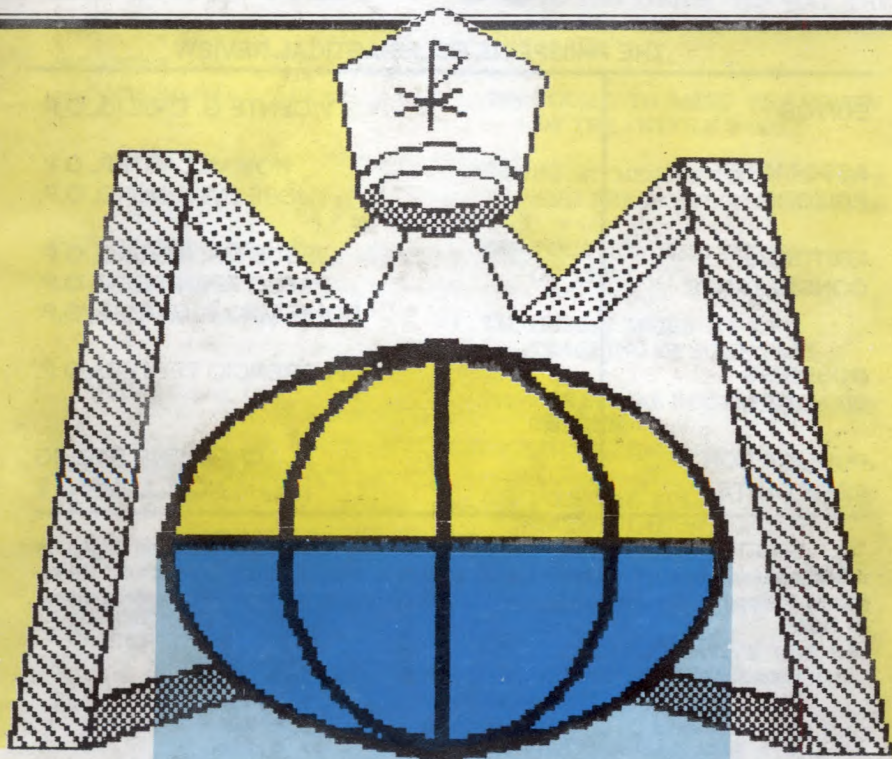


BOLETIN ECLESIASTICO de FILIPINAS

THE OFFICIAL INTERDIOCESAN BULLETIN



**I COME TO MEET THE YOUTH
OF THE WORLD**

John Paul II

VOCATION AND MISSION OF THE LAITY

Jordan Aumann, O.P.

**A PASTORAL EXHORTATION
AGAINST GAMBLING**

Diocese of Legazpi

BOLETIN ECLESIASTICO de FILIPINAS

THE PHILIPPINE ECLESIASTICAL REVIEW

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To the Youth: The Way, the Truth and the Life Is Still Jesus

The majority of our population are young: and the Philippine Church is very much concerned about their needs (physical, psychological, moral and spiritual). The future belongs to them.

The ministers of the Church must present to them in the clearest way, most especially in this season of Advent and Christmas, who Jesus is. The ministers of the Church, we suggest, should be one with the Holy Father in presenting Jesus to the young people who attended the Fourth World Youth Day 1989 held at Santiago de Compostela in Spain.

During his meeting with the young people Pope John Paul II clearly presented Jesus to them as "the way, the truth, and the life."

Jesus the Way — The word "way" is very closely related to the word "search," i.e., *man's search for the meaning of life, the goal he wants to reach, the reason for his behavior.* But he seeks these with God, and along the way of search, Jesus accompanies man.

Jesus the Truth - The Holy Father says that "the truth is Jesus Christ. Love the truth! Live the truth! Bring the truth to the world! Be

witnesses to the truth! Jesus is the truth that saves; he is the Truth to which the Spirit of Truth shall lead.

Jesus the Life — In what does life consist? The Pope continues: "God's love brings us to life, and this love and life are realized in Jesus Christ. He is the Incarnate love of the Father; in him the goodness and loving kindness of God our Savior appears."

How should the young respond to the presentation of Jesus as the way, the truth and the life, amidst the present situation in this country? The pastors and all teachers of young people (parents, educators, youth organizers and others), must find creative ways through which our young people can feel in their lives that Jesus is the object of their search in life, that Jesus is the truth that saves the world and that Jesus is the source of life.

Pastors and educators of youth who carry out this task will certainly fulfill this responsibility as evangelizers of these young people who in turn, will be the evangelizers of the world.

I Come to Meet the Youth of the Whole World*

Your Majesty,

Thank you for your cordial words of welcome, which awaken in my memory the unforgettable signs of affection experienced during my previous pastoral visits to Spain. To my sincere gratitude to Your Majesties for having come to Santiago to receive me, I spontaneously add my affectionate greeting to all the beloved people of Spain, and in particular those of Galicia and Asturias. All are worthily represented here by my brothers in the episcopate, as also by the members of the National and Local Governments whom I greet with great respect and esteem.

In beginning my third pastoral visit to Spain I cannot hide my joy, because I am coming to Santiago de Compostela to meet young Catholics from all over the world. From the most distant locations, from all continents, they have made this fraternal rendezvous beside

*Address of Pope John Paul II at the beginning of his pastoral visit to Spain on 19 August 1989. Published in *L'Osservatore Romano*, 28 August 1989.

the venerated tomb of the Apostle, so as to spend some intense days under the common sign of the Christian faith. The "Ways to Santiago" have been many and various in the past few days; but the same spiritual itinerary has led these young people, and made them pilgrims to Santiago. With enormous sacrifice and fatigue and with a spirit of penance they have assembled here, eager to strengthen their friendship with God and with mankind, and let themselves be permeated by the light and peace which Compostela has been radiating for centuries.

In this privileged place, the goal of pilgrims and penitents, fledgling Europe discovered a powerful factor of cohesion: the Christian faith, which, unceasingly renewed, would constitute one of its most firm and fruitful roots. Now that we are almost on the threshold of A.D. 2000, seeing so many young people come in search of this dimension of grace and forgiveness, we can happily understand how the pilgrimage of today is not only a debt of homage to the past, but rather also an act of confidence in its possibilities for renewed vitality in the present and future.

This year the fourteenth centenary of the Third Council of Toledo has been commemorated; a celebration which could provoke an echo of admiration and countless suggestions among the young people who have come to this Meeting of Santiago. The Third Council of Toledo, apart from being an important landmark in the achievement of concord and unity in Spanish history, also offers us the key towards understanding Spain's communion with the Eastern Churches. We cannot but recall the saintly brothers Leander and Isidore. Saints and transmitters of knowledge, both promoted the union of peoples and the overcoming of the breaches caused by the Arian heresy. Through them the Catholic Church presented herself to the people as the creating space of freedom, in which there were found counterpoised the Hispano-Roman and Gothic cultures. Thus it was possible to inaugurate a new epoch and to rise above differences and divisions, which were not easy to resolve. Worthy fruits of that ecclesial event were the deep harmonization of perspectives between Christian faith and human culture, between evangelic inspiration and service to man.

Spain has always had a universal, Catholic vocation. Santiago de Compostela is an illustrious symbol of this vocation, being the city which, by the power of the memory of the Apostle, attracts various peoples in order to find unity in the same faith. The name Santiago corroborates Spain's presence in the history of America. For this reason, on my second visit to Spain, I entrusted the approaching centennial celebration of the discovery and evangelization of America to our Lady of the Pillar in Zaragoza. On more than one occasion I have had the opportunity to recognize Spain's missionary work, a work without equal in the New World. Today, the Church is preparing for a new Christianization, which is, a challenge she must face, as in times past.

I come, then, to Santiago, city of countless references for countless peoples. I come as the Successor of Peter to encourage my brothers; to renew the vigour of the young people and to strengthen myself with them; and to proclaim Jesus Christ as Way, Truth and Life. I come to involve all in the building of a world in which the dignity of man, as image of God, shines forth, and where justice and peace are promoted. And following the testimony of St. James, the first Apostle to suffer martyrdom, I wish to invite the young people to open their hearts to Christ's Gospel and become his witnesses; and if necessary, martyr-witnesses, at the threshold of the Third Millennium.

May God bless us always!

May the Apostle St. James accompany us! Before going to Covadonga, I entrust to Mary this meeting with the young people.

Be Witnesses to God's Love and the Hope of Salvation*

I. The Way

1.1. Beloved young people, I greet you in the name of Our Lord *Jesus Christ*: "the *Way*, the *Truth* and the *Life*." I thank you, who have come from the cities of Spain, the various Latin American nations, as well as from many countries throughout the world, for having accepted my invitation to make this pilgrimage together, this journey to the tomb of the Apostle James.

I now greet all the young people of Galicia, especially those from the Archdiocese of Santiago. You have the opportunity to offer shelter and hospitality to the pilgrims who come to your land, a land privileged to contain the goal of a journey which leads to happiness, to joy, to Christ.

**In the late evening of Saturday 19 August, on Monte del Gozo, a hill near Santiago de Compostela, the Holy Father met the young people assembled there for World Youth Day.*

The meeting was in three parts, corresponding to the three elements of the theme: "The Way, the Truth and the life." Each part began with a dramatic presentation by some of the young people, after which the Holy Father spoke.

At this point I wish to offer greetings in some of the languages represented here by the young pilgrims:

I greet you all, young Italian-speaking people. I hope that the pilgrimage serves to strengthen your journey of faith, and deepen your joy in following Christ in all the ways of life.

I warmly greet the French-speaking young people, and I thank them for responding in such large numbers to my invitation. Dear young people, you are welcome to this extraordinary meeting which I have greatly desired. May Christ's joy and peace be with you always.

My cordial greeting goes also to the many English-speaking pilgrims who are with us on this happy occasion. Dear young people, you have come to Santiago de Compostela, following in the footsteps of Christian pilgrims from many different times and places. Here, at the tomb of the Apostle James, may you be renewed in the Catholic faith, which comes to us from the apostles. In union with the entire Church, may you commit yourselves generously to follow Jesus Christ, who alone is "the Way, the Truth, and the Life."

My warm greetings go also to the young people from German-speaking lands. In the Gospel, Jesus invites you to follow his word and example. See the word of Jesus, not as an unreasonable demand, but rather as an encouragement to human and Christian maturity. Have the courage of self-giving in service. You will thus discover your authentic "being", which does not depend on "having", and you will be much the richer.

You also are welcome, young Portuguese-speaking people, who are widely represented here by the boys and girls from the neighbouring nation, Portugal. The Pope has already heard your longings! With deep affinity and affection I repeat a question already asked some time ago at Lisbon: are you aware of being "Christ's natural allies" in evangelization? May you bring from this meeting an even more lively and effective awareness that you are witnesses to Christ, our life, peace and joy.

I cordially greet you, young Poles who have come from Poland and from Polish communities abroad to Santiago de Compostela for

World Youth Day 1989, following the most ancient pilgrim route. It gives me deep joy that, in this place associated with the Apostle and Martyr St. James, you wish to pray together with the Pope, and be confirmed in your vocation whose model is Christ, himself our Way, Truth, and Life.

I warmly greet the Flemish and Dutch young people. Through this pilgrimage to Santiago de Compostela, may they understand better that their life is an uninterrupted pilgrimage to their heavenly homeland, and that Jesus Christ is the Way to travel this journey.

I cordially greet all the Croatian young people. May Christ always be the Way, the truth and the Life for you, your age group, and all your people.

I also warmly greet the young people from Slovenia. May Christ be, for you and all your contemporaries, the Way, the Truth and the Life. May my Apostolic Blessing accompany you everywhere.

Praised be Jesus Christ! I wish to greet all the young Japanese who have come from the Far East to participate in the World Youth Day, in this meeting of youthful hopes. My wish for you is that, united to Christ, with the Blessed Virgin's help, together with all the young people everywhere, you may be able to build a new world. Praised be Jesus Christ!

I greet all the boys and girls from Vietnam. To all of you who have come from so far away, I wish that, having understood the laity's mission in the Church, you may bear witness to it in the world in the name of Jesus; he is the Way, the Truth and the Life.

As well as you, who have gathered together here in great numbers, I have also countless young men and women from all over the world very much present in my mind, because they have united themselves spiritually to us, and have communicated their nearness and participation in this Day.

I also thank the Cardinals and bishops, priests, religious, and all the lay faithful who have accompanied you on this path of St. James.

The Way. This is the word that best expresses the character of this *World Meeting of Youth*.

You have set out from all the countries of Europe, from every continent. Some of you have come on foot, like the pilgrims of old: others by bicycle, by boat, by bus, by plane. . . You have come in order to discover here in Santiago the roots of our faith, to pledge yourselves generously to the "new evangelization," on the very eve of the third millennium.

Over the centuries, countless pilgrims have preceded us on the way to Santiago. At the beginning of the first act of this dramatic representation we have seen the pilgrims with the characteristic and traditional symbols of the "Jacobean Route": the hat, the staff, the shell and the gourd. When you return to your countries, to your houses and places of study, these symbols will help you recall tonight's meeting, and above all its significance.

For us, just as it did for those pilgrims who have preceded us in ages past, *this way expresses a deep spirit of conversion*. A desire to return to God. A way of purification and penance, of renewal and reconciliation.

Thus, for each one of us, as it did for the pilgrims who have gone before us, it is very important that it end with a meeting with the Lord, through the Sacraments of Penance and the Eucharist. I know that many of you have received these sacraments during these past days. "Purification of heart and a conversion to the heavenly Father are—as the bishops of the dioceses of the 'Jacobean Route' have written in their pastoral letter—the fundamental inspiration and objective of the Ways to Santiago" (n. 57).

1.2. Let us reflect now on the meaning of the word "way", so that this conversion of heart and meeting with the Lord, which we are now experiencing, may give new meaning to our lives.

The word "way" is very closely related to the idea of "search". This aspect has been highlighted in the representation which we are seeing.

What do you seek, pilgrims? the crossroads have asked. This crossroads represents the question which man puts to himself regarding the meaning of life, regarding the goals he wants to reach, regarding the reason for his behaviour.

We have seen represented, in a very expressive manner, some of the things which frequently many people set up as the goal of their life and their activity: *money, success, egoism, comfort*. However, the young pilgrims in the play have seen that in the long term these do not satisfy man. These things are unable to fill the human heart.

1.3. *What do you seek, pilgrims?* Each one of us here must ask himself this question. But you above all, since you have your life ahead of you, I invite you to decide definitively the direction of your way.

With the very words of Christ, I ask you: *"What do you seek?"* (Jn 1:38). *Do you seek God?*

The spiritual tradition of Christianity not only underlines the importance of our search for God. It highlights something more important still: *it is God who looks for us*. He comes out to meet us.

Our way to Compostela means wanting to give an answer to our needs, to our questions to our "search"; it also means going out to meet God who looks for us with a love so great that we can understand it only with difficulty.

1.4. This meeting with God is achieved in Jesus Christ. It is in him, who has given his life for us, in his humanity, that we experience the love which God has for us. "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life" (Jn 3:16).

Just as Jesus called St. James and the other apostles he also calls each one of us. Each one of us, here in Santiago, has to understand and believe: *"God is calling me, God is sending me."* From all eternity God has thought about us and has loved us as unique and unrepeatable persons. He calls us and his call comes to us through the person of Jesus Christ who says to us, as he said to

the apostles: *"Come follow me."* He is the Way which leads to the Father.

Yet we must recognize that we have neither sufficient strength, nor constancy, nor purity of heart to follow God with our whole life and with our whole heart. Let us ask Mary, who was the first to follow the path of her Son, to intercede for us.

Jesus wants to accompany us as he accompanied the disciples on the way to Emmaus. He points out to us the direction we have to follow. He gives us strength. On returning home, like the disciples of the Gospel story, we will be able to say that our hearts burned within us when he spoke to us on the way and that we recognized him in the breaking of the bread (cf. *Lk* 24:32, 35). That will be the time to present ourselves to others and above all to other young people as witnesses. Yes! Witnesses of the love of God and their hope of salvation.

II. The Truth

(After the second dramatic presentation, the Pope spoke as follows in French.)

2.1. "We are seeking truth." The words of the last song must resound in our hearts, because they give the deepest meaning of St. James's way: *seek truth and proclaim it.*

Where is truth? "What is truth" (Jn 18:38). Before you, someone else had already asked Jesus this question.

During the stage performance, we were witnesses to the *three answers* that the world gives to these questions. *The first: use all one's fervour for the instant gratification of one's senses, a constant search for the pleasures of life.* To that the pilgrims replied: "We had fun, but. . . we keep on walking in a vacuum."

The second answer, that of the violent who are interested in having power and dominating others, was not accepted by pilgrims of the second scene either. This answer brings on not only the

destruction of the dignity of another person—brother or sister—but also one's self-destruction. Certain experiences during this century, which are still going on today, demonstrate what the results are when one's goal is power and supremacy over others.

The third answer, given by drug addicts, is the search for the liberation and the fulfilment of a person by escaping from reality. It is the sad experience of many persons, amongst them many young people of your ages, who have taken this road or other similar ones. Instead of guiding them towards freedom, these roads lead them to slavery and even self-destruction.

2.2. I am sure that, like almost all young people of today, you are worried about *air and sea pollution*, and that the problem of ecology upsets you. You are shocked by the misuse made of the earth's products and *the progressive destruction of the environment*. And you are right. One must take a coordinated and responsible action before our planet suffers irreversible damage.

But, dear young people, there exists also *a pollution of ideas and morals* which can lead to the *destruction of man*. *This pollution is sin*, from which lies are born.

Truth and sin. We must admit that very often lies are presented to us with the features of truth. We must, therefore, use our judgment in recognizing truth, the Word that comes from God, and repulse the temptations which come from the "Father of lies." I wish to speak about the sin of denying God, refusing the light. As it is written in the Gospel according to St. John, "*the true light*" was in the world: the Word "the world was made through him, yet the world knew him not" (cf. *Jn* 1:9, 10).

2.3. "Therefore at the root of human sin is the lie which is a radical rejection of the truth contained in the Word of the Father, through whom is expressed the loving omnipotence of the Creator; the omnipotence and also the love 'of God the Father, Creator of heaven and earth'" (*Dominum et Vivificantem*, n. 33).

"The truth contained in the Word of the Father." That is what we mean when we identify Jesus Christ with truth. *"What is truth?"*

he was asked by Pilate. Pilate's tragedy was that although truth was there before him, personified by Jesus Christ, he failed to recognize it.

Dear young people, this tragedy must not occur in our lives. Christ is the centre of Christian faith, the faith which the Church proclaims today, as she has always done, to all men and women: God became man. "And the Word became flesh, and dwelt among us" (*Jn* 1:14). The eyes of faith see in Jesus Christ man as he could be and as God wishes him to be. At the same time, Jesus reveals to us the love of the Father.

2.4. As I wrote in the Message for this World Youth Day, *truth is the deepest necessity of the human spirit*. Above all, you must have a thirst for the truth about God, about man, about life and the world.

However, *the Truth is Jesus Christ*. Love the truth! Live the truth! Bring the truth to the world! *Be witnesses to the truth!* Jesus is the truth that saves; he is the Truth to which the Spirit of Truth shall lead us (cf. *Jn* 16:13).

Dear young people: *let us look for the truth about Christ, about his Church*. However, let us be consistent: let us love the truth, live in the truth, proclaim the truth! O Christ, *teach us the truth*. Be for us *the only truth!*

III. The Life

(When the final dramatic presentation had ended, the Holy Father reflected on the third part of the theme, speaking in Italian, Spanish and Portuguese.)

3.1. Finally, dear young people, Christ is the Life. I am sure that each of you loves life, not death. You wish to live life to the full, animated by hope arising from a far-reaching plan.

It is right that you have a thirst for life, for a full life. You are young precisely for this. *However, in what does life consist? What is the meaning of life, and what is the best way of realizing it?* A short time ago you sang with enthusiasm: "*Somos peregrinos de la vida,*

caminantes unidos para amar." Is not this the clue to the answer you are seeking?

The Christian faith places a *deep link between love and life*. In John's Gospel we read: "God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life" (Jn 3:16). God's love brings us to life, and this *love and life* are realized in *Jesus Christ*. He is the Incarnate Love of the Father: in him "the goodness and loving kindness of God our Saviour appeared (Tit 3:4).

Dear young people, Christ is therefore the one *competent interlocutor* to whom you can put the essential question about the value and meaning of life, not only a healthy, happy life, but also a life *weighed down by suffering*, whether marked by some physical disability or by difficult family and social conditions. Yes, even for *tragic problems* which can be expressed more by groans than by words, Christ is the competent interlocutor. Ask him, listen to him!

The meaning of life. He will say to you: *keep loving*. Only the person who forgets self in order to give himself to others fulfils his own life and expresses to the greatest extent the value of his earthly existence. It is *the evangelic paradox* of the life which is redeemed by being lost (cf. Jn 12:25), a paradox which finds its full explanation in the mystery of Christ who died and rose for us.

3.2. Dear young people, *the nature perspective of a human and Christian vocation is presented to us as part of the gift*. This is important above all in the case of a *religious vocation*, by which a man or a woman, through the profession of the evangelical counsels, takes on for the *sake of the Kingdom of God* the programme which Christ himself carried out on earth. Religious commit themselves to give a particular witness, placing the love of God above all other things, and remind everyone of the common call to union with God in eternity.

The world of today *needs these witnesses now as never before*, because very frequently it is so occupied with the things of this earth that it forgets those of heaven.

I want to recall here in a special way *four hundred young contemplative nuns* from Spain, who have indicated to me their wish to be present at this *Meeting*. I am certain that they are very united to all of us through their prayer in the silence of the cloister. Seven years ago, many of them attended the meeting which I had with young people in the Santiago Bernabeu Stadium in Madrid. Afterwards, responding generously to the call of Christ, they have followed him for life. Now they dedicate themselves to praying for the Church, but above all for you, young men and women, that you also may be able to respond with generosity to the call of Jesus.

With deep joy I also present to you, as a model of following Christ, the praiseworthy figure of the Servant of God Rafael Arnáis Barón, a Trappist Oblate who died at 27 years of age, in the Abbey of San Isidro de Dueñas (Palencia). It has been justly said of him that he lived and died "with a cheerful heart and with great love of God." He was a young person like many of you, who welcomed the call of Christ and followed it with determination.

3.3. However, young people who are listening to me, Christ's call is not addressed only to the Brothers, Sisters and priests. He calls everyone; he also calls those who upheld by love, *want to get married*. It is God, in fact, who created the human being *male and female*, thus introducing into history that singular duality thanks to which man and woman, although *essentially having equal rights*, have the characteristic of that *wonderful complementarity* of attributes, which brings about mutual attraction. The love which blossoms when masculinity and femininity meet *embodies the call of God himself*, who created man "in his image and likeness," precisely as "man and woman." *Christ has made this call his own*, and enriched it with new values in the definitive Covenant established on the Cross. So, my dear friends, in the love of every baptized person, he asks to be able to express his love for the Church, for which he sacrificed himself so "that he might present the Church to himself in splendour, without spot or wrinkle or any such thing, that she might be holy and without blemish" (*Eph 5:27*).

Dear young people! To each one of you, as to that youth of your age referred to in the Gospel (cf. *Mt 19:16-22*), Christ renews the call "Follow me!" Sometimes these words mean: "Follow me as I am

the Spouse of the Church. Participate in the mystery, in that *sacrament* which the *Letter to the Ephesians* describes as "great": great in fact "in reference to Christ and the Church" (*Eph* 5:32).

Young people who are listening to me. Christ wishes to teach you the *wonderful wealth of nuptial love*. Let him speak to your hearts. Do not run away from him. He has something important to tell you for the future of your love. Above all, with the grace of the sacrament, he has something decisive to *give you*, so that your love will have the necessary strength to overcome the trials of life.

Today, many voices around you speak a *language different from that of Christ*, proposing models of behaviour which, in the name of a "modernity" freed from "complexes" and "taboos"—as it is the custom to say—reduce love to a fleeting experience of personal satisfaction or even of mere sexual enjoyment. To those who are able to look at this type of relationship without prejudice, it is not difficult to distinguish behind the loud words the disappointing reality of egoistic behaviour, which aims principally at a personal advantage. *The other* is no longer accepted as a *subject* with his or her dignity, but is degraded to the level of an *object*, disposed of not according to the criteria of *values* but of *interests*.

Even *the child*, who should be the living fruit of the love of his parents, which incarnates, in a way transcends, and perpetuates itself in him, ends up by being considered a *thing* which one has the right to accept or reject according to one's state of mind.

How can one fail to notice the woodworn of a *consumer mentality* that has slowly emptied love of its exceptional content, in which is manifested the spark of the fire which burns in the heart of the Holy Trinity. One must bring love back to its eternal source if one wants it to give real gratification, joy, life.

To you young people falls the duty of being *witnesses in the world of today to the truth of love*. It is a *demanding* reality which often contrasts with current opinions and "slogan". But it is the only truth worthy of human beings called to form part of the family of God!

IV. Response to God's call

4.1. You have come to this Monte del Gozo (Mount of Joy), full of hopeful anticipation and confidence, setting aside the snares of the world, truly to meet Jesus, "the Way, the Truth and the Life," who has invited each one of you to *follow him lovingly*. This is a universal call, which does not take the colour of one's skin into account, nor one's social condition or age. On this night, so moving for its religious significance, fraternity and youthful joy, *Christ, as Friend, is in the midst of the Assembly to ask you personally* if you want to follow decidedly the way which he is showing you, if you are prepared to accept his truth, his message of salvation, if you want to live the Christian ideal *fully*.

It is a decision which you must take without fear. God will help you; he will give you his light and his strength so that you may respond generously to his call, a call to a *total* Christian life.

Respond to the call of Jesus Christ and follow him!

4.2. But, more than one of you is asking himself or herself: What does Jesus want of me? To what is he calling me? What is the meaning of his call for me?

For the great majority of you, human love will present itself as a way of self-realization in the formation of a family. This is why, *in the name of Christ* I want to ask you:

Are you prepared to *follow the call of Christ through the Sacrament of Marriage*, so as to be procreators of new life, people who will form new pilgrims to the heavenly city?

In the history of salvation, Christian marriage is a *mystery of faith*. The family is a *mystery of love*, because it collaborates directly in the creative work of God. Beloved young people, a large sector of society does not accept Christ's teachings, and, consequently, it takes other roads: hedonism, divorce, abortion, birth control and contraceptive methods. These ways of understanding life are in clear

contrast to the Law of God and the teaching of the Church. To follow Christ faithfully means *putting* the Gospel message *into practice*, and this also implies chastity, the defence of life, and also the indissolubility of the *matrimonial bond*, which is not a mere contract which can be arbitrarily broken.

Living in the "permissiveness" of the modern world, which denies or minimizes the authenticity of Christian principles, it is *easy and attractive to breathe in this contaminated mentality* and give in to the passing desire. But, bear in mind that those who act in this way *neither follow Christ nor love him*. To love means to walk together in the same direction towards God, who is the *Source of Love*. In this Christian framework, *love is stronger than death* because it prepares us to welcome life, to protect it and defend it from the mother's womb until death. Therefore I ask you again:

Are you prepared to *protect human life* with the maximum care at every moment, even in the most difficult ones? Are you prepared, as young Christians, to *live and defend love through indissoluble marriage*, to protect the stability of the family, a stability which favours the balance upbringing of children, under the protection of a paternal and maternal love, which complement each other?

This is the Christian witness that is expected of the majority of you, young men and women. To be a Christian means to be a witness to Christian truth, and today, particularly, it is to put into practice the authentic meaning which Christ and the Church give to life and to the full realization of young men and women through marriage and the family.

4.3. Yes, my dear young people, Christ is not only calling you to walk with him on this pilgrimage of life. He is sending you out in his place to be messengers of truth, to be his witnesses in the world, and, in practice, before other young people like yourselves, because today, all over the world, many of them are in search of the way, the truth and the life, but they do not know where to find them.

"The hour has come for a re-evangelization" (*Christifideles Laici*, 34), and you cannot be found wanting in this urgent call. In this place dedicated to St. James, the first of the apostle to give

testimony to his faith through martyrdom, let us pledge ourselves to accept the command of Christ: "you shall be my witnesses... and to the end of the earth" (Acts 1:8).

What does it mean to give witness to Christ? It simply means to live in accordance with the Gospel: "You shall love the Lord your God with all your heart, with all your soul, and with all your mind... You shall love your neighbour as yourself (Mt 22:37, 39).

The Christian is called to serve his neighbour and society, to promote and support the dignity of every human being, to respect, defend and favour the rights of the person, to be a builder of a lasting and authentic peace based on fraternity, freedom, justice and truth.

Despite the marvellous possibilities which modern technology offers man, there is still a great deal of poverty and misery in the world. In many parts of the world people live menaced by violence, by terrorism and even by war. Our thoughts turn, once again, towards Lebanon and the other countries of the Middle East, and also to all peoples and nations where there is war and violence.

It is urgently necessary to be able to count on envoys of Christ, on Christian messengers. And you, young people, young men and young women, in the future you will be these envoys or messengers.

4.4. Christ's call leads along a way which is not easy to travel, because it can also lead us to the Cross. But there is no other way which leads to truth and which can give life. Nevertheless, we are not alone on this path. Mary, through her *Fiat*, opened a new way for humanity. By her acceptance of, and total dedication to the mission of her Son, she is the prototype of every Christian vocation. She will walk with us, she will be our travelling companion, and with her help we will be capable of following the vocation which Christ offers us.

Dear young people, let us set out upon our way with Mary; let us commit ourselves to following Christ, the Way, Truth and Life. Thus we will be zealous bearers of the message of the new evangelization and generous builders of the civilization of love.

Vocation and Mission of the Laity

The topic discussed by the 1987 Synod of Bishops was given the title: "The Vocation and Mission of the Laity in the Church and in the World Twenty Years after the Second Vatican Council." The very wording of the title suggests that the two concepts of *vocation* and *mission* are distinct realities, although they are closely related. There are some, however, who describe the vocation of the laity as a call to permeate the temporal order with Christian values, and this, they say, is identical with the mission of the laity. But to restrict the vocation of the laity to their mission or apostolate is to speak in a purely functional manner that can lead to what Pope Pius XII called "the heresy of action."

Vocation is a broader concept than apostolate or mission because the vocation of every Christian is first and foremost the perfection of charity, as was taught by the Second Vatican Council: All the faithful, whatever their condition or state—though each in his own way—are called by the Lord to that perfection of sanctity by which the Father himself is perfect" (*Lumen Gentium*, chap. 5). Therefore the vocation to personal holiness is prior to one's mission, as was also stated by the Second Vatican Council: "The apostolate of the laity derives from their very Christian vocation" (*Apostolicam Actuositatem*, 1) In other words, love and service for one's neighbor should flow from one's love of God; such was the priority specified by Jesus when he announced the twofold precept of charity.

The laity do have a distinct role to play in the overall mission of the Church, which is to bring the Gospel message to all the nations and to lead all people to salvation in Christ. Indeed, the laity will normally have much greater freedom of choice than do priests and religious in determining how and where they will actively participate in the Church's mission. Because of their promise of obedience to their bishop, priests have an obligation to serve the faithful of the local Church through priestly ministry; because of their vow to live according to the Constitutions of their institute, religious are bound to dedicate themselves to the mission approved for them by the Church. That leaves a vast area of apostolic activity that is open to the laity.

Apostolate or Ministry

Before we can discuss the various activities that are proper to the laity, it is necessary to clarify the meaning of the words "apostolate" and "ministry." Prior to the Second Vatican Council, thanks to the efforts of St. Vincent Pallotti (+1850) and the vigorous endorsement of Catholic Action by Pope Pius IX (+1878) and his successors, the word "apostolate" was clearly distinguished from ministry, which for all practical purposes referred to the ministry of word and of sacraments that is reserved to the clergy. Indeed, it has been a long and sometimes painful journey for the laity to reach the position that they now enjoy in Church. A review of some of the literature on this subject will enable us to appreciate the crowning achievement of the Second Vatican Council as regards the role of the laity in the Church.

Pope Gregory XVI (+1846) stated: "No one can deny that the Church is an unequal society in which God has destined some to command and others to obey." Pope Leo XIII (+1903) also insisted on the distinction of classes in the Church: the pastors and the flock, the leaders and the people. "The role of the first order," he said "is to teach, to govern and to lead man in life; to impose rules. The duty of the other is to submit itself to the first, to obey it, to carry out its orders and to honor it."

Meanwhile, Cardinal Newman (+1890) was making a strong plea for education of laity. He even suggested that an educated laity should be consulted in matters of doctrine. But the climate in Rome was such that Newman himself was placed under a cloud of suspicion, as we see in a letter that Monsignor Talbot wrote to Cardinal Manning:

If a check is not placed on the laity of England, they will be rulers of the Catholic Church in England instead of the Holy See and the episcopate. . . . What is the province of the laity? To hunt, to shoot, to entertain. These matters they understand; but to meddle with ecclesiastical matters they have no right at all. . . . Dr. Newman is the most dangerous man in England, and you will see that he will make use of the laity against Your Grace.

Fortunately, Cardinal Newman has been vindicated by the subsequent teaching on the laity promulgated by Pope Pius X (+1904), Pope Pius XI (+1939) and Pope Pius XII (+1959). When Catholic Action was officially organized by Pope Pius XI in 1930, he described it as "the participation of the laity in the hierarchical apostolate of the Church." But then the question was raised: to what extent can and should the laity participate in the hierarchical apostolate? As early as 1932 the founder of Opus Dei, José María Escrivá gave a forthright answer to the question:

The prejudice that ordinary members of the faithful must limit themselves to helping the clergy in ecclesiastical apostolates has to be rejected. There is no reason why the secular apostolate should always be a mere participation in the apostolate of the hierarchy. Secular people too have to have a duty to do apostolate: not because they receive canonical mission, but because they are part of the Church.

But now we come to yet another question: What is apostolate, and specifically lay apostolate? Pope Pius XII vigorously defended the role of the laity in the apostolate when he addressed the Christian Worker of Belgium in 1949:

What you are doing ought to be a shattering answer to the slanders of adversaries who accuse the Church of jealously keeping the laity in bondage, without allowing them any personal activity or assigning them any work proper to their condition. That is not her attitude and it never has been. . . . Is it not as ridiculous as it is offensive to accuse the clergy of keeping the laity in a humiliating state of inaction? In family, educational or social matters, in science or art, literature or the press, radio or cinema, in political campaigns for the election of legislators or the determination of their constitutional powers and duties, a vast and fertile field of action is open to Catholic lay people in every direction.

But in 1951, in an address to the World Congress of the Lay Apostolate, Pope Pius XII was still searching for a precise description of lay apostolate:

Can we say that everyone is called to the apostolate in the strict sense of the word? God has not given to everyone either the possibility or the aptitude. One can hardly ask a wife and mother, who has to look after the Christian upbringing of her children and has to work at home, besides helping her husband to feed their little ones, to do apostolic work of this kind. The vocation to be an apostle is therefore not addressed to all alike.

It is certainly not easy to draw an exact line of demarcation, showing precisely where the true apostolate of the laity begins. Should it include, for example, the education given by the mother of a family, or by the men and women teachers engaged with holy zeal in the practice of their profession? Or the conduct of a reputable and openly Catholic doctor whose conscience never wavers when there is a question of the natural and divine law and who fights with all his might in defense of the Christian dignity of married persons and the sacred rights of their offspring? Should it include even the action of a Catholic

statesman who sponsors a generous housing policy in favor of the less fortunate?

Many would be inclined to answer in the negative, seeing in all these examples merely the accomplishment, very laudable in itself but obligatory, of the duties of one's state.

Today, however, after numerous declarations of the Second Vatican Council on the mission of the laity in the Church and in the world, we no longer speak of the lay apostolate as a participation in the hierarchical apostolate. In fact, canon 225 of the revised *Code of Canon Law* states:

Since lay people, like all Christ's faithful, are deputed the apostolate by baptism and confirmation, they are bound by the general obligation and they have the right, whether as individuals or in associations, to strive so that the divine message of salvation may be known and accepted by all people throughout the world. This obligation is all the more insistent in circumstances in which only through them are people able to hear the Gospel and to know Christ.

They have also, according to the condition of each, the special obligation to permeate and perfect the temporal order of things with the spirit of the Gospel. In this way, particularly in conducting secular business and exercising secular functions, they are to give witness to Christ.

Similar statements can be found in various documents of the Second Vatican Council, especially *Lumen Gentium*, *Apostolicam Actuositatem* and *Gaudium et Spes*. In addition, it is well worthwhile to give a pertinent passage from the *Exhortatio Apostolica* on the Synod on the Laity, issued by Pope John Paul II in December, 1988:

Because of the one dignity flowing from baptism, each member of the lay faithful, together with ordained minis-

ters and men and women religious, shares a responsibility for the Church's mission.

But among the lay faithful this one baptismal dignity takes on a manner of life which sets a person apart, without, however, bringing about a separation from ministerial priesthood or from men and women religious. The Second Vatican Council has described this manner of life as "the secular character": "The secular character is properly and particularly that of the lay faithful."

To understand properly the lay faithful's position in the Church in a complete, adequate and specific manner it is necessary to come to a deeper theological understanding of their secular character in light of God's plan of salvation and in the context of the mystery of the Church. . . .

Certainly all the members of the Church are sharers in this secular dimension but in different ways. In particular the sharing of the lay faithful has its own manner of realization and function which, according to the Council "properly and particularly" theirs. Such a manner is designated with the expression "secular character". . .

The "world" thus becomes the place and the means for the lay faithful to fulfill their Christian vocation, because the world itself is destined to glorify the Father in Christ. . . . Thus, for the lay faithful, to be present and active in the world is not only an anthropological and sociological reality, but in a specific way, a theological and ecclesiological reality as well (no. 15).

With the promulgation of *Ministeria Quaedam* by Pope Paul VI in 1972, what were previously called "minor orders" and reserved to clerics have been abolished, together with subdiaconate in the Latin Church. As a result, said Pope Paul VI, "together with the ordained ministries, whereby certain people are appointed pastors and consecrate themselves in a special way to the service of the community, the Church recognizes the place of non-ordained ministries which can

offer a particular service to the Church." It is therefore appropriate to speak today not only of the lay apostolate but also of lay ministries, although on the latter case some qualifications are in order.

The primary analogue for the term "ministry" is the ordained ministry that comes from the sacrament of holy orders. Such is the *diakonia*, service or ministry that was entrusted by Christ to the apostles and, through them, to their successors in the priesthood. But, says Pope John Paul II in his *Exhortatio Apostolica*, "when necessity and expediency in the Church require it, the Pastors according to established norms from universal law, can entrust to the lay faithful certain offices and roles that are connected to their pastoral ministry but do not require the character of Orders. . . . However, the exercise of such tasks does not make pastors of the lay faithful; in fact, a person is not a minister simply in performing a task, but through sacramental ordination. Only the Sacrament of Orders gives the ordained minister a particular participation in the office of Christ, the Shepherd and Head, and in his Eternal Priesthood" (no. 21).

The forgoing statement provides the basis for the distinction between "apostolate" and "ministry"; moreover, it makes a clear distinction between "ordained ministries" and the "non-ordained ministries." *Apostolate* signifies any activity by which the kingdom of Christ is extended over all the earth, men are made partakers in redemption and salvation, and a right relationship of the entire world to Christ is established (cf. *Apostolicam Actuositatem*, no. 2). *Ministry*, on the other hand, signifies primarily those offices and functions that flow from the sacrament of holy orders or are connected with the pastoral ministry. Normally we speak of two types of ministry that are proper to the clergy: ministry of word and ministry of sacrament, and these ministries are delegated to the clergy by a canonical mandate from ecclesiastical authority. Hence, the ministry of liturgy and sacraments (priestly function), the ministry of the word (prophetic function) and the ministry of government (kingly function) belong in a very special way to those who have been admitted to the ranks of the clergy (deacons, priests and bishops).

As regards the admission of candidates to the non-ordained ministries of lector and acolyte (restricted to men), the temporary assignment of men or women as lectors, or the use of extraordinary non-ordained ministers, these matters are treated in canon 230 of the *Code of Canon Law*. Pope John Paul II has commented on this in his *Exhortatio Apostolica*: "The various ministries, offices and roles that the lay faithful can legitimately fulfill in the liturgy, in the transmission of the faith, and in the pastoral structure of the Church, ought to be exercised in conformity to their specific lay vocation, which is different from that of the sacred ministry" (no. 21).

When the laity perform such tasks they are truly engaged in ministry, but since it is non-ordained ministry, it flows not from the sacrament of holy orders but from the sacrament of baptism, which is the origin and source of the lay vocation and mission. An understanding of this distinction likewise helps one to see more clearly the specific difference between the ordained, ministerial priesthood and the priesthood of the laity (cf. *Lumen Gentium*, no. 10).

Apostolate of the Laity

Although lay men and women may be invited to perform certain functions in the liturgical ministry when necessary or expedient, they are usually classified as "extraordinary" ministers when they do so. This means, of course, that the "ordinary" apostolate of the laity is in a different area, namely, the secular or temporal order. In that area, as is stated in canon 227, they enjoy the freedom and autonomy that is common to all citizens. In addition, as member of Christ's faithful, the laity have the right "to freely establish and direct associations that serve charitable or pious purposes or which foster the Christian vocation in the world (canon 215), but they may not "lay claim to the title 'Catholic' without the consent of the competent ecclesiastical authority" (canon 216).

In his document of evangelization in the modern world, issued in 1975, Pope Paul VI listed a variety of apostolates that can best be promoted by competent lay men and women:

Laymen, whose vocation commits them to the world and to various temporal enterprises, should exercise a special form of evangelization.

Their principal and primary function is not to establish or promote ecclesial communities, which is the special function of pastors, but to develop and make effective all those latent Christian and evangelical possibilities which already exist and operate in the world.

The special field for their evangelical zeal is the wide complex arena of politics, sociology and economics. They can be effective also in the spheres of culture, the sciences, the arts, international relations and the communications media. There are certain other fields which are especially appropriate for evangelization such as human love, the family, the education of children and adolescents, the practice of various professions and the relief of human suffering (*Evangelii Nuntiandi*, no. 70).

The mere mention of the numerous apostolates that need the expertise of dedicated Christian laity brings to mind the lament that was voiced by Jacques Leclercq some years before the Second Vatican Council:

The laity, formed to the divine life of the Church, have to transform the world. And they will transform it, if they are genuinely Christian. One of the fundamental tragedies of Christianity as it has developed in history is that the laity have not carried out their task. And perhaps this tragedy simply follows from another, equally fundamental, namely, that the clergy have not fulfilled theirs. The clergy were to form the laity, and they have not done so to a sufficient degree. Then, for lack of properly formed laymen, they have tried to take the place of the laity and have done so badly (J. Leclercq, *Christians in the World*, London, 1961, p. 71).

The Christian Family

It is a truism to say that the family is the cell of the national body; it is also the "domestic Church" and, as such it is "the privileged place for human formation and the awakening, growth and sharing of the faith" (Synod on the Laity, October, 1987). Yet all is not well with family life in modern society, as Pope John Paul II has pointed out: "Signs are not lacking of a disturbing degradation of some fundamental values: a mistaken theoretical and practical concept of the independence of the spouses in relation to each other; serious misconceptions regarding the relationship of authority between parents and children; the concrete difficulties that the family experiences in the transmission of values; the growing number of divorces; the scourge of abortion; the ever more frequent recourse to sterilization; the appearance of a truly contraceptive mentality" (*Familiaris Consortio*, 1981, no. 6).

In view of the evils that beset marriage and family life, it is necessary to re-evangelize contemporary Christians on the meaning and purpose of marriage and family. It is, after all, in the home that one first learns the basic rights and duties that nurture and protect the interpersonal relations of family life. It is therefore the primary duty of parents to educate and form their children so that in due time they may take their places as responsible citizens of their country and faithful members of the Church.

The foundation of family life, however, is the conjugal union that is the fruit of the spousal love of husband and wife for each other. "This partnership of man and woman," says Pope John Paul II, "constitutes the first form of communion between persons" (*Exhortatio Apostolica*, 1988, no. 40). Indeed, everything in family life depends on the mutual love of husband and wife, a love that demands a totality of self-giving. Moreover, it is a love that is pledged "until death do us part" and, therefore, like religious profession and the sacrament of holy orders, the sacrament of marriage is a lifelong commitment. For that reason Pope John Paul II stated that even the sex act by which husband and wife give themselves to one another is not something purely physiological; "it is realized in a truly human way only if it is an integral part of the love by which a man and a

way only if it is an integral part of the love by which a man and a woman commit themselves totally to one another until death" (*Familiaris Consortio*, no. 11).

But the love of the husband and wife must not be sterile and egotistic; it must be open to a responsible fertility and produce the fruit of marital love which is the family. This is the "basic Christian community," the domestic Church, and it is the primary area of lay apostolate. Within the family circle the father should exercise headship and authority; he should love and cherish his wife; he should provide for his family by his daily work; he should affirm his children with paternal love and apply the discipline they need for growth in the Christian virtues. The mother, on the other hand, should be a partner to her husband, manage the household and be the primary educator of the children. For that reason mothers must place a high priority on home and family, and as long as her children need her presence and her loving care, her place is in the home.

The family also has vital links to society at large and it is in the family that citizens are formed. It is, in fact, the first school for learning the social virtues that are so necessary for the development of a just and free society. "Thus, far from being closed in on itself, the family is by nature and vocation open to other families and to society, and undertakes its social role. . . . Families, therefore, either singly or in association, can and should devote themselves to manifold social service activities, especially in favor of the poor, or at any rate for the benefit of all people and situations that cannot be reached by the public authorities' welfare organization" (Pope John Paul II, *Familiaris Consortio*, no. 51).

The Parish

As the home and family are the nucleus and cradle of responsible citizenship, the parish is the truly basic Christian community in the local Church or diocese. "The parish," says Pope John Paul II, "is not principally a structure, a territory or a building. . . . Plainly and simply, the parish is founded on a theological reality, because

it is a Eucharistic Community" (*Exhortatio Apostolica*, 1988, no. 26).

In an address to the clergy of Rome in 1963 Pope Paul VI spoke of the importance of the parish in the life of the Catholic laity. His statement deserves the special attention of priests engaged in the parochial ministry and of seminarians who are preparing for that ministry:

We believe simply that this old and venerable structure of the parish has an indispensable mission of great contemporary importance: to create the basic community of the Christian people; to initiate and gather the people in accustomed expression of liturgical life; to conserve and renew the faith in the people of today; to serve as the school for teaching the salvific message of Christ; to put solidarity in practice and work the humble charity of good and brotherly works (AAS 55, 1963, p. 676).

In the past—and still in some parts of the world—everything revolved around the pastor of the parish. Together with the doctor and the teacher, he was the most influential person in the community. Now, however, as the laity are better educated and more self-reliant, the pastor may have lost some of his prestige and influence; but by the same token the laity have a greater opportunity and responsibility to become active in the life of the parish. In fact, canon 519 states that although the parish is entrusted to the care of the pastor, he may perform his duties "with the cooperation of other priests or deacons and with the assistance of lay members of Christ's faithful, in accordance with the law."

To what extent the laity can be actively involved in parish activities and functions is not spelled out in detail; normally it will depend on the bishop of the diocese and the willingness of the pastor to delegate some of his responsibilities to lay members of the parish. Canon 536, however, does make provision for the establishment of a parish council composed of lay members; canon 537 calls for a finance committee "comprised of members of the faithful" to help the parish

priest administer the goods of the parish. Pope John Paul II specifically referred to parish council in his *Exhortatio Apostolica* of 1988, stating that the examination and solution of pastoral problems should be handled by that medium.

Undoubtedly, some bishops and parish priests are reluctant to promote parish councils, especially in those localities in which previous experiments proved troublesome and harmful. Others, perhaps, are overly protective of their clerical power and authority. Whatever the reason, clerical leaders can no longer think of themselves as a privileged class. The Second Vatican Council has reminded bishops—and it applies to priests as well—that they should exercise their offices as pastor and fathers; they lead the flock but they also serve the flock. The challenge is to keep the balance; too much leadership results in dictatorship and tyranny; too little leadership leads to culpable negligence.

But there is another side to the coin. Sometimes it is the parishioners who are at fault. In any parish a large number of people are completely inactive. They may attend Mass regularly, receive the sacraments and support the parish financially, but apart from that they have little or no contact with the parish. It is very difficult to form a vibrant Christian community with such people. As a result it is a small group of active members who have all the power and influence. But here again, the burden of the responsibility falls on the parish priests to provide a solid spiritual formation for all the members of the parish. The higher the level of religious formation, the more likely the parish will become an authentic ecclesial community.

The last word on this subject is that of Pope John Paul II in his document on catechesis in our time (1979):

Admittedly, in many countries the parish has been as it were shaken by the phenomenon of urbanization. Perhaps some have too easily accepted that the parish should be considered old-fashioned, if not doomed to disappear, in favor of more pertinent and effective small communi-

ties. Whatever one may think, the parish is still a major point of reference for Christian people, even for the non-practicing. Accordingly, realism and wisdom demand that we continue along the path aiming to restore to the parish, as needed, more adequate structures and, above all, a new impetus through the increasing integration into it of qualified, responsible and generous members (*Catechesi Tradendae*, no. 67).

Public Life and the Professions

The document of the Church in the modern world, issued by the Second Vatican Council, uses exceptionally strong language when speaking of the responsibilities of Christians towards society:

The pace of change is so far-reaching and rapid nowadays that no one can allow to close his eyes to the course of events or indifferently ignore them and wallow in the luxury of a merely individualistic morality. The best way to fulfill one's obligations of justice and love is to contribute to the common good according to one's means and the needs of others, even to the point of fostering and helping public and private organizations devoted to bettering the conditions of life. There is a kind of person who boasts of grand and noble sentiments and lives in practice as if he could not care less about the needs of society. . . .

Let everyone consider it his sacred duty to count social obligations among man's chief duties today and observe them as such. . . .

It is to the laity, though not exclusively to them, that secular duties and activity properly belong. When, therefore, as citizens of the world, they are engaged in any activity either individually or collectively, they will not be satisfied with meeting the minimum legal requirements but will strive to become truly proficient in that sphere.

The laity are called to participate actively in the whole life of the Church; not only are they to animate the world with the spirit of Christianity, but they are to be witnesses to Christ in all circumstances and at the very heart of the community of mankind (*Gaudium et Spes*, no. 30, 43).

On both the national and the international scenes we are witnessing social injustices that stifle freedom, violate human rights and keep a large portion of the human race in a state of poverty and misery. After their Synod on justice in 1971 the bishops made a plea for the recognition and implementation of the "Declaration on Human Rights" promulgated by the United Nations. This is the task of the laity: to promote justice, to cultivate respect for the dignity of the human person and thus work towards peace throughout the world. This in turn, as the bishops stated in 1971, requires a radical change in the method of education, which in our day "encourages narrow individualism" and "exalts possessions." Until that happens, many attempts by individuals and by groups will end in failure, crushed by the secularized environment in which we live.

In addition to the more general social apostolate, there are specialized areas that call for the expertise of professionals. We think of the fields of medicine and health care, law and jurisprudence, science and the arts, the communications media and journalism, to name a few. The Second Vatican Council rightly advocated the establishment of Catholic institutions of higher learning for the various professions and also the provision of theological training as needed in the various fields of specialization. It is regrettable when professional Christians divorce their religious values from their daily work and professions because they are in a pivotal position for promoting moral values and influencing others. The words of Pope John Paul II provide a fitting conclusion to this brief survey of the vocation and mission of the laity:

The active presence of the laity in temporal affairs is of the greatest importance. We must not, however, overlook or neglect another aspect: the laity must realize that they have been called, or are being called, to cooperate with

their pastors in the service of the ecclesial community, to extend and invigorate it by the exercise of different kinds of ministries according to the grace and charisms which the Lord has been pleased to bestow on them (*Evangelii Nuntiandi*, 1975, no. 73).

Human Work in the Teaching of the Holy Father John Paul II

1. The deputy of Christ as the person of hard work

The social teaching of John Paul II is based on the concrete experience of human work. Thanks, to this, theoretical reflection acquires solid support in life practice. One can say that this Pope has deepened the problem of work personally, has "reshaped" it directly. Work of many kinds: physical and intellectual, work in stone-pits and in a factory, scientific and artistic work, theological and ministerial work. In effect, this is a biography of a man of unceasing hard work.

"I do not hesitate to say whole-heartedly that the next four years of physical work, a period of participation in the great working community, became for me a special gift of Providence" - the Holy Father recalls - "I learned to appreciate this period and its experiences very highly. I often say that it was worth more than a doctorate (though I have great respect for science and scientific degrees)."¹

¹André Frossard, *Fear not! - talks with John Paul II*, Libreria Editrice. Vatican (Polish ed.), pp. 15-16.

In another place the Pope admits; "Thanks to my experience of work, I could say that the Gospel appeared to me in a new light."²

It should be remembered that this is said by the earthly deputy of Christ. Of the same Christ who "for most of the years of His life performed physical work,"³ who "himself was a man of work, of craftsman's work, like Joseph of Nazareth."⁴ Also and in this way, precisely through participation in work, may take place - thanks to divine Providence - "the imitation of Christ." The Holy Father is a living example of this.

2. Foundation of the "Gospel of work" (in light of the Holy Bible)

The conviction that work is the basic dimension of life on earth the Church derives from the revealed Word of God. This obvious truth already appears on the first pages of Genesis. When man created in the image of God - as male and female (*Gn* 1:27) - hears the words: "Be fertile and multiply; fill the earth and subdue it" (*Gn* 1:28) - though these words do not speak directly and clearly about work, they point to it indirectly beyond all doubt as activity that he must perform on earth. These words bring out the very essence of work. Man is the image of God, among other reasons, thanks to the command received from his Creator to subdue the earth, to dominate it. "In carrying out these instructions, man, every human being, reflects the action of the creator of the universe himself."⁵

In the papal teaching, far-reaching consequences for the destiny of man follow from the very act of creation. Work lies at the very roots of human destiny, since it was "assigned" to man by the

²Homily during Holy Mass for the world of work, Conception (Chile), 05.04.1987 in: *L' Osservatore Romano* (Polish ed.) 1987, No. 6, p. 15 (all subsequent references to the Polish edition).

³Homily at Holy Mass for the world of work, Ciudad Guayana (Venezuela), 29.01.1985 in: *L'O.R.* 1985, No. 1, p. 26.

⁴*Laborem exercens*, 26 (in: *Znak*, Cracow 1982, No. 332-334, p. 1164; all subsequent references to John Paul II's encyclicals are from this edition).

⁵*Ibid.*, 4, p. 1124.

Creator: "God created man and at the same time made him ruler 'over the works of hands,' putting 'all things under his feet,' as we read in one of the psalms (*Ps* 8:7). God, who from the earliest times is also presented as a builder, as one who works, bequeathed His work to man so that man would guard it and benefit from it for his life and development. The creative association of man with the work of creation is expressed in all forms of work - in physical and intellectual work, craftsman's work, on the farm and in industry, in the field of services and in cultural activity. Work (...) expresses the likeness of man to God, thus becoming the indispensable basis of human dignity. Even the Son of God became a man in a family of working people, learned a trade, and chose working people for His followers.⁶

Though in committing original sin man violated God's original purpose, he did not destroy it completely. After breaking the original covenant with God, man heard the words: "By the sweat of your face shall you get bread to eat" (*Gn* 3:19). Did these harsh words mean that from then on work was supposed to be only a curse, a burden and a punishment? Certainly not. God in His infinite mercy guided man's hand in such a way that through work and love harmony would be restored. Instead of a curse, one should see in work above all an invitation for man to participate in the delivering labor of Jesus undertaken to redeem humanity. "Jesus working" - John Paul II taught in Columbia - "for you is the most eloquent 'Gospel of work.' Is not a source of comfort, encouragement and good cheer the picture of the Son of God, who became a man and with the work of his hands earned his daily bread? He, though He was God, 'emptied himself and took the form of a slave' (*Phil* 2:7) in order to redeem work from the inside."⁷ In this in this way, the inclusion of human work in the work of Redemption of the world gives new sense to drudgery, to burdens and all difficulty, "which united with the Passion of Christ, Redeemer of man, becomes the means of the salvation of each and all."⁸ Thus man, toiling in daily work, in some measure co-operates

⁶Meeting with the world of work, Bottrop (FRG), 2.05.1987, *L'O.R.* 1987, No. 7, p. 27.

⁷Meeting with residents of a "barrio," Bogota (Colombia), 3.07.1986, *L'O.R.* No. 7, p. 15.

⁸*Ibid.*, p. 15.

with Jesus Christ, helping Him to carry the Cross: "Whoever wishes to be my follower must. . . take up his cross each day" (*Lk* 9:23) and carry out the task to which he has been called.⁹

The Holy Father, who belongs so intensely to the world of work and to the world of culture, often quotes the perceptive words of his countryman, the great Polish poet Cyprian Kamil Norwid: "The purpose of work is (. . .) to rise from the dead."¹⁰ For it is in work "thanks to the light that penetrates us from the Resurrection of Christ, we always find a flash of new life, of new good, like the omen of a new heaven and a new earth (see *2 Pt* 3:13; *Acts* 21:1) - which precisely through the toil of work becomes the lot of man and the world."¹¹

This link between work and the Resurrection the Pope presented perhaps most fully, most clearly, in one of his Chilean homilies: "The Resurrection is a sign of the profound meaning that is contained in human work; resurrection is attained through work. Work does not lead to death, work leads to resurrection. It is remarkable coincidence that the liturgy of the fifth Sunday of Lent speaks precisely about this: about the resurrection of Lazarus. A providential coincidence. In the context of this event, Jesus addresses the world of work, the workers of Chile. There is no disaccord here, but quite the contrary, for the most profound human and Christian implications of work are most visible precisely through the Resurrection of Christ. And resurrection is gained through participation in the cross of Christ."¹²

As a matter of fact, the entire Holy Bible, starting from the Books of the Old Testament, is a fundamental "Gospel of work," which remains a vital and indispensable starting point and reference for contemporary theological reflection on the problem of human

⁹*Laborem exercens*, 27, p. 1168.

¹⁰Homily in Czestochowa, 06.06.1979 (in: *Wież* 1979, No. 7-8, p. 31).

¹¹*Laborem exercens*, 27, p. 1168.

¹²Homily for the world of work, Concepción (see footnote 2), p. 16.

work. Also the social teaching of the Church, including the teaching of John Paul II, is based on this everlasting foundation. For throughout the centuries the essence of professing the Good News has not changed, the sense of apostleship - including the apostleship of work - has remained the same. "Just as Christ combined the work of redemption with work in the Nazareth workshop - so Paul combined apostleship with physical work (. . .). The Church of our age especially needs this apostleship of work: apostleship of working people and apostleship among working people in order to saturate this great field of life with the light of the Gospel."¹³ The Pope put forth this truth even more emphatically when he addressed the Polish workers in Mistrzejowice - Nowa Huta: "Christ put the Gospel in the hands and hearts of fishermen from Lake Genzaret - and today it must be put in your hands and your hearts so that it can be proclaimed 'to all creation' (Mk 16:15). So that the man of industry, the man of contemporary technical civilization, might find in it himself, his dignity, his rights."¹⁴

3. Work inscribed in the continuity of the Magisterium of the Church

The social teaching of John Paul II, and thus also his contemporary "Gospel of work," growing up in its very roots from the Holy Bible - is also written into the continuity of the Magisterium of the Church, enriching and developing the thoughts of the great social encyclicals of the 19th and 20th centuries and others Church documents, including the tremendous accomplishments of Vatican II Council. In a manner of speaking, the Pope, by the virtue of his teaching mission, is the natural heir and continuator of this legacy, which he continually enhances. At the very beginning of the new pontificate, during the "first official meeting with the world of work,"¹⁵ the Holy Father directly referred to social encyclicals such

¹³To the workers of Mainz (FRG), 16.11.1980 in: *Jan Pawel II, Nauczanie społeczne 1980* [John Paul II. Social Teaching 1980], ODISS, Warsaw 1984, vol. III, p. 538 (subsequently: *Nauczanie...*).

¹⁴Speech on the occasion of the consecration of the church dedicated to St. Maximilian Maria Kolbe in Mistrzejowice-Nowa Huta, 22.06.1983, *Wież* 1983, No. 8-9-10, p. 89.

¹⁵Speech to workers from Pomezia (Italy), 13.09.1979, *Nauczanie...* 1978-1979, Vol. II, pp. 147-148.

as *Rerum novarum* of Leo XIII, *Quadragesimo anno* of Pius XI, *Mater et Magistra* and *Pacem in terris* of John XXIII, and *Populorum progressio* of Paul VI.

The present Pope already referred to the pronouncements of John XXIII and Paul VI in his first encyclical *Redemptor hominis*. Though in its basic dimension it referred to the Mystery of Redemption, at the same time it clearly announced that in the very center of these considerations must be the social question and with it the crucial problem of work.¹⁶

This announcement was soon kept. First, in his next encyclical, *Dives in misericordia*, the Holy Father also took up this problem from the perspective of Divine Mercy.¹⁷ And on 14 September, 1981 John Paul II made public his most important encyclical, *Laborem exercens*, devoted entirely to human work and published - as the subtitle states - "On the occasion of the 90th anniversary of the encyclical *Rerum novarum*." This historical reference places the papal document in a logical and consistent sequence of a tradition that starts from *Rerum novarum* and covers nearly one-hundred-year legacy of Catholic social teaching. Also part of this current is John Paul II's encyclical *On human work*.

Many times the Pope has mentioned the reasons why this work was written. "In an age when the world is shaken by some many various conflicts" - he said to his countrymen in Czestochowa - "full of many different contradictions, when injustice of various kinds runs rampant and there is an unjust distribution of goods, which gives rise to tensions and struggle, the Pope had to issue an encyclical about human work. The gospel of work and peace has to be proclaimed with special force."¹⁸ The Holy Father mentions these reasons in detail in the introduction to the encyclical itself. In the first place, it is a response to the challenge of our present times, but also to those which are coming.

¹⁶*Redemptor hominis*, 16, pp. 1046-1047.

¹⁷*Dives in misericordia*, 2, 5, 11, 12, pp. 1077, 1088, 1101-1102, 1103.

¹⁸Speech to the People of God of the Szczecin-Kamien diocese in Czestochowa, 18.06.1983, *Wież* 1983, No. 8-10, p. 27.

"We are celebrating the 90th anniversary of the encyclical *Rerum novarum* on the eve of new changes in technological, economic and political system, which (...) will have just as great an influence on the world of work and production as the industrial revolution in the last century."¹⁹ These changes concern both the rampant development of various techniques, widespread automatics, as well as the rising prices of energy and raw materials and the simultaneous escalation of ecological threats. There are also pressing problems of unemployment, outrageous inequalities in the possession and distribution of goods and opportunities both in the local and global level, and finally the question of the aspirations of peoples, which "after centuries of subjugation are demanding their rightful place among nations and a share in international decisions."²⁰

From the perspective of the first decade of the present pontificate, the encyclical *Laborem exercens* unquestionably is the most authoritative document of the Teaching Office of the Church on the social question at large. Nearly all of the subsequent papal pronouncements take this document for their basic reference point. The social teachings of John Paul II in the decade 1978-1988 should be seen as a harmonious whole, however. Nonetheless, the chief axis of this whole remains the encyclical *On human work*, just as "work is the key of social life,"²¹ lies "in the very heart of the social question."²²

4. The subject character of work as the key of social life

It has already been mentioned that for the Holy Father all work has a triple dimension: Divine - through the work of Creation and the act of Redemption, and also human, personal, and finally - social. This tripartition is most succinctly expressed by the definition of the

¹⁹*Laborem exercens*, 1, p. 1120.

²⁰*Loc. cit.*

²¹To Polish Bishops, 11.10.1982, *L'O.R.* 1982, No. 1, p. 20.

²²*Laborem exercens*, 2, p. 1120.

"Christian idea of work" that the Pope used in Sao Paulo: "It stems from faith in God the Creator and through Christ the Redeemer arrives at the construction of human society, solidarity with man. All effort, even the most persistent, without this vision is inadequate and doomed to failure."²³

In the human dimension the basis of this vision is the dignity and subject character of man and, what follows from this, also the subject character of the work performed by him. The Pope explains this fundamental dependency as follows: "Since as the 'image of God' he is a person, that is, a subjective being capable of planned and purposeful action, capable of deciding about himself and striving to fulfill himself. As a person, then, man is the subject of work."²⁴ From this also follows a basic ethical conclusion: "If it is true that man is predestined for and called to work, then above all work is 'for man' and not man 'for work.'"²⁵ Thus man is both the "first foundation of the value of work" and the final goal of this work. In spite of all of its arduousness, work is also a good of man, a good suiting his innate dignity, for through work "he fulfills himself as man and also in a sense even more 'becomes man.'"²⁶ In a speech to the International Labour Organization the Pope defined the essence of this relationship more precisely: "The link between work and the sense of human existence always attests to the fact that man has not become alienated on account of his work, that he has not become enslaved. On the contrary, this link confirms that work has become the ally of his humanity, that it helps him to live in truth and freedom: in freedom built on truth, which enables him to lead a life fully worthy of man."²⁷

²³To the workers of Sao Paulo (Brazil), 3.07.1980, *L'O.R.* 1980, No. 8, pp. 18-19.

²⁴*Laborem exercens.*

²⁵*Ibid.*, p. 1128.

²⁶*Ibid.*, p. 1134.

²⁷Speech to the International Labour Organization, Geneva, 15.06.1982, *L'O.R.* 1982, No. 7-8, pp. 3-5.

For not only the subject character of man was so often questioned for long centuries. Work itself also became subjected to being turned into an object and to degradation. Though humanity already has behind it the shameful chapter of slavery that debased human dignity, including slave labor, many forms of slavery have lasted up to our times. Flagrant injustices in work relations so typical for 19th century industrialization evoked a morally fully justified reaction of the oppressed working classes, putting on the agenda of history the so-called "worker question." Though over time its dilemmas were largely overcome, also thanks to the contribution of the Church and its social teaching, the historical conflict between the "world of work" and the "world of capital" has not yet been resolved. In this conflict the Church consistently comes out in favor of the primacy of labor over capital: "This principle directly concerns the process of production itself, in relation to which labor is always the effective leading cause, whereas 'capital' as a set of means of production remains only an instrument (. . .). This gigantic and powerful instrument - the set of means of production - which in a sense is regarded as a synonym of 'capital,' originated from and bears the characteristics of human work (. . .). The primacy of man in the process of production must be emphasized and enhanced - the primacy of man in relation to things. Everything that fits in the notion of "capital" - in the narrow sense - is only a set of things. Man as the subject of work - irrespective of the kind of work he does - man alone is a person."²⁸ In the history of human thought, work has separated from the capital through two errors: economism and materialism. Thinking saddled with these errors subordinated to material reality the entire spirituality of work, its personal, subject dimension. As John Paul II says, there is no other possibility of eliminating the effects of these errors than to build carefully the foundations of a just system of work, "which at its very foundations overcomes the antinomy of labor and capital, attempting to develop according to (. . .) the principle of the substantive and real primacy of labor, the subject character of human work and its causative role in the entire process of production"²⁹

²⁸*Laborem exercens*, 12, pp. 1138-1140.

²⁹*Ibid.*, 13, p. 1140.

Catholic social teaching - from Leo XIII to John Paul II - never has accepted either the theory or the practice of the objectification of the world of work by predatory "economic capitalism," which absolutizes the category of profit and debases the dignity of human work. At the same time, however, this teaching does not share Marxist claims, seeing the chance of overcoming the conflict between capital and labor in the elimination of private ownership: "Taking over ownership of the means of production by a state with a collectivist system is still not synonymous with the 'socialization' of this ownership. One can speak about socialization only when the subject character of society has been provided for, that is, when everyone on the basis of his work simultaneously will be able to regard himself as co-owner of the great work-bench of work at which he works with everyone else."³⁰ This point of view respects the right to own private property fairly acquired. But the means of this property, especially the means of production - "cannot be owned against labor, neither can they be possessed for the sake of possession, since the only legitimate title of their possession - both in the form of private and public or collective ownership - is that they serve work (...) making possible realization of the first principle in this order, which is the universal purpose of goods and the right of their common use."³¹ On the other hand - the Pope warns - 'the radical separation of labor from ownership also causes concern,'³² since every person wants to have "the feeling that, even working in a commonly owned enterprise, he at the same time is 'working for himself.'"³³

This personal, personalistic aspect of human work in no way obscures its social, community dimension. "It is a characteristic of work that it above all unites people - and this is its social power: the power of building community."³⁴ In first order this is the family

³⁰*Ibid.*, 14, p. 1145.

³¹*Ibid.*, 14, pp. 1143-1144.

³²Address to the United Nations, New York, 02.10.1979, *Nauczanie...* 1978-1979, Vol. II, p. 320.

³³*Laborem exercens*, 15, p. 1146.

³⁴*Ibid.*, 20, p. 1156.

community, whose support requires work. "Work and industriousness also determine the entire process of education in the family precisely for the reason that everyone 'becomes a person,' among other things, through work (. . .). For the family at the same time is a community, which can exist thanks to work, and at the same time the first domestic school of work for every person."³⁵

The next, equally important work community is the "great society" or the nation. John Paul II attaches crucial importance to this community: "It is also a great historical and social embodiment of the work of entire generations. All of this makes man couple his deeper human identity with membership in a nation and understand work also as the multiplication of the common property attained by his countrymen, becoming aware that on this path this work serves to multiply the possessions of the entire human family."³⁶ Every country, every nation in fact is one great place of work, as the Holy Father presented on the example of his own country: "Poland is like a great work-bench, a work-bench of human work, a work-bench of Polish work. A work-bench made up of many work-benches. There is here physical work and intellectual work. And work in the factory and work of the nation. And work in occupations and work in the family. Work on that substance which man transforms so that it would serve his needs. But also work on man. Especially this one, which begins under the heart of the mother and at the heart of the mother, which then lasts through family life, through education in school. This multifaceted work, this tremendous work-bench of work that is our country stands before my eyes."³⁷ And finally, through work the sovereignty of the nation, its subject character, is expressed: The nation lives its own life only when in the entire organization of state life it confirms its subject character. It states that it is master in its own house. That it co-decides through its work, through its contribution. How important it is for the life of society that man does not lose confidence in his work, that he does not feel

³⁵*Ibid.*, 10, p. 1135.

³⁶*Loc. cit.*

³⁷To a delegation of Solidarity, 18.01.1981, *L'O.R.* 1981, No. 1, pp. 22-23.

disappointment from his work. That in it and through it he be himself, as a person, be affirmed. He, his family, his beliefs."³⁸

Human work shapes community: from the family up to the nation and the state.

5. The rights and obligations of the world of work

John Paul II sees the rights of the man of work in organic connection with the entire complex of rights vested in the human being. These rights, however, cannot be regarded in separation from basic obligations that man - as a man of work owes to God, other people, and finally to all of the human communities in which he is rooted. Thus work is "a duty or obligation of man and in the multiple sense of this word. Man should work both on account of the instructions of the Creator and on account of his own humanity, whose preservation and development require work. Man should work for the sake of his near and dear ones, especially for his family, but also for the society to which he belongs, for the nation whose son or daughter he or she is, for the entire human family of which he is a member, being an heir of the work of generations and at the same time a co-creator of the future of those who will come after him in history. All of this makes up the broadly understood moral obligation of work."³⁹

The rights of the man of work are - as the Pope emphasizes - "a key element of the entire social moral order"⁴⁰ and should be respected both by "the direct employer" (with whom the worker directly concludes a work agreement) and by the "indirect employer."⁴¹ Under the latter term one should understand the entire

³⁸To representatives of the Polish Government at the Royal Castle in Warsaw, 08.06.1987 (in: *Pismo Okólne Biura Prasowego Episkopatu Polski* [Circular of the Press Bureau of the Polish Episcopate] 1987, No. 25, p. 23; subsequently: *Pismo...*).

³⁹*Laborem exercens*, 16, pp. 1147-1148.

⁴⁰*Ibid.*, 17, p. 1150.

⁴¹*Ibid.*, 18, p. 1150.

labor system determined by such institutions as the state, international economic organisms (multinational or transnational corporations and institutions), and all other organizational forms that go beyond the scale of the "direct employer."

A prominent place among all worker rights is the right to work, that is, "the question of the suitable employment of all subjects capable of this," the opposite of which is "unemployment, which in every case is an evil and in certain dimensions can become a real social disaster." The Holy father regards the combatting of unemployment in all of its manifestations in categories of the most urgent moral obligation. This obligation rests on everyone, especially on "the direct employer." Though here there are no miraculous recipes guaranteeing the rapid and easy solution of this great problem, there are a number of means and actions that at least can lead toward improvement gradually. One of these ways is the sensible co-ordination of employment policy, in which one should "guarantee the initiative of individual persons, independent groups, centers and local places of work."⁴² The social teaching of the Church also recommends the improvement and differentiation of occupational training, taking into consideration the continual changes in various fields of production and in the labor market. There is also a place here for the expansion of credit systems, for the practical development of the idea of self-help. The Holy Father many times has appealed to politicians, industrialists, and economists of the entire world to create new jobs, pointing out the morally, psychically, and socially degrading effects of unemployment, especially for young people, who are frustrated by the lack of opportunities and for this reason fall into various dependencies that debase their human dignity. Referring directly to the teaching of John Paul II, a representative of the Apostolic See in 1986 submitted the following suggestions and proposals for reducing unemployment to the Conference of Ministers of Labor of European Countries: 1) Limiting group privileges that check processes of creating new jobs; 2) in the name of solidarity of conscience not allowing national egoisms to come into play; 3) stimulating co-operation with countries of the "South," which also would have a

⁴²*Ibid.*, 18, p. 1151.

positive impact on the labor market in Europe; 4) studying all possibilities hidden in the non-commercial sector or also not subject to the laws of the market; 5) part-time employment.⁴³

The right to fair pay is the next very important worker right: "Just pay becomes (...) the concrete test of the justice of the entire socio-economic system."⁴⁴ In practice just pay should be understood as pay which - under the form of so-called "family pay" or in the form of family allowances, maternity benefits, etc. - "suffices to establish and decently support a family and to secure its future."⁴⁵ John Paul II places special emphasis on the needs for efforts to "increase the social importance of the tasks of motherhood,"⁴⁶ since even the professional work of women "must be treated everywhere and always with clear reference to what results from the mission of a woman as wife and mother in the family," which is "a value above all other tasks and public occupations."⁴⁷ In fact, there is no more important work.

Full respect also should be shown for all of the other rights of working people, such as various social benefits linked with protection of the life and health of workers, including medical benefits and job safety. Next: the right to rest - especially on Sundays - "the right to retirement benefits, old-age security and in case of accidents connected with the kind of work performed."⁴⁸ All of these rights - the Pope emphasizes - "are a moral requirement, which is binding in the conscience (...) even in situations when the existing legislation so far has not been able to express it effectively in legal regulations."⁴⁹

⁴³Pronouncement of a representative of the Apostolic See at the Third Conference of Ministers of Labour of European Countries, Madrid, 20.01.1988, *L'O.R.* 1986, No. 4, pp. 28.

⁴⁴*Laborem exercens*, 19, p. 1153.

⁴⁵*Loc. cit.*

⁴⁶*Loc. cit.*

⁴⁷Speech to women textile workers of "UNIONTEX," Łódź, 13.06.1987, *Pismo...* 1987, No. 28, pp. 163-164.

⁴⁸*Laborem exercens*, 19, p. 1154.

⁴⁹Meeting with the world of work, Quito (Ecuador), 30.01.1985, *L'O.R.* 1985, No. 2, p. 15.

With similar concern the Holy Father treats all subjects of work who already at the start lack the possibilities of workers in general. This especially concerns the handicapped, who cannot be left "on the margin of the world of work"⁸⁰ and children "lacking care and forced to seek work."⁸¹ It also concerns the painful problem of "emigration for work," which once was a "necessary evil." The person working outside his native country, however, should enjoy all of the same rights as native workers. "Its not true" - John Paul II argued in Saint Denis - "that a worker has no country. In a special measure he is a representative of his people and a person of his own home,"⁸² and away from his home he should be given doubled concern and understanding.

The Pope attaches fundamental importance to work on the land. "The right to land does not cease to be the basis of a healthy economy and sociology,"⁸³ and that is why the social position of farmers and their just rights should be met and even increased throughout the entire economy. The following words apply not only to the situation of Polish agriculture: "Many deformations of rural life find their source in the inferior status of the farmer as a worker and as a citizen. That is why the model of the peasant or peasant-worker, working inefficiently and beyond his strength, should be replaced with a model of an efficient and independent producer, enlightened and able to benefit, no worse than others, from goods of culture, and capable of multiplying it."⁸⁴ From the entire papal teaching comes the conviction that work on the land is "a special image of God and the key to understanding His Kingdom."⁸⁵

⁸⁰*Laborem exercens*, 22, pp. 1159-1160.

⁸¹Address at the 20th World Day of Peace, 08.12.1986, *L'O.R.* 1986, No. 11-12, p. 4.

⁸²To workers in Saint-Denis (France), 31.05.1980, *L'O.R.* 1980, No. 6, pp. 10-11.

⁸³Homily in Nowy Targ, 08.06.1979, *Wież* 1979, No. 7-8, p. 40.

⁸⁴Homily during Holy Mass on the occasion of the beatification of the Servant of God Karolina Kozek. Tarnów, 10.06.1987, *Pismo...* 1987, No. 26, p. 63.

⁸⁵*Loc. cit*

Obviously, on the basis of all the rights mentioned above there grows up the right to organize in defense of workers' interests, thus first and foremost to establish trade unions that are really "independent and self-governing."⁶⁶ In opposition to Marxist ideas, however, John Paul II does not regard their existence as a manifestation of the "class" structure of society, nor does he believe that they are an expression of the allegedly unavoidable "class struggle": "To be sure, they are an expression of the fight for social justice, for the just rights of working people (...). However, this 'struggle' should be regarded as a normal effort to obtain a fair share corresponding to the needs and contributions of people of work (...) and not as a fight 'against others.'"⁶⁷ Trade unions remain a "constructive factor of the social order and indispensable for its solidarity, even when they enter 'into the field of 'politics' understood as the judicious concern for the common good'"⁶⁸ (...). However, "syndicalist demands cannot change into a certain kind of group or class 'egoism,'" nor can trade unions have the "character of 'political parties' fighting for power and should not be subject to the decisions of political parties," easily able to become "an instrument for other goals."⁶⁹ It is similar with the strike: this is a rightful means of protest but "in a sense a last resort," and it should not be overused - especially for political struggles. One can even justify the "existence of a legitimate opposition of the trade unions,"⁷⁰ but it should not represent "political forces isolated from the people."⁷¹

The Pope warns, however, that "structures alone do not guarantee either justice or co-operation in partnership."⁷² For this to really happen these structures must be permeated with the spirit of

⁶⁶*Loc. cit.*

⁶⁷*Laborem exercens*, 20, pp. 1155-1156.

⁶⁸*Loc. cit.*

⁶⁹*Loc. cit.*

⁷⁰Meeting with the world of work, Buenos Aires, 10.04.1987, *L'O.R.* 1987, No. 6, p. 24.

⁷¹Meeting with the world of work, Quito, 30.01.1985, *L'O.R.* 1985, No. 2, p. 15.

⁷²Meeting with the world of work, Bottrop, 09.05.1987, *L'O.R.* 1987, No. 7, p. 28.

solidarity. This is the next key word in the teaching of John Paul II: "Solidarity is the basic word in the workers' history, but in contemporary language also the word 'evangelical.'"⁶³ This word belongs to the permanent message of the social teaching of the Church. The idea of solidarity of the world of work goes above and beyond "systems, forms of government, ideologies," creating a unique "civilization of solidarity."⁶⁴ "For what does solidarity mean?" - the Pope asked the Polish people of the sea, Polish workers, whose resolute but peaceful surge established the workers' trade union "solidarity" in August 1980 - "Solidarity means existence in human multiplicity, on the example of the nation, in unity, with respect for all differences, all dissimilarities among people. Thus unity in multiplicity, thus pluralism (...). The way of existence of human multiplicity, smaller of greater, of all humanity, of an individual nation, existence in unity worthy of man. Solidarity must come before struggle. I say even more, solidarity also liberates struggle (...). This is the struggle for man, for his rights, for his true progress: the struggle for a more mature shape of human life. For human life on earth becomes 'more human' when it is governed by truth, freedom, justice and love."⁶⁵

This is perhaps the deepest, most penetrating explanation of this fundamental concept in the social teaching of the Church. A concept whose essence quite often goes beyond the extemporaneity of political association, though it does not renounce them either.

7. Through work and prayer towards a civilization of love

The task of the Church is not only to take a stand on questions of work from the point of view of its human value and the social moral order connected with it - but at the same time to shape "the

⁶³Meeting with the world of work, Laeken (Belgium), 19.05.1985, *L'O.R.* special number II, p. 32.

⁶⁴Speech to the International Labour Organization, Geneva, 15.06.1982, *L'O.R.* 1982, No. 7-8. p.6-5.

⁶⁵Speech to People of the Sea, Gdynia, 11.06.1987, *Pismo* 1987, No. 27, p. 109.

spirituality of work in the Christian meaning of this word.⁶⁶ The elements of this spirituality are based on three pillars rooted in the Gospel. Not by chance did the Holy Father entitle the last three chapters of the encyclical *Laborem exercens* as follows: "Work as participation in the work of the Creator"; "Christ - a man of work"; "Human work in the light of Christ's Cross and Resurrection."

Thus in conclusion it is worth reflecting on how this penetration of Christian spirituality into the sphere of work, into the material of work, takes place in concrete practice. For, as the Pope teaches - "Without the counterweight of spiritual values and principles, work becomes a senseless torment, the striving toward progress is blind, and the race after productivity loses its measure."⁶⁷

This binding agent, this bond - is prayer. The relationship between prayer and of work is organic. The motto of the Benedictine monks - "*Ora et Labora*" - laid the foundations under the great edifice of Christian Europe. John Paul II presented this relationship perhaps most fully during his first pilgrimage to his country in a homily to the faithful from Upper Silesia and the Dabrowski Basin, two industrial regions of Poland: "I look in the direction of great furnaces, in the direction of factory chimneys, and at the same time in the direction of so numerous church-towers on your land. This is a land of great work and great prayer. One closely bound with the other in the entire tradition of your people, whose most frequent greeting are the words: 'God speed you' - (...) three words uniting remembrance of God with reference to human work."⁶⁸ Then the Pope thanked God that the development of human work... took place here - "hand in hand with the construction of churches, with the establishment of parishes, with deepening and strengthening of the faith. That it was not associated with de-Christianization (as often happened in different regions of Europe), with breaking of the covenant that work and prayer should make with each other in the

⁶⁶*Laborem exercens*, 24, p. 1161.

⁶⁷Meeting with the world of work, Bottrop, 02.05.1987, *L'O.R.* 1987, No. 7, p. 28.

⁶⁸Homily to the faithful from Upper Silesia and the Dabrowski Basin, Czesochowa, 06.06.1979, *Wies* 1979, No. 7-8 p. 31.

human soul. In accordance with the old, wise Benedictine motto 'pray and work,' which traced out the entire history of European culture. For prayer, which in every human work makes reference to God the Creator and Redeemer, at the same time contributes to the full 'humanization' of work (. . .). Do not be led astray by the temptation that man can find himself, express himself by rejecting God, by eliminating prayer from his life, by remaining with work alone in the deceptive hope that its products alone will completely satisfy all of the needs of the human heart. For man does not live by bread alone (see *Mt* 4:4).⁶⁹

This natural link of work with prayer is expressed most fully in the culminating and sublime moment of Holy Mass that is the Eucharist: "The Eucharist is organically linked with the work of human hands, as the words of offering testify. We bring to the altar the bread, and this bread - the fruit of the earth - is at the same time the fruit of the work of human hands (. . .). We ask that 'it become for us the bread of life.' These words refer to the Body of Christ. For He for us is the 'bread of eternal life' through the Sacrament of His Body and Blood: through the Eucharist. Human work serves worldly ends. Man works for his daily bread. Christ - the Redeemer of the world - at the same time made this bread a visible sign or the sacrament of eternal life."⁷⁰

When in the Zaspas district of Gdansk John Paul II thanked the shipyard workers of the Coast for taking up the difficult "work on work" in 1980, he simultaneously emphasized that this work had taken place "in the face of Christ and his Mother."⁷¹ Consequently, a clear religious mark was stamped on these events, astonishing the entire world. And yet two months earlier, in the same year of 1980 in Saint-Denis, the Pope asked French workers: "By what right has that moral force, the readiness to fight for truth, that hunger and

⁶⁹*Loc. cit.*

⁷⁰Speech to women textile workers of "UNIONTEX," Łódź, 13.06.1987, *Pismo...* 1987, No. 28, pp. 161-165.

⁷¹Homily during Holy Mass for working people, Gdansk-Zaspas, 12.06.1987, *Pismo* 1987, No. 27, pp. 134-135.

thirst for justice, been programatically and systematically separated from the words of the Mother? (...) By what claim has the fight for justice in the world become linked with a program of the radical negation of God."⁷² It turned out that there is no such right and no such claim. The Polish world of work spoke up for its rights with the Gospel in its hand: "Work and Christ? Work and the Eucharist? And yet this is how it was here! And quite rightly. (...) Into every Holy Mass, Sacrifice of Christ, Sacrifice of our Redemption, enters the fruit of 'human work,' of all human work: bread is its 'synthetic' expression - and wine also: every day human work is written into the Eucharist: into the Sacrament of our Redemption, into 'the great mystery of faith.' Every day, in so many places of the earth Divine Perspectives open up before human work."⁷³

Peace and order among people is based on justice, but only prayer brings human work into order, measured by a truly Christian measure: the order of love. The vision of John Paul II is integral: "True culture of work must be a culture of justice in order to become also a civilization of love."⁷⁴ Precisely this "abiding civilization of love, which gives 'priority to ethics over technique, primacy of the person in relation to things, primacy of spirit in relation to matter' (see *Redemptor hominis*, 16)."⁷⁵

Prayer and work leads man towards such a civilization of love. Work filled with prayer.

⁷²To workers in Saint-Denis, 31.05.1980, *Nauczanie...* 1980, Vol. III, p. 145.

⁷³Homily during Holy Mass for working people, Gdansk-Zaspa (see footnote 71)

⁷⁴Homily during Holy Mass for the world of work, Concepción, 05.04.1987, *L'O.R.* 1987, No. 6, p. 16.

⁷⁵Homily for Holy Mass in Bird's Hill Park, Winnipeg (Canada), 16.09.1984, *L'O.R.* 1984, No. 9, p. 27.

The Social Doctrine of the Church

INTRODUCTION

The human being is an individual person and a social being. As a person, he is also relationship to others, inter-subjectivity, communion. He is, and becomes more what he is, in community, through authentic social relationships. As Vatican II states: "By his innermost nature, man is a social being and unless he relates himself to others he can neither live nor develop his potentialities" (GS, 12).

To grow, to mature as a social being, the human person has to develop a social conscience, social virtues and values. Hence, ethics, the science of human conduct and life, implies social ethics, the normative science of social relationships and structures.

Likewise, the Christian, whose moral energy includes God's grace, is obliged by humanity and faith to be and to behave as a genuine social being, to live in communion with others, to participate with all in the building of a just, free, fraternal and participatory society.

Thus we have in ethics and in Christian ethics the necessary chapters in the social ethics, or the ethics of living with other humans in freedom, truth, justice and solidarity.

Christian Social Ethics

Christian ethics, or moral theology, is "the science of what man ought to be by reason of what he is" (Sertillanges). Christian ethics as the science of Christian praxis aims at helping Christians to become better creatures and children of God.

Moral theology is usually divided into *General* or *Fundamental Moral Theology* and *Special Moral Theology*: the former deals with human options, attitudes and actions, while the latter studies the same in the concrete. Therefore, the basic moral categories such as end, human acts, options and virtues, freedom, law, morality, conscience, sin and grace are analyzed in Fundamental Moral Theology. On the other hand, the virtues or attitudes in the concrete, in particular the theological and cardinal moral virtues, and the different states of life are studied in Special Moral Theology.

For strong pedagogical reasons, there is today a wide tendency among theologians to subdivide Special Moral Theology differently, that is, into *Ethics of the Person* and *Social Ethics*. *Ethics of the Person* centers on bioethics, love and sexuality, and interpersonal relationship while *Social Ethics* takes up human dignity and rights, and the ethical dimension of economics, politics, culture, development, social change, violence, etc.

The object of Social Ethics is "the critical reflection on the existing social structures and the *collective action* directed towards the reform of these structures or the establishment of new structures. These reflection and action are headed by the basic ethical question, namely, *What kind of human being do we want to form?*" (R. Mehl). Social Ethics, then, goes beyond personal and interpersonal relationship to study the social group, social behaviour and social structures. Its main concern is the *humanization of structures* (cf. I. Camacho, *Praxis Cristiana* 3, Intr.. Madrid: Ed. Paulinas, pp. 7-13).

Christian Social Ethics is the ethics of the followers of Jesus. Called to God's perfect Kingdom at the end of time, the Christian works committedly with other humans, for justice and love to

anticipate this Kingdom. In a pluralistic society, he engages in a sincere dialogue with others to fight with them against injustice and unlove and for justice and freedom and human rights and equality.

Paradigms of Christian Social Ethics

For a Christian, the bases of authentic social relationships are found in the Sacred Scriptures, and developed by primitive Christianity, the Fathers of the Church, the social teachings of the Church and theological social ethics.

In Christian Social Ethics, in Moral Theology we find four *models* or *paradigms*: the model of justice, exemplified by St. Thomas Aquinas and the great School of Salamanca; the model of the commandments, personified in St. Alphonsus Maria de Ligouri; the paradigm of the social doctrine of the Church, and the paradigm of the theologies of praxis, in particular the theology of liberation.

In these notes, we concentrate on the social doctrine - or teachings or teaching - of the Church; above all, of the universal Church.

The ordinary social document of the Church is the papal *Encyclical Letter*. The social encyclicals are usually doctrinal in nature and pastoral in orientation. They are named by their initial letters and addressed by the Pope to the whole Church: at times, like John XXIII's *Pacem in Terris* and Paul VI's *Populorum Progressio* and John Paul II's *Sollicitudo Rei Socialis*, they are also directed to all men and women of good will.

From Vatican II on, there are also other important social documents of the Church, such as the pastoral constitution *Gaudium et Spes* by Vatican II; the synodal document *Justice in the World*, and the *Instruction on Christian Freedom and Liberation* by the Vatican Congregation for the Doctrine of the Faith.

The social teaching of the Church is part of her Ordinary Magisterium (cf. LG, 25), which, in turn, is a necessary element of her mission to preach the Good News to all creatures (Mk 16:15).

All Christians, therefore, are obliged to know and practice the Church's social doctrine.

In particular, the priest and the religious study the social doctrine of the Church as part of their philosophical and theological formation. The lay men and women take up the social teachings as an important - and pervading - chapter of catechesis and religious formation. John Paul II has stressed the urgent responsibility of the lay persons to know the social doctrine. In his Post-Synodal Apostolic Exhortation *Christifideles Laici* (1988), the Pope writes:

Above all, it is indispensable that the lay faithful have a more exact knowledge of the *Church's social doctrine*, as repeatedly stressed by the Synod of Fathers in their presentations. They refer to the participation of the lay faithful in public life, in the following words: "But for the lay faithful to take up actively this noble purpose in political matters, it is not enough to exhort them. They must be offered a proper formation of a social conscience, especially in the Church's social teaching..., and which must be present in the general catechetical instruction and in specialized gatherings, as well as in schools and universities" (no. 60).

Nature of the Social Doctrine of the Church

The social doctrine of the Church refers to her teachings on social relationships, structures, issues and concerns. The Church does not offer a technical solution to social problems, or an economic system, or a political party, or a concrete culture. She does present, however, a progressive body of doctrine or teachings on technical, economic, and cultural questions, as these affect the human person, his life and relationships with God, with other humans and also with nature. Vatican II says: "The purpose which Christ set before his Church is a religious one. But out of this religious mission itself comes a function, a light, and an energy which can serve to structure and consolidate the human community according to the divine law" (GS, 42).

The social teachings of the Church picture the Christian vision of society, especially the moral and spiritual dimensions of social life and work. This Christian vision is dynamically concretized in principles, criteria and guidelines for action on the economic, political, cultural and social life of persons and societies.

Although officially and explicitly began with Leo XIII with his pace-setting encyclical *Rerum Novarum* (1891: cf. no. 25), and followed by Pius XI with the encyclical *Quadragesimo Anno* (1931: cf. no. 41), the first Pope to use the expression "social doctrine of the Church" was Pius XII, who described it as "the application of the perennial Christian morals to the present economic and social situation" (*Address*, March 23, 1952). John XXIII defined the Church's social doctrine as the body of teachings on social life and relationships, whose cardinal point is the human person as a social being, and which has "truth as its guide, justice as its end, and love as its driving force" (cf. *Mater et Magistra*, nos. 219-232). The Second Vatican Council did not use the expression, but underlined its significance and nature by speaking of the social teachings of the Gospel, of the principles of justice and equality in social life, and, above all, of the human person as the beginning, center and goal of social life (cf. GS, 63; UR, 6).

For his part, Paul VI stressed the double function of the social doctrine, namely, first to enlighten minds, and second to take part in action and spread the energies of the Gospel (cf. OA, 48 and 42; PP, 13). He also pointed out the importance of the social teachings of the local churches and Christian communities (cf. OA, 4).

Our present Pope began explaining and enhancing the nature of the social doctrine of the Church with his outstanding inaugural address of the Latin American Bishops' Puebla Conference (1979):

The social doctrine of the Church comes into being in the light of the Word of God and the authentic Magisterium, from the presence of Christians in the midst of the changing situations of the world, in contact with the challenges that result from those situations. The social

doctrine involves therefore both principles for reflection and also norms for judgment and guidelines for action (III, 7; *Catechesi Tradendae*, 29).

In *Sollicitudo Rei Socialis* (1987), the current Pope connects clearly the social doctrine of the Church with her evangelizing mission, as Paul VI had done earlier in *Evangelii Nuntiandi* (1975): the social teaching of the Church is a guide to life and a commitment to justice and solidarity (cf. SRS, 41). In *Christifideles Laici* (1988), the Polish Pope highlights the dynamic character of the Church's social doctrine, to mean its adaptation to various circumstances of time and place (no. 60).

In its *Instruction on Christian Freedom and Liberation* (1986), the Congregation for the Doctrine of the Faith describes cogently and extensively the nature of the social teachings. In chapter five, article one, CDF studies the fundamental principles (human dignity, solidarity and subsidiarity), the criteria for judgment on social situations, structures and systems; the primacy of the persons over structures; the spiritual and moral dimensions of social human life; the need to change persons (conversion) and structures; guidelines for social action, usually through non-violent means (cf. nos. 72-80). The four columns of the social order envisioned by the Church are truth, freedom, justice and love (cf. John XXIII, *Pacem in Terris* 35; Vatican II, GS, 26). Often the main two virtues are justice and love (cf. GS, 76; John Paul II, *Dives in Misericordia*, 14). The supreme principle of Christian social morality "is love" (71), love of neighbor, fraternal love: "Every one must consider his every neighbor without exception as another self, taking into account first of all his life and the means necessary to living it with dignity" (GS 27).

Through her social doctrine, as powerfully illustrated by the Synod of Bishops' *Justice in the World*, the Church denounces evil, proclaims justice, truth, freedom and love, and invites all men and women of good will, particularly the Christians, to participate actively in the transformation of the world. For the Christian, participation in the social transformation of our communities is a grave obligation - responsibility - of his faith, hope and love. And of his humanity, of course!

The Sources of the Social Doctrine of the Church

The Church's social documents argue their teachings from reason - from humanity - and from revelation - from faith. The radical principles, basic options, attitudes and orientations of the social doctrine stem from the Word of God, the Sacred Scriptures. Vatican II affirms that the Sacred Scriptures are "the soul" of theology (DV, 4), including social ethics; that moral theology must be more intensely "nourished" by the doctrine of the Bible (OT, 16); and that the renewed social teaching and activity of the Church ought to be a sign and a pledge of ecumenical progress (UR, 6).

The Bible, however, is not a textbook of sociology, politics, economics; not even ethics. Nevertheless, we find in the Sacred Scriptures and in Tradition - the sources of revelation - the horizon of social ethics, the religious and moral dimensions of human and Christian lives. The Bible, therefore, cannot give us a particular project or blueprint of social reform or change of social structures; but it does present to us the bases for authentic social revolution, and the values that make it possible, above all love of neighbor.

Christian tradition, in particular, shows us a constant highlighting of certain social values, like truth, freedom, equity, option for the poor and marginalized. These have been underlined, often courageously, by the Fathers of the Church, headed by St. Augustine, and the great theologians, in particular St. Thomas Aquinas, who built his social ethics around the virtue of justice as a mediation of charity as fraternity.

In dialogue with cultures, with history, with the theories and movements of social liberation, the Church, "an expert in humanity" (Paul VI), elaborates her social doctrine by listening and interpreting "the signs of the times," which are messengers of the Word of God (cf. Vatican II, GS, 4 and 44).

The Goal of the Social Doctrine

The social doctrine of the Church is part of her Magisterium and, therefore, of her evangelizing mission. Hence the goal of the

social teachings is, in general, the same goal of evangelization, that is, personal and social conversion (cf Paul VI, EN, 10, 18, 19). The concrete objective of the social teaching is to provide principles, judgments and guidelines for social action to build a better world, where all men and women and children have access to the banquet of life. Its aim, then, is integral liberation. This entails for Christian to work actively for the betterment of the world while marching to the eschatological Kingdom, the final goal of ethics, social ethics and evangelization. The Puebla Document of the Celam (1979) sums up the objectives to the social teachings thus:

The primary object of this social teaching is the personal dignity of the human being, who is the image of God, and the protection of all inalienable rights. . . The aim of this doctrine of the Church, which offers its own specific vision of the human being and humanity, is always the promotion and integral liberation of human beings in terms of both their earthly and their transcendent dimensions. It is a contribution to the construction of the ultimate and definitive Kingdom, although it does not equate earthly progress with Christ's Kingdom (no. 475).

Moreover, we want to underline that the main concrete objective of the social teachings of the Church is the transformation, change of persons and social structures; more radically, of persons, who become open, just, fraternal and compassionate; new men and women who in their lives, give priority to "being" over "having", to "doing" over talking, to orthopraxis over orthodoxy.

We do not want, however, to belittle theory, orthodoxy, correct teaching. In a true sense, both are part of genuine Christian faith. As the late Urs Von Balthasar wrote: "Faith and action, orthodoxy and orthopraxis, one springs from the other and both relate reciprocally between them." Therefore, faith is reflection-action, orthodoxy-orthopraxis: the disjunctive, either/or, does not appear in the Sacred Scriptures. Here, faith without deeds is a dead faith or little faith (*Mk* 9:24); faith, to be saving, must be lived (cf. *Mt* 7:24). After all, as B. Haring has remarked, "orthodoxy essentially implies orthopraxis." (*Free and Faithful in Christ*, II, Sidney: St. Paul Publ.,

unity and love. And we invite all, our youth especially, to act seriously on the three suggestions we have made above or on any similarly Gospel-inspired initiative for peace and human dignity.

The Lord of Peace bless us all in our struggling for the justice of His Kingdom.

**For the Catholic Bishops' Conference
of the Philippines:**

**(Sgd.) + LEONARDO Z. LEGASPI, O.P., D.D.
Archbishop of Caceres
President, CBCP**

"Thou Shalt Not Steal"

Dear Brothers and Sisters in Christ:

Allow us to speak to you with the utmost sincerity and directness.

Graft and corruption — in the plainest of language, stealing from the public through the misuse of influence or position — has become, to our shame as a people, an ordinary fixture to our nation's public life. President Aquino herself has admitted that it has returned, if not to the same extent, at least with equal shamelessness during her administration.

Such stealing, in and out of government, is, to be sure, nothing new. But we are dismayed that it has become so widespread and has largely gone unpunished. In fact, many who steal seem to no longer care to hide the illicit fruits of their stealing. What makes us even more sad is this: acts of graft and corruption or toleration and connivance with them are no longer ordinarily viewed as sin, but are often considered as acts of cleverness (when uncaught) or mistakes (when caught). But they no longer considered as sin or offenses against the Lord who has commanded us not to steal, sees everything we do, and is revolted by these acts of graft and corruption. This sin is today especially hateful before God because it steals money from

the already poor. Stealing from public funds is so much more food plucked from the mouths of the starving, so many more chains binding us, plunging us deeper into the enslaving spiral of poverty from which we are begging to be extricated with outside help. Under present circumstances, it becomes a sin of the blackest hue, a sin that cries to heaven for vengeance (cf. *Ja* 5:4).

Sins of graft and corruption cannot be condemned enough. For they destroy or obscure the image of God in those who perpetrate them, and harm the dignity of the children of God in those who are their victims. Acts of graft and corruption can be death-dealing and are always oppressive of God's children. For the way to life is in keeping the commandments, among which is "Thou shalt not steal," and in loving our neighbor as ourselves (*Mt* 19:16-19). Those who act otherwise endanger their eternal salvation, and expose themselves to death, the wages of sin (*Rom* 6:23), even as they deprive others of the opportunity for a more abundant life. Hence, we, your bishops who have received from Christ the mandate to teach all men to carry out everything that the Lord has commanded (cf. *Mt* 28:20), condemn graft and corruption in our society as a life-destroying plague.

We are conscious that we, your bishops, also have our share in this sin, and hence we express our repentance even as we ask for the forgiveness of the Lord and those we have harmed. But while acknowledging our own sinfulness we want to exhort you, our brothers and sisters in the Lord, to likewise condemn this sin which tarnishes our name as a Christian nation, and harms not only ourselves but our mission to spread the light of Christ in this part of the world.

But it is not enough to condemn. We must also act. What can we do?

We must all examine ourselves, act with honesty ourselves and refuse to commit acts of graft and corruption or be accomplices, by action or inaction, in their commission. For example, we must resolve to pay our just taxes and refuse to bribe tax collectors and other government employees. We must refuse to participate in illegal

gambling, one of the worst occasions for graft and corruption in our country today.

We should launch a massive program of moral formation, increasing our present efforts in this direction. Such a program must start in the home, and be carried out in our schools, organizations and churches. This moral education should teach us to "avoid greed in all its forms. A man may be wealthy, but his possessions do not guarantee him life" (*Lk* 16:15). This formation should also inculcate the truth that it profits a man nothing to gain the whole world if he destroys himself in the process (cf. *Mt* 16:26; *Mk* 8:36). And should impress upon all the obligation to return stolen goods (cf. *Lk* 19:8-9).

Now, however, we want to bring to your attention and solicit support for something which we in the Bishops' Conference have been giving thought to for sometime now in consultation with people in government. We in the Conference have finally come to these conclusions:

1. We, the people, must pass from passive endurance to active abhorrence of the crime of graft and corruption. We must begin getting organized against its continued and unpunished recurrence.
2. One concrete way of doing this is for the private sector, firmly supported by the Church, to form anti-graft-and -corruption councils at all levels of our society from the national to the barangay level, especially from the provincial level downwards, since we believe it is easier to organize ourselves at these lower levels.
3. These councils must be composed wholly of private citizens, men and women of good standing in their communities, who while serving in the councils must be free of all political party ties or suspicions of such ties.
4. The councils' main functions are: (a) to monitor the appropriation of public funds at the level on which they operate;

(b) to see to it that such funds are used honestly for the purpose for which they are appropriated; (c) to act as the civilian arm of the Ombudsman in the reporting and prosecution of graft and corruption cases; (d) to muster and promote in public opinion a truly efficacious rejection of thieving in government; and (e) to support on-going efforts of the government and other private initiatives at preventing and minimizing such thieving.

The help of media practitioners will be very valuable in the carrying of the councils' functions.

There are already laws and directives that are meant to empower and protect citizens in whatever steps they may take to ensure transparency in public office. We ask the government to guarantee that those laws and directives will be faithfully observed. We further ask that the anti-graft and corruption councils be given endorsement and appropriate assistance.

Finally, we ask, everybody to pray for the eradication of graft and corruption in our society, for we are battling not only against human beings but against spiritual, demonic powers which cannot be cast out without the help of prayer (cf. *Eph* 6:12, 18; *Mk* 9:29).

Are we capable of the kind of action we are proposing here? The answer is in our hands. We have no illusions about the difficulty of the undertaking, about dangers too attendant on its pursuance. But we call for such action nonetheless. We call on all loyal sons and daughters of the Church to support and take part in what, we trust, will be a massive, persistent campaign against graft and corruption.

We commend all those who are doing their best, against tremendous odds, to eradicate from their midst this deeply-rooted evil. We stand solidly behind them. We commend, too, in highest terms especially those men and women in lower government posts who, despite the prevailing ethos of corruption in their places of work, have nonetheless conscientiously and courageously remained untouched by its corroding force.

There are many of them. They are the unrecognized heroes and heroines of the moment, and for them we have nothing but the greatest respect and admiration. We join them — and all others already active in promoting honesty in public office — in putting the common good above selfish interest. For only when we do so can we truly claim to the name *Christian*.

Let us engrave these words of the Bible in our minds and hearts:

*I have seen the wicked triumphant,
towering like a cedar of Lebanon.
I passed by again; he was gone.
I searched; he was nowhere to be found.*

*See the just man, mark the upright,
for the peaceful man a future lies in store,
but sinners shall all be destroyed.
No future lies in store for the wicked.*

(Psalm 37:35-38)

May Mary, Help of Christians, help us with her prayers in this fight which we must win.

For the Catholic Bishops' Conference
of the Philippines

(Sgd.) + LEONARDO Z. LEGASPI, O.P., D.D.
Archbishop of Caceres
President, CBCP

Tagaytay City, July 11, 1989

Pastoral Letter

My Brothers and Sisters in Christ:

Today, we join all government officials and employees in celebrating the 89th Foundation Anniversary of the Philippine Civil Service from September 13 to 19, 1989 and in delivering the theme *"Katapatan at Kakayahan, Ihandog sa Bayan."*

Once more, we are reminded that work is a human vocation. Without work, it is not possible to sustain life and to reach the full development of one's personality. Work is the duty of man which arises from the very needs of man's life. Only work that is well done and lovingly completed deserves the praise of the Lord. It is no good offering to God something that is less perfect than our human limitations permit.

Man's duty to work is not a consequence of original sin. From the beginning of creation, man has had to work. God commanded Adam and Eve to "conquer the earth." He put them in the garden of Eden to cultivate it, that is, to work on it and make it productive.

Work binds man to man. It teaches us mutual service and gives us a chance to perform it. Through associating with our neighbors,

we come to feel the need of service — to want to serve others. This means to want to serve our family, our neighbors, our fellow workers, our COUNTRY.

Work which teaches us love, the feeling of dependence and humility leads us to a sense of our need for one another. This creates human society. With new possibilities of development through the adjustment, division, and intensification of combined human efforts. This is the social bond; the brotherhood of people through work.

Above all, we must remember that the Son of God became one of us and worked like us. He did the humble work of a carpenter. In doing so, he ennobled all human work. Our work contributes not only to our material well being but to the salvation of the world. It is not only *paghahanap-buhay*, but *pagbibigay-buhay*.

Our Gospel for today reminds us of faith, humility and penance. The parable of divine mercy teaches us that faith can move mountains. It is faith which cured the sick child. On the other hand, the story of the Prodigal Son teaches us humility and penance. The prodigal son who repented for his transgressions returned to his father, humbled himself and asked for pardon. He was forgiven right away and his father prepared a great feast for his homecoming. From this we can see the great depth of mercy of our Lord. For in the earthly court, he who pleads guilty is punished; but in the divine court, he is pardoned.

We can translate the Gospel in carrying out our everyday tasks and responsibilities in our own offices. It is faith in God, in ourselves and in the government which can move us to be productive. Our efficiency can contribute much to the credibility of our efforts.

Though we should humble ourselves we can take a legitimate pride in ourselves and in our work. No matter how small our part in the great undertaking of our government, still without us, the whole system will not work productively. It is through the small contribution of each employee that we can complete our task.

For those of us who have been remiss, I ask: let us mend our ways while it is still early. To those corrupt civil servants who still

continue depriving the government of what it is due to it, we say: Be like the prodigal and return to the fold now.

Let us always keep in mind the effect of our work: in our office, in our government, and in our country. Let us be persevering . . . let us be loyal.

We give recognition to those government employees who have initiative, integrity, the capacity for hard work and punctuality. They are the ones who should be supported. They, the silent workers are like old stone blocks hidden in the foundation under the ground; because of them, the edifice will not fall.

On the other hand, we cannot fail to take notice of those employees who still continue to draw salaries for work not rendered. They are among those who still think that being in the government means low pay, limited mobility and heavy reliance on patronage for promotion. Thus, their laziness.

Change should come from within. Before we can expect changes in our government, we should do something first with ourselves. This will create ripples which will influence our environment. It is only then that we can expect things to happen.

He who sows sparingly will reap sparingly. He who sows abundantly will reap abundantly too. Each of us should carry out the purpose one has formed in his heart, not with any painful effort. It is the cheerful giver that God loves.

Let us practice generosity to all, while the opportunity is ours. God will judge us by the way we give and not by how much we receive.

St. Paul's letter to the Colossians chapter 3 verses 23-24: *Whatever you do, work at it with all your heart, as though you were working for the Lord and not for men. Remember that the Lord will give you as a reward what he has kept for people. For Christ is the real Master you serve.*

May God always be with you in every undertaking you make for Him, for our family, for our fellow workers, for our country.

**Devotedly yours in Christ,
(Sgd.) + JAIME CARDINAL L. SIN
Archbishop of Manila**

07 September 1989

A Pastoral Exhortation Against Gambling

We are celebrating Peñafrancia '89 in the midst of national turmoil caused by graft and corruption in government, scandals in the legislature, further violations of human rights by military and rebel forces, and a people who seem not to have learned from our mistakes in the past, notwithstanding the EDSA revolution.

Time and again we have spoken out on these social realities from the viewpoint of Christian morality and Gospel values. Today we focus our attention on a malady which is like a cancer slowly infecting our society and weakening the moral fiber of our people. We refer to illegal gambling.

Recently, Senator Maceda has exposed the existence of illegal gambling in Bicol, alleging that military and civil officials are in collusion with the gambling lords and operators.

On our part, we categorically affirm that illegal gambling of various forms does indeed exist in Bicol. We denounce this practice as immoral.

In an impoverished country like the Philippines, illegal gambling is like an octopus whose tentacles fleece the pockets of the poor of money that could have been spent on basic needs. And since it is addictive, the general situation of poverty further deteriorates.

Illegal gambling preys on the propensity of our people to depend on luck to improve their lot. In effect, the values of hard work and sacrifices are disregarded. What kind of new generation can we expect if children and youth today see their elders rely more on luck rather than on hard work?

Our experience as moral guardians and spiritual leaders of our faithful has brought us face to face with problems such as broken families, crime and poverty caused by rampant gambling.

On account of these, we, the bishops and priest of the Diocese of Legazpi, denounce all forms of illegal gambling especially as it exploits and impoverishes our already impoverished people and distorts our sense of values.

To the financiers and operators of illegal gambling, to the civil and military officials, to our faithful and to all men and women of goodwill, we address our appeal: *Let us band together to eradicate this evil.*

We call on the financiers and operators to stop preying on our people's dependence on luck, and instead to channel their capital to some decent investments that would uplift rather than degrade the dignity of their fellowmen.

To our civil and military officials: if you are not really in cahoots with gambling lords as you are wont to assert, prove your claim and put a stop to illegal gambling in the region. We know for a fact that when you want to, you can stop it, what with the tremendous resources at your disposal. The earlier you do this, the greater your chances will be in enforcing the law. The experience of countries like Colombia should teach us a lesson. There might come a time when vice lords become so powerful that you can no longer stop them, because they have managed to control you.

We exhort our faithful to stop betting on illegal games of chance. Gambling will never flourish without your bets. We are aware that this is an unpopular appeal, because many are already hooked to gambling in one way or another. But as pastor, we must exercise our prophetic role. Believe us, we have only your best interests in mind.

Lest you say we just mouth slogans, our diocese today has programs towards the alleviation of poverty. We invite you to participate in our livelihood and small business projects, our health and nutrition programs, and our low-cost shelter schemes. This is the Church's modest way of helping our people towards self-reliance to regain their dignity and self-respect.

Let us all unite to stop illegal gambling. Let us pray that by dint of hard work, justice and solidarity, we can make of our region a potent force for socio-economic progress and moral and spiritual renewal.

May our regional patroness, the Virgin of Peñafrancia, protect us from all danger. Let us pray that we pass this crisis and come out victorious in and with the Risen Lord.

Given this 16th day of September, 1989 at the Chancery Office, Legazpi City.

The Bishops and Priests
of the Diocese of Legazpi

180. 1971, 27 April, at Lucena, Cathedral of San Fernando. Msgr. Carmine Rocco, Titular Archbishop of Justinianopolis, Apostolic Nuncio to the Philippines, assisted by Msgr. Juan Sison, Archbishop of Nueva Segovia and Msgr. Alfredo Maria Obviar y Aranda, Bishop of Lucena, consecrated: *Msgr. Rafael Lim y Montiano*, Bishop of Laoag, born at Boac 14 February 1931; priest 17 March 1956; named 12 February 1971; first Bishop of Boac 26 January 1978.²
181. 1971, 21 July, at Baguio City. Msgr. Carmine Rocco, Titular Archbishop of Justinianopolis, Apostolic Nuncio to the Philippines, assisted by Msgr. William Brasseur, Titular Bishop of Agatonice and Msgr. Francisco Claver, Titular Bishop of Nationa, consecrated: *Msgr. Emiliano Madangeng*, Titular Bishop of Trofimiana, Auxiliary of the Vicar Apostolic of the Mountain Province, born at Hapao (Mountain Province) 5 March 1927; priest 16 December 1953; named 24 April 1971; Coadjutor of the Vicar Apostolic of the Mountain Province 4 July 1979; succeeded to the Vicariate of the Mountain Province 7 November 1981; resigned his vicariate 18 December 1987.³

DIOCESE OF PAGADIAN—*Established 12 November 1971.* Territory: Towns of Pagadian with Labangan, Dimataling with Tabina and Midsalip, Dinas, San Miguel, Dumalinao, San Pablo, Tukuran, Aurora, Dumingag, Mahayag, Molave, Ramon Magsaysay, and Tambulig; taken from Zamboanga. Suffragan of Zamboanga.

²BEF, 1971, p. 368 (Bull of Appointment as a Bishop of Laoag, with photography); 1972, p. 253; 1978, p. 569 (his transfer to Boac); Cfr. also: Program of the "Episcopal Ordination of the Most Rev. Rafael M. Lim, D.D., Bishop of Laoag. April 27, 1971, St. Ferdinand Cathedral, Lucena City" (AUST. - Archives of the University of Santo Tomas, - "Section of Programs." Box 5, N. 17).

³BEF, 1972, p. 422.

182. 1971, 30 November, at Lucena Cathedral of San Fernando. Msgr. Carmine Rocco, Titular Archbishop of Justinianopolis, Apostolic Nuncio to the Philippines, assisted by Msgr. Godofredo Pedernal Pisig, Bishop of Borongan and Msgr. Rafael Lim y Montiano, Bishop of Laoag, consecrated: *Msgr. Ricardo J. Vidal*, Titular Bishop of Claterna, Coadjutor of Malolos, born at Mogpoc (Lucena) 6 February 1931; priest 17 March 1956; named 10 September 1971; Archbishop of Lipa 25 August 1973; Coadjutor Archbishop of Cebu 13 April 1981; succeeded to the Metropolitan See of Cebu 24 August 1982; Cardinal 25 May 1985.⁴
183. 1972, 13 February, at Rome, Saint Peter's Basilica. Pope Paul VI, assisted by Cardinal Bernard Jan Alfrink, Archbishop of Utrecht and Cardinal William Conway, Archbishop of Armagh, consecrated: *Msgr. Federico G. Limon*, Divine Word Missionary, Titular Archbishop of Aquaviva, Coadjutor of Lingayen-Dagupan, born at Mangaldan (Lingayen-Dagupan) 3 October 1915; priest 14 May 1942; named 7 January 1972; succeeded to the Metropolitan See of Lingayen-Dagupan 7 February 1973.⁵

ARCHDIOCESE OF LIPA—Established 20 June 1972. Suffragans: Diocese of Lucena, Prelature of Infanta, Apostolic Vicariate of Calapan.⁶

184. 1972, 28 August, at San Fernando, Cathedral. Msgr. Carmine Rocco, Titular Archbishop of Justinianopolis, Apostolic Nuncio to the Philippines, assisted by Msgr. Emilio Cinense y Abera, Bishop of San Fernando and Msgr. Vicente Reyes, Bishop of Cabanatuan, consecrated: *Msgr. Celso N.*

⁴BEF, 1972, p. 797 (his Appointment - Auxiliary Bishop of Malolos with right of succession); 1973, p. 204 (his promotion to Archbishop of Lipa); "The Episcopal Ordination of Most Rev. Ricardo J. Vidal, D.D., Coadjutor Bishop-Elect of Malolos, c.i.s." (with Coat of Arms). (AUST, *loc. cit.*, Box 5, No. 18).

⁵BEF, 1972, pp. 217, 259, 266 (Bull of Appointment); 1973, p. 661.

⁶BEF, 1972, p. 506 (Bull of Erection).

Guevarra, Titular Bishop of Vannida, Auxiliary of San Fernando, born at Capas (Tarlac) 9 January 1923; Priest 10 April 1949; named 26 June 1972; first Bishop of Balanga 4 June 1975.⁷

185. 1972, 8 September, at Jolo. Msgr. Carmine Rocco, Titular Archbishop of Justinianopolis, Apostolic Nuncio to the Philippines, assisted by Msgr. Lino Gonzaga y Rasdesales, Archbishop of Zamboanga and Msgr. Gerard Mongeau, Titular Bishop of Diana, consecrated: *Msgr. Philip Francis Smith*, Oblate of Mary Immaculate, Titular Bishop of Lamfua, Vicar Apostolic of Jolo, born at Lowell (Boston), U.S.A., 16 October 1924; priest 29 October 1950; named 26 June 1972; Coadjutor Bishop of Cotabato 11 April 1979; given title of Archbishop 5 November 1979; succeeded to the Metropolitan See of Cotabato 14 March 1980.⁸
186. 1973, 24 March, at Quezon City. Msgr. Carmine Rocco, Titular Archbishop of Justinianopolis, Apostolic Nuncio to the Philippines, assisted by Msgr. Federico G. Limon, Archbishop of Lingayen-Dagupan and Msgr. Charles Van den Ouwelant, Bishop emeritus of Surigao, consecrated: *Msgr. Miguel C. Cinches*, Divine Word Missioner, Bishop of Surigao, born at Daus (Tagbilaran) 7 February 1932; priest 22 October 1961; named 10 January 1973.⁹
187. 1973, 29 May, at Dipolog, Cathedral of the Holy Rosary. Msgr. Manuel Mascariñas y Morgia of Tagbilaran, assisted by Msgr. Lino Gonzaga y Rasdesales, Archbishop of Zamboanga and Msgr. Felix Zafra y Sanchez, Bishop of Dipolog, consecrated: *Msgr. Jesus B. Tuguib*, first Bishop of Pagadian, born at Clarin (Tagbilaran) 27 June 1930; priest 14 March 1959; named 24 February 1973; Coadjutor Arch-

⁷BEF, 1972, p. 596 (Bull of Appointment as Auxiliary Bishop of San Fernando).

⁸BEF, 1972, p. 737 (Bull of Appointment).

⁹BEF, 1973, pp. 63-64, 81, 149 (Bull of Appointment).

bishop of Cagayan de Oro 31 March 1984; succeeded to the Metropolitan See of Cagayan de Oro 5 January 1988.¹⁰

188. 1973, 22 July, at Naga City, Cathedral of San Juan Evangelista. Cardinal Julio Rosales y Ras, Archbishop of Cebu assisted by Msgr. Teopisto Alberto y Valderama, Archbishop of Caceres and Msgr. Teotimo Pacis, Bishop of Legaspi, consecrated: *Msgr. Concordio Maria Sarte*, Titular Bishop of Thunusuda, Auxiliary of Caceres, born at Pili (Caceres) 1 January 1931; priest 17 March 1956; named 25 April 1973; Auxiliary of Sorsogon in September 1977; Bishop of Legaspi 12 August 1980.¹¹
189. 1973, 18 October, at Lipa, San Sebastian. Msgr. Bruno Torpigliani, Titular Bishop of Malliana, Apostolic Nuncio to the Philippines, assisted by Msgr. Ricardo J. Vidal, Archbishop of Lipa and Msgr. Rafael Lim y Montiano, Bishop of Laoag, consecrated: *Msgr. Cirilo R. Almario*, Titular Bishop of Zaba, Coadjutor of Malolos, born at Caridad (Imus) 11 January 1931; priest 10 November 1956; named 22 August 1973; succeeded to the See of Malolos 15 December 1977.¹²
190. 1974, 26 January, at Quezon City, Christ the King Seminary. Msgr. Bruno Torpigliani, Titular Archbishop of Malliana, Apostolic Nuncio to the Philippines

¹⁰BEF, 1973, p. 237.

¹¹BEF, p. 300; 1978, p. 316 (Apostolic Administrator of Sorsogon), p. 453 (Auxiliary Bishop of Sorsogon).

¹²BEF, 1973, p. 605 (Bull of Appointment as Auxiliary Bishop of Malolos); Program of the "Episcopal Ordination of the Most Reverend Cirilo R. Almario, Jr., D.D., as Titular Bishop of Zaba, Coadjutor Bishop, c.i.s. and Apostolic Administrator, *sede plena*, of Malolos, St. Sebastian Cathedral, Lipa City, October 18, 1973" (Box 5, No. 10; "Canonical Installation of the Most Reverend Cirilo R. Almario, Jr., D.D. as second Residential Bishop of Malolos... , Malolos, Bulacan, February 2, 1978 (AUST, *loc. cit.*, Box 5, No. 1).

assisted by Msgr. Federico G. Limon, Archbishop of Lingayen-Dagupan and Msgr. Wilhelm Joseph Duschak, Titular Bishop of Abbida, consecrated: *Msgr. Simeon O. Valerio*, Divine Word Missionary, Titular Bishop of Mimiana, Vicar Apostolic of Calapan, born at Binmaley (Lingayen-Dagupan) 21 April 1918; priest 16 June 1946; named 26 November 1973.

DIOCESE OF DAET—Established 27 May 1974. Territory: Camarines Norte, taken from Caceres. Suffragan of Caceres.¹³

DIOCESE OF VIRAC—Established 27 May 19. Territory: Catanduanes, taken from Legazpi. Suffragan of Caceres¹⁴

191. 1974, 27 May, at Dumaguete, Saint Catherine of Alexandria. Msgr. Bruno Torpigliani, Titular Archbishop of Mollana, Apostolic Nuncio to the Philippines assisted by Msgr. Epifanio Surban Belmonte, Bishop of Dumaguete and Msgr. Antonio Fortich y Yapsutco, Bishop of Bacolod, consecrated: *Msgr. Onesimo Gordoncillo y Cadiz*, Titular Bishop of Gunugus, Auxiliary of Dumaguete, born Jamalalud (Dumaguete) 16 February 1935; priest 18 March 1961; named 14 March 1974; Bishop of Tagbilaran 10 July 1976; Archbishop of Cadiz 18 June 1986.¹⁵

192. 1974, 30 May, at Calbayog, Cathedral of Saints Peter and Paul. Msgr. Bruno Torpigliani, Titular Archbishop of Mollana, Apostolic Nuncio to the Philippines assisted by Msgr. Cipriano Urgel Villahermosa, Bishop of Palo and Msgr. Godofredo Pedernal Pisig, Bishop of Borongan, consecrated: *Msgr. Ricardo P. Tancinco*, Bishop of Calbayog, born at

¹³BEF, 1975, p. 659 (Bull of Erection).

¹⁴BEF, 1974, p. 581 (Bull of Erection); "Concelebrated Mass and Canonical Erection of the Diocese of Virac (province of Catanduanes), Cathedral of the Immaculate Conception, 27 August, 1974 (AUST, *loc. cit.*, Box 5, No. 12).

¹⁵BEF, 1974, p. 349 (Bull of Appointment as auxiliary Bishop of Dumaguete)

Calbayog 4 August 1933; priest 30 November 1956; named 8 March 1974; resigned 21 April 1979.¹⁶

193. 1974, 28 August, at Virac, Cathedral of the Immaculate Conception. Cardinal Julio Rosales y Ras, Archbishop of Cebu, assisted by Msgr. Teopisto Alberto y Valderrama, Archbishop of Caceres and Msgr. Jaime Sin y Lachica, Archbishop of Manila consecrated: *Msgr. Jose C. Sorra*, first Bishop of Virac, born at Malinao (Legazpi) 9 March 1929, priest 17 March 1956; named 27 May 1974.¹⁷
194. 1974, 1 September, at Daet, Cathedral of San Juan Bautista. Msgr. Teopisto Alberto y Valderrama, Archbishop of Caceres, assisted by Msgr. Teotimo Pacis, Bishop of Legazpi and Msgr. Arnulfo Arcilla, Bishop of Sorsogon, consecrated: *Msgr. Celestino R. Enverga*, first Bishop of Daet, born at Jose Panganiban (Caceres) 6 April 1924; priest 25 March 1950, named 27 May 1974.¹⁸

ARCHDIOCESE OF TUGUEGARAO—Established 21 September 1974. Suffragans: Diocese of Ilagan, Prelatures of Batanes and Babuyan Island and Bayombong.¹⁹

195. 1974, 28 October, at Batangas City, Basilica of the Immaculate Conception. Msgr. Bruno Torpigliani, Titular Archbishop of Malliana, Apostolic Nuncio to the Philippines,

¹⁶BEF, 1974, pp. 352-354 (Bull of Appointment); "... Episcopal Ordination and Canonical installation of ... Bishop Ricardo Tancinco y Pido, at the Cathedral of Sts. Peter and Paul, Calbayog City, on the 30th day of May, 1974" (AUST, *loc. cit.*, Box 5, No. 11)

¹⁷BEF, 1974, pp. 468 (bio-data), 583 (Bull of Appointment); "Episcopal Ordination of the Most Rev. Jose Sorra, Bishop-Elect (province of Catanduanes). Cathedral of the Immaculate Conception, Virac, Catanduanes, 28 August, 1974" (AUST, *loc. cit.*, No. 13).

¹⁸BEF, 1974, p. 469.

¹⁹BEF, 1975, pp. 60, 109 (Bull of Erection).

assisted by Msgr. Jaime Sin y Lachica, Archbishop of Manila and Msgr. Ricardo J. Vidal, Archbishop of Lipa, consecrated: *Msgr. Gaudencio B. Rosales*, Titular Bishop of Esco, Auxiliary Bishop of Manila, born at Batangas City (Lipa) 10 August 1932; priest 23 March 1958; named 12 August 1974; Coadjutor Bishop—Prelate of Malaybalay 9 June 1982; Coadjutor Bishop of Malaybalay 15 November 1982; succeeded to the See of Malaybalay 14 September 1984.²⁰

DIOCESE OF CATARMAN—Established 5 December 1974
Territory: Samar del Norte, taken from Borongan and Calbayog. Suffragan of Cebu.²¹

DIOCESE OF ROMBLON—Established 19 December 1974
Territory: Romblon, taken from Capiz, and Island of Maestre de Campo, taken from Calapan. Suffragan of Jaro.²²

196. 1975, 2 February, at Jaro, Cathedral. Msgr. Bruno Torpigliani, Titular Archbishop of Malliana, Apostolic Nuncio to the Philippines assisted by Msgr. Artemio Casas, Archbishop of Jaro and Msgr. Jaime Sin y Lachica, Archbishop of Manila consecrated: *Msgr. Alberto Piamonte y Jover*, Titular Bishop of Gubaliana, Auxiliary of Jaro, born at Jaro 21 November 1934; priest 22 March 1958; named 18 December 1974; Archbishop of Jaro 2 April 1986.²³
197. 1975, 5 March, at Borongan, Cathedral of the Nativity of the Blessed Virgin Mary. Msgr. Bruno Torpigliani, Titular Archbishop of Malliana, Apostolic Nuncio to the Philippines

²⁰BEF, 1974, pp. 630 (Auxiliary Bishop of Manila), 662 (Bull of Appointment); "... Episcopal Ordination of the Most Rev. Gaudencio B. Rosales, D.D., Titular Bishop of Esco and Auxiliary Bishop of Manila... at the Basilica of the Immaculate Conception, Batangas City, on October 28, 1974 (AUST, *loc. cit.*, Box 5, No. 14).

²¹BEF, 1975, pp. 60, 250 (Bull of Erection).

²²BEF, 1975, pp. 60, 252-253 (Bull of Erection).

²³BEF, 1975, pp. 60 (Auxiliary Bishop of Jaro, bio-data); 255 (Bull of Appointment)

assisted by Msgr. Godofredo Pedernal Pisig, Bishop of Borongan and Msgr. Ricardo P. Tancinco, Bishop of Calbayog, consecrated: *Msgr. Angel T. Hobayan*, first Bishop of Catarman, born at Taft (Borongan) 11 December 1929; priest 25 March 1955; named 12 December 1974.²⁴

ARCHDIOCESE OF SAN FERNANDO—Established 17 March 1975. Suffragans: Diocese of Balanga and Tarlac, Prelature of Iba.²⁵

DIOCESE OF BALANGA—Established 17 March 1975. Territory: Bataan taken from San Fernando. Suffragan of San Fernando.²⁶

198. 1975, 15 June, at Jaro, Cathedral, Msgr. Bruno Torpigliani, Titular Archbishop of Malliana, Apostolic Nuncio to the Philippines, assisted by Msgr. Artemio Casas, Archbishop of Jaro and Msgr. Jaime Sin y Lachica, Archbishop of Manila, consecrated: *Msgr. Fernando R. Capalla*, Titular Bishop of Grumento Nova, Auxiliary of Davao, born at Leon (Jaro) 1 November 1934, priest 18 March 1961; named 2 April 1975; Prelate of Iligan 25 April 1977; Bishop-Prelate of Iligan 18 February 1978; First Bishop of Iligan 15 November 1982.²⁷

²⁴BEF, 1976, p. 251 (Bull of Appointment); "Episcopal Ordination of His Excellency The Most Rev. Angel T. Hobayan, Jr., first Bishop of Catarman, N. Samar, at the Cathedral of Our Lady of the Nativity, Borongan, E. Samar, March 5, 1975" (AUST, *loc. cit.*, Box 5, No. 15).

²⁵BEF, 1975, pp. 319, 442 (Bull of Erection).

²⁶BEF, 1975, pp. 319, 443-442 (Bull of Erection), 534 (Bull of Appointment of its first Bishop), 535; "Solemn Canonical Erection of the Diocese of Balanga, Bataan, and Installation of the Most Reverend Celso N. Guevarra., D.D., as First Residential Bishop of Balanga... solemnized at the Cathedral of Saint Joseph in Balanga, Bataan, on November the seventh and eight, nineteen hundred and seventy five" (AUST, *loc. cit.*, Box 6, No. 1).

²⁷BEF, 1975, p. 319 (some bio-data), 534 (Bull of Appointment); 1978, p. 6 (his transfer to Iligan as Residential Bishop).

ARCHDIOCESE OF CAPIZ—Established 17 January 1976.
Suffragans: Diocese of Kalibo and Romblon.²⁸

DIOCESE OF KALIBO—Established 17 January 1976. Territory: Aklan, taken from Capiz. Suffragan of Capiz.²⁹

199. 1976, 15 March, at Jaro, Church of San Clemente. Msgr. Bruno Torpigliani, Titular Archbishop of Malliana, Apostolic Nuncio to the Philippines assisted by Msgr. Patrick Cronin, Archbishop of Cagayan de Oro and Msgr. Artemio Casas, Archbishop of Jaro consecrated: *Msgr. Ireneo A. Amantillo*, Redemptorist, Titular Bishop of Girus, Auxiliary of Cagayan de Oro, born at Alimodian (Jaro) 10 December 1934; priest 16 December 1962; named 2 January 1976, first Bishop of Tandag 6 September 1978.³⁰
200. 1976, 30 March, at Bangued, Church of Saint James. Msgr. Jaime Sin y Lachica, Archbishop of Manila, assisted by Msgr. Juan Sison, Archbishop of Nueva Segovia and Msgr. Odilo Estpueler, Titular Bishop of Fata, consecrated: *Msgr. Antonio Buenafe*, Divine Word Missioner, Titular Bishop of Meta, Auxiliary of Caceres, born at Tayum (Bangued) 12 October 1938; priest 30 March 1963; named 9 February 1976; died (shot) 7 May 1976.³¹
201. 1976, 3 May, at Manila Cathedral. Msgr. Bruno Torpigliani, Titular Archbishop of Malliana, Apostolic Nuncio to the Philippines, assisted by Msgr. Jaime Sin y Lachica, Archbishop of Manila and Msgr. Artemio Casas, Archbishop of Jaro, consecrated: *Msgr. Oscar V. Cruz*, Titular Bishop of

²⁸BEF, 1976, p. 199 (Bull of Erection).

²⁹BEF, 1976, p. 200 (Bull of Erection), 613.

³⁰BEF, 1976, p. 150 (Bull of Appointment); 1978, p. 454 (Residential Bishop of Tandag).

³¹BEF, 1976, p. 296 (Bull of Appointment).

Martirano, Auxiliary of Manila, born at Balanga 17 November 1933; priest 10 February 1963, named 4 March 1976; Archbishop of San Fernando 22 May 1978.³²

DIOCESE OF COTABATO—Established 12 June 1976. Territory: Maguindanao and Sultan Kudarat. Suffragan of Davao.³³

PRELATURE OF KIDAPAWAN—Established 12 June 1976. Territory: all of the former Prelature of Cotabato except Maguindanao and Sultan Kudarat. Suffragan of Davao.³⁴

202. 1976, 31 July, at Manila, Cathedral. Cardinal Jaime Sin y Lachica, Archbishop of Manila, assisted by Msgr. Patrick Cronin, Archbishop of Cagayan de Oro and Msgr. Gerard Mongeau, Bishop of Cotabato consecrated: *Msgr. Federico O. Escaler*, Jesuit, Titular Bishop of Girus Tarasii, first Bishop of Kidapawan, born at Manila 28 June 1922; priest 19 June 1954; named 12 June 1976; first Prelate of Ipil 23 February 1980.³⁵

PRELATURE OF MARAWI—Established 20 November 1976. Territory: Marawi, taken from Iligan. Suffragan of Cagayan de Oro.³⁶

*Msgr. Lucilo B. Quiambao was named Titular Bishop of Bavagaliana and Auxiliary of Legazpi on 31 March 1977, but was not consecrated. In 1982 he was again named Auxiliary of Legazpi and was consecrated as Titular Bishop of Nabala.

³²BEF, 1976, p. 279 (Bull of Appointment as Auxiliary Bishop of Manila); 1978, p. 188 (Archbishop of San Fernando).

³³BEF, 1976, pp. 693-694 (Bull of Erection).

³⁴BEF, 1976, pp. 614-615 (Bull of Erection).

³⁵BEF, 1976, p. 616 (Bull of Appointment as Prelate of Kidapawan).

³⁶BEF, 1977, pp. 213-214 (Bull of Erection).

DIOCESE OF BOAC—Established 10 May 1977. Territory: Marinduque, taken from Lucena. Suffragan of Lipa.³⁷

203. 1977, 24 May, at Cebu, Cathedral. Msgr. Bruno Torpigliani, Titular Archbishop of Malliana, Apostolic Nuncio to the Philippines assisted by Msgr. Teofilo Camomot Bastida, Titular Archbishop of Marcianopolis and Msgr. Godofredo Padernal Pisig, Bishop emeritus of Borongan, consecrated: *Msgr. Sincero Lucero y Barcenilla*, Bishop of Borongan, born at Carcar (Cebu) 22 December 1935; priest 18 March 1961; named 8 March 1977; Bishop of Calbayog 10 December 1979; resigned 11 October 1984.³⁸
204. 1977, 8 August, at Quezon City, Church of Santo Domingo. Msgr. Bruno Torpigliani, Titular Bishop of Malliana, Apostolic Nuncio to the Philippines assisted by Msgr. Juan Bautista Velasco Diaz, Bishop of Hsiamen and Msgr. Federico O. Escaler, Titular Bishop of Girus Tarasii, consecrated: *Msgr. Leonardo Z. Legaspi*, Dominican, Titular Bishop of Elephantaria in Mauretania, Auxiliary of Manila, born at Meycauayan (Manila) 25 November 1935; priest 17 December 1960; named 25 June 1977; Archbishop of Caceres 20 October 1983.³⁹
205. 1977, 24 August, at Manila, Cathedral. Msgr. Bruno Torpigliani, Titular Bishop of Malliana, Apostolic Nuncio to the Philippines assisted by Msgr. Amado Paulino y Hernandez,

³⁷BEF, 1978, pp. 565 (Bull of Erection).

³⁸BEF, 1977, p. 574 (Bull of Appointment as Bishop of Borongan); 1980 p. 7 (Apostolic Administrator of Calbayog).

³⁹BEF, 1977, p. 466 (Appointed Vicar General and Episcopal Vicar for the Affairs of Catholic Education in the Archdiocese of Manila); 1978, p. 257 (Auxiliary Bishop of Manila); "... Episcopal Ordination of His Excellency, The Most Rev. Leonardo Z. Legaspi, O.P., D.D., as Titular Bishop of Elefantaria in Mauritania and Auxiliary Bishop of Manila. . ." (AUST, *loc. cit.*, Box 2, No. 3); "Solemn Installation of His Excellency The Most Rev. Leonardo Z. Legaspi as Third Archbishop of Caceres. . .," -18 January, 1984 - (*ibid.*, Box 1, No. 1).

Titular Bishop of Carinola, Msgr. Oscar V. Cruz, Titular Bishop of Martirano, Msgr. Ricardo J. Vidal, Archbishop of Lipa and Msgr. Pedro Bantigue y Natividad, Bishop of San Pablo, consecrated: *Msgr. Protacio G. Gungon*, Titular Bishop of Obba, Auxiliary of Manila, born at Santa Maria (Malolos) 19 June 1925; priest 29 March 1952; named 8 July 1977; first Bishop of Antipolo 24 January 1983.⁴⁰

206. 1978, 25 January, at Manila Cathedral. Cardinal Julio
 207. Rosales y Ras, Archbishop of Cebu assisted by Msgr. Antonio Mabutas y Lloren, Archbishop of Davao and Msgr. Teotimo Pacis, Bishop of Legazpi, consecrated: (1) *Msgr. Pedro R. Dean*, Titular Bishop of Tuccabora, Auxiliary Bishop of Davao, born Calbayog 21 February 1930; priest 30 November 1956; named 12 December 1977; Bishop-Prelate of Tagum 23 July 1980; first Bishop of Tagum 11 October 1980 Archbishop of Palo 12 October 1985.⁴¹

consecrated: (2) *Msgr. Jesus A. Dosado*, Vincentian, Titular Bishop of Nabala, Auxiliary of Cebu, born at Sogod (Cebu) 1 September 1939; priest 28 May 1966; named 31 October 1977; Auxiliary Bishop of Cagayan de Oro in 1979; Bishop of Ozamis 29 July 1981; first Archbishop of Ozamis 24 January 1983.⁴²

208. 1978, 24 May, at Davao, Cathedral. Cardinal Jaime Sin y Lachica, Archbishop of Manila assisted by Msgr. Antonio Mabutas y Lloren, Archbishop of Davao and Msgr. Joseph William Regan, Titular Bishop of Isinda, consecrated: *Msgr. Generoso C. Camiña*, Quebec Foreign Missionary, Titular

⁴⁰BEF, 1978, p. 325 (Bull of Appointment as Auxiliary Bishop of Manila).

⁴¹BEF, 1978, p. 568 (Bull of Appointment as Auxiliary Bishop of Davao, C.M., D.D., Auxiliary Bishop of the Archdiocese of Cebu, and the Most Reverend Pedro Rosales Dean, D.D. Auxiliary Bishop of Davao, at the Metropolitan Cathedral of Manila...) - 25 January, 1978 - (AUST, *loc. cit.*, Box 5, No. 16).

⁴²*Ibid.*, BEF, p. 56 (Bull of Appointment).

Bishop of Pauzera, Auxiliary Bishop of Davao, born at Leon (Jaro) 22 November 1931, priest 30 June 1962; named 9 March 1978; first Bishop of Digos 20 December 1979.⁴³

209. 1978, 31 May, at Legazpi. Msgr. Bruno Torpigliani, Titular Archbishop of Malliana, Apostolic Nuncio to the Philippines assisted by Msgr. Teopisto Alberto y Valderrama, Archbishop of Caceres and Msgr. Flaviano Ariola, Bishop emeritus of Legazpi consecrated: *Msgr. Nestor Cariño*, Titular Bishop of Tibiuca, Auxiliary of Legazpi, born at Malinao (Legazpi) 8 September 1938; priest 31 December 1961; named 9 March 1978; Bishop of Borongan 12 August 1980; resigned 31 January 1986.⁴⁴

DIOCESE OF TANDAG—Established 16 June 1978 Territory: Surigao del Sur, taken from Surigao. Suffragan of Cagayan de Oro.⁴⁵

210. 1979, 19 January, at Vigan, Cathedral. Msgr. Bruno Torpigliani, Titular Bishop of Malliana, Apostolic Nuncio to the Philippines assisted by Msgr. Antonio Mabutas y Lloren, Archbishop of Davao and Msgr. Victorino Cristobal Ligot, Bishop of San Fernando de la Union, consecrated: *Msgr. Edmundo M. Abaya*, Bishop of Laoag, born at Candon (Nueva Segovia) 19 January 1929; priest 21 March 1953; named 11 December 1978.⁴⁶
211. 1979, 3 May, at Hilongos, Church of the Immaculate Conception. Cardinal Julio Rosales y Ras, Archbishop of Cebu assisted by Msgr. Vicente Ataviado y Tumulad, Bishop of Maasin and Msgr. Cipriano Urgel Villahermosa, Bishop

⁴³BEF, 1979, p. 197 (Bull of Appointment as Auxiliary Bishop of Davao).

⁴⁴BEF, 1979, p. 127 (Bull of Appointment as Auxiliary Bishop of Legazpi).

⁴⁵BEF, 1978, pp. 452-453 (Bull of Erection).

⁴⁶"Episcopal consecration of the Most Rev. Edmundo Abaya, D.D., Bishop of Laoag, St. Paul's Metropolitan Cathedral, Vigan, Ilocos Sur. . ." - 19 January 1979. - (AUST, *loc. cit.*, Box 6, No. 6).

of Palo consecrated: *Msgr. Salvador T. Modesto*, Titular Bishop of Margum, Auxiliary of Dumaguete, born at Carigara (Palo) 10 March 1930; priest 22 March 1958; named 28 December 1978; Auxiliary of San Carlos 25 June 1988.⁴⁷

212. 1979, 25 May, at Manila Cathedral. Cardinal Sin y Lachica, Archbishop of Manila assisted by *Msgr. Amado Paulino y Hernández*, Titular Bishop of Carinola and *Msgr. Protacio G. Gungon*, Titular Bishop of Obba, consecrated: *Msgr. Manuel C. Sobreviñas*, Titular Bishop of Tulana, Auxiliary of Manila, born at Dinalupihan (Balanga) 7 April 1924; priest 10 March 1955; named 7 April 1979.⁴⁸

213. 1979, 27 May, at Rome, Saint Peter's Basilica. Pope John Paul II, assisted by *Msgr. Draisamy Simon Lourdusamy*, Archbishop emeritus of Bangalore and *Msgr. Eduardo Martinez Somalo*, Titular Archbishop of Tagora, consecrated: (1) *Msgr. Paciano B. Aniceto*, Titular Bishop of Tlos, Auxiliary of Tuguegarao, born at Santa Ana (San Fernando) 9 March 1937; priest 23 December 1962; named 7 April 1979; Bishop of Iba 20 October 1983.⁴⁹

consecrated: (2) *Msgr. Pedro Magugat*, Missionary of the Sacred Heart, Titular Bishop of Scilium, Auxiliary of Cabanatuan, born at Santa Maria (Malolos) 14 April 1925; priest 8 December 1952; named 23 April 1979; Military Vicar for the Philippines 9 December 1981; first Bishop of Urdaneta 22 April 1985.⁵⁰

⁴⁷BEF, 1978, p. 304 (Auxiliary Bishop of Dumaguete).

⁴⁸BEF, 1980, p. 85 (Auxiliary Bishop of Manila).

⁴⁹BEF, 1980, p. 4 (Auxiliary Bishop of Tuguegarao)

⁵⁰BEF, 1980, p. 87 (Auxiliary Bishop of Cabanatuan).

215. 1979, 26 June, at Roxas City, Our Lady of Mt. Carmel. Msgr. Antonio Frondosa, Archbishop of Capiz assisted by Msgr. Amado Paulino y Hernández, Titular Bishop of Carinola and Msgr. Alberto Piamonte y Jover, Titular Bishop of Gubaliana, consecrated: *Msgr. Vicente Navarra y Macañan*, Titular Bishop of Velefi, Auxiliary of Capiz, born at Mambusao (Capiz) 22 January 1939; priest 7 April 1962; named 23 April 1979; first Bishop of Kabankalan 12 November 1987.⁵¹
216. 1979, 22 August, at Taal, Parish Church. Msgr. Bruno Torpigliani, Titular Archbishop of Malliana, Apostolic Nuncio to the Philippines, assisted by Msgr. Ricardo J. Vidal, Archbishop of Lipa and Msgr. Cirilo R. Almario, Bishop of Malolos, consecrated: *Msgr. Salvador Q. Quizon*, Titular Bishop of Feradi Minor, Auxiliary of Lipa, born at Manila 6 November 1924; priest 12 March 1949; named 9 June 1979.⁵²
217. 1979, 18 October, at Lucena, Cathedral. Msgr. Bruno Torpigliani, Titular Archbishop of Malliana, Apostolic Nuncio to the Philippines assisted by Msgr. Jose T. Sanchez, Bishop of Lucena and Msgr. Godofredo Pedernal Pisig, Bishop emeritus of Borongan, consecrated: *Msgr. Ruben T. Profugo*, Titular Bishop of Badua, Auxiliary of Lucena, born at Lucena 10 April 1938; priest 18 December 1965; named 17 August 1979; Bishop of Lucena 15 May 1982.⁵³

⁵¹BEF, 1980, p. 5 (Auxiliary Bishop of Capiz).

⁵²BEF, 1980, p. 88 (Auxiliary Bishop of Lipa); "Episcopal Ordination of the Most Reverend Salvador Q. Quizon, D.D., Titular Bishop of Ferradi Minore and Auxiliary Bishop of Lipa, Basilica of St. Martin de Tours, Taal, Batangas, August 22, 1979" (AUST, *loc. cit.*, Box 2, No. 4).

⁵³"Episcopal Ordination of the Most Reverend Ruben T. Profugo, D.D., Titular Bishop of Budua and Auxiliary Bishop of Lucena, St. Ferdinand Cathedral, Lucena City, October 18, 1979 (AUST, *loc. cit.*, Box 4, No. 1). - N.B.: The Programs of Episcopal Ordinations usually include the names of the Consecrator and Co-consecrators, a good photograph of the Bishop consecrated, together with his *Curriculum vitae* and Coat-of-arms and its explanation.

ARCHDIOCESE OF COTOBATO—Established 5 November 1979. Suffragans: Prelatures of Kidapawan and Marbel.

DIOCESE OF DIGOS—Established 5 November 1979. Territory: Davao del Sur, taken from Davao. Suffragan of Davao.⁵⁴

PRELATURE OF IPIL—Established 21 December 1979. Territory: Towns of Alicia, Buug, Ipil, Kabasalan, Mabuhay, Margosatubig, Siay, and Subanipa, taken from Zamboanga. Suffragan of Zamboanga.

218. 1980, 23 April, at Jolo, Church of Our Lady. Msgr. Bruno Torpigliani, Titular Archbishop of Malliana, Apostolic Nuncio to the Philippines, assisted by Msgr. Francisco Cruces y Raval, Archbishop of Zamboanga and Msgr. Philip Francis Smith, Archbishop of Cotabato, consecrated: *Msgr. George Dion*, Oblate of Mary Immaculate, Titular Bishop of Arpaia, Vicar Apostolic of Jolo, born at Central Falls (Providence), U.S.A., 25 September 1911; priest 24 June 1936; named 28 January 1980.
219. 1980, 1 July, at Lingayen, Cathedral. Msgr. Bruno Torpigliani, Titular Archbishop of Malliana, Apostolic Nuncio to the Philippines, assisted by Msgr. Federico G. Limon, Archbishop of Lingayen-Dagupan and Msgr. Juan Sison, Archbishop of Nueva Segovia, consecrated: *Msgr. Jesus Cabrera y Aputen*, Titular Bishop of Tisiduo; Auxiliary of Lingayen-Dagupan, born at Manila 12 December 1940; priest 11 April 1964; named 5 May 1980; first Bishop of Alaminos 22 April 1985.⁵⁵
220. 1980, 12 July, at Naga City, Cathedral. Msgr. Bruno Torpigliani, Titular Archbishop of Malliana, Apostolic Nuncio to the Philippines, assisted by Msgr. Teopisto Alberto

⁵⁴BEF, 1981, p. 294 (Generoso Camiña, Bishop of Digos)

⁵⁵BEF, 1981, p. 298 (Jesus Cabrera, Auxiliary Bishop of Lingayen-Dagupan).

y Valderrama, Archbishop of Caceres and Msgr. Porfirio R. Iligan, Bishop of Masbate, consecrated: *Msgr. Sofio G. Balce* Titular Bishop of Lamphua, Auxiliary Bishop of Caceres, born at Vinzons (Daet) 26 November 1941; priest 12 June 1965; named 9 May 1980.⁵⁶

221. 1980, 12 August, at Lucena Cathedral. Msgr. Bruno Torpigliani, Titular Archbishop of Malliana, Apostolic Nuncio to the Philippines, assisted by Msgr. Ricardo J. Vidal, Archbishop of Lipa and Msgr. Jose T. Sanchez, Bishop of Lucena, consecrated: *Msgr. Angel N. Lagdameo*, Titular Bishop of Oreto, Auxiliary Bishop of Cebu, born at Lucban (Lucena) 2 August 1940; priest 19 December 1964; named 19 June 1980; Coadjutor Bishop of Dumaguete 31 January 1986.

⁵⁶BEF, 1981, p. 297 (Auxiliary Bishop of Naga).

Homilies for January and February 1990

**Solemnity of Mary, Mother of God
January 1, 1990**

*Mother of God, Mother by Faith, Mother of the Church
Luke 2: 16-21*

Today, January 1, is in fact the feast of Mary, Mother of God. Not everybody is aware of this because today is popularly celebrated as "New Year's Day."

Mary is the Mother of God for the very same biological reason that any woman is mother of her own child.

Jesus was already God before He entered the womb of Mary. A woman gives embryonic being to a human child. This child later on becomes a doctor. His mother is the "mother of the doctor." But this doctor was not already a doctor when he was conceived. On the other hand, Jesus was already God from all eternity, before He entered the womb of Mary. "When the right time finally came, God sent His own Son. He came as the Son of a human mother," as today's Second Reading tells us.

The Council of Ephesus in the year 431 A.D. declared: "If anyone does not confess that God is truly *Emmanuel* and that on this account the holy Virgin is the Mother of God (for *according to the flesh* she gave birth to the Word of God become flesh by birth), let him be anathema (condemned)."

We stress the Council's words "*according to the flesh*" to make it clear that Mary was not the mother of Jesus' divinity. Mary did not give birth to God at the beginning of time. But Jesus is true God and true Man. His two natures are united in the one Person of God's Word. Thus to deny that Mary the Mother of that Person is the mother of God would be to deny either that Jesus is God or that Mary is truly his mother.

Here is a comparison. Our mother did not form our soul which is created directly by God, but only formed our body. And yet, we call her truly our Mother "not the mother of our body," but "our mother." In a similar way, Mary is the mother of Jesus, who is not a human person, but the *divine* Person of God the Son, hence she is truly the Mother of God, though not of course of the divine nature.

Faith is our family tie with God. "Look! Here are my mother and my brothers! Whoever does what my Father in Heaven wants him to do is my brother, my sister, and my mother" (*Mt* 12:48). Here Jesus corrects our excessively human point of view. Mary is more mother by faith than by blood. Saint Augustine briefly immortalized his thought; "More happy is Mary by her faith than by her conceiving the Saviour Jesus. Her blood relationship with Jesus would not be of use to her had she not carried Jesus with more joy in her heart than in her bosom."

St. Elizabeth had already exalted Mary: "How happy you are to believe that the Lord's message to you will come true!" (*Lk* 1:45).

Mary's faith always remained strong and aflame. It did not flicker in Bethlehem when she saw the God-Child absolutely defenseless; not in the Temple when at the age of twelve years Jesus astonished her by inexplicable behaviour; nor on Mount Calvary, when the God-Man died between thieves and as a criminal under God's curse (*Ga* 3:10).

Would that Mary were to turn us into children of God by faith, for our very faith wavers and goes out if we fail to understand the ways of God in his Divine Providence, which allows the temporary

triumph of evil men and the seeming death of good ones. This very faith may be confused at the thought that God is Son of a mother who remains a virgin. Our faith may falter when we have to believe that God dwells in what appears to be a small piece of bread.

We too have to carry Jesus in our hearts as Mary carried him in her bosom: "I pray that Christ will make his home in your hearts through faith" (*Eph* 3:17).

We too have to bring about the birth of Jesus as He was born of Mary: "My dear children! Once again, just like a mother in childbirth, I feel the same kind of pain for you until Christ's nature is formed in you" (*Ga* 4:19).

Would that Mary, Mother of God, were to make us children of Abraham; of that grand patriarch who by believing what was to the human understanding complete nonsense, deserved to become the father of the new people of God.

Mother of our Creator; Mother of our Saviour; Mother of the Church. Three invocations in the Litany of the Blessed Virgin Mary are linked to one another by the truth.

Mother of the Church: the Church is the Mystical Body of Christ. In it Christ is the Head and we are the members.

In a mysterious way - "mystical" here means mysterious - we were already present as Church in the womb of Mary.

We were there because Mary is the Mother of the Saviour. Jesus entered into the bosom of Mary already as Saviour. "And you will name him Jesus - because he will save his people from their sins" (*Mt* 1:21). Jesus entered into the bosom of Mary with the eagerness for a saving martyrdom: "You do not want sacrifices and offerings, but you have prepared a body for me" (*Heb* 10:5). Right there, in the bosom of Mary, Jesus starts to save us, to make a Church of us, because from him, as head, the life of grace comes down to us members.

How is it possible that members of Christ, children of the same Mother Church, children of the Mother of the Saviour, would hate each other, kill each other, attempt to save through hatred and bloodshed, so unlike the redemption which Jesus began in the bosom of the Blessed Virgin?

Also we were already there in the bosom of Mary as Church since Mary is the Mother of the Creator, the Creator of all things and

of that new creation which is now the Church in the world and will definitively be so as the true people of God in heaven.

The Word of God is Creator, "for through him God created everything in heaven and on earth, the seen and the unseen things including spiritual powers, lords, rulers, and authorities. God created the whole universe through him and for him" (Col 1:16).

This very same Word becomes flesh in Mary's bosom. And He enters there as the author of a new creation, a new creation by which we human beings become children of the same Mother Church, children of the same Father - God - and children of the same Mother - Mary. This is a new creation wherein the supreme law has to be love, as behooves the children of the same Good Father and the same Mother, the Queen of mercy.

God would make a bigger heaven, but not a better Mother, the Holy Father proclaimed. And that mother of so great a God is my mother. And she is so good. Because she is the mother of the Creator who made everything good (Gen 1:31). She is the Mother of the Saviour who passed through this world doing good (Acts 10:31). She is the Mother of the Church, the mystery of Salvation.

The Epiphany of the Lord January 7, 1990

Seeking for Truth and the Greatest Gift Matthew 2:1-12

Today is the Epiphany of the Lord, also known as the feast of the Magi. Epiphany, means a feast commemorating the coming of the Magi as being the first manifestation of Christ to the Gentiles; a manifestation, especially of divinity.

The Magi in today's Gospel (Mt 2:1-12) were not - as the word today seems to suggest - practitioners of magic, of witchery, of sorcery. "Magi" here means: wise men, astrologers, searchers or inquirers of truth, philosophers.

When the Magi said: "We saw his star when it came up in the East," do not look for a historical event. We are dealing here with a miraculous apparition entirely independent from astronomy.

God presents himself to each one in his own place of work. He appeared to Moses who then was tending his sheep, to Isaiah in the temple, to Peter in his boat and now to the Magi through the Star. Perhaps they knew of the prophecy of Balaam about the star of Jacob (*Nb* 24:17), and they believed the prophecy. Here, therefore, we deal with something seen not utterly unlike the apparitions of Lourdes or Fatima.

The Magi were searchers for the truth, seekers of God. But sincere and honest seekers they all were.

There are people who search for truth as a past time, as a means of feeling important, without the least intention of practicing it. There are Christians who spend their life reading the Holy Bible, or in attending seminars about the Christian social doctrine, etc., but only to listen. They have no intention of doing anything. At times they have the evil intention of gathering points to attack and condemn others. But not to put the truth into practice.

There are unfortunately those who do not seek, do not even want to think of or listen to anything about morals, about ethics, about religion.

To the shepherds the angel said that in Bethlehem they would find God born a Child.

To the Magi the Star revealed that, since they were looking for the Truth, the Way, the Life, for God, they will find him born a child in Judea.

The content of their vision — we can say — was much more profound than what was said to the shepherds. The conclusion is that God is God not only for the Jews. He is the God of all. God wants everyone to be saved and to reach to the knowledge of the truth.

God is beyond boundaries, above centuries. God did not create boundaries. He does not regard them. What are we to do? Theology, religion, the Gospels are not for the office, not for the living room, not for the library, not for discussion. They are to be taken out into the streets and into our life. Religion cannot be locked in sacristies; you have to take it out to walk about in real day-to-day life.

In many countries, for example, in Spain and in some parts of the Philippines, today is the day for giving gifts to the children and in the children to the child Jesus, as the Magi brought him gifts.

Henry van Dyke has a beautiful story about a fourth member of the Magi, who started to journey together with the other three with the purpose of bringing gifts for the Child Jesus.

On the way to Bethlehem, they saw a wounded man near a side culvert. This fourth Magus stayed to attend to him. After he had performed his task he realized that he was too far behind the caravan to catch up. So he went home and continued his charitable work for the sick, for the poor and the rest of the needy.

Thirty-three years passed. He was already quite old, when he heard that the enemies of Jesus were conspiring against him in order to kill him. He then set out towards Jerusalem with the intention of saving him if this were possible.

He arrived at Jerusalem on the day Jesus was crucified. In the crowd he saw a wicked master mauling his maid-servant. He had only one jewel left; he took this out and with it he bought the slave-girl.

As Jesus was crucified, a great earthquake swept through the city. From a roof a tile fell down and hit the old magus on the head, so strongly that he collapsed.

The maid who was at his side, clearly heard him say: "But, Lord, when did I see you hungry, thirsty, sick or in prison and help you?" A strong voice, coming from heaven, resounded saying; "Everything you did to the least of my brethren, you did to me!"

This fourth Magus, having helped others, had helped Jesus. This is what is meant by the gifts given to children on this day.

There are many gifts that we can give to others, especially to those in need... However, the greatest gift of all is that of Faith: by instilling it, by supporting it, by strengthening it, or by restoring it.

Parents are especially obliged to do this with their words and examples to their children. We too are urged to do this for our relatives, friends, neighbors, office-mates, co-workers. . . .

Let us help our priests in teaching catechism and in the other works of the apostolate. Let us support our missionaries laboring in

Non-Christian countries with our prayers, sacrifices, alms and enthusiasm.

The first Reading of today's Mass refers precisely to the conversion of pagans. The prophet Isaiah writes: "Arise, Jerusalem, and shine like the sun; the glory of the Lord is shining on you! Other nations will be covered with darkness, but on you light of the Lord will shine; the brightness of his presence will be with you. Nations will be drawn to your light, and kings to the dawning of your new day" (Is 60:1-13).

Today let us remember and very especially pray for the Missionary Apostolate of the Church in Africa, where Christianity is growing by leaps and bounds.

Feast of the Santo Niño
January 14, 1990

The Santo Niño and the Guardian Angels
Matthew 18:1-5.10

"The year 1990 will mark the Silver Anniversary of that historic celebration, on April 28, 1965, of the Fourth Centennial of Philippine Christianization. It will be twenty-five years since we, amidst great jubilation, made our stand before all nations as a nation for Christ. *The Philippines for Christ!*

"What a glorious moment that was, when we thanked God for His unspeakable gift of Faith, realizing that the greatest and most significant event in our history was the evangelization of our people, when we turned to God from idols, to serve the living and true God.

"The year was 1565, when Miguel Lopez de Legaspi and his expedition landed in our shores. The year is sacred to us because that was the year when the preaching of the Gospel began in earnest. As Filipinos, that year is also of great significance, because that was the year when the Philippines came into being as a nation. For as the Gospel was brought from the island of Cebu to other islands of the archipelago, the Philippines, as a country and nation, emerged.

"At the center of that event was the Santo Niño de Cebu. It was under the patronage of His most Holy Name that the formal evangelization of the Philippines was inaugurated. We are told that one of the very first acts of Legaspi after he arrived in Cebu was to order the construction of a chapel where the image of the Santo Niño could be venerated. That chapel is the forerunner of the magnificent shrine that all of us love very dearly - the Shrine of the Santo Niño de Cebu, ably administered by the Augustinian Fathers and conferred by the late Pope Paul VI with the title of Minor Basilica during the Fourth Centennial celebration, thereby acknowledging the important role which the Augustinians played in the evangelization of our country. For they indeed were the first preachers of God's Word in our islands. From that little chapel, the Faith, like the rays of the sun, spread throughout the whole Philippines, which now prides itself with the badge of distinction as the only Christian nation in the Orient."

The preceding is the first portion of the Pastoral Letter of His Eminence, Ricardo J. Cardinal Vidal, Archbishop of Cebu, on the 425th Anniversary of Philippine Evangelization, issued on August 22, last year.

We have valid reasons indeed to raise our minds and hearts to the Lord in joyful thanksgiving today, the feast of the Santo Niño, a feast proper in the Philippines.

In today's Gospel (*Mt* 18:1-5.10) Jesus mentions the angels who "are always in the presence of my Father in heaven." Here Jesus speaks about our guardian angel.

How good to us God really is! He gives to each and everyone of us an angel who will unceasingly accompany us in all our ways here below and in every possible manner assist us to save our souls. As King David wrote: "God has given his angels charge over you to keep you in all your ways" (*Psalms* 90:11).

The patriarch Jacob saw angels in a dream ascending and descending on a ladder which reached to the heavens. The Holy Father interprets this wonderful vision as representing the angels ascending with our prayers to God in heaven, and descending with graces attained from God. St. Bernard says: "The angels offer to God not their own, but our good works; they present to him not their own, but our labors; they offer to him not their own, but our sins, and in return for them they bring us his gifts and blessings."

In another chapter of St. Matthew's Gospel (13:41) we read that "The Son of Man shall send his angels: and they shall gather out of his kingdom all causes of sin and all evil doers." Our own holy guardian angels are commissioned by Jesus to gather up our sinful works for burning. They are strictly commanded by God to follow us where ever we may be and watch over us in all circumstances and protect us. This charge our guardian angels undertake with the greatest readiness for God's sake, because his will is everything to them. They even prepare a place for us in heaven.

Now, as our holy guardian angels watch over us at everytime and in every place, we should behave becomingly in their presence and walk in such a way as not to displease them. Woe to us if on account of the sins which we commit in their presence, we render ourselves unworthy of their protection and incur their displeasure! On the Day of Judgment instead of being our friends and intercessors, they will be turned into our adversaries and accusers, and will call down upon us the judgment of God.

Let them remember this, those who under the veil of night cover their sins, and seek hiding-places wherein to gratify their bad desires unseen by human eyes; they may hide themselves anywhere they please, but they cannot escape from the eyes of their guardian angels. These angels accompany us everywhere - into the secret haunts of sins, and are witnesses of our crimes.

Let them remember this, drunkards, drug-pushers and drug-addicts, who so frequently impair their mental and physical faculties to such an extent that they conduct themselves bestially. Let the labor recruiters, labor union leaders employers who exploit and cheat, defraud and swindle the poor laborers, many of whom are sole breadwinners remember this. The government officials, military, school personnel, who so brazenly abuse their authority should remember it, too.

Our guardian angels are justly indignant when they see that we so debase ourselves and forget our dignity as men and Christians, and, as it were, trample it in the dust. Let us never forget the presence of our guardian angels. Let us carefully guard against injustice and sin that we may not offend the angels and render ourselves unworthy of their protection.

**Third Sunday in Ordinary Time
January 21, 1990**

*To Convert, Target the Heart
Matthew 4:12-23*

Today's Gospel (Mt 4:12-23) brings this report: "From that time Jesus began to preach his message: 'Turn away from your sins, because the Kingdom of Heaven is near'" Jesus' message stated in the imperative mode indicates not a mere plea or an appeal, but an urgency, almost an order.

And Jesus states the reason: "Turn away from your sins, because the Kingdom of God is near!" Jesus brings to our attention that his Kingdom is at hand. It has already been translated into action, and, consequently, a change of attitudes is required for those who would belong to it.

The Kingdom of heaven involves living a life according to the style of Jesus, with the criteria, evaluations, concerns and urgencies proper to Jesus. This presupposes a radical change in man's inner being, if he has been used to a very different world.

That is why true conversion or change of attitudes is quite difficult and painful.

It is not a question of being converted for one day; it is necessary to be converting oneself all the time until we acquire that "style," that "way of being and acting" proper to Jesus, until this becomes natural to us. You can, thus, well understand how in His Gospel Jesus today invites us to a very arduous and hard undertaking.

Coverision is changing one's life. Conversion does not mean renunciation or mortification, but repentance: it means going back to a forgotten or betrayed love. It means the renewal of a personal relationship, which becomes more intimate and warmer little by little no matter how long the separation may have been.

In this movement of regression or return which every genuine and authentic conversion supposes, there are two phases: the first phase consists in paying attention to the call of God. Remember the Prodigal Son: that young man in the midst of the swine and their squalor, in his own solitude . . . heard the voice of his own conscience

saying more or less these words: "I did not behave well with my father. He is very good. He could be thinking of me right now and waiting for me" . . . This lad took the call of God in earnest.

The second phase consists in that one completes one's surrender and commitment to God's call. In the case of Prodigal Son this second phase is expressed in one magnificent phrase: "I will get up and go to my father." And immediately he set out on his way.

When Jesus urges me towards conversion, he is saying to me that what I have to change and convert is my heart. Because whatever a man does, says or thinks, comes from his heart as from a unique source. That is why Jesus will later say: "There is nothing that goes into a person from the outside which can make him unclean. Rather, it is what comes out of a person that makes him unclean . . . for from the inside, from a person's heart, come the evil ideas which lead him to do immoral things, to rob, kill, commit adultery, be greedy, and do all sorts of evil things; deceit, indecency, slander, pride and folly - and these evil things come from inside a person and make him unclean" (*Mk* 7:15.21-23).

Saint Paul, writing to the Corinthians, tells them that conversion consists in abandoning a whole series of attitudes that are contrary or opposed to the Kingdom of God: "Surely you know that the wicked will not possess God's Kingdom. Do not fool yourselves; people who are immoral or who worship idols or are adulterers or homosexual perverts or who steal or are greedy or are drunkards or who slander others or are thieves - none of these will possess God's Kingdom. Some of you were like that" (*I Cor* 6:9-11).

For Saint Paul conversion means to abandon idolatry in order to dedicate oneself to the love and service of the true God.

In this Holy Mass, let us ask ourselves: how must I be converted in my life? What is the exact point in my life that must be kept open to God's call? Let us not approach this blindly; let us be concrete and precise.

Perhaps in my life what is wanting is love for my family, for my husband, for my wife, or faithfulness and honesty, probity and integrity in the discharge of my office. Do I misverse funds, tamper records, bribe others or allow myself to be bribed; do I discriminate against people, deceive or abuse them? . . . Wherever my fault lies is the very point where God longingly waits for my conversion.

Together with conversion, today's Gospel speaks about the call that Jesus makes to his disciples. What attracts us first is that Jesus *invites openly*. He does not lead the disciples in circles but says: "Come and follow me." And immediately he proposes to those called the mission which, from then on, shall constitute their life: "I will make you fishers of men."

Now, can we call out as categorically as this, to our present young men and women? It seems sometimes that we labor under excessive fears, not daring to propose clearly and distinctively the mission proposed of Jesus.

Another salient point is that Jesus calls the person right where the person lives, works, suffers or is entertained. He calls the fishermen at the lake shore, beside their fishing nets; he calls Matthew seated in his office; he calls John and Andrew while they are listening to John the Baptist . . . And Jesus calls the young people of today in the shop where they work, in the school where they study or at the party where they are enjoying themselves with friends.

Equally admirable is the prompt (at once) and generous (they left the boat and the nets and went with him) response of the fishermen. Jesus has a power of a colossal attraction. Today, like yesterday, like tomorrow, and everyday of every year, thousands of people leave everything dear: parents, career, sweetheart, friends . . . and follow Jesus.

Among you all here there could very well be more than one and more than two who, perhaps for sometime now, have foreseen for yourselves a radical following of Jesus Christ. This presently worshipping Christian community as well as I myself encourage you finally to step forward. Great things are seriously thought of once and then carried out, put into reality. If they are not, we run the risk of never succeeding in them at all.

Jesus calls all of us today, some to a sincere conversion in some important aspect of our life; others to the unconditional act of following him for the service of the Kingdom.

Let us all ask the Lord for strength so that we may be brave and generous, like the Apostles at the lakeside. Would that when the Lord comes into our hearts at Holy Communion, He might say to us the same words "Turn away from your sins," "Follow me" with the certainty that they be not said in vain.

**Fourth Sunday In Ordinary Time
January 28, 1990**

*Beatitudes, Fruits of Option for Jesus
Matthew 5:1-12*

Mahatma Gandhi - the liberator of India - a non-Christian, declared that the only thing that really interested him in the Holy Bible was the Sermon of the Mount, the Gospel of today (Mt. 5:1-12). This passage is what made him love Jesus Christ.

It is said that the Sermon of the Beatitudes is the "Magna Charta of Christianity," in as much as it admirably condenses the spirit of Jesus.

If there is any subject truly difficult to speak of properly it is the Beatitudes, because the Beatitudes are not something theoretical for discussion, but a practical statement that has to be lived.

The first thing we have to say about the Beatitudes is that they constitute one of the *paradoxes* of Christianity. Jesus begins each one of them with a strange word: "Blessed. . ." at first sight there seems to be a tremendous antecedent if we look at what follows. We have always believed and we go on believing that happiness, blessedness, is having money, laughing, being esteemed . . . and Jesus does not seem to find happiness in those things.

The renowned Bishop Fulton Sheen in the prologue to his *Life of Christ* writes: "The Sermon of the Mount is in so great a discrepancy with everything that the world values, that the world will crucify everyone who attempts to live to the heights of said sermon. For having preached it, Christ had to die on the cross. Calvary was the price he had to pay for the Sermon of the Mount. Only the mediocre survives . . . But those who call black black and white white, are sentenced to death for being intolerant. Only the grizzled or gray persons use to survive."

Saint John of the Cross, one of the great spiritual writers of the XVIth Century, declares: "Why is the crying of the disciple of Christ a beatitude and the laughter of the worldly man a groan and a pain? It is that on the weeping and on the poverty and on the persecution

of his people God pours a very delightful sauce, which tastes better than all the laughter and riches of worldly men. The qualities of such a sauce are reduced to two: 1) they are a means for reaching God, and 2) they bring us to a likeness of the person of Jesus Christ. And these two things are what make one capable of being happy, even while one is poor and persecuted. It is in love, in the desire to profoundly imitate Jesus where the fountain of joy is found."

It does not come easy to live the happiness of the Beatitudes, because to live thus presupposes a great love for Jesus and a great a disinterestedness in oneself which not everybody is privileged to have. This is why to many Christians the Beatitudes seem, not a "big joke," but an "unreachable star," an inaccessible Utopia. But, nevertheless, the fact is that the Saints and those who follow them have been happy with the joy of the Beatitudes. As they say, there is no *sad* saint.

The Beatitudes are not the commandments of the New Law, or an anesthesia against the evils of this world, or an automatic dispenser of happiness.

The Beatitudes are the result of our personal encounter with Jesus. What is first needed is an encounter with Christ. Plenty of people have encountered Christ in their lives through being born in a Christian country. They have heard of Him at school . . . But their encounter with Jesus has not been personal, but merely intellectual or traditional or routinary. Just as with our fellow men we have many ways of relating (based on business interest, political convenience, social connections . . . as well as by love), the same occurs in our relationships with God.

However, out of all the many relationships among men, only one is indeed real: the personal relationship, wherein in truth two persons encounter one another with whatever this means, transcending selfish interests.

A personal encounter with another puts the depths of our own personality into contact with that person's depth and carries with it a change of life. From the moment I meet with such a person, I can no longer carry on my life alone; I have to count with this person in the restructuring of my life. This person is someone who has voice and vote in my life. This is so true that we come to be no longer "one" and "the other," but "we, us, our, ours." There has been formed a bond of life which inevitably gives happiness to the two of us together.

And this is exactly what happens to a Christian who has had a "personal" encounter with Christ. If truly there is that kind of encounter, there is no other choice but to opt for a certain lifestyle, that is the "style of Jesus." Not choosing such a lifestyle would be due to the fact that either one had not really and personally met with Christ or, having encountered Christ, one had rejected him.

Jesus does not deceive. He warns us that to love Him means to love others in a definite way and to love implies the giving of oneself. That is why those who really opt for Jesus end up being poor, working for peace, and being merciful . . . and all the rest.

The Beatitudes, then, are the result of having decided to follow Jesus. They involve what you obtain after having given a total YES to Jesus. That is why the poor are fortunate, if their poverty is the fruit of an option for Jesus. The mere lack of money in one's pocket does not make anyone happy. That could be a forced poverty, which one would have to bear since he had no other choice. There are a lot of poor people around who have the hearts of the rich, since they burn in desires of possessing more and more things. But when you run into a poor man who, being poor, is at the same time happily poor, this attracts your attention, because immediately the question arises: how is it possible for this man, being poor, to be happy? Whom has this person met who gave him a sense of fortune in the midst of his poverty?

For such a man there exists a formidable wealth in the person of Jesus. And he knows that his poverty, far from separating him from Jesus, brings him closer to him. That is why he is capable of being fortunately poor; the source of his fortune is Jesus, not his lack of money.

What we have stated about poverty, can be said of any other beatitude: happy are the meek, the clean of heart, the peace-makers, etc.

When a lady broke a chair over the head of Saint Vincent de Paul, because it was impossible for him find her son, the Saint quietly wiped off the blood that dripped from his head's gaping wound and just said: "Indeed how wonderful is the love of a mother!" And he just left it like that. Blessed are the meek because their following of Christ makes them understand things that encourage and goad them on to further meekness.

First comes the decision to follow Jesus; and, then, as a consequence of having made this option, we shall be blessed. If we try to do things otherwise, we will not achieve anything. Blessedness cannot occur on its own; but only as a fruit of our decision to follow Jesus.

Fifth Sunday in Ordinary Time,
February 4, 1990

What Salt and Light Can Do
Matthew 5:13-16

In today's Gospel (*Mt 5:13-16*) Jesus exhorts us to be the salt of the earth and the light of the world. It is not that we are already the salt and the light of the world, but that Jesus exhorts us to be truly so.

Jesus brings us two features of Christian identity. Let us see if we know how to be salt and light in our day-to-day life.

If you notice well, Jesus taught us the greater portion of his doctrine by means of images: the whole language of the Holy Bible, of the Old as well as of the New Testament, is a language of images. Jesus uses such images even more abundantly than the prophets use them. Jesus tells us about the vine, about the sunset, about water, the heaven, the salt . . . to announce his message.

The reason is that created things are all "reflections" of God and, consequently, if we know how to look at such things, they talk to us about God and lead us to him, because that is their fundamental finality or purpose.

In today's Gospel Jesus has chosen salt and light to indicate how we should follow him.

In the first place, salt is a *preservative*. If Jesus wants you to be the salt of the earth, you cannot keep to yourself and be useless. Your beneficent action has to be felt by your family, by your neighborhood, by your environment. As salt you have to preserve all these from the

corruption of sin, from the rottenness of the materialistic and hedonistic maxims of the world.

Salt irritates. The teachings of the Gospel irritates us all, because we all have a series of fresh and open wounds. A gospel that does not irritate, as salt would on a wound, is not the Gospel of Jesus. A preacher who tells the public only his own comfortable and soothing ideas and feelings, without inciting them from time to time to a certain restlessness and reactions which are both sweet and sour, or downright bitter, would be liable to suspicion.

Salt gives flavor. "Flavor" is one typical quality of an authentic Christian in the sense that wherever he is, there his influence is quickly felt. Maybe the Christian does not say a word, but his life style, his way of working, his behavior sooner or later will catch people's attention.

A modicum of salt seasons a big amount of food. Imagine what a few authentic Christians can do in a paganized environment! When in an atmosphere poisoned with enmities a Christian grants forgiveness, a great saving power permeates the scene; when in an atmosphere loaded with anguish a Christian irradiates peace and hope, salvation is planted; when in a consumeristic world a Christian remains sober and frugal, temperate and abstentious, the ungodly world shall turn tasteless.

Salt has to be in contact with the dough: the salt is not for keeping in a jar or receptacle, but for seasoning foods. It can, of course, very well stay in a jar, all together of the same color and taste. But in the meanwhile the food outside is slowly rotting out.

To season the food well the salt has to be dissolved. It is needful to know how to die so that others may live, to know how to give oneself to others, forgetting one's own self. Here the law of Jesus is fulfilled: to give life it is necessary to die.

But it will always be certain that salt, if it loses its saltiness, becomes *worthless*. If a Christian is no longer united with Jesus, that is, if he does not have his heart full of the sentiments of Jesus, his mind full of the ideas of Jesus, his will full of the values and aims of Jesus, he will not be able to influence much his environment. No one can give what he does not have. This is one of the explanations of the limited influence of Christians in our society.

For being united with Jesus and in so far as they are united with Jesus, who declared himself as LIGHT of the world, Christians are themselves also light of the world.

Light *shines* in the darkness; therefore it is in the more paganized environment where the light of an authentic Christian can shine better. Here it is not about getting the applause of people, but of living as "Children of the Light."

The worst that can happen to us Christians is that, out of fear or of cowardice, we hide our light from the others. St. Paul said: "Woe to me if I do not preach the Gospel!" To hide our light under a bushel is for us to be ashamed of the Gospel, to fail to put into our life its demands.

Another quality of the light is that it *gladdens* people. The night is always gloomy and dreadful, it always becomes very long . . . , but upon the onset of day the smile and the confidence springs forth. If you had at some time been watching over a sick person during the night in a hospital or at home, you would understand quite well how the light carries joy with it.

Light makes us *see* things as they are, taking away their imaginary or exaggerated proportions. A Christian who is light, knows how to label every event of his life in its authentic dimension and will know how to evaluate them in accordance with the criteria of Jesus.

Light illumines or illuminates the path and it gives *heat and warmth* to those who come near to it. We Christians have to be light and fire to one another. That at our side, in our company people would feel that the dark clouds disappear and the warmth of our sympathy and kind concern issues forth.

We have to be light not only with our words, but above all with our deeds. Is it not the true that a Mother Teresa of Calcutta, for instance, becomes a very strong and bright light precisely because, more than saying words, she does work?

Jesus could say with all sincerity those words: "Take this and eat . . . This is my body," which was given up for you, because those words were the truth of his life, totally offered for us.

The day we Christians do not only preach with words, but make it present and true in our life, that day we shall have learned to be "the salt of the earth" and "the light of the world."

**Sixth Sunday In Ordinary Time
February 11, 1990**

*Law Enhances Our Freedom
Matthew 5:17-37*

Two are the principal themes that appear in the Word of God this Sunday (*Mt* 5:17-37): the theme of freedom and that of the law. Both are interrelated since he who is free is capable of fulfilling the law and the law does not attempt to nullify our freedom but rather to guide it.

Sometimes people say that it is impossible to fulfill the commandments of God. Let us not waste precious time discussing this since there is a Latin proverb that goes: "*Contra factum, no valet argumentum* - Against an accomplished deed, no argument can stand." If there are people - and indeed there are - who faithfully fulfill the commandments of the Law of God, it means that it is possible.

What is true is that, without the help of God, without asking for his grace, we cannot fulfill God's law for long. There is a text from the Council of Trent that reads: "Man, during most of his life, without the grace of God, cannot avoid sin." This means that man ends up destroying the love of God, and friendship with God in man's life if man does not have recourse to God frequently asking for God's help. For man maimed by original sin is inclined to sin, to turning away from God.

There are Christians who do not observe the commandments of God. Agreed. But do these Christians ask for God's grace? Do they take to the statement of Saint Augustine: "Do whatever you can and ask of God whatever you cannot"?

This statements reminds us of that anecdote of St. John Mary Vianney, the patron saint of parish priests. He met a fellow-priest, also a parish priest, who vehemently complained about his people who, he said, did not attend Mass on Sundays, were very cold and always swearing. They were so bad that the priest did not know what to do to bring them to God. St. John listened patiently, and then said: "Have you fasted? Have you slept on the hard, cold floor? How many nights have you spent in prayer before the tabernacle? Well, until you have done all this, you have no right to complain."

Something similar happens to many Christians. The commandments are impossible to fulfill, especially some of them . . . "Have you earnestly prayed? Have you stayed away from the occasions of sin? Do you do penance? Do you often go to confession? How much do you give to your Church . . . for the Missions, for catechetical work . . . for the poor? . . ." One thing is necessary to fulfill the commandments, and that cannot be put aside: To will it!

Certainly we have exceedingly underestimated the power of our human will and the power of the grace which we ask from God with humility and with force. Mother Teresa, speaking to her religious Sisters about holiness, told them a few things which we can apply very well to the fulfillment of the commandments of God. She said: "This first step towards holiness is to want to be holy. Athwart an honest and upright will, we love God, we choose God, we run to God, we reach God, we possess God. Quite frequently, under the pretext of humility, confidence, resignation to God's will, we have put aside the usefulness of the force of our will. Everything depends on two words: "I want" or "I don't want." And in this "I want" I must put all of my energy."

We will not have a strong will to fulfill the commandments of the Lord if we lack strong motivations. When we have a serious motive for doing something, we end up doing it no matter how much it costs; but if our motivation is insufficient, then we end up procrastinating over the things and never do it at all. If you are in Cebu a group were to offer a thousand pesos to go to Manila, you might not move; but if they were to give you a million pesos for going from Cebu to Manila you would get moving without giving it a second thought. The proposed journey is the same in both cases and the difficulties are identical, but the motivations are totally distinct.

If for me God is not the first and principal *Value* in my life, when the value of God comes into collision with other values that for me actually are more important (money, sex, pleasure, power . . .), I will end up choosing the latter and I will reject God. This is what saddeningly happens to many so-called "Christians." Mediocrity never sees God as the absolute value of one's life; but holiness does.

True freedom consists in the capacity to choose the good. To be free is to look for the good, to love the good, to desire the good, to fight for the good, to defend the good. The Law, well-constituted, will help us in this.

Jesus in the Gospel tells us clearly that he did not come "to do away with the Law," but "to make its teachings come true." Jesus respected the Law all through his life (he fulfilled the law of circumcision, of being presented paying taxes . . .). But Jesus never made the Law an idol, an absolute, as the Scribes and the Pharisees did. For instance, "the Sabbath - Jesus said - is made for man and not man for the Sabbath."

Jesus underscores clearly that the Law does not have any worth in its own self, but always in reference to man, for whom it was made. He interiorizes the Law giving weight not to its letter but to its spirit. So Jesus will say: "They told you, 'do not kill,' I tell you, do not quarrel; they told you, 'do not commit adultery,' I tell you, do not look with lust at a woman because that is adultery."

Jesus understands that the fullness of the Law is love, a love for God which is inseparable from love for our fellow men. Therefore, it is impossible to fulfill the Law without making it an expression of this love. But us to love in this manner it is necessary that the Lord communicate his Spirit to us. This is what the prophet Ezekiel promised when he had God say "I will give them a new heart and a new mind. I will take away the stubborn heart of stone and will give them an obedient heart of flesh" (11:19).

A Christian is not under the Law; he is in another situation, under God's grace, as St. Paul declares (*Rom 6:14*).

Is it then that the Law is evil? No, the Law is not bad, but it does not give life. What gives life is the spirit, and Christians have only the Law of the spirit. This Law consists in living according to the spirit of God. This Law is not written in any code, but in the heart of man.

Nevertheless, we see that the very St. Paul who asserts that Christians are not under the Law, himself issues a whole series of norms and precepts. For he organized Christian communities. What does this mean? Very simple that such "Laws" are to help us live in accordance with the spirit. They foster obedience in us. Consequently, when a law or a norm becomes an obstacle towards living up the spirit of the Law, it has no more reason for being. Then, in the name of Jesus, that law will have to be abolished, as Jesus did with the Law of the Sabbath when the "letter" of that Law killed the spirit of that very same law.

The Law is made to let us know when we are straying away from the spirit. Laws have meaning for us because we are sinners and in proportion to our being sinners. For example, a son loves his mother not because there is the fourth commandment that says: "Honor your father and your mother." And he does not kill her, not because there is the fifth commandment that says: "You shall not kill." If and when it ever enters into the son's mind to kill his mother because she is old and useless, sickly and impatient, demanding and nagging, the Law will remind him that it is forbidden to kill. He will be reminded that to act as planned is not to live according to the spirit.

In this Mass, let us ask ourselves, how do I see the Law? Do I see it as something external, juridical or as something that indicates the way we must go?

Seventh Sunday In Ordinary Time February 18, 1990

The Good, the Bad, the Ugly: - Love Them All Matthew 5:38-48

We always find in the Gospel some pages that are hard to fulfill, which we would have gladly torn out, since they seem impossible to be put into practice. Today's Gospel (Mt 5:38-48) is one of those pages.

Nevertheless, let us not forget that, with God's grace, we can scale the highest summits of his Gospel. This summit of love for neighbor a frail nun in a European village was able to scale.

This nun used to go around from door to door begging for food for forsaken aged people she took care of. She came into the house of a fierce anti-clerical man. As the door was being opened, the nun recited the usual words: "For love of God, alms for the poor abandoned aged" . . . and humbly stretched out her hand hoping for help. But the man shot her in the face with a large wad of spittle and violently slammed the door closed . . . Just seconds later he opened the door to see the reaction of the nun. Imagine his surprise upon seeing that the nun, quietly wiping out the saliva from her face, stretched out her hand once again saying: "That was for me, and what will you give me for the poor?" The man sank down and immediately begged for pardon and gave a sizeable alms.

Meekness and love for neighbor are impressive and awe-inspiring. We figure that this is an arena which only heroes can enter. Well, then, Jesus invites us there.

Jesus speaks about the law of Talion: "An eye for an eye, and a tooth for a tooth". This law was when promulgated progressive, since it prevented each one taking revenge as he saw fit. For such revenge was almost always exceedingly excessive. This law maintained the proportion between crime and punishment. Nevertheless, to this law of Talion Jesus opposes the commandment of love.

Evil - Jesus was going to say - cannot be overcome with evil, not with the equilibrium of the law, but with the non-equilibrium of love. If in the face of an offense, we stop short with what is "just", we will not be able to go forward. It is necessary to say to oneself: I could do this and that, I could respond in terms of strict justice, but I will not, I am going to walk the generous way of love and then I shall conquer the spiral of violence, because I do not allow myself to fall into it. For I can see that violence is a river of no return. If to another's violence I respond with mine, he will, in turn respond with further violence. And we will never finish being violent. Then, who will surrender? The one who is more generous and who loves more.

Jesus lets us see that the law of Talion is obsolete for a Christian. Jesus exhorts us to lead a life distinct from what we see and what to us seems normal. He exhorts us to go farther than the law to acquire the perfection of love.

What Jesus wants to teach us is that the law is not enough for those who follow him. The law is not everything, and the life of the children of God cannot be contained in the narrowness of the law. Over the law which is not everything, Jesus proposes love which is everything.

The teaching of Jesus does not invalidate the law. Nor is it an incitement for anarchy. Followers of Christ can take recourse to the law, but without hatred in our heart.

In the Gospel Jesus was referring to individual behavior and to the attitude of the heart, but not to society and to the trial courts of justice. As a matter of fact, in the lives of many saints there appears to be a clear distinction between an offense of a personal type and that of an institutional type.

Saint Ignatius, for instance, as regards a merely personal insult or injury, gladly bore it and did not have recourse to the courts to defend his personal right. Yet, when some people slandered the work of his Society, he did not hesitate to bring the matter to court. He did not slacken up until the sentence was handed down and the honor of the Society safe and in good state. This was not done out of clannish pride, but because the glory of God demands that the innocence of the unjustly calumniated, be allowed to shine forth publicly.

We can, of course, demand justice, but always under the guiding hand of love and never out of hatred or in the spirit of vengeance. We can also, out of love and not out of weakness or out of connivance, renounce the exercise of this legitimate right.

But let us bear this in mind: if I always defend my rights, if I always insist on being vindicated, if the law is the sole norm of my conduct, then what space is left in my life for love? When do I freely and gratuitously love in my life? I can spend my entire life without ever having truly loved at all.

Therefore, Jesus insists: love everyone, including our enemies. The Essenes, a group of Jewish ascetics at the time of Jesus, said that we have to love those whom God loves and hate those whom God does not love. But here comes Jesus revealing to us that from the very first moment God loves everybody, the good, the bad and the ugly.

God loves us not because we are good and lovable, but because he is all-good and all-loving.

And this is the love that we have to imitate. In this way I will love others not because they may be good or not, but because I am good and strive to be more so all the time. In this manner my love will not depend on the attitude of the other fellow, but solely on my own. If God "gives rain to those who do good and to those who do evil", I should not discriminate people into friends and enemies.

Let us all pray for one another so that we can realize in our life the exhortation of Jesus: "You must be perfect just as your Father in heaven is perfect."

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Eighth Sunday in Ordinary Time
February 25, 1990

All the Rest in Addition to the Essential
Matthew 6:24-34

What we have just heard is one of the most difficult Gospels to explain and, more so, to live. Today's Gospel (Mt 6:24-34) does not speak to us about a passive confidence in the Divine Providence nor about the disregard of the necessities of the body, but it points out the search for the essential.

In the precious story of the author Saint-Exupery, *The Little Prince*, it is said that "the essential is invisible to the eye." Jesus speaks to us here about something essential to the life of man: the search for the Kingdom of God and his justice.

The statement of Jesus sounds conclusive: "You cannot serve both God and money." Jesus speaks of money for its being the most current and ordinary idol in the life of man, but in reality he is dealing with anything that is actually turned into the essential value, the prime and incontrovertible value in the life of man. For some this will be money, for others it can be power, exploitation, honor, dominion.

God wants his own self only to be adored and does not accept any other absolute beside himself. We serve money or anything else when, in our scale of values and in our everyday-experienced conduct, we, in fact, prefer them to God. Then, far from being free, we enslave ourselves because we become tied or fastened to our idol, be it money, sex or power.

This preaching of Jesus echoes those words of the Old Testament: "You shall love the Lord your God with your whole heart, with your whole mind and with your whole strength."

It is true that we cannot live like the birds or like the lilies of the field, but is it not true that we could have lived much better if we had not decided to complicate our own lives with false necessities? We are so stupid that, at times, we ruin our health to acquire foods and products that we absolutely do not need at all, or we work like carabaos to buy expensive clothes or furniture. If we let ourselves be

carried along thus, we will forever struggle with our tongues hanging out, in an endless race. We will probably end up with heart failure.

Jesus invites us today to **LIVE SIMPLY**. Not to live better than the others, not to live a life crammed up with things which we no longer know what to do with . . . He invites us to live a life worthy of sons of God, wherein money has value, but not the principal value. Jesus invites us to live a life wherein love counts more than exploitation, friends more than a beach house, persons more than robots.

Today's Gospel was the favorite of the hippie movement years ago. And with that youthful freshness which characterized the beginnings of that movement they put themselves to live it with genuineness. Those young people understood what Jesus was saying in the Gospel: that the body is more important than the garment and life is worth more than food, and that "there is no need to add to the troubles each day brings." That was an evangelical way of living. A way that has not yet been lost.

A philosopher and writer, Lanza de Vasto, founded a community in 1948 with the purpose of living a simple communitarian life. And he gave these simple norms:

1) Simplify your life, whether you live in the city or in the country. If you simplify your life, you will reduce your needs and, among them, your need for money.

2) Reduce to the barest minimum your hours of duty-bound work, in order to be able to dedicate yourself to what really interests you, wherein you will find fulfillment.

3) Explore and deepen the meaning and import of your life.

4) Never exploit anyone . . . and do not allow yourself to be exploited, because to allow oneself to be exploited is the cause of this present inhuman development that we all suffer.

5) Try to do with your own hands whatever you can, seek to satisfy your needs with your very own labour as much as possible.

And do not forget that man has a need for beauty as well as for oxygen.

Jesus wants us to live in a world where the foremost value is not money, but God; for in a world where a false god rules, like money, everything becomes false: love, friendship, peace, happiness. In such a world what one has matters more than who one is, or what life is.

Since in such a world what is important is to have much, there are many anxieties and pressures there.

We have to strive to live in a world where God is the Supreme Value; a world wherein God will have no need to diminish man or cut him short for God himself to be exalted. There He would deal with man as a son and make him live not in competition but in communion with others, in love and not in selfishness and self-centeredness. In this world every one and every thing has value and importance, but each one will be in his own proper place. First the Kingdom of God and his justice, then all the rest: life first, then food; today first, then tomorrow . . .

The greatest and highest thing in this world into which Jesus invites us to enter is the magnificent reality that *we are being loved*, that God is a Father who loves us. We must convince ourselves that this is something very crucial in our life. When the Saints, or even a Mother Teresa of Calcutta, read this page of the Gospel they understand it perfectly; they do not make any fuss about it as we ourselves do. This is simply and ultimately because they have a profound trust in God, of whom Jesus speaks. They are aware of being and feel themselves to be children beloved of God the Father.

May God grant us to learn how to live simply, because we seek first the Kingdom of God and his justice, and all the rest - these are words of Christ - will be given in addition.

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