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Sharing the Church's Re-Evangelization Task

Vicente G. Cajilig, O.P

Card. Godfried Danneel's article entitled "Towards the Evangelisation of 'Secularised' Europe" is a welcome writing for the readers from the Philippine Church and from other Asian Churches. The local Churches should not only look into the situation in Asia but also take into consideration the *faith-situation* in other continents, like Europe. The Europeans were the ones who brought Christian faith to the Orient. And it seems that the Orient has to bring it back to Europe.

With the prevalence of atheistic trends in Europe -- scientific, humanist, reactive and practical -- there is an inkling that other peoples like the Asians, will share the task in the re-evangelization of Europe. In fact, there are now Asians, though few, who serve some European dioceses.

The coming of the new religious congregations and institutes to the Philippines to recruit for local vocations and the exportation of local vocations to some European countries may serve as the two steps that lead to the greater involvement of the missionaries from Asia in the re-evangelization of Europe.

We believe that faith must be shared with those who have not come across it. More so, it should be shared with those who once had, but have lost it.

The prevalence and threat of atheism in western countries is one main concern of the Catholic Church. All must exert effort to revive faith. The Philippine and other Asian Churches are just responding to the call to help re-evangelize the world.

Implanting the Faith in Asia

Cardinal Jaime Sin

More than being a continent, Asia is a composite of continents where 60 percent of humanity lives. Here we are accustomed to saying that Asia has many faces:

-- the face of the poor Asia which looks at us with the languid eyes of millions of human beings struggling to survive;

-- the face of young Asia which cautiously smiles at us wherever we go because in this large family of almost three billion persons 64 percent are under age 24;

-- the hieratic and mysterious face, the serene and contemplative face of religious Asia which fascinates us with its deep spiritual intuitions and cultural expressions, aware of being the heir of the most ancient civilizations and of being the cradle where the Earth's great religions were born;

-- and finally the face of political Asia in which are traced the anguished features and belligerent gestures of those who seek a new cultural identity and a new economic and social order with a view towards the "New Asia" of the year 2000.

In order to grasp better the situation in which the Church is trying to carry out evangelization in Asia, we must recall that according to the most recent statistics there are almost 700 million Muslims here, 689 million Hindus, 320 million Buddhists, 230 million

Confucians, 65 million Shintoists, and 36 million Taoists. To this data must be added the growing number of agnostics and atheists and the numerous followers of animist religions. Also we must recall that at least 43 percent of the Asian population is under the influence of Marxist ideology or under the control of Communist governments and that in numerous nations, for political and religious reasons, the entrance of foreign missionaries is becoming increasingly difficult. It is within this religious and political context that the Catholic Church is making gigantic efforts to reflect upon and engage in evangelizing activities despite her small numbers.

If we make a comparison with other continents, we are the smallest family in the Universal Church. On the American continent, for example, Catholics represent 63.24 percent of the population, thanks especially to Latin America. In Europe the figure is 39 percent, in Oceania 26 percent, in Africa 12.74 percent, and in Asia? In Asia we are only .03 percent. According to the most recent data there are 100 million Catholics in a population of three billion. And of these 100 million, about 45 percent are in The Philippines.

Despite being so small, the Catholic Church is present in all nations which fall within this great expanse of land, and her moral and social influence extends well beyond the numerical importance of this "*puxillus grex*." In general terms we can say that ours is a dynamic and well-organized Church.

Her dynamism is manifested in an imposing array of institutions and activities in all the important areas of life and in response to the most urgent needs of our peoples: education, medical assistance, social action, centres of prayer and meditation, and mass media.

In Asia the media is of capital importance. Therefore the Church is making great efforts to improve its publications, newspapers, audio-visual centres and radio programming.

Within the Archdiocese of Manila, we have Radio Veritas Manila. Speaking of Radio Veritas the Holy Father told us: "It is a great contribution towards the evangelization and pre-evangelization of Asia."

Though it is a very expensive undertaking, it certainly is worth the trouble, because through Radio Veritas Asia we are communicat-

ing with many millions of radio listeners in 21 nations of Asia, including mainland China and Vietnam, with programmes which are broadcast daily in 15 languages.

The Church in Asia currently has 30,134 priests, of whom 16,050 are diocesan. There are 5,892 religious brothers and 100,848 women religious. The number of lay professional catechists is 84,042. There are 17,768 seminarians in formation; 9,595 are studying philosophy and 8,173 theology. In the minor seminaries there are about 19,000 students. Of the 4,701 Bishops in the world, 575 are Asian.

In the last 15 years the evangelizing work of the Church has received considerable impetus from the Plenary Assemblies, institutes of study and consultation among theologians and pastoral workers organized by the Federation of the Episcopal Conferences of Asia.

Little by little, through joint reflection in the light of faith and based always on the experience and the active contact with the Asian world, we are discovering the path which our evangelization must follow. Some of the most basic convictions which we share in common are:

1. The local Churches must express their faith experiences in a more deeply indigenous and inculturated way. For only thus can the Church be perceived and appreciated by the non-Christian world as the Sign-Sacrament of communion with God and as the instrument of Integral Salvation.

2. To achieve this evangelizing inculturation the local Churches have to live in vibrant dialogue with non-Christian religions, yet without reductionism which compromises our faith.

The Asian Bishops (in the First Plenary Assembly of FABC) referred to evangelization in Asia as a dialogue on three levels:

- 1) Dialogue with the poor
- 2) Dialogue with cultures
- 3) Dialogue with the religions of Asia.

Of these three, interreligious dialogue is of primary importance for the dialogue with the poor and with cultures as well. We cannot

forget that Asia has been the cradle of the great religions and these are enjoying very good health today. What's more, we can say that in reality before the challenges of the new scientific and technological advances and thanks to the modern means of communication which exist between neighboring nations and with the West, the leaders of these non-Christian religions are beginning in their own way a process of "*aggiornamento*".

In a speech given in Madras (5 February 1986) to leaders of other religions, His Holiness John Paul II already provided in summary fashion the reason for and the methodology of that dialogue:

"Through dialogue we let God make Himself present among us, since to the degree in which we open the doors to dialogue we open ourselves also to God. We must use legitimate means such as friendship, mutual understanding, and persuasion. We must respect the personal and civic rights of individuals. As followers of different religions we must unite in the advancement and defense of common ideals within the sphere of religious freedom, of fellowship among people, of education, culture, social welfare and civic order."

Since religions, like the Churches, are at the service of the human community, interreligious dialogue cannot be limited to the religious sphere, but must include all the dimensions of human life. It is a shared commitment on behalf of improving the life of the human community that the complementarity, the urgency and the significance of dialogue are discovered on all levels.

Reflecting on non-Christian religions in the light of our Catholic faith, the Second Vatican Council not only confirmed the traditional doctrine according to which "the Holy Spirit offers to all the possibility, in a way known only to God, of being made partners in the Paschal Mystery" (GS, 22; LG, 16), but it pointed to the value of these religions since, given the social character of the human being, they are means through which the search for God is made manifest (AG, 3).

The experience which the Church in Asia has had with other religions has confirmed for us their positive value. This value is made concrete in the fruits of the Spirit perceived in the lives of those who profess other religious creeds: the sense of the sacred, the commitment to reach completeness, a desire for self-fulfillment, a devotion

of prayer, ascetic discipline, compassion for the needy, the struggle for justice, the desire to serve others, the sense of God expressed in ritual, myths and celebrations which, despite their symbolic ambivalence and theological distortions, regenerate them spiritually in some way and open them to the transcendent.

Interreligious dialogue is not primarily a relationship among religions as institutions, nor is it a comparison of creeds and theologies, nor is it a tactical alliance for political or religious action. It is rather a relationship among committed believers and people well-grounded in their beliefs. It should be marked by respect both for God's presence and action as well as for the freedom of worship of those professing other religions (cf. *LG* 10-12; *Ecclesiae Sanctae*, 41-42; *RH* 11-12). Thus, rather than being an abstract theological and ideological confrontation, the peaceful exchange of experiences and personal convictions between Christians and non-Christians yields fruit of a Gospel and evangelizing nature. That dialogue cannot be reached by limiting it to experts; rather it is within the reach of all believers on all levels.

Dialogue reaches its objectives by advancing a bit at a time:

1. Mutual understanding and appreciation directed towards eradication of prejudice, conscious or unconscious;
2. Mutual enrichment through appropriating values and experiences which for cultural, historical or providential reasons, have been more fully developed in some religions than in others;
3. A mutual commitment to bearing witness to and fostering spiritual and human values such as peace, respect for life, the dignity of the person, human rights, justice and religious freedom;
4. Common prayer and programmes for action, which give rise to religious experiences which are increasingly profound.

The most normal and viable, context for an evangelizing dialogue within the multi-religious character of Asia is a *basic human community* in which religions are not a cause for division and discord, but are rather a means of fraternal co-existence which frees in the course of daily life all the goodness, beauty, and truth that resides within the members of the community. For the Church's sons and

daughters who are aware of their mission, it is essential to belong to a human community like the one described here. Here is where the Asian evangelizers discover additional opportunities for contributing to the building up of the Kingdom.

Interreligious dialogue is not easy. On the level of small groups and between individuals it does not present great problems. But when it involves large groups, the problem are also larger; and in these cases the dialogue consists in participating actively and enthusiastically alongside our brothers and sisters of other religions in projects and celebrations of common interest. Speaking of difficulties, it is proper to recall that interreligious dialogue is not simply a search for the least common denominator on which all agree, with the aim of ignoring all that can provoke disagreement. No. Dialogue is useless if one does not always remain faithful to his or her Christian faith and conscience. In fact, when the beliefs of others are faced with humble honesty and sincere love, dialogue becomes a process of enrichment for them and for us. Dialoguing in that way opens up paths so that all might grow within their faith, with greater depth and spiritual illumination.

Dialogue's trial by fire comes when people find it necessary to disagree with the others on something which, according to their beliefs, constitutes an absolute and fundamental value. Even in these cases, mutual respect must be retained, along with respect for the consciences of the others. Yet probably on that level, tolerance and peaceful coexistence are the most realistic attitudes to adopt. What is important is to strive patiently and humbly to keep the dialogue going and not convert it into a battlefield.

Naturally regarding the evangelization of Asia the relationship between dialogue and proclamation must be well defined. To understand this rather complex relationship, we must avoid from the start any temptation to confuse the one with the other. Some are prone to affirm that dialogue is in itself the true way to engage in proclamation. Others consider dialogue to be only a stage within the process which ends with proclamation. And finally others feel that this view threatens to deprive both proclamation and dialogue of their proper nature and their specific ends. The general impression among the Asian Bishops is that this polemical discussion will go on for a long time.

Perhaps it is useful to reflect on what we all agree on: the plan of the one God for the salvation of all embraces the whole universe and that the evangelizing mission of the Church must be understood within the Lord's splendid and mysterious plan of universal salvation. Therefore the Church must be vividly aware of these two realities: first, the awareness of having received from God a special mission in collaboration with Him for the salvation of the world, and next, the awareness of God's saving action, well beyond the border of the Church, within that great majority of humanity that seeks salvation within non-Christian religions.

This double awareness constitutes two poles of evangelizing action within the Church. By proclamation the Church responds to her unique and unavoidable vocation to announce to all peoples what God has done *in them* through Christ, with Christ and in Christ. By dialogue the Church, prompted by the Lord's own Spirit, accomplishes her mission by encouraging and recognizing what God is accomplishing *in others* who for various reasons are not part of our faith. In this view of faith it is perhaps easier to see how dialogue and proclamation are different and complementary forms of the same evangelizing mission of the Church. It also helps us to live more attentive to and more deeply respectful of the mysterious way in which God brings about salvation in the history of each people, and how they discover it little by little within their own histories, cultures and religious traditions, the true face of Jesus Christ, the Saviour of all people. That is our hope, for as his Holiness John Paul II tells us (*R.H.*, 14):

"Man -- every man without exception whatever -- has been redeemed by Christ, and because with man -- with each man without any exception whatever -- Christ is in a way united, even when man is unaware of it: 'Christ who died and was raised up for all provides man' -- each and every man -- 'with the light and the strength to measure up to his supreme calling.'"

Christian Mission in Asia Today*

Cardinal Josef Tomko

1. Introduction

By any counts this is an important gathering of the Church in Asia. In a certain sense, the whole Church of Asia as represented by you is gathered together here. In you I meet the whole Church of Asia, its priests, religious, and all the faithful, in you I greet all of them with love, respect and affection. With you I share their problems and concerns. In you I meet and greet also all the peoples of Asia and their leaders, with all the ancient and extraordinary patrimony of their cultures, religions and philosophies.

This is also a historic moment as we are at the beginning of the end of the last decade of this millennium. Your common reflection, deliberations, insights, recommendations and decisions will certainly influence the life of the Church in Asia and its peoples well into the next millennium. Speaking in general, and with some exceptions, we are also at the end of the first five centuries of Christian mission in and to Asia. For all these and other reasons, this is a significant gathering of the Church and peoples of Asia. And in a wider sense it is significant also for the universal Church who looks to you at this moment and follows your efforts with interest and prayer. This has been made evident especially by the message that John Paul II, the Pastor of the Universal Church, has addressed to you.

*Address to the Fifth Plenary Assembly of the Federation of Asian Bishops' Conferences (FABC) at Bandung, Indonesia July, 17-27, 1990.

It gives me true Christian joy to join you, my brothers in Asia and to be with you, to reflect with you and to address you on some of the problems and concerns of the Church and peoples of Asia and the Church's mission here.

You have appropriately chosen as the central theme of your conference "The Emerging Challenges of the Church in Asia in the 1990s: A Call To Respond." If well understood and seriously grappled with, this theme can throw new light upon the Church's mission in Asia and set in motion new initiatives towards its fulfilment. In every age and place the Church must re-think how she is to carry out her mission and discover new ways and means to be employed, the intellectual, cultural and theological presuppositions, which are involved, and the manner of articulating the permanent mission entrusted to her by Jesus Christ, her way, truth and life, in short: "to listen to what the Spirit has to say to the Church . . ." (Apoc 2:7) and to read the "signs of the times."

2. The Emerging Challenges of Asia and the Challenge of Evangelization

In a rapidly evolving world, Asia, too, and perhaps even more than other continents, is in the throes of many and radical changes, which create new tensions and call for new approaches and solutions. I am sure that the various speakers will deal with these changes, problems and tensions which have been created as well as with the accompanying challenges to the Church which they entail in the fulfilment of her mission and with the different ways in which the Church is to respond to them.

Thus the speakers will deal with the challenge of modernization, industrialization, the process of secularization, the radicalization of religious beliefs by fundamentalist groups, the challenge of wide-spread poverty, exploitation, child labour, the emancipation of women, communalism, casteism, the challenges posed by emigration, by refugees, by migrant workers, the challenges of religious pluralism, dialogue, inculturation, etc.

Apart from the sociological, economic, cultural and religious challenges, and, even in some ways above them, there is the question of the challenge of evangelizing the immense continent of Asia which the Church there faces. It is the challenge of Christian mission to

Asia, the challenge of proclaiming Jesus Christ, the Saviour of all, and the gathering together of believing communities of Christian disciples. I am sure this theme will receive the serious attention which it deserves.

The Asian Church must reflect upon the situation of Christian mission and the work of evangelization, their successes and failures and the ways of proclaiming Jesus Christ to the people of today.

Let us be realistic. The Church in Asia is almost everywhere a small minority, at times microscopic, hardly, 2.5% of the entire population, and in some countries even less than 1%. Its growth has slowed down, for a number of *external* reasons, such as: the difficulties and obstacles of a political and cultural nature, the aggressiveness of the fundamentalist groups, the lessening of the number of missionaries as well as the obstacles that are being placed on their entrance or permanence, etc. But there are also *internal* reasons, for the slowing down of its growth, such as: current discussions on the very nature of "mission", different shifts - at times almost exclusive - in regard to the missionary effort, or concentrating on the economic and social development of the people, or on an inter-human dialogue rather than an inter-religious one, the refusal to engage in conversions as if this were a kind of negative proselytism or a moral constriction placed on one's conscience, etc., all of these being theorized by some as a new and improved "missiology" or theology of mission! Moreover, the Church in Asia, notwithstanding its promising fermentation of reactions, still runs the great risk of being either overcome by an inferiority complex rather than by its being a small minority, or of falling into a sort of stagnation renouncing the effort to grow, or even again of becoming a ghetto, or some sort of administrative and static Church of one kind or another.

In this task of evangelization, it is important to have a balanced mission theology, which will recognize the positive values without undervaluing the very idea of proclaiming Jesus Christ and the need for the formation of communities of believers.

How can the Church in Asia, which is truly a "*pusillus grex*" - an extremely small flock - respond to the immense challenges which face her? By purely human efforts or by instruments and methods which are purely natural? Certainly this would not be a sufficient or adequate response.

The Church in Asia is in a very similar situation to that of the first ecclesial communities formed by Jesus Christ in the midst of a world that was religiously pluralistic. Her hope must be placed in divine strength, in the divine gift she brings to humanity. And this gift is the person and message of Jesus Christ.

a) *Jesus Christ God Made Man*

The Christians in Asia have to present themselves to their brothers and sisters with their own proper identity. It is not sufficient to say that we are "believers in God." Those belonging to other religions are also believers. We are believers in one only God "who in many and various ways spoke of old to our fathers by the prophets: but *in these last days* he has spoken to us by His Son . . . through whom also he created the world" (*Heb* 1:1-2). We believe in one God the Father who "so loved the world that he sent his only Son to save the world" (*Jn* 3:16) with the power of the Holy Spirit.

The mission of the Son of God on this earth, the incarnation of God, is a *unique fact, wholly singular*, a mystery central to our faith and deeply important in and for the history of humankind. That fact must be preached, manifested and proclaimed to all. The Christian and the Church can never renounce the uniqueness of the event of the Incarnation.

The Incarnation is a fact and at the same time a mystery; even more, the Incarnation is a person - incomparable and unique. We believe that no prophet (no founder of a religion) has ever been like Him: "something greater than Jonah is here" (*Lc* 11:32). There is no other wisdom equal to Him: "something greater than Solomon is here" (*Lk* 11:31), simply because in Jesus Christ "the Word became flesh and dwelt among us" (*Jn* 1:14).

This is the main reason for the urgency and priority which must be given to the "announcing of Jesus Christ and of his mystery." "Woe to me if I do not preach the Gospel" (*1 Cor* 9:16).

This proclamation is the continuation of Christ's mission for the salvation of the world. Jesus Christ has given his own life and by means of His Death and Resurrection has brought salvation to *all* the world and to *all* mankind. This is a matter of faith, and not of an opinion to be discussed, that "he is indeed the Saviour of the world"

(Jn 4:42; cf. Jn 11:52; Acts 4:12). He was sent by the Father "... not to condemn the world, but that the world might be saved through Him" (Jn 3:17). Salvation is therefore the work of the love of the Father and of the Son in the Holy Spirit: "He has so loved the world as to give his only Son" (1 Jn 4:9).

Have we ever asked ourselves why He came to save the world when there were already various great religions, including the Jewish one? Have we ever asked ourselves whether this salvation is perhaps less necessary in today's situation? Or whether perhaps today the general plan of God has changed? that today also (God) desires all men to be saved and *come to the knowledge of the Truth*" (1 Tim 2:4)? I would like to draw your attention to two things: in this Pauline text: "*that all might be saved,*" and "*that all might come to the knowledge of the truth.*"

Moreover, the Pauline text (which is Sacred Scripture and not any book of theology!) continues describing Jesus Christ as being "The only mediator between God and mankind" (1 Tim 2:5). There is no salvation in any other name "for there is no other name by which we must be saved" (Acts 4:12).

Once more, this is a matter of Catholic faith we are speaking about, not a mere question of opinion. Our response, which is more essential to the needs of humanity and Asia in particular, must be centred and based in that faith which constitutes our identity. We are Christians because we believe "in *only one God* the Father, the Almighty ... in one Lord, Jesus Christ, the *only begotten Son of God* ... Who for us men and *for our salvation* came down from heaven. Who by the power of the Holy Spirit *became incarnate* of the Virgin Mary and was made man."

He is the true "light illuminating every human being" (cfr Jn 8:12). He is the best gift we can give to humankind as well as to the billion persons of Asia. "The very revelation of the mystery of the Father and of his love, fully reveals man to himself ... It is therefore through Christ and in Christ, that light is thrown on the riddle of suffering and death which, apart from his Gospel, overwhelms us" (GS 22). He is the true challenge of Asia. He unveils the mystery of God and the mystery of man with such depth, such truth, such

fullness that we can be sure that He is the answer to the challenges of Asia! He is *the* answer because He is the incarnate God, because He has Risen and lives and works in the power of the Holy Spirit. He is as *actual* today as yesterday "*Christus heri et hodie, ipse et in saecula*" (Easter Vigil Liturgy).

b) *Sources of our mission*

To return to the sources of our faith and our mission is very actual at this moment even in Asia. "The Church on earth is by its very nature missionary since, according to the plan of the Father, it has its origin in the mission of the Son and the Holy Spirit" (AG 2).

When leaving this earth, Jesus Christ, the son of God incarnate, sent his disciples in mission: "As the Father has sent me, even so I send you!" (Jn 20:21). And he left to his Church a solemn mandate: "All *authority* in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, *teaching* them to observe all that I have *commanded* you; and I am with you always to the close of the age" (Mt 28:18).

Thus the mission is *universal*, directed to "all the nations" (Mt), "to every creature in the whole world" (Mk 16:15) even "*to the ends of the earth*" (Acts 1:9).

The content of the mission and mandate are: "to teach," "to make disciples," "to baptise" (Mt), to teach them "to observe all that I have commanded you" (Mt 28:20) "to preach the Gospel" (Mk 16:15), to preach "*repentance* (or conversion) and the *forgiveness* of sins" (Lk 24:47); "to preach and to testify that he is the one ordained by God to be judge of the living and the dead" (Acts 10:42).

My dear brothers and sisters, these truths, so elementary and so well known, have to be *realized* in the every day context of Asia. They are very actual since they echo concepts, or ideas that are much discussed today: baptism (and the sacraments), conversion, forgiveness of sins, the commandments. There is need of confronting these realities with others (such as the value of the Kingdom, other ways of salvation, proselytism, etc.) and see if this central basis of our faith is to be found in your mission.

3. Evangelization: Proclamation and Other Aspects

But how are we to bring Jesus Christ and his Gospel to Asia, how are we to evangelize Asia?

a) *Proclamation as Centre and Summit*

What is evangelization? As the post-synodal Exhortation of Paul VI *Evangelii Nuntiandi* (one of the best post-conciliar documents) says, evangelization is a rich, *complex and dynamic reality* (cfr. EN 17). Many elements and aspects are contained therein: witness, dialogue, proclamation, catechesis, conversion, baptism, insertion into the ecclesial community, implantation of the Church, the formation of the local clergy, inculturation, integral human promotion or development or liberation, etc. The same document warns against the partial and fragmentary definition of evangelization which risks impoverishing it and even distorting it (EN 17).

In the midst of these multiple elements, *Evangelii Nuntiandi* strongly emphasizes the proclamation of Jesus Christ and of the salvation he offers to *all* human beings. As the document states:

"There is no true evangelization if the name, the teaching, the life, the promises, the Kingdom and the mystery of Jesus of Nazareth, the Son of God, are not proclaimed" (EN 22).

"Evangelization will also always contain -- as the foundation, centre and at the same time summit of its dynamism -- *a clear proclamation* that, in Jesus Christ, the Son of God made man who died and rose from the dead, salvation is offered to all men, as a gift of God's grace and mercy (cfr. Eph 2:8; Rom 1:16)" (EN 27).

b) *Evangelization and human promotion or liberation*

"Between evangelization and human advancement - development and liberation - there are in fact profound links ... They include links of the eminently evangelical order, which is that of charity: for how, in fact, can one proclaim the new commandment without promoting in justice and in peace the true, authentic advancement of man?" (EN 31).

At the same time however, the Church gives a serious warning: "We must not ignore the fact that man, even generous Christians who are sensitive to the dramatic questions involved in the problem of liberation, . . . are frequently tempted to reduce her mission to the dimensions of a simply temporal project. They would reduce her aims to a man-centred goal; the salvation of which she is the messenger would be reduced to material well-being. Her activity, forgetful of all spiritual and religious preoccupation, would become initiative of the political or social order,. But if this were so, the Church would lose her fundamental meaning" (EN 32).

Thus while "The Church links human liberation and salvation in Jesus Christ, (. . .) she never identifies them . . . she knows too that in order that God's Kingdom should come it is not enough to establish liberation and to create well being and development" (EN 35).

Already the Second Vatican Council had warned that "we must be careful to distinguish earthly progress from the growth of the kingdom of Christ" (GS 39).

In the light of these teachings, there is need for examining well the direction evangelization in your countries is taking; to verify whether the image which the Church projects among your peoples is that of a social and philanthropic agent rather than of the "sacrament of salvation"; to take care that certain profoundly theological concepts, such as the "values of the Kingdom" are not reduced to purely earthly and sociological realities, etc.

c) Dialogue with Non-Christians

In many countries Christians are living in the midst of many religions which do not recognize Jesus Christ. Vatican Council II has taken up again and repeated the biblical and patristic tradition which acknowledges in these ancient religions "element which are true and good," "precious things both religious and human," which "may sometimes serve as a guidance towards the true God or as a preparation for the gospel" (AG 3, 9, 11, 15 *Nostra aetate* 2; GS 57, 92; LG 16).

Towards the followers of other religions, therefore, the Church and the Council assume an *attitude of respect* which becomes concrete in open, sincere and patient *dialogue*. Such dialogue, however, must be one "which can lead to truth through love alone" (GS 92). The

first condition of a dialogue is that there are *two*, that each has and professes one's own identity and speak with respect, clarity and frankness: "*veritatem facientes in caritate*" (Eph 4:15).

Evangelii Nuntiandi takes up and pinpoints this attitude of the Church very clearly when it states that: "the Church respects and esteems these non-Christian religions because they are the living expression of the soul of vast groups of people . . .". But then it adds with emphasis: "We wish to point out, above all today, that neither respect and esteem for these religions nor the complexity of the questions raised is an invitation to the Church to withhold from these non-Christians the proclamation of Jesus Christ. On the contrary the Church holds that these multitudes have the right to know the riches of the mystery of Christ - riches in which we believe that the *whole of humanity* can find, in *unsuspected fullness*, everything that it is gropingly searching for concerning God, man and his destiny, life and death, and truth" (EN 53).

The Holy Father, John Paul II, is very clear in teaching that *both the proclamation of Jesus Christ and interreligious dialogue are necessary*: "There can be no question" - as he strongly affirmed at the Plenary Assembly of the Secretariate for Non-Believers - "of choosing one and ignoring or rejecting the other. Even in situations where the proclamation of our faith is difficult, *we must have the courage* to speak of God who is the foundation of that faith, the reason for our hope, and the source of our love" (*Insegnamenti di Giovanni Paolo II*, X, 1, 1987, p. 1450).

Can we affirm that non-Christians without conversion and outside the Church are not saved? In the face of theological attempts, not always successful, to confront this question, it is important for us today to recall the answer given by the Second Vatican Council: "Christ himself explicitly asserted the necessity of faith and baptism (cf. Mk 16:16; Jn 3:5) and thereby affirmed at the same time the necessity of the Church, which men enter through baptism as through a door. Hence those cannot be saved, who, knowing that the Catholic Church was founded through Jesus Christ, by God, as something necessary, still refuse to enter it, or to remain in it. So, although in ways known to himself God can lead those who, through no fault of their own, are ignorant of the Gospel, to that faith without which it is impossible to please him (Heb 11:6), the Church, neverthe-

less, still has the obligation and also the sacred right to evangelize. And so, today as always, missionary activity retains its full force and necessity" (AG 7; LG 14; cfr. EN 53, 80).

The fact still remains that the Son of God has come for the salvation and redemption even of non-Christians and their religions, notwithstanding the fact that nearly all these religions already existed. This fact is a sign that these also need the salvation of Christ yesterday, as they do today: "And yet, if his Son came, it was precisely to reveal to us by his word and by his life, the ordinary paths of salvation" (Cfr. EN 80).

d) Conversion, baptism, the Church

Witness (dialogue, proclamation) can bring the enquirer to interest himself in the Christian religion and, with the grace of God, even to conversion, in the sense of accepting Jesus Christ. For us Christians it is an unshakable principle that the act of faith (as well as that of conversion) must be entirely *free*, otherwise the Church will not accept it. With the same strength of conviction we also affirm that the freedom to profess, diffuse and also eventually to change one's own religious convictions constitutes a *fundamental human right*, and thus not only for the Church which solemnly affirmed it during the Second Vatican Council in the Declaration *Dignitatis Humanae*, but also for the international community.

We therefore consider conversion and baptism to be a human right of the person concerned, even before they constitute a divine right of the Church. Consequently we feel obliged by the solemn mandate of Jesus Christ to "*baptize*" those who accept His Gospel. And to baptize, as we well know, means to be inserted into the mystical Christ, into the Church of Christ. To bring someone to the faith, to baptism, into the Church, is unique primary activity, it is the mandate of the Lord and our inseparable mission.

Therefore, one cannot justify theological theories that, with the excuse of not falling into "ecclesiocentrism" do away with the Church, baptism, conversion, and terminate with abandoning the clear proclamation of Jesus Christ, Son of God incarnate for the salvation of all.

e) To Preach the "Kingdom of God"

The Kingdom of God is an important reality in the mission of Christ and of the Church. It is a very rich biblical concept. But there are some who would seem to over emphasize it while at the same time limiting its richness only to some aspects. There is even a "kingdom-centred" theology which proposes as an ideal a Church whose aim is to serve the Kingdom, that is to construct a new humanity. The Church must practice a "kenosis", to be only "for others" and to promote the so-called "*values of the Kingdom*" (peace, justice, fraternity, non-violence), as well as *dialogue* between nations, cultures and religions, for a mutual enrichment and union, leaving aside what divides. There is need, therefore, to abandon "ecclesiocentrism" and "Christo-centrism" in favour of a "theocentrism", since Christ cannot be understood by those who do not have the Christian faith, while the unique divine reality, whatever its name might be, can unite different cultures and religions. The mystery of creation is therefore to be insisted on; one does not speak about Jesus Christ and the mystery of redemption; the Church is just considered as a sign, even an ambiguous one, of the Kingdom.

Over and against these positions however and basing ourselves on Revelation and on the teaching of the Second Vatican Council (LG 4, 5; GS 22), we know that the Kingdom of God has not only been proclaimed as a doctrine by Jesus Christ, but also manifested in his Person. Therefore one can say with the Second Vatican Council that the Kingdom of God is the Kingdom of Christ and the message of the Kingdom, proclaimed by the Gospels, becomes the message of the Christ in the Church. The Holy Father has strongly affirmed this in his discourse to a group of Bishops from India given on 6 April 1989 on the occasion of their *ad limina* visit: "The Kingdom is inseparable from the Church, because both are inseparable from the person and work of Jesus himself. He established the Church to be the revelation and instrument of the Kingdom. It is not possible therefore to separate the Church from the kingdom as if the first belonged exclusively to the imperfect realm of history, while the second would be the perfect eschatological fulfilment of the divine plan of salvation. Nor can the kingdom be considered as a purely interior or spiritual reality, in contract with the Church considered historical and social realization of Jesus' intention to establish a community of faith and salvation. Consequently it is not possible to relativize the Church's role in bringing all to union with Christ" (cfr. *L'Osservatore Romano* weekly English Edition 16 <17 April 1989>, p. 3).

4. Some Priorities of Christian Mission in Asia

Let us now turn our attention to some of the priorities of Christian mission in and to Asia. These have already been highlighted in several of the FABC plenary assemblies and commission meetings during the past years. Much has been said and written about dialogue, inculturation, witnessing, being a Church of and for the poor, simplicity of life-styles, Asian forms of prayer, etc.

You will see how to translate them into action. You have enough documents exhorting you to do what you have deliberated upon and accepted as your course of action. Where else can you start acting upon your statements if not at the level of Christian leadership of Asia as represented by you? Let us be examples to the flock that God has entrusted to us, as Peter said to his fellow elders: "I who am an elder myself, appeal to the Church elders among you. I am a witness of Christ's sufferings, and I will share in the glory that will be revealed. I appeal to you to be shepherds of the flock that God have you and to take care of it willingly, as God wants you to" (1 Pt 5:1-3).

a) *Priority of Christian Witnessing*

The credibility of our Christian mission depends not only on our dogmas, theologies, history, apologetics but especially on the credibility of our Christian Life witnessing. God's revelation and salvation are more than words. They are a life, an experience and must become transparent to others on the face of the Church in Asia, transparent in the lives of all Christians, but most of all in its shepherds and pastors.

May I be permitted to recall to my brother bishops: our primary task as successors of the Apostles is to bear witness to the death and resurrection of Jesus Christ in the power of the Spirit as the first apostles of Jesus; in word, that is, in proclaiming Jesus Christ to all and in deed, that is, in all our actions, decisions and the witness of our life itself: "*eritis mihi testes usque ad ultimum terrae*" (cfr. Acts 1:8) Apostolic succession. It must first of all be a spiritual and missionary succession, that is, you must be constantly aware of your being "apostles", sent on and with a mission to the people of Asia to preach the death and resurrection of Jesus to all, to be his witness. Like Paul we must be always conscious of the fact that we are "set apart" for the Gospel to the world of today. Without an apostolic succession that is

spiritual and missionary, the sacramental and juridical succession will have little effect and little fruitfulness.

b) Priority of Proclamation

While all that the Church does forms part of its evangelizing work, evangelization as proclamation of the death-resurrection of Jesus Christ, by which the gift of repentance and forgiveness are offered to all by God through the Holy Spirit, and sacraments, should receive priority in our planning, action, catechesis, preaching and teaching, allocation of personnel and in the distribution of resources. We must not allow the Church in Asia to become stagnant and lose the evangelizing momentum of its great missionaries and apostles of the past centuries in each of your countries, their heroic lives, witnessing, deep love for the people of Asia and in many cases even by the witness of martyrdom. We need only to think of St. Thomas the Apostle in India, Garcia Gonsales, St. Francis Xavier and the Japanese martyrs, St. Andrew Kim and the Korean martyrs and the recently beatified martyrs of Thailand and their contribution to the people of Asia and to the growth of the Church.

May I express my congratulations to all bishops and episcopal conferences who have regarded, during these last years, the work of evangelization as their missionary and pastoral priority, organizing seminars and preparing concrete programs for evangelization.

c) Priority of Prayer

Jesus' mission to the world depended as much on his prayer as on his preaching and ministry. Those who carry out the mission of Jesus today cannot but do likewise. The successors of the apostles today should not be carried away by the heresy of activism, but rather give up excessive activism for devoting time "to prayer and the work of preaching" (Acts 6:4).

As successors of the apostles, our primary task is to proclaim Jesus Christ and all other tasks, like administration, should be subordinated to it or delegated to others "And the twelve summoned the body of the disciples and said, 'It is not right that we should give up preaching the word of God to serve tables'" (Acts 6:2). This calls for adequate space for prayer, study and reflection on the Scriptures in our daily schedule so that we can be spiritual leaders and teachers among our collaborators and people.

Your acquaintance with Asian cultures and spiritualities developed by Hinduism, Buddhism, Islam and other religions of Asia should be deep enough so that no one can accuse you of being spiritually and culturally foreigners in your own lands.

You need especially to develop a spirituality for a minority Church, which, notwithstanding its smallness in numbers, still has to be strong, dynamic Church like that of the first Christians. Your Christians today also need to have a strong sense of the value of presence, of the need for the virtues of courage, perseverance and fortitude, together with a conscious witness to eschatological realities, as well as with a continual readiness for dialogue and proclamation, maintaining always and everywhere an unshakable faith and hope in Jesus Christ, true God and true Man, at once our Saviour and our Emmanuel "Good with us".

d) *Spiritual and Moral Ascendancy*

Though Jesus held no title to any special social, political or religious authority in his time, he spoke and acted with the authority of God his Father. What made his claim to be the unique Son of God and the only way to the Father credible - an extremely strange claim - was his transparent holiness of life and the spiritual and moral authority that accompanied it. The success of Christian mission in Asia will depend on the spiritual and moral ascendancy of its leaders as in the case of Jesus and his apostles and first disciples.

Such spiritual and moral ascendancy will keep them from succumbing to the dangers of the institutionalization of their prophetic and sanctifying office and mission or of becoming only agents of socio-economic development or liberation or mere administrators of small Christian communities, which prevents the effective proclamation of the Word. Like the first disciples of Jesus, we must give priority to the mission of proclamation: "It is not right for us to neglect the preaching of God's word in order to serve at tables" (Acts 6:2).

A total dedication to the mission of Jesus Christ will also help us to avoid an excessive preoccupation with ritualism, tribalism, racialism and casteism within the Christian communities, preoccupation with the advancement of one's own particular race, tribe, caste, to which as Church leaders we may belong, or giving in to subtle and emotional exploitation of our linguistic or cultural affiliations and

loyalties out of fear or weakness. It will also help us to rise above the interests of narrow nationalism and communalism. The signs of such tendencies, deleterious to the mission of the Church, are not entirely absent in the Asia of today and in other continents too.

e) *An obligation to the Universal Church*

As the Church in Asia becomes more and more incarnate in the cultures of Asia and enters into dialogue with its religions and gets acquainted with the prayer forms and the mystical experiences of its peoples, it can and should contribute to the universal Church the benefits of its encounter with the ancient and rich cultures of Asia, the depths of its prayer and contemplative experiences, and other elements of spiritual and mystical symbolism.

The Asian Church and Asian bishops may be teachers and guides, especially in meditation and the spiritual life, also for other continents. Western youth, not sufficiently evangelized, is looking for the religious mysteries and mysticism in the East; will the Christian East abandon its love for prayer, meditation and the proclamation of the mysteries of the faith and of Jesus Christ?

Conclusion: Toward a New Evangelization of Asia

As I come to the end of this discourse, let me once again appeal to you to put Jesus Christ in the centre of your ministry, the centre of your preaching and pastoral activities. Inspire Priests and Religious to do the same. Help seminarians and others in formation to put on the missionary spirit and have the missionary heart of Jesus. Form your lay leaders, catechists and faithful to bring the Kingdom of Jesus Christ into the life of the family and of the society.

The Greco-Roman-Jewish world into which the apostles and the disciples of Jesus were sent was no different from ours. They struggled with the idea of how to proceed with the preaching of Jesus Christ and the question of baptising the Gentiles. But that did not prevent them from preaching Jesus Christ and forming Christian communities.

In today's Asia too there are areas and groups of people who respond to the proclamation of Jesus Christ and are baptized into his

body, the Church. There is also resistance, opposition, rejection, subtle discrimination, suspicion, denial of religious freedom, and even open persecution and hatred shown to the Christian message in some parts of Asia. Frequently the reactions are caused by ignorance, or prejudice, or politics or history, or cultural fears or vested interests. We need to be aware of them and make our proclamation credible and transparent with our holiness of life, sincerity of purpose and great love and respect for all. There are also other situations in Asia that create problems and opportunities for Christian mission. Thus there is the problem of urban and rural mission, refugees and boat people, migration and migrant workers, terrorism, violation of human rights, drug abuse, exploitation of the poor, ecological and environmental destruction, abortion, destabilization of the family, etc. Certainly, we Christians have to occupy ourselves seriously with these social problems also, but with the spirit of love of Jesus Christ, using them as an occasion for witnessing to our faith in action, and without ever abandoning the priority task of proclamation.

Diverse Episcopal Conferences or their Associations in Europe, in Africa and in America, in a true and real synodal spirit and effort (*syn-odos*: walk together) are preparing pastoral plans to respond to the challenges of our time (cfr. JOHN PAUL II, "Discourse to the Bishops of Brazil," *O.R.* 6.7.1990). How will the Church of Asia respond to the challenges of this Continent?

May the Holy Spirit, who came down on the first disciples of Jesus, come down on us as light and fire and help us to proclaim Jesus Christ fearlessly to all. May he enlighten our minds and inspire our hearts. May the same Spirit be the Spirit of communion and mission: communion within the Christian communities of Asia and communion with all the peoples of Asia and mission to all. May Mary, whom Jesus gave as mother to his Apostles and disciples and who was with them in the Cenacle awaiting the missionary outpouring of the Holy Spirit, be with you, accompany you and help you to make this last decade of the second millennium of evangelization a new Pentecostal experience for you, a period of new evangelization, for the scattered Christian communities of Asia and all our brothers and sisters of this great Continent.

Towards the Evangelisation of "Secularised" Europe

Card. Godfried Danneels

The inadequacy of the term:

In all regional meetings which served as preparation for this symposium the participating members came to the same general conclusion: the words "secularisation" "to secularise" are too equivocal and too ambiguous for use as key notions in the study about the religious situation of the Europe of today. At times the notion is of no consequence and is purely descriptive: sometimes it seems to indicate rather the cause of the phenomenon of dechristianisation. On the one hand, secularisation is considered to be legitimate and salutary (cf. *Gaudium et Spes*, 36, 2: 41, 2): "this secularisation, which is the effort, in itself just and legitimate and in no way incompatible with faith or religion, to discover in creation, in each thing or each happening in the universe, the laws which regulate them with a certain autonomy, but with the inner conviction that the Creator has placed these laws there" (*Evangelii Nuntiandi* No. 55). On the other hand, there is a secularisation which is incompatible with the Christian faith (secularism): it is a concept of the world according to which the latter is self-explanatory, without any need for recourse to God, who thus becomes superfluous and an encumbrance. This sort of secularism, in order to recognise the power of man, therefore ends up by doing without God and even by denying him" (*ibidem*). Sociologists are making less and less use of this vocabulary. That is why we too, without delving into the concept of secularisation, shall limit ourselves to an objective

description of the religious situation in Europe. This will explain the use of the inverted commas marking the word in the heading of this document.

We shall also leave aside the whole problem of the Judeo-Christian origin of the phenomenon of secularisation: secularisation might well be part of the genetic inheritance of both Judaism and Christianity and be founded in the reality of creation and the transcendence of the Creator. This is a complex question which we shall omit here.

FIRST PART: THE RELIGIOUS SITUATION IN EUROPE¹

Even while acknowledging the great differences between the various situations in Europe (above all between Western Europe and Eastern Europe), there seems to be, nevertheless, an aggregate of values and non-values common to the whole of western civilisation. So the field on which the evangelising seed falls, portrays a number of common obstacles: it also has some positive points of agreement which are favourable to evangelisation. One of the characteristics particular to Europe is the situation of 'post-Christendom' in which it is seen from the Atlantic to the Urals. Its evangelisation will, therefore, always be a "second evangelisation" which (in contrast to the first which is realised in many young countries) moves away from a state of atheism or agnosticism. In contrast with 'pre-Christendom' countries, Europe lives in a great measure in the absence - even in the denial - of God, both in theory and in practice. This will not be without consequences for evangelisation, for its method, and for its structure. So, rightfully this can be called 'second evangelisation'.

I. Atheism and its weakness

Evangelisation in Europe must more and more come to terms with a situation where God is said to be absent. Even in places which have remained very Christian, and let us even go so far as to speak of the heart of every believer, atheism -- theoretical or practical -- leaves its mark. Now there are many forms of atheism.

¹It is evident that what is accepted where Europe is concerned, goes also for North America, even for everything which can be termed Western Civilization.

1) *Scientific Atheism:*

Characterised by unlimited confidence (religious) in the progress of science, philosophical thought, human and positive sciences (sociology, above all), and technology. In a word, scientific atheism is filled with an indestructible confidence in Reason. Hence a belief, just as indestructible, in the efficacy -- indeed, in the all-power -- of an education which will form for the future a kind of man built on, and living on Science.

2) *Humanist Atheism*

Consists in the application, consequential and radicalised, of the axiom: *Homo homini Deus* -- God being nothing more than the projection of man's dreams and capabilities (Feuerbach), it is for this God to resume possession of his "*locus naturalis*" which is the heart of man. Thus there will be an end to all alienation and God becomes perfectly 'interiorised'. From this comes an immense feeling of liberty and pride which will very quickly lead to frantic activity (activism), the inflation of 'Myself', a feeling of feverish hyper-responsibility (man is capable -- therefore he is responsible for everything). All this can only lead to an 'existential tiredness', brought on by this task of Sisyphus of having to build the world with one's own hands and alone. But in the meantime, this atheistic humanism dreams of a "society of free men, naturally good, naturally reasonable, perfectly detached from everything, without God or Master -- save themselves. Followers of Prometheus, of Lucifer, free."

All this humanism finds life through 'messianic inspiration' which here and there shows some lyrical accents indeed. For example, Trotsky: "Man will become immeasurably stronger, wiser and more subtle . . . the average man will rise to the heights of Aristotle, Goethe, Marx: And on this pinnacle new summits will rise up" (1924). It is evident that for this form of humanism, the death of God causes no problems: God is quite simply superfluous.

3) *Reactive Atheism*

It is a skin-deep atheism, very wide-spread and (if one may say) of 'inferior quality'. It is the product of a kind of collective memory which recorded the break between the Church and modern civilisation, above all during the 19th and 20th centuries. This is an atheism

which thrives on inaccurate historical memoranda concerning the Church-Institution, the everyday life of priests and prelates - a popular anticlericalism for all times and ages, brought to traumatic effect by the recollection of suffering, injustice and inherited suffering. The most important cause of this reactive atheism is perhaps found in the abandonment and existential solitude in which the Church left the 19th century proletarian masses. Left as orphans, the turned towards an "adoptive father" -- anticlerical socialism.

4) *Practical Atheism*

Is of every age, even if at some moments in time it was moderate and even stemmed by social pressures. There has always been a "taste for precarious earthly goods, spiritual torpor, indifference towards fundamental topics - perhaps with the exception of one's own death. There has always been too the example of revitalised paganism. Here we have the practical atheism of the consumer society: faced with the delights of 'bread and circuses', how could anyone pay attention to a doctrine and a morality which faced up to the ranges of so marvellous a world? It is the worship of the all-in-all, and when some form of suffering is demanded of us, it becomes a question of forgetting it immediately."

II. **The weakness of Atheism**

This atheism which is the mark of European civilisation portrays not a small number of symptoms of obsolescence and interior corrosion, and this even if its weaknesses are rarely recognised or admitted. Scientific atheism wears itself out in the "explanation (description) of human phenomena without ever being able to illustrate their meaning. Consequently, the greater the development of objective aims which can influence him (man) through sociology, biology, psychology, or even linguistics, so much the greater will be man's failure to recognise the truth that lies within him. This failure is not corrected by the volume of scientific data which are heaped upon him and which, in fact, resemble so many heaps of rubbish, indicative of his lost grandeur . . . refinement is found only in knowledge of the elements and empirically determinable factors which play on his general conduct and on his bodily system without ever stressing who the person is that integrates them so far as mind and body are concerned. Man puts himself forward as the object of his own knowledge and rejects anything which would make him appear

subject to the same. Everything goes on as if his basic concern was to drown himself in explanations and stifle in himself every demand for real meaning -- from now on said to be illusory or harmful" (2) (G. Martelet. *Deux mille ans d'Eglise en question*. Editions du Cerf. 1985. p. 128).

Then again, in the name of what can one make man the measure of everything? L. Moulin writes: "Can humanism bereft of any form of transcendence avoid the reefs and the drama of Nietzscheism, of Existentialism, of modern paganism? Does not the history of our century give sufficient proof that the death of God announces the death of man? To promise man's Promethean future is, undoubtedly, tempting. But on what experience, on what facts can it be founded?" M. Clavel goes much further. In an almost chilling analysis of the misfortunes of 'modern times', he establishes the failure of man without God. In his book "What I believe", he (Clavel) begins before all else with his own experience, but he does it in such a way that it goes hand in hand with a narrative which, going beyond knowledge and often hidden, is that of many other people. His evidence rests, therefore, on this basic truth straight from the 'Credo' that 'man cannot exist without God.' But his shoulders flag beneath an evidence of failure that is not only for our day ("man cannot") but is also historical ("man has not been able to bring about his existence by himself") (What I believe. Grasset. 1975. p. 152).

My proposition is straightforward, Clavel goes on; it is radical and in the vein of Copernicus. It consists in maintaining that man has been lost by humanity, therefore by himself. The loss of man was the work of man: a loss which has its source in one decision. Believing he could extinguish the light of the sun or put himself in its place, as Marx had invited him to do as far back as 1844, he became one of death's incurables. To follow Copernicus in the rightful way, but one which Marx has vitiated, means in Clavel's mind putting the sun back in its place and refusing to believe that man could destroy God, replace him or even do without him. Thus Clavel picks up the diagnosis put forward by the author of "The Archeology of Knowledge." Speaking to the more-or-less Nietzschean founders of modern thinking, Foncault there and then declared: "It may well be that you have killed God under the weight of all that you have said, but do not think that you will make out of all your fine words a man who will live" (Foncault. *The Archeology of Knowledge*. Gallimard. 1967. p. 274: Martelet. p. 131).

The diagnosis of atheism in our western world, while remaining very serious and alarming, is not a blind path in a hopeless situation. "If such an aberration is the work of free man in the midst of contemporary culture, it can likewise be removed. For man, even when he forgets his relationship with God, has not succeeded in destroying his ability - with the help of God's grace - to discover it again. To pretend with Pelagius, the Irish Rousseau of the 5th century A.D., that man left to himself is nothing but goodness, or to see in him with the Jansenists (those wayward heirs of Augustine), a straightforward candidate for Hell, is one and the same error which the Church has always avoided" (Martelet. p. 134).

The most dangerous and the most ineradicable atheism is Practical Atheism, this 'spiritual torpor' which is of every century and which Jesus himself attacked: "Alas for you, rich": and alas for those who stifle both appeal and message "because of the cares of life." To touch the hearts of men caught up in this Practical Atheism -- above all if it is not imposed by an authority with arbitrary power, but simply penetrating the very fabric of civilisation -- that is most arduous task in the evangelisation of Europe. But it is not impossible. This Practical Atheism is not a way of thought, nor a philosophy, nor a secular religion. Rather it comes closer to a "spiritual vacuum" which more and more in our day sets itself up as the only alternative to the faith.

III. Human values and their "toxins"

Western culture and civilisation carry within them a great number of basic human rules. Take that of the "singleness" (*unicite*) of each man. Biologically, psychologically, sociologically, every human being is absolutely unique. There follows, then, the dignity of each man and, in consequence, the right to respect from all other men and from society. There is the freedom of each man and his right to choose the concrete form of his existence. Finally, there is the equality of all men which excludes every form of discrimination (religion, race, age, sex). All this has led to the creation of a whole series of institutions which make up society, with the obligation of promoting and guaranteeing these values which themselves constitute the social and moral physiognomy of Europe.

"When one looks closely at them, all these humanist values and Christian values -- laicised, naturalised, secularised. For the Chris-

tian message has for centuries (and especially since Vatican II) presented a vision of the world which is lucid, balanced, serious-minded, rational and, in final analysis, optimistic, full of confidence in man and in his potential" (L. Moulin).

But precisely because these values and these institutions are founded upon confidence in man, with his potential and also with his liberty, this system bears the mark of great frailty, of an equilibrium that repeatedly gets lost and found again. The greatness and weakness of European civilisation!

We can go further. This European humanism is henceforth only rarely based upon a Christian vision of the world where God is Creator and is Supreme Authority for values. The point of reference which is the Absolute is lacking. Without this point of reference, without this link with the Transcendent Absolute, European values and humanist ideas, left to themselves, quite naturally release "toxins" which slowly poison the living fibres, even with the possibility of death. Let us take a few examples:

1) The will to recognise and obtain for each individual his personal rights, brings in the corresponding obligation of other people and of the State. But this guarantee of personal rights can lead to an individualism which knows no brake or limit when the individual acts as though he no longer owed anything to his family, to his country, or to Society. Such 'Personalism' which is the 'stamp of European society' often slides towards licence, anarchy and narcissism.

2) We want to establish a society where laws are more and more just, where each and everyone is equal. Now it is not unknown for this to emerge as a 'levelling utopia' where every difference is erased and deliberately levelled out. This concern for equality finishes up in an egalitarianism which ultimately weakens its own frame and reduces everything to a monotonous and deadly grey. The right to be different, which is the source of progress, is in fact no longer recognised.

3) Natural love of country and land of one's forebears can emerge as a narrow nationanism (or regionalism), that of the Nation-State which refuses to acknowledge that there are other values and a further hierarchy of values, for example, the right to life, to food, and the right of subsistence of other nations less endowed and burdened with unpayable debts.

To call on the State is not in itself something to be condemned. It is indeed the right of every Society, which holds man in respect, so to do. Even the most liberal of economists will not deny this. But this 'standard' can evolve towards a real Welfare-State situation. "The non-stop demands of all classes of society have made this right of appeal to the state a veritable Leviathan which in order to deny being the "Best of all world" or that of 1984 so weakens the men of today as to make them henceforth incapable of acting as adults responsible for their actions". (L. Moulin) In the same way, an unshakable faith in 'Progress' can result in a civilisation which refuses to accept any limits, any choice of action, and constantly denies the value of personal effort. In make Progress with the Absolute, we arrive at the creation of a new god -- Moloch -- to whom everything must be sacrificed.

4) Unconditional love of peace can result in a total abdication ("*et propter vitam, vivendi perdere causas*" wrote Juvenal) to the tolerance of the intolerable and to nihilism.

5) A further toxin: the intoxicating stupor brought about by the great Success of Science. This has led Europe to extend investigatory and experimental processes to the realm of the human person, culture, religion, ethics, education, the arts, customs, and the governing of men. In doing this, a most baneful act of redirection has been perpetrated. Why? "By his very nature, if he would live and survive, the human being needs continuity, stability, certainty and the absolute -- he needs something sacred. But the realm of Science and Technology is characterised by rapid obsolescence, by a continuous querying of principles, hypotheses, concepts; also by a relativism and a pluralism which cannot be transferred or redirected to the realm of man without his succumbing to atrophy and death" (L. Moulin).

6) Another result of this transfer redirection on the human level is found in the demographic collapse of Europe. We are living in a society which is aging and which therefore, shrinks the most vital obligations. "European society makes way for the comforts of imaginary relaxations. Sensitive to it all, it fears change, innovations, modernisation. From then on, the economic, social, and intellectual fibre no longer finds renewed strength -- it hardens as does an artery. Political aspects follow suit: they become outdated: 'behind the times of a war' they propose for the future yesterday's remedies."

All these European values, supported for a long time by faith in God, but from now on transferred and given back to man as his own property, have produced and still produce more and more "toxins" which render them extravagant through lack of some point of reference outside and above man himself.

We see then how the finite which has cut itself off from the infinite is no longer master of its own finiteness. In the experience of these last decades, man no longer appears capable of managing by himself this intricate problem of fundamental values, nor can he render ineffective the toxins which they release.

The civilisation of Athens and Rome are dead because they did not respect their own terms of existence, namely their principles. The Athenian democracy no longer found virtue within its bosom. That of Rome found satisfaction in 'bread and circuses'. These civilisations died because they reneged on their basic principles. As soon as external pressure showed itself, they died by 'implosion' because of an interior vacuum.

The European situation is quite different. The crises that we see are the legitimate outcome of its motivating values, but they are overheated and disconnected from their source. The 'toxins' which poison us are to be found in logic -- in the logic of our genius -- which has gone haywire and even mad. "We can scarcely hope to be cured by some doctrine or other, exterior and foreign to our sense of values. The outcome would be rejection of it or the destruction of our nature. But neither can we find healing by a source of homeopathy i.e. by the evolution of our sickness: after all, cancer cannot heal itself by itself. So then, is there any hope for the crisis-ridden European values other than that of getting back to the original source -- The Transcendent Absolute? there again, can man do it by himself?" (L. Moulin)

So many obstacles. Secular religions (fascism, nationalism: racism), movement of the work-force in society: hedonistic paganism: environmental Pelagianism -- man in a state of NO-SIN -- dreadful terrors, messianic irrationalism, millenarianism.

Can European man recover from all these 'toxins' by itself? Or can there be legitimate hope for this basic healing only if European values get back to their Source -- the Transcendent Absolute, God? Is there any hope for the Europe of today outside "a second evangelisation"?

IV. The Narcissistic Personality

1) *The narcissist*

"... I consider narcissism to be basic individualism, free from the social and moral values which held sway right into the 19th century. It is emancipated from every transcendental framework, living a myth of radical and personal autonomy, alive in the hollow of a restricted world -- quite voluntarily -- and in a solitary sphere of private subsistence" (L. Moulin). This profile of an hitherto unknown character describes the whole of western civilisation. How did we arrive at this conclusion? The narcissist is the product of a freedom which cuts loose from every link with the finite element of truth. "Without link between liberty and the finite, between liberty and truth" (J. Hersch).

Such freedom can only find its bearings in the direction of a radical and Promethean desire for absolute liberation for an Absolute of freedom . . . The result is a personality which:

a) systematically rejects anything which can shackle, no matter how little, the flowering and the self-assertion of 'personality'.

b) sets itself up in uncivilised and nihilist rebellion against laws, processes of socialisation, social ordinances, conventions, undertakings (marriage without divorce in view, perpetual vows) -- in a word, against everything which forms the very fabric of society everywhere.

c) speaks out in condemnation of society -- held responsible for all errors, mistakes, limitations, poverty (in its varied aspects) of the individual person.

d) portrays nostalgia for a society which is completely hedonistic and permissive -- without 'fathers', without 'adults', without 'masters', without 'models', without 'traditions.'

The narcissistic personality thus originates from the very dynamic of secularisation. R. Bennett points out quite rightly that "up to the 19th century, the order of nature referred to the transcendental character of the secular. The process of secularisation radically overthrew this situation. Immanence became the only reality"

(*Les tyrannies de l'intimite*, Paris, 1979). Then there is the arrogant application of scientific and technical knowledge to realms that are distinctly human (J. Hersch) about which we have spoken earlier. Finally, we have what is called "the acceleration of acceleration": this brings man into the Kingdom of the ephemeral, roots him in the transitory, drowns him in a permanent evolution, sets him astray in an ocean of possibilities (R. Ronee, *La civilisation in certaine. Etudes*, 1975 p. 803-823). The combined effort of these four factors gives us the profile of a man hitherto unknown, coherent, narcissistic towards himself, towards his body, towards the other, towards the world and his day.

Narcissistic towards himself, that is to say, he is pre-occupied with a restless search for personal display: "the satisfying of his wishes is law for him" (cf. *Regula S. Benedicti* I. 22) he is but irresolution and change itself. The 'Myself' of every individual person becomes his principal burden. Kept clear of anything transcendental, away from any traditional moorings, the narcissist must "now know himself, will but himself, know what he must will himself, without having been in the least bit prepared for this task" (J. Hersch). Young persons get bored and are cast adrift amid the infinity of possibilities and by the lack of protecting rules of conduct (parents, masters, society).

The narcissist has confidence only in himself. In his activities, primacy of place goes to his body, his health, his strength, his youth, his beauty, his sex-appeal i.e. everything that is ephemeral and brittle. This explains also the great success of medicinal parallels, yoga, psychoanalysis vegetarian diets or macrobiotics. The slightest touch of insomnia brings panic: there is an orgy of medical treatment. He gives short shrift to thoughts of death (Thanatos) so that he can rejoice over Eros whom he takes to himself. He is incapable of grasping anything that is radically tragic in life: he dreams. As for discipline or asceticism (without which no great human task ever sees the light of day) -- there is evidently no question of it at all. As for any other person who risks limiting or threatening his enjoyment of the present hour, the narcissist wipes his hands of him. He refuses to learn language, on the pretext that he can invent one to suit himself: so he gets engulfed in an existentialist solitude and in a no-go area of non-communication characteristic of many young people today. "So we have the indescribable poverty of a language which in itself has the word "Good" hammered into it, we have the lack of

dialogue and (final tragic proof) we have the desire for absolute solitude: the 'walkman' -- solitude submerged and drowned by noise."

In relation to the world at large, the narcissist journeys for the sake of journeying (he wants to be elsewhere, far away: he dreams of the next 'elsewhere'). Hence the refusal to see a film again, read a book a second time, go back to a museum, wander again around the streets of Rome or Paris. At all costs he must never get a firm footing anywhere. As for the times and days he lives through, the narcissist experiences "a deep and general atrophy of the meaning of continuity and of what has yet to come - consequently, this includes history." The conclusion? In many places in Europe we note the disappearance or the ideological disfiguring of lessons in history. Deprived of any point of stability, the individual becomes completely malleable, in fact manipulative. The narcissist lives from day to day and his motto is "Everything immediately -- and into the bargain, an almost sickly fear of the future."

2) *What is to be done?*

Undoubtedly, there will have to be a return to some exacting rules which are the very conditions for education, social life, democracy: to go on saying that if any constraint at all is felt to be a form of oppression and alienation, then there is no longer family, society or democracy. One day it will be necessary to display the splendid potential of man (provided we do not forget his limitations, his mistakes, and that he is finite). We must go on speaking about the amazement, the gratitude, the driving enthusiasm which we experience when face to face with what has been accomplished by our society in half a century.

Finally, we shall have to resort to the "proper use of social sciences." These have familiarised contemporary man particularly with what is relative, transitory, conventional, customary and, therefore, bound up with the very essence of society. Very true, indeed. But it is no less true that critical sociology uncovers the steadfastness of a number of rules of conduct and their stability. "In other words, sociology which in termed 'critical', insofar as it wants to be objective, owes it to itself to study both the functioning and non-functioning of society, as well as the problems of change in the midst of continuing, also (perhaps) the problems relating to inevitable

breakdowns, or those which pertain to the invariables and the specific lines of modern times" (L. Moulin).

This diagnosis of the narcissist personality -- ever present in our western civilisation -- is indispensable if we would reflect indepth on the subject of the evangelisation of present day Europe. This evangelisation will have to bring with it a therapy that deals with the different levels of relationship in man, viz. the relationship with himself, with his body, with other people, with world, with the age he lives in.

V. The Restlessness of the Age

For all that, we cannot say that there is no longer any 'religious' aspect to this continent. On the contrary, present day Europe is a field of intense religious fervour. Not without reason, some people speak of "a return of religion." It would be better to say "a rising to new life," since religious sensitivity has never been absent from the social scene. "The 20th century demonstrated a religious way of life in the midst of its life in the world. Learning, Reason, Science -- alongside a revolutionary faith: Progress, Justice, Liberty." Furthermore, 20th century Europe has experienced (and still does to a certain extent) no small number of 'religious' phenomena. There are innumerable signs of a religious spirit: the triumph of secular religions which has lost strength only in very recent years: the success of all sorts of cultures come from the East and from other places: the expansion of churches (free churches) and of religious sects: the success of what one calls "the electronic churches," the amazing upward trend of horoscopes, astrology, and of very kind of experience more or less occult: a frenzied search for groups - primitive, music (Woodstock) or sportive: a pagan worship of the body (beauty and muscle: the massive mobilisation of adherents of grand human objectives (Pacifism, Feminism), special millenarist and end-of-the-century notions (the Utopia of a world without problems, perfectly happy, hedonist) and all sorts of crusades for a better quality of life, the infatuation with macrobiotics, for ecology, for vegetarianism as a mode of nourishment. In a word, an intense search by all means possible for the Lost Paradise.

There is also a series of new religious phenomena on the level of basic religion and Christianity. Not everything in the Church is about to die. Let us think, for example, about the 'Parable of Unity'

represented by the Community of Taize, and the pilgrimages of young people pretty well all over Europe: we have the Charismatic Movement and, very especially, the Communities of Renewal which group together (like monastic communities) Christians from all walks of life (celibate, married couples, children, women religious, priests): there is the building up of religious orders, the foundation of new religious families: theological courses taken up by an impressive number of lay-people, the success of spiritual retreats (some retreat centres have to turn people away!): then we have the prestige of the Church when face to face with tremendous human and ethical queries: again, the journeys of the People which bring together vast crowds -- believers of all kinds, and non-believers too.

On all sides, we are present at the breaking of idols -- Science and Progress -- which have lost their halos. Now they are what they ought never have ceased to be, namely tools in the hands of men to build both good and bad, temples and tombs. All this has brought with it, in large doses, a feeling of disenchantment and disillusion, boredom, sadness, loneliness and depression among all those who cannot find a renewed sense of life. Our era is stamped with large letters 'spiritually empty', the tedium of life and the bitter cup are found among many of our contemporaries. Children grow up in a 'Vacuum': they are left in a sort of "moratorium", waiting for someone to come and reveal to them the meaning of life. "The 18th century was unbelieving and showed it with a levity that was all smiles and at the same time treacherous. The 19th century was also unbelieving and this came through with an all-conquering assurance. Would anyone dare state that our own century can be compared with them? In fact, the 20th century is once again 'religious' and the 21st will be more so. It is certainly not the political ideologies (unless we raise them to the Absolute with all the accompanying deadly risks that we know of) nor the Grand Principles of 1789 or of 1917 which will allow us to reply to the deep questions of the people of today and to give some sense to the absolute mysteries of human suffering and death. It would appear that religion alone, by the fact that it embraces the whole human being and his destiny, can give an answer to similar expectations and resolve similar problems. If we take account of the weaknesses and finite aspects inherent in human nature, only an institutionalised religion can somehow or other reach that target: religion too has a human dimension and, in consequence, some weakness. In truth, most often it was the non-presence or the insufficient presence of the Church (much more than the weight of its institutions and conduct)

which brought about the historical mistakes that are spoken about. This keen analysis of Leo Moulin -- who in matters of research considers himself an agnostic -- is such as to give Christians and their bishops cause for reflection!

VI. A continent swept up in sects

Many candidates come forward to fill this spiritual vacuum. Many master-thinkers and many more "masters of wisdom" are ready to bring in their therapy so as to offer healing for our times. These are the sects whose great increase has surprised all observers in these recent years. With the luxuriance and vitality of tropical vegetation, they have advanced on Europe and the two Americas. This phenomenon must hold the complete attention of those who are responsible for the evangelisation of the world. The terrain (be it sociological, psychological, spiritual) in which these sects blossom is the same terrain which is to receive the Gospel seed. It is a matter of urgency that this "phenomenon of sects" be studied and that conclusions be drawn about their success (even if the latter be ephemeral).

Not being able to make such an analysis within the limits of this statement, let us try all the same to come a little closer to the phenomenon and its causes. Undoubtedly, these sects are to be looked at in the depths of the reaction of some of our contemporaries who rail against our world: for them it is a world that is impersonal, anonymous, rationalist, turning on the axis of consumer profits, a world in crisis, dominated by queries about all the fundamental values for which it stands. The crisis of great political ideologies has left man hungry: often the Churches find themselves facing social crisis and it causes their crisis too. So some of our contemporaries seek refuge in the levelling medicinal power of tranquilisers, in astrology, in games of chance, and in the world of the extraordinary. But man remains a religious being who needs belief more than knowledge. So men look for what religion has to offer. But why on the level of sects rather than Churches?

"In the eyes of these searchers for sense and security, the Churches are too rationalist, too much integrated into society, too open to all-comers, always for the side of moderate solutions, going through the motions of verbal abstractions, too little eschatological. That is why there is a preference for minority groups which are more exclusive, more demanding, setting themselves up against society

(the Beast of the Apocalypse) which they unreservedly condemn and from with they try to save others through jealous proselytism. They invest their "ALL" in the future, in the hope of an early end of the world. Through their very simplified doctrine, and their clear cut and very demanding morality, the sects make it a salutary matter of conscience to stress the identity and personal value of their members: they come together quite frequently so as to raise their level of moral and spiritual life to a degree much above the average. They simplify any vision of the world: they offer a simple (simplistic!) answer to the important questions of human life and of theology - all too rational for their taste. Again, sects make use of a ceremonial which is less stereotyped, less rigid: they have a more comprehensive symbolism which offers a sense of sharing and spontaneity of expression to the participants. With the support of basic secular anticlericalism, they are under the strict guidance of lay-people and are very wary of any priestly or hierarchical structure. Their adherents are to be found in every social group and in every age bracket, among people who are discontented with their social status (the uprooted, lower middle class, emigrants, Blacks in the U.S.A. and in Brazil) with their personal status (students, abandoned women), those who also who have their own personal problems (drugs, alcoholism, complexes, nervous disorders) and among the young who experience existential solitude, a feeling of helplessness, dissatisfaction, inability to put down roots, or to see themselves in a clear light." (L. Moulin).

SECOND PART: EVANGELISE EUROPE, HOW?

After the diagnosis and analysis of the soil in which the seed of the Word of God is to be sown, let us go on to a few thoughts about evangelisation itself. We can say first of all that evangelisation is never the perfect mirror-like reflection of the situation of the soil. When a problem is, so to speak, 'in sunk carving,' it cannot be seen 'in relief.' The Kingdom of Heaven goes far beyond even the aspirations, the needs, the cries of distress and misfortune of humanity. In any case, there can be false aspirations, dehumanising desires, throbbings which lead to death. Evangelisation raises man up, even if it remains true and grace presupposes nature. The Church in its work of evangelisation will, therefore, often have to denounce, redress, correct, heal; it must evangelise a real humanity, and for that matter make its own, in some way, the joy and suffering, the *Gaudium et Spes, luctus et angor* of all peoples. So, in order to evangelize "secularised" Europe, what does the Church need?

1) The absence of metaphysics

First of all, let us point to a powerful and healthy philosophical thought. Many problems, and much of the confusion in today's world, come from the explosion of philosophical reflection into a galaxy of systems and ways of thought that are often very partial and, in any case, incoherent and contradictory. Today's world needs readjustment and discipline in its philosophical search for truth. Today's problems, be they at first sight theoretical, nevertheless are nearly always also philosophical. Man's great problems are so difficult to solve because of their 'bit here, bit there' situation: they fall to pieces: there is weakness of thought. A new philosophical synthesis being impossible at the moment, we cannot, for all that, cease to pursue a rigorous search for truth by natural reasoning. The absence -- and often the denial -- of metaphysics results in modern man being incapable of thinking beyond the limits of the visible and empirical world. So, all theology and all authentic human thinking become impossible. Universal reductionism and scepticism are a major obstacle to the work of evangelisation.

2) Gospel and Culture

Evangelisation certainly does not run parallel to the progress of culture. In fact, we must stress its independence so far as all cultures are concerned. It transcends them in order to correct them and raise them up.

But that hardly means that the Gospel is announced to men who are 'outside time' or 'outside culture'. Evangelisation must consider the cultural values among which man has to live. That is the whole problem of the lack of culture. On the one hand, something can be forgotten. When the Christian faith comes into contact with varied civilisations and cultures, it produces a sort of Christian humanism which finds its source in faith and in revelation. If it is true that faith receives much from every type of authentic humanism, it is no less true that civilisations also receive many human riches from the Gospel.

A great effort needs to be made to link together again both faith and culture, their common source is in the same God, Creator and Saviour. "The split between the Gospel and culture is without a doubt the drama of our time, just as it was of other times. Therefore, every

effort must be made to ensure a full evangelisation of culture, or more correctly of 'cultures' (*Ev. Nunt.* No. 20) In this realm of Gospel/Culture encounter, we have every right to expect much from Universities (*Evangelii Nuntiandi* No. 22).

3) Re-evaluate the 'reasons for belief'

In these our times, we must urgently re-discover, and tell the world again, what are our 'reasons for belief'. The abolition and discarding of a healthy "Apologetics" proved to be a poor service offered in the cause of evangelisation. True, in the past a certain type of apologetics exaggerated its own strength; it fell into the trap of wanting to prove too much by pure natural reason; and it was singularly heartless. Nevertheless, it must be agreed that a humble and discreet list (straightforward, of course) of the reasons for beliefs is indispensable to the cause of evangelisation and to contemporary culture. Belief in the God of Jesus Christ is a reasonable act. And even if the great mysteries of the Christian faith, such as the Resurrection of Christ, are trans-historical, nevertheless, the event took place in history -- under Pontius Pilate -- and it must have left recognisable marks. Christian Revelation stands face to face with the desire for the truth, for the good, for the beautiful -- something which continually lives on in the heart of man, including the man of today. "The Church knows full well that her message is in harmony with the most secret desires of the human heart when she champions the dignity of the human vocation, restoring hope to those who no longer dare believe in the greatness of their destiny. Far from diminishing man, this message brings to his development light, life and freedom. Apart from this message, nothing will avail to fill up the heart of man: Thou hast made us for Thyself, O Lord, and our hearts are restless till they rest in Thee" (*Gaudium et Spes*. No. 21.5).

4) One down-to-earth form of culture is known as "popular religion." This is often mingled with folk-lore and superstition foreign to the faith. In the recent past, it has not found favour with some apostles and evangelists. In our own way, we see it somewhat everywhere. "But if this popular piety is well oriented, above all by a pedagogy of evangelisation, it is rich in values. It manifests a thirst for God which only the simple and the poor can know. It makes people capable of generosity and sacrifice even to the point of heroism. It involves an acute awareness of the profound attributes of God: fatherhood, providence, loving and constant presence. It engenders interior

attitudes rarely observed to the same degree elsewhere: patience, the sense of the Cross in daily life, detachment, openness to others, devotion. We willingly call it 'popular piety', that is, religion of the people, rather than religiosity (*Evangelii Nuntiandi* No. 48). In this religion of the people, we note a phenomenon (old of itself) which seems to find new life in our own days to an unexpected degree pilgrimages in which more and more people takes part, notably young people.

5) Heal the great values of western humanism

We have spoken above about the great values which make up the patrimony of the European heritage: the "singleness" (*unicitas*) of the human person: his dignity, his freedom, the equality of all, the feeling for democracy, respect for the fundamental rights of man, social justice, solidarity, science, progress, and so many other personal and collective values. They are without any doubt deep-rooted in the heart of humanity and they have reached us Europeans, through the words of the Christian faith, purified and enriched by it. So they are now other than Christian values -- "laicised, naturalised, secularised." Today they stand without any point of reference to, or ties with, the Transcendent. Only the attachment of those values to their source and their surety can cure Europe of a slow poisoning due to the 'toxins' produced by its own body of values. Only a therapy which 'comes from elsewhere' can cure this sort of endemic depression in which Europe is wallowing. There is, therefore a liberation which only the Christian faith and the Church can bring to a successful issue. Might that not be the 'liberation and promotion of man' particular to our continent? Other groups suffer famine, chronic sickness, illiteracy, poverty, commercial injustices: they have their own pathology of misfortune and oppression. Is not our sickness summed up in the words, 'liberty with discipline', as the prophet Isaiah says: "The ox knows its owner and the ass its master's stall, but Israel has no knowledge of me . . . they have deserted the Lord, spurned the Holy one of Israel, turned their backs on him. Where can you still be struck if you will be disloyal still? Your head is covered with sores, your body diseased from head to foot there is not a sound spot in you -- nothing but bruises, weals, raw wounds which have not felt compress or bandage or soothing oil" (*Is* 1: 3.5.7).

This does not mean that the Church -- in its struggle to defend values -- stands alone. The Church can link up with other living

forces in order to solve these problems. If it is true that the Church cannot be political in the sense of 'party politics', it is no less true that, in actual fact, it is more and more the conscience of Politics. Because of its teaching and its deeds, the Church is becoming more and more accepted -- and even looked to -- as the bearer and guarantor of the world's human conscience. It cannot disappoint these aspirations: serious research must be undertaken, especially in ethics: wherever the destiny of man is under discussion, the Church must be present: and there must be unanimous doctrinal and practical directives in its teaching. As Paul IV said during the Council: "We, more than anyone else, are devotedly attached to mankind" (7.12.1965; D.C. 1966 No. 63).

6) The Parish and small groups

Evangelisation is a complex task, "No partial or fragmented definition can reveal the rich, complex and dynamic reality of evangelisation" (*Ev. Nuntiandi* 17). The Church agrees that evangelisation depends first of all on the evidence as portrayed in the life of Christians within the very heat of the human community. They radiate their faith: their very way of life is a question put to others. All Christians are called to be evangelists. But it is rare for the Christian to bear witness alone: he bears witness 'in community.'

There we have one of the great problems of evangelisation today. Parishes, those standard areas of Christian life and witness, seem to be running out of steam. Much of the strength of this Gospel witness and vitality appears to be passing into other hands. There are very many small groups in the Church (basic ecclesial communities) and the document *Evangelii Nuntiandi* is very careful in its discernment of them - at the same time stressing their positive value for the Church (No. 58). The majority of these groups are found more or less 'on the fringe' of the parish (prayer-groups: renewal groups: neo-catechumenate: charismatic communities: the emergence of new religious groups other than those of monasteries and usual religious congregations, etc). All this goes on, somewhat "on the fringe" of standard structures i.e. the parish and its activities, Catholic Action movements. A very strong lay presence is to be seen; some groups find it hard to bring in the priest. Within its own sphere much good is done. But how do we find the link between these groups and the standard structures of the Church --- namely the parish and its activities? How are these latter to be revitalised? It is an open question. Can it

be that the small groups for Christian Renewal will only reach maturity and arrive at their target when they succeed in becoming an integral part of the Parish and give it energy and life? Must we push aside this focus of our evangelisation work and opt for small groups and other gatherings of new spiritual movements? Is it a fact of life that we have in this area the majority of today's 'conversion', whereas our standard structures seem to have been relegated to the sector marked 'Maintenance and Service'. Is it not true that real missionary work in Europe goes on in Movements and Groups (small and big) which do not form part of the innermost framework of the people of God, i.e. the diocese and the Parish?

7) Catholic Action Movement

Evangelisation is possible only if Christians are witnesses in the midst of their social, professional, and political life. "Lay people, whose particular vocation places them in the midst of the world and in charge of the most varied temporal tasks, must for this very reason exercise a very special form of evangelisation. Their primary and immediate task is not to establish and develop the ecclesial community -- this is the specific role of the Pastors. Their own field of evangelising activity is the vast and complicated world of politics, society and economics, but also the world of culture, of the sciences and the arts, of international life, of the mass media. It also includes other realities which are open to evangelisation, such as human love, the family, the education of children and adolescents, professional work, suffering" (*Evangelii Nuntiandi* No. 70). That is the great option for basic Catholic Action: "*Omnia instaurare in Christo*". All this leaves a number of questions to be answered in our own day.

In many countries there is a specialised movement of Catholic Action for each particular category of people and each age group. But we cannot brush aside today questions about the degree and depth of their efforts of evangelisation. Pedagogical, social, trade-union, and political techniques -- have they not played a very large part in these programmes and movements? Again, the members, and often the staff, give such a display of doctrinal and ethical differences (accepted and cultivated by the movement) that it becomes necessary to speak about a real internal pluralism which makes difficult the basic task of evangelisation among people of different walks of life. On recent years, we can note good progress among leaders of these movements, at clarifying the Christian position. In other movements, sad to say,

it has not been possible to avoid unfortunate polarisation and divisions.

The growing scarcity of priestly and religious vocations means that -- except for contact through the administration of the Sacraments -- pastoral home visits have been very rare; other factors come into play here as well (both married partners at work: urban mentality: home etc). "Side by side with the usual form of proclamation of the Gospel, the other form of transmission, the person-to-person one, remains valid and important . . . It must not happen that the pressing need to proclaim the Good News to the multitudes should cause us to forget this form of proclamation whereby an individual's personal conscience is reached and touched by an entirely unique word that he receives from someone else." (*Ev. Nunt* No. 46). And so to an important question. Where is this direct proclamation from man to man made? Where is it made today on our continent? Priests are preoccupied with so many other tasks and few lay-people are sufficiently trained and motivated to undertake this difficult work. In any case, they often feel more attracted to, and fitted out for the mission *ad intra* mentioned in *Evangelii Nuntiandi*, no. 73. "The laity can also feel themselves called, or be called, to work with their pastors in the service of the ecclesial community, for its growth and life, by exercising a great variety of ministries according to the grace and charisms which the Lord is pleased to give them." If, in the future, the Lord does not give to his Church (alongside a multitude of charisms meant for the ecclesial life of the Church *ad intra*) an abundance of missionary charisms *ad extra*, the preaching of the Gospel -- above all its first proclamation (the Kerygma) -- will fail in the Churches of our continent. Except for a few isolated groups, like the Legion of Mary, some Renewal Communities, the Neo Catechumenate and the Cursillos, there is not much going on at the moment to proclaim Christ "to those who are far off."

8) How much 'kerygma' and 'didache'.

Evangelisation in Europe today seems to be suffering from some form of 'lack of balance' in the measure of Kerygma and didache. And is the way it is done everywhere an ideal dose? Is it adapted to the needs of our day? Is that really the diet for those who, in our day, are searching for something more, since they do not wish to live on mead alone?

We see everywhere a tremendous effort in catechesis (didache): formation of catechists, parental involvement, new programmes and manuals, and a whole range of audio-visual effects. Even if, in the exercise of all this, we remain too long in the depths of "*praeparatio evangelica*" and "*preambula fidei*" -- and even if the doctrinal contents, handed on with good effect, are often too weak, and the early experience of Christian attitudes is somewhat hesitant -- nevertheless, all this contemporary catechetical effort must make an impression on any well-minded observer. There we have something going on in extremely difficult circumstances. So let's not shoot all the pianists!

Something is going on -- yes. But is it enough? Is the essential getting through?

The majority of those who have received catechesis have no faith, or very little of it. Their first evangelisation (Kerygma) still has to be done. So in our present situation (at school, in the parish, in the varied places where people live and work) we must establish 'areas' and 'times' for this first proclamation of the message. At the moment they are lacking school retreats, parish missions, splendid country missions of years ago which resulted in real conversions and the frequent return to the practice of the faith -- there is nothing in our own day to correspond to them. In any case, priests and lay people are little prepared for this mode of proclaiming the Gospel message. They often feel ill-equipped or embarrassed. We must find new 'tools' (the media?) and new 'areas' for this first evangelisation, the Kerygma. We need new methods and new kinds of evangelists.

9) Paul at the Areopagus: and Peter on the Day of Pentecost

This first evangelisation for our times will undoubtedly follow varied ways and means. For example, we can study the effort of Paul at the Areopagus which starts with a number of points basic to the cultural and religious situations found there. "What you worship but do not know - this is what I now proclaim." -- "As some of your own poets have said: 'We are also his offsprings'" (Acts 17: 23,28).

That is a protracted method: it goes through many trammels and opts for a long '*praeparatio evangelica*.' This is the method of Clement of Alexandria and so many others after him who rely on the '*vestigia Dei*' found in every culture. Others act rather like Peter

when he came out of the Upper Room. They offer a direct and immediate proclamation of the mystery of Christ. "Repent, said Peter, and he baptised, everyone of you in the name of Jesus Christ for the forgiveness of your sins and you will receive the gift of the Holy Spirit . . . In many other words he pressed his case and pleaded with them. Save yourselves from this crooked age" (Acts 2: 38.40b).

Without neglecting this "trammelled" and step-by-step proclamation, without neglecting the techniques of communication and pedagogy, hence the whole weight of human wisdom, surely the evangeliser of our times must seriously consider what St. Paul has to say: "When I came to you, I declared the attested truth of God without display of fine words or wisdom. I resolved that while I was with you I would think of nothing but Jesus Christ - Christ nailed to the Cross . . . The word I spoke, the Gospel I proclaimed, did not sway you with subtle arguments: it carried conviction by spiritual power, so that your faith might be built not upon human wisdom but upon the power of God". (*I Cor* 2:1-5).

Henri de Lubac admirably describes our interminable preliminaries to the proclamation of the deep-rooted message: they risk "weaving a net in which our zeal runs the danger of getting caught." True, we have need of apologetics . . . There is every kind of task to be considered, to be maintained, each one answering a particular need. Techniques themselves have to be christianised, but the first thing is to know them. How many obstacles to get over. How many headings to list. How many struggles to engage in. How many organisations to manage . . . We must also bear in mind differences of mentality; the backwardness of some, the prejudices of others. On the one hand, we must appreciate people's sensitiveness and, perhaps, their rightful interests. On the other hand, we must do a lot of patient approach work with people. No abruptness: no shunting people away . . . All that is done, of course, "for the Gospel" (*I Cor* 9:22). In the final analysis, all this is for the Kingdom of God. But what an indirect route! Once again it may be said that all these things are necessary perhaps. They follow the logic of our human condition. We cannot simply dodge them. That would be a type of pure 'evangelism' which never demonstrates complete faithfulness to the Gospel. It is no less true that in the long run a question comes up -- Can the essential message still succeed in getting through such an impenetrable mesh? Will the preparations for the apostolates, and the auxiliary services for the apostolate, still afford us the time and the

means which are required for an apostle? (J. de Lubac. *Meditation sur L'Eglise*. DDB, 1985, p. 192-193).

10) Continuity and break

"In actual fact, and often unconsciously, our evangelisation suffers from a form of 'immanentism'. Responding to a fundamental desire of the human heart, the Gospel is nonetheless close to a break with regard to some needs and demands of human nature wounded by sin. By dint of insisting on the connection between the heart of man and the Gospel message, "the religion of God made Man results, through an inevitable dialectic, in anthropology... That is immanentist thinking. It attacks the realities of the faith, not so much by openly denying them, but by gnawing at them. It pretends to study them in depth and discover ultimate truth while at the same time relegating them to the interior" (Ibid. p. 194-195).

11) The all-powerful strength of the word of God.

Our sickness is probably some form of neo-pelagianism and lack of faith in the all-powerful word of God. Unconsciously, we are all stamped in some way with pelagianism. Man is fundamentally good and fundamentally capable of doing good and leading others to do the same. Agreed, grace is not denied, but in practice only very little account is taken of it. Hence over-activity or discouragement. Faced with the spiritual torpor of contemporary man, faced with his religious indifference, faced with this state of "coma" which permeates a whole civilisation, the neo-pelagian evangeliser merely redoubles his efforts and his sense of discovery -- at the same time awaiting the approach of discouragement.

There is only one remedy: discover again the reality of grace and the all-powerful strength of the word of God: "The ground produces a crop by itself, first the blade, then the ear, then the full grown corn in the ear" (*Mk* 4:28.) The word of God itself changes the hearts of men: "... the Church evangelises when she seeks to convert, solely through the divine power of the Message which she proclaims, both the personal and collective consciences of people, the activities in which they engage, and the lives and concrete milieux which are theirs" (*Evangelii Nuntiandi* No. 18). This proclamation of the Word of God remains indispensable and occupies priority of place -- even at a time when new techniques of communication abound. "We are

well aware that modern man is sated by talk: he is obviously often tired of listening and, what is worse, impervious to words. We are also aware that many psychologists and sociologists express the view that modern man has passed beyond the civilisation of the word, which is now ineffective and useless, and that today he lives in the civilisation of the image . . . The fatigue produced these days by so much empty talk and the relevance of many other forms of communication must not, however, diminish the permanent power of God. That is why St. Paul's axiom, "Faith comes from what is heard" also retains its relevance: it is the Word that is heard which leads to belief." (*Evangelii Nuntiandi* No. 42).

Urged on by the breath of the Spirit and the fervour of the Saints let us conclude this statement with two quotations from *Evangelii Nuntiandi*.

"Techniques of evangelisation are good, but even the most advanced ones could not replace the gentle action of the Spirit. The most perfect preparation of the evangeliser has no effect without the Holy Spirit. Without the Holy Spirit the most convincing dialectic has no power over the heart of man. Without him the most highly developed schemes resting on a sociological or psychological basis are quickly seen to be quite valueless.

We live in the Church at a privileged moment of the Spirit. Everywhere people are trying to know him better, as the Scripture reveals him. They are happy to place themselves under his inspiration. They are gathering about him: they want to let themselves be led by him . . . The Synod of Bishops of 1974, which insisted strongly on the place of the Holy Spirit in evangelisation, also expressed the desire that Pastors and theologians - and we would also say the faithful marked by the seal of the Spirit by Baptism - should study more thoroughly the nature and manner of the Holy Spirit's action in evangelisation today (*Evangelii Nuntiandi* No. 75).

"Many obstacles are also present today, and we shall limit ourself to mentioning the lack of fervour. It is all the more serious because it comes from within. It is manifested in fatigue, disenchantment, compromise, lack of interest and above all lack of joy and hope. We exhort all those who have the task of evangelising, by whatever title and at whatever level, always to nourish spiritual fervour . . . Let us therefore preserve our fervour of spirit. Let us preserve the

delightful and comforting joy of evangelising, even when it is in tears that we must sow. May it mean for us - as it did for John the Baptist, for Peter and Paul, for the other Apostles and for a multitude of splendid evangelisers all through the Church's history - our interior enthusiasm that nobody and nothing can quench" (Ibid. no. 80).

In the whole of the first section, I owe much to the writings of Professor Leo Moulin of Brussels, much also to conversations with him. With his permission, I have often quoted word for word. He is the "co-author" of these pages.

I used mainly the following articles: "Belief and Non-Belief" published by the Secretariat for Non-Believers, Citta del Vaticano, XIX, 2, 1984. "An image of our time: the narcissist personality", *Revue Generale*, August-September 1982. "Strength and Weakness of European Society" (Colloque) *Sur l'Actuel et le Quotidien*, Paris, 12-13 March 1985.

Lacordaire the Preacher

Jesus Ma. Merino, O.P.

Lacordaire (1802-1861)

"Neither time, nor man's injustice, nor the 'treacheries of glory,' can ever deprive Lacordaire of the true greatness of his character, of the dignity of having been the most manly, the most finely tempered, the most hero-like man of his time: of having grasped and proved as none else had done, that indispensable alliance of faith and liberty which alone can redeem modern society. His voice was undoubtedly the most eloquent that has been heard in the pulpit since the time of the incomparable Bossuet." -- MONTALEMBERT.

"No man has been more richly endowed with the Divine gift of sacred eloquence than Lacordaire, with the sole exception of Bossuet. But while Bossuet was a universal genius, superior in everything and by everything, -- in eloquence, in controversy, in history Lacordaire was only an orator; perhaps more of an orator than Bousset, at least in that he had 'the tones that move, the voice that thrills and charms, and the gesture which completes speech.'" COUNT D'HAUSSONVILLE.

Lacordaire, from the pulpit of Notre Dame, painted in all the splendour the truths, the beauties, the moral and social excellence of the Christian Faith and of the Catholic Church. A numerous auditory, believers and freethinkers, flocked round him."
-- Guizon.

"Lacordaire defended the Divine origin of Christianity with originality, emotion, fire and vigour, with the penetration and lofty sentiment of a mind eminently equipped for intellectual combat." - BISHOP DUPANLOUP.

"Among those orators of the modern pulpit, some of whom, one of whom at least (Father de Ravignan), might vie with Lacordaire in real warmth, in sympathy and unction, there is not one who can compare with him in boldness of views and flight of ideas, in the novelty and often the felicity of his expressions, in the vivacity and unexpected of his movements, in the brilliancy and ardour of his speech, in the imagination and even the poetry which animate his eloquence." -- SAINTE-BEUVE.

"Lacordaire was above the middle height, with an excellent countenance; great dignity in his look and bearing, but nothing ascetic; his manners animated, and every gesture and movement showing the orator. Never did any man so give one the sense of his being a natural orator, perfect in ease and simplicity. I have seen very few people more impressive; he was not a great modern thinker, but a great Christian orator of the fourth century, born in the nineteenth." -- MATTHEW ARNOLD.

"When we say that Lacordaire carried romanticism into the pulpit, we seek to indicate his brilliant flights of imagination, and also a certain lyricism that inflames his eloquence." -- M. RENE DOUMIC.

"Never had Bossuet or Bourdaloue, when they were summoned to preach before the most august Court in the world, enjoyed so great a popularity as Lacordaire; never before had the cathedral of Notre Dame seen assembled under its vaulted roof crowds so numerous and so intensely moved. This immense audience was at first restless, unquiet, mocking. But how soon it allowed itself to be carried away by that amazing man who could hold it spellbound with a look, who dominated it with a gesture, who brought it face to face with the eternal truths!" -- PERE M. A. JANVIER, O.P.

"Lacordaire's profoundly-conceived apologetic prepared his country for the Faith; he converted public opinion." -- The Church Times (May 11, 1923).

"I do not believe that it is possible for me to differ in any important matter from Count Montalembert and Father Lacordaire, two men whom I so highly admire. In their general line of thought and conduct I enthusiastically concur, and consider them to be before their age." -- CARDINAL NEWMAN.

The works of Lacordaire are the monuments of a Frenchman who remains our contemporary, for he was what he claimed to be, a citizen of the future." -- THE ABBE A. CHAUVIN.

* * * * *

The one hundred fiftieth anniversary of the restoration of the Dominican Order in France has a relevance . . . That restoration meant at the time it happened a victory of true human freedom for serving God as one thinks he should do, over the freedom of unbelief imposing itself as the sole master of human life. That restoration had a symbol, too: Father Henri-Dominique Lacordaire as a preacher.

Lacordaire was the champion of the Catholic Faith who brought about that restoration against the rabidly adverse laws and governments of France. He did this by becoming a Dominican himself. And he demolished with his eloquence the public opinion inimical to religious life. He raised up convent after convent, branch after branch of his own order. He thus opened the way for the rest of the Catholic religious orders to be accepted openly in his fatherland.

In the year 1838 he was a young priest much awaited in Paris. In the winters of 1833 and 1834 he had enthralled the crowds that filled to capacity the main nave of the Cathedral of Notre Dame. There he had talked of God with a splendid, enlivening eloquence, sounding somewhat beyond that of Bossuet. Msgr. Quelin, the Archbishop of Paris, had begged him to resume his Advent Conferences. He obliged. Then, there in the pulpit of Notre Dame, was he crowned with his monastic tonsure and dressed in the splendour of his Dominican habit. Before the multitude who filled up every available corner of the naves he expounded the glories of THE RELIGIOUS VOCATION OF FRANCE and moved them to thank God for these glories, to long for seeing them flourishing again, and to pray, multitude mostly composed of unbelievers that they were, to pray with him and right there for a restoration of the religious life in France. The victory was total. In the streets, in the salons, in the National Assembly the opinion in favor of the restoration prevailed. The victor was Father Lacordaire, the preacher.

In life and in history he always will stand as the preacher: The man who having himself assimilated the truth of God revealed by Jesus Christ goes around the world calling his fellow men to accept that truth as the vital force enlivening their whole existence and happiness.

Lacordaire himself had experienced the thirst for God. He lost his Catholic Faith in his childhood. Born in 1802 of a pious Christian family in Bougogne he had to attend schools and be under teachers and with classmates and associates for whom God was unknown or nonexistent, and for whom Christianity was despicable superstition. "My first Holy Communion -- he recalled -- was my last religious joy."

Absorbing the wisdom and the art of antiquity at Dijon, law at Dijon and at Paris, bringing to bear in his first appearances at the bar his exquisite sense of human values and of the beauty of human life and history. His mastery of musical diction and his enchanting views blossomed out into ideal glory and won for him admiration and expectation. Yet, he felt darkness all around. The light and glory of the human heart was there; but coming from where?

One day Jesus Christ with the message of "Our Father who are in Heaven" flashed back into his heart. He saw the truth about the world and life. He saw, too, his own destiny: to become an extension

of the Saviour. He had to become a Priest of Jesus Christ. So he went to the Archbishop and was admitted at St. Sulpice, the Seminary for Paris.

His first sermon was for him an irritating experience. It was a practice sermon to be delivered at the refectory while the seminarians were eating. Lacordaire poured out, period upon period, the whole fire and might of his soul, yet the response was a vulgar prolongation of the meal. Perhaps that revolting experience was the origin of his unique effort for catching the attention of his audience from the very start of his addresses, holding it fast by insistent flashes until it exploded in a tempest of applause or into fervent prayer.

On September 25, 1827 he wrote in a letter the triumphant phrase: "Since three days ago I am a priest for eternity." He started preaching first as a chaplain in the convent of sisters; then he preached to the inmates of the College of Saint Stanislaus; next, after a visit to Rome where he lived and realized that the Catholic Church is the liberator of mankind, for the benefit of both the students of the same institution and of the public at large through a series of "conferences" on the Church. These were very successful. The chapel of the college had to be enlarged by adding balconies and galleries, and the enthusiasm spread to the newspapers and private conversation of Paris, all over France and even to Rome. The approach and views of Lacordaire were questioned by some as granting too much to the world in which he lived. He went once again to the Eternal City. There the benevolent reception which the Holy Father extended to him told him that his was the right path.

Furthermore, there in Rome, near the Chair of Saint Peter, he encountered his guiding light. Inside the silent cloister of the Dominican Convent of Santa Sabina he met Saint Dominic de Guzman, the thirteenth century preacher who from his native Spain had criss-crossed the roads of Christian Europe converting heretics, enlightening the faithful, teaching at curias episcopal and pontifical, working miracles and founding and leading a religious order he wanted to be one of Champions of the Faith. Dominic was always singing along the roads and was always greeted as "THE FRIEND." Lacordaire felt that Jesus Christ wanted him to be a Dominican, a Friar Preacher. And he became one, a life-long "Friar Pilgrim for Jesus Christ."

At Rome, too, he became acquainted with Saint Thomas Aquinas, and the clean, clear, sharp, deep and open doctrine and insight

of the Angelic Doctor enraptured him. "When we have studied a question in the works of great men - Lacordaire wrote - and then we come to consult this man, we sense that we have overpassed worlds, and thinking is no longer heavy ... he makes us see the deepest truths as we see the fish in a limpid lake or the stars in a clear sky."

Back in France the transformed Lacordaire, on orders of the Archbishop of Paris, resumed his conferences at Notre Dame. In a long series of Advents, 1838-1841 and 1843-1851, the chain of Christian truths: God, His nature and existence, His intimate life within the Holy Trinity, revelation, providence, the government of the world and of history, the dealings of friendship between God and men, the divine laws and their enforcement, Jesus Christ, the Church and her nature and, wonder of wonders, the Holy Eucharist, were displayed in the fullness of their truth and glory before the hearts and minds of men who boasted their being unconcerned with God but who were moved to listen, to accept, to admire, to applaud and to pray with Lacordaire.

The series was not limited to Notre Dame in Paris. Bourdeaux in 1841, and Nancy in 1843 heard complementary sets.

The preacher, a champion defending the Catholic Faith, was splendidly strong. But the preacher, priest of God imparting the joys of God's grace to the faithful, touched deeply the innermost hearts. The series of Lenten Sermons at Grenoble, Lyons, Strasbourg, Liege and Toulon, parallel to the Advent Conferences, together with the casual and constant, yet always carefully planned and thoughtfully prepared Sunday homilies or spiritual talks, all irradiate wisdom and piety at their best.

It seems to us that Lacordaire meant to refer to that mixture of opposites in the task of his life when he proclaimed as his own personal motto "HARD AS A DIAMOND; TENDER AS A MOTHER."

He always refused to improvise. For him the Word of God was never cheap. He worked hard and long in preparing for and meditating on his addresses. Yet he never was a write-and-read preacher. He had to live and to make his audience live intensely a love for God while he preached it. On the days he had to preach he used to go to an empty garden space there to immerse himself in God and in the truths he had carefully studied. Then he went up to the pulpit to live them fully

together with his audience. His eyes shone like stars. His arms and hands were flung out to emphasize and implant words and concepts. His voice flowed forth, rising, dropping, issuing forth, thundering, caressing as ideas and feelings demanded. Frequently from the very start his audience went along with him in the oratorical flow and became so enthralled and suspended that they were worked up for an explosion of approval or fervent prayer.

Jesus Christ, wherever he met him carried Lacordaire to his greatest heights. One day from the pulpit of Notre Dame he thundered:

"Lord Jesus Christ, at last I come to you Yourself; to Your divine presence which is daily the object of my contemplation; to your feet that I have kissed so many times; to your lovable hands that have blessed me so frequently; to Your life, whose perfume I have breathed since my birth, the one my adolescence once despised, the one my youth later recovered, the one my maturity adores and proclaims before every creature. Oh Father . . . ! Oh Master . . . ! Oh Friend . . . ! Oh Jesus!"

And the crowd of believers and unbelievers exploded in a tempest of love, applauding!

The rest of his life he went on preaching everywhere, although because he was nauseated by the dirt of political intrigues in his beloved France he refused to appear again in the pulpit of Notre Dame after 1851.

Lacordaire had a love, that was his ideal in life: Youth. To live in his eyes was but a chain of recurrent ages of youth. His life as a preacher was that. The renewed youth of his regaining his faith, the youth of his becoming a priest, the youth of his becoming a Dominican, the youth of his reconquering France for religion, the youth of every Advent or Lent, the youth of his very last years all given to imparting to young men the fire for God he carried within himself. They are a chain of renewal experiences whose echoes we still can enjoy reading his last written works, *The Letters to a Young Man*, and his *Life of St. Mary Magdalene*.

Lacordaire, the Preacher has not really died. Side by side with Saint John Chrisostom, Saint Basil of Cesarea, Saint Leo the Great, Saint Paulinus of Nola, Saint Peter Damian, Saint Dominic, Saint

Vincent Ferrer, Savonarola, Bossuet he immortally continues to deliver the word of God in its full splendour.

The great contribution of Lacordaire to Sacred Eloquence or Kerigmatics, is his "Conferences" with their form of imparting and presenting the Christian Message as integrated into the innermost depths of human wisdom, love and life. The conference as envisioned and created by Lacordaire is not "apologetic" it is vital. It is the realization especially for lost faith of the dream of the Divine Peacher:

"FIRE I CAME TO PUT INTO THE WORLD
AND WHAT DO I WANT BUT THAT IF BURST INTO FLAMES."

* * * * *

THE PRIEST

*to live in the midst of the world
without wishing its pleasure;
to be a member of each family
yet belonging to none
to share all suffering
to penetrate all secrets
to heal all wounds;
to go from men to God
and offer Him their prayers;
to return from God to men
to bring pardon and hope;
to have a heart of fire for charity
and a heart of brotze for chastity;
to teach and to pardon,
to console and to bless always.
my God! what a life!
and it is yours, O Priest of Jesus
Christ.*

- Lacordaire

Lacordaire's Final Feat

Roman Carter, O.P.

The last six years of the life of Père Henri-Dominique Lacordaire, restorer of the Dominican Order in France, were spent in obscure retirement. The life of this brilliant preacher, quixotic politician and wild ascetic had been calmed by learning to bear disturbances and controversies to a point of near exhaustion. But he would not give up. Having shaken France with his rhetoric and embellished the Church (not only in France but elsewhere) with a restored and lasting form of religious life he set out in his last days to be a founder, a pedagogue and a quiet friend of secondary teachers and students.

The foundation was a new (and truly novel) branch of the Dominican tree. How it has long since been engrafted by natural growth onto the trunk. It was a congregation of schoolmaster-priests called "the Third Order Regular of St. Dominic for the Education of Youth." This body with distinct rules and even distinct vesture (a modified habit without scapular) gradually adopted both the usages and the dress of the Dominican First Order as the friars were then called. Shortly before the First World War this Congregation left the Third Order for the First. After the Second World War, its members were incorporated into various Provinces of the Order in France and nearby countries.

From his first desire to offer himself to God for restored Dominican life back in 1838 Lacordaire had always wanted to make the

secondary teaching of youth a part of his plan. He was much cramped in the attempt to realize this by the state of Dominican constitutional legislation then in force and by factors of the controversies on observance involving himself and P. Vicent Jandel (who became Master General of the Order and remained so for twenty-five years).

Lacordaire finally came to see that the only way Dominicans could teach in France according to his vision of the right pedagogy for adolescents was to found a branch of the Order for the specific apostolate of this work. Lacordaire was an organizational genius with a fine legal mind. He knew how to accommodate great ideas from past ages to the contemporary scene. And he went about his task with originality, verve and flair. He happened upon a community of secular priests, their leader a Dominican tertiary, at Quillins in the Archdiocese of Lyons. They made a novitiate under his supervision at Flavigny, and the work was underway by 1853. But Quillins was not to be the site of its greatest development nor was it the place of Lacordaire's retirement, final earthly sanctification and earthly death. These things must need transpire at Sorèze.

Sorèze - land of enchantment and final sweet dreams for the over-tried and over-tired restorer and founder. Sorèze - founded in 758 by Pepin the Short, refounded in 1854 by the Third Order Dominicans but never *dead* between times. Sorèze - Benedictine Abbey, prioral Maurist House, Royal Military Academy, school of science and of wisdom. Sorèze - desert, oasis, joy of teenagers in their noisy romps, house of silence. Sorèze - Lacordaire's place of self-imposed exile, his home, his hearth, his deathbed and his resting place. Greater than all this, Sorèze - Lacordaire's final feat.

Lacordaire was able to buy the property at Sorèze and install his teaching friars there. He was able to improve the plant and make such friends with the villagers nearby that after his death they called him (Liberal turned Republican though he was) their "King". He was able to do much, much more. For Lacordaire as schoolmaster looked upon his schoolboys as his family, and Lacordaire as Vicar General of the new Congregation looked upon the masters both religious and lay as sons. Certainly everyone regarded him as, first and foremost, "Father" of the community, the school and the whole region.

In the reconstituted, rearranged and newly directed Abbey School of Sorèze there was a spirit of freedom amazing for the times

and amazing even today for a Catholic boarding school. This spirit was of course part and parcel of the spirit of Lacordaire himself. No boy was compelled to attend Mass. Nearly all did on Sundays and great feasts. Many did everyday. No boy was compelled to go to confession. Many wished to confess so often that Lacordaire was constrained to restrict their frequency and fervor rather than their procrastination and laxity. Every boy had access to the school chaplain once a month and was bound to make a "courtesy call" on this priest. It could be as brief as the boy's manners allowed. Most boys hovered about Lacordaire and his Teaching Dominicans at all hours of the day and especially in the evenings. Lacordaire's magnetic personality was such that people *wanted* to do good in his presence. They wanted to believe in the truths of Jesus Christ as Lacordaire believed in them. They wanted as sons to follow their Father's example.

If we look at things merely from an institutional point of view we could be tempted to conclude that Lacordaire's final feat was a failure. Time and our own Dominican experience in education have proven that for Dominicans to teach they need not form a special and modified branch of the Dominican Family. Time and the experience of the whole Order, including two radical reworkings of our common legislation, have proven Lacordaire right, however, on the disputed questions of observance so heated in his times, so forgotten outside erudite circles today.

When we turn to the theme of freedom, freedom of conscience, freedom to request and receive the Sacraments, freedom of worship in its deepest sense, however, Lacordaire is most justified, and his final feat endures as one of his best.

Except for a trip to Paris to take his seat in the France Academy in 1860 and occasional administrative journeys mostly in the South of France Lacordaire lived his last years lost to that busy urban world which had bestowed on him rightful fame and well won laurels. He preached to schoolboys as preparedly and as eloquently as he had in the past to the crowds at Notre Dame in Paris and in the other great Cathedrals of France. But in the twilight of the final scenes of his life Lacordaire found his real identity in life, recognized and humbly cherished it as hidden with Christ in God. May we Dominicans who teach in very different circumstances and in lands far away from France, one hundred and thirty-odd years later, learn from his self-effacement, his love for his pupils and from the fresh originality,

freedom and sheer humanity of his final feat. May God bless us with his spirit and give us the grace to carry that spirit in all its Dominican worth into many lands and into the twenty-first century towards which we march.

NORMATIVE WORDS

Organization and Management of the Matrimonial Tribunal

Most Rev. Oscar V. Cruz, D.D.

Introduction

Matrimonial Laws attributing rights and imposing obligations, specifying prohibitions and granting privileges, providing for confirmatory remedial action, certainly require adequate juridical structures within a judicial system not only to affirm their binding force and to resolve doubts and controversies thereupon, but also to re-establish order in event of their violation either by any commission or omission.

The objective reality and serious content of Matrimonial Laws can be only more concretely perceived and accordingly appreciated in the existence of a definite and defined judicial system duly safeguarding their observance and stipulating their application, precisely through pertinent juridical structures or institutions whose ministry can be invoked by public or private aggrieved parties.

Absence of operational and effective juridical institutions whereto recourses for certification or vindication of rights provided by Matrimonial Laws can be readily submitted for judgment, is virtually synonymous to the futility of said Laws.

A. Matrimonial Tribunal

Matrimonial Tribunals are juridical institutions duly established by the judicial system of the Church for the resolution of the following three particular kinds of marriage cases according to given procedures:

1) *Marriage Nullity:*

The tripod for the validity of canonical marriages is the composite reality of the legal capacity to marry, the integrality of the matrimonial consent, and the observance of the canonical form. When the very validity of a given marriage is impugned on the ground of any of the said three mandatory requirements, a marriage nullity case arises.

2) *Canonical Separation of Spouses:*

The preservation of conjugal living -- graphically in terms of "one roof, one table, one bed" -- is both the duty and the right of spouses. When there is a formal action to undo the duty and waive the right on the ground of qualified adultery, serious given spiritual or physical danger, or a specific grave difficulty in preserving common life, then there is a case of canonical separation of spouses, with the matrimonial bond remaining unquestioned.

3) *Presumption of Death of a Spouse:*

While the diocesan bishop or his equivalent in law, may himself undertake the documentative-procedural inquiry on the allegation of death of a spouse, and while he alone may issue the formal declaration of Presumption of Death of a Spouse, the Matrimonial Tribunal is usually commissioned to accomplish the instructional investigation on the claim of death of a spouse, susceptible of but indirect proofs in the absence of authentic ecclesiastical or civil documents expressly certifying the fact of death.

In the case of dispensation from ratified but not consummated marriage, the Apostolic See alone adjudicates on the fact of non-consummation, and only the Supreme Pontiff grants the dispensation for a just cause. The procedural inquiry however is ordinarily undertaken by the Matrimonial Tribunal either by law or by commission from the bishop concerned.

The Matrimonial Tribunal, instituted specifically for the judicial resolution of marriage cases as enunciated above, also has the mandate of law to employ pastoral means in favor of either conjugal reconciliation or marriage validation as the case may be. This task alone -- in the absence of any other official entity accordingly established for this purpose -- validates the existence and relevance of the Matrimonial Tribunal.

B. Organization

The organization or establishment of a Matrimonial Tribunal or Court necessarily brings to force the three following juridical matters of fundamental significance in the judicial ministry of the Church:

1) Tribunal Personnel:

a. **JUDICIAL VICAR** -- He is the deputy of the diocesan bishop - or his equivalent in law always -- in the general administration of justice. With the ordinary power to judge, he constitutes one and the same Tribunal with the bishop. Only a priest of unimpaired reputation, not less than thirty years old and having a doctorate or licentiate in Canon Law, should be appointed by the bishop as Judicial Vicar with tenure.

b. **ADJUTANT JUDICIAL VICAR(S)** -- He is an assistant to or an auxiliary of the Judicial Vicar. Also with an ordinary power to judge, he collaborates with the latter in the dispensation of justice in the diocese. Only a respectable priest, not less than thirty years old of age, with a doctorate or licentiate in Canon Law, may be appointed by the bishop as Adjutant Judicial Vicar with tenure.

c. **DIOCESAN JUDGE(S)** -- In addition to the diocesan bishop, his Judicial Vicar and the Adjutant Judicial Vicar who are all *de officio* Judges, a cleric -- even a layman or a laywoman, with the expressed permission of the Conference of Bishops concerned -- with good repute and a doctorate or licentiate in Canon Law, may be appointed by the bishop as Diocesan Judge with tenure. When so needed, one lay person Diocesan Judge may be a member of a Collegiate Tribunal that as a rule should be presided by the Judicial Vicar or the Adjutant.

d. **AUDITOR(S)** --- While any of the Judges may be designated as the Auditor in a given case for the procedural instruction thereof

in terms of gathering evidences through the hearing of the case, the diocesan bishop may approve for the function of Auditor, a cleric or lay person with outstanding integrity, prudence and learning. From the list of approved Auditors, the Judge in a Sole Tribunal or the President in a Collegiate Tribunal may designate the Auditor for a given case.

e. **ASSESSOR(S)** -- A cleric or lay person with an upright life may be assumed as Assessor by a Sole Tribunal in order to serve as consultor of the Judge in a given case. It is both wise and practical that the Assessor be a Diocesan Judge whose mandatory personal and scholastic qualifications favor sound counsel.

f. **NOTARY (NOTARIES)** -- For purposes of certifying procedural acts and of authenticating all other Tribunal instruments, any adult with a good name and above suspicion should be appointed as Notary by the diocesan bishop for particular or for all cases. The Judge in a Sole Tribunal or the President in a Collegiate Tribunal designates the Notary for a given case from the list of those appointed for this function.

g. **PROMOTER(S) OF JUSTICE** -- To safeguard public good such as accusing a marriage of nullity on a ground publicly known, the diocesan bishop should appoint for particular or for all cases, a Promoter of Justice who can either be a cleric or a lay person with proven integrity, prudence and zeal for justice, and in possession of a doctorate or licentiate in Canon Law.

h. **DEFENDER(S) OF THE BOND** -- To protect the sanctity of the marriage bond accused of nullity on any ground or impugned for dissolution, the diocesan bishop should appoint for particular or for all cases, a Defender of the Bond who is either a cleric or a lay person with good *répûte*, sound judgment and solicitude for justice, and in possession of a doctorate or licentiate in Canon Law.

i. **ADVOCATE(S)** -- A Catholic -- unless otherwise permitted by the diocesan bishop -- adult with good standing in the community, with a doctorate in Canon Law or expertise therein, and with the approval of the diocesan bishop, may be appointed as an Advocate by a party in a case or by the Judge *de officio* when necessary, in order to safeguard, promote or defend the interest of a party in a given case.

j. **PROCURATOR(S)** -- Any adult of unsullied integrity may be appointed as a Procurator by a party in a case to act in the latter's name before the Tribunal -- or by the Judge *de officio* when necessary. The office of an Advocate that attends to the interest of a party, and the office of the Procurator that represents the person of the same party, may be assigned to one and the same individual.

k. **JUDICIAL EXPERT(S)** -- As qualified professional in a pertinent branch of human knowledge, when so required by law or by the Tribunal on account of the given nature of a case, is to be appointed as Judicial Expert either by the Judge in a Sole Tribunal or by the President in a Collegial Tribunal *de officio*, or at the instance of a party with the approval of the Tribunal, in order to assist this in the case evaluation.

l. **RELATOR(S)** -- The Relator-Ponens is a Judge in a Collegial Tribunal designated by the President thereof to evaluate the evidence gathered in a given case, to present his opinion to the other Judges, and to put into writing the sentence concurred to by the said Judges -- unless the Tribunal President himself acts as such.

2) *Tribunal Composition:*

a. **SOLE TRIBUNAL** -- With the permission of the Conference of Bishops concerned and subject to the qualifying circumstances envisioned by the law, the diocesan bishop may have a One-Judge-Tribunal for the resolution of common marriage cases, but only in the First Instance. The judicial burden may be undertaken by the bishop himself, by the Judicial Vicar, by the Adjutant, or by a Cleric Diocesan Judge -- with the privilege always of having an Assessor and an Auditor. For the resolution of "Special" or "Exceptional" marriage cases susceptible of simple documental procedures, the law requires but a Sole Tribunal.

b. **COLLEGIATE TRIBUNAL OF THREE JUDGES** -- As provided by law, the resolution of common marriage cases is reserved to a Three-Judge-Tribunal in all Instances -- unless there be a privilege to the contrary but only in the First Instance as above indicated, Appeals from which must be always resolved by a Collegiate Tribunal of Three Judges at least. As previously said, a lay person Diocesan Judge may be a member of this Collegiate Tribunal.

c. **COLLEGIATE TRIBUNAL OF FIVE JUDGES** -- The law provides the possibility of a Five-Judge-Tribunal, at the option of the diocesan bishop, for the resolution of more delicate, complicated or significant marriage cases according to the discretion of the said bishop. A lay person Diocesan Judge may also be a member of this Collegiate Tribunal.

3) *Tribunal Categories:*

a. **DIOCESAN TRIBUNAL** -- As rather evident, this is the Tribunal duly established by the diocesan bishop for the resolution of marriage cases in or under his jurisdiction, in the First Instance.

b. **INTER-DIOCESAN TRIBUNAL** -- Subject to the approval of the Apostolic See, several diocesan bishops from different territorial jurisdictions, be these within the same or distinct Ecclesiastical Provinces, may establish one common Inter-Diocesan/Regional Tribunal for the resolution of marriage cases in or under their integrated jurisdictions, also in the First Instance.

c. **METROPOLITAN TRIBUNAL** -- This is the Tribunal accordingly established by the archbishop in his archdiocese. It resolves its own marriage cases in the First Instance, Appeals from which for the Second Instance are sent to the Tribunal permanently designated by the archbishop with the approval of the Apostolic See. It resolves in the Second Instance, those cases adjudicated in the First Instance by Suffragan Diocesan Tribunals.

At the option of the bishops and/or archbishops concerned and with the approval of the Apostolic See, a permanently designated Diocesan, Interdiocesan/Regional or Metropolitan Tribunal may resolve in the Second Instance those cases appealed from the First Instance judgments pronounced by their respective Tribunals, without prejudice to the law that a Metropolitan Tribunal *de officio* resolves in the Second Instance those cases adjudicated in the First Instance by Suffragan Diocesan Tribunals.

The Conference of Bishops concerned, with the approval of the Apostolic See, may establish a National Appellate Tribunal for the Second Instance, whereto cases resolved in First Instance Tribunals may be appealed, with or without prejudice to the law -- depending on the constitutional provision of the said National Appellate Tribu-

nal -- that a Metropolitan Tribunal *de officio* resolves in the Second Instance those cases adjudicated in the First Instance by Suffragan Diocesan Tribunals.

The Roman Rota *de jure* accepts and judges cases appealed in the Second, Third and further Instance, i.e., marriage cases previously resolved in the First and/or Second and/or Third Instance by other Tribunals or by the Roman Rota itself.

C. Management

The sound and efficient management of the Matrimonial Tribunal by and large depend on the following three more salient factors, the non-observance of any of which could readily negate the very rationale of this juridical institution:

1) *Canonical Formation:*

The study of Canon Law in general, more concretely in terms of formal Degrees therein, and education in Matrimonial Law, Procedural and Matrimonial Jurisprudence in particular, constitute a rather basic requirement for sound and truly effective Tribunal Ministry. This is clearly evident from the mandatory qualification of cardinal Tribunal personnel, specifically with reference to the Vicars, the Judges, the Relators, the Promoters of Justice, the Defenders of the Bond, and the Advocates even.

2) *Specialized Ministry:*

Service to the People of God through the Matrimonial Tribunal is truth to say, a specialized ministry not only in the sense of scholastic qualification or actual expertise in judicial work, but also in relation to a distinct interest and particular zeal in Tribunal activity. The delicacy and intricacy of procedural labors, the long and tedious hours required in the resolution of marriage cases, not to mention the relatively mean compensation received on the occasion thereof, cannot but postulate a certain calling for tribunal ministry.

3) *Key Tribunal Figure:*

The diocesan bishop and his judicial vicar who make up one and the same Tribunal, constitute the key composite figure in the judicial ministry. In effect, their integrated competence, concern and availa-

bility are the radical and real endowment in the organization, management and perseverance of the Matrimonial Tribunal, with particular reference to the formation, choice and support of subordinate Tribunal personnel.

Wherefore, much more than just establishing a Tribunal as required by law, which when complied with does not necessarily mean the actual fulfillment of the real intent of the law when the thus established Tribunal is in fact non-operational, it is imperative that the factors mentioned above be given due attention as demanded by experience derived from actual Tribunal apostolate.

Conclusion:

The organization and management of the Matrimonial Tribunal constitute an expressed mandate of law, address a particular need in the Church, and consequently form part of the integral pastoral solicitude of the competent ecclesiastical authorities.

With the man of today being more conscious and assertive of his rights, the dispensation of justice by and through the Matrimonial Tribunal has become urgent.

The task may be relatively difficult, but it is definitely not impossible.

Parochial Books

Excelso Garcia, O.P.

This parish was entrusted pleno iure to our religious community before the promulgation of the new Codex. If the community is still entitled according to canon 4 of the new Codex to receive the stole fees, because they constitute the acquired rights of the community, as you say, then the parochial books dealing with stole fees should not be submitted to the examination of the diocesan Bishop or his delegate. The registers of baptisms, marriages and funerals should logically be submitted only for the examination of the religious Superior.

A Religious Parish Priest

Our consultant's logic is surely not correct. The religious parish priest is under the jurisdiction of the diocesan Bishop in whatever is related to the care of souls (canon 678, § 1). The administration of the sacraments, sacramentals and other sacred functions carried out by a religious parish priest, as well as his keeping the records of the same is directly related to the care of souls. How this ministry is carried out is also under the vigilance and jurisdiction of the religious Superior, since the religious parish priest by his vow of obedience is always under his Superior's vigilance and jurisdiction (canon 678, § 2).

The parochial books reflect how the administration of the sacraments is carried out. Consequently the examination of the parochial books is primarily under the diocesan Bishop and secondar-

ily under the religious Superior. The parochial books, in concrete the registers of baptisms, marriages and funerals mentioned by our consultant, do not deal only with the *stole fees* or *offerings* given by the faithful on the occasion of the administration of these sacraments and sacramentals. They also contain much important data related to them, as required by the Church's law.

The following canons prescribe the such data that should be specified in the book of baptisms: 877, 535, 895, 1054, 1122, 1123. A marriage registration should follow the norms contained in canons 1121 and 1123. The funeral rites performed at the burial of the faithful should be recorded in the book of the dead, according to canon 1182. Finally, canon 848 prescribes that "for the administration of the sacraments the minister may not ask for anything beyond the offerings which are determined by the competent authority."

Obviously it is the diocesan Bishop's duty to see to it that these ecclesiastical laws are faithfully followed. It would be absurd to say that the diocesan Bishops can issue these laws, but that they cannot enforce them. And how can they enforce these laws, if they never examine the parochial books? The implementation of the Church's legislation on parochial books, therefore, falls under the direct jurisdiction of the diocesan Prelate. If the religious Superior also has access to the parochial books when the parish is entrusted to the religious community *pleno iure*, it is because the parish priest is a religious subject to his vigilance and jurisdiction in the performance of his parochial ministry (canon 678).

Our answer, therefore, to our consultant is: the parish priest of a parish entrusted *pleno iure* to a religious community must submit the parochial books both to the diocesan Bishop and to his own religious Superior in virtue of the cumulative jurisdiction to which he is subject (canon 678).

Remission of Ecclesiastical Penalties

Pastors of souls are quite often approached by the faithful with questions concerning the absolution of censures. I myself do not know how to answer these questions. This cannot cause good impression in ordinary Christians. They expect to be guided by us concerning the remission of ecclesiastical penalties. I know other priests are as confused as myself. Can you give us a summary of who can remit these penalties, especially censures?

A Parish Priest

It is true that the new Code of Canon Law has considerably changed the subject matter of ecclesiastical penalties, but it has not changed them to the extent of doing away with the reservation of all censures. To put it in a nutshell, as our consultant wishes, we may summarize the whole matter in the following manner:

Censures reserved to the Holy See

At present there are only five offenses penalized with *latae sententiae* excommunication, reserved to the Holy See, namely:

- a) the sacrilegious profanation of the Holy Eucharist (can. 1367);

- b) absolution of an accomplice in *materia turpi* (can. 1378);
- c) direct violation of the sacramental seal (can. 1388);
- d) physical violence against the person of the Roman Pontiff (can. 1370);
- e) administration and reception of Episcopal Order without apostolic mandate (can. 1382).

Other censures (excommunication, interdict, suspension) established by law are not reserved to the Holy See anymore. This does not mean that any diocesan Bishop, Ordinary, titular Bishop or confessor has the faculty to absolve from censures not reserved to the Holy See. Church law gives some guidelines, determining carefully who can remit these censures. These guidelines are the following:

1. *Power of Ordinaries*

A. With regards to a *penalty established by law*, we have to distinguish:

a) if a penalty has *already been imposed or declared*, but it is *not reserved to the Holy See*, it can be remitted by the Ordinary who initiated the judicial proceedings for its imposition or declaration or who issued, personally or through another, the decree imposing or declaring the penalty. This penalty can also be remitted by the Ordinary of the place where the offender actually is, after consulting the Ordinary mentioned above, unless due to extraordinary circumstances this is impossible (can. 1355, § 1).

b) If the penalty is *latae sententiae*, but *not reserved to the Holy See*, and it *has not yet been declared*, it can be remitted by the Ordinary with respect to his own subjects or to those who actually are in his territory or of those who transgressed the law in his territory. This penalty can also be remitted by any Bishop, but only in the sacramental forum (can. 1355, § 2).

Confessors who are religious *regular* enjoy the special faculty to absolve censures *latae sententiae*, reserved according to law to Bishops. The Vincentian Fathers have also this faculty granted by the Holy See.

B. If a penalty *ferendae vel latae sententiae* has been established by precept not issued by the Holy See, it can be remitted by the Ordinary of the place where the offender actually is. If the penalty *has already been imposed or declared*, it can be remitted by the Ordinary who initiated the judicial proceedings to impose or declare the penalty, or who issued, personally or through another, the decree imposing or declaring it. Before the remission is granted, the author of the precept is to be consulted, unless due to extraordinary circumstances this is impossible (can. 1356).

2. Faculty granted to the Canon Penitentiary (can. 508).

The Code grants the Canon Penitentiary or the priest appointed by the diocesan Bishop when there is no Chapter of Canons, the ordinary faculty, which he cannot delegate to others, to absolve in the sacramental forum from *latae sententiae* censures, which have *not been declared* and are *not reserved to the Holy See*. Within the diocese he can absolve not only diocesans but outsiders also, whereas he can absolve diocesans even outside the diocese.

3. Chaplains of Hospitals, Prisons and Sea Voyages

These Chaplains have, besides the faculties necessary to carry out their own ministry, the power to absolve in their respective places only from *latae sententiae* censures, which are neither reserved nor declared (can. 566 § 2).

4. Any Priest

Any priest, even though he lacks the faculty to hear confessions, can validly and lawfully absolve any penitents who are *in danger of death*, from *any censures and sins*, even if an approved priest is present (can. 976).

If the penitent recovers, he is bound to make the recourse mentioned in the second paragraph of number 5 (can. 1357, § 3).

5. All Confessors

Any confessor can in the internal sacramental forum remit a *latae sententiae* censure of *excommunication or interdict*, which has *not been declared*, if it is difficult for the penitent to remain in state

of grave sin for the time necessary for the competent Superior to provide.

In granting the remission, the confessor is to impose upon the penitent, under pain of again recurring the censure, the obligation to have recourse within one month to the competent Superior or to a priest having the requisite faculty, and to abide by his instructions. In the meantime, the confessor is to impose an appropriate penance and, to the extent demanded, to require reparation of scandal and damage. The recourse may be made through the confessor, without mention of a name.

We hope that the foregoing summary will help the parish priests and confessors to guide the faithful in instructing them where to go in case they have incurred an ecclesiastical penalty.

Effects of the New Code on the Liturgy of the Hours

I had the impression that the new Code of Canon Law did not affect liturgical laws. But lately, I was surprised when in one of our periodical meetings somebody mentioned that some changes have taken place in the General Ordination of the Liturgy of the Hours. Would you kindly tell us which these changes are, if any?

A Parish Priest

Canon 2 of the new Code contains this provision: "The Code ordinarily does not determine the rites to be observed in the celebration of liturgical actions; hence, the liturgical laws in force up to now keep their vigor, except when any of them is contrary to the canons of the Code." As a rule, therefore, the new Code has not affected liturgical laws. Only when any of these laws is contrary to the canons, should then be changed in order to conform them with the prescriptions of the new Code.

To my mind there are only two changes made with regards to the matter referred to by our consultant. These changes have been done in order to conform the liturgical laws with the prescriptions of the new Code.

Canon 276, § 2, 3o reads: "In order to obtain this perfection, priests and deacons aspiring to priesthood are bound to celebrate daily the Liturgy of the Hours, according to the proper and approved

liturgical books; however, permanent deacons will recite that part determined by the Conference of Bishops." And canon 1174, § 1 says: "Clerics are obliged to pray the Liturgy of the Hours according to the norm of canon 276, § 2, 3o."

The *General Ordination of the Liturgy of the Hours*, number 29 provides the following: "Hence Bishops and priests and other sacred ministers, who have received from the Church the mandate of celebrating the Liturgy of the Hours (n. 17) should recite the full sequence of hours each day, as far as possible, at the appropriate times."

Obviously, this liturgical norm did not conform with the norms of the new Code which we have transcribed above. The words "and deacons aspiring to priesthood" should substitute the words "and other sacred ministers" of the *General Ordination*. Likewise, the words "are bound to recite" should substitute the words "should recite."

Moreover, number 30 the *General Ordination of the Liturgy of the Hours* reads as follows:

"It is most fitting that permanent deacons should recite daily at least some part of the Liturgy of the Hours, to be determine by the Conference of Bishops."

Now, the same number 30 reads: "Permanent deacons, however, to whom the mandate of the Church refers also should recite daily that part of the Liturgy of the Hours which has been determined by the Conference of Bishops."

The new wording is in consonance with the norm of canon 276, § 2, 3o, as transcribed above.

Aside from the two foregoing variations there is no other change done in the *General Ordination of the Liturgy of the Hours*.

A Liturgical Case

Maximiliano Rebollo, O.P.

I would like to know if there is any liturgical rule prescribing that on Sundays, the priest is obliged to process from the main door of the church and through the church to the sanctuary in order to celebrate Mass.

Kindly explain this inquiry in detail.

Assistant Chaplain

Since our inquirer restricts his question to the Sunday Mass, we presume that he is referring to a Mass with Congregation. Before we answer his question, some considerations are in order:

1. Sunday is special day in the liturgy. Vatican II restored the primitive importance and solemnity of Sunday celebrations because in them the Church commemorates the resurrection of the Lord. For this reason, Sunday Mass should be celebrated with dignity and splendor. (S.C. no. 102)
2. Another feature of liturgical renovation is the integral participation of the faithful. We mean by "integral participation," the contribution that the laity and ministers offer according to their rank, or what occurs when each minister occupies the place and exercise the function corresponding to his own rank. This is especially true of those ministers instituted in Sacred Orders. (S.C. n. 52)

3. The entrance procession, for instance, is an integral part of the preparatory rites the purpose of which is "that the faithful coming together take on the form of a community and prepare themselves to listen to God's word and celebrate the Eucharist properly." (G.I., n. 25)
4. The solemn entrance is a reminiscence of the early times when Mass was celebrated in so-called Station Churches after the clergy and the laity had come in solemn procession from another church called *ecclesia collecta*.
5. The liturgical norms indicate that the priest and ministers *processionally* approach the altar, in this order: a.) a servers with lighted censer, if incense is used; b.) the servers and ministers; c.) the priest who is to celebrate the Mass. They state explicitly: "During the procession to the altar, the entrance song is sung." (G.I., n. 83)

From the norms of the General Instruction of the Roman Missal, it is understood that the priest and ministers put on the sacred vestments in the sacristy or other suitable place and processionally proceed to the altar. Although there is no liturgical law of instruction indicating where the starting point is or the route of the entrance procession (except on Palm Sunday and Easter Vigil) however, it should be through the church for in the rule for concelebrated Mass the norm says: "when everything is ready, there is the usual procession through the church to the altar." (n. 162)

Considering the structure of the churches in the Philippines, especially those constructed before the Vatican II, where the sacristy usually has a direct access to the sanctuary, it is advisable to begin the entrance procession either at the back of the church or any other suitable place in order that the purpose of the procession through the church may be attained.

The proper starting place should therefore be dictated by the structure of the church and the nature of the celebration, but some form of procession patently appears to be of obligation.

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

Congregation for Catholic Education

APPENDIX I:

Index of topics which may be useful in teaching the social doctrine of the Church in seminaries

Since the purpose of the present "Guidelines" is to indicate the points to be considered indispensable in studying the social doctrine of the Church, the Congregation for Catholic Education wishes to offer teachers of this discipline a programme outline in order to help them give a good general basis to the content of their teaching. Given the great diversity of local situations, it is obviously only a proposal that leaves the professors all the necessary space for organizing their lessons and pastoral exercises according to the concrete needs of the dioceses and the indications of the episcopal conferences and the diocesan bishops. In fact, there is great awareness that solid and useful teaching of the social doctrine of the Church, although linked to an essential nucleus of truths and irreplaceable principles common to all (cf. above n. 52), cannot overlook the particular local problems and the need for appropriate adaptations in order to insert the evangelical message into real life.

I. * In the *introduction* to the course of courses on the social doctrine of the Church, the following could be given, among other points, and according to the particular academic programme:

1. Presentation and explanation of the *Guidelines*.

2. Nature of the social doctrine of the Church (cf. *Guidelines*, nn. 3-14).
3. Scriptural roots of the social doctrine of the Church, both from the old and new Testament; saving liberation in the history of salvation -- Jesus Christ liberator -- Distinction between saving liberation and human liberation -- Integral liberation -- The dialogue of the Church with the world -- The social dimension of the evangelizing mission of the Church (cf. *Guidelines*, nn. 15-17).
4. Theological dimension of the social teaching of the Church (cf. *Guidelines*, n. 9); Christological and ecclesiological premises -- Anthropological foundation; the complete truth of man and about man -- "Man is the first and fundamental path of the Church" -- The integral promotion of man with regard to himself, God, others and things -- The "preferential love for the poor" -- Consequences on the social, economic and political plane.

II. A "rich heritage": stages in the development of the social doctrine of the Church (cf. *Guidelines*, nn. 18-28).

1. History of social doctrine -- Beginning of this history; Old Testament (Exodus and Prophets) -- Apostolic Writings.
2. The contribution of the Holy Fathers, the Doctors and great Theologians of the Church (St. Thomas Aquinas) up until the modern era.
3. The industrial revolution and the birth of the "social question" in the strict sense -- Precursors of the social doctrine.
4. Preconciliar period of social doctrine: from Leo XIII to Pius XII -- Socio-cultural context of *Rerum Novarum* and *Quadragesimo Anno* -- Finality and content of these Encyclicals and the social messages of Pius XII.
5. Conciliar period (1961-1971): technical-economic socio-political and socio-cultural situation -- Finality and general content of the documents of this period: *Mater et Magistra* and *Pacem in Terris* of John XXIII, *Gaudium et Spes* of

Vatican Council II, *Populorum Progressio*, *Octogesima Adveniens* and *Evangelii Nuntiandi* of Paul VI.

6. Period of John Paul II: technical-economic socio-political and socio-cultural context -- Finality and general content of the encyclicals of John Paul II: *Redemptor Hominis* (the social part), *Dives in Misericordia* (the social part), *Sollicitudo Rei Socialis* -- Major discourses and social Messages.

III. Principles and guidelines of the Church in the different areas of social life (cf. *Guidelines*, nn. 30-52).

1. *Logical premise*: basic equality of men on the plane of values and rights -- The fundamental values: freedom, truth, justice, love peace -- The common destination of the goods of this world -- The ambiguity of the world, its aspirations -- The condemnation of all forms of racism and colonialism in the name of the unity and universality of humanity and the common vocation of all men -- The need for reforms in society aimed at grasping the causes of injustices.
2. *The human person*: The dignity of the human person: autonomous, intelligent, free, spiritual and transcendent subject -- The meaning of man's vocation.
3. *Human rights*: Church-State relation; Philosophy and theology of human rights -- Identity and universality of human rights -- Proclamation and defense of rights -- Defense of human dignity: from political, economic and cultural oppression; from the pressures of the mass media; from attacks on religious freedom foundation and guarantee of the other freedoms -- The international charter of human rights -- The rights of peoples.
4. *Person-society interdependence*: Sociality or social dimension of man -- Conflictual dimension of personal existence -- Importance of a formation for understanding the nature of conflicts -- The meaning of society and community -- The dynamics of groups and associations in social life -- Intermediate social bodies -- Expressions of sociality in the family and in the political community -- Social equilibrium.

5. *The common good*: Notion and content of the common good -- Authority as service to the common good -- The international common good -- Interpretation of the common good according to modern ideologies.
6. *Human solidarity*: Solidarity between men and between peoples, between rich and poor countries -- North-South relations -- International and world solidarity -- Solidarity; modern evangelical world (social love).
7. *Subsidiarity*: The directive function of the State and subsidiarity -- Excessive planning and loss of freedom -- Programming that promotes freedom -- Subsidiarity as reaction of the exploitation of persons and groups.
8. *Participation*: Participation and society -- The participation of all sectors and levels of society in the common good -- Everyone's access to decisions; in the different areas and levels of social life -- Reconciliation and dialogue.
9. *Organic concept of social life*: Christian and community personalism -- Multiplication of social relations and groups -- Associative dynamism -- Intermediate societies and higher units -- Community and societal structure -- Importance of Christian social associationism.

IV. *Attainment of principles and values on different levels and in different sectors of social life (cf. Guidelines, nn. 53-63).*

1. *Social doctrine and social sciences*: Autonomy of the temporal sphere -- Autonomy of science, interdisciplinary dialogue -- Theology and science -- Social and economic sciences: aids in the pastoral action of the Church -- Sciences, technology, ideologies.
2. *In the family*: Family problems in today's world -- Fundamental value of the family as vital cell and nucleus of society -- The family and the person -- The family and civil society -- The family and the Church -- Rights and duties of the family -- Constitutive elements of the family community -- The family and the educational role -- The family's transformations in society -- Indissoluble marriages compared with other forms of marriage.

3. *In the economy.* Legitimate autonomy of earthly realities at the service of man -- Economic life in its contemporary aspects and problems -- Characteristics of current production systems -- The crisis of the economic systems: capitalism and collectivism -- Phenomena of the current economic crisis, foreign debt problem -- Need, laws and ethical requirements of economic progress -- Role of the economy in man's life -- The criterion of sociality -- The path of social justice -- Social economy -- Freedom and social control of the economy - Need and social function of capital -- Social justice in trade and finance -- Social justice in international trade -- Price balance in relations between rich and poor countries -- Reinvestment policy and the criterion of the common good - Monetary policy at the service of the common good and the poorest -- Social regulation of interest rates -- Illicitness of transactions which in currently exchange values harm weaker classes, regions and nations -- New economic-social order.

Private property: Universal destination of material goods -- Everyone's access to the goods of the earth - The right to property, use and transformation of the land -- Reasons for limits of private property -- Subordination of private property to life -- Bases of a renewal of the right to property -- The case of socialism -- Collectivization as inconceivable with Christian humanism -- The law of equilibrium and social harmony. The criterion of sociality -- Attention to the agricultural world -- Agrarian reform: division and distribution of uncultivated lands.

Work: Current crisis and problem of work -- Work conflict: industrialized and non-industrialized countries -- Work crisis in the Third World -- The problem of hunger -- Social marginalization - Context of work in social doctrine -- Value and dignity of work philosophical, theological and spiritual foundations of human work -- Objective and social dimension of work -- Unjust working conditions -- Primacy of work over capital -- Worker's rights and duties -- Organization of work -- Intervention of public authorities -- Subsidiary function of the State. The problem of just retribution for work -- just, legal, family, sufficient salary -- Work and family in modern society -- Women's work in present-day society -- Workers' social insurance -- Labour rights: overcoming its mercantile character,

overcoming man's alienation in work, regaining of the meaning of work -- Towards a new distribution of work -- Unemployment.

The firm as work community: Co-management -- Association in the working world -- Workers' movement and class struggle -- Labour unions, company and society -- workers' participation in the common good -- Solidarity of workers and with workers -- Individual and collective work contract -- Nature of strikes: conditions for their licitness -- Abuses in strikes.

4. *In politics:* Contemporary political phenomenology -- Major ideological and socio-political currents -- Nature of society and power -- Political society and the State -- Modern forms of government: totalitarian State, authoritarian State and democratic State -- Components of a sound democratic order -- Social democracy -- Moral requirements of social democracy -- Economic democracy -- Participative democracy -- Ideology and practice in Communism -- Liberalism and the absolutization of freedom -- State's autonomy and its function of service to the common good, respect for human rights, renewal of structure for the exercise of freedom and of a healthy pluralism -- Belonging to and participation in the political community -- The Church and politics -- Freedom of the Church and of the State -- Christian socio-political commitment: rights, duties and responsibilities of Catholics.
5. *In culture.* Cultural changes today -- Spread of industrial and urban civilization -- Integral concept of culture -- Its function in the progress of man and society -- The Church, culture and the plurality of cultures -- Promotion of culture -- Dialogue between culture and Christian faith -- and theology -- Christians' commitment -- Environments and means of communication, sports, tourism -- Respect and support of the Church for men of science, letters and the arts -- Relations between culture and theology -- Cultural mission of Catholic schools and universities -- Technical progress and culture -- Subordination of technological progress to the supreme end of life -- Social communication, culture and human progress -- Right to information and the circulation of ideas -- Importance and function of public opinion -- Function of journalism in culture and

modern society -- Information at the service of truth -- Responsibility of the Church.

6. *In science and technology*: The problem of manipulation of science and technology. Fields in which such manipulations occur -- Ethical sense.
7. *In the international community*. International community -- Human community and international society: current problems -- Respect for the freedom and self-determination of peoples -- Cooperation, interdependence and solidarity as laws of just relations between peoples -- International justice and economic-social development of peoples -- Problems land situation -- North-South relations -- East-West relations -- The problem of war: its immorality -- Disarmament - Constructive role of science and technology -- Rejection of the arms race -- Peace: world requirements of social peace -- International solidarity for peace -- Phenomenology of violence -- Forms of Violence -- Causes of political violence - Terrorism and guerilla warfare -- Repressive violence -- Condemnation of violence -- Commitment for justice -- The phenomenon of human mobility -- Right to emigration.
8. *In ecology*: Ecological crisis -- Ecological policy for the protection of the environment in favour of everyone's health -- Thinking of Paul VI and John Paul II -- Phenomenon of urban concentration -- Ecological ethics.
9. *The "social question" of the Third World*: Problems, unjust situations -- Hopes.

V. Elaboration and development of social teaching in the *Pastoral Letters* of the episcopal conferences and local Churches.

VI. Competence and task of bishops, priests, religious and the laity in drawing up the social doctrine, and commitment in the social action of the Church -- Social action of the local Church as response to local problems.

VII. *Theological-pastoral conclusion*: God's plan about man and his vocation -- Rupture of God's plan: personal, social and structural sin - Conversion of man's heart as gift of Holy Spirit.

APPENDIX II:

Texts of the social magisterium of the Church corresponding to some of the more significant notes of the "Guidelines"

(7) While we note with satisfaction that in several Institutes this doctrine has been taught for some time. We feel urged to exhort that such teaching be extended by regular systematic courses in Catholic schools of every kind . . ." (*Mater et Magistra*).

(10) "The Church's social doctrine is not a 'third way' between liberal capitalism and Marxist collectivism, nor even a possible alternative to other solutions less radically opposed to one another; rather, it constitutes a category of its own. Nor is it an ideology, but rather the accurate formulation of the results of a careful reflection on the complex realities of human existence, in society and in the international order, in the faith and of the Church's tradition. Its main aim is to interpret these realities, determining their conformity with, or divergence from the lines of the Gospel teaching of man and his vocation, a vocation which is at once earthly and transcendent; its aim is thus to guide Christian behavior. It therefore belongs to the field, not of ideology, but of theology and particularly of moral theology" (*Sollicitudo Rei Socialis*, 41).

(14) "Evangelization would not be complete if it did not take account of the unceasing interplay of the Gospel and of man's concrete life, both personal and social" (*Evangelii Nuntiandi*, 19). "Between evangelization and human advancement -- development and liberation -- there are in fact profound links. These include links of an anthropological order, because the man who is to be evangelized is not abstract being but is subject to social and economic questions. They also include links in the theological order, since one cannot dissociate the plan of creation from the plan of Redemption. The latter plan touches the very concrete situations of injustice to be combatted and of justice to be restored. They include links of the eminently evangelical order, which is that of charity: how in fact can one proclaim the new commandment without promoting in justice and in peace the true, authentic advancement of man?" (*Evangelii Nuntiandi*, 31).

(18) "The Church is the standard-bearer and herald of a way of life which is ever up to date. The fundamental principle in such a conception is, as is seen from what has thus far been said, that individual human beings are and should be the foundation, the end and the subjects of all the institutions in which social life is carried on: individual human souls considered in so far as they are and should be by their nature, intrinsically social, and in so far as they are in the plan of providence, by their elevation to the supernatural order. From this fundamental principle which guarantees the sacred dignity of the individual, the teaching office of the Church has made clear, with the cooperation of enlightened priests and laymen, especially during this last century, a social doctrine which points out with clarity the sure way to reconstruct the social relationships according to universal criteria based on human nature and the various dimensions of the temporal order and the characteristics of contemporary society, and hence acceptable to all" (*Mater et Magistra*).

(19) "We lay down the principle, long since clearly established by Leo XIII, that it is our right and our duty to deal authoritatively with social and economic problems. It is not, of course, the office of the Church to lead men to transient and perishable happiness only, but to that which is eternal: indeed the Church believes that it would be wrong for her to interfere without just cause in such earthly concerns'. But she never can relinquish her God-given task of interposing her authority, not indeed in technical matters, for which she has neither the equipment nor the mission, but in all those that have a bearing on moral conduct. For the deposit of truth entrusted to us by God, and our weighty office of propagating, interpreting and urging in season and out of season the entire moral law, demand that both social and economic questions be brought within our supreme jurisdiction, in so far as they refer to moral issues" (*Quadragesimo Anno*).

(23) "At all times the Church carries the responsibility of reading the signs of the times and of interpreting them in the light of the Gospel, if it is to carry out its task. In language intelligible to every generation, she should be able to answer the ever recurring questions which men ask about the meaning of this present life and the life to come, and how one is related to the other. We must be aware of and understand the aspirations, the yearnings, and the often dramatic features of the world in which we live" (*Gaudium et Spes*, 4).

(57) "The ultimate and basic purpose of economic production does not consist merely in the increase of goods produced, nor in profit nor prestige; it is directed to the service of man, of man, that is, in his totality, taking into account his material needs and the requirements of his intellectual, moral, spiritual, and religious life; of all men whosoever and of every group of men of whatever race or from whatever part of the world. Therefore, economic activity is to be carried out in accordance with techniques and methods belonging to the moral order, so that God's design for man may be fulfilled" (*Gaudium et Spes*, 64).

(58) "At the same time social conflicts have taken on world dimensions. The acute disquiet which has taken hold of the poor classes in countries that are becoming industrialized, is now embracing those whose economy is almost exclusively agrarian: farming people, too, are becoming aware of their 'undeserved hardships'. There is also the scandal of glaring inequalities not merely in the exercise of power" (*Populorum Progressio*, 9).

(59) "The development of people has the Church's close attention, particularly the development of those people who are striving to escape from hunger, misery, endemic diseases and ignorance; of those who are looking for a wider share in the benefits of civilization and a more active improvement of their human qualities; of those who are aiming purposefully at their complete fulfillment. Following on the Second Vatican Ecumenical Council a renewed consciousness of the demands of the Gospel makes it her duty to put herself at the service of all, to help them grasp their serious problem in all its dimensions, and to convince them that solidarity in action at this turning point in human history is a matter of urgency" (*Populorum Progressio*, 1).

(60) "If further development calls for the work of more and more technicians, even more necessary is the deep thought and reflection of wise men in search of a new humanism which will enable modern man to find himself anew by embracing the higher values of love and friendship, of prayer and contemplation. This is what will permit the fullness of authentic development, a development which is for each and all the transition from less human conditions to those which are more human" (*Populorum Progressio*, 20).

"Less human conditions: the material deficiencies of those who are without the minimum essential for life; the moral deficiencies of those who are mutilated by selfishness; oppressive social structures, whether due to the abuses of ownership or to the abuses of power, to the exploitation of workers or to unjust transactions. Conditions that are more human are the passage from misery towards the possession of necessities, victory over social scourges, the growth of knowledge, the acquisition of culture. Additional conditions that are more human are increased esteem for the dignity of others, the turning towards the spirit of poverty, cooperation for the common good, and will and desire for peace. Conditions that are still more human are the acknowledgement by man of supreme values, and of God their source and their finality. Conditions that, finally and above all, are more human are faith, a gift of God accepted by the good will of man, and unity in the charity of Christ, who calls us all to share as son in the life of the living God, the Father of all men" (*Populorum Progressio*, 21).

(62) "While in the present document we return to this question (of human work) once more . . . this is not merely in order to gather together and repeat what is already contained in the Church's teaching. It is rather in order to highlight . . . the fact that human work is a key, probably the essential key, to the whole social question, if we try to see that question really from the point of view of man's good" (*Laborem Exercens*, 3b).

(63) "The Church is convinced that work is a fundamental dimension of man's existence on earth. She is confirmed in this conviction by considering the whole heritage of the many sciences devoted to man: anthropology, paleontology, history, sociology, psychology and so on; they all seem to bear witness to this reality in an irrefutable way. But the source of the Church's conviction is above all the revealed word of God, and therefore what is a *conviction of the intellect* is also a *conviction of faith*. The reason is that the Church - and it is worthwhile stating it at this point - believes in man: she thinks of man and address herself to him not only in the light of historical experience, not only with the aid of the many method of scientific knowledge, but in the first place in the light of the revealed word of the living God" (*Laborem Exercens*, 4a).

(75) "The political community and the Church are autonomous and independent of each other in their own fields. Nevertheless, both

are devoted to the personal vocation of man, though under different titles. At all times and in all places the Church should have true freedom to preach the faith, to proclaim its teaching about society, to carry out its task among men without hindrance, and to pass moral judgments even in matters relating to politics, whenever the fundamental rights of man or the salvation of souls requires it. The means, the only means, it may use are those which are in accord with the Gospel and the welfare of all men according to the diversity of times and circumstances" (*Gaudium et Spes*, 76).

(78) "The social nature of man shows that there is an interdependence between personal betterment and the improvement of society. In so far as man by his very nature stands completely in need of life in society, he is and he ought to be the beginning, the subject and the object of every social organization" (*Gaudium et Spes*, 25).

(87) "Nonetheless, just as it is wrong to withdraw from the individual and commit to the community at large what private enterprise and industry can accomplish, so too it is an injustice, a grave evil and a disturbance of right order for a larger and higher organization to arrogate to itself functions which can be performed efficiently by smaller and lower philosophy, unshaken, and unchangeable, and it retains its full truth today. Of its very nature the true aim of all social activity should be to help individual members of the social body, but never to destroy or absorb them" (*Quadragesimo Anno*).

(90) "While scientific and technological progress continues to overturn man's surroundings, his patterns of knowledge, work, consumption and relationships, two aspirations persistently make themselves felt in these new contexts, and they grow stronger to the extent that he becomes better informed and better educated: the aspiration, two forms of man's dignity and freedom" (*Octogesima Adveniens*, 22).

(93) "We can speak of socializing only when the subject character of society is ensured, that is to say, when on the basis of this work each person is fully entitled to consider himself a part-owner of the great workbench at which he is working with every one else. A way towards that goal could be found by associating labour with the ownership of capital, as far as possible and by producing a wide range of intermediate bodies with economic, social and cultural purposes;

they would be bodies enjoying real autonomy with regard to the public owners, pursuing their specific aims in honest collaboration with each other and in subordination to the demands of the common goods, and they would be living communities both in form and in substance in the sense that the members of each body would be looked upon and treated as persons and encouraged to take an active part in the life of the body" (*Laborem Exercens*, 14.7).

(100) "We must think of human society as being primarily a spiritual reality. By its means enlightened men can share their knowledge of the truth, can claim their rights and fulfill their duties, receive encouragement in their aspirations for moral goodness, share their enjoyment of all the wholesome pleasure of the world, strive continually to pass on to others all that is best in themselves, and make their own the spiritual riches of others. These are the values which exert a guiding influence on culture, economics, social institutions, political movements and forms, laws, and all the other components which go to make up the external community of men and its continual evolution" (*Pacem in Terris*).

It is not difficult to see that in the modern world the sense of injustice has been reawakening on a vast scale. The Church shares with the people of our time this profound and ardent desire for a life which is just in every aspect, nor does she fail to examine the various aspects of the sort of justice that the life of people and society demands. This is confirmed by the field of Catholic social doctrine, greatly developed in the course of the last century. And yet, it would be difficult not to notice that very often programmes which start from the idea of justice and which ought to assist its fulfillment among individuals, groups and human societies, in practice suffer from distortions. Although they continue to appeal to the idea of justice, nevertheless experience shows that other negative forces have gained the upper hand over justice, such as spite, hatred and even cruelty. In such cases, the desire to annihilate the enemy, limit his freedom, or even force him into total dependence, becomes the fundamental motive for action; which by its nature tends to establish equality and harmony between the parties in conflict. The experience of the past and of our own time demonstrates that justice alone is not enough, that it can even lead to the negation and destruction of itself, if that deeper power, which is love, is not allowed to shape human life in its various dimensions" (*Dives in Misericordia*, 12, 1.2.3).

(101) "Solidarity is a direct requirement of human and super-natural brotherhood. The serious socio-economic problems which occur today cannot be solved unless new fronts of solidarity are created: solidarity of the poor among themselves, solidarity with the poor of which the rich are called, solidarity among the workers and with the workers' (Congregation for the Doctrine of the Faith, *Instruction on Christian Freedom and Liberation*, 39).

"The debt of the developing countries must be placed in a broader context of economic, political and technological relations which point to the increased interdependence between countries, as well as to the need for international collaborations in pursuing the objectives of the common good. In order to be just, this interdependence should give rise to new and broader expressions of solidarity which respect the equal dignity of all peoples, rather than lead to domination by the strongest, the national egoism, to inequalities and injustice" (Pontifical Commission "*Iustitia et Pax*," *At the service of the Human Community: An Ethical Approach to the International Debt Question*, I. 1).

(102) "Thus the solution of most of the serious problems related to poverty is to be found in the promotion of a true civilization of work. In a sense, work is the key to the whole social question. If the system of labour relations put into effect by those directly involved, the workers and employers, with the essential support of the public powers, succeed in bringing into existence of civilization of work, then there will take a profound and peaceful revolution in people's outlooks and in institutional and political structures" (Congregation for the Doctrine of the Faith, *Instruction of Christian Freedom and Liberation*, 83).

(104) "To this must be added that the hiring of labour and the conduct of trade are concentrated in the hands of comparatively few; so that a small number of very rich men have been able to lay upon the teeming masses of the labouring poor a yoke little better than that of slavery itself" (*Rerum Novarum*).

(106) "In the midst of it all stands man, at once the author and the victim of mutual distrust, animosity, conflict and woe" (*Gaudium et Spes*, 8).

(107) "The same duty of solidarity that rests on individuals exists also for nations: 'It is the very serious duty of the developed nations to help the underdeveloped.' Every nation must produce more and better quality goods to give all its inhabitants a truly human standard of living, and also to contribute to the common development of the human race. Given the increasing needs of the underdeveloped countries, it should be considered quite normal for an advanced country to devote a part of its production to meet their needs, and to train teachers, engineers, technicians and scholars prepared to put their knowledge and their skill at the disposal of less fortunate people" (*Populorum Progressio*, 48).

(108) "Various ideological or power system, and new relationships which have arisen at various levels of society, have allowed flagrant injustice to persist or have created new ones" (*Laborem Exercens*, 8, d).

(112) "In the case of Marxism, in the particular sense given to it in this context, a preliminary critique is all the more necessary since the thought of Marx is such a global vision of reality that all data received from observation and analysis are brought together in a philosophical and ideological structure, which predetermines the significance and importance to be attached to them. The ideological principles come prior to the study of the social reality and are the presupposed in it" (Congregation for the Doctrine of the Faith, *Instruction on certain aspects of the "Theology of Liberation,"* VII, 6).

"... it would be illusory and dangerous... to accept the elements of Marxist analysis without recognizing their relationships with ideology, and to enter into the practice of class struggle and its Marxist interpretations, while failing to note the kind of totalitarian and violent society to which this process leads" (*Octogesima Adveniens*, 34).

(113) "Therefore the Christian who wishes to live his faith in a political activity which he thinks of as service cannot without contradicting himself adhere to ideological systems which radically or substantially go against his faith and his concept of man. He cannot adhere to the Marxist ideology, ... nor can he adhere to the liberal ideology..." (*Octogesima Adveniens*, 26).

(117) "In this renewed encounter of the various ideologies, the Christian will draw from the sources of his faith and the Church's teaching the necessary principles and suitable criteria to avoid permitting himself to be first attracted by and then imprisoned within a system whose limitations and totalitarianism may well become evident to him too late, if he does not perceive them in their roots. Going beyond every system, without however failing to commit himself concretely to serving his brothers, he will assert, in the very midst of his options, the specific character of the Christian contribution for a positive transformation of society" (*Octogesima Adveniens*, 36).

(118) A social doctrine has to be translated into reality and not just merely formulated. This is particularly true of the Christian social doctrine whose light is Truth, its objective Justice and its driving force Love" (*Mater et Magistra*).

(123) "It is to the laity, though not exclusively to them, that secular duties and activity properly belong. It is their task to cultivate a properly informed conscience and to impress the divine law on the affairs of the earthly city" (*Gaudium et Spes*, 43).

"The apostolate in one's social environment endeavours to infuse the Christian spirit into the mentality and behavior, laws and structures of the community in which one lives. To such a degree is it the special work and responsibility of lay people, that no one else can ever properly supply for them" (*Apostolicam Actuositatem*, 13). "One of the conditions for necessary theological correction is giving proper value to the social teaching of the Church. This teaching is by no means closed. It is, on the contrary, open to all the new questions which are so numerous today. The teaching of the Church on social issues indicates the main lines of ethical orientation. But in order that it be able to guide action directly, the Church needs competent people with a scientific and technological viewpoint, as well as in the human and political sciences. Pastors should be attentive to the formation of persons of such capability who live the Gospel deeply. Laypersons, whose proper mission is to build society, are involved here to the highest degree" (Congregation for the Doctrine of the Faith, *Instruction on certain aspects of the "Theology of Liberation,"* XI, 12.14).

(127) "Those Catholics are worthy of all praise -- and they are not a few -- who, understanding what the times require, have

striven, by various undertakings and endeavours to better the condition of the working class by rightful means. They have taken up the cause of the working man, and have spared no effort to better the condition both of families and individuals; to infuse a spirit equity into the mutual relations of employers and employed; to keep before the eyes of both classes the precepts of duty and the laws of the gospel" (*Rerum Novarum*).

(131) "During the years that separate us from the publication of the Encyclical *Rerum Novarum*, the social question has not ceased to engage the Church's attention. Evidence of this are the many documents of the Magisterium issued by the Popes and by the Second Vatican Council, pronouncements by individual episcopates, and the activity of the various centres of thought and of practical apostolic initiatives, both on the international level and the level of the local Churches" (*Laborem Exercens*, 3).

(135) "The Church, by reason of her role and competence, is not identified with any political community nor bound by ties to any political system. It is at once the sign and the safeguard of the transcendental dimension of the human person. But at all times and in all places the Church should have true freedom to preach the faith, to proclaim its teaching about society, to carry out its task among men without hindrance, and to pass moral judgments even in matters relating to politics, whenever the fundamental rights of man or the salvation of souls requires it" (*Gaudium et Spes*, 76).

(139) "Lay Christian faithful have the right to have recognized that freedom of the earthly city which belongs to all citizens; when they exercise such freedom, however, they are to take account that their actions are imbued with the spirit of the Gospel and take into account the doctrine set forth by the Magisterium of the Church; but they are to avoid proposing their own opinion as the teaching of the Church in questions which are open to various opinions" (*The Code of Canon Law*, Can. 227).

(140) "1. Most especially, clerics are always to foster that peace and harmony based on justice which is to be observed among all persons.

2. Clerics are not to have an active role in political parties and in the direction of labour unions unless the need to protect the rights

of the Church or to promote the common good requires it in the judgment of the competent ecclesiastical authority" (*The Code of Canon Law*, Can. 287).

(137) "It is with all its dynamism that the social teaching of the Church accompanies men in their search. If it does not intervene to authenticate a given structure or to propose a ready-made model, it does not thereby limit itself to recalling general principles. It develops through reflection applied to the changing situations of this world, under the driving force of the Gospel of the source of renewal when its message is accepted in its totality and with all its demands" (*Octogesima Adveniens*, 42).

(146) "In pastoral care sufficient use should be made, not only of theological principles, but also of the findings of secular sciences, especially psychology and sociology" (*Gaudium et Spes*, 62).

"They should be thought to use correctly the aids provided by pedagogy, psychology and sociology, in keeping with the regulations of ecclesiastical authority" (*Optatam Totius*, 20).

(148) "Although the whole formation of students in the seminary has a pastoral purpose, a specifically pastoral formation is also to be provided there; in this the students are to learn the principles and the techniques which, according to the needs of place and time, are relevant to the ministry of teaching, sanctifying and ruling the people of God" (*The Code of Canon Law*, Can. 244).

(150) "Bishops, to whom has been committed the task of directing the Church of God, along with their priests, are to preach the message of Christ in such a way that the light of the Gospel will shine on all activities of the faithful" (*Gaudium et Spes*, 43).

(151) "Let all pastors of souls be mindful to build up their daily behavior and concern an image of the Church capable of impressing men with the power and truth, of the Christian message" (*Gaudium et Spes*, 43).

"It is through life that the fruitfulness of the Christian social doctrine must be verified; and it is through concrete commitment, witness at work, action for advancement, that the beneficial light of the Gospel must be shed upon others" (John Paul II, *Commemorative Discourse for 90th Anniversary of "Rerum Novarum"*).

Remarks Regarding the Action of Adoracion Nocturna Against Communion in the Hand

National Liturgical Commission

1. In January 1989, the CBCP duly voted, by almost 475 of the ballots, in favor of allowing in the Philippines Communion in the hand in addition to Communion on the tongue. We duly got confirmation of this decision from the Holy Father, via his executive arm for liturgy, the Congregation for Divine Worship. Therefore, both the CBCP, that is, our bishops, and the Holy Father allow Communion in the hand for those who want to receive Communion that way, as they also do not want to force anyone who wishes to receive Communion on the tongue to change to Communion in the hand. Both forms are allowed by both our bishops and the Holy Father.

2. This decision guarantees the fullest freedom of each of the faithful for keeping receiving on the tongue. Just as it guarantees the freedom of those who want to receive Communion in the hand to do so. We wish each to respect also the legitimate freedom of the other, without any undue criticism or pressure or suspicion of lack of reverence.

3. The freedom lies with the communicant, and even the administering priest may not impose his will on the communicant.

4. An important factor in reintroducing Communion in the hand for those who want to receive that way is the fact that Our Lord at the Last Supper, according to the prescribed *Seder* or ritual for the Passover celebration, must have given the Bread of himself in the

hand, not on the tongue, of the disciples. The argument that the apostles present were bishops or priests is insufficient, for the Church for several centuries continued giving Communion in the hand also to the faithful in general. Should not what was good for our Lord and for the Church be good enough for us too? Communion in the hand was the *original apostolic tradition of receiving Communion*.

5. The Council of Rouen (held in 878 AD. not in 650 AD) was not a universal council but only local, and forbade Communion in the hand only locally; yet it was very influential in leading to Communion on the tongue for the laity. This development took place both in the Eastern Church and that of the West at about the same time, but partially for different reasons. It was only in the course of the XIth century that Communion on the tongue had become the general practice. *And there has never been any law forbidding Communion in the hand for the universal Church* (Otto Nussbaum. *Die Handkommunion*, Bachem. Cologne, 1969, p. 31)! See also Joseph Jungmann. *The Mass of the Roman Rite*, vol 2. Benziger, New York, pp. 578-382.

6. The reason why several, mainly European, hierarchies returned to Communion in the hand soon after Vatican II was not lack of respect for the Eucharist or disobedience, but a. that Vatican II had changed the task of the bishops in liturgy from mere custodians to implementers, promoters, and custodians; b. Vatican II had also said in art. 50 that the Order of Mass was to be restored to the vigor it had in the tradition of the Fathers, as in elements that had suffered injury through accident of history, and they considered Communion in the hand as one of these elements; c. they also knew that Communion in the hand had never been universally forbidden. Hence, they thought they could go ahead. But to be very sure some of the bishops involved consulted Rome; Rome was alerted and wrote the instruction *Memoriale Domini* to warn against dangers, to conduct and report a consultation of the world episcopate and to set conditions for allowing it.

7. What those quoting *Memoriale Domini* fail to say is a. that this Instruction also indicates the way a hierarchy can legalize the practice of Communion in the hand (by a 273 vote); b. that there is a letter from the Congregation for Worship of the same date. *En response a la demand* instructing presidents of bishops' conferences *in the name of the Pope* -- as the document explicitly states -- what

conditions are to be complied with for introducing Communion in the hand (mainly, prior catechesis, reverence, respecting the right of the communicant still to choose Communion on the tongue); c. that since that time a great number of bishops' conferences on all continents have allowed Communion in the hand with the approval of the Congregation for Worship, the *Holy Father's* executive arm for liturgy.

8. As for the warning in St. Peter's basilica, this has been withdrawn after the Italian bishops voted for Communion in the hand and their decision was confirmed by the Holy See, July 14, 1989 (see *Notitiae* #280, 1989, p. 823). The official *La Basilica di S. Pietro*, August 1989, p. 2 says that the *mind of the Pope John Paul II is that in St. Peter's Communion is to be given either in the hand or on the tongue, at the choice of the communicant, because of the particular situation of the Basilica in the world.* (People from everywhere).

9. Abuses and desecrations are possible also if people are given Communion on the tongue. There were also thefts of ciboria before and instances of lack of respect and profanation of the Host.

10. Msgr. Luigi Balquiedra had prepared for distribution to the dioceses a well-received catechism on Communion in the hand, for the instruction of both the priests and the laity.

11. Several texts in the document of *Adoracion Nocturna* take statements out of context or twist them. e.g., making *Memoriale Domini* say that "Communion in the hand . . . adulterates the true doctrine of the Church on the Holy Eucharist" (it says so nowhere); that "the faithful could . . . take Communion in their hands principally to give themselves viaticum in case they had to face death for their faith" (it speaks of taking the Eucharist home); what St. Augustine says in *On the Psalms* 98, 9 is said of reverence and preparation for the Eucharist, not on Communion on the tongue, etc.

For the rest, we refer to what Msgr. Luigi Balquiedra admirably says in his little Catechism on Communion in the Hand.

A Catechism on the Reception of Holy Communion in the Hand

Msgr. Luis D. Balquiedra

There is a new Rite of Communion approved by the CBCP. The Holy See has given the Philippine Bishops the faculty to implement it, pending upon a previous catechesis of the people. This rite of Communion consists in giving holy Communion in the hand of the faithful instead of on the tongue.

1. How is the rite of Communion in the hand exactly carried out?

The Rite of Communion in the Hand is carried out exactly in the following manner. Standing in front of the Communion minister, the communicant stretches out both hands placing the cupped left palm upon the right. Proclaiming, "The Body of Christ," to which the communicant answers, "Amen," the Communion minister places the sacred Host on the left palm. Stepping aside yet still facing the minister, the communicant reverently conveys the sacred Host to his or her mouth with the right hand, and then walks away with joined hands in front of the breast.

2. Why is the rite of receiving Holy Communion being changed?

It is not exactly a change. This rite of Communion in the hand is being approved as an alternative to the customary Communion on the tongue. Therefore, this new rite is not meant to replace the customary rite but serves only as an option, of which the communicants may avail themselves. The communicants themselves must

decide personally which rite they wish to follow; no Communion minister may impose upon any communicant the definite rite to follow. The proposed alternative is only a part of the liturgical renewal promoted by Vatican Council II.

Vatican Council II document on the liturgy acknowledges the fact that "liturgy is made up of unchangeable elements divinely instituted, and of elements subject to change" (*Sacro. conc.*, 21). Elements of the culture of peoples change along as times go by. And some elements of the liturgy are cultural. After the eighth century the Christians in Western Europe began to think of God according to ideas current among the people. The majesty of God was emphasized while the sinfulness of man was dramatized in many ways. The standing position of Christians at prayer (symbol of the dignity and freedom of the children of God) gave way to kneeling position (symbol of penitent sinner).

As regards the Eucharist new postures and positions began to be adopted: kneeling and genuflection became an expression of the faithful's adoration of the Blessed Sacrament. Communion in the hand little by little gave way to Communion on the tongue. The people would rather look at the elevated Host than receive Communion sacramentally; hence, the introduction of the "Elevation of the Host" after consecration in the Mass (elevation of the chalice was later added primarily for symmetry's sake) and the beginning of the "Exposition of the Blessed Sacrament." All this responded to the need of the religious culture of the people during this period. The Council of Trent carried out a liturgical reform which especially put order in the sacraments of the Church. Now another reform is underway.

3. *Why did Vatican Council II start another liturgical reform?*

Official reform of the liturgy began in 1965 after the Constitution on Sacred Liturgy, *Sacrosanctum concilium*, was approved by the Vatican Council II. This is a part of what Pope John XXIII called *aggiornamento* or renewal of the Church. Because of the biblical patristic and liturgical movements, the Church got a fresh new look at its liturgical life and laid down the elements for a theology of the liturgy in the exercise of the priesthood of Christ, carried out by the whole Church which the Body of Christ -- head and members -- through signs for the sanctification of men and glorification of God

(see *Sacro. conc.*, 7). This is perhaps the greatest achievement of the Vatican Council II with regard to the liturgy. This new theological understanding of the liturgy is the foundation of Vatican II liturgical reform.

Contrary to the fresh, theological understanding of the liturgy, the pre-Vatican Council II official Church worship was solely a thing of the clergy, the faithful being left as mere silent expectators. Conscious, active, full, intelligent, meaningful participation in the liturgy became one of the principal aims of the present-day liturgical renewal.

4. *How does the Vatican II liturgical renewal try to bring about this conscious and intelligent participation of the faithful in the liturgy?*

We have seen many changes in our form of worship since Vatican Council II. The most significant change to promote active and intelligent participation was the switch to the language of the people from Latin. Many Church ceremonies were simplified in the new revised liturgical books. The richness of the Word of God was also made available to the faithful in the new lectionary. The quality of homilies of priests improved consequently.

Another important approach to bring about active and intelligent participation is to make the sign aspect of the liturgy understandable to the people. Vatican Council II emphasized that the liturgy "involves the presentation of man's sanctification under the guise of signs perceptible to the senses and its accomplishment in ways appropriate to each to these signs" (*Sacro. conc.*, 7). Before the sign-rites of the liturgy could be appropriately performed, the signs themselves should be made "perceptible by the senses."

5. *Has there been any clarification of the sign aspect of the holy Mass, especially holy Communion?*

Many signs in the Mass have been clarified through the use of the vernacular language.

One sign aspect of the Mass which caught the attention of the liturgists and which needed clarification is its being a sacrificial

ritual meal. The renewed Vatican II liturgy tried to clarify this aspect in several ways.

First, since the Mass is the celebration of the Lord's Supper, the altar was made to appear as the "table of the Lord." The renewed liturgy requires that the altar should really appear as table and therefore not as any altar for burnt offerings of the pagan religions or even of the Old Testament. The altar must be detached from the wall and free-standing so that the priest could preside at the celebration facing the people. It must not be cluttered with many objects -- even flowers -- that may obstruct the people's view of the table top.

Secondly, the renewed Eucharistic liturgy strongly desires that the bread to be used in the Mass, though unleavened, should appear as much as possible like the ordinary bread, brownish and thicker than what we have been accustomed to. (In regard to this matter, the CBCP has yet to give instruction to our monasteries that prepare the Hosts.)

Thirdly, the bread to be given in Communion should be consecrated in the Mass itself in which the communicants participate. The renewed liturgy strongly discourages the priests from consecrating big amount of Hosts which will be distributed in Communion in the successive Masses, sometimes for a whole month. If it is a meal, then the presiding priest as well as the assisting faithful should partake of the "one bread."

These three seemingly insignificant factors really enhance the sign value of the Mass as the celebration of the Lord's Supper and as Communion in the table of the Lord. They help promote conscious and intelligent participation in the Eucharist.

6. *Can giving and receiving Communion in the hand help promote active and intelligent participation in the Eucharist?*

The rite of giving and receiving the Eucharistic bread is also a ritual sign.

In conformity with the mind of Vatican Council II this too should be "appropriately accomplished." The normal manner of giving and receiving bread at meal is in the hands not in the mouth or on the tongue, unless perhaps the one who receives is unable to take the bread to his mouth by himself, such as infants or invalids.

Receiving the Eucharistic bread in one's own hand and taking it to the mouth of oneself could really become a very powerful and meaningful sign to mature and intelligent believers. -- This rite will remind them of their baptismal dignity as "other Christs" -- symbolized by chrismal anointing -- or as being one with Christ" priest, king and prophet.

A believer who has been inserted into the Mystical Body of Christ in baptism certainly has the right to hold Christ's sacramental. The hands of the ministerial priest are anointed not for the purpose of holding the consecrated Host but for "the sanctification of the Christian people and for the offering of sacrifice" (Rite of Ordination of a Priest). Certainly the rite of Communion in the hand will be a source of new, humbling, faith-enhancing experience to informed and mature laypersons.

7. *Is the new rite of Communion in the hand not against both the bible and the liturgical traditions?*

This new rite of Communion in the hand is really not new; as a matter of fact, it is the original rite for receiving holy Communion. Neither antibiblical nor anti-liturgical can it be. When Our Lord at the Last Supper distributed the eucharistic bread, he commanded the apostles to "take" it; he did not place a piece of bread on the tongue of every apostle. For many centuries this was the Communion rite followed as regards Communion with bread.

The literary and monumental sources of the first nine centuries are agreed in witnessing to the fact that receiving the eucharistic bread in the hand was practised in the whole Church.

In Jerusalem Cyril in *Mystagogical Catechesis*, 21 where the rite described in detail expressed the spirit of the *Ordines romani* of the 8th century which go back to the 4th century.

In Egypt we have the testimonies of Clement (died before 215); Peter of Alexandria (+ 381) and many writings of unknown authors; the Bishop Dionisius (+ 264) writing to Pope Sixtus II.

In Syria the two Cappadocians, Basil (+ 379) and Gregory Nazianzene (+ 390); Theodore of Cyrus (+ 466) . . . John Chrysostom in his Homily 3 about the Letter to the Ephesians and Homily 6. Theodore of Mopsuestia (+ 428), John Damascene (+ 750).

In Africa in the "Passions of St. Perpetua" (c. 203); Tertullian century in *De idolis* 7; Cyprian (+ 258) in *De lapsis*; Augustine (+ 430) in Homily 7; Bishop Quodvultdeus in *De tempore barbarico*.

In Rome in *Traditio apostolica*; Pope Cornelius (+ 253) to Fabius in Eusebius' *Historia ecclesiastica*, iv, 43. In Milan Ambrose in Hexameron 6, 9, 69. In Brescia Gaudentius (5th cent.) In Exod. 31. In Ravenna Peter Chrysologus in sermon 33.

In Spain in the acts of the councils of Zaragoza (380) and Toledo (400). In Gaul Cesar of Arles (+ 543) in Sermon 227; Synod of Auxerre (578 or 585); Gregory of Tours in *Historia Francorum*. In England Columban (+ 597) and Venerable Bede (+ 735).

8. *Is not the rite of Communion in the hand irreverent and disrespectful in regard to the sacred species?*

The rite of Communion in the hand is in no way irreverent and disrespectful.

This is simply the normal, "appropriate action" of one having a meal with regard to the bread he or she eats. Since our Lord placed himself under the sign of bread, he surely intends to be treated -- in the Eucharist -- as bread. Taking it with his or her own hand is the "appropriate action" of one who partakes of a meal in relation to bread that is eaten.

Communion in the hand as well as Communion on the tongue can be respectful or disrespectful according to the attitudes and bearings of the communicants. And both are subject to abuses. And yet properly understood under the light of our present-day understanding of the Holy Mass, Communion in the hand can become a powerful, meaningful sign that enhances the faithful's active and intelligent participation in the eucharistic celebration.

9. *Were not the abuses of Communion in the hand a reason of the change of discipline to Communion on the tongue? And was not the desire for a greater respect towards the eucharistic bread the main reason of the introduction of Communion on the tongue?*

History of the liturgy has recorded cases of abuse regarding reception of Communion (in the hand) in the early centuries because

of superstitions coming from heretical movements that endangered the faith and reverence towards the Blessed Sacrament. But sporadic and isolated cases could not be the reason for a change of discipline for the whole Church.

Surely the desire to defend the transcendence of the Eucharist against the confused ideas of Arianism must have contributed to the movement towards the change of discipline from Communion in the hand to Communion on the tongue. But the fact is that when the change of discipline happened (from Communion in the hand to Communion on the tongue), the cult of the eucharistic presence -- inspired by the sense of adoration of the divine majesty and of fear of the Most Holy Sacrament -- was already very much developed.

On the other hand, Medieval historical sources also recorded -- when Communion on the tongue had long been the norm -- abuses regarding the reception of holy Communion. Even here in the Philippines, Spanish missionaries have recorded abuses in the reception of holy Communion even if they received the sacrament on the tongue.

Perhaps the change of form of the eucharistic bread has something to do with the change of the manner of receiving Communion. In the 5th century there arose among the faithful the desire to see the eucharistic bread as white as possible, until unleavened bread was found to satisfy that desire and consequently became the only matter required for the Mass. By the 9th century, the Hosts took the round form and became thinner and thinner. In this form it is convenient to place the Host on the tongue than in the hand.

But most probably the reason could be traced to the clericalization of the liturgy and loss of the laity's active participation in it. The liturgy which was from the beginning the action of the whole ecclesiastical community became a thing of the clergy or ordained ministers.

By the 8th and 9th centuries the laity was completely removed from the celebration of the liturgy. They ceased to bring offerings to the altar; the songs were rendered solely by the schola; the prayer of the faithful disappeared; the priest turned his back to the people; the

Canon (Eucharistic Prayer) was said in silence; and the language used became more unintelligible to the churchgoers. The faithful was placed at a distance from the altar and the sense of mystery grew along with holiness and majesty of the Lord and the realization of man's sinfulness and misery and unworthiness to receive such a holy sacrament.

In this climate the practice of receiving Communion in the hand rapidly gave way to Communion on the tongue. The preoccupation to prevent a lack or loss of respect was stronger than that of having the people participate at the eucharistic table. Communion on the tongue became in a short time the only way of receiving Communion.

10. *Are there any documents from the Holy See that regulate the Reintroduction of Communion in the hand?*

The faculty of distributing Communion in the hands of the faithful is governed by the Instruction *Memoriale Domini* and *Immensae caritatis* (29 May 1969: AAS 61, 1969, 541-546; 29 January 1973, AAS 65, 1973, 264-271) and the ritual *De sacra communione* (published 21 June 1973). The dates of the documents tell us that the possibility of giving Communion in the hand was present since 1973.

The instruction from the congregation of Divine Worship concerning Communion in the hand issued on 3 April 1985 reiterates among other things the following:

1. Communion in the hand should show due respect towards the real presence of Christ in the Eucharist.
2. The communicant who has received the Eucharist in the hand is to consume it before returning to his place, moving aside yet remaining facing the altar.
3. It is from the Church that the faithful receive the Holy Eucharist, which is Communion in the Body of the Lord and in the Church; for this reason the communicant should not take from the paten or container, as would be done for ordinary bread, but the hands must be stretched out to receive it from the minister of Communion.
4. Out of respect for the Eucharist, cleanliness of hands is expected, children need to be reminded of this.

5. It is necessary that the faithful receive sound catechesis in this matter, and that insistence be laid upon the sentiments of adoration and respect that are required towards this most holy sacrament (*Dominicae cenae*, 11). Care must be taken that fragments of the consecrated host are not lost (cf. Congregation for the Doctrine of the Faith, 2 May 1972: Prot. n. 89/71, in *Notitiae* 1972, p. 227).

11. *Has Communion in the hand any advantage over Communion on the tongue?*

Either manner of receiving communion has advantages and disadvantages. But Communion in the hand eliminates the possibility of the fingers of the Communion ministers getting wet when they inadvertently touch the lips of the communicants.

Philippine Episcopology Second Addenda-Corrigenda

Since the publication of the first addenda-corrigenda to the *Philippine Episcopology*, several persons have indicated additional corrections and additions to the text. These items appear below and their numbers correspond to the entries in the *Episcopology*.

201. Oscar V. Cruz resigned as Archbishop of San Fernando on 24 October 1988.
202. Federico O. Escaler was consecrated as Titular Bishop of Girus Tarasii and first *Prelate*, not bishop, of Kidapawan.

The following consecration was inadvertently omitted from the fifth installment.

222. 1980, 28 October, at Kidapawan, Cathedral. Msgr. Bruno Torpigliani, Titular Archbishop of Malliana, Apostolic Nuncio to the Philippines assisted by Msgr. Philip Francis Smith, Archbishop of Cotabato and Msgr. Federico O. Escaler, Titular Bishop of Girus Tarasii consecrated: Msgr. Orlando B. Quevedo, Oblate of Mary Immaculate, Bishop-Prelate of Kidapawan, born at Sarrat (Laoag) 11 March 1939; priest 5 June 1964; named 23 July 1980; first Bishop of Kidapawan 15 November 1982; Archbishop of Nueva Segovia 22 March 1986.

230. Cesar Raval was named Bishop of Bangued on 25 November 1988.

238. Raul Martires y Quimpo was born on 9 February 1938, not 1983.

244. Deogracias S. Iñiguez was named Bishop of Iba on 27 December 1989.

250. Camilo Gregorio y Diaz was named Bishop of Bacolod on 20 May 1989.

256. Romulo de la Cruz y Tolentino succeeded to the Prelature of Isabela on 28 January 1989.

In the *Tables*, the Master Table of the Rebiba Succession should have appeared first, followed by Tables 1 through 11, which pertain to the Master Table.

In Table 2, the third line should be broken between Dipietro and Romero, thus indicating that Romero, Herrera and Arrue received consecration from Archbishop Pedro Payo, *not* from Cardinal Von Hohenlohe.

In Table 3.1, a vertical line should be inserted between Martinelli and Rooker and the vertical line between Rooker and Carroll should be deleted. Bishop Rooker, who was consecrated by Archbishop (later cardinal) Martinelli, did not consecrate any other bishops. The five bishops on the line below Rooker were all consecrated by Archbishop Agius.

Meditations for Holy Days

JANUARY AND FEBRUARY 1991

SOLEMNITY OF MARY, MOTHER OF GOD (January 1, 1991)

Readings: Nb 6:22-27
Ga 4:4-7
Lk 2:16-21

Is Mary the Mother of God?

Many Catholics are puzzled with the incessant questions of the Protestants and the so-called Born-again Christians: is Mary, the Mother of God? Why does God need a mother, they insisted it very much. Why give honor and glory to Mary? She is only a human being! It's idolatry, they insinuated. These are the confounding controversies every Christian Catholic faces everytime a topic of religion is discussed among the separated brethren. Is there a solution and biblical answer? The answer is affirmative.

* * * * *

It is a fact that Mary was prepared by God the Father's decision at the beginning of time. In the descriptive words of the late Bishop Fulton Sheen, "she was even God's dream and was first immaculately conceived in the Divine Mind, before she was so conceived in her mother, St. Anne." The holy Scripture foretells about her in *Gen 3:15* "I will make you and the woman hate each other; her offspring and

yours will always be enemies. Her offspring will crush your head, and you will bite their heel." God decided to put Mary's role of Motherhood as the sign of the coming of God. Isaiah the prophet testified in Chapter 7:14 "and the Lord himself will give you a sign: A young woman who is pregnant will have a son and will name him 'Immanuel.'"

God chose Mary to become the Mother of his Son. It was not Mary nor the people in Israel who proudly proclaimed that Mary is the Mother of God. God sent the Archangel Gabriel to announce this divine favor of Divine Motherhood to Mary. The Holy Bible attested in the gospel of St. Luke chapter 1:30-31 "The Angel said to her, 'Do not be afraid, Mary: God has been gracious to you. You will become pregnant and give birth to a son, and you will name him Jesus. He will be great and will be called the Son of the Most High God.' For this reason the holy child shall be called the Son of God."

When Mary visited her cousin Elizabeth, the Holy Spirit confirmed this divine favor through her. Elizabeth said: "Why should this great thing happen to me that my Lord's mother comes to visit me? (*Lk* 1:34). The same Holy Spirit filled the heart of Mary and confirmed the marvelous works of God upon her through her own lips. "From now on all people will call me blessed because of the great things the Mighty God has done for me" (*Lk* 1:48-49).

All throughout the Scriptures, the thought of God regarding Mary has been consistent towards the fulfillment of the favor of Divine Motherhood.

Mary is truly the Mother of God because she is the Mother of Jesus, the Son of God. She conceived, bore, generated, gave birth, took care and loved the Sacred Person of God unto this earth, not according to the Divine Nature but according to the assumed human nature. Several times she was recognized as the mother of Christ (*Jn* 2:1/ *Mt* 1:18/ *Mt* 2:11-13 etc).

St. Paul testifies that Mary is the Mother of God in his letter to the Galatians 4:4 "But when the right time finally came, God sent his own Son. He came as a Son of a human mother and lived under the Jewish Law."

* * * *

Why take away the honor and privilege due to Mary? Is it because our minds cannot comprehend the mystery of the Incarnation? Why does God have to become a man? Why does God need Mary to be his Mother? Faith unfolds the mystery.

Faith is strengthened by the many citations proclaimed in the holy Scriptures about Mary, the Mother of God.

If God created the world out of nothing, can he not recreate the world out of a woman -- Mary to be his partner in saving mankind? He chose Mary from all eternity.

When God willed to become man, he had to decide on the time of his coming, the country in which he would be born, the city in which he would be raised, the people, the race, the political and economic systems which would surround him, the language he would speak and the psychological attitudes with which he would come in contact as the Lord of History and the Savior of the World. All these details would depend entirely on one factor: the woman who would be his mother. To choose a mother is to choose a social position, a language, a city, an environment, a crisis and destiny.

Mary has shown all the mothers of the world the role of motherhood. She is a model to all the mothers. She is also a model child of God. Likewise, she has given us example to be obedient to the plans and decision of God as revealed through the Scriptures.
(FR. GALLARDO BOMBASE, O.P.)

EPIPHANY OF OUR LORD **(January 6, 1991)**

Readings: Is 60:1-6
Eph 3:2-3, 5-6
Mt 2:1-12

God Is Revealed to Man

Filipino customs during this festivity -- traditionally called of the "Three Kings" -- brings home nostalgic memories of childhood.

This is the feast of the "*ahijados*" and "*ahijadas*," the last day for them to visit their "*ninongs*" or "*ninangs*" in a spirit of gift-giving and receiving . . . Today is indeed a joyful day for many children who go around proudly talking of their "*ninongs*" and "*ninangs*", while wearing a new pair of shoes, a new dress, or simply handling a new bag, a new doll or a new toy.

* * * * *

This customary gift-giving spirit of today's festivity may well serve as a starting point in our reflection on the real message of the Epiphany. Unfortunately there are "*ninongs*" and "*ninangs*" who weigh their mission in accordance with the floating rate and the rising prices . . . They simply do not know that their first role and duty is not just to buy a new doll or a toy to their godchildren, but rather to give Christ to them, to make him manifested to them, mainly by means of Christian formation and by good example. Such godparents have not fully grasped the spiritual lesson of the feast of the Epiphany.

The essential message of Epiphany is that God is revealed to man. He came to us and made himself known to us. Epiphany is a Greek word which means "manifestation." This feast celebrates and reenacts the self-manifestation of Christ to the first non-Jews, the *magi*, and thus to our ancestors in the faith (*gospel*).

Under King Herod, we read in today's Gospel, the *magi* (wise men, sages, experts of astronomy) followed a supernatural phenomenon and came to Jerusalem. Undisturbed by hostility and indifference they went on to Bethlehem, found Mary and the Child, did him homage, offering him gold, frankincense and myrrh.

"*Arise, shine out, for your light has come, the glory of the Lord is rising on you, though night still covers the earth.*" With these magnificent words the prophet Isaiah (*first reading*) encourages the returned exiles. The words were Good News for them, for in their context they meant that the promised salvation would come in spite of all obstacles and the slow rebuilding of the Temple. They are Good News also for us since they give us a reason to nowadays renew our faith and trust in the same unfailing Lord.

Epiphany is the feast of the universal Church. The prophecy of Isaiah comes to its fulfillment: "*They all (nations) gather together, they come to you.*" Yes, in Christ Jesus the Gentiles are now co-heirs with the Jews, members of the same body and sharers of the promise through the preaching of the gospel (*second reading*). We all are members of the People of God, the Church.

* * * * *

(1) Epiphany is the revelation of Christ to man. Long ago, God manifested the kingship of Jesus Christ by guiding wise men from the East to him. Nowadays, God wants to manifest the kingship of Christ through the action of Christians in the temporal sphere. When we act definitely to seek justice for our fellow men, we make the Epiphany of Christ, we manifest him. When we bring the temporal order into conformity with the principles of Christian life, in spite of our evil and corrupted society, we are making the Epiphany of the Lord.

(2) Another lesson can be drawn from today's gospel regarding the Chief Priests' and Scribes' attitude of complete indifference: they looked up where Jesus could be born and even handed on that information, but it left them cold and uninvolved. (We are often so wrapped up in our daily affairs that the Good News and our studying the Scriptures leaves us also at home and in practical terms indifferent and uninvolved). For the *Magi* the information obtained about Christ turned right away into a message that involved them in his finding!

(3) The star reminds us that God calls each one according to his own personality. Jesus calls the fishermen of Galilee after a miraculous catch of fish; the pagans who look at the stars, God calls by means of a star. God knows how to communicate with us by means of events and through our own ideals which guide us as stars. (But those who do not seek truth, justice and forgiveness, how will they find Christ?)

(4) On the so called feast of the "Three Kings" let us ask ourselves: How can I, as a "*ninong*" or "*ninang*" give Christ to my "*ahijado*", or "*ahijada*"? The message of the Epiphany contains an answer that, beside filling you with joy, could well mean the start of the fulfillment of your Christian duties. Right now while gathered at the twofold table of the Word and of the Bread. (FR. JAVIER GONZALEZ, O.P.)

BAPTISM OF OUR LORD (January 13, 1991)

Readings: Is 42:1-4, 6-7
Acts 10:34-38
Mk 1:7-11

"This Is My Beloved Son"

According to the Acts of the Apostles which reports about the earliest form of basic Christian preaching, and also in our oldest written Gospel, that of Mark, the story of Jesus' career typically begins with the narration of his baptism. This means that the first Christians thought of this event as the initiation of Jesus' ministry. The gospels of Matthew and Luke precede this account with stories pertaining to his birth, infancy, and childhood. The prologue of the gospel according to John goes even further back, and starts with the preexistence of the Word, "He was with God from the beginning." This is not the place to discuss the reasons that moved Matthew, Luke and John to reflect on the hidden years of Jesus or to consider it important to clarify the preexistence of the Logos. The fact is that Jesus' baptism, in the Christian tradition, marks the onset of his messianic career.

Today's gospel, taken from Mark, calls attention to this fact of representing John the Baptist, "the greater among those born of a woman," officially recognizing that "someone is following me, someone who is more powerful than I am, and I am not fit to kneel down and undo the strap of his sandals." Afterwards this human testimony is ratified by the vision of the heavens torn by the Voice coming from heaven: "You are my Son, the Beloved. My favour rests on you." Last Sunday, we reflected on the Epiphany of the Lord. This is another Epiphany, a true manifestation of God.

John the Baptist had roused great expectation with the manner and content of his preaching. "All Judaea, and all the people of Jerusalem made their way to him," according to the reports in our gospels. However, the evangelists present him to their readers and to us as the forerunner directing the people towards the one who come after him, "Jesus from Nazareth in Galilee." There is not much what Mark tells us about Jesus' background. Nazareth was a small village,

so little known that one needed to add the province where it is located to identify it, and the province of Galilee was "a God's forsaken territory," no matter how much we romanticize about the beauty of the rolling hills of Galilee, and the gentle character of its inhabitants. If we forget for a while what the other gospels say about Jesus' hidden life, and what tradition and piety have added, we might get an idea of the presentation of Mark: Jesus of Nazareth in Galilee. Think of anybody more humble!

The phrases uttered by the heavenly Voice bear significant resemblance to the language of the Servant of whom speaks the prophet Isaiah in four beautiful songs. We have read one of those songs in today's first reading: "Here is my servant whom I uphold, my chosen one in whom my soul delights." To be chosen is to be singled out for a purpose. When God has a work to do in the world, he chooses for himself patriarchs like Abraham and Jacob, mediators like Moses, kings like David, prophets like Jeremiah and ultimately Jesus the Father's Beloved One, his only Son. Chosen to bring God himself among men.

The Servant has a task to accomplish which requires endowment from the Spirit who illuminates and empowers prophets, "I have put my Spirit upon him." The anointing by the Spirit makes of Jesus a prophet who brings the glad tidings of salvation. We heard in the first reading what these glad tidings are "... to serve the cause of the right ... to open the eyes of the blind, to free captives from prison ..." When later on in the ministry of Jesus, John the Baptist was assailed in his prison by doubts and sent two of his disciples to inquire from Jesus whether it was really he whom people were expecting, Jesus did not answer directly this question. He just showed them what would confirm John's faith, "... the blind see again, and the lame walk, lepers are cleansed, and the deaf hear, and the dead are raised to life."

The place of Jesus' baptism at the beginning of his ministry foreshadows the Christian understanding of baptism as a sacrament of initiation into a new life. We have also received baptism and by it we have become the children of God. The Spirit has also descended upon us with all his gifts. The glad tidings of salvation have been imprinted in our hearts.

Are we fully aware of the consequences of the baptism we have received? Do we really think of a mission we have to accomplish in our lives? Christ brought to fulfillment the mission that the Father had entrusted him. To the Father, whose voice said at Jesus' baptism "You are my beloved Son," he answered in his agony at the garden of Gethsemane, "Your will be done."

Once more we have just finished the celebration of Christmas. Throughout all these feasts, we have assisted with wonder in our hearts to the mystery of God's Incarnation. It was not difficult for us to recognize the presence of God in the smile of the Child of Bethlehem. We all have gone to his crib and there we have sung our songs as the angels did. Together with the shepherds we have adored him. And like the three wise men of the Orient we have presented him, if not the best of things, at least some of our offerings.

But in today's gospel, Jesus has grown up. The child who smiled at us cheerfully is questioning us as he questioned the men of his own time: repent, follow me, share your riches, forgive your neighbour .

He is the Beloved Son of God on whom God's favour rests; upon him God has put his Spirit and has entrusted to him the task of revealing justice to the nations of the world. He will not break the bruised tree, nor will he quench the dimly burning flame. Nevertheless, the faint-hearted will be encouraged by him, those tempted by despair will receive a new hope in him. He will see full justice given to all who have been wronged. Moreover, he will not be satisfied until truth and righteousness prevail throughout the earth, not until even the distant lands beyond the seas put their trust in him.

By becoming Christians through baptism, we are endowed with that same mission. Therefore, we should never cease in our efforts until all men share in it, until the spiritually blind open their eyes to other than material realities, until the spiritually lame can joyfully walk in the paths of the Lord, until the spiritually leper can be cleansed of all their impurities. (*FR. ANGEL APARICIO, O.P.*)

FEAST OF THE SANTO NIÑO (January 20, 1991)

Readings: Is 9:1-6
Eph 1:3-6, 15-18
Mk 10:13-16

"Let the Children Come to Me . . ."

Today the Church recalls Jesus' childhood. Little is said in the Bible about the Child Jesus. We only read about the incident that is commemorated in the last Joyful Mystery of the Rosary: Jesus Is Lost and Found in the Temple. What then does the Church propose for our reflection?

First, a prophecy which is found in the Prophet Isaiah: "The people that walked in darkness have seen a great light; on the inhabitants of a country in shadow dark as death light has blazed forth. . . . For a son has been born for us, a son has been given to us . . . ; and this is the name he has been given, 'Wonder-Counsellor, Mighty-God, Eternal-Father, Prince-of-Peace,' to extend his dominion in boundless peace, over the throne of David and over his kingdom to make it secure and sustain it in fair judgment and integrity" (Is 9:1-6). This Child Jesus, the *Niño Jesus*, is to be "a great light, a godlike King, whose dominion will have no end and whose reign will bring peace and security in justice and integrity.

When Jesus started his ministry of preaching at the age of about 30 years, some people thought that truly he would be a king, king of the Jews. They expected him to obtain independence for the Jewish nation and to restore the kingdom of David and Solomon. Their expectations were partly based on this prophecy of Isaiah.

We know now that Jesus was not destined to be a wordly king. We know that his kingdom is not of this world - although it begins to exist and grow here among us, the community of Jesus' followers.

A good king is a blessing for his people. He brings them peace and prosperity. The blessings Jesus brings are of another kind. He brings peace, true, but a peace that the world cannot give. He brings an *inner peace*, for through Jesus we obtain forgiveness of sins, and a conscience that is at peace. Jesus promises us also security and

happiness. But it is not the security and happiness which we associate with material prosperity. Jesus obtains for us the adoption of sons. Through him, we may call God our Father; through him, we are truly God's children. How could we not be safe, and assured of lasting happiness, if we are, with Jesus, heirs to everything that is God's?

The gospel of today's Mass speaks of God's kingdom. This is the second text which the Church proposes for our reflection on the feast of the *Niño Jesus*. Jesus tells us that the Kingdom belongs to those who are like children. We have to accept the Kingdom like a child in order to gain access to it and belong to it.

What does Jesus mean? Does Jesus want us to remain children? Does he not want us to grow up? But of Jesus himself the Bible says that he "increased in wisdom, in stature, and in favour with God and with people" (*Lk* 2:52). Jesus did not remain a child. He grew up, physically, intellectually, emotionally, spiritually, and became an adult man. Certainly he wants us, too, to grow up and become adult brothers and sisters of his.

Yet Jesus tells us to be like children, childlike - which is not the same as childish. And to understand Jesus truly and become his followers, we must try to recapture the clear-sightedness and spontaneity of a child. We must also learn to trust again like a child, and allow Jesus to lead us. We know that we are safe if we follow him, and that he will not only lead us, but even carry us, if and when necessary.

Jesus wants us to grow up and become adults and mature witnesses to him and to his Gospel. But to obtain that, we must recover the innocence, the sinlessness of a child; we must become simple and straightforward as a child, and we must learn to love Jesus with the trusting, confident and total love of a child.

The *Niño Jesus* is loved in the Philippines as nowhere else. But let us not forget that Jesus ceased to be a child two thousand years ago. The *Child Jesus* grew up and became the *Man Jesus*, and it was the *Man Jesus* who preached the Gospel and who laid down his life for his friends. We crown the image of the *Niño Jesus* with a royal crown. Truly, the *Child Jesus* was to become Christ the King, but the *Man Jesus* never wore a royal crown. His crown was a crown of thorns.

To follow Jesus, we have to grow up, and become witnesses to the Gospel in word and deed. We have to lay off the old man who is marked by sin, and become new men and women, reborn in the likeness of Jesus, reflecting his innocence, his simplicity, his spontaneity, his human authenticity. Then we will be strong enough to share also in the carrying of his cross and to do our part in establishing the new order which Jesus calls God's Kingdom. That kingdom cannot become a reality without sacrifice and suffering. But having suffered with Jesus, we shall be given a share in his glory. (FR. FREDERIK FERMIN, O.P.)

THIRD SUNDAY IN ORDINARY TIME (January 27, 1991)

Readings: Jon 3:1-5,10
I Co 7:29-31
Mk 1:14-20

"Reform Your Lives and Believe in the Good News . . ."

Christmas day marks the entrance of Jesus Christ into the history of the world. His presence was manifested to mankind in different ways: to the shepherds by an angel; to the Gentiles through the star; St. John presented him to the Jews as the promised Messiah, "Behold the lamb of God that takes away the sin of the world." He presented himself as the Christ, the Anointed One sent by God to his disciples.

God confirmed St. John's proclamation by declaring that "This is my beloved Son in whom I am very well pleased," and by the first miracle that Jesus performed at Cana.

These are the credentials of Jesus, and God wants us to listen to him. But what is his message? In today's Gospel, Jesus is very categorical: "Reform your lives and believe in the good news." Let us make some reflections on these two aspects of the message of Jesus Christ as revealed to us in the readings.

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Reform your lives is the first part of the program of Christ. Let us see what are the steps for reformation or repentance as they are expressed in the first reading of Jonah.

In any act of repentance by which we can reform our lives, the initiative comes from God through the prophet he sent us: "The word of the Lord came to Jonah saying: 'Set out for the great city of Niniveh, and announce to it the message that I will tell you.'" Thus, a prophet is the spokesman of God, he who proclaims the word he has received from God.

There is no proclamation if there is no listener. To listen means to hear attentively the spoken word with the proper disposition to respond to it. It requires us also to become aware of our sins in as much as they are opposed to the message of God.

And lastly, decision-making as the positive response that man gives to the invitation of God to change his evil ways as the people from Niniveh did: "When the people of Niniveh believed in God, they proclaim a fast . . . When God saw their actions and how they turned from their evil ways, he repented from the evil that he had threatened to do to them."

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Believe in the Good News. The second part of the message of Christ is to believe in the good news. The good news is Christ himself who is the Word of God, the Redeemer. To believe in the good news then means to accept Christ and all that he has revealed to us.

To believe means to accept Christ and his doctrine. In order to accept someone, we must know him in a living way, that is, as a mother knows her child, as a lover knows his beloved. This loving knowledge develops trust and confidence. Thus, to rely on Christ we must possess the loving knowledge of and put all our trust in him.

Faith in Christ manifest itself in discipleship. To become a disciple of Christ, we must abandon everything, we must leave behind all that interfere with Christ as the apostle did: "They immediately abandoned their nets and became his followers." It also means to adapt oneself to the program laid down for us by Christ. This

program is expressed in the second reading when St. Paul tells us how a Christian should look at this world.

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How do we live the program of Christ? Christ is calling us to repentance. The initiative comes from God who offers us his grace, and his grace is superabundant in us. The initiative of God is translated in a twofold manner: the word spoken to us by the ministers of the gospel, friends who care; then the natural events which remind us of God. God calls us to repent and change our evil ways many times and in many ways. But for the proclamation of the word of God to be completed requires our attention to it. Again, the grace of God impels us to listen to that proclamation so that we may become aware that our way of life is not in conformity to the way of life of Christ. And finally, with the grace of God operating in us, we must take the final step: to recognize ourselves as sinners and ask for forgiveness.

How do we believe in Christ? How do we know Christ? The faith in Christ must lead us to a living knowledge of him derived from the frequent conversation with him in the intimacy of prayer, in the sharing of the Holy Eucharist and other sacraments, in our participation in the liturgy. Christ is passing by and is telling you and me: "Come after me." Let our response be that of the apostles who "abandoned their father . . . and went on in his company." By imitating them, we will have the courage to put Christ before family, career, comfort, and live the Christian way of life as St. Paul did. (FR. MAXIMILIANO REBOLLO, O.P.)

FOURTH SUNDAY IN ORDINARY TIME (February 3, 1991)

Readings: Dt 18:15-20
I Co 7:32-35
Mk 1:21-28

"In Pursuit of Holiness in Body and Spirit . . ."

One of the virtues Orientals are known for is his bodily cleanliness. The Japanese's hygienic scrupulosity in this regard is legen-

dary. And despite the endemic problem of garbage in Manila, which prejudices their claim to cleanliness -- Filipinos are not far behind in the ritual of body hygiene -- at least in the majority of cases. So it is that as a people we are always concerned with bodily cleanliness. This is further enhanced by the profitable market we have for hygienic aids from soap and toothpaste to gargle lotions and deodorants. While all these are very commendable, they make however for a lopsided imbalance in that we as Christians place so much emphasis on bodily purity that we sadly neglect our spiritual purity. Some theologians in fact, give this paradox as one of the reasons why Filipino Christian values seem inauthentic and impersonal.

* * * *

Christ always taught us both in theory and by example the importance and necessity of purity. He was born of a Virgin Mother, grew up in the simplicity in an obscure town untainted by the grime of daily superficiality and insincerity. At the start of his apostolate, his precursor preached a return to purity and he himself allowed the cleansing waters of baptism to run down his sacred body as if to signal to us that before embarking on any undertaking we need to be pure and holy. During the short span of his apostolate, he placed much emphasis on and praised those who are pure in heart naming them blessed and those who will possess the kingdom of heaven. St. Paul, the great Apostle of the Gentiles praised purity in his many epistles especially the first to the Corinthians from which is taken the second reading in today's liturgy. He claims that "the virgin . . . is concerned with the things of the Lord, in pursuit of holiness in body and spirit." And he claims that the purity of an unmarried life is "what is good" since it frees one from "this world's demands." And addressing all of us he concludes that this "will keep you to devote yourselves to the Lord."

In today's gospel reading, the Evangelist Mark further fortifies this message. When a man possessed by an unclean spirit approached the Lord in the synagogue, shrieking and calling him "the Holy Man of God," Jesus immediately commanded the spirit to "come out of the man," once more telling us to be pure always and not to allow any stain of impurity to take possession of us even for a second.

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Since God formed us as a people in the image of his Son (*Alternative Prayer*) we pray to the Lord to help us love him with all our hearts and to love all men as he loves them (*Opening Prayer*) since it is only through an attitude of pure charity that we become pure and holy. A Christian true to his calling will always listen to God's words and do all he commands him. He will always have in mind that the Lord's words are spirit and life since he alone "has the words of everlasting life" (*Alleluia*). It is only when we are pure and holy that we can hear the voice of the Lord daily and acclaim him with praise and thanksgiving.

When we are pure and holy our daily life becomes a continuous expression of joy in the Lord, for we can greet him with praise and thanksgiving as we bow down before him in worship. And then we can truly claim that the Lord is our God, and we are indeed the people he shepherds - the flock that he guides.

Therefore, today let us listen to his voice and not harden our hearts (*Responsorial Psalm*). (FR. JOSE MA. B. TINOKO, O.P.)

FIFTH SUNDAY IN ORDINARY TIME (February 10, 1991)

Readings: Job 7:1-4, 6-7
I Co 9:16-19, 22-23
Mk 1:29-39

The Empathy of Jesus

Last summer I had a chance to join as a chaplain in a one-week medical mission in San Jose, Occidental Mindoro. When our team arrived at the mission site, I noticed the anxieties and pains on the faces of the sick people waiting for the nurses and doctors. The doctors made medical examination before treating them by medication or by surgery as the cases required.

No one would like to remain sick. Our experience tells us that even simple colds makes our life horrible. Each sick person wants to be cured. This is true to those who suffer simple colds as well as those -- and more so -- who suffer graver sickness.

* * * *

Our Lord, I would like to believe, noticed the same thing when he was surrounded by sick people.

The Gospel text Mark 1:29-39 tells us three different incidents when the Lord showed his compassion over the sick. He healed them. Verses 29 to 31 portray the curing of the mother-in-law of Peter. She was with fever. Once our Lord grasped her hand, the fever left. Verses 32 to 34 tell how Jesus cured people of different diseases and even drove demons from the possessed. The Gospel is very particular about the timing. Jesus did the cure in the afternoon of Sabbath. And verses 35 to 39 tell us also of another story regarding how Jesus drove away demons.

We can imagine how relieved all those who were healed by Jesus.

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The medical team did not cure the physically sick people of San Jose the way Jesus did. Jesus made use of his supernatural power to bring healing. The medical team made use of the medical knowledge afforded by science. The team did not drive away any demon as there was no such case; but somehow the team removed certain element of evil brought about by tumor, fever, cataract, cyst, and so forth.

The team is one with Jesus in showing empathy for the sick; the same empathy may also be shown not only by the doctors, nurses and priests, but also by relatives, neighbors and friends. Our Lord has promised a reward for doing such corporal work of mercy.

At this moment who among us knows of anybody who is sick? When we go home be sure to give him or her the empathy of Jesus. Your sick neighbor will see Jesus in you. It may cost only a smile, a gentle touch, a word of hope, a word of affirmation. As Jesus did that afternoon one Sabbath day, do it today.

During those medical mission days I noticed the anxieties and pains in the faces of the patients especially those who needed surgical operations. But after the operations they were placed in the recovery room. After a day or so, one could clearly notice the change in the

countenance of the patients. Their faces became more relaxed and ready to smile.

You will see the same smile from the faces of people to whom you give empathy today. That is Jesus' smile for you. (FR. VICENTE CAJILIG, O.P.)

FIRST SUNDAY OF LENT (February 17, 1991)

Readings: Gen 9:8-15
I Pet 3:18-22
Mk 1:12-15

Time for Testing

Once again the lands that once upon a time were submerged under the waters of the great flood, the land of Mesopotamia, the land of Babylon, the land of the Euphrates and Tigris, today, Iraq, are threatened to be submerged, not under water, but under a destructive and devastating force of atomic and chemical weapons which are capable of creating another desert in the Persian Gulf.

According to an ancient belief, nature disaster, such as the great flood, were caused by evil spirits, wicked angels, the power of evil and sin. Since August 2, 1990, it is a man, whose greed and ambition threatens to destroy, forever, the lands that survived the great flood. Time will tell . . .

The story of the flood teaches us that God wants to renew our sinful world. He wants to purify the hearts of men. We need to revive not only our evil habits, but even the very roots of our culture; we must begin by letting go of our own pride and admit that we need a Saviour.

In the prologue to the flood we read that Yahweh regretted having created men on the earth, and that his heart grieved (Gen 6:6). Are we different today? Before the flood men were wicked, but there was one who was pleasing to God. His name was Noah. He is

presented as standing in the direct line of the saving community, the people of God, in Christ, of our times.

Noah was not a Christian nor a Jew. He was the symbol of the righteous man who seeks to practice the obedience of God, according to the law written in his heart (*Rom 2:15*); who trusts in God, despite all appearances to the contrary. In Noah, we can see the biblical principle whereby the obedience of one is the means of salvation for many - a concept which lies at the heart of Our Lord's redeeming sacrifice.

Mankind may be corrupt and deserving of nothing but to be blotted out. But the mercy of God is such that, for the sake of one good man, the race is granted a second chance. That we are not destroyed is due only to the fact that, there are some Noahs in every age who "walk with the Lord" and make human race worthy of preservation.

The covenant which God made with Noah and his descendants - the first express one, among the eight biblical covenants - is an act of God's pure grace by which he involves himself with man, taking upon himself obligations, and laying obligations on man.

The message of the rainbow is a vivid promise of better things to come. It takes the place of warbow, the symbol of God's vengeance. It is the sign of God's mercy, the mark of the covenant of God's peace to man and to the whole of creation. "Never again will all life be cut off by the waters of the flood."

Do we deserve this gift, the gift of life and the gift of nature?

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St. Peter encourages the believers who are suffering, by presenting the example of Christ to them and by explaining the consequences of baptism. Just as Jesus triumphed, after his sufferings and death on the cross, so the Christians who suffer for Christ and with Christ, will triumph in like manner, with Christ. Their baptism is the pledge of their triumph, for it gives them a share in Christ's resurrection.

Christ was put to death, as far as his earthly existence was concerned, yet he was made to live spiritually. And it was in this

condition that he proclaimed his triumph even to the disobedient spirits of the period of Noah. Just as Noah and his family were saved by the passage through the waters of the flood, so the Christian will be saved by the passage through the waters of baptism, its antitype.

What did Peter mean by the words that Christ preached or proclaimed his triumph, even to the disobedient spirits who were in prison? Different authors express different opinions and interpretations:

Clement of Alexandria is of the opinion that Christ's soul went to the Hades to preach conversion to the sinners of the generation of the flood, who were detained there.

St. Augustine thinks that Christ in his divine pre-existence, preached, through Noah, to the sinners of his generation, not in Hades, but on earth.

St. Robert Bellarmine believes that Christ's soul descended, in the *Triduum mortis*, to the abode of the dead to announce salvation to the souls of those men who had sinned at the time of Noah, but who had repented before dying in the waters of the flood. There are some who believe that in the descent of Christ his soul preached to convert the sinners of the flood. Others say that the Risen Lord proclaimed his triumph to the imprisoned spirits as he passed through the heavens in his exaltation. Lastly, there are others who say that the message of this passage is that, it was St. Peter's conviction that those who have died without knowing the gospel -- even the worst of them, and we may add, whether before Christ's day or since -- are not beyond the mercy of God. It is their opinion, that the choice of accepting or rejecting salvation cannot be limited by the accident of time and place. Just as the story of the deluge expresses God's unchanging condemnation of every man's disobedience, so the story of Christ preaching to the spirits in prison affirms the universal possibility of every man's rescue from the consequences of his waywardness.

The fifth article of the Creed ("He descended into hell") is based on such New Testament passages as *Rom 10:6-7*; *Heb 13:20*; *Acts 2:24-31*; *Mt 12:40*. But it is quite another question whether this passage in I Peter deals with the "harrowing" of hell; it has often been so interpreted and has supplied imaginative details for what Christ did during the *Triduum Mortis*. Does Peter refer to this?

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According to biblical tradition, Moses stayed on Mount Sinai for forty days to receive the Law of the covenant. Our Lord fasted for forty days in the desert before starting his mission. Christians prepare themselves to celebrate the Paschal mystery of Our Lord's death and resurrection by a penitential season which we call the Lenten Season.

Mark's account of Jesus' temptations is very brief compared with the account of Matthew and Luke. Yet Mark keeps the essentials for the message he wants the readers to get. His basic message is that in Jesus, God starts all over again, and at the same time, the promises of God for the end of time now become true because Jesus was the right person, to make God's promises a happy reality.

The fundamental truth of Mark's narrative is that God wanted Christ to engage in battle with Satan. This is what we can gather when we read that it was the Spirit who drove Jesus into the wilderness to meet Satan.

What underlies the whole story of the temptations is the problem of obedience to God's commandments; it is the readiness and willingness of man's will to keep God's instructions. Needless to say, Jesus passed the test with flying colors. His faithfulness and loyalty were tried and he came out victorious. It was after this success, that Christ undertakes his missionary work which consists in the proclamation of the GOOD NEWS. Mark stated that he had set out to write the Good News about Jesus, the Messiah. The Good News that Jesus preaches is that the kingdom of God is already present. "The reign of God is at hand": reform your lives and believe in the Good News.

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Words and sentences that need some explanation:

The Spirit: Surprisingly, the same Spirit who came upon Jesus at his baptism now drives him out into the wilderness for the testing time.

Desert and Wilderness: In the Bible the desert is the home of evil spirits, as we can see in *Is* 32:21-34; *Tb* 8:3. The desert sojourn was a time of temptations and failures for Israel. But Jesus, the NEW ISRAEL, is likewise tempted in the desert, but came out unscratched.

Put to the Test: Though temptation has a bad meaning, like that of seducing a man to do wrong, it has also another meaning, that is, to test a person. And this is the way to understand Jesus temptations and our own temptations as well. In this life it is impossible to escape the assault of temptations, but one thing is sure: Temptations are not sent to us to make us fall or to make us bad, they are meant to make us good; they are not meant to make us sin, but to enable us to conquer sin. They are not meant to weaken us, but to make us emerge stronger, finer and purer from the ordeal. Temptations are not meant to be the penalty of being a man, but are meant to be the glory of being a man.

He was with Wild Beasts: In the desert roamed the leopard, the bear, the wild boar and the jackal. For some, these animals represent the evil with which Jesus had to contend. For others, however, this means that the beasts were Jesus friends. Among the dreams of the golden age, there was one for the Jew, that of the time when the Messiah would come, when the enmity between man and the beasts would no longer exist (*Is 11:6-9; Hos 2:18*).

The Angels were helping Him: This means that Jesus was not left to fight his battle alone, and neither are we.

The Good News: The good news about truth, about hope, about peace, about God's promise, about salvation, a salvation which means not simply liberation from penalty and escape from past sins; it is the power to live life victoriously and be able to conquer sin.

Repent: There must be sorrow not only for the consequences of sin, but also for sin. Repentance means or should mean conversion (*metanoia*), not only a change of mind but also a change of heart.

To Believe: means to take Jesus at his words, to believe that God is that kind of God that Jesus has told us about; to believe that God so loves the world that he will make any sacrifice to bring us back to himself; to believe that "what sound too good to be true is really true." (*FR. JESUS MANCERO, O.P.*)

SECOND SUNDAY OF LENT (February 24, 1991)

Readings: Gen 22:1-2, 9:13,15-18
Rom 8:31-34
Mk 9:2-10

Christ's Transfiguration -- and Ours

Lent is the time of penance, the liturgical season to remind us of our need of conversion -- of continuing conversion. Through the penance of Lent, the People of God journey to the glory of the resurrection, to Easter.

At the Eucharist's *Table of the Word*, God calls us every Sunday to follow Jesus Christ, the only way to salvation, the way to love, to happiness, to heaven. On the Second Sunday of Lent, priests, religious and lay persons are asked by God to be transformed into Christ, the Beloved Son.

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The first reading (*Gen 22:12, 9, 10-13, 15-18*) proclaims Abraham's great faith in God: God asks Abraham to sacrifice his son Isaac and the patriarch is ready to do it; his love for God is unconditional obedience to him. Abraham's incomparable faith is a unique paradigm for us, believers; he is "the father of faith." How then is our faith in God?

In the second reading (*Rom 8:31-34*), Paul tells us about the infinite love of God for all of us: while God spared Isaac's life, he did not spare his Son, Jesus Christ. Indeed, God is with us: If God is with us, who, or what, can be against us? No one and nothing. The question each one of us has to answer frequently is this: "Am I with God?"

In the third reading (*Mk 9:2-10*), Mark narrates to us the Transfiguration of Christ on the mountain. What is the meaning -- as well as its implications on our lives -- of Christ's Transfiguration?

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At that time, before the Lord's Transfiguration, the disciples were understandably discouraged, perhaps even sad. Why? well,

Jesus, the Messiah, had just told them that he must go to Jerusalem to suffer and to die; that the way of the cross is the road of discipleship: "If you want to follow me," Jesus said to them, "deny yourself, take up your cross and follow me" (Mk 8:34). Later on, the disciples would realize -- and witness -- that to arrive at Easter, they must pass through Good Friday. Thus, the Risen Lord is the Crucified Lord.

Jesus is also the disciples' hope -- and ours. After his apparently harsh sermon on the cross, he took his three closest disciples to a mountain to pray (Lk 9:29). Why? To strengthen his resolve to go to Jerusalem and to revive his followers' shattered hopes in his mission of salvation.

The experience of Jesus' Transfiguration has such a great impact on Peter, James and John that they wanted to continue staying on the mountain. Partly because of the powerful experience of God's presence and Jesus' glory, and partly because they were scared to go down to Jerusalem.

At the mountain, God glorified Jesus Christ and revealed him as his Son: "the son of God, the Beloved" (Mk 9:7). The three disciples -- and all other disciples -- are asked by God, the Father of Jesus, to listen to him. Are we listening to him?

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Through this liturgy, we are re-living the Transfiguration of our Lord. We are on the mountain of prayer and contemplation, experiencing God's presence. The father of the Son of God is telling us now: "Listen to Him." Yes, let us listen to Jesus, the word of God, the Truth of Life.

We have to listen to God speaking in the beauty of creation, in true love, in the needy and poor - who represent Christ in a privilege way (Mt 24:40). We have to listen to our Father talking to us through the events of our lives.

To listen only entails to practice God's words in our lives; that is, to be Christ's witnesses: faith without love is not saving faith; prayer without good deeds is not genuine prayer; worship without justice is hollow worship. Are we listening really?

To listen to Christ means to follow him on the way to Jerusalem. There is no Risen Lord separate from the Crucified Lord, whom Paul preached (*1 Cor 1:23*). It is easy - and often enjoyable - to go to the mountain of personal and communitarian prayer and take refuge there; it is comfortable to praise the Lord and accept him as our personal Savior. This is necessary, but it is not enough: we have to go down the mountain and suffer for doing good and fighting evil; we have to work for justice and peace and the integrity of creation; we have to build community.

In a world of too much action, we are asked by our faith to go to the mountain to pray, to make prayerful pauses of silence. In a world of glaring injustice, unlove and non-peace, we are called by God to follow Jesus all the way, including the way of the cross.

With Christ the Prophet let us be prophets-in-him. To be prophets, Segundo Galilea tells us, we have to do two things constantly: first, to go to the desert, or the mountain, to pray; and second, to go to the city to prophesy, that is to announce the Good News of the Kingdom, to denounce injustice and selfishness, and to promote, by good deeds above all, the way of the Lord.

Like Abraham, let us believe in God. Like Paul, let us be at the side of God. With Jesus, we shall rise from the dead. Let us be hopeful: we are God's pilgrims. Let us carry our cross of life patiently. Our cross is like darkness before the dawn; like winter before spring; like Lent, before Easter. With the eyes of faith, we see the Transfiguration of Christ and our hope in heaven is strengthened: "I consider that the sufferings of our present life cannot be compared with the glory that will be revealed and given to us" (*Rm 8:18*).

At this eucharistic celebration, let us ask the Father, through Jesus, in the Spirit to help us be more transformed unto his Beloved Son as we journey through the penance of Lent to the joy of Easter.
(FR. FAUSTO GOMEZ, O.P.)

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NATIONAL CATECHETICAL YEAR 1990

Special Envoy:

The Holy Father has appointed *Card. Edmund Casimir Szoka*, President of the Prefecture of the Economic Affairs of the Holy See, as his Special Envoy for the Ceremonies of the National Catechetical Congress which will take place in Manila, from 5 to 8 December, 1990.

Closing Activities:

Archdiocese of Manila
December 3-8, 1990

ACTIVITY	VENUE	TIME	DATE
National Catechetical Congress	PICC	8:00 AM - 5:00 PM	Dec. 3-5
Grand Catexpo NCY	PICC	8:00 AM - 5:00 PM	Dec. 3-5
Children's Day — First Communion	Folk Arts Theater	2:00 PM - 4:30 PM	Dec. 5
Youth Day	Folk Arts Theater	8:00 AM - 12 NN	Dec. 6
Play: Christianity in the Philippines	Folk Arts Theater	5:00 PM - 7:00 PM	Dec. 6
Family Day	Manila Cathedral	5:00 PM - 8:30 PM	Dec. 7
Closing Ceremony: Rosary, Sharings & Eucharistic Celebration presided over by the Papal Legate His Eminence Edmund Cardinal Szoka, D.D.	Rizal Park	1:00 PM	Dec. 8

For more information, Please call up the ECCCE Office
Tel. 47-16-28.

FEATURES

Catechesis in the Philippines: Its Roots and Its Fruits
(Msgr. Emmanuel Sunga, Dec. 4, 1990, 9:45 a.m.)

The Role of Filipino Values in the Christian Moral Formation of the
People
(Fr. Angerico Orbos, S.V.D., Dec. 4, 1990, 11:00 a.m.)

Republic of the Philippines
Department of Transportation and Communications
POSTAL SERVICE OFFICE
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1099 Manila

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Business Manager

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