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EDITORIAL

John Henry Newman, Oratorian

Roman Carter, O.P.

Cardinal Newman, who died a hundred years ago and about whom two articles in this issue of the *Boletín* are written, lived for over eighty-nine years. Forty-five of those years were spent as a Catholic and, of this period, forty-one as a member of the Congregation of the Oratory. As this institute of priests living a common life is not represented in the Philippines it may be well to preface our Newman centenary commemoration issue with a reflection on the Oratorian set up and spirituality.

The "Oratory" originally referred to a room built over the aisle of a Roman church. The word came to be associated with a young men's club that met in the room. In its original Italian form, *Oratorio*, it became a form of music for their entertainment. Finally, it designates a form of common life for priests, sometimes assisted by a few Brothers. This form of life is unique in Catholic history, and it was not by accident but by free and prayerful choice that Newman and his convert colleagues embraced it.

The Oratory is the creation of an affable genius, a man of his times and of all times: St. Philip Neri (1515-1595). St. Philip's genius is largely a matter of joyful flexibility in brotherly Christian relationships. The priests and Brothers of the Oratory take no vows. They retain their own property and contribute to the common funds. Poorer priest members are helped by these funds, and the few Brothers are supported by them. All the priests are secular priests

of the diocese where they live. Each house of the Oratory must be in a town. In fact most houses are in big cities. Each house, furthermore, is autonomous, its "Provost" being a Major Superior.

The spirituality of the Oratory is based on preaching, prayer and sacramental celebrations. Oratorians are notably available as Confessors. They celebrate the Mass and divine office with a special flair involving rubrical precision and more often than not exquisite music. Most of all, their churches are open, airy, gorgeously decorated and meant to make the humblest worshipper gain a sense of being in "God Our Father's house."

With the exception of a couple of years at Propaganda and a short novitiate in Rome, Newman spent his whole clerical life in the Catholic Church as not only an Oratorian but as Provost of one Oratory, that founded in Old Osott near Birmingham and later removed to Edgbaston where it remains. This first English Oratory (from which another was founded in London) was his *home*. And in Oratorian terminology he bore the title "the Father" until his death; for (by special dispensation of Leo XIII) he ruled over the community even as a Cardinal. The Oratory School which produced such great *litterateurs* as Hilaire Belloc and J.R.R. Tolkien was his creation, pride and joy.

Being "at home" as an Oratorian was for Newman in part a secluded (but far from dreary) life of prayer: liturgical, contemplative and devotional. He preached frequently and, of course, very well. But it would be a mistake to think his preaching was some sort of spontaneous exhibition of native wit "off the top of his head." Newman's preaching was based on thorough preparation, vast reading and his skill as a writer. His magnificent prose he humbly called "scribbling." Much of his poetry is still sung today.

Although the Oratory was founded in Rome in 1575, its rule and constitution were not approved until 1611. By the time Newman entered the novitiate at the Chiesa Nuova the Oratory had almost been destroyed by political events, but its resilience is noteworthy. With the two codifications of canon law in the twentieth century a few minor features of Oratorian life have changed. Since 1958 there is a "Delegate of the Holy See" who acts as General Visitor, and there is

an international conference from time to time, but there is nothing remotely like a "General Chapter." Indeed, the spirit of the Oratory has never changed. Oratorians are, like St. Philip and Newman, deeply devoted to the Mass and to Christ present in the Tabernacle, to the Immaculate Mother of God, to the Word as preached and lived and, most precious of all things, to intimate converse with the Lord.

If Newman had not had the Oratory as home, as keel and rudder; if he had not had the simple, delightful and unconstrained spirituality of St. Philip Neri, surely he would not have been able to correspond with God's grace in the majestically calm way he did. Fenced in by snarling Ultramontane guard dogs on the one hand and threatened by roaring Liberal lions the other, he would have been devoured. Instead, firm and quiet, surrounded by a supportive community, he made it through the perplexing suffering of his middle age into a senior glory crowned with a Red Hat. May God grant him an even greater crown. May he be numbered among the saints both by God in Heaven and by the Church on earth. For he was an outstanding disciple of a great saint in whose spirit he was himself made holy.

Three Centenaries Newman, Lacordaire, Hopkins*

Newman: thinking the Christian Faith

The centenary of the death of Cardinal John Henry Newman (1890-1990) is for many a time to discover - or rediscover - the writings of a man who has been described as "Father of the 19th Century Church." Newman's personality, and the significance of his work, make of him one of the most important characters of the century. Newman has remained in some ways "very English," and is not well known outside Great Britain and the English-speaking world; yet it is hoped that the events marking the centenary of his death will contribute to ensure a wider circulation of the writings of this great servant of the Church and of the Intelligence of Faith.

Tireless seeker after Truth

Newman's conversion to Catholicism did not happen as a result of a sudden revelation. Rather, it came at the end of a long process of reflection and prayer. Although nothing in the Church of England had prepared him for this, he undertook to study the Fathers. This is the path through which he became imbued with the fervor and the generosity of the primitive Church. As a consequence of this study,

*Reprinted from *Church and Culture*, 1990, # 13.

Newman became aware of the lukewarmness and formality of the Church of England. Thus he tirelessly sought to introduce into his Church profoundly religious feelings and the views and customs of ancient Christianity. In this perspective he came to exalt apostolic succession and the liturgy, and to inspire the establishment of associations aimed at awakening Anglican clergy from their apathy. He was an intellectual and a rigorous believer and he attempted to build an ecclesiology based on Anglican authorities that he came to consider insufficient. If there was a Church that possessed the doctrinal vigour of Antiquity it was indeed the Catholic Church: faithful to Scripture and to the guidance of the Spirit, she had practiced the "development of doctrine" by explicating faith without altering it, by developing the content of Revelation while adding nothing to it. Therein lies the key to Newman's thought: acquiring a stronger and deeper vision of the concept of development of doctrine.

An innovative educator

Newman believed that lay people have a vital role to play in institutions, in particular in the area of education. In the Catholic University in Dublin, he attempted to put this belief into practice, but failed. Efforts to support the laity in England were also unsuccessful. Following his rich experience in Oxford, he worked out his own personal views on the University, which must be the place where masters and students in fraternal proximity engage in the common search for truth. Study, along with prayer, became so important in his life, that in 1826 Newman abandoned his pastoral ministry at St. Clement's to become full-time "tutor" at Oriel. He wrote in his journal: "My work will be my real ministry." Through his books and his sermons, as well as his personal influence, Newman became one of the masters of Christian spirituality of the 19th century. Fully in control of his intellectual capacities, Newman successfully mastered his acute sensitivity and always remained in moderate. He had a taste for reflection, and succeeded in setting aside all impossible projects before it was too late. Finally, what the founder of the English Oratory valued most for himself and for his companions was study. In this, the choice he made was a wise one and it brought him the support of Cardinal Franzoni of Propaganda as well as that of Pope Pius IX himself.

A craving for holiness

Christian life involves permanent conversion; and it is in this sense that we can speak of Newman as a man of conversion. He continually renounced his own will in order to act in accordance with God's will as it was expressed by the call of his conscience, by the succession of events, and by the will of his superiors. In all things, he wanted to "prefer God." As an Anglican, he had already expressed concisely his aim: "Holiness is the great end!" Newman lived his conversion through the trials of life and learned to control his powerful sensibility. Frequently mistreated and even slandered by some of his confreres, he never ceased to speak of them with "the warmest, tenderest, most affectionate and most grateful feelings for them." He defended the rights of personal conscience and intelligence, yet he was a model of submission to the discipline of the Church. In this respect he can and must be presented as a very contemporary model of the Christian intellectual. We must also remember that the beatification cause for Newman is advancing steadily and has recently reached a decisive stage. During the winter of 1989, the *"Positio"* on the virtues of the Servant of God was examined by the historian Consultors for the Congregation for the Causes of Saints. It will then be studied by the Theological Consultors and later by the Cardinal members of the Dicastery. If there are no delays along the way, it is possible that the Jubilee Year will be concluded with the proclamation by John Paul II of the heroism of the virtues of the Servant of God John Henry Newman.

Throughout the year, the Centenary will provide occasions for various events in a number of countries. Cardinal Poupard took part in April 1990 in Rome in an Academic symposium on "John Newman Lover of Truth." Information concerning celebrations in honour of the Centenary is available from:

International Centre of Newman Friends
Via Aurelia 257, I-00165 Roma.
Thalbachgasse 10, A-6900 Bregenz.
9, College Lane, Littlemore, Oxford OX4 4LQ.
St. Anne, P.O.B. 19079, Old City, Jerusalem.

Culture and society in the days of Lacordaire

To commemorate the 150th anniversary of the restoration of the Dominican Order in France, the Association for the History of the Order of Saint Dominic in France and in Europe organized a scientific colloquium. The meeting was sponsored by the Centre des Religions of the University of Lille II and by the Centre Interdominicain de Recherche. The PCC was represented by Fr. Bernard Ardura, o.praem.

The restoration of the Dominican Order in France has a special cultural significance: what Lacordaire did has produced lasting results and allowed the reestablishment of many other religious orders in this country. At a time when the Holy See was primarily concerned with safeguarding a recent and fragile peace between the Church and the State in France, Lacordaire, whose motto was "God and Freedom," broke off from the surrounding society. The State that had emerged from the Revolution had its own interpretation of freedom and of public order: solemn vows that represented a life commitment were banned, along with religious communities and religious costumes, the very existence of which signified "strangeness." Lacordaire's actions were not the expression of a conservatism that wished to re-establish an outmoded society, but rather they expressed a strong will for reconciliation between the Church and the world. He loved his times. His intuition led him to espouse the legitimate aspirations of his contemporaries in order to bring about harmony between the secular society and what the Church as such could contribute to it. He had a tremendous impact on the culture of his time.

Lacordaire acted in the name of common law and of freedom. He felt that religious freedom was the best guarantee of all other freedoms, both collective and individual. He was a man who believed in contact and communication and sought support from public opinion. His purpose in publishing his "Mémoire pour le rétablissement des Frères Prêcheurs en France" was to put this case before public opinion alone. He had a profound understanding of the cultural structures of French society in the XIXth century; this allowed him to undertake actions that were objectively illegal but were tolerated by a Government that was aware of their positive

impact on public opinion. Lacordaire lived at the very heart of Romanticism; however he was one hundred years ahead of his times and had a modern vision of the relationship between the Church and the world. He was famous for the sermons he preached at Notre-Dame where he said one day: "I may never have converted a single person, but I have converted public opinion," a pastoral expression of his wish to have an impact on the culture of his time.

Gerard Manley Hopkins, S.J.: Poet

Gerard Manley Hopkins (1844-1899) was one of the great English writers of the Victorian era. His poems were published for the first time in 1918, about thirty years after his death. They were prepared for publication by his friends Robert Bridges, then Poet Laureate of England. A second edition, in 1930, brought him fame. According to one specialist, in less than fifty years "more than two thousand articles and books were written about him."

Gerard Manley Hopkins was born in 1844 near London. He studied at Oxford University. In 1866, a religious crisis brought him to the Catholic Church into which he was received by John Henry Newman. In 1868, having finished his studies, he entered the society of Jesus in London. While studying theology, he turned again to poetry and wrote his splendid ode "The Wreck of the Deutschland" and eleven sonnets exalting the beauty of nature and the presence of God in nature. After his ordination in 1877, Hopkins, whose health was not good, worked in a college and in various parishes. In 1844, he was called to Dublin where he taught at the University. Physically exhausted and suffering from spiritual desolation, he felt that his life was useless. Out of this anguish he wrote the unforgettable "Terrible Sonnets," as well as some poems filled with spiritual joy and four sonnets expressing peace and acceptance. He died of typhoid in 1889, at the age of 45.

Hopkins, hailed in England and in the United States in the 30's by the New Critics, had a great influence on writers such as W.H. Auden, David Jones, Dylan Thomas, Robert Lowell, Sylvia Plath, Seamus Heaney and the modern poets of Nigeria. In 1989, on the occasion of his centenary, he was remembered in the various places

where he lived, in Ireland and in England. Essays were published in Germany; a Symposium was held in Italy. The 1988-89 Arcy Conferences, in Campion Hill, Oxford, were delivered by Norman H. Mackenzie of Canada, a renowned expert on the poet who has received a doctorate *honoris causa* from St. Joseph's University. Many conferences, meetings and workshops were held and plays were performed in his honour in Catholic Universities throughout the United States.

Newman: "Lover of Truth"*

John Paul II

Pope John Paul II received (27 April) Participants in a symposium marking the centenary of the death of John Henry Cardinal Newman. The symposium, held 26-28 April, attracted members of the Roman Curia and Newman scholars from many countries. It was held in the Borromini hall of the Chiesa Nuova, the mother church of the Oratorians which is the congregation to which Cardinal Newman belonged.

It was organized by "The Work" and The International Centre of Newman Friends, two associations dedicated to Newman.

The Holy Father, speaking in English, emphasized Newman's inner "disposition of loving obedience to God," the unity Newman advocated between "the world of faith and the world of reason" and his love for "the mystery of the Church."

Your Eminences, Excellencies,
My Brothers and Sisters in Christ,

1. I am very pleased that this meeting allows me to take part as it were in the Academic Symposium which the International Commu-

*Published in *L'Osservatore Romano*, N. 18 (1138), 30 April 1990.

nity "The Work" and the Centre of Newman Friends have organized to commemorate *the centenary of the death of the renowned Cardinal John Henry Newman*. I welcome all of you and thank you for drawing attention through your celebration to the great English Cardinal's special place in the history of the Church. The passage of a hundred years since his death has done nothing to diminish the importance of this extraordinary figure, many of whose ideas enjoy a particular relevance in our own day. The theme of your Symposium, "John Henry Newman — Lover of Truth," points to a major reason for the continuing attraction of Newman's life and writings. His was a lifelong pursuit of the Truth which alone can make men free (cf. *Jn* 8: 32).

2. In this brief encounter I can mention only some of the many lessons which Newman holds out to the Church and to the world of culture. I would underline the inspiration that scholars and thoughtful readers of Newman continue to receive today from this pilgrim for truth. Your Symposium and other such celebrations during this centenary year offer the occasion for a deeper appreciation of Newman's charism. Not least among his merits, he reminds us of the need for *an interior disposition of loving obedience to God* if contemporary society is to be successful in its quest for the full liberating truth which it urgently needs, and indeed knows itself to need.

Ever since his first "conversion grace" at the age of fifteen, Newman was never to lose his sense of God's presence, his respect for revealed truth and his thirst for holiness of life. In his own lifetime, the example of his singular piety and integrity was widely esteemed throughout England by both Catholics and Anglicans alike. His reputation as a man of deep spirituality as well as of learning was one of the principal motives inspiring the English laity to petition Pope Leo XIII to raise the founder of the English Oratory to the College of Cardinals (cf. *Letters and Diaries of John Henry Newman*, XXIX, Oxford 1961 ff., p. 85).

3. Newman's intellectual and spiritual pilgrimage was made in earnest response to an inner light of which he seemed always aware, *the light which conscience projects on all of life's movements and endeavours*. For Newman, conscience was a "messenger from him, who, both in nature and in grace, speaks to us behind a veil"

(*Difficulties of Anglicans*, Westminster, Md., II, p. 248). It inevitably led him to obedience to the authority of the Church, first in the Anglican Communion, and later as a Catholic. His preaching and writing reflected his own lived experience. So, he could instruct his listeners: "Do but examine your thoughts and doings; do but attempt what you know to be God's will, and you will most assuredly be led on into all the truth: you will recognize the force, meaning and awful graciousness of the Gospel Creed . . ." (*Parochial and Plain Sermons*, VIII, p. 120).

Newman did not seek wordly success for his own sake, nor did he let the misunderstanding which often accompanied his efforts distract him from the search for true holiness, which was always his conscious aim. He enjoyed great influence and authority during his life, not for any office that he held but because of the human and spiritual personality which he portrayed.

4. The inner drama which marked his long life hinged on the question of *holiness and union with Christ*. His overriding desire was to know and to do God's will. This, at a time of intense spiritual questioning, before retiring to pray about his decision to enter the Catholic Church, he asked his parishioners at Littlemore to "remember such a one in time to come, though you hear him not, and pray for him, that in all things he may know God's will, and at all times he may be ready to fulfill it" (*Sermons bearing on Subjects of the Day*, Westminster, Md., 1968, p. 409).

This ideal sustained him in the difficult hour when he sacrificed so much in leaving his beloved and familiar Church of England in order to enter the Catholic Church. His reasoned fidelity to the way God's Providence led him made this experience - what he called the "hidden years" of his life - a source of encouragement and inspiration for many who were looking for the "port after a rough sea" (*Apologia pro Vita Sua*, London 1888, p. 238). With letters of spiritual direction and counsel he helped countless others along the path of the truth he himself has found and which filled him with so much joy. Newman's influence in this sense has increased over the past hundred years and is no longer limited to England. All over the world people claim that this master of the spirit, by his works, by his example, by his intercession, has been an instrument of divine Providence in their lives.

5. In the contemporary cultural climate, with particular reference to Europe, there is an area of Newman's thought which deserves special attention. I refer to the unity which he advocated between theology and science, between the world of faith and the world of reason. He proposed that learning should not lack unity, but he noted it in a total view. Thus, he concluded his Discourses before the University of Dublin with these striking words: "I wish the intellect to range with the utmost freedom, and religion to enjoy an equal freedom; but what I am stipulating for is, that they should be found in one and the same place, and exemplified in the same person" (*Sermons Preached on Various Occasions*, London, 1904, p. 13).

In the present changing circumstances of European culture, does Newman not indicate the essential Christian contribution to building a new era based on a deeper truth and higher values? He wrote: "I want to destroy that diversity of centres, which puts everything into confusion by creating a contrariety of influences. I wish the same spots and the same individuals to be at once centres of philosophy and shrines of devotion..." (*ibid.*). In this endeavor the path the Church must follow is succinctly expressed by the English Cardinal in this way: "The Church fears no knowledge, but she purifies all; she represses and disciplines of one nature, but cultivates the whole" (*The Idea of a University*, Westminster, Md., p. 334).

6. Still another area of Newman's spiritual itinerary stands out as particularly relevant in the wake of the Second Vatican Council. Because of it we feel Newman to be our true spiritual contemporary. *The mystery of the Church always remained the great love of John Henry Newman's life. And in this there is a further profound lesson for the present. Newman's writings witness an tirelessly clear picture of his unwavering love of the Church as the continuing outpouring of God's love for man in every phase of history. His was a truly spiritual vision, capable of perceiving all the weaknesses present in the human fabric of the Church, but equally sure in its perception of the mystery hidden beyond our material gaze. May his memory inspire us to make our own the significant prayer he uttered so naturally from his heart: "Let me never forget that Thou hast established on earth a kingdom of Thy own, that the Church is Thy work, Thy establishment, Thy instrument, that we are under Thy rule, Thy laws and Thy care... that when the Church speaks Thou dost*

speak. Let not familiarity with this wonderful truth lead me to be insensible to it—let not the weakness of Thy human representatives lead me to forget that it is Thou who dost speak and act through them” (*Meditations and Devotions*, Westminster, Md., pp. 378-379).

7. May these same sentiments fill all our hearts as we commemorate this eminent churchman. In Newman’s entire experience we hear the echo of the words of Jesus to Nicodemus: “He who does what is true comes to the light, that it may be clearly seen that his deeds have been wrought in God” (*Jn* 3: 21). I trust that your Symposium will inspire further studies to bring out more clearly the importance and relevance of this “Lover of Truth” for our times.

Upon you and Newman scholars and friends everywhere I invoke the light of the Holy Spirit so that through your efforts the teachings of this great English Cardinal may be better known and appreciated. I gladly impart my Apostolic Blessing.

John Henry Newman (1801-1890)

Pedro G. Tejero, O.P.

On August 11, 1890 Cardinal John Henry Newman died in Birmingham, England, at the age of 89. The following epitaph in Latin was inscribed at his grave: "*Ex umbris et imaginibus in veritatem*" — From shadows and images to truth.

Newman's demise was widely covered by the London newspapers which in turn praised him as one of the leading thinkers of the nineteenth century. Newman's obituary found predictions like this: "As St. Augustine was the representative prophet of antiquity, and St. Thomas of Medieval times, so Newman is the prophet of modern times." One hundred years have already elapsed since such words were said, and history has proved they were true to the letter. During the Second Vatican Council Newman's theological ideas and intuitions were completely vindicated and entered the main stream of official Catholic teaching. With the first centenary of Newman's death at hand, the extraordinary life of such a man, his spirituality and his impact on modern culture and religious thought will once again be highly exalted and acknowledged. In truth Newman can be called: "The prophet of modern times."

This present article intends to be a tribute to a man for whom the writer has always had a great admiration and devotion. Two aspects of Newman's life have always impressed him most: his absolute commitment to the search for truth and his undying fidelity to

Mother Church in spite the trials, persecutions and misunderstandings he had to undergo.

John Henry Newman was born on February 21, 1801, in London, in a middle-class family. His father was a banker and his mother of Huguenot descent who taught him to know and love the Bible. He was the eldest of the family of three boys and three girls. At the age of fifteen he had as yet "*no formed religious convictions.*" He felt strong attraction for independence and rationalism until the day he came in contact with some evangelical books, which according to him, worked "a great change of thought." Newman calls this life-event "my conversion," and describes it as "a feeling of being led by God, of being responsible to him, of being in a special way under divine Providence

On November of 1820 he finished his undergraduate period at Trinity College, Oxford with a poor degree. "*I have not succeeded,*" he wrote. "*The pain it gives me to be obliged to inform you and my mother of it, I cannot express.*" But on April 1822, on the strength of a brilliant examination, he won a fellowship at Oriel College intellectually the most outstanding college at Oxford. Two years later he took holy Orders in the Anglican Church and decided, upon serious deliberation, to live as a celibate. Appointed in 1828 as Vicar of St. Mary's, the University church, Newman found this mission an ideal platform for his favorite studies and religious leanings. His interests were at this point in the Holy Scriptures and the Fathers of the Church, especially the Greek Fathers. His first book took up on the subject: *The Arians of the Fourth Century*, where he showed his intellectual command of patristic theology.

One of his dearest activities at the University was to preach from St. Mary's pulpit a number of sermons. This he did as University Select Preacher from 1831 to 1832 all of them steeped in the Holy Scriptures and the Fathers of the Church. His prayerful and "detached" life gave to his preaching a compelling power that "reached the hearts of the young of Oxford." As a tutor he tried to form the minds and the hearts of Oriel's best and brightest students. He wrote during this period one of his most profound books *Lectures on the Doctrine of Justification*, wherein he deals on whether man is justified before God by faith and works or by faith alone.

In the winter of 1832-1833, Newman went on a Mediterranean tour to see the places that he had read about in classical literature and in the New Testament. While in Sicily he fell seriously ill. One night, pressed by a very high fever, he cried out: "I have not sinned against light." He was also deeply convinced he had an important mission to accomplish in England. On his return home recalling all these experiences he revised the famous poem "Lead, kindly light," which he had written at sea off the Sicilian coast. He arrived in time to hear his close friend, John Keble, preaching on *National Apostasy*. This event marked the beginning of the *Oxford Movement*. Led by a fine group of deeply religious and earnest young men — Keble, Pusey, Froude, Whatley, Faber, Ward, Hampden, Newman, and many others of lesser significance, the Oxford Movement sought to awaken the Anglican Church to a new awareness of its Apostolic heritage. To this aim the Oxford leaders protested against the State which claimed the power to regulate the Church of England which in turn according to them had been "corrupted" by the State's Protestant influence.

For over five years from the mid-thirties Newman was the central figure of the Oxford Movement. The ideas and spirit of the Movement were widely promulgated by well-reasoned publications called *Tracts for the Times*. Newman authored twenty-nine of these. The subsequent result of such apologetic and theological work was that many of his younger disciples were impelled by the logic of their beliefs in a Catholic direction. When in 1841 Newman wrote *Tract 90* to prove that the Anglican *Thirty-nine Articles of Religion* were compatible with almost all Catholic teaching, a storm of criticism and indignation attacked him from all sides. Newman was censured by the University and twenty-four Anglican bishops condemned him. In view of such tremendous opposition he retreated to the small village of Littlemore to rethink his position. The peacefulness of the place helped him to come to final decisions. It was now clear to his mind that his theory of the *Via Media* — the Anglican Church, although not perfect, lay between the corrupt extremes of Protestantism and Catholicism — had no basis on which to stand. The text of St. Augustine: "*Securus iudicat orbis terrarum*" — the entire world judges with security, proved that the *Via Media* existed only on paper and that the Anglican Church was in fact schismatic. It also appeared evident that the Catholic Church of the nineteenth century was the same society, with the same articles of faith as the Church of the New Testament and the Fathers.

At this juncture Newman felt himself liberated from his "ingrained" prejudices against the Roman Catholic Church. A situation that urged him to make a deep study on the nature and originality of the Catholic Church. In 1845 he came out with one of the most seminal theological works ever to be written: *Essay on the Development of Christian Doctrine*. His final conclusion was that the Catholic Church has grown throughout all centuries like a living organism, in a regular pattern, without changing or distorting any of the fundamental tenets of the Apostolic faith.

At this crucial point Newman had already made up his mind to become a Catholic. This is the attitude of mind he manifested in his last sermon as an Anglican, *The Parting of Friends*. But to take the final step meant for Newman, a very sensitive person, undergoing some of the most agonizing moments of his life. Few converts have suffered as vividly as Newman did on the verge of joining the Church. From a purely human point of view there was every reason for him to remain an Anglican. Family ties and friendships, his position and future at the University, his influence and financial security advised him not to leave the Anglican fold. No wonder then that Newman could write something like this: "*Humanly speaking, I should never have been a Catholic but for God's Providence to me upon it.*"

On October 9, 1845 Newman was received by Father Dominic Barberi, an Italian Passionist, into what he called *The One Church of the Redeemer*. Having made his general confession, although physically exhausted, he found at last his peace with God and his conscience. He had come a long way from the land of shadows and images to the haven of light and truth "into the light of certitude and peace."

The following year he went to Rome, with his Littlemore associate Ambrose St. John to prepare himself for ordination and search for a religious community that would provide a combination of priestly ministry and intellectual endeavours. The Congregation of the Oratory popularly called "Oratorians," founded by St. Philip Neri, whom Newman admired for his joyful, modern open-minded spirit, came closest to what he was seeking. It is an Institute of secular priests who live a common life without vows in autonomous houses all called "Oratories." Newman was ordained on May 30, 1847.

Newman's life as a priest and at its end as a cardinal of the Church presents a similar pattern of human interest and dynamic passion to that of his years in the Anglican faith. An important difference, however, should be pointed out between these two phases of Newman's life. From the time of his conversion to the faith, he never again suffered from inner struggle or uncertainty. Being in possession of the truth he rested upon it and enjoyed its blessings. Newman's absorbing interests were now in the knowledge and acceptance of the mystery of Christ and him crucified. That explains why Newman's life and mission in the Church are deeply marked with the sign of the cross. For his sufferings were imposed externally by Catholic and Protestant enemies.

When Newman returned to England, his work was to set up the first English Oratory at Edgbaston, Birmingham. Later he encouraged Fr. Faber to set up a second Oratory at Brompton in London. His *Lectures on Anglican Difficulties* were heard in London by large audiences. As a Catholic his mind "bloomed" out with a force and freedom such as it never displayed in the Anglican communion." In the years following his conversion he wrote, *Loss and Gain*, *Callista* and *The Second Spring*, books considered today as gems of English literature.

The way of the cross for Newman began when an apostate Italian priest, Achilli, was haranguing against the Church. Newman came to the defense of the Church. In the process Newman gave particulars of this man's infamous career. He was accused of libel and convicted.

In 1851 Newman was called to Dublin to become the Rector of the new Catholic University of Ireland (later called "University College, Dublin"). His lectures on "The Idea of a University" are the best defense of Catholic educational theories in any language. He was nominally Rector of the University until 1859 when he resigned discouraged by the inability of the Irish to see his vision and to put into practice his goals.

Another large enterprise, to which Cardinal Wiseman invited him in 1858 was the revision of the English Catholic Bible. When Newman had selected a company of revisors and gathered a large

material, the conflicting interests of the editors and the lack of vision on Wiseman's part wrecked this unique opportunity.

His sufferings in the Church came to a climax at a time he was the editor of the *Rambler*, a magazine in which Catholic laity and converts independently judged ecclesiastical affairs. Newman who sympathized with the cause of lay emancipation and education, contributed to the magazine his famous article "On Consulting the Faithful in Matters of Doctrine." Newman's ideas on the subject were considered at that period of time as "dangerous." For this reason his article was delayed to Rome and, at the request of his bishop, he resigned the editorship, in October 1859. For nearly twenty years Newman lay under imputations at Rome. He lived under the cloud of suspicion and his opponents took this opportunity to dub him as "half Catholic" or "unsound," but in 1867 he was exonerated by Rome.

These were the days when Newman under fire had to rely entirely on the wisdom of the cross of Christ. "I have said in print more than once, 'Willingly would I suffer if the Church is to gain.'" His firm trust in God's Providence helped him to understand the unseemingly contradictory events that were part and parcel of his life. He wrote in this connection: "*It would be easier for me to believe that there is no God, than to think he does not care.*"

In the midst of all these problems and unhappy experiences many Catholics in England looked to Newman for guidance and inspiration, not only because they had full confidence in his knowledge and prudence but above all because they knew well his spiritual advice came from a person purified by suffering and made open to God.

In 1864 Newman was attacked by the novelist Charles Kingsley as holding truth to have no valve. Newman replied with *Apologia Pro Vita Sua*, a book rich in color and anecdote, with all the facts and events which had led Newman to the true Church of Christ. The book was well accepted and read by many who began to appreciate the real personality of the author and the high and honest motivations of his conversion to Catholicism. The *Apologia* reminded many readers the *Confessions* of St. Augustine.

Pius IX invited Newman to the First Vatican Council in 1870 but the Oratorian asked to be excused. The cloud of suspicion which had long hung over him was removed once and for all when in 1879 Pope Leo XIII created him a Cardinal. Newman, an extremely humble man, welcomed this dignity in that it vindicated his whole life and teachings. He spent the last days of his life in the peaceful atmosphere of the Oratory of Birmingham. In the hours of intimacy with God, Newman came to realize that his road to Damascus, his joys and sorrows, his successes and setbacks, all that had happened throughout his life, had been providently guided by the hand of God who loved him from all eternity. He died on August 11, 1890. His funeral was a great public event. He was buried at Rednal. His device as cardinal, taken from St. Francis de Sales, was "*Cor at cor loquitur*" — Heart speaks to heart.

The life and example of Newman could not be forgotten. The cause of his Beatification was formally introduced in 1958. At present the cause has entered its final stages in time for the centenary of his death.

Newman's prophetic vision of the task of the future of the Church has already been, and undoubtedly will be, the object of serious studies on the occasion of the first centenary of his death. As has already been pointed out, Newman's writings strikingly anticipated many of the themes and teachings of the Second Vatican Council. On the same score many of the theologians participating at the Council were under the spell of Newman's modern ideas about the vision and ministry of the Church.

There are, indeed, great similarities between Newman's ideas and the teachings of Vatican II. Newman liked to base his doctrinal views on a renewed investigation of the Bible and the Fathers of the Church. Vatican II advocated just such a return to the sources of Catholic Tradition as the best way of reviving and restoring Christian life and Catholic theology.

Newman's originality consists in his advocating a dynamic method of theology different from the flat, dry procedures of the nineteenth century. He favoured this vital way of presenting Christian faith in relation to real temporal and human problems. Pastor-

ally oriented guidelines of this sort have been issued by the Holy See to all engaged in the task of teaching ecclesiastical matters since Vatican II.

Newman loved to dialogue with the cultural and secular world in which he lived. The Pastoral Constitution on *The Church in Modern World* unfolds the same ideas and has helped the Church not to separate but to live in close union with the world she has to save. It is telling that in 1878 his original College, Trinity, made him its first Honorary Fellow in gratitude for this dialogue.

If there ever was a man who was fully convinced of the role and mission of the lay Christians in contemporary society, he was Newman. How painfully he suffered in order to defend these ideas and plans! When Vatican II issued the document on the Church with the concept of *the People of God*, Christian laity regained their role and position in the life of the Church.

Finally, Newman thought that a certain tension between the *Magisterium* of the Church and the theologians is good and necessary to bring out creativeness and the fruitful power of the Catholic faith. May priests today find in him a model of informed reflection on Catholic truth never lacking in direct pastoral application.

Priestly Formation

Maximiliano Rebollo, O.P.

According to the press on February 5, 1990 the Catholic Bishops' Conference of the Philippines (CBCP) have come out with an evaluation of the priestly formation which is shocking and, sad to say, realistic. Priestly formation with its scholastic training has been patterned on a type of Philippine education which is now in shambles because it lacks a sense of direction. Its supreme purpose has been to get students a college degree of sorts with the minimum cost both in money and in effort. Thus, diploma-mill institutions proliferate and faculty is identified with labor force, both in behavior and in treatment. It is encouraging that CBCP has opened its eyes to the reality of Philippine education by becoming aware that its priests are not academically prepared to meet the challenges of our society. The bishops have paused to think. What is wrong with our priestly formation?

On paper, the program is ideal: high school, college seminary and theological studies. These three steps ought to yield optimum results. But according to the hierarchy, they do not. The difficult question is: Where is the flaw which prevents a supposedly good program from yielding the expected good results? In order to find out, we must question the program itself, by scrutinizing its implementation and also question the persons in charge of its implementation. Below we will concentrate on the analysis of the program.

The first question that we ask ourselves is: Is the Philippine education program suited to prepare seminarians to become true ministers of Christ, that is, true and good priests? In order to answer this question we must examine the three stages of priestly formation: high school, college seminary, and theology seminary.

High School Program.

Is the high school program as it is carried out in the Philippines apt to prepare the students to tackle College level studies? The answer is a categorical, "No." Based on my twenty years of experience at the helm of UST High School, I can say that today's high school program has reached its nadir. Students who graduate from high school are not ready to meet the demands of college level studies. Searching for causes, we may single out that the elementary school is not doing as well as it used to do. The fundamental reason for this state of affairs is the fact that the true formative aspect of elementary and high school education has been removed. We refer, namely, to the fact that education means effort on the part of the students, teachers, parents and society. But this effort has been removed from our midst through educationbending to social demands. We are living in a society in which mathematical equality is demanded rather than equity. In order to achieve this mathematical equality, quality education has to be sacrificed in favor of mass promotion. At the end of a phase in education, we are not looking for how to reach the end but for how many reach that end. Therefore, we are looking for numbers, that is, quantity, and quantity here is opposed to quality. Thus, equal opportunity demands that all must have the same *degree* of education. This massification has destroyed the very equal opportunity it set out to defend, for those who are of high intelligence have been relegated to mediocrity, and an unchallenging life. Yes, God created all men equal, and he created them unequal too, which means that men are taken one by one unique and different. Thus, to wish that all men attain the same degree of education is the greatest fallacy in our democratic system, which is fighting for its survival. This fallacy has forced the educational institutions through suffocating laws to seek and be content with the minimum requirements in order to accommodate all students. The results or end-products of this policy are intellectual poverty, lack of intellectual stimulation, frus-

tration in aims and goals; misconception of human dignity; lack of commitment; rejection of all that is not based on a diploma.

Year after year high school has not served as a challenge for the few but as a free market for the crowd. Grammar is substituted for by skill, effort by performance; work, hard work by easygoing. In the last analysis promoted by the government, high school graduates have been considered as end-products. What is the nature of the end-product sought? Man, no who cares what kind of man, provided that he is equipped with the necessary skills to earn a living. What the system is looking for is a productive man, not a man who is productive. Liberal education has been substituted for by technical education, and the students who graduate from high school are not ready for college work. Since the majority of the dioceses are giving up their minor seminaries and now recruiting their seminarians from the ranks of high school graduates, the college seminary is loaded with students unprepared for college work.

College Seminary

The College seminary has the difficult role of transforming a lay person into the cleric. Is there any difference between the clergy and the laity? Yes and no. Priests and laity form an organic community which is the Church, the people of God, the mystical body of Christ. As members of the mystical body of Christ we all share and belong to the same body; we all are children of God. But the people of God is an organic community which was established by Christ himself. In a community there are several roles to be played, several ministries and functions to be performed. There is a group that has been called to serve in special way, to teach in an official manner, to offer sacrifices to God and to bless people. No man can enter into this group, unless he has been called.

Objectives of the college seminary. The first objective of the college seminary is to discern the priestly vocation, that is, at the end of the college seminary, the seminarians must know, understand, and visualize what it means to be a priest.

Vocation does not depend on the seminarian. Vocation is a call from God. God calls some men and women to perform certain

ministries, certain activities. Among the vocations, the priestly call is the most important in the Church because it touches her fundamental structure. God's call is not uniform since it is made according to the circumstance of the person who receives the call. God's call, except in few cases, follows a human way, that is, it is made to man in a human way, without any extraordinary means of communication, so that man may keep his freedom.

It is in the context of harmonious relation between the initiative of and calling of God on the one hand, and the freedom of response of man on the other, that time and reflection are required to discern and clarify vocation. The seminarian may say: "Here I am, I heard your calling and have come to do your will." In these words we can detect one of the characteristics of the true vocation: right intention. But a close look at the situation reveals that the seminarian and formator are sure of only one thing, "Here I am," the rest remains enveloped in the clouds of doubts and the darkness of mystery.

"I heard your voice, your call." Is the voice that the seminarian hears the voice of God? Is God really and truly calling you? Is your answer a response to a genuine call of God? To discern the nature of the call, whose voice is the voice you hear, is the main objective of the college seminary.

I come to do your will. The true motive, the reason a seminarian enters the seminary must be to fulfill the will of God. What are the real motives that bring the seminarian into the seminary? Why does he want to become a priest? Supposing that the call is really from God, the seminarian has the obligation to discern the motives which compel him to respond to the call of God. This is the main objective of theology seminary.

The primary objective of college seminary is to lead the seminarians to discern their priestly vocation. Although the vocation is twofold - one discernment of the calling, and the other, discernment of the motives - they complement each other. Theoretically, these two aspects are clearly distinct, but in the actual life they are interwoven in such a way that a clear cut distinction hardly can be assigned. However, for purpose of clarity, let us make some observations about each of them.

Priestly vocation is a call of God. Any seminarian who has some formation knows this. No man should enter the seminary unless he is called. Well and good. But the problem arises in the individual, in the seminarian himself, as it does, for that matter, in the priest. Can a seminarian be totally sure that he is called to be a priest? Does his conviction that he is called arise from a genuine call? Those questions are so fundamental, and at the same time, so subtle that to elucidate them several years are required.

The second point deals with the nature of the answer, namely, the motives that compel the seminarian to follow Christ. The fundamental reason may be wrapped with so many other considerations that the real motive may escape the understanding of the seminarian.

The objective of college seminary is to discern the nature of his vocation, namely that his calling is from God. This we consider fundamental and imperative. No seminarian should pass to theological studies without having a clear conscience that God is calling him to be a priest. A word of caution. When we say that a seminarian should have a clear conscience of his calling we do not mean that he is going to persevere. What we are driving at is this: a seminarian who reaches theology unaware of the reality of his calling, but with certain doubts regarding his vocation, should resolve these doubts before he enters into the theological seminary.

The discovery of the real motives may require a longer time, even some years in his theological studies. Once the seminarian is convinced that his call comes from God, then he has to become aware of the motives which compel him to follow Christ. At times, one point may lead to the other, and the discovery of the personal motives may lead to the discernment of the genuineness of his call.

Based on these objectives the formators and hierarchy of the diocese should not be alarmed because several leave the college seminary. It is meant to be so. To rely on a high percentage of perseverance would be risky since we are dealing with matters that transcend mathematical measurement. When a young man enters college seminary he enters because he is called or he thinks he is called by God. Thus the right intention is presupposed. The duty of the seminarian is to discern his vocation and the role of the formators

is to create an atmosphere that will help the seminarian to fulfill his duty. During four years of college seminary the seminarian should come to a conviction whether he is really called or not.

Parallel to the principal objective of the college seminary, namely, the discernment of priestly vocation, is the objective of transforming the student into a cleric, or training him for his professional life. In the Philippine context of education, a college degree means that the young man is ready to enter into a profession, because he has been trained in the professional skills, or he has prepared to enter into the intense professional preparation for another degree which requires higherspecialization. Priestly training falls into this latter category, that is, it both determines the candidate's vocation and it develops his fundamental attitudes towards priestly life. The three main areas of priestly formation fall into this order for college seminary: spiritual life, academic and pastoral formation.

Spiritual life. The most fundamental element in priestly training is spiritual formation. The main objective of spiritual formation in college seminary is to develop a strong prayer life in the person being formed, that is to develop a thirst for God in silence.

The prayer life of a seminarian is twofold, community prayer, highlighted by the daily celebration of the Holy Eucharist and private prayer life whose anchor is meditation and spiritual reading. These two aspects foster the development of the twofold objectives of college seminary training and priestly life. A priest is a representative of the people and as such he *must* pray for his people, and in the name of his people. He is a *liturgos*. But at the same time he is a man who has his own life, personal problems and needs as well as his own necessities. Both aspects have to be balanced and developed. Too much emphasis on community prayer may overshadow the priest as a man, a person who is individually responsible for his actions. On the other hand, too much emphasis on the private prayer could diminish the priestly concern for the people and his ministry would then be oriented towards promoting himself and not towards promoting the glory of God and the salvation of souls. Private prayer life should be oriented toward the community and the community prayer should foster

personal interrelation with God. In an integrated ideal, however, one should not be substituted for the other, since both are necessary.

It is not the scope of this paper to outline the spiritual formation given in the college seminary, but to propose general objectives and the proper ideal at this stage of the priestly formation. There already are many source — materials available on spiritual formation elsewhere.

Academic life. Regarding academic life, there are certain important issues which are interrelated and need to be clarified. The first problem is that of the length of the college seminary training. Should it be extended to four years? Can it be shortened from or extended beyond the four years? The general rule is that a seminarian should finish his AB degree before he enters a school of theology. This directive has emanated from Philippine Hierarchy, following the recommendation of *Sapientia Christiana*, "Priestly training should be at par with that of the region . . ." There is another reason for the four year college seminary. An average Filipino finishes his high school training at the age of sixteen. Since the minimum requirements for priestly training are six years, a student who enters into philosophical formation right after high school will finish his ecclesiastical studies at the age of twenty-two, too young to be ordained a priest. Thus, present the four-year training before the study of theology should be retained.

The second question on the college seminary we formulate thus: "Does the AB curriculum foster priestly formation? Are there subjects which are irrelevant to priestly life? Are the students in college seminary not burdened with too many subjects which are not related to priestly life, in detriment of those which would be directly oriented to the formation of the priest?" We are of the opinion that this is one of the questions which haunt the Philippine Hierarchy.

Before we come to discuss the merits and demerits of the AB degree, let us advance that the desire for an AB has served, at times, as an excuse for neglecting the philosophical training proper for a priest. In some cases, the college seminary has shifted from offering a major in Philosophy to offering a major Education or some other major to the detriment of philosophical training. The causes that

might lead formators to such a shift are: first, lack of trained personnel in college seminary in that the faculty does not possess the philosophical academic degrees required by the Holy See; second, the philosophy major has no appeal to seminarians, because it has no immediate practical application. In our society a degree must prepare the graduate for a profession. What can one do with philosophy? What job can be discharged with philosophy? To answer that philosophy prepares you for life and teaches you to be a man is not convincing and gives no incentive to our young men oriented to action.

The college seminary should change the name to seminary of Philosophy or something similar in order to avoid a false misconception as regards its main reason for existence. It must be made clear that the college seminary is bound to fulfill the philosophical requirements for priestly formation in their two-fold aspect, namely: the offering of a humanistic formation and the rightful use of the preparatory years for theology.

The college seminary should strive to develop the seminarian as a person by providing him with sound philosophy of *philosophia perennis* in order that the seminarian may become a lover of wisdom, that is, a true philosopher who seeks the answer to the problems of today, rather than a mere knower of philosophy. At the same time philosophy is a preparation for theology. The whole Christian message has been reflected and transmitted in terms of Western culture. We, if we wish to remain faithful to that message, must understand how the first evangelists of Christ in our land understood and received that message, so that we can translate it faithfully to the man of today in the Philippines.

Does the AB favor priestly formation? Some sectors fear that some seminarians do remain or could remain in the seminary merely in order to finish their studies. This observation may be true, but it is not valid. Experience has shown that those who have arrived to a decision that they are not called to the priesthood have become a hindrance to discipline because they have a negative influence on their fellow seminarians. The hope for an AB degree may keep them in the seminary, even though they do not have the vocation. But on the other hand, it may also keep there some students who have a genuine vocation which may in the process of discernment be difficult

to see. If the seminarians' studies are purely for priesthood and they do not see any use for them should they leave the seminary, then some may arrive at a hurried decision and leave the seminary even though they have a true vocation.

These two situations call for further consideration. A seminarian who is aware that he has no vocation should leave the seminary immediately, because from the moment he has decided that he has no vocation for priesthood all seminary practices and training have no further meaning for him and are detrimental to his development. If he continues, for whatever reason, he will inevitably develop a negative attitude towards seminary life, the priesthood, and the Church. In the same way, when formators have arrived at the conviction that a seminarian does not have the call, they must send him out immediately. A technical problem may arise regarding his studies, especially if he is in his fourth year. What can be done about his studies? First, the seminary may have some arrangements with another college or university so that he can finish his semester and its studies. If it is the middle of the semester, he can be allowed to finish the semester either as an extern or as a boarder, provided that the community is aware that he is no longer a seminarian. Then he can transfer the following semester. If he is a fourth year student, he may be allowed to cross-enrol in another institution and then graduate as an AB from the seminary, provided that the standard requirements are fulfilled.

Does the AB curriculum give enough freedom for planning seminary studies? According to the latest guidelines for the AB curriculum any school has ample room for integrating the seminary training with the AB curriculum. The subjects required by the Philippine Government may be considered as obstacles to our end but considering that they are subjects of general interest they will not adversely affect the solid foundation of the seminary training. In planning the college seminary, the first two years should be dedicated to a humanistic formation, while the last two years must be exclusively directed to philosophical formation. In this way, even those who enter the seminary after they have completed the four-year college, can concentrate on their two-year philosophical formation.

MINIMUM CURRICULAR REQUIREMENTS FOR A.B. AND B.S. AND THE NEW GENERAL EDUCATION PROGRAM

1. GENERAL EDUCATION

Language and Literature		21
English	15	
Pilipino	6	
Mathematics and the Natural Sciences		21
Mathematics	6	
Natural Sciences (Computer)	12	
Humanities and the Social Sciences		24
Humanities	6	
Philosophy		
Logic		
Ethics		
Art		
Music		
Social Sciences	18	
Psychology		
Sociology-Anthropology		
Economics		
Political Science (with Phil. Const. integrated)		
Philippine History and Culture		
Asian/Western Civilization		
		<hr/> 66

2. PROFESSIONAL COURSES

Major Field	36
Electives from related areas	9
	<hr/> 45

3. OTHER COURSES

Spanish	12
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Rizal	3
Agrarian Reform and Taxation	3
Courses to be determined by the school	15
	<hr/>
	33

Upon approval of legislative reform
doing away with all legislated courses,
all courses under this heading will be
determined by the school

Total	<hr/>
	144

Pastoral training

Priestly training should be oriented towards the apostolate. A Christian is called to reveal the mystery of Christ to others, to be a messenger of the Good News. The apostolate of the laity finds its plenitude in the apostolate of the hierarchy. A priest is a man of God who has been chosen to proclaim the Gospel. To deny seminarians an early orientation towards the apostolate would be to lose perspective of the priestly training. The true apostolate of the seminarian should emanate from his interior life. It should be a manifestation of the love of God abiding in him. The pastoral program of college seminary must serve the seminarian in beginning to realize his calling. For this reason it should be carefully planned and the seminarian must clearly understand the objectives of his apostolate.

A seminary apostolate has to be proportionate to the subject's formation level. It should avoid assignments which are beyond his capacity both in training and in function. The college apostolate should involve real participation that is, the seminarian should develop through it a sense of accountability or responsibility. In his participation in and sharing with others the activities of the apostolate, attention should be given to sincerity, honesty and humility. To share with others in the apostolate is to create a sense of Church even in his individual activities. It means letting the seminarian realize that to share in the apostolate is to share in the mission of Christ.

Priestly Celibacy in the Roman Catholic Church*

Msgr. Antonio Rañola

Several books and articles have been recently written on this subject. It has been widely discussed before, during and after the Second Vatican Council. Once in a while some very enlightening reviews about this topic would come up rekindling the Church's interest on celibacy for her clergy.

At the outset, I wish to say that I shall not attempt to exhaust every possible point related to clerical celibacy. I shall, however, try to touch on some particular aspects which I find relevant and useful for our common reflection.

The word "celibacy" comes from the Latin "*coelebs*" which means "single" or "alone". The Italians call "*celibe*" a man who is not married. This word then, applies to everyone who has not contracted matrimony regardless of his motivations. A person may be single or has chosen to be single for other than religious reason.

However, the practice of celibacy, strictly speaking, implies religious motivation. In this case, the word "celibacy" may be qualified with the adjectives "ecclesiastical," "clerical," "priestly."

*Address given by Mons. Antonio Rañola, D.D. in the Seminar on Priestly Celibacy to the third year theologians of the UST Central Seminary.

Celibacy may be defined as the religious practice of non-marriage or the choice of a commitment to the single life for specifically religious reasons. Still this definition is somewhat wide to include even the meaning of celibacy shared by the disciples of Buddha and some Greek philosophers who practiced voluntary celibacy for ascetical reasons.

Narrowing down the definition of priestly celibacy, I shall describe it along the line of thoughts contained in Paul VI's encyclical letter *Sacerdotalis Caelibatus*: "Priestly celibacy is the voluntary renunciation of the natural and lawful desire of man to love a woman and to raise a family for the sake of the Kingdom of God."

It is a voluntary renunciation, namely, a free and deliberate choice to surrender and give up not only the love that a man normally feels towards a woman with the purpose of establishing a human family.

It is in this light, the celibate ordained minister not only is and remains unmarried, but also endeavors to forego all directly willful indulgence in the pleasures of genital sex, whether with others or alone. Being unmarried, therefore, is only a negative aspect of celibacy which from another point of view, flows from the choice of a positive goal towards which one strives.

Hence, it is necessary to understand from the beginning that in speaking about celibacy we are referring to a positive way of life which has definite characteristics and a religious quality determined by a long history within the Catholic tradition.

Furthermore, my definition of priestly celibacy excludes that kind of celibacy based on a pessimistic assessment of the body and sexual relations - a way of thinking that found adherents among the early Gnostic Christians, the Marcionist groups of celibates and continued to exert influence upon some important Christian thinkers.

Allow me now to go through a brief history of celibacy in the Roman Catholic Church.

The practice of clerical celibacy can be seen already existing among the sacred ministers in Christian antiquity. Tertullian, Epi-

phanus, Eusebius of Caesarea, Cyril of Jerusalem and many others can be cited as witnesses to the fact that innumerable clerics have remained unmarried for the Lord's sake.

However, many are of the opinion that communal practice of celibacy entered Christianity via monasticism. It is difficult to decide what reason predominated at any given time for its adoption. From one point of view, the monk in the early period of monasticism saw his struggle against sexual temptations as an involvement in the eschatological battle engaged by Jesus, so much so that in reading the *Life of St. Anthony* concerning monastic spirituality one is led to imagine that in this kind of life and perspective there was no room at all for women.

The first attempts to legislate celibacy on the clergy maybe traced back to the practice of instituting common life among ordained ministers on a more or less monastic pattern.

However, the first recorded case of alaw on celibacy occurs in the Synod of Elvira in Spain (c. 306).

The Ecumenical Council of Nicea in 325 did not impose celibacy on all priests, but forbade marriage after the diaconate.

The first Ecumenical Council to require celibacy of all the clergy was the First Lateran Council in 1123. It renewed for the higher clergy of the Church the entire prohibition on cohabiting or having sexual relations with women. It prohibited marriage and prescribed the separation of the spouses where this law was infringed.

It is highly significant that throughout these centuries of canonical legislation on clerical celibacy, the Popes of succeeding generations promoted, defended and restored ecclesiastical celibacy even when they met opposition from the clergy itself. One author said eloquently: "It was solely the Roman primacy that succeeded in regaining full observance of the ancient discipline, austere, yes, but put before the clergy as a rule of life to be freely embraced. The celibate clergy thus restored, became in its turn a pillar of the central direction of the universal Church and an essential collaborator in its effective action throughout Christendom" (A.M. Stickler, *Priesthood and Celibacy*, p. 550).

The obligation of celibacy was then solemnly sanctioned by the Council of Trent in 1563 and finally included in the Code of Canon Law.

In our modern age, celibacy came again to the fore during the deliberations of the Second Vatican Council that produced the decree *Presbyterorum Ordinis* on December 7, 1965. Of great interest is the fact that the Council calls our attention to the advantages which celibacy directly holds for pastoral work. Freed from numerous family cares and preoccupations, all in themselves entirely legitimate, the celibate ordained minister is free to exercise a more universal pastoral love, more complete and unremitting, and to accept a wider spiritual fatherhood.

The revised Code of Canon Law (1983) continues to require celibacy of the clergy (canons 277, 1037). In reading the pertinent canons, one can almost hear verbatim the decree "*Presbyterorum Ordinis*."

Allow me now to focus your attention to the teachings of the Sacred Scriptures. The Church's understanding of ecclesiastical celibacy emanates from her perception of the sacred writings.

From a biblical perspective, the New Testament foundations for celibacy as a Christian way of life include the example of Jesus. The indisputable fact of Christ's celibacy shows that, in its most perfect realization, the priesthood entails the renunciation of marriage. This is the first ray of light that comes to us from the Gospel, namely, the supreme model of the priesthood is the celibate model. In becoming man, the Son of God assumed an integral human nature and led a human life like us, sin being the only exception. In God's dispensation, it was appropriate that he who was inaugurating the spiritual engendering of a new people, a new humanity, should abstain from bodily engendering.

Moreover, the Incarnate Word came to bring God close to mankind and to reveal God's love for all men. Had he chosen to marry, he would have ushered into his life a particular love which would have covered and restrained his universal love. Far from preventing God's nearness to men, celibacy promotes that nearness. Far from establishing particularism and exclusivity, celibacy fomented and

clearly a deliberate choice bound to and with a clear awareness of how great the renunciation is. Indeed, celibacy is a sacrifice that is deeply felt.

However, this sacrifice brings joy to those whose motive lies in the most complete dedication to the kingdom of heaven. In other words, voluntary celibacy is here presented as very appropriate for those who intend to devote themselves to the upbuilding of the Kingdom of God on earth.

In the building up of God's kingdom, the concept of service comes to the fore. Christ said that the Son of Man came not to be served but to serve. All that Christ did and taught was at the service of our redemption. The ultimate and most complete expression of this messianic service was to be the cross on which our Lord offered up his life for men.

The sacrifice of celibacy is not motivated solely by the desire to serve one's neighbor. Its foundation, its primary inspiration, its strength and stimulus are the love for God which leads the ordained minister to the zeal and love for the Church.

When Peter answered YES to our Lord's question "Do you love me," Christ responded with the words: "Feed my lambs."

encourages a position for a person to be a man for all. In the words Paul used during his apostolate, Jesus could be "all things to all men," thanks to celibacy.

There is an interesting biblical passage that is always brought forward whenever the topic of clerical celibacy is being discussed. It is the text of Matthew 19:10. "If that is the case between man and wife, it is better not to marry. Jesus replies: Not everyone can accept this teaching, only those to whom it is given to do so. Some men are incapable of sexual activity from birth; some there are who have freely renounced sex for the sake of God's reign." The last sentence which directly touches the core of our reflection runs literally like this: "There are eunuchs who made eunuchs themselves on account of the kingdom of heavens." *"Kai eisin eunouchoi oitines eunouchisthesan eautous."*

Those who study closely the so-called "*ipsisima verba Jesu*" finds this saying as traceable to words spoken by Jesus himself. Its form exhibits a marked semitic coloring. Compared to the Jewish mentality of the day, the idea is completely new and has no antecedent in Judaism. It is therefore an index of authenticity, a saying most likely to have been uttered by Jesus himself and not one reported by the evangelist or another.

Allow me to do a little exegesis. A eunuch is usually understood as a keeper of the harem, who is castrated, and hence physically incapable of marriage. The biblical text I quoted shows three categories of eunuchs; the two first categories represent a permanent condition. The third, however, should also be construed as a permanent condition, the only difference being that this condition has been assumed by a free choice. The one who makes himself a eunuch, does it voluntarily "for the sake of the kingdom of heaven."

In using the word "eunuch" Jesus portrayed eunuchry as a state chosen by an act of freedom. The Jews listening to these words, would never imagine that anyone could ever choose to make himself that way. Obviously, Christ intended that the word he used to indicate the third category of eunuchry would mean a person who renounces marriage.

With this expression, Jesus showed that celibacy entails sacrifice. To make oneself a eunuch for the sake of the kingdom indicates

Guidelines for the Study and Teaching of the Church's Social Doctrine in the Formation of Priest

Congregation of Catholic Education

IV. CRITERIA FOR JUDGMENT

Knowledge about reality

47. The social doctrine of the Church has the goal of communicating knowledge which is not only theoretical but also practical and directive of pastoral action. This is why, in addition to the permanent principles for reflection, she also offers criteria for judging situations, structures and institutions, organizing economic, social, political, cultural and technological life, as well as the social systems themselves.¹⁰⁸

In this regard, there is no doubt that pronouncements about the more or less human living conditions of persons, about the ethical value of structures and social, economic, political and cultural systems, concerning the demands of social justice, are part of the evangelizing mission of the Church.

In order to make a correct judgment in this regard, the Church must have knowledge about local, national and international historical situations, and about the cultural dignity of every community and people. Even if she makes use of all the means supplied by the

¹⁰⁸*Ibid.*, n. ASS 79 (1987), page 587

sciences, the fact remains that her principal reference for approach to social reality is always the abovementioned fundamental values which provide very precise "norms of judgment" for Christian discernment. These norms, according to official declarations, which are included in social doctrine, are irreplaceable and must therefore be made known and appreciated in the teaching imparted in seminars and theology departments.

Ability to judge objectively

48. The right-duty of the Church to issue moral judgments requires the ability of pastoral, ecclesiastical and lay workers to judge the different situations and structures and the different economic and social systems objectively. Knowledge about social problems and their ethical interpretation in the light of the evangelical message, as expressed in the social doctrine of the Church, already offers guidelines for such judgement from which Christian behaviour and choices must be guided. The passage, however, from the doctrinal to the practical implies mediations of a cultural, social, economic and political nature for which lay persons are particularly competent, even if not exclusively, and it is up to them to develop temporal activities on their own initiative and under their own responsibility.

Examples of judgments

49. An analysis of the documents points out that the social doctrine of the Church contains numerous judgments about concrete situations, structures, social systems and ideologies. Some cases can be cited as examples: *Rerum Novarum* speaks about the causes of the workers' malaise and refers to the "yoke" imposed on them by "a very small number of very rich people"; ¹⁰⁴ human society at that time favours violence and struggles; ¹⁰⁵ *Vatican Council II* describes the imbalances of the modern world and concludes by asserting that they lead to discouragement, conflicts and misfortunes directed against man; ¹⁰⁶ *Populorum Progressio* does not hesitate to denounce the

¹⁰⁴ LEO XIII, Encyclical Letter *Rerum Novarum* (15 May 1891): *Acta Leonis XIII* 11 (1891), page 99.

¹⁰⁵ PIUS XI, Encyclical Letter *Quadragesimo Anno* (15 May 1931): *AAS* 23 (1931), pages 219 f.

¹⁰⁶ VATICAN COUNCIL II, Pastoral Constitution *Gaudium et Spes*, n. 8.

relations between developed and developing countries as unjust;¹⁰⁷ *Laborem Exercens* states that even today different ideological systems are the cause of flagrant injustices;¹⁰⁸ *Sollicitudo Rei Socialis* criticizes the division of the world into two blocs (East-West), and the resulting negative consequences for the developing nations.¹⁰⁹

Obviously, the formulation of moral judgments about social situations, structures and systems does not bear the same degree of authority, which is proper to the Magisterium of the Church, when pronouncements are made about fundamental principles. Nonetheless, among the various judgments, those concerning abuses against human dignity have great authority because they are linked to principles and values founded on divine law itself.

Danger of ideological influence

50. For a more realistic dialogue with men, for a rightful openness to the different circumstances of social coexistence and for objective knowledge about situations, the Church can make use of all "the help the sciences can offer"¹¹⁰ when she makes a judgment, for example, of critically measurable empirical data, but being well aware that it is not her task scientifically to analyze reality and the possible consequences of social changes.¹¹¹ This is true both for the universal Church and for the local Churches.

An important criterion for using the means offered by the social sciences is to remember that sociological analysis does not always offer an objective presentation of data and facts because it may be subject from the start to a particular ideological view of very precise political strategy, as can be observed in Marxist analysis. It is well known that the Magisterium has not failed to make official pro-

¹⁰⁷ PAUL VI, Encyclical Letter *Populorum Progressio* (26 March 1967), nn. 48-49: AAS 59 (1967), page 281.

¹⁰⁸ JOHN PAUL II, Encyclical Letter *Laborem Exercens* (14 September 1981), n. 8: AAS 73 (1981), page 596.

¹⁰⁹ JOHN PAUL II, Encyclical Letter *Sollicitudo Rei Socialis* (30 December 1987), n. 21: AAS 80 (1988), pages 537-539.

¹¹⁰ VATICAN COUNCIL II, Decree *Optatam Totius* n. 20.

¹¹¹ JOHN PAUL II, Encyclical Letter *Laborem Exercens* (14 September 1981), n. 1: AAS 73 (1981), page 580.

nouncements about the danger that can come from this type of analysis for the Christian faith and the life of the Church.¹¹²

This danger of ideological influence on sociological analysis also exists in the liberal ideology that inspires the capitalistic system. In it, empirical data are often subjected, by principle, to an individualistic concept of the socio-economic relationship in contrast with the Christian concept.¹¹³

The destiny of man can certainly not be closed in between these two opposing historical programmes because it would be contrary to human freedom and creativity. In fact the history of men, peoples and communities has always shown itself to be rich and articulate, and projects of social models have always been numerous in the different ages. On this point, it is important to state that many variations of the principle of economic liberalism, such as those represented by Christian-democratic parties, can no longer be considered expressions of "liberalism" in the strict sense, but as new alternatives of social organization.

Discernment of choices

51. The dialogue of the Church with the historical movements which have sought to overcome the acute dilemma that exists between capitalism and socialism deserves special attention. With her social teaching, however, the Church does not pretend to encourage an alternative socio-economic and political system, or draw up her own well-defined plan for society. This task falls on the groups and communities to whom social and political roles have been assigned. In them, however, Christians are called upon to exercise an ongoing discernment. Furthermore, the dialogue and possible commitment of Christians in movements born out of various ideologies, yet differing from them, must always be carried out carefully, with

¹¹²PAUL VI, Apostolic Letter *Octogesima Adveniens* (14 May 1971), n. 34: AAS 63 (1971), pages 424 f.; CONGREGATION FOR THE DOCTRINE OF THE FAITH, Instruction *Libertatis nuntius* on some aspects of the "Theology of Liberation" (6 August 1984), Part VII, n. 6: AAS 76 (1984), pages 890 f.

¹¹³PAUL VI, Apostolic Letter *Octogesima Adveniens* (14 May 1971), n. 26: AAS 63 (1971), p. 420

due critical discernment and always in reference to the moral judgment pronounced by the Magisterium of the Church.¹¹⁴

The saving mission of the Church, that springs from the teachings, witness and the life of Jesus Christ, the Saviour, implies two unavoidable choices; one for man according to the Gospel, and another for the evangelical image of society. Without hypothesizing a "third way"¹¹⁵ with regard to the "liberal utopia" and "socialist utopia," believers must always opt for a humanizing model of socio-economic relations which are in harmony with the abovementioned scale of values. In this perspective, the pillars of every truly human model, that is, one in harmony with the dignity of the person, are: truth, freedom, justice, love, responsibility, solidarity, and peace. The attainment of these values in the society's structures implies the primacy of man over things, the priority of work over capital, and overcoming the antinomy between labour and capital.¹¹⁶ These choices in themselves are not political, but they concern the political sphere and especially the relationship between Church and politics. They are not socio-economic either, but they also involve this dimension in the man society and Church-society relationship. Therefore, it is clear that one cannot do without the ethical judgment of the Church regarding the foundations of the social system to be built, and the concrete plans and programmes of coexistence in which the image of man and of society offered by the Gospel must also come together.

Social tasks of the local Churches

52. The local Churches are, in their respective territories, centres of thought, moral reflection and pastoral action in the social field as well. They, in fact, cannot leave aside the particular local problems which require the proper adaptations, as many letters of

¹¹⁴ JOHN XXIII, Encyclical Letter *Pacem in Terris* (11 April 1963): AAS 55 (1963), page 300; *Puebla Document*, nn. 554-557.

¹¹⁵ JOHN PAUL II, Encyclical Letter *Sollicitudo Rei Socialis* (30 December 1987), n. 41: AAS 80 (1988), page 571.

¹¹⁶ JOHN PAUL II, Encyclical Letter *Laborem Exercens* (14 September 1981), nn. 12, 14 f.: ASS 73 (1981), pages 605, f., 612 f.

¹¹⁷ PAUL VI, Apostolic Letter *Octogesima Adveniens* (14 May 1971), n. 36: AAS 63 (1971), page 425.

bishops and episcopal conferences demonstrate. However, in order to evaluate rightly the socio-economic, political and cultural situations and realities in which they find themselves, and to contribute effectively to their progress and, if necessary, to their transformation, it is very important that they draw the principles and criteria for judgment from the sources of social teaching which are valid for the universal Church.¹¹⁷

New Judgment in new situations

53. The change in situation may postulate the modification of a former judgment expressed in a different situation. This really explains why in the social doctrine of the Church there may be different judgments today from those of another era, although they are in continuity with a line imposed by principles. In any case, it is obvious that a mature judgment about new situations, new models of society and new programmes does not depend only on social doctrine, but also on philosophical-theological formation, political sense and discernment about the changes in the world. All this requires remote and proximate preparation study and reflection, as these Guidelines recommend.

V. DIRECTIVES FOR SOCIAL ACTION

Criteria for action

54. The social doctrine of the Church, as theoretical-practical knowledge, is directed towards the evangelization of society. Thus it necessarily includes an invitation to social action by offering, for the different situations, adequate directives¹¹⁸ inspired by the fundamental principles and criteria for judgment¹¹⁹ illustrated above. The action that is suggested is not deduced *a priori* once and for all from philosophical and ethical considerations. Instead, it is specified case by case through Christian discernment of reality interpreted in the

¹¹⁸JOHN XXIII, Encyclical Letter *Mater et Magistra* (15 May 1961): AAS 53 (1961), pages 455 f.

¹¹⁹CONGREGATION FOR THE DOCTRINE OF THE FAITH, Instruction *Libertatis Conscientia* on Christian freedom and liberation (22 March 1986), n. 76: AAS 79 (1987), pages 558 f.

light of the Gospel and the social teaching of the Church which demonstrates its updatedness in every historical moment. It would therefore be a grave doctrinal and methodological error if, in the interpretation of the problems of each historical era, the rich experience acquired by the Church and expressed, in her social teaching were not taken into consideration. For this reason, all Christians will have to place themselves before the new situations with a conscience well formed according to the ethical demands of the Gospel, and with a truly Christian social sensitivity that has matured through careful study of the various magisterial pronouncements.

Respect for the dignity of the human person

55. In her social apostolate, the Church is committed to the full realization of human advancement. This advancement enters into the plan of man's salvific advancement and of building the Kingdom of God in that it aims at ennobling the human person in all the dimensions of the natural and supernatural order. As *Gaudium et Spes* teaches, the mission of evangelization, which aims at man's salvation or definitive liberation, requires a pastoral action that is diversified according to the environment in which it is carried out: prophetic, liturgical or charitable. The Church's pastoral action in her relations with the world is an action of presence, dialogue and service, starting from the faith, in the broad and vast social, economic, political, cultural, technological, ecological and other fields. In brief, it includes the whole panorama of temporal realities.

Given the primacy of man over things, a first criterion or norm not only of judgment but also of action is the dignity of the human person which implies respect and fostering of all the personal and social rights inherent in his nature.

Morality and discrimination between what is just and unjust will depend on the conformity, or lack of conformity of political lines and decisions, of the projects and programmes adopted by the different social agents (governments, political parties, institutions and organizations, persons and groups) with the dignity of the person who has inviolable ethical requirements.

Respectful dialogue

56. In the situation of the contemporary world, the profound changes in all fields of human, economic, cultural, scientific and technical activity, have caused new problems to emerge which demand the commitment of all men of good will. Among these problems the outstanding ones are hunger, violence, national and international terrorism, disarmament and peace, the foreign debt and the underdevelopment of Third World countries, genetic manipulation, drugs, deterioration of the environment.

In this context, the pastoral action of the Church must be carried out in collaboration with all the living and working forces in the present-day world. Hence, a second criterion of action is engaging in respectful dialogue as a suitable method for finding a solution to the problems through programmatic and operative agreements.

Struggle for justice and social solidarity

57. Today's world is also characterized by other "areas of misery"¹²⁰ and by other "forms of injustice more vast"¹²¹ than in previous eras, such as hunger, unemployment, social marginalization, the gap that separates the rich countries, regions, groups and persons from the poor. Thus, a third criterion for action is "a noble and reasoned struggle for justice and solidarity."¹²²

Formation in the necessary areas of expertise

58. Concrete action in the field of temporal realities, according to the guidelines of the Magisterium, is principally the task of the

¹²⁰JOHN PAUL II, Encyclical Letter *Redemptor Hominis* (4 March 1979), n. 16: AAS 71 (1979), pages 292-293.

¹²¹JOHN PAUL II, Encyclical Letter *Laborem Exercens* (14 September 1981), n. 8: AAS 73 (1981), page 596.

¹²²CONGREGATION FOR THE DOCTRINE OF THE FAITH, Instruction *Libertatis Conscientia* on Christian freedom and liberation (22 March 1986), n. 77: AAS 79 (1987), page 589; JOHN PAUL II, Encyclical Letter *Laborem Exercens* (14 September 1981), n. 20: AAS 73 (1981), pages 629 ff.

laity who must let themselves be guided constantly by their Christian conscience. Therefore, they must acquire, together with moral and spiritual formation, the required expertise in the scientific and political field which renders them capable of carrying out an effective action according to lawful moral criteria.¹²³ In these matters, however, tasks of no less importance await pastors as well who must help lay people to form a true Christian conscience and give them "light and spiritual strength."¹²⁴ It is obvious that pastors will be able to carry out this specific task only if they themselves know well and uphold the social doctrine, and if they have acquired a sensitivity for action in this field in the light of the Word of God and the example of the Lord. Therefore, a fourth criterion of action is formation in these areas of expertise.

What is most important is that pastors and the faithful be and feel united in participating, each one according to his or her own abilities, in the one saving mission of the Church. In this ecclesiological view, the task of animating temporal realities in a Christian way is not delegated to the laity by the hierarchy, but it flows naturally from their Baptism and Confirmation. In our times an increasingly vivid awareness has grown of the need for the laity's contribution to the evangelizing mission of the Church. *Lumen Gentium* affirms that in certain places and in certain circumstances, without them, the Church cannot become salt of the earth and light of the world.¹²⁵

The experience of temporal realities and the experience of faith

59. The ecclesial identity of the laity, rooted in Baptism and Confirmation and made actual in communion and in mission, implies a

¹²³VATICAN COUNCIL II, Pastoral Constitution *Gaudium et Spes*, n. 43; Decree *Apostolicam Actuositatem*, n. 13; CONGREGATION FOR THE DOCTRINE OF THE FAITH, Instruction *Libertatis Conscientia* on Christian freedom and liberation (22 March 1986), n. 80: AAS 79 (1987), page 590 f.; Instruction *Libertatis Nuntius* on some aspects of the "Theology of Liberation" (6 August 1984), nn. 12-14: AAS 76 (1984), page 906 ff.

¹²⁴VATICAN COUNCIL II, Pastoral Constitution *Gaudium et Spes*, n. 43; CONGREGATION FOR THE DOCTRINE OF THE FAITH, Instruction *Libertatis Nuntius* on some aspects of the "Theology of Liberation" (6 August 1984), n. 14: AAS 76 (1984), page 906 ff.

¹²⁵VATICAN COUNCIL II, Dogmatic Constitution *Lumen Gentium*, n. 33.

dual experience: one based on knowledge about the natural, historical and cultural realities of this world, and the other which comes from their interpretation in the light of the Gospel. They are not interchangeable; one cannot substitute for the other, but both find unity in their first basis which is the word of God, the *Verbum* through whom all things were made, and in their ultimate end, which is the Kingdom of God. Hence, a fifth criterion for the methodological aspect of action is use of this dual experience: the one of temporal realities and the other of the Christian faith.

This method applied to interpretation of the social doctrine of the Church will aid all Christians, and especially the laity, in making a more correct interpretation of reality. In this way, they will be able to see to what degree human and Christian values that express the dignity of the human person are incarnated into historical reality. They will be able: to link general principles of thought and action in the social sphere to the values that a society must always respect in order to solve its problems; to have an orientation in the concrete search for the solutions needed; to stimulate the change or transformation of the structures of society which show themselves to be inadequate or unjust; to evaluate wisely the programmes drawn up by all the living forces on the political and cultural plane. In this way, the authentic progress of man and society will be ensured in a more human dimension of development which does not leave aside, nor is exclusively governed by, economic growth.

Openness to the gifts of the Spirit

Openness to the gifts of the Spirit

60. As has already been stated, the Church does not offer her own model for social life. She remains open to a certain pluralism of projects and hypotheses for action, according to the charisms and gifts which the Spirit grants to the laity for accomplishing their mission in the context of the family, work, the economy, politics, culture, technology, ecology, etc. It follows from this that the directives for action contained in the social doctrine of the Church take on a particular meaning according to the specific characteristics of the action to be carried out in each of these areas. From this comes a sixth criterion for action: openness to the charisms and gifts of the Holy Spirit in Christian commitment and choices in social life.

Practising love and mercy

61. The awareness of having been called to offer her service in social areas has always been alive in the Church from the first centuries until today. In fact her history is filled with social works of charity and assistance¹²⁶ in which, taken together, shines forth the face of a poor and merciful community which has aimed at putting the "Sermon on the Mount" into practice.

The testimonies to this pastoral awareness are numerous in the Popes, the teachers of social doctrine. In their documents, they ask for improvement of the workers' conditions and encourage experiences in this direction;¹²⁷ they recommend the practice of charity harmonized with justice;¹²⁸ they extend social action to all temporal environments;¹²⁹ they ask that the assertion of principles, the declaration of intentions and the denunciation of injustices be accompanied by effective and responsible action;¹³⁰ they recall, as proof of the Church's continuous attention to the social question, not only the documents of the Magisterium-conciliar, papal and episcopal — but also the activity of different centres of thought and action, and the concrete initiatives of the social apostolate in the local Churches and in the international field;¹³¹ they invite the clergy, the religious and the laity to become engaged in the "different sectors, works and services" of "social pastoral care."¹³² From this social awareness a final criterion of action emerges which must be present in all the other criteria mentioned above: the practice of the commandment of love and mercy

¹²⁶ JOHN PAUL II, Apostolic Letter *Salvifici Doloris* (11 February 1984): AAS 76 (1984), page 201 ff.

¹²⁷ LEO XIII, Encyclical Letter, *Rerum Novarum* (15 May 1891): *Acta Leonis XIII*, 11 (1891), page 141 ff.; PIUS XI, Encyclical Letter *Quadragesimo Anno* (15 May 1931): AAS 23 (1931), page 182.

¹²⁸ JOHN XXIII, Encyclical Letter *Mater et Magistra* (15 May 1961): AAS 53 (1961), page 402.

¹²⁹ VATICAN COUNCIL II, Decree *Apostolicam Actuositatem*, n. 7.

¹³⁰ PAUL VI, Apostolic Letter *Octogesima Adveniens* (14 May 1971), n. 48: AAS 63 (1971), pages 437 f.

¹³¹ JOHN PAUL II, Encyclical Letter *Laborem Exercens* (14 September 1981), n. 2: AAS 73 (1981), page 581.

¹³² JOHN PAUL II, Allocution *C'est la deuxième* to the Delegates of "Caritas Internationalis" (30 May 1983): *Insegnamenti di Giovanni Paolo II*, VI, 1 (1983), page 1399 ff.

in everything which, in the spirit of the Gospel, gives priority to the poor.¹³³

Such priority, witnessed by the whole tradition of the Church, has been strongly emphasized in *Sollicitudo Rei Socialis*: "Today furthermore, given the worldwide dimension which the social question has assumed, this love of preference for the poor, and the decisions which it inspires in us, cannot but embrace the immense multitudes of the hungry, the needy, the homeless, those without medical care and, above all, those without hope of a better future. One cannot fail to take account of the existence of these realities. To ignore them would mean becoming like the "rich man" who pretended not to know the beggar Lazarus lying at his gate (cf. *Lk* 16:19-31)."¹³⁴

Link between social doctrine and Christian practice

62. In the Church's awareness the essential uniting link is evident between the social doctrine and Christian practice in the sectors, works and services in which the principles and norms, are put into practice. In particular, pastoral concern requires social doctrine and this leads to pastoral action as a privileged part of Christian practice. The presence and dialogue of the Church with the world in seeking to resolve the complex problem of man requires the necessary expertise in pastors and thus requires their serious study of social doctrine together with formation to sensitivity for pastoral action and the apostolate. Once again we find ourselves before a precise need for adequate programming and good general bases for teaching.

Repercussions in the political area

63. The fact that the Church does not have nor does she present a particular "model" of social life, nor is she linked with any political

¹³³ CONGREGATION FOR THE DOCTRINE OF THE FAITH, *Instruction Libertatis Conscientia* on Christian freedom and liberation (22 March 1986), nn. 66-70: AAS 79 (1987), pages 582-585; JOHN PAUL II, Encyclical Letter, *Sollicitudo Rei Socialis* (30 December 1987), n. 42: AAS 80 (1988), page 572.

¹³⁴ JOHN PAUL II, Encyclical Letter *Sollicitudo Rei Socialis* (30 December 1987), n. 42: AAS 80 (1988), page 573.

system as a "way" of her own to be chosen out of other systems¹³⁵ does not mean that she must not form or encourage her faithful and especially the laity — to become aware of their responsibility in the political community,¹³⁶ and opt for solutions and, when historically available, for a model in which the inspiration of the faith can become Christian practice. The directives of the social doctrine of the Church for action by the laity are valid both in political matters and in other areas of temporal reality, in which the Church must be present by reason of her evangelizing mission.

The Christian faith, in fact, values and highly regards the political dimension of human existence and the activity in which it is expressed. It follows that the presence of the Church in the political area is a requirement of faith itself, in the light of the Kingship of Christ, which leads to excluding the divorce between faith and daily life, "one of the gravest errors of our time".¹³⁷ Nonetheless evangelizing the whole of human existence, including its political dimension, does not mean denying the autonomy of political reality as well as that of the economy, culture, technology, etc., each one in its own order.

In order to clarify this presence of the Church, it is well to distinguish the "two concepts of politics and of political commitment."¹³⁸ With regard to the first concept, the Church can and must justify political behaviour not only regarding what effects the religious sphere, but everything that concerns the dignity and fundamental rights of man, the common good, social justice: all problems having an ethical dimension, considered and evaluated by the Church in the light of the Gospel by reason of her mission to "evangelizing the political order" and, thereby, to humanize it completely. It is a policy understood in its highest value, which is the task of the whole Church. Political commitment, on the other hand, in the sense of concrete decisions to be made, programmes to be drawn up, campaigns to be conducted, peoples' representation to be managed, power to be exercised, is a task for the laity according to the just laws and

¹³⁵VATICAN COUNCIL II, Pastoral Constitution *Gaudium et Spes*, n. 76; JOHN PAUL II, Encyclical Letter *Sollicitudo Rei Socialis* (30 December 1987), n. 41: AAS 80 (1988), page 571.

¹³⁶VATICAN COUNCIL II, Pastoral Constitution *Gaudium et Spes*, n. 75.

¹³⁷*Ibid.*, n. 43.

¹³⁸*Ibid.*, n. 76; *Puebla Document*, nn. 521, 523.

institutions of earthly society of which they are part. What the Church asks for and tries to obtain in her children is that they have a right conscience in conformity with the requirements of the Gospel itself in order to act wisely and responsibly at the service of the community.¹³⁹

Pastors and other ministers of the Church, in order to preserve better their freedom in the evangelization of the political reality, will remain outside the various parties and groups which could create divisions or compromise the effectiveness of the apostolate, nor will they give preferential support unless "the common good requires it in concrete and exceptional circumstances."¹⁴⁰

Sign of the presence of the Kingdom

64. In the scheme of values, principles and norms which has been outlined, it appears that the social action of the Church, enlightened by the Gospel, is a sign of the presence of the Kingdom of God in the world in that it proclaims the requirements of this Kingdom in the history and in the lives of peoples as the foundation of a new threatens the life and dignity of the person in social attitudes, structures and systems; in that it promotes a full integration of everyone into society, as an ethical requirement of the evangelical message of justice, solidarity and love. It is a pastoral action carried out through the World that transforms men's conscience; through the preparation and dissemination of a social doctrine, aimed at calling the attention and arousing the sensitivity of all, especially of young people, to social problems and the evangelical requirement of commitment to justice in favour of the poor and of all who suffer; lastly, through a timely and many concrete problems that make the lives of persons and society more difficult. In this way, the Word enlightens the conscience, and works embody the Word.

Conclusion about the meaning and dynamism of social doctrine

65. From the analysis of the nature and historical dimension of the social doctrine of the Church and its constitutive elements —

¹³⁹C.I.C., Can. 227.

¹⁴⁰Puebla Document, nn. 526-572; C.I.C. Can 287.

namely, the fundamental principles, criteria for judgment and directives for action — the conviction is drawn that, while it already constitutes a "rich and complex heritage" that is sufficiently delineated and consolidated, it still has many stages to pass through depending on the dynamism of human society's development in history.

Because of its nature, this social doctrine, while difficult to define in rigorously scholastic terms, is outlined in the preceding paragraphs with sufficient clarity, at least in its essential contours, and presents itself in the first place as an integral part of the Christian concept of life.¹⁴¹ In fact, it can be seen that its influence in the world is not marginal but decisive, as an action of the Church, "leaven," "salt of the earth," "seed," and "light" of humanity.¹⁴²

On the basis of these presuppositions, the Magisterium of the Church — papal, conciliar, episcopal — with the contribution of the study and experience of the whole Christian community, works out, articulates and expounds this doctrine as a set of teachings offered not only to believers, but also to all men of good will, in order to enlighten with the Gospel the common path to development and the integral liberation of man.

(TO BE CONTINUED IN THE NEXT ISSUE)

¹⁴¹JOHN XXIII, Encyclical Letter *Mater et Magistra*. (15 May 1961): AAS 53 (1961), page 453.

¹⁴²Matthew 5:13-14; 13:13, 24

Documents Concerning the Philippine Church

John Paul II

1. Translation of the Letter of John Paul II to Mons. Bruno Torpigliani

On the eve of the your 75th birthday you placed in my hands, with exemplary docility and profound faith, the task of Apostolic Nuncio to the Philippines which Paul VI of happy memory had entrusted to you in June 1973.

While I thank you for such a gesture of prompt obedience to existing legislation, I sincerely want on this occasion so special and certainly not exempt from emotion for you, to express my deep and sincere esteem for the long and valued service to the Holy See, my Predecessors and to me which you fulfilled in a line of continuity, fidelity and service that has lasted uninterrupted up until today and that has taken place in various situations to which you always brought an acute sense of the pastoral spirit and of love of souls.

In fact, as a young priest you were a pastor in your Diocese of Arezzo and professor of Humanities in the city of your birth, Asciano in 1946. You were called to the Secretariate of State and then after two years you were sent to the Apostolic Nunciature in Colombia and from there to Peru. In 1952 you were once again at the service of the Secretariat of State where you gave your intelligent collaboration

fulfilling the regular "curriculum" in the diplomatic service, until your appointment as Counsellor. You were transferred to London and after eight years there, in 1964, you were invested with the high responsibility of Apostolic Nuncio in Guatemala and El Salvador, while being elevated to the fullness of the priesthood.

It has not passed unnoticed that your subsequent appointment as Apostolic Nuncio in the Congo in 1968, placed you in a singular situation where you encountered a great deal of suffering for the love of the Church and the Holy See which became an object of offensive measures in contrast to the Catholic sense of the faithful. Then you were sent to the Philippines where the events of your service for the last seventeen years are so recent they need not be recalled.

The particular gifts, dear and venerable Brother, that you have brought to your ministry in diverse difficulties, have been your firmness of character and clearness of ideas, your refined and attractive ways, and your keen ecclesial sense. As such, in every country where you have been, and especially in the last, where after so many years you must deeply feel united with a particular affection — you have succeeded in making yourself liked, in every social stratum, in particular by the people, priests, the religious and your Brothers in the episcopacy.

Your dedication which has been so generous and is still animated by the zeal of your first years cannot but be held dear by the Lord, *Pastor Animarum nostrarum* (Shepherd of our souls) (1 Pt 2:25) and rewarded by him with immense goodness of recompense and heavenly graces.

In my prayers, I implore this reward for you and while renewing my deepest gratitude, I impart from the bottom of my heart a special Apostolic Blessing extending it also to your loved ones. And the chalice that I give is a heartfelt sign of my gratitude and of the bond that unites us in our service to the One and Eternal Priest.

From the Vatican on April 20, 1990, the twelfth year of my Pontificate.

Signed: John Paul II

2. Appointment of Mons. Antonio Rañola as Auxiliary Bishop of Cebu

JOANNES PAULUS
Episcopus Servus Servorum Dei

dilecto filio *Antonio Rañola*, e clero Lucenensis dioecesis atque fungenti munere secretarii privati apud Nuntiaturam Apostolicam in Insulis Philippinis, electo Caebuano Auxiliari atque Episcopo titulo Claternensis, salutem et Apostolicam Benedictionem. Cum huius Apostolicae Sedis sit in more Episcopos Auxiliares Praesulibus tribuere, qui gravioribus onerati pastoralis ministerii laboribus postulant eos, censuimus audientes esse preces Venerabilis Fratris Nostri Richardi S.R.E. Cardinalis Vidal, Archiepiscopi Metropolitae Caebuani, petentis ob peramplum Christifidelium suorum numerum Auxiliarem Episcopum. Cumque tu, dilecte fili, claris quidem dotibus ornatus, idoneus sis visus ad illud obeundum munus, de sententia Venerabilium Fratrum Nostrorum S.R.E. Cardinalium atque Venerabilium Fratrum Praesulum qui Congregationis pro Episcopis negotia gerunt, Apostolica Nostra potestate usi te nominamus Auxiliarem Caebuanae metropolitanae Sedis simulque Episcopum titulo *Claternensem*, cum omnibus iuribus et obligationibus quae ad normam sacrorum canonum eidem officio competunt. Permittimus quidem ut episcopalem ordinationem a quolibet catholico Episcopo extra urbem Romam accipias, servatis liturgicis legibus. Antea autem teste quovis Episcopo retace fidei, catholicae fidei professionem facies ac iusiurandum dabis fidelitatis erga Nos et Nostros successores; adhibitasque formulas mittes ad Congregationem pro Episcopis, de more signatas sigilloque impressas. Fac denique, dilecte fili, tanta sacra dignitate auctus et munere, ut omni navitate operaris dignissimo Caebuano Pastori auxilium ferens eiusque simul fidelibus maximam in Domino prebens utilitatem. Ad sit tibi de caelo Maria, Christi apostolorum fulgidissimum exemplar virtutum, Virgo potens, et amantissima Ecclesiae Mater. Datum Romae, apud S. Petrum die quarto et vicesimo mensis Februarii, anno Domini millesimo nongentesimo nonagesimo, Pontificatus Nostri XII.

Joannes Paulus PP. II

Marcellus Rossetti,
Protonot. Apost.

3. Appointment of Mons. Emilio Bataclan as Auxiliary Bishop of Cebu

JOANNES PAULUS
Episcopus Servus Servorum Dei

dilecto filio *Aemilio Bataclan* Cancellario Curiae Archidioecesis Caebuanae, eiusdem Sedis Episcopo elcto Auxiliari, addito pariter titulo Gunelensi, Salutem et Apostolicam Benedictionem. Feliciter quidem in Philippinis insulis praeteritis temporibus insedit catholica fides et coaluit, quam nostra scilicet aetate laetanter prosperare conspiciamus. Nos autem mandato divino prorsus obtemperantes omnem adhibere curam volumus, ut hic secundus cursus minime interpellatur. Libenter ergo et studiose quidem indulgere cupimus Venerabilis Fratris Nostri Richardi S.R.E. Cardinalis Vidal, Archiepiscopi Caebuani, precibus, qui, aucta fidelium multitudine, ob commodiorem usum pastorem ab hac Sede Apostolica alium Auxiliarem petivit. In te profecto, dilecte fili, aptas in esse virtutes respeximus ad ministerium hoc sustinendum, quippe qui Cancellarii fungens munere haud mediocrem aestimationem comparaveris. Id circo ratam habentes sententiam Venerabilium Fratrum Nostrorum S.R.E. Cardinalium Congregationi pro Episcopis praepositorum, de Nostra Apostolica auctoritate, te renuntiamus et Episcopum destinamus Auxiliarem Caebuanum, et ad nectimus pariter titulum Ecclesiae Gunelensis, iniunctis officiis et iuribus quae ad sacrorum canonum praescripta cum hoc munere et dignitate congruunt. Licebit tibi praeterea consecrationem episcopalem aqualiter Praesule catholico recipere, secundum liturgicas normas. Sed antea fidei professionem facias oportet atque fidelitatis ius iurandum erga Nos Nostrosque Successores nuncupes ad statas formulas, quae rite subsignabis sigilloque communies, quasque deinceps ad Congregationem pro Episcopis primo quoque tempore mittes. Peculiarem tandem in dilectam communitatem Caebuanam benevolentiam Nostram significantes, animum tuum, dilecte fili, confirmare volumus et sustentare, ut quam, dilecte fili, confirmare volumus et sustentare, ut quam sollertissime ministerium praegrave hoc aggrediare, usque ex alto potens robor, usque idem cum reliquis Fratribus Episcopis perse-

quens propositum. Datum Romae, apud S. Petrum, die quarto et
vicesimo mensis Februarii, anno Domini millesimo nongentesimo
nonagesimo, Pontificatus Nostri duodecimo.

Joannes Paulus PP II

Angelus Lanzoni,
Proton, Apost.

Decrees concerning the Associations Youth Marian Crusade-Anointed of Mary and Hinirang ni Maria

Diocese of Antipolo

1. Decree Withdrawing Permission for the Suppressed Association Anointed of Mary — Youth Marian Crusade Within the Diocese of Antipolo

WHEREAS, Canon 392 — # 1 states that: “since he must protect the unity of the universal Church, the bishop is bound to promote the common discipline of the whole Church and therefore to urge the observance of all ecclesiastical laws;

WHEREAS, on January 8, 1990 a Decree of Suppression of the Association Anointed of Mary — Youth Marian Crusade was handed down by His Excellency, Most Rev. Bruno Torpigliani, D.D., Apostolic Nuncio to the Philippines, by virtue of the powers vested by the Congregation for Institutes of Consecrated Life and for Societies of Apostolic Life;

WHEREAS, through the Decree of Suppression, both factions of Anointed of Mary — Youth Marian Crusade should be dissolved;

WHEREAS, the members of both factions should be sent home until the time the Holy See deems it fit that a reorganization be effected; and the clerics should report to the dioceses of their incardination;

WHEREAS, the formation house in Antipolo, its compound and other properties, mobile or immobile, should be vacated definitively and irrevocably;

WHEREAS, the provision to evacuate the properties has been duly reaffirmed by the Apostolic Nunciature in its letter No. 40839, dated April 26, 1990 citing the communication of April 11, 1990 from the Congregation for Institutes of Consecrated Life and for Societies of Apostolic Life;

NOW, THEREFORE, I, MOST REV. PROTACIO G. GUNGON, D.D., Bishop of the Diocese of Antipolo, do hereby issue this Decree Withdrawing Permission for the Suppressed Association Anointed of Mary - Youth Marian Crusade to stay within the territorial jurisdiction of the Diocese of Antipolo.

FURTHERMORE, it is hereby decreed that:

1. Since the following priests are incardinated in the Prelature of Infanta: Fr. Peter Edward M. Lavin, Fr. John Arturo Morota, Fr. Lawrence Victor M. Lugo, Fr. Thomas Paul David K. Naval and Fr. Luke William C. Ong, they do not have any authorization to minister to the people of God in the Diocese of Antipolo. Therefore, any Roman Catholic rite that they would perform within the limits of the Diocese of Antipolo, such as celebrating Mass, administering the Sacraments, giving blessings, and the like, are either invalid or illicit according to the laws of the Church.

2. Since it is a diocesan policy that no Mass shall be celebrated in a private place without a written consent from the Bishop of Antipolo himself, and this includes private chapels, as per canon 1228, no celebration of the Holy Mass is permitted in the buildings within the confines of the above-mentioned properties, including the place that has been considered a chapel of the formation house. Therefore, any Mass celebrated without a written permission of the Local Ordinary cannot but be illicit.

3. Since the permission of the Local Ordinary is necessary so that the Most Holy Eucharist can be reserved (Canon 934, # 2), the

Holy Eucharist cannot be reserved anywhere within the confines of said properties in Antipolo.

4. Since Canon 394, # 1 provides that "the bishop is to foster the various aspects of the apostolate within his diocese and see to it that within the entire diocese or within its individual districts all the works of the apostolate are coordinated under his direction, with due regard for their distinctive character," priests and seminarians, including the community of contemplatives, sponsored by the Youth Marian Crusade, are prohibited from conducting any kind of apostolate within the Diocese of Antipolo, whether in the form of retreats, seminars, and more particularly, the youth programs in Catholic schools found in the Diocese of Antipolo.

5. The People of God in the Diocese of Antipolo are hereby discouraged to lend any kind of support, financial or otherwise, to those who would continue to defy orders coming from the Holy See, those members of the Suppressed Association Anointed of Mary - Youth Marian Crusade.

This decree shall take effect this 1st day of May, in the year of our Lord, 1990. Copies of the Decree shall be published in all bulletins of information within the Diocese of Antipolo and in all ecclesiastical publications even outside the Diocese of Antipolo, including one to be sent to the Holy See through the Apostolic Nunciature.

Given in Antipolo, Rizal, this 30th day of April, in the year of our Lord, 1990.

(Sgd.) + PROTACIO G. GUNGON, D.D.
Bishop of Antipolo

By Order of His Excellency:

(Sgd.) Msgr. Mariano T. Balbago, Jr.
Vicar General & Chancellor

2. Decree Declaring as Invalid the Erection of the Association "Hinirang Ni Maria" in the Diocese of Antipolo

WHEREAS, on February 11, 1990, the Bishop-Prelate of Infanta, in a decree erected a Pious Association in the Prelature of Infanta, called "Hinirang ni Maria";

WHEREAS, the following members of this Association are residing in the Diocese of Antipolo:

Fr. Peter Edward M. Lavin
Fr. John Arturo Morota
Fr. Lawrence Victor M. Hugo
Fr. Thomas Paul David K. Naval
Fr. Luke William C. Ong
Bro. Paul Abenoja
Bro. Michael Ferdinand Antalan
Bro. Sebastian Francisco P. Bacatan
Bro. Christopher Bandojo
Bro. Jose Sonny Cantillano
Bro. Albert de la Cruz
Bro. Augustine Rayfrando P. Diaz II
Bro. Lito C. Itao
Bro. Dominic Edilberto V. Lenon
Bro. Patrick Angelo T. Lising
Bro. Felipe Naingue
Bro. Hilario Recepcion
Bro. Reynaldo Rosas
Bro. Elmer Tugade
Bro. Leo Reynaldo G. Usman

WHEREAS, Canon 312, # 2 clearly states that "the written consent of the diocesan bishop, is required, for the valid erection of an association or a branch of an association in a diocese . . .";

WHEREAS, neither this association nor any other association consisting of these persons have the permission of the Bishop of Antipolo to reside in the Diocese of Antipolo as the association itself or as a branch of this association;

THEREFORE, I, MOST REV. PROTACIO G. GUNCON, D.D.,
Bishop of the Diocese of Antipolo, do hereby issue this Decree
Declaring as Invalid the Erection of the Association "Hinirang ni
Maria" in the Diocese of Antipolo.

FURTHERMORE, it is hereby decreed that:

1. The above-mentioned clerics, namely: Fr. Peter Edward M. Lavin, Fr. John Arturo Morota, Fr. Lawrence Victor M. Hugo, Fr. Thomas Paul David K. Naval and Fr. Luke William C. Ong do not have any authorization to minister to the People of God in the Diocese of Antipolo. Therefore, any Roman Catholic rite that they would perform within the limits of the Diocese of Antipolo, such as celebrating Mass, administering the Sacraments, giving blessings and the like, are either invalid or illicit according to the laws of the Church.

2. The above-mentioned clerics are even forbidden to celebrate Holy Mass in their place of residence in San Jose St., Antipolo, Rizal, since it is a diocesan policy that no Mass shall be celebrated in a private place, and even in a private chapel (canon 1228), without a written consent from the Bishop of Antipolo himself.

3. The Most Holy Eucharist cannot be reserved anywhere within the confines of their place of residence in San Jose St., Antipolo, Rizal, as canon 934, # 2 clearly states that permission of the Local Ordinary is necessary so that the Most Holy Eucharist can be reserved.

4. The above-mentioned persons cannot lawfully participate in any apostolic works within the territorial jurisdiction of the Diocese of Antipolo, such as retreats, catechesis, ministry of the youth, especially in Catholic schools, and any other form of apostolates.

5. The People of God in the Diocese of Antipolo are hereby discouraged to lend any kind of support, financial or otherwise, to this group and to the above-mentioned individuals.

This decree shall take effect this 1st day of May, in the year of our Lord, 1990. Copies of this Decree shall be published in all bulletins of information within the Diocese of Antipolo and in all other

ecclesiastical publications, including a copy for the Holy See through the Apostolic Nunciature.

Given in Antipolo, Rizal, this 30th day of April, in the year of our Lord, 1990

(Sgd.) + PROTACIO G. GUNGON, D.D.
Bishop of Antipolo

By Order of His Excellency:

(Sgd.) Msgr. Mariano T. Balbago Jr.
Vicar General & Chancellor

Guiding Principles of the CBCP on Population Control

Introduction:

In discussion of matters regarding population control, it is the Pope and the Bishops alone that give the official, authoritative Catholic moral teaching regarding the principles involved. We set forth in the following paragraphs the guiding principles approved by the CBCP for the guidance of the Catholic faithful in the Philippines.

1. Respect should be given to the sacredness of human life in all its stages.

2. Marriage and the marital act have two aspects: the unitive and procreative. These two aspects are never to be separated through man's initiative. Though it is not forbidden for couples to engage in the marital act during infertile periods.

3. Directly willed abortion, the use of abortifacients, sterilization and contraception are wrong in themselves. They are wrong not because the Church forbids them; the Church forbids them because they are morally wrong.

4. The Church teaches the need for responsible parenthood. This means, among other things, that couples should bring into the world generously the children whom they can raise up as good human

beings, but they should seek to bring into the world only those that they can raise up as good human beings.

5. The Church advocates Natural Family Planning as the only morally acceptable way of practicing responsible procreation.

6. The Church rejects the contraceptive mentality, i.e., the attitude that selfishly avoids the procreation of offspring solely because the couples do not want to bear the responsibility that comes with having a child. It is wrong to use even Natural Family Planning methods in pursuit of such a contraceptive mentality.

7. The Church teaches that the decision on the number of children lies solely on the parents. No one can make the decision for them. But the parents are to make their decision responsibly, that is, with a sense of their responsibility to each other, to their children already born, to their children still to be born, to society, and to God.

8. Hence the Church is against any coercion exercised on couples to pressure or force them to limit or increase the number of their children. It is also against any coercion exercised on any other person involved in helping in the regulation of birth.

9. The increase or decrease of population growth does not by itself spell development or underdevelopment. The Church does not forbid the advocacy of the acceleration or deceleration of our population growth, according to circumstances, provided this is achieved within the parameters of freedom of conscience, the responsible decision of couples, and the principles of sexual and family morality.

It should be kept in mind that injustice in society is a more fundamental cause of poverty in our country.

10. Because the Church regards artificial contraception as wrong in itself, the Church will object to their dissemination and use. Further, Church personnel and institutions cannot be expected to cooperate with the dissemination and use of contraceptives.

11. The Church acknowledges religious freedom and freedom of conscience. But she has the duty to announce and promote the moral law regarding the regulation of population.

In conclusion, "there are no 'value free' methods of family planning. Research scientists, medical personnel, government officials and welfare agents should reflect seriously on the consequences of their activities, on the assumptions they hold, and on the goals they pursue in family planning." (Submission on the Ethics and Values of Family Planning held in Bangkok in June, 1988.)

For the
Catholic Bishop's Conference
of the Philippines

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

July 10, 1990
Tagaytay City

CONSULTATIVE WORDS

Acquired Rights Not Abrogated by the New Codex

Excelso Garcia, O.P

Your case on Parishes Committed to Religious and the one on Acquired Rights and Canons 9 and 4 have enlightened me a lot. I took for granted that the new Codex had changed everything with regards to the parishes entrusted to religious communities.

My own community has felt the difference. The parish entrusted to us proved to be helpful for covering expenses in the past. Now the maintenance of the church alone is hardly met by the income we accrue. At present the community is not benefited in the least by being entrusted with the parochial ministry. It seems from your two cases mentioned above that parishes entrusted before the promulgation of the 1983 Codex may continue to be regarded as such with regards to acquired rights, unless such rights be expressly revoked by the new Codex, which, as you say, is not the case in question with us.

Will it be too much to request you again for the benefit of others, who perhaps are not aware of it, to identify the acquired rights not abrogated by the new Codex with regards to parishes entrusted to religious communities? I am sure you will do us a great favor by putting things in order. Most of the religious parish priests are just doing what they are told to do, since we do not know Church legislation in detail. Thanks a lot in advance.

A Religious Superior

Basis of Acquired Rights. In the case entitled *Parishes Committed to Religious* (Bol. Ecl., March-April, 1990) we quoted canon 1425 of the 1917 Codex. We want to reproduce it again as the basis of our discussion. It read: "§1. If the parish has, by papal indult, been united to a religious house *quoad temporalia tantum*, the religious house is entitled to its revenues, and the superior must present to the local Ordinary a member of the secular clergy, who is then appointed by the local Ordinary and is entitled to a fair salary from the religious community."

"§2. If the parish, however, is incorporated *pleno iure* to a religious community by the Holy See, the religious Superior may designate one of his subjects to take charge of the same; but the local Ordinary has the right to subject the appointee to an examination and to give him his canonical appointment . . . The parish *pleno iure* incorporated to a religious community is a *religious parish*."

In the 1917 Codex there were, therefore, two different ways of entrusting a parish to a religious community, namely: *quoad temporalia tantum* and *pleno iure*. The commission *quoad temporalia tantum* restricted the rights given to the religious community to *perceive the revenues* of the parish and to present, through its Superior, a *member of the secular clergy* to the local Ordinary to be appointed pastor of the parish. He was entitled to a fair emolument to be given by the community. The commission, however, *pleno iure* was, as these terms indicate, more ample and favorable. The Superior could *present a member of his Institute* for appointment to the local Ordinary as pastor of the parish.

Whatever we are about to say applies to both kinds of commission of a parish to a religious house, namely, *quoad temporalia tantum* and *pleno iure*, since the *acquired rights*, object of our topic, refer to *temporalia* alone which is the common element of both parochial commissions.

Difference "quoad temporalia." A difference *quoad temporalia* should be noted in both commissions. The secular priest presented by the Superior for appointment to the local Ordinary as pastor of the parish entrusted to the religious house *quoad temporalia tantum* should be given a fair salary or emolument by the community. Why?

Because the revenues or "*praestationes*" that, as a rule, belonged by law to the parish priest (canon 463, § 1 of 1917 Codex), in this commission *quoad temporalia tantum* they belonged by papal indult to the religious community (canon 1425 of the 1917 Codex). The religious house, therefore, perceived the parish revenues with a deduction. In the case, however, of a parish committed *pleno iure* the pastor, being a religious, should not be given any emolument or salary; it belongs to the community (canon 580, § 2 of 1917 Codex, canon 668, § 3 of the new Codex).

Compensation for Inconveniences. Whatever rights have been granted to the religious community when it was entrusted with a parish, should be considered as benefits in order to counteract the disadvantages or inconveniences caused to the religious community by the commission of the parish. They are, therefore, some kind of compensation for such inconveniences. They are by no means small, considering both the nature of religious life and the economic situation of most religious houses. Besides, religious communities have assumed the burden of parochial ministry or at least help somehow in carrying it out in order to alleviate the precarious condition of the local Church caused by lack of clergy or by economic conditions.

At any rate, the entrusted parish uses the church of the community, which has to be properly maintained and repaired. Sacred vestments and other paraphernalia needed for the performance of liturgical rites and parochial functions, belong as a rule to the religious community and should be, from time to time, repaired and replaced. Payment of electric power and salaries due to personnel necessary for cleaning the church is generally shouldered by the community. Moreover, the religious house provides at least a room for the parish office and other places and facilities needed to meet the parishioners and hold regular meetings of the various parish associations.

Religious Life. The Church has always allowed religious communities to have their own church or chapel in order to foster the religious life of its members. Religious life grows in proportion as the wordly noise and activities are avoided. Its proper climate is silence, solitude and tranquility. Parochial ministry and apostolate which are carried out in the outside world, bring in many distractions that

entail diversion of attention of the community members from religious life. This was the reason why the parishes were not entrusted formerly to religious communities, as a rule. They were reserved for the secular clergy. Only the Holy See could allow, through an apostolic indult, that parochial ministry be carried out by the religious (canon 452, § 1 of 1917 Codex). The new Codex, however, allows the diocesan Bishop to entrust a parish to a *clerical religious institute* or to a *clerical society of apostolic life* (can. 520, § 1).

Inconveniences of Parochial Commission. Obviously parochial ministry brings with it considerable disadvantages and inconveniences to a religious community, as insinuated above. Most of the communities to which parishes were entrusted, were forced to change the schedule of their religious practices in the church, in order to give way to parochial activities and ministries. In some cases they had to transfer their religious exercises to a more interior or private place within the convent, so as to enjoy the proper climate for fervor and meditation. This was done in many cases by converting a portion of the convent into a private chapel, so that the community might, with freedom and tranquility, pray and hold its common religious acts.

When the religious community was running a school or college, the inconveniences for being entrusted with a parish were even greater. Its church or chapel was initially designed to hold not only the community religious exercises, but also to carry out a part of the Catholic educational mission of the institute. This important use of the church had to be restricted or cancelled and be held in other premises of the school.

Rights. The foregoing inconveniences of the incorporation of a parish to a religious community constituted the reason why the Holy See was the only competent authority to allow such parish commission. To counteract in some way these inconveniences, the Church law itself provided, by way of compensation, that some benefits or rights be granted to the community, as canon 1425 of the 1917 Codex provided. These benefits constitute the *acquired rights* referred to in canon 4 of the new Codex and mentioned by our consultant.

Right to the Parish. The basic right acquired by a religious community to which a parish was entrusted before the 1983 Codex took effect, is *its right to the parish itself*, which canonists say is perpetual in itself for having been effected by virtue of a papal indult. Moreover, the parish entrusted *pleno iure* to a religious community became a *religious parish*. From this basic right of the religious community flows the right to perceive the revenues of the parish and to present, through its superior, a priest to the local Ordinary for canonical appointment as pastor of the parish. Such incorporation, having been effected in virtue of a papal indult (canons 452, § 1 and 1425, § 2 of the 1917 Codex) cannot be undone or rescinded *unilaterally* either by the diocesan Bishop or by the religious community.

However if, due to the circumstances, the diocesan Bishop should wish to change this status or if the religious community be amenable to continue with the parochial ministry according to the norms of the new Codex, the procedure established in canon 520, § 2 should be strictly followed. No unilateral imposition is acceptable according to the second paragraph of canon 520. The right to the commission, as effected according to the 1917 Codex, is clearly upheld by canons 9 and 4 of the new Codex, as we have explained in our two cases entitled *Parishes Committed to Religious* (Bol. Ecl. 1990, March-April) and *Acquired Rights and Canons 9 & 4* (Bol. Ecl. 1990, May-June).

Right "quod temporalia". It is very important to bear in mind that when a parish has been incorporated to a religious community according to canon 1425 of the 1917 Codex, two juridical persons are involved, namely the parish and the religious house. The incorporation of the parish to the religious house was not a *fusion* of the two. The parish has not been absorbed by the religious house. Even the incorporation *pleno iure*, which made the parish to be a *religious parish*, has not created a new juridical person out of the union of the parish to the religious house. Both continue being different juridical persons with their own rights and obligations as before. That is why both can acquire, possess and administer temporal goods independently for their own subsistence and are able to achieve their peculiar purpose and goal.

With regards to our topic, *acquired rights*, both the parish and the religious community have been, from the moment they were

united, entitled to enjoy some new rights and benefits springing from the incorporation of the parish to the religious house. It would be erroneous to believe that only the religious community reports some benefits from having been entrusted with the parish. The parish has greatly benefited by its incorporation to the religious house, as well. The church of the religious house has become parish church, where all parochial functions and other religious activities can be performed and carried out, aside from many facilities and help afforded by the religious house.

Offerings. The term *offerings* means any donation in cash or otherwise given by the faithful to be used for the enhancement of the divine worship or for the maintenance and support of the sacred ministers. Some of these offerings are made to the ministers themselves, others are dropped into boxes placed for this purpose in a convenient place of the church. The offerings are twofold, namely: *free*, like those dropped into the box attached to the pedestal of a sacred image or at the entrance of the church; or *imposed*, like taxes or stipends for the services rendered by the priest or deacon, destined to compensate the labor done by the minister, as those offered on the occasion of the administration of some sacraments and sacramentals. Free offerings are called *donations or alms*; those prescribed by law are called *stole fees*, which are contained in the so-called *arancel*. We deal only with the latter.

Stole Fees. The stole fees constituted in the old law the main income of the parish priests for their decent support as well as the source of the *temporalia* referred to in canon 1425 of the 1917 Codex, to which a religious community has been entitled since it was by papal indult entrusted with a parish. In the 1917 Codex canon 463, § 1 established: "*The parish priest is entitled to the offerings (praestationes) that the approved custom or lawful taxation has determined, according to canon 1507, § 1,*" which prescribed that the Bishops of the same ecclesiastical province should determine the fees for the administration of voluntary jurisdiction¹ and for the administration of

¹ The acts of "voluntary jurisdiction" are the various dispensations, and commutations granted by a parish priest according to existing laws, except matrimonial dispensations that were ruled by canon 1056 of the 1917 Codex. Transcript of parish records, like baptismal certificates and marriage records are included among the *acts of voluntary jurisdiction* (can. 535, § 3 of 1983 Codex).

the sacraments and sacramentals for the entire ecclesiastical province." With regards, however, to funeral fees canon 1234 stated that "where there was no established any fee, the local Ordinary could determine what should be done, taking into account the legitimate customs of the place and other circumstances concerning persons and places."

In case of parishes entrusted to religious communities by virtue of a papal indult according to canon 1425, these offerings or *stole fees* should go to the religious house, owner of the church used by the parish. That is why in the case of a religious community entrusted with a parish *quoad temporalia tantum*, the community has to give the secular parish priest a fair emolument or salary (can. 1425, § 1). Why? Because the religious house *was entitled to perceive the revenues, stole fees*, that according to the law (can. 463, § 1), should go, as a rule, to the parish priest.

The new Codex has changed the norm established in canon 463, § 1 of the 1917 Codex. The new law states that whoever performs some parochial function, he is to give the offering he receives from the faithful on that occasion *to the parish fund* (can. 531). As to how this offering is regulated, canon 1264 reproduces the same norm of the 1917 Codex. It states that the council of Bishops of the same province is to determine: 1) the taxes for the acts of voluntary executive power, and 2) the offerings to be made by the faithful on the occasion sacraments and sacramentals are administered. With regards to the funeral rites canon 1181 says: "The provisions of canon 1264 are to be observed in whatever concerns the offering made on the occasion of funerals." The new Codex is silent about offerings made on the occasion of granting matrimonial dispensations.

None of these laws, contained in the new Codex concerning *stole fees expressly mention or revoke the rights acquired* by religious houses entrusted by papal indult with a parish. They simply have changed the laws of 1917 Codex on the matter. They do not expressly mention nor revoke the rights acquired by religious communities entrusted with a parish according to canon 1425 of the 1917 Codex. The logical conclusion is that those rights still subsist and continue being enjoyed as before, according to canon 9 and 4 of the new Codex.

No Exception by Reason of Minister. In the previous number we dealt with *stole fees' destination*. While the 1917 Codex estab-

lished that the stole fees belonged *to the parish priest*, the 1983 Codex states that they should be turned over *to the parish fund*. In case of religious houses entrusted with a parish before 1983, such fees belong *to the religious community* according to canons 9 and 4. With regards to the minister performing the sacred function, both Codes establish the same principle, although the 1983 Codex is more explicit and clearer.

a) The new Codex in its canon 531 prescribes: "*Even though another person has performed some parochial function, he is to give the offering he receives from the faithful on that occasion to the parish fund, unless in respect of voluntary offerings there is a clear contrary intention on the donor's part . . . A remuneration should be given to the cleric who fulfilled such parochial function.*" And dealing with the parochial vicar canon 551 repeats the same principle: "*The provisions of canon 531 are to be observed in respect of offerings which Christ's faithful make to the parochial vicar on the occasion of his exercise of the pastoral ministry.*"

b) Canon 463, § 3 of the 1917 Codex stated: "*When a parochial function has been performed by other than the parish priest, the offerings belong to the parish priest, unless the excess over the prescribed fee be given by the donor for the one who performed the function.*"

As we have repeatedly said, in case of a parish committed to a religious house according to canon 1425 of the 1917 Code, these offerings or stole fees belong to the religious community.

Commentators hold the opinion that when a *generous* offering is given to the one who is not the parish priest, it is intended for personal service. So the one who performed the parochial function may keep for himself the excess after the customary or legal fee has been handed over to the parish fund; in case of a religious house entrusted with a parish, to the religious community, as explained before.

Summing up, we can say that the *stole fees* or offerings prescribed by law for sacred parochial functions performed either by the parish priest himself or by somebody else, make up the "*temporalia*" to which the religious community is entitled from the moment she

was entrusted with a parish by papal indult. These rights acquired by the religious house seem not to have ceased with the promulgation of the 1983 Codex. They continue subsisting and being enjoyed notwithstanding the new, different norms contained in the New Codex. To think otherwise would be tantamount to saying that the religious communities concerned have been left with the burden of the parish and all its inconveniences and deprived of the compensation the Church granted them for counteracting or balancing such a burden. Canon 4 of the New Codex safeguards these acquired rights. Only an *express revocation* of the same could suppress them. Nowhere in the new Codex is there any *express revocation* of these rights. Likewise, the laws of the new Codex look to the future, not to the past, unless they *expressly mention* the past, as its canon 9 says. No *express mention* of the past is made in the new laws dealing with this matter.

To invoke an automatic change concerning the nature of the incorporation of a parish to religious communities effected by papal indult before the new Codex is contrary to law. It is inconceivable that the new Church law would leave the parish with the benefit of using the church of the religious house and leave the latter only with the inconveniences attached to the incorporation of the parish, as explained above, without the compensation of benefits granted by the Church herself to balance such inconveniences.

Only a free, mutual agreement between the diocesan Bishop and the major religious Superior in accordance with canon 520 of the new Codex would be acceptable for a change. No unilateral decision would be legal. Canon 520 states clearly *when* such change is possible and what is the procedure to be followed. It should be noted, however, that the possibility of a change offered by canon 520 is very much limited and restricted. It does not cover all the cases of incorporation dealt with in canon 1425 of the 1917 Codex.

NORMATIVE WORDS

The Office of the Diocesan Chancellor in the Code of Canon Law

Florencio I. Testera, O.P.

1. The Office of Chancellor

The office of chancellor is an institution secular by birth, yet ecclesiastical by adoption. Its origin dates back to Roman times. During the Roman Empire, the chancellor was the doorkeeper of the court who later on assumed the duties of secretary to the magistrate himself, presumably due to the scarcity of qualified personnel.

A similar office emerged in the royal court, that of the royal chancellor, whose main responsibility was that of keeping the king's seal.

During the twelfth century, the activity of the cathedral chapter made possible the development of the bishop's chancellery. The office was assigned to a member of the chapter. At first, he was responsible for the signing and preservation of the bishop's letters and correspondence, but later on, he became the custodian of the entire documentary system of the diocese.

In the thirteenth century, the chancellor assumed a new task, that of teaching in the emerging universities. Eventually this academic function evolved into a separate office of great importance. The title is still used today in ecclesiastical and secular universities.

The Council of Trent made no mention of the office of chancellor; instead it confirmed the right of each bishop to appoint a notary in his curia.

Through the ensuing centuries, particular legislation and curial practices would once more recognize the diocesan chancellor as the bishop's number one notary and the custodian of diocesan archives.

The office of chancellor, however, was not incorporated into the universal legislation of the Church until 1917. The 1983 Code retains practically the same canonical concept of the office of chancellor while wisely allowing for local adaptation to the needs of local Churches and dioceses.

2. The Chancellor and His Main Task

The chancellor is one of the prominent persons in the diocesan curia which assists the bishop in the governance of the entire diocese.

His functions are not limited to those specifically entrusted to him by law. Functions proper to notaries and curial secretaries are also the concern of the chancellor (c. 482,3). Nevertheless, his main task is to ensure that the acts of the curia — decrees, obligations, policies, procedures, appointments, dispensations, rescripts, etc., — are drafted, distributed and safeguarded in the curial or diocesan archives. Moreover, particular law may assign him other tasks in accordance with the complexity and needs of the various dioceses (c. 482,1).

Written records of official curial decisions and commitments are indispensable instruments for consistent and coordinated action. Thus important decisions, for instance, those concerning policies, procedures, appointments, rescripts . . . , are to be recorded faithfully in writing.

As organizer and custodian of curial documents, the chancellor is to properly arrange and diligently secure the instrument and writings which refer to the spiritual and temporal affairs of the

diocese (c. 486, 2), such as sacramental records, pastoral and catechetical facts and statistics, deeds of donation to the church, records of pious foundations, etc.

Present legislation no longer requires that curial documents be arranged chronologically. In cases of large, complex dioceses a chronological arrangement of documents could be impractical and even difficult to attain on account of the massive and varied material turned over to the curia by the different diocesan agencies and branches. Instead the law requires the preservation of the records and the preparation of a catalog or inventory of the documents with a brief synopsis of their content (c. 486,3). This type of systematic arrangement will surely facilitate the use and accountability of all records in the chancellor's care.

The selection of documents to be preserved is not an easy task, either. Obviously not all the curial acts or instruments deserve the same treatment in this regard.

Surely, curial writings or instruments which are to have juridic effects or consequences, such as an appointment to an ecclesiastical office (c. 150); the decree of erection of a religious house in the diocese (c. 609); incardination and excardination papers (c. 267,1); general dispensations; records of ecclesiastical property, etc., are to be preserved for as long as the pertinent document may be needed as a juridic proof (c. 474).

On the contrary, every year records of criminal or penal cases involving questions of morals should be destroyed when the guilty party has passed away or ten years after the issuance of the final sentence. However, a brief summary of the case with the text of the final sentence is to be retained (c. 498,2).

Personal letters, notes as well as other writings dealing with unofficial matters may be disposed of after a reasonable period of time. Memoranda related to the internal operation and management of the curia, which could serve as a reference and source of future administrative policies, should be preserved for as long as they could serve the objective.

Whenever necessary, the chancellor may be given an assistant or vice-chancellor (c. 482,2). Though the vice-chancellor acts at the direction and in close connection with the chancellor, they hold separate offices. Their rights and duties are, therefore, parallel. Both become notaries or secretaries of the curia upon appointment by reason of the law itself (c. 482,3).

3. Qualifications of the Chancellor

Since the appointment of the chancellor is the exclusive prerogative of the bishop, it is understandable that no special qualifications for the office are laid down by law except those normally required of other office holders, namely, that the candidate be of unblemished reputation and above suspicion or reproach (c. 483,2).

That the bishop should choose for the office of chancellor a person adequately qualified to assume the responsibilities of said office is beyond question. He, having first-hand information on the personnel available in the diocese and the needs of the diocesan curia, is in the best position to determine the qualifications he should look for in a candidate for the position.

Chancellors need not be clerics, though they must be in full communion with the Church (c. 149). Existing laws permit the diocesan bishop to appoint any person — lay, religious or cleric — to the office, except when the chancellor occupies concurrently the position of moderator of the curia, who must be a cleric (c. 473,2).

A lay or religious chancellor, however, cannot exercise the office of chancellor or notary in cases involving the reputation of a priest, petition for laicization, removal from office, etc. Such cases are reserved to a priest-notary (c. 483,2). If no priest holds the position of chancellor or notary at the time, one should be appointed to function in such capacity even for an individual case.

4. Appointment and Tenure of the Chancellor

The chancellor, an office holder in the diocesan curia, should be logically appointed to office by the bishop himself (c. 470). Vicars

General and Episcopal Vicars may not issue appointment letters to curial offices unless properly delegated (c. 134). The choice of the candidate is, therefore, the uncontested right of the bishop.

Likewise, the removal from office should be *ad nutum episcopi* (c. 485). Thus, both the appointment and dismissal are left entirely to the bishop.

The chancellor may be appointed for a period of time as determined by special law; nevertheless, he may still be removed from office at the pleasure of the bishop. When the office of chancellor or vice-chancellor is occupied by lay persons, their contracts of employment should be drafted in accord with this canonical right of the bishop.

It must be noted, however, that though the removal of the chancellor is the free choice of the bishop, it does not mean that he is left at the mercy of his superior. Truly the bishop can take the office from him even without cause but always for a just reason. He is not bound to seek the consent or advice of his consultors, nor needs he to initiate any judicial or administrative process for dismissal. But it is to say the obvious that the bishop cannot proceed arbitrarily on this matter and that natural equity should be observed at all times. The very nature of the office and the rights of the officeholder will clearly set certain limitations to the bishop's power on the matter. And the chancellor who considers himself seriously aggrieved by the arbitrariness of his superior may seek redress from higher authorities.

When the episcopal see is vacant, the diocesan administrator needs the consent of the college of consultors to validly remove the chancellor, vice-chancellor or notaries from office (c. 485).

The decrees of appointment and of removal must be in writing and notarized as they are meant to have juridic effect (c. 474).

5. Other Functions of the Chancellor

As stated above, the principal task of the chancellor consists basically in the preparation, distribution and safeguarding of curial documents. But this is not all. By virtue of his appointment, the

chancellor becomes both notary and secretary of the curia by reason of the law itself (c. 482,3), and as such, automatically assumes all the functions and responsibilities assigned by law to ecclesiastical secretaries and notaries:

(1) to write the acts and the instruments relating to decrees, dispositions, obligations and other tasks required of them;

(2) to record faithfully in writing what has taken place and sign the record with a notation of the place, month, day and year;

(3) with due considerations of all requirements, to furnish acts or instruments to those legitimately requesting them from the files and to declare copies of them to be in conformity with the original (c. 484).

Obviously, the law seeks to guarantee the preservation of curial writings and their authenticity by certain official signatures.

Indeed, the maintenance of written records, policies and procedures is especially important to achieve unity and coordination, so necessary for planning and consistent action in today's complex world.

The countersignature of the chancellor or diocesan notary is obligatory on those issuing curial documents, but it is not a condition for validity (*Communicationes*, 1973, 226).

When the curial document has juridic consequences, it must be signed by the authority who issued it in order to be a valid document (c. 474). For instance, if the bishop orders his chancellor to prepare a decree of incardination for a given priest and then he neglects to sign it, the document itself is invalid as is the incardination. The chancellor's verification of the bishop's decision does not suffice.

The chancellor, too, is to establish a policy regarding the use of documents kept in the curia or deposited in the diocesan archives as instrument of information and their retrieval. Interested parties have the right to obtain personally or through proxy an authentic written copy or photocopy of documents which are public by their

nature and which pertain to the status of such persons such as appointment letters, certificates of ordination and marriage, decrees of secularization, etc. (c. 487,2).

Whether a person can be considered to have an interest in a given case or document in a technical sense must be determined by the chancellor before granting the request.

As much as possible the originals of all documents should be retained in the curia or archives, while copies, notarized if necessary, can be furnished the interested party (c. 487,2).

6. Rights and Duties of the Chancellor

The letter of appointment should clearly spell out the special rights and duties attached to the office of chancellor in each case. Moreover, as an officeholder of the curia, the chancellor is bound by the duties of service and of secrecy imposed by law on all curial personnel (c. 471).

The law is quite specific in this regard, to wit: Persons appointed to curial offices must a) carry out their duties faithfully, a legal obligation which ought to be reinforced by a personal promise; and b) observe professional secrecy.

The Code no longer imposes on the chancellor or curial personnel the obligation of taking an oath of office before the bishop or his representative upon acceptance of the office.

In keeping with the liberal tenor of the present legislation, the Code does not specify the manner of compliance with the canonical duties or the mode of making the promise. The law or the bishop himself is to determine the procedure to be followed in both instances.

7. Moderator and Secretary General of the Curia

The traditional notion of chancellor as official notary and archivist has been once more enshrined in the 1983 Code. The delegation of administrative powers to the chancellor is, therefore, alien to the canonical concept of the office of chancellor.

Today's legislation, however, remains open to local adaptation in consideration to the varied needs and the complexity of a particular diocese. The exercise of this option makes it still possible for the bishop to entrust or delegate certain administrative functions to his chancellor either as moderator or secretary general of the curia.

As moderator of the curia or as its secretary general, the chancellor exercises true administrative and supervisory powers. As head of the chancery, he automatically accepts the direction, control, coordination and supervision of the curia and its personnel under the authority of his bishop (c. 473,2).

Admittedly, the offices of chancellor and moderator or secretary general of the curia are not incompatible and thus a priest or bishop may well occupy both positions in a concurrent capacity, and may exercise ordinary power of governance. This, however, is an exceptional case and should not obscure the true nature of the office of the chancellor as official notary and archivist of the curia.

WORDS FROM THE PAST

Philippine Episcopology

Charles Bransom, et al.

TABLE 1

ORSINI (BENEDICT XIII) - 1675

MOLLEDA-1725

MARTINEZ-1745

DE LA FUENTE YEPES-1754

TABLE 2
LAMBERTINI (BENEDICT XIV)-1724
ENRIQUEZ-1743

QUINTANO-1749

DE CORDOBA-1761 SANCHE-1766 (2.1)
DORIA-1773 (2.2)
CASTIGLIONI (PIUS VIII)-1800
MASTAI FERRETTI (PIUS IX)-1827 (2.3)
VON HOHENLOHE-1857

SOLIS-1749

AYESTARAN-1772
MON-1804
CIENFUEGOS-1819
ALAMEDA-1832
MORENO-1857
PAYO-1876

MAGNASCO
1868

DI PIETRO
1866

ROMERO
1876

HERRERA
1881

ARRUE
1885

ALIMONDA
1877

DEL CAMPO
1888

CAGLIERO
1884

PLANI (2.4)
1922

TABLE 2.1

SANCHO - 1766

GARCIA 1769	DE LUNA 1770	RUBIO 1776	GALLEGO 1779		
				GARCIA RUIZ 1786	COLLANTES 1790
					DE SALA MANCA 1794
					BLAQUIER 1803
					ZULAIBAR 1805

PALLAS 1805	ENCABO 1808	GARCIA 1817	ALBAN 1818		
			DIEZ 1827	LILLIO 1829	
				SEGUI 1830	GOMEZ 1830
				RETORD* 1840	

*Bishops Retord and Hermosilla were not members of the Filipino hierarchy.

HERMOSILLA*
1841

JIMENO
1841

ARANGUREN
1847

BARREIRO 1849	GRIJALVO 1849
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TABLE 2.2

DORIA
1773

DUBOURG
1815

ROSATI
1824

KENRICK
1841

FEEHAN
1865

RADEMACHER
1883

HURTH
1894

TABLE 2.3

MASTAI FERRETTI (PIUS IX) - 1827

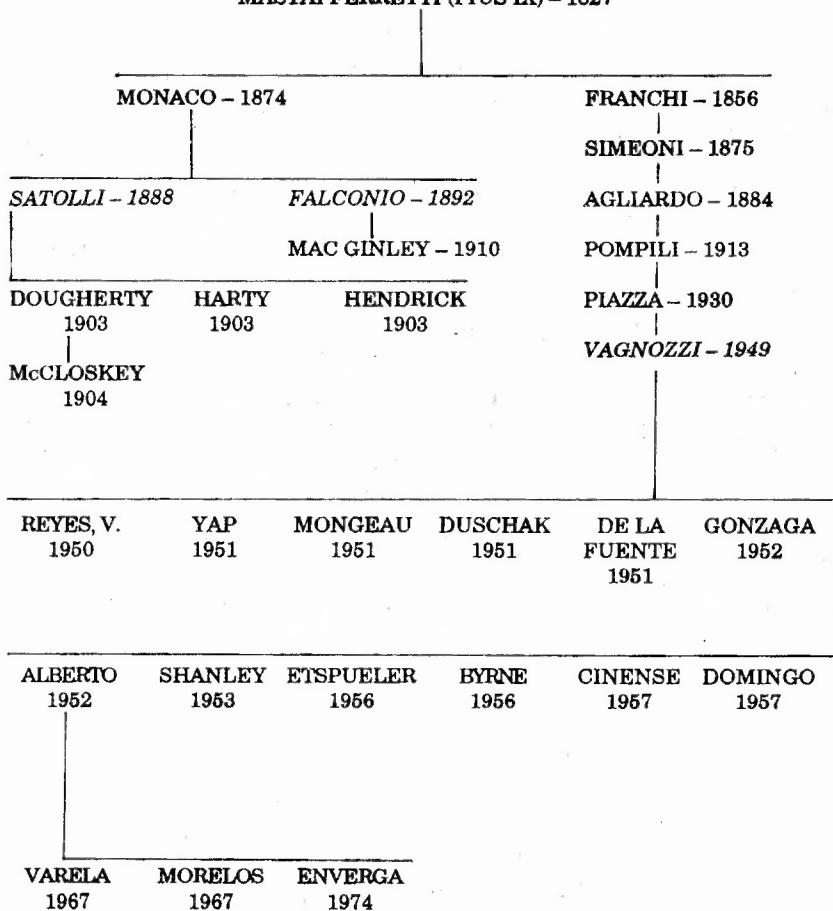


TABLE 2.4

PIANI - 1922

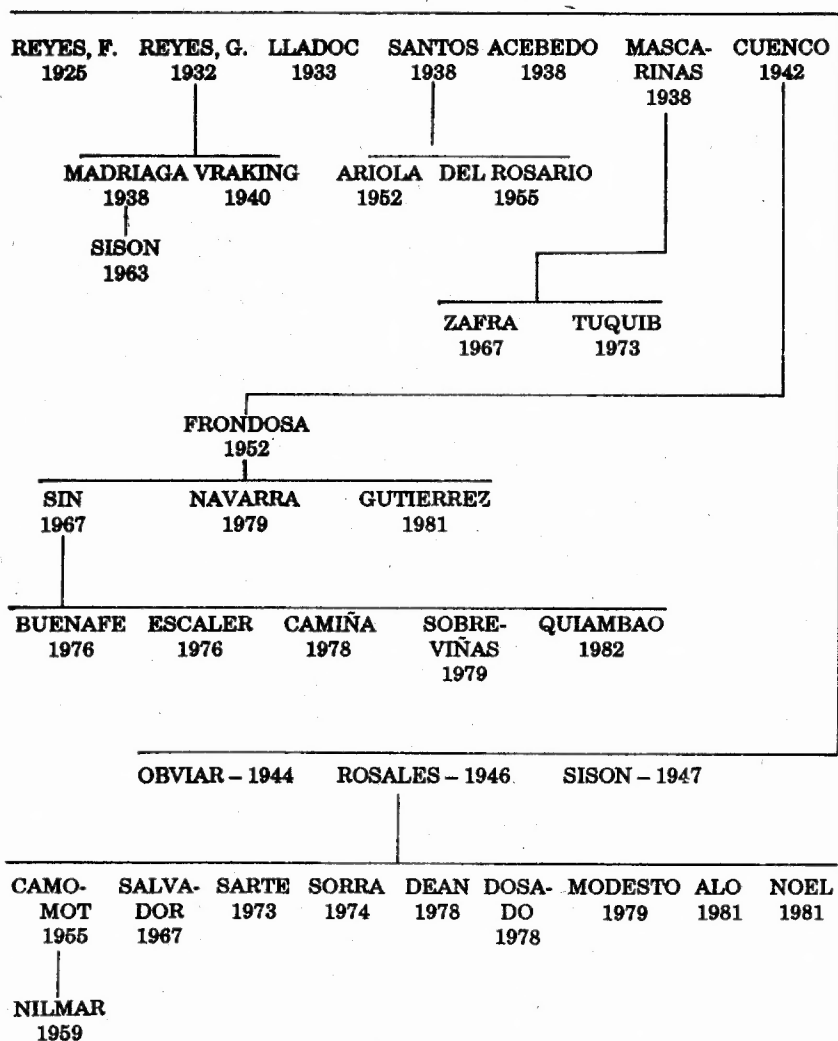


TABLE 3

REZZONICO (CLEMENT XIII) – 1743

		GIRAUD – 1767
STUART – 1758		MATTEI – 1777
BUSCA – 1775	SERMATTEI (LEO XII) 1794	GALLEFFI – 1819
TROY – 1777	FALCONIERI – 1826	FRANSONI – 1822
MURRAY – 1809	DI PIETRO – 1839	SACCONI – 1851
McHALE – 1825	LEDOCHOWSKI – 1861	HOWARD – 1872
McEVILLY – 1857	PUZYNA – 1886	RAMPOLLA – 1882 (3.1)
HEALY 1884	BILCZEWSKI – 1901	
O'DOHERTY 1911 (3.2)	TWARDOWSKI – 1919	
	BAZIAK – 1933	
	WOJTYLA (JOHN-PAUL II) 1958	
MAGUGAT 1979	ANICETO 1979	

TABLE 3.1

RAMPOLLA - 1882				
GARCIA - 1886	MARTINELLI - 1896		MERRY DEL VAL - 1990	
	ROOKER - 1903		AGIUS - 1904	
BARLIN 1906	CARROLL 1909	GORORDO 1909	SINGZON 1910	PETRELLI 1910
	VERZOSA 1917	SANCHO 1917	HACBANG 1919	CLOS 1920

TABLE 3.2

O'DOHERTY - 1911						
<hr/>						
FINNEMANN 1929	GUERRERO 1929	DEL ROSARIO 1933	SANTOS 1947	BRASSEUR 1948		
<hr/>						
ANTI-PORDA 1954	ESPIGA 1955	SURBAN 1955	BAN-TIGUE 1961	ARCAIRA 1962	CASAS 1962	
<hr/>						
QUERE-XETA 1964	LABA-YEN 1966	LOPEZ 1967	PACIS 1967	FOR-TICH 1967	PAULINO 1969	PEREZ 1969

TABLE 4

DELLA SOMAGLIA - 1788	
LAMBRUSCHINI - 1819	
BRUNELLI - 1845	
BARILI - 1857	
MARTINEZ, G. - 1862	
<hr/>	
GAINZA - 1863	ARAGONES - 1865

TABLE 5

ODESCALCHI - 1738						
DE MAZENOD - 1832						
GUIBERT - 1842						
RICHARD - 1872						
GASPARRI - 1898						
MICARA - 1920						
SIINO - 1953						
<hr/>						
ARCILLA	OLWELL	MABUTAS	REGAN	URGEL	DE WIT	GAVIOLA
1959	1961	1961	1962	1962	1962	1963
	ARLISS					
	1970					

TABLE 6

SARTO (PIUS X) - 1907

DELA CHIESA (BENEDICT XV) - 1907

PACELLI (PIUS XII) - 1917

SPELLMAN - 1932

TISSERANT - 1937

O'HARA - 1940

MONTINI (PAUL VI) - 1954

McSORLEY - 1958

LIMON - 1972

TABLE 7

ROSSI - 1920

KYNE - 1947

CRONIN - 1955

TABLE 8

ROCCO - 1959

TUDTUD 1968	SANCHEZ 1968	PEDER- NAL 1968	CRUCES 1968	ATA- VIADO 1968	ILIGAN 1968
	↓				
	GREGORIO 1987				
LIGOT 1969	CLAVER 1969	NEPO- MUCENO 1969	VAN OVER- BEKE 1970	LAZO 1970	MONDE- JAR 1970
PURUG- GANAN 1971	LIM 1971	MADA- NGENG 1971	VIDAL 1971	GUEVARRA 1972	SMITH 1973
		↓			
		CRUZ 1987			

TABLE 9*TORPIGLIANI - 1964*

- 1973	-	ALMARIO
- 1974	-	VALERIO, GORDOCILLO, TANCINCO, ROSALES
- 1975	-	PIAMONTE, HOBAYAN, CAPALLA
- 1976	-	AMANTILLO, CRUZ
- 1977	-	LUCERO, LEGASPI, GUNGNON
- 1978	-	CARINO
- 1979	-	ABAYA, QUIZON, PROFUGO
- 1980	-	DION, CABRERA, BALCE, LAGDAMEO, QUEVEDO
- 1981	-	LAT, MANLAPAZ, REYES, GONZALES
- 1982	-	RAVAL, VILLENA, TUMBOCON
- 1983	-	TOBIAS, BUHAIN, MARTIRES, MANUEL, SAN DIEGO
- 1984	-	TALAMAYAN, BACANI, CINENSE
- 1985	-	MARQUEZ, PUEBLOS, INIGUEZ, LOPEZ
- 1986	-	PELAYO
- 1987	-	SALGADO, TUMULAK, MEDROSO, GALANG, DRONA, MANGUIRAN
- 1988	-	DALIS, DE LA CRUZ, BAQUIAL, SALGADO

TABLE 10

CARROLL - 1790

FLAGET - 1810

SPALDING - 1848

GIBBONS - 1868

KENNY - 1902

FOLEY 1910

TABLE 11

HAYES, PATRICK - 1914

HAYES, JAMES T. G. - 1933

THIBAULT - 1955

VAN DEN OUWELANT - 1955

VON BODMAN SUCCESSION

VON BODMAN - 1686

VON RODT - 1690

VON PFALZ - 1691

VON MAYER - 1719

VON HESSEN - 1741

VON SACHSEN - 1766

VON OSTERREICH - 1785

VON DROSTE - 1795

VAN WIJKERSLOOTH - 1833

ZWIJJSSEN - 1842

VAN VREE - 1853

SCHAEPMAN - 1860

SNICKERS - 1877

BOTTEMANE - 1883

VAN de WETERING - 1895

DIEPEN - 1915

JURGENS - 1928

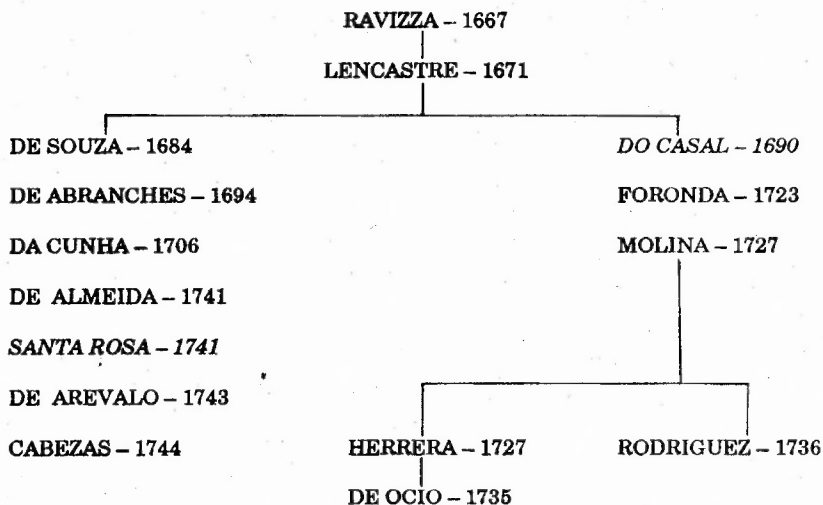
OLALIA - 1949

SUCCESSION TABLES OF THE BISHOPS OF THE PHILIPPINES

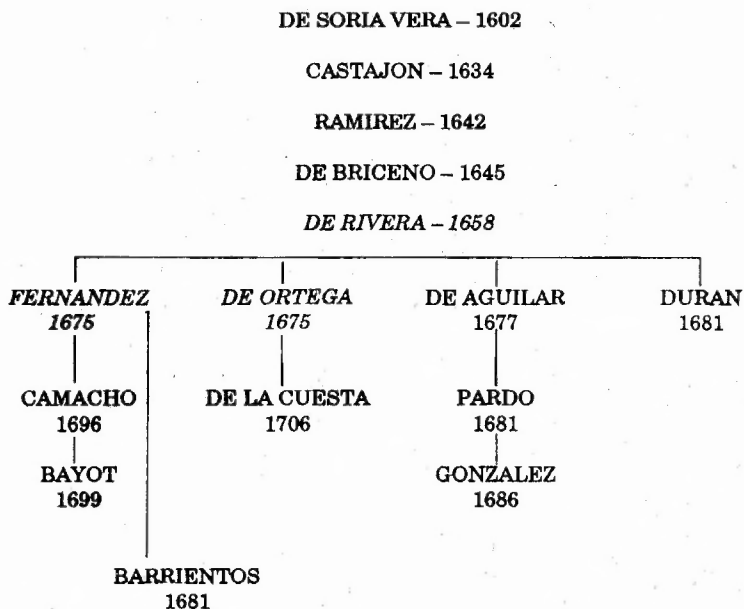
MASTER TABLE-REBIBA SUCCESSION

	REBIBA - 1541	
	SANTORO - 1566	
	BERNERIO - 1586	
	SANVITALE - 1604	
	LUDOVISI - 1621	
	CAETANI - 1622	
	CARPEGNA - 1630	
	ALTIERI - 1666	
CARPEGNA - 1670	ORSINI (BENEDICT XIII) - 1675 (1)	
PAOLUCCI - 1685	LAMBERTINI (BENEDICT XIV) - 1724 (2)	
BARBIERI - 1721	REZZONICO (CLEMENT XIII) - 1743 (3)	
ALBANI - 1730	COLONNA - 1762	
LANTE - 1732	GERDIL - 1777	
WALMSLEY - 1756	DELLA SOMAGLIA - 1788 (4)	
CARROLL - 1790 (10)	ODESCALCHI - 1823 (5)	
DE CHEVERUS - 1810	PATRIZI - 1828	
MARECHAL - 1817	PAROCCHI - 1871	
DUBOIS - 1826	SARTO - (PIUS X) - 1884 (6)	
HUGHES - 1838	DeLAI - 1911	
McCLOSKEY - 1844	ROSSI - 1920 (7)	
CORRIGAN - 1873	CICOGNANI, A. - 1933	
FARLEY - 1895		
HAYES, PATRICK - 1914 (11)	ROCCO - 1959 (8)	TORPIGLIANI - 1964 (9)

RAVIZZA SUCCESSION



HISPANO - CENTRAL AMERICAN SUCCESSION



HISPANO-CUBAN SUCCESSION

RUIZ - 1757

RODRIGUEZ - 1764

CABALLERO - 1775

CARRION - 1784

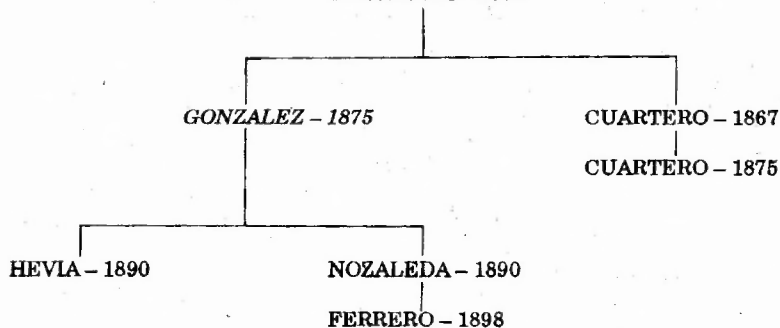
SANCHEZ RANGEL - 1807

VARELA - 1824

RIVARDENEIRA - 1831

GARCIA CUESTA - 1848

GARCIA GIL - 1854



HISPANO - MEXICAN SUCCESSION LISTS

TABLE I

ROJAS - 1586

MENDOZA - 1601

VASQUEZ - 1604

DE ARCE - 1613

GUERRERO - 1628

ADUARTE - 1635

TABLE II

PACHECO - 1588

SPINOLA - 1623

PALAFIX - 1639

MANOZCA - 1645

POBLETE - 1650

CARDENAS - 1650

TABLE III

GUZMAN - 1622

RAMIREZ - 1633

LOPEZ - 1665

TABLE IV

DIEGO DE ESPINOSA (sic) - 1568

ROMANO - 1578

COVARRUBIAS - 1603

TABLE V

DE CASTRO - 1590

DE GUEVARA - 1616

TABLE VI

PEREZ DE LA SERNA - 1613

GARCIA - 1617

CANIZARES - 1624

TABLE VII

MALDONADO - 1701

PEREZ DE LANZIEGO - 1714

SANZ DE LA VEGA - 1716

BERMUDEZ - 1725

TABLE VIII

DAVILA - 1731

ALVAREZ - 1738

RUBIO - 1749

MATOS 1754

ROJO - 1758

EZPELETA - 1758

Homilies for September and October 1990

Roman Carter, O.P., et al.

Twenty-second Sunday in Ordinary Time, September 2, 1990
(Jer. 20:7-9; Rm 12:1-2; Mt. 16:21-27)

This Twenty-second Sunday of the Year is one of those rare occasions on which the Church deems fit to concentrate almost disproportionately on negativity. However, the selected readings have an implicit optimism which is constantly inevitable in Holy Scripture. Our own lives often seem to be besieged with negativity. But God is never absent. He never allows us to slump down except to raise us up even higher.

Poor Jeremiah! By Chapter 20 of his prophecy he seems to be at the end of his tether. "He cannot take any more. His dramatic interior crisis is so overwhelming that he feels duped by God. And yet the urge to serve this fiery Lord, whatever his supposed "treachery," is irresistible. How disillusioned we often feel, too. But God the Holy Spirit keeps bringing our desire back to the divine will, back to Mass on Sunday, back to the moral life.

In today's Gospel we see our Lord faced with a far greater crisis than that of Jeremiah on any prophet divinely compelled to predict doom. Jesus himself is going to die. His death will be a total self-giving. His followers (whether the first Apostles or men and women today) must learn not only to comprehend but to imitate and make their own his interior motivation. Self-renunciation, "the philosophy

of the cross," is no mere counter-tactic for crisis situations. It is a basic option to govern life and death and bring everyone (from Jesus on down) to resurrection. It is of course a way fraught with paradox and even agony. But it is not a way of false anxiety or doubting despair. It is a way that can only be walked in hope.

Where can we find this hope? St. Paul tells the Romans that we can find it in God's mercy and the discovery of his will which is always good. This divine goodness has become our model and our aim in Christ. It can be even more: our support and our guiding light.

It would be pleasant to be able to come to Mass every Sunday and leave all negativity, all worries, all our cares great and small at the door of the church. Then we could join the angels in a song of praise, fulfill the Lord's Command and savor his grace. But that is not the way things work. You and I come here with all our burdens and shortcomings and the wounds and scars of the sins of the world. What does Jesus as Eucharistic Lord do for us here? He gives us anew the fire of the Holy Spirit. He reminds us of his own death on the cross and how the Father dealt with death by raising the Son from it. Most of all he veritably showers us with the Divine Mercy.

What should be our response to the unfathomable love we find in Word and Sacrament? Our response should be lives in which darkness never conquers and God's light always prevails. By the grace of our Lord Jesus Christ it is possible to overcome all negativity even if the process of this triumph may be painful and seem ever so slow. Men could kill Jeremiah. But the Word of God he uttered resounds throughout time. The agents of evil crucified Christ. But his glorious resurrection has been celebrated every Sunday since the one of which it took place. We can change our models and our roles. We can cease aping pagans and start following Christ. Then a great light will dawn, indeed. Then we shall be able to offer our "bodies", wounded, scarred, but touched by glory in living sacrifice to the God who makes our overcoming possible. For the love the Father has bestowed on us will be ignited by the Spirit and we shall glow in the grace of God the Son. (*Fr. Roman Carter, O.P.*)

Twenty-third Sunday of the Year

(Ez 33:7-9; Ro 13:8-10; Mt:15-20)

I was recently reminded of an incident that occurred to me few months ago when I was about to leave for Manila. I went to the local shipping line booking office for my tickets. But when I arrived there, there were already many who were lined up ahead of me. Quite upset, I aligned myself after the last fellow. When I was about halfway through, a lady in her midthirties inserted herself just before me. Realizing how long it took me and the rest standing in line waiting for our turn, I bended over and calmly said to her "excuse me ma'am, but I don't think it is right for you to insert yourself here while the others who have been here ahead of you are patiently waiting for their turn. I think you should wait." With a sour smile in her face, she moved to the rear end of the line. When I had finished I walked by her and gave her a nod.

This story would help us understand the readings that we have for today especially the gospel. Fraternal correction is necessary for a community where people live together. And besides, it is also a duty of each and every Christian. If our brother or our neighbor has done wrong against us or anybody else, who is a member of the community, we should try to win him back by showing him his own mistakes in a brotherly manner.

The first reading which was taken from the book of Ezekiel shows to us man's duty to correct his brother in his wicked ways. That if his brother is condemned because of wickedness without, however, being warned, the one who should have warned him is made to answer for his condemnation. The passage strongly points out to us our obligation to correct whatever mistakes our neighbor, our brother, has done. But we seldom do this. We find it rather difficult especially as Filipinos. We are in a sense very sensitive to what others might feel. We don't want to offend anybody even though that somebody has already wronged us. This is a mentality that should be corrected. It was not easy for me say to that lady, in the way and at the time I did, what I said, but I had to for the sake of right.

The gospel for today shows us one of the ways in which we, as members of the community, of the Church, must seek out the sheep

that has wandered. Our erring brother is lost, and we must bring him back to the fold.

The duty of correction is not only limited to offenses that are personal. The words "sins against you" does not necessarily mean personally against you but may also mean to others. Any individual member of the community should try to gain the offending brother, the sheep that has strayed. And this, according to the gospel should be done in private so as not to humiliate the individual. What I did to the lady in the story was to speak calmly. She could have blushed with humiliation had I done it by raising my voice.

And what if your brother does not listen to you? The gospel says that you should get somebody else to stand as mediator or witness. In the law of Deuteronomy 19:15 the evidence of a single witness is not enough for a conviction. It is therefore advisable to have more than one witness. In the gospel the principle is applied somewhat loosely. The witnesses are to add weight to the reproof, which they can only do by sharing it, and perhaps making it more convincing.

If even with the witnesses he still does not listen, you have to bring the matter to attention of the community. If privately he cannot be won back, the whole community should help. And if he still does not listen, he should be treated as an outcast.

In our present society today it is no longer deniable that there are many errors being committed. Things that people do which are contrary to the Christian faith. Immorality of all sorts. But we tolerate these things when they happen, instead of correcting them. Corruption for instance, instead of doing something to stop this vice, we, by silent indifference, participate in it.

This is a great challenge for our faith now. We are confronted with these errors that cause our problem. A problem that does not only affect us but the entire society and the Church. It is our task and obligation to apply what the Lord has just spoken to us through the sacred scriptures. Lest we become accountable for the damnation of the wicked.

As we continue with the Mass, let us ask the Lord to make us more faithful and docile to his words, that he may help those who have

gone astray find their way back to faith. May God Bless You. (*Sem. Teofilo T. Pimentel*)

Twenty-fourth Sunday in Ordinary Time, September 16, 1990
(*Si 27:30-28:7; Ro 14:7-9; Mt 18:15-20*)

Good morning to all of you, my dearly cherished brothers and sisters in the Lord!

Our homily today is concerned with the single, most important factor of human life — God's loving mercy (*Jn 3:16*). Why is that?

It all began with Adam's fall, as you may know already [*Gen 3:6-7*]. If it were not for Adam's foolishness, we would all still be enjoying ineffable bliss in Paradise. So from that darkest hour everything else evolves. Beginning with God's loving forgiveness and the Plan of Salvation. Yet, we do not deserve such a magnanimous act of God. The 10,000 talents mentioned in the parable we just read (today's equivalent of millions of pesos), symbolizes the infinite debt we owe our Creator [*Mt 18:24*]. It is something we cannot repay in our lifetime (save for some millionaires, perhaps). And not even with our life. This is why we have the Incarnation [*Lk 1:31-34*]. For only God can placate God's wrath, repay the debt and uphold his justice. A creature could not possibly do so, even if he were to die a martyr.

At the beginning of this Holy Mass, you may have observed also that we recited the Confiteor. There we acknowledged our sinfulness before God and man. Later on, before our Lord in Holy Communion, we will express and manifest it again, but with a different formula: "Lord, I am not worthy to receive you, but only say the Word, and I shall be healed!" To make this earthshaking moment even more unforgettable, we will also give the Sign of Peace to one another. This is simply another way of saying, "Let's forgive and forget our past wranglings. And let's make up; let's build anew."

Between our Lord and ourselves is a great abyss; just like that between heaven and hell (*Lk 16:26*). This abyss is no other than sin (*I Jn 3:4-6*). Take away sin and you will find Reconciliation. And you will find happiness, solidarity and peace. And you will find LOVE — Yes, the Love of God incarnate in Jesus (*I Jn 4:14-16*).

Finally, let us go to a more practical application of this forgiveness and love of God for us. In this act of forgiveness, we must first consider the basis — God's love. Then, God's will — that we love one another, as our Lord has loved us (*Jn 15:12*). Hence, that loving forgiveness (after being built upon the trinitarian foundation of loving God, loving our neighbor and loving ourself) must bear the fruit of Reconciliation — growth in the spiritual life. This is why we have the Sacrament of Reconciliation (*Mt 3:2; I Tim 5:22; Ps 51*) to reunite us once again. To allow painful by-gones to be by-gones. And in the Our Father (which we'll soon be reciting), we have the most popular and perfect prayer in the Christian world, the sixth petition of which is, "... forgive us our sins, as we have already forgiven those who've sinned against us" (*Mt 6:12*).

Our Holy Mother the Church surely wants us all to be reconciled and to forget past mistakes against one another, not to avenge, not to pour our wrath upon one another (as the first reading shockingly declares). Only a few years ago, Our present Holy Father wrote an encyclical, "Reconciliation and Penance," which contains one of the best (if not the best) explanations on the matter of forgiveness. Forgive and forget.

Cardinal Sin narrates the story of a mysterious lady, who entered his bedroom without his guards knowing about it. This woman claimed that Jesus talks to her often. So, to test the validity of her claims, he told her: "Tell Jesus to tell you all my sins — starting from childhood." After three days, the lady returned. "And now, what did Jesus say?" His Eminence asked. "Well . . . Jesus said, 'What I have forgiven, I have forgotten,'" the lady triumphantly answered.

Therefore, as soon as your brother in the Lord has offended you, that soon you must forgive him, too. "Do not give the Devil a chance to work on you" (*Eph 4:26-27*). And "anyone who wants a happy life and to enjoy prosperity, must banish malice from his tongue, deceitful conversation from his lips; he must never yield to evil, but must practice goodness; HE MUST SEEK PEACE AND PURSUE IT!" (*I Pet 3:10-12*). Let us all do likewise, my dearly cherished brothers and sisters in the Lord! In the Name of the Father and of the Son and of the Holy Spirit. Amen. (*Sem. Wilfredo A. Basilio, O.S.A.*)

Twenty-fifth Sunday in Ordinary Time, September 23, 1990
(Is 55:6-9; Ph 1:20-24, 27; Mt 20:1-16)

My brothers and sisters in Christ!

It is often said that "God writes straight in crooked lines." Perhaps this saying illustrates best how mysterious God is, how unfathomable his designs are. We stand before God as if in a vast ocean of mystery.

Time and again, men have attempted to understand and comprehend God. But the more they try to pin him down to a set of truths, the more he escapes comprehension. The more they try to define him, the more he becomes mysterious and incomprehensible.

A story is told, perhaps a legendary one, that one day the scholarly St. Augustine was contemplating the mystery of the Holy Trinity. So, he was walking to and fro near the seashore trying to unravel the mystery of how there could be only one God in three divine persons — the unity of God in the trinity of persons. Suddenly, he noticed a little child trying to put the waters of the sea into a little hole he had dug on the shore. Intrigued by what he saw, St. Augustine asked the little boy why he was doing what he did. Then came the innocent reply, "I want to transfer the vast ocean into this little hole." To which our saint exclaimed, "Impossible." Then the little boy answered, "if it is impossible for me to bring the ocean into this little hole, it is much more impossible for you to understand and unravel the mystery of the Holy Trinity,"

Religion involves mysteries — truths which will never be fully understood but which, nevertheless, can be in part explained. The reason religion seems unpopular nowadays, may partly be due to man's inability to accept truths which do not have hard and tangible facts to support them. Man wants a God who can be understood with mathematical precision if possible. Investing credence in mysteries and mysterious realities is for him an exercise in futility, to say the least.

In our first reading this Sunday, the prophet Isaiah is telling us to "seek the Lord while he may be found, call him while he is near." But on the other hand, the Lord tells us "my thoughts are not your

thoughts nor are my ways your ways. As high as the heavens are above the earth, so high are my ways above your ways and my thoughts above your thoughts." Is this not a thread of mystery?

In a more or less similar manner, our gospel today by means of a parable gives us an insight into how "the thoughts of God are not our thoughts, and how his ways are not our ways." Like the other parables in the gospel, this parable of the Workers in the Vineyard is employed by the Lord to bring home a special message to us. It makes us realize how generous God is, how awe-inspiring his ways are. And this appears mysterious to our finite capacity to comprehend God.

Parables usually contain a true-to-life story. Yet in many cases there are exaggerations employed as a literary device. For example, during the time of our Lord, it was normal for a vineyard owner to go to the marketplace only once to hire the day's laborers. But the unusual situation in our parable is that the owner goes to the marketplace five times in a single day. This is intentionally placed so that we can see clearly the contrast between those hired in the morning and those in the afternoon.

Furthermore, the vineyard owner pays the latecomers first and those who came earlier last. This is not meant to inflict an insult upon those who came early. Again, this is just a device to give the early comers an opportunity of observing the latecomers receiving equal pay.

The opponents of the Lord were criticizing him for socializing with the outcasts of society. This parable was told in answer to the protest of the Scribes and the Pharisees that the Lord was sharing meals with those known as public sinners like tax collectors and prostitutes.

Now, what does the liturgy of the 25th Sunday of the year offer us for the nourishment of our Christian lives?

1. For many of us, this parable is quite shocking. We oftentimes see God as a demanding and exacting master. He takes the trouble of recording the minute details of our transgression of the law and also takes into account our merits in obeying the law. We see him as an all-just God.

The Church teaches us that heaven is rewarded to those who have been faithful to God all their lives and likewise to those who repent right at the moment of death. There we see an apparent unfairness on the part of God. But God is not only just. He is likewise generous. And his generosity towards the repentant sinner does not in any way constitute an injustice to those who have been faithful to him.

2. The state of mind of those who were hired early in our parable is somehow mistaken. They failed to see the security accorded them by the fact that they were assured of work for the day early in the morning. On the other hand, we can imagine the anxiety of those who were hired late in the day. Anxiety over the possibility of returning home empty-handed, since no one approached them for work at the usual hour.

Many Christians see their faithfulness to God as a burden. They fail to see it as a grace, an assurance of God's reward for them afterwards. How can they, therefore, envy those who are spiritually in darkness? While they are assured of their reward, sinners are not. They might get the reward, they might not!

3. Oftentimes in life we become jealous because those who are unfaithful to God are the ones seemingly enjoying more material benefits, than those of us who are faithful to him. We are much like the labourers who complained that those who were hired late receive the same pay as they did.

When we start comparing ourselves with others, envy and jealousy set in. The early-comers were envious and jealous because they compared themselves with those who were hired late. But do we have reasons to be envious and jealous of others? Is God committing an injustice when he showers blessings on sinners more than on the righteous? Not at all! "Are you envious because I am generous?" — the gospel asks.

When it puzzles us that God is generous to those who are converted late, at least we have the assurance that he will not commit a single bit of injustice or fail to reward those who are continually faithful to him.

God's ways are not our ways and God's thoughts are not our thoughts. And God is indeed the God who writes straight in crooked lines. Amen! (*Sem. Denis R. Inocando*)

Twenty-sixth Sunday in Ordinary Time: September 30, 1990
(*Ez 18:25-28; Phil 2:1-11; Mt 21:28-32*)

If you invited a special friend to your birthday party, who readily said yes to your invitation, but then did not come, how would you feel? Surely you'd feel unhappy. On the other hand, if you invited a friend who said he couldn't make it but suddenly showed up at the party, how would you feel? You'd be surprised and you'd be very happy! The same is true with the parable of the two sons. The first son said he would not go, but afterwards changed his mind and went. While the second son said he would go out but did not go. When we expect something good which turns out bad, we get frustrated. But when something unfavorable is expected and it turns out favorably, we are surprised, and it makes us very happy.

Our Lord Jesus Christ wants to point out only one thing in this parable: action is the test of obedience. The Jewish leaders were the people who said they will obey God and then did not. The tax collectors and prostitutes were those who said that they would go their own way and then took God's way.

In this parable Jesus asks a question: Which of the two did the Father's will? The answer is the one who said no but acted otherwise. Of course the ideal is to say yes and then to put it into action. To say yes to the Father's will and to translate it into action is what God wants from us. But reality oftentimes falls short of the ideal.

In the life of our Lord Jesus Christ, he used the word "must" many times to indicate that he was under obedience to the Father.

I must preach the kingdom of God.

I must abide in thy house.

I must do the works of him who sent me.

The Son of Man must suffer many things.

The Son of Man must be lifted up.

The Son of Man must suffer to enter into his glory.

The Son of Man must rise again.

The fact that he associated the word "must" with his heavenly Father meant that Sonship implied obedience. As brothers and sisters of Jesus and as children of God, so also must we talk and act as one who is obedient to the Father's will.

Jesus' giving up his body and blood is his supreme act of obedience to the Father's will. He also wanted us to remember his sacrifice when he instituted the sacrament of the Eucharist and commanded us to do this in remembrance of him.

It is from the Eucharist that all of us receive the grace and strength for daily living, to live real Christian lives in the joy of knowing that God loves us, that Christ died for us, and that the Holy Spirit lives in us.

There must always be consistency between what we believe and what we do. Our union with Christ in the Eucharist must be expressed in the truth of our daily lives — in our action, in our behaviour, in our lifestyle, and in our relationship with others. For all of us the Eucharist is a call to greater effort, so that we may live as true followers of Jesus: truthful in our speech, generous in our deeds, concerned, respectful of the dignity and the rights of others.

The truth of our union with Jesus Christ in the Eucharist is tested by whether or not we love our fellow men, it is tested by how we treat others. It is tested by whether or not we forgive those who hurt us or offend us. It is tested by whether we practice in life what our faith teaches us. We must always remember what Jesus said: "You are my friends if you do what I command you."

In our relationship with others we are put off by promises which are broken and by words that are empty. We would rather see things done without words than to hear many things and not see anything done. We would rather tell others, "don't say it, just do it!" But before telling others what we want done, let us first tell ourselves to have things done. (*Sem. Jose Martin L. Sibug, O.P.*)

Twenty-seventh Sunday in Ordinary Time, October 7, 1990

(*Is 5:1-7; Phil 4:6-9; Mt 21:33-43*)

There was a story of a man who was selling pictures. The paintings included those of political figures in history, famous actors

and actresses in Hollywood, some landscapes and animals, and a crucifix. All the paintings were sold except that of the crucifix because no one had shown interest in it.

An old blind man passed by. The boy who led him by the hand stopped to look. The blind man asked him what he was looking at. The boy replied that he saw a picture of our Saviour, but seemed as if nobody wanted to buy it, yet all other paintings had already been sold.

The blind man said, "Everyone buys his heart's idol but I am going to buy this crucifix of my Lord and God." The vendors laughed at him, "what do you want the cross for, little old man, when you can see nothing?" "You are wrong, my friend!" said the old man, "we blind see more than those who have eyes." And so he bought the cross with the money he received from charitable people.

My dear friends in Christ, the Lord Jesus speaks to us concretely when he said, "The stone which the builders rejected has become the cornerstone" (*Mt. 21:42*). what does this mean in our Christian life? These indeed are critical words pointed out to us by our Lord as pertaining to our belief and commitment. How many Christians today follow their own idols and reject the very foundation of their faith? How many Christians today are blinded by their mundane affairs forgetting the very source of their life? These trifling questions will only beget other questions, perhaps, even more trifling. But one thing is certain. The old blind man has something to tell us in the story: "We blind people see more than those who have eyes."

In the Gospel of St. Matthew, Jesus Christ tells us the parable with an allegorical presentation of the vineyard which, in the description of Isaiah 5:2, symbolizes Israel. The son is the Lord Himself as one of the victims aside from the slaves who preceded him. The slaves represent prophets and St. John the Baptist with whom the latter had been refused by the chief priests as the messenger from God. The replacement of the tenants, who represent the Jewish leaders, in favor of the Gentiles (who were converted by St. John's preaching) and consequently were accepted in the early Church.

The vineyard today in our midst is the Church which prefigures the Kingdom of God. The slaves and tenants are found within the sphere of the Mystical Body of Christ. We are the members of this body, e.g., the Pope, bishops, priests, nuns and brothers, lay people, all the faithful members of the Church. It is imperative, therefore, that we distinguish and identify ourselves, "for whom am I representing in the characters of the Gospel?" The Lord Himself, on the other hand, is speaking to us in the Church, "I am the messenger from God. I am the Good News. I come to tell you how much my Father loves you." In like manner, Jesus wanted to tell us that he is the Son of God who was foretold in the Old Testament by the prophets as the Messiah and that he was the person whom St. John the Baptist proclaimed, "... although he comes after me, I am not worthy to untie the strap of his sandal" (*Jn 1:27*). He was the stone rejected by the Jewish leaders, e.g. Scribes and Pharisees, which became the cornerstone in our Christian faith.

My dear friends, try to look around you and observe the trend of our time. Yes, the world today is bombarded with many allurements, new inventions and discoveries, new fashions and styles, thirst for power and prestige, and in all those technological systems the misuse which eventually lead our souls to ruin. In this pluralistic world, we can hardly distinguish which truth is real and which truth can give us total happiness. Yet the very essential thing that Christ demanded from us is to death ourselves from these things and seek the Kingdom of God lest it shall be taken from us. His call demands a radical choice ... a choice that is for him alone. But before we can truly live our Christian life, there is a need to repattern our values and priority systems with spiritual principles that Christ has taught us. There is a need to submit ourselves to him and be formed according to his will. There should be a total change of heart and mind — a *metanoia*. To choose Christ is to reject ourselves and follow him, so as to say. We have to sacrifice other things for a noble cause because the real happiness that Christ offered to us is not just a passing pleasure but eternal happiness in Heaven. If we do the opposite thing, "the Kingdom of God will be taken from you and given to the people who will bear fruit" (*Mt 2:43*).

In our daily life, our Lord Jesus is always knocking at our hearts, hoping to enter and bring us his love. He begs us to accept his gift — a gift by offering himself on the cross for our sins. He wants us

to realize that he is the only way to the Father. He invites us to perceive the truth, the truth that will set us free from the bondage of our sins. After Resurrection, he gives us assurance that there is life after death — a sublime life where there are no more tears and no more sorrows. Whosoever believes in him will have life in glory. Every now and then, Christ reveals this to us but not all these revelations are real encounters with him. There is a need to listen to him in silence, not in a noisy world. In stillness, deep within the sanctuary of our souls, Christ whispers and tells us the music our hearts sing - it is a desire to rest our burdens on him, it is then an act of prayer and supplication. Thus, the letter of St. Paul tells us, "do not be anxious about anything. In everything resort to prayer and supplication together with thanksgiving and bring your requests before God" (*Phil 4:6*).

St. Paul tells us to be truthful, holy, just, pure, lovely, and noble because these are the only way we can repattern our hierarchy of values with God's will. These virtues can only be nourished and nurtured through constant prayer and communion with God in [the Blessed Sacrament and in the Holy Eucharist]. But this is not the end of our spiritual journey but a means to attain it. Our real goal is "to put things into action," as St. Paul says. It must be Spirit-guided to where we have to live what we believe. We are not expected to be "a Mother Theresa or a Dom Helder Camara" but rather we are expected to interpret the World of God in consonance with our actions. Its ultimate concern is the love for our fellow Christians based on social justice which the Church has taught us. The realization of the Kingdom of God is a two-dimensional reality. It is both horizontal and vertical, that is, our relationships with God and with our fellowmen. Hence, no roads lead to God apart from a concern for humanity.

So, in this Sacrifice, together as members of the Pilgrim Church which is the Mystical Body of Christ, let us celebrate the Holy Eucharist in a more loving and meaningful way knowing that this is the vital source of our Christian life. As Catholic Christians, let our faith be a bond of unity and solidarity among men by being receptive of the blessings and graces of God. Let the Holy Spirit move us to overcome worldly allurements and live the message of the Gospel. Let us reflect once again what Christ tells us, "The stone which the builders rejected has become the cornerstone!" + In Nomine Patris, Et Filii, Et Spiritu Sancti. Amen. (*Sem. Danny Sillada*)

Twenty-eighth Sunday in Ordinary Time, October 14, 1990
(Is 25:6-10; Phil 4:12-14; Mt 22:1-14)

When we celebrate a wedding, a baptism, a homecoming or a reunion, we usually have a banquet. We express our joy and love for one another best with a meal. No wonder then that Scripture pictures this happiness of being with God in form of a banquet and that to every covenant belongs a meal as climax and conclusion.

The first reading for today announces the banquet at the end of time when Israel's guilt will have been done away with and Yahweh will be crowned as King of all the nations. All nations will come to the holy mountain and eat the choicest food and drink the best wines. The Lord will take away the veil from the face of the nations which hinders them from having a right understanding of God.

This picture of the great banquet has become the classic symbol of the confirmation of God's saving purpose in history. In today's Gospel, Jesus uses the parable of a banquet to illustrate the beatitudes of his kingdom, happiness in heaven. Since the Jews are the chosen people they were invited first. And God sends several messengers at different times: the prophets of the different centuries. But the Jews would not listen to them. And when finally the Son himself came, they did not listen to him, instead they threw him out of the city of Jerusalem and killed him outside of the city on Mount Calvary.

The parable shows us that the invitation to the banquet, to the kingdom is an unmerited grace, a great favor God gives us which we can refuse since we have free will. But such a refusal can be of grave consequences. Whenever we feel that God calls us to do something which we, as we think, are not strictly obliged to do, since it is something above the usual thing people do, we have to think it over thoroughly. This holds good with the excuses the guests in today's parable use.

There is the group of people who simply refuse — the disinterested people. They are the "realists" for whom only the earthly and material is reality. For them life is a serious business. We must speculate well in stocks, in bank business, professional advancement and social position. Christianity does not have to tell us much in this

regard. Christ's invitation remains unanswered on the desk or wanders into the waste paper basket. In true reality, however, we cannot remain indifferent toward Christ and God. There is no entrance into the kingdom without Christ.

Then come those who are very occupied and therefore have no time to answer God's call. "Time is money." And, thus, also, Sunday must be used for visiting business friends and preparing the work of the week. Sunday Mass, then, is just a small banquet of little importance for this kind of people. Some of them think of religion and this banquet as good only for women or for older people. Once they are old they will come to it, they say. But right now the demands of one's profession take one's whole time and energy. So the Lord has to excuse them.

But suppose one would put a poster in the rear of the church: "Everybody who attends Mass is entitled to a bonus which he can cash in at the parish covento and received a hundred pesos," I am sure our Masses would be crowded! It would be a safe and easy way of making a living. But since we do not get a hundred pesos at every Mass but receive the Lord himself instead and with him everything we can ask for, we do not go to Mass. Why? Is it perhaps that we do not really believe? It takes eyes of faith to see the meaning of the Mass.

The last invited people are the beggars, cripples, blind, and lame, those from the highways and byways. These are the people who would have never dreamed of being called to a banquet. These are men who are conscious of their spiritual poverty and know that God's invitation is pure grace for which man as beggar can only ask. They are honest enough to admit that they have no special credentials for being members of the kingdom. But God takes them just the same.

The disrespectful people are represented by the one man without a wedding garment. That man may have thought that his rags were good enough for the banquet, whereas probably he has a chance to wash himself and dress himself up. Such people know nothing about reverential awe. God is for them one thing alongside many others. They do not realize that a Christian has to live differently from a non-Christian, that the mere external call does not suffice, that an inner transformation has to take place. St. Francis of Sales

beautifully puts it, "A spoonful of honey attracts more flies than a barrelful of vinegar." A Christian is known through his good example.

Although all are invited to the banquet, the admission is not too easy after all. One must be prepared. All the sacred author wants to say is: "Try hard to come up to your call!" Only he who does the will of the Father can hope to belong to the elect. In the name of the Father . . . (*Sem. Jemnoli O. Bandivas*)

Twenty-ninth Sunday in Ordinary Time, October 21, 1990
(*Is. 45:1-6; 1 Thes 1:1-5; Mt 22:15-21*)

On this twenty-ninth sunday of the ordinary Time we look at the relationship between the Church and the world in the first reading and the gospel and that between Paul and some of his earliest European followers in the second reading. These themes come, e of course, under the larger and deeper theme present in all Eucharistic celebrations and in all Christian life, namely, the relationship between God and man mediated by Christ and actualized by the Holy Spirit.

The forty-fifth chapter of Isaiah deals with the historic figure, the Persian Emperor Cyrus who reigned from 555-529 B.C. overthrower of Assyrians and Babylonians, tolerant patron of indigenous cults, it was he who allowed the Jews to return from Babylon to Judaea in 538, and under him the foundation of the Second (not very glorious) Temple was laid in Jerusalem in 537. Deutero-Isaiah (who prophesied and wrote from 550's onward) sees Cyrus as "the Lord's anointed." He certainly was a military genius and a benevolent ruler, but there is no evidence that he ever became a worshipper of Yahweh the One True God whose worship and praise Cyrus, nonetheless, permitted and encouraged. Civil leaders often encourage religion if it is in their interests and helps keep law and order. However, few of them (if any) are as blessed by God as the prophet would make us think Cyrus was.

Of course, Deutero-Isaiah is not really talking about Cyrus. He is talking about Christ who will fulfill the "type" or "shadow" manifested in Cyrus but only completed and made fully real in Jesus

Himself. The real point is not that Cyprus is enthroned but that Jesus becomes true King of Kings "for the sake of Jacob, of Israel."

Nothing, on the other hand, frightened Jesus more in his earthly life than the thought of being made a temporal King, of having his mission reduced to a vacuous nationalism. The Gospel shows that Kings and rulers, even pagan Caesars, have a rightful place in human life and history. But their place is secured more by divine permission than by divine intervention. The place given by right believers to God is, as Jesus teaches, for God alone.

Our Lord is faced by two groups of enemies who have joined forces to trick him. But if his answer to their question about the Roman *census* or "poll tax" pleases the Pharisees (who are, in theory at least, against paying Roman taxes, even if for the sake of peace they pay them in practice) it will displease the Herodians (who are loyal to Rome for the sake of their own advantage). The coin Jesus calls for is a denarius minted by the Roman government. Caesar's image is on the coin and thus, in a sense, it *already* belongs to him. Money, taxes, material things can be controlled and even demanded by civil authority.

What cannot be demanded by anyone else is what belongs to God: our being at its radical depth; our will and desire; our thoughts and prayers; our acts of inner and outward worship; the consent of our faith and the outpouring of our deepest love. No State on earth, no leader, no system or ideology can demand these things. They are for God alone.

And it is precisely for the qualities and deeds we have just mentioned that St. Paul (in the oldest of his New Testament letters, written perhaps as early as 50 A.D.) commends the Thessalonians. This commendation is no empty piece of flattery consonant with literary style. Rather it is a genuine praise for lives well lived. Please God, Paul is talking to *us* in every word.

The fact that we are at Mass on this Sunday should show that our supreme loyalty is to God, that Christ is our King and that our faith has been put into action right here and now. It shows we have been empowered by the Spirit of God to have an allegiance beyond the dreams of unredeemed mankind. We hope it shows that we are able

to support one another and help those absent from this place at this time despite civil strife or in the midst of civil peace. If our love for God overflows rightly to our neighbor (for we have given God our all), we can hope, too, that, come tyranny or democracy, oppression or civil liberty, we shall persevere to the end giving Cyrus or Caesar whatever is theirs but reserving the best for the Lord Our God. (*Fr. Roman Carter, O.P.*)

Thirtieth Sunday in Ordinary Time, October 28, 1990

(*Ex 22:20-26; 1 Thes 1: 5c9; Mt 22:34-40*)

Social justice, loving dependence upon God, commanding and apostolic concern are the themes of the first reading, the gospel and the second reading at today's Mass. Many people in our world today think "justice" is the exclusive province of civil legislators and enforcers. They forget it must come from the heart and be the concern of all. Many think a love for God and man involving utter trust in the Lord alone is a type of heroic virtue reserved for priests and religious (and even among them for candidates for canonization). And still more people think that good example need only be given by the Pope and cardinals, bishops and parish priests and that if the hierarchy and those who represent it "do their job" everyone else will fall into line and "be good," too. Our readings show the problems of justice, dependence and concern to be at once more complex and more universal than the "silent majority" sometimes reckon.

In the twenty-second chapter of Exodus we have a whole series of social laws governing misdeeds from sexual lapses and wizardry to irresponsible speech towards God or one's earthly ruler. In the midst of these provisions aliens, widows and orphans (persons without much protection other than kindness) are dealt with. The weak are God's favorites. The strong must take care lest God reduce them and theirs to weakness in vengeance for their unconcern. Usury is also dealt with. The rich who get riches by putting undue burdens on their debtors (who are reduced, thus, to poverty), men who deprive others of basic needs given in surety, all such must heed God. For he is a God of pity who hears the cry of the poor.

In the gospel, taken from the narrative section of the "Fifth Book" of Matthew dealing with our Lord's last trip to Jerusalem,

Jesus insists that the law of love is both basic and universal. It is not a law for lawyers. It is not the property of the experts but it is a law fulfilling all others. For the Scribes and Pharisees (as for pompous hypocrites who imitate them today) the implications are staggering. Not anyone can know the six hundred and thirteen laws of the *Torah* (much less over three thousand oral interpretations) by heart. But any and every one *can* love God in total dependence and one's neighbor as oneself with God's grace. The very essence of Christianity consists in a universally extended love. Its source is God our Father. Its explicit teaching comes by the word and example of Christ. The power for its ongoing performance comes from the Holy Spirit. Thus, God's love is spread abroad by men and women, by *us*.

St. Paul in writing to the Thessalonians wants everyone (not just the leaders) to follow his apostolic example. And he praises those who have already done so. In this he is being boastful neither about himself nor about them. Rather, he is delineating the source-role that both he and they are called to play. All Christians must be evangelists. All Christians must be apostolic. All of us must serve as role models for and within the household of faith down through the ages.

God has called us here to Mass today so that gathered around this altar in this church we may learn of his just decrees and how to put them into practice with special concern for the poor and needy. He has called us here to help us to learn that his love and our sharing it with others are meant to be central factors in our life. He has called us here not to scold us for our shortcomings but to encourage us in his grace. God wants us to grow. God wants us to be just and merciful. He wants our endeavors to be fruitfully apostolic. Most of all through our reception of Christ and our strength in the Holy Spirit he wants us to touch the world with his love. (*Fr. Roman Carter, O.P.*)

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