our Catholic ranks!

That is why we, Catholics, especially our leaders, should steal the march on the fundamentalists and distribute as early as possible in each of the 50,000 barangays free or subsidized copies of Father Pifion's masterful warning against and rebuttal of FUNDAMENTALISM. But, of course, other effective means should be devised by our Catholic leaders to combat this major threat to the Catholic faith of over 50 million Filipino Catholics.

PRESS RELEASE

*From the Catholic Bishops' Conference of the Philippines
28 April 1989*

The Catholic Bishops' Conference of the Philippines today received official announcement from the Apostolic Nunciature that His Holiness, John Paul II, has appointed the Very Reverend Monsignor Warlito Cajandig, a priest of the Diocese of Romblon, as Titular Bishop of Ausafa and Vicar Apostolic of Calapan (Oriental Mindoro).

Msgr. Cajandig was born in Dumarao, Capiz on January 31, 1944. He studied at the St. Plus X Seminary in Roxas City and at St. Vincent Ferrer Seminary in Iloilo City, and was ordained on March 20, 1970 in Roxas City.

Bishop-elect Cajandig was Parish Priest in Dumalag (Capiz), in Calatrava and in San Agustin (Romblon). He also served as Episcopal Vicar for Tablas Island up to 1988. Msgr. Cajandig succeeds Bishop Simeon Valerio who resigned from the Diocese last year.