

BOLETIN ECLESIASTICO de FILIPINAS

THE OFFICIAL INTERDIOCESAN BULLETIN

Vol LXXV, No. 814

September-October 1999

PASTORAL LETTER ON
FILIPINO SPIRITUALITY
CBCP

NEW BISHOPS OF THE PHTLIPPLNES:
MOST REV ANTONIETO D. CABAJO
MOST REV. HONESTO F. ONGTIOCO
MOST REV JOSE S. PALMA
CBCP

CLARIFICATION ON THE QUESTION
OF "WOMEN-SPECIAL MINISTERS OF
HOLY COMMUNION*"
Jaime Card. Sin, DD

REQUIREMENTS AND CONDITIONS
FOR INDULGENCES
Excelso Garcia, OP



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The Official Interdiocesan Bulletin

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BOLETIN ECLESIASTICO DE NLIFINAS, the Official Interdiocesan Organ, is published by-monthly by the University of Santo Tonus and is printed at Lucky Press, Inc., Manila, Philippine*. Entered as Second Class Mail Matter at the Manila Post Office oa June 21, 1946.

Unsolicited manuscript* will not be returned. They will, however, be given courteous and scholarly attention. Writers are reminded that the scope of this review is ecolesiastioal and broadly archival. While we wish to inform the whole Church, our readership 1* largely clerical and this should be borne in mind by prospective contributors. Article* herein published do not necessarily reflect the opinion of the Editorial Staff. Communications of an editorial nature concerning articles, case* and reviews should be addressed to the Editor.

Advertising and subscription inquiries should be addressed to the Business Manager.

Subscription Rates

	One Year	Per copy
Philippines:	P 370.00	P 65.00
Foreign: (Via Air Mail)	US\$ 40.00	\$ 8.00

Subscriptions are paid In advance. In the Philippines, payments should be made by postal order, telegraphic transfer or check with regional bank clearing only. Orders for renewal or change of address should include both old and new addresses, and go into effect fifteen day* after notification.

Address all communication* to:

BOLETIN ECLESIASTICO DE FILIPINAS
 Ecclesiastical Publications Office
 University of Santo Toms*
 Espana, Manila, Philippines
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Ang Landas ng Pagpapakabanal

VICENTE CAJILIG, OP

Isang bahagi ng kulturang Pilipino ay ang ating sariling pananalita. Mayroon tayong pananalitang panlalawigan ngunit tayo rin ay mayroong pananalitang pangkabuohan: ito ay ang wikang pambansa.

Sa simbahang katolika naganap ang pagbigay ng pansin sa iba't-ibang pananalita sa Pilipinas sa pamamagitan ng paggawa ng aklat ng baralila at pagsalin ng katekismo sa iba't-ibang wika ng iba't-ibang pulo sa Pilipinas.

Ang mga obispo noong Hulyo 2, 1999 ay nagsagawa ng isang sulat pastoral para sa lahat na mga mananampalataya: *Pastoral Letter on Filipino Spirituality*. Ang orihinal ay nasa wikang Pilipino. Ito ay tinawag na "Ang Landas ng Pagpapakabanal."

Ito ay isinagawa upang maabot ng simbahan sa pamamagitan ng pagtuturo at pagbibigay ng magandang asal tungkol sa pagpapakabanal upang ito'y umabot sa puso, pag-iisip at buong pagkatao ng lahat, kasama na ang bahagi ng simbahan na hindi nakaabot sa mataas na pag-aaral.

Sana ang dokumentong ito ay makatulong sa pagpapalalim at pagpapaigi ng kabanalan ng bawat isang Pilipino.

Pastoral Letter on Filipino Spirituality

CBCP

This Pastoral Exhortation on Filipino Spirituality is the last of the comprehensive reflections on the vital issues of our society which the Catholic Bishop's Conference of the Philippines (CBCP) has issued in response to Pope John Paul II's appeal to prepare Christians for the coming of the third millennium. We, your Bishops, who are mandated by Christ to proclaim his Gospel with fidelity and love, have written it in our national language, Pilipino, because its important message is meant to reach the hearts and minds of all our faithful and not just the educated class. It is written in simple language so that non-Tagalogs will not find it too difficult to read its important reflections.

Why is it of vital importance that we reflect on our spirituality as a people? It is important because the quality of our spirituality tells us who we are as a people. It confronts us with the question, if we are a people who treasure the values of truth and justice and compassion, have we then succeeded in creating a society that nourishes and promotes these values which are dear to us and which

express our true selves? And if we have thus far failed to create a just, humane and peaceful society, where do we draw the strength and inspiration to engage in the arduous task of reform and renewal?

Our spirituality defines who we are. We are a pilgrim people on our way to our true home. We are pilgrims who made a covenant with God pledging to contribute our talents to the establishment of the Kingdom of God on earth. We are pilgrims bearing a unique spirit which gives direction to our journey «• the spirit (*kalooban*) of Christ.

But is this spirit of Christ truly also the spirit (*kalooban*) of the Filipino?

To answer this question, the first part of the pastoral letter entitled *Paglalarawan* studied some sayings which pass on the wisdom of our elders from generation to generation. Examples of such sayings or proverbs are: "*May loob sa Diyos ang taong iyan.*" And: "*Moduli ang maging Kristiyano, ngunit mahirap ang magpaka-Kristiyano.*"

It also reflected on our popular customs which express our desire to touch, smell, to be close to the sacred and the holy. This we witness in shrines such as Quiapo church where the faithful press and the feet of the Nazarene to their wounds. The way we celebrate the great feasts of the liturgical year such as Christmas is also described. In particular we see that when Holy Week comes around, the center of Filipino life shifts to its traditional rituals of *penitensya*, *pabasa*, *siyete palabras at salubong*.

The Marian shrines and statues that are the objects of fervent devotion by Filipinos were also studied, for Filipino spirituality is eminently Marian. The Filipino who is ill sends his/her petitions

to Mary's shrine in Penafrancia or Manaoag. When we go on long, risky travels, we have Masses said in Antipole. Out of 27 religious shrines in the country, 18 are in honor of the Mother of God.

The emergence of charismatic renewal movements and similar laity-led movements was analyzed for clues as to the nature of the prevailing spirituality of their members. It was noted that they satisfied the Filipinos' need for being part of a small community where he/she was recognized and could meaningfully participate in its ceremonies.

In view of the variety of ways by which Filipinos express their spirituality, can we identify what might be the predominant characteristics of Filipino Catholic Spirituality? The second part of the pastoral letter entitled *Pagkilatis* looks into this question. We think that a useful description of the essential traits of the Filipino Catholic is found in the *Catechism for Filipino Catholics* (nos. 34-44) which lists the following five traits, namely: Filipinos are first of all, family-oriented. It is in the bosom of their family that Filipinos find security, stability and a sense of belonging. Secondly, the Filipinos' sense of hospitality leads them to be meal-oriented (*salu-salo, kainan*). Our traditional greeting even for strangers is: "*Tuloy po kayo at kumain muna tayo.*" Thirdly, Filipinos are *kundiman-oriented* whose lyrics often talk of sufferings endured. Fourthly, Filipinos are *£<zyan/-oriented*; we are natural hero-followers of the malakas leader. Finally, Filipinos are spirit-oriented as seen in our popular beliefs about spirits dwelling in homes, trees, persons.

But the condition of the world today and of our nation in particular challenges us with new questions, namely: is this all there is to Filipino spirituality? Have all our devotions and rituals and beliefs merely produced Filipinos who are family-centered, lovers of *salu-salos* and sentimental *kundimans*, *bayani*, and spirit ori-

ented? Are these not also the values to be found in non-Christian societies? And do they suffice to enable Filipinos to create a national community where justice and freedom and peace reign?

Our history sadly tells us that we have failed to create a society we can be proud of. The previous 3 CBCP pastoral letters give us a picture of what kind of society we have produced as we enter a new millennium. Our political structures and processes have not matured for lack of transparency and accountability. Our economic policies and programs have failed to lessen the gap between the rich and the poor. Our cultural habits prevent us from nourishing values of compassion and common courtesies that are the foundation of a civilization of love and peace. We can conclude that our very spirituality is in need of reform since in its present state it does not have the maturity and the inner strength to transform our society and build up a new Filipino.

In the third and most important part of this pastoral letter entitled *Pamantayan sa Pagpapakabanal*, we, your Bishops, point to Jesus Christ as the sole answer to our quest for a more mature spirituality. For the *Pilipino halooban* cannot stand on its own as the sole basis of our spirituality. For it is necessary that hjs *halooban* be configured more and more to the *halooban* of Christ.

What are the salient characteristics of this *halooban* of Jesus Christ?

It is a *halooban* that abhorred a spirituality that limited itself only to externals. Of such persons he had this to say: "This people honors me only with lip-service, while their hearts are far from me." (Mk. 7:6) Instead of this hypocritical spirituality, the Lord of the Jubilee, Jesus Christ, proposed one that was concerned with moral issues such as justice for the poor, forgiveness for those who sinned against us, liberation for those enslaved by political and

economic forces. In place of a culture of pride and power (*malakas*), he gave an example of how we are to relate to others, by humbly washing the feet of his disciples.

By making Christ's *kalooban* our now, we can then transform ourselves. With the grace of his spirit in us, we can widen our love of family to embrace the wider community. Our *salu-salos* become occasions for inviting the hungry and the thirsty to our table. The sentimentality of our *kundiman* matures into developing our latent strong feelings for compassion towards those without clothing and shelter. Our hero-worship is redirected to Christ who bravely drank the bitter chalice of suffering and death for our salvation. And our spirit-orientation predisposes our hearts to love a prayerful and meditative life and to seek the guidance of the Holy Spirit in all our endeavors.

The last part of the pastoral letter is a *Panawagan*. It is cry of hope and on the part of pilgrims. For we do not know what lies ahead of us as we journey into the third millennium. The air is filled with rumors of impending catastrophes. For some, it is a time for anxiety that the last days have come; others see portents of a cosmic crisis.

Our state of anxiety is not unlike that of the two weary travelers on their way to Emmaus. They journey without a clear direction; they walk dragged down by anxiety; they are travelers without hope. All this was to change when the unknown Christ met them on the road, explained to them why Christ had to suffer and die, and in the familiar gesture of breaking bread opened their eyes to his presence. Only then, did they realize that their goal was to proclaim a Gospel upon whose values a New Jerusalem would arise. We, too, must realize that we shall carry the Cross in our journey and that the Eucharist is a summons to act and bring the justice and love of Christ in rebuilding our society into a New Philippines.

Dear brother and sisters in Christ. The Great Jubilee is not a time to focus on regrets and denunciations over the failures of the past. It is the chosen time for the annunciation of a new future, a new beginning, a new endeavor to establish in our fair land a new Jerusalem, a new Philippines peopled by Filipinos with a new spirit of the Lord Jesus Christ which empowers them to be the architects of a nation built on justice, peace, forgiveness, respect for life and fidelity to God.

We cannot fail in this task. Christ has left to us his Spirit, the spirit of Hope who are once brooded over the chaos of the world and breathed into it *kaayusan*. And always by our side, as wanderers of the long journey home, is our beloved Mother Mary, the Morning Star that lights up our lives to end the darkness of night and ushers us into a new dawn.

Let us then rejoice and be glad that we have been found worthy to celebrate the Great Jubilee!

Sulat Pastoral Ukol sa Pilipinong Landas ng Pagpapakabanal

CBCP

Mga Kapatid sa Pananampalataya:

Buong tiwala at lakas ng loob na ipinaabot namin sa inyo ang mahalagang bunga ng aming katatapus pa lamang na taunang kapulungan: ang Sulat-Pastoral ukol sa Pilipinong Landas ng Pagpapakabanal.

Ito ang panghuling malawakang pagninilay ng CBCP sa mga mahahalagang usapin ng ating lipunan. Inilabas ito bilang tugon sa panawagan ng mahal na pinuno ng Simbahang Katoliko — ang Mahal na Papa Juan Pablo II — na ihanda ang lahat ng mga Kristiyano para sa pagdating ng ikatlong milenyo.

Mtnabuti naming isulat ito sa ating pambansang wikang Pilipino, sapagkat nais naming makaabot ang nilalaman nito sa puso at diwa ng nakakarami sa ating mga mananampalataya. Gayun rin naman ang aming pakay sa pagkakataong ito ay ipaabot sa inyo ang buod ng Sulat Pastoral na ito. Taglay ang pag-asa na ang buod na ito ay magiging panghikayat sa inyo na puntahan ang orihinal na hitik ng mas maraming mabubuting aralin at pananaw.

Bakit mahalaga para sa amin na ating mapagnilayan ang landas ng pagpapakabanal na ating sinusundan bilang mga Pilipino? Mahalaga ito, dahil may malalim na katotohanang maipakikita ito tungkol sa atin bilang isang bayan. Inihaharap nito sa atin ang katanungan: natutulungan ba tayo ng landas na ito na makalikha ng isang lipunang mapayapa, makatarungan, at makatao? Rung tayo ay nabibigo sa hangaring ito, saang bukal tayo sasalok ng lakas at diwa upang madiligan ang mga binhi ng panloob at panlabas na pagbabago sa ating lipunan?

Ipinahahayag ng ating sinusundang landas ng kabanalan kung sino tayo: isang bayang naglalakbay patungo sa tunay nating tahanan. Mga manlalakbay tayo na nakipagtipanan sa Diyos, at nangakong iaambag ang ating mga kakayahan sa pagtataguyod sa ganap na pamamayani ng kagandahang-loob niya sa atin. Mga manlalakbay tayo na may taglay na diwang namumukod-tangi, isang diwang nagbibigay direksyon sa ating paglalakbay: ang diwa, ang kalooban ni Kristo. Masasabi kaya natin na ang diwa't kalooban ni Kristo at ang diwa't kalooban ny Pilipino ay iisa?

Upang masagot and katanungang ito, sinikap suriin ng unang bahagi ng sulat-pastoral na ito—na pinamagatang Paglalarawan — ang ilang mga kasabihan at kawikaang hitik sa karunungan pinamana ng ating mga ninuno. Pinagnilayan din dito ang ating mga kagawiang nagpapahayag sa udyok na mahaplos, maamoy, maramdaman ang Mahal-Banal, o mabahiran man lang ng kanyang halimuyak. Nasasaksihan natin ito sa mga mananampalatayang taimtim na nagsusumamo sa mga larawan o imahen ni Kristo o ng mga Banal, habang hinanaplos ang mga ito, o pinupunasan ng panyolito na kanila namang ipinapahid sa mga sugat o bahagi ng katawan na may karamdaman. Nararanasan din natin ito sa kakaibang paraan ng ating pagdiriwang ng mga banal na araw na tulad ng Pasko, kapistahan ng Mahal na Patron, at Mahal na Araw,

at sa mga tradisyunal na kagawiang hindi na maihihiwalay sa Mahal na Araw, katulad ng penitensya, pabasa, siyete palabras, prasisyon, salubong, atbp.

Binigyan din ng tanging pansin ang marubdob na debosyon ng mga Pilipino sa mga dambana at imahen ng Mahal na Birhen, dahil hindi maitatatwa na malaki ang kinalaman ng Mahal na Birheng Maria sa Pilipinong landas ng pagpapakabanal. Dinadayo ng mga Pilipinong maysakit ang mga dambana ng Mahal na Birhen ng Manaog at Penafrancia. Kapag may kinalaman naman sa malayo o mapanganib na paglalakbay ang ipinagdarasal, sa Antipolo nagtutungo ang Pilipino upang magsimba at tumupad sa isang panata. Labing-walo sa mga dambanang banal sa ating bansa ay nakalaan sa Ina ng Diyos.

Ang pagsulpot ng maraming mga *charismatic renewal movements* at iba pang mga kilusang relihiyoso na pinamumunuan ng mga laiko ay tiningnan din nang masusi upang matanto ang umiiral na kabanalan ng kanilang mga kasapi. May malalim na pangangailangang tinutugon ang mga kilusang ito na kadalasa'y hindi maibigay ng mga karaniwang pagdiriwang sa mga parokya: ang pangangailangang maipahayag at maibahagi ang karanasang banal, ang pangangailangang maranasan ang Iakas at kapangyarihan ng Mahal-Banal sa mga kalagayang tulad ng sakit, sakuna, karukhaan, at iba pang mga problema sa buhay.

Pagkatapos mailarawan ang maraming mga paraan ng pagpapahayag ng kabanalan para sa mga Pilipino, sinikap naman ng ikalawang bahagi na matukoy ang mga pangunahing katangian ng landas ng pagpapakabanal na masasabi nating namumukod-tangi sa atin bilang mga Pilipinong Katoliko; Pagkilatis ang pamagat ng ikalawang bahaging ito. Malaki ang naitulong ng *Katekismo para sa mga Pilipinong Katoliko* (Big. 34-44) sa gawain ng pagtukoy sa mga katangiang ito. Dito hinalaw at pinalawig pa ang

limang katangiang itinuturing na bukod-tangi sa mananampalatayang Pilipino. Tayo daw ay 1) nakaugat sa pamilya, 2) mahilig sa salo-salo, 3) batbat ng pasakit at sanay sa pagdurusa, 4) nagpapahalaga sa mga bayani at sa kabayanihan, at 5) nakababad sa mundo ng mga espiritu. Dito umiikot ang ating loob-sa-Diyos.

Kumbaga sa diyamante, para bang tapyas ang bawat isa sa mga katangiang ito na nagpapakislap sa alahas ng pananampalatayang Pilipino. Sinikap ng bahaging ito na masipat ang bawat tapyas mula sa lente ng pananampalatayang pinangangatawanan ng mga obispo, pati na ang mga taglay nitong dungis at mga katangiang hindi kaaya-aya.

Kung tatanawin ang mga ito sa kasalukuyang takbo at kalagayan ng daigdig at ng ating bayan, hindi kaya nararapat lamang na ating maitanong sa sarili: ito na nga ba tayo? Ito na nga ba ang kayang pangatawanan ng Pilipinong loob-sa-Diyos? Ito na nga ba ang lipunang ating maipagmamalaki sa abot ng ating kakayahan? Ito na ba ang uri ng ekonomiya at pulitika na ating pinapangarap maibalangkas bilang isang lipunan? Ito na ba ang kabuuan ng kulturang nais ipahiwatig ng diwang Pilipino? Ito na rin ba ang nais nating ipamanang landas sa susunod na salinlahi ng mga Pilipino?

Layunin ng **ikatlo at pinakamahalagang** bahagi ng sulat-pastoral na ito, na pinamagatang Pamantayan sa Pagpapakabanal, na akayin ang kapwa-manlalakbay — sa pagitan ng mga rumaragasang mga sasakyan ng kasaysayan — mula \$a pagkakasindak sa mga nakakabulag na liwanag. Kahit malayo pa tayo sa patutunguhan, ang mahalaga'y nakatagpo na natin Siya. Sa gitna ng pag-aagaw-dilim, may panahon pa tayo upang tumawid nang mabilis sa ikalawang milenyo, at muling maituon ang pansin sa iniwang bakas ng ating Gabay. Saan niya tayo nais dalhin?

Nag-iwan siya ng isang halimbawa nang gabing makasalo niya sa hapunan ang kanyang mga alagad. Hinugasan ang kanilang mga paa, at ipinakiusap na sana'y ito'y kanila ring magawa sa isa't-isa kung paano niyang ginawa ito sa kanila (Juan 13:12-15). Pagkatapos ng dalawang milenyo, ano na ngayon ang ibig sabihin ng mabuhay ayon sa halimbawa ng dakilang guro?

Ano ang mga pangunahing katangian ng nasabing kalooban? Wala itong kinalaman sa gawaing pagpapakabanal na pabalat-bunga lamang. Tungkol sa mga paimbabaw minsa'y nasabi niya: "Dinadakila ako ng mga taong ito sa pamamagitan ng bibig, ngunit malayo sa akin ang kanilang mga puso." (Markos 7:6) Ang diwang kanyang pinangatawanan ay may kinalaman sa katarungan at pag-asa sa mahihirap, kapatawaran sa mga makasalanang, at paglaya sa mga inaalipin ng mga puwersang pampulitika at pang-ekonomiya. Sa halip na kultura ng kapalaluan at kapangyarihan, binigyan niya tayo ng halimbawa ng pakikipag-ugnay at paglilingkod sa kapwa, sa paghuhugas niya ng paa sa kanyang mga alagad.

Sa pakikiisa sa kalooban ni Kristo, mapag-iibayo natin ang ating mga sarili. Sa pamamagitan ng biyaya ng kanyang Espiritung nabubuhay sa atin, mapapalawig pa natin ang ating malasakit sa pamilya upang maabot nito ang mas malawak na komunidad. Pati ang ating mga salo-salo'y magiging mga pagkakataon upang makasama ang mga kapuspalad sa ating mga hapag-kainan. Gagambalain din ng mga kundiman ang ating mga puso upang maudyok tayong dumamay sa mga naghihikahos. Ang kabayanihan naman para sa ati'y matutuon sa Kristong lakas-loob na uminom sa mapait na saro ng pagdurusa at kamatayan alang-alang sa kaligtasan ng sangkatauhan. At ang ating pagkababad sa mundo ng mga espiritu ang magbibigay sa atin ng kapalagayan-ng-loob na mabuhay sa panalangin at pagninilay, at laging naghahagilap sa gabay ng Banal na Espiritu sa lahat ng ating mga mithiin.

Ang **huling bahagi** ng sulat-pastoral ay isang Panawagan. Ito'y sigaw ng pag-asa ng manlalakbay na hindi nakatitiyak kung ano ang naghihintay sa kanya habang siya'y papasok sa ikatlong milenyo. Batid natin ang sari-saring mga hula at babala tungkol sa diumano'y mga nagbabadyang kapahamakan. May mga ilan nangangambang nalalapit na ang katapusan, Mayroon ding nakakakita ng kung anu-anong mga palatandaan ng isang namimintong krisis na pandaigdigan.

Mga kapatid kay Kristo, ang nalalapit na dakilang, taon ng Kagalakan na pinananawagan ng Santo Papa ay hindi panahon ng sisihan at sumbatan ukol sa mga pagkukulang sa nakaraan. Ito'y isang tanging panahon ng pagpapahayag ng isang bagong kinabukasan, isang bagong Simula, isang bagong mithiing maitatag sa ating butihing lupain ang isang "bagong Jerusalem", isang bagong Pilipinas ng mga Pilipinong may binagong diwa, ang diwa ng Panginoong Hesukristo. Bukod-tanging ang diwang ito ang magbibigay sa atin ng sigla upang maiguhit ang isang bayang tatayo sa pundasyon ng katarungan, kapayapaan, kapatawaran, paggalang sa buhay, at katapatan sa Diyos.

Hindi tayo mabibigo sa mithiing ito. Ipinamana sa atin ni Kristo ang Kanyang Espiritu, ang Diwa ng pag-asa na minsa'y lumilong sa kaguluhang at umihip ng kaayusan sa sandaigdigan. Lagi't lagi, kapiling natin sa mahabang lakbaying pauwi ang Mahal na Inang Maria, ang Tala ng Umaga na tumatanglaw sa ating buhay upang mapawi na ang dilim ng gabi at maisilang na ang isang bagong bukapang-liwayway.

Magsaya tayo at magbunyi na tayo'y napabilang na maging marapat magdiwang sa Dakilang Araw ng Kagalakan!

Pastoral Instruction on the Reception of Holy Communion

JAIME CARD. SIN, DD

Circular No. 99-23

21 May 1999

"In celebrating the memorial of the Lord, the Church bears witness by means of the rite itself to its faith in and adoration of Christ, present in the sacrifice and given as food to those sharing in the table of the Eucharist." (SC Divine Worship, *Memoriale Domini*, 29 May 1969)

The Church has always desired to ensure the worthy celebration and fruitful reception of the Eucharist through an exact fidelity to the tradition that has evolved, and come down to us, enriching the church's practice and life. History bears witness to the development of the manner of celebrating and receiving the eucharist.

Today, after careful considerations of the spiritual welfare of the people of God, the Church has adopted new ways of distributing communion. From the traditional reception of communion through the mouth, another option has been offered to the faithful, i.e., communion through the hand. The ordinary ministers of the communion are the bishops, priests and deacons. Because of pastoral needs, the church has also allowed that duly trained lay men be entrusted the ministry of distributing communion.

These changes, which are now regarded as the normal practice, more effectively ensure that communion is distributed with the required reverence, decorum and dignity, that there is less danger of disrespect for the eucharistic elements, in which "in a unique way Christ is present, whole and entire, God and man, substantially and continuously."

We would like to remind priests and pastors of souls that great care should be exercised in this regard. There are approved ways of distributing and receiving communion. No priest or pastor is above the liturgical laws of the Church. Innovations and adaptations must consider the nature of the rite and must not only be an expression of one's understanding and taste.

Let the following considerations be seriously taken:

1. The ordinary ministers of communion are the bishops, priests and deacons. It is the duty of the ordained Ministers to distribute holy communion whenever they preside over any liturgical celebrations. Only in cases of physical incapacity can a presider of the Eucharistic celebration relinquish himself from this essential ministry.
2. The extraordinary ministers of communion exercise their ministry in the name of the church. Only these ministers are trained and commissioned for this ministry, according to the laws of the church.
3. Care must be exercised that the sacred species of the body and blood of our Lord in the Eucharist may not be regarded as ordinary token or symbol. *That is why, the practice of distributing communion by spouses themselves, in Masses of weddings, anniversaries, and charismatic prayer meetings must cease.* This practice has no theological and liturgical

justifications and can lead people to think that the Body of Christ is reduced to the piece of cake spouses give each other at wedding parties. Communion must be received only from the presider of the eucharistic celebration or from the extraordinary ministers, commissioned for this ministry.

The normal way of receiving communion is through a minister. ***There should not be a "self-service" communion in our eucharistic celebrations.*** The institution narrative justifies this standing tradition: "He took the bread, gave you thanks and praise, and gave it to his disciples." To be true to this eucharistic action of the Lord, one needs to receive communion from another minister. This is to express that communion is a gift — it is received — not a thing we merit on our own.

Clarification on the Question of "Women-Special Ministers of Holy Communion"

JAIME CARD. SIN, DD

Circular No. 99-11
01 June 1999

The growth of ministries in our archdiocese bears witness to power of the Holy Spirit. Today we cannot deny the fact that "the well-being and growth of the entire ecclesial body do not depend on a haphazard infusion of energy, however generous, but on the fact that this body, "joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love." (*Eph 4:16*) The particular gift of each of the church's members must be wisely and carefully acknowledged, safeguarded, promoted, discerned and coordinated without confusing roles, functions or theological and canonical status. Otherwise the Body of Christ is not built up or does its mission of salvation correctly develop. (*J.P. II, Symposium on the Participation of the Lay Faithful in the Priestly Ministry*).

After careful considerations of the present status of Ministry of Communion Helpers (Special Ministers of Holy Communion),

we have discerned, that for the time being, there is no need to recruit and install women special ministers of Holy Communion. We also would like to remind parish priests and chaplains that the provision in our circular no. 8-84 dated September, 1984 still stands:

"In the Archdiocese, only men are to be ministers for Holy Communion ordinarily and *ad modum habitus*. Religious women, however, may be designated by the parish priest to help the men if the need arises, and also ad casum, e.g. for the particular Eucharistic ministers for the sick or in the schools."

This is not to exclude women to actively participate in lay ministries, since there are other lay ministries, in the archdiocese of Manila, open to women.

This implies that "women-special ministers of Holy Communion" who have been exercising this particular ministry are temporarily suspended from this ministry.

Vigilance Is The Price For Freedom

JAIME CARD. SIN, DD

Villa San Miguel
August 12, 1999

My dear countrymen:

On August 21, 1983, the enemies of truth and freedom sowed a bullet on the now hallowed grounds of the tarmac. We reaped a revolution from that heroic self sacrifice of Ninoy.

We must not forget the sacrifice of Ninoy.

What Ninoy died for and what we stood for at EDSA are being threatened again. The moves to amend the Philippine Constitution at this time will endanger our fragile democracy. I am told by our respectable friends in the legal profession that if it is only economic problems that we want to address at this time, we can do this by way of legislation and not through a constituent assembly. The political reform that the country needs is not the extension of term limits of elected officials but the political will to combat corruption, mediocre, public services and the restoration of trust in public officials.

We want morality in government. We want transparency in public office. We want the truth all the time. The return to power of the former plunderers of our nation is disgusting. The harassment of press people is alarming. The compromise with the heirs of the dictator is immoral.

If you still believe in freedom and you want our children to remain free, join me at the intersection of Ayala Avenue and Paseo de Roxas on August 20 from 1:00 p.m. until 3:00 p.m. for our rally for freedom.

Let us not wait until it is too late. Vigilance is the price for freedom.

It is our patriotic duty to join this rally. Patriotism is but another expression of our love for God and the Church.

Status of Global Mission, 1999, In Context of 20th and 21st Centuries

DAVID BARRETT & TODD JOHNSON

We are happy to send along what is perhaps the best-known and well-accepted annual compilation of statistics on world mission activity, by David B. Barrett and Todd M. Johnson. (We note especially one point they emphasize in their analysis of the statistics: "We are now measuring the evangelism that takes place within each of the world's 13,000 ethnolinguistic peoples, the number of individuals evangelized in a country within each of its peoples... One finds that the majority of the effort is going primarily to already Christian or heavily evangelized peoples... Multitudes of people are getting far too much evangelism they do not need or want, while the rest of the world gets nothing at all.")

	Year:	1900	1970	mid-1999	2000	2025
WORLD POPULATION						
1. Total population		1,619,886,800	3,701,909,000	6,010,779,000	6,091,351,000	8,039,130,000
2. Urban dwellers (urbanities)		232,694,900	1,349,293,000	2,823,795,000	2,889,855,000	4,736,200,000
3. Rural dwellers		1,387,191,900	2,352,616,000	3,186,984,000	3,201,496,000	3,302,930,000
4. Adult population (over 15)		1,025,938,000	2,323,466,000	4,140,883,000	4,203,032,000	6,085,620,000
5. Literates		286,705,000	1,487,863,000	2,873,132,000	2,975,747,000	4,976,211,000
6. Nonliterates		739,233,000	835,603,000	1,267,751,000	1,227,285,000	1,109,409,000
WORLDWIDE EXPANSION OF CITIES						
7. Metropolises (over 100,000 population)		300	2,400	4,040	4,100	6,500
8. Megacities (over 1 million population)		20	161	405	410	650
9. Urban poor		100 million	650 million	1,925 million	2,000 million	3,050 million
10. Urban slum dwellers		20 million	260 million	1,208 million	1,300 million	2,100 million

WORLD POPULATION BY RELIGION

IL Christians (total all kinds) (=World C)	558,056,3001	222,585,000	1,990,018,000	2,015,743,000	2,710,800,000
12. Muslims	200,102,200	558,272,000	1,189,359,000	1,215,693,000	1,894,436,000
11. Nonreligious	2,923,300	542,976,000	767,865,000	774,693,000	878,669,000
14. Hindus	203,033,300	473,823,000	774,080,000	786,532,000	1,020,666,000
15. Buddhists	127,159,000	234,096,000	358,527,000	362,245,000	423,046,000
16. Atheisliis	225,600	172,744,000	150,979,000	151,430,000	160,193,000
17. New-Religionists	5,910,000	77,872,000	101,236,000	102,174,000	118,049,000
18. Tribal religionists	106,339,600	166,525,000	252,207,000	255,950,000	324,068,000
[9. Sikhs	2,960,600	10,618,000	22,714,000	23,102,000	31,381,000
20. Jews	12,269,800	14,767,000	14,214,000	14,307,000	15,864,000
21. Non-Christians (=Worlds A and B)	1,061,830,5002	479,324,000	4,020,761,000	4,075,608,000	5,328,330,000

GLOBAL CHRISTIANITY

22. Total Christians as % of world (=World C)	34.4	33.0	33.1	33.1	33.7
23. Affiliated church members	521,576,5001	135,913,000	1,873,096,000	1,898,182,000	2,576,904,000
24. Cliurch attenders	469,303,000	886,195,000	1,348,947,000	1,360,260,000	1,761,623,000
25. Peniecostals/Chansmatics	3,700,000	74,448,000	449,002,000	482,000,000	740,000,000
26. Great Commission Christians	50 million	285 million	669,391,000	680,230,000	1,091,538,000
27. Average Christian martyrs per year	35.600	230,000	164,000	165,000	210,000

MEMBERSHIP BY ECCLESIASTICAL BLOC

28. Anglicans	30,573,700	47,520,000	74,500,000	77,000,000	110,000,000
29. Catholics (Non-Roman)	276,000	3,214,000	6,585,000	6,688,000	9,635,000
30. Marginal Christians	927,600	10,838,000	25,703,000	26,173,000	47,210,000
31. Nonwhile indigenous Christians	7,743,100	59,784,000	354,331,000	362,647,000	585,071,000
32. Orthodox	115,897,700	147,369,000	222,120,000	223,513,000	271,755,000
33. Protestants	103,056,700	233,800,000	321,358,000	325,508,000	461,808,000
34. Roman Catholics	266,419,400	67,441,000	1,040,018,000	1,053,104,000	1,376,282,000

MEMBERSHIP BY CONTINENT

35. Africa	8,756,400	120,251,000	333,368,000	343,263,000	668,142,000
36. Asia (new UN definition)	20,770,300	94,515,000	295,371,000	301,068,000	453,211,000
37. Europe (new UN definition)	368,131,200	475,387,000	536,403,000	536,954,000	536,144,000
38. Latin Amenst	60,026,800	261,949,000	463,550,000	470,679,000	627,052,000
19: Northern America	59,569,700	169,183,000	224,140,000	225,730,000	264,419,000
40. Oceania	4,322,100	14,628,000	20,264,000	20,488,000	27,936,000

CHRISTIAN ORGANIZATIONS

41. Service agencies	1,500	14,100	24,000	24,000	40,000
42. Foreign-mission sending agencies	600	2,200	4,700	4,800	8,500
43. Stand-alone global monoliths	35	62	115	120	5,000

CHRISTIAN WORKERS

44. Nationals (all denominations)	1,050,000	2,350,000	4,910,000	5,104,000	6,500,000
45. Aliens (foreign missionaries)	62,000	240,000	415,000	420,000	550,000

CHRISTIAN FINANCE (in U.S. \$ per year)

46. Personal income ot church members, \$	270 billion	4,100 billion	12,286 billion	12,700 billion	26,000 billion
47. Personal income of Pentecostals/Charismatics, \$	250,000,000	157 billion	1,489 billion	1,550 billion	9,500 billion
48. Giving lo Christian causes, \$	8 billion	70 billion	213 billion	220 billion	870 billion
M Churches' income, \$	7 billion	50 billion	98 billion	100 billion	300 billion
50. Parachurch and institutional income, \$	1 billion	20 billion	115 billion	120 billion	570 billion
>1 Ecclesiastical crime, £	300,000	5,000,000	12.2 billion	13.2 billion	65 billion
52. Income of global foreign missions, \$	200,000,000	3.0 billion	11.6 billion	12 billion	60 billion
53. Computers in Christian use (numbers)	0	1,000	365,000,000	400,000,000	2,500,000,000

CHRISTIAN LITERATURE

54. New commercial book titles per year	2,200	17,100	24,800	25,000	70,000
55. Christian periodicals	3,500	23,000	33,700	35,000	100,000
56. New books/articles on evangelization per year	500	3,100	15,400	16,000	80,000

SCRIPTURE DISTRIBUTION (all sources)

57. Bibles per year	5,452,600	25,000,000	68,000,000	70,000,000	180,000,000
58. New Testaments per year	7,300,000	45,000,000	106,341,000	110,000,000	250,000,000
59. Scriptures, including gospels, selections per year	20 million	281 million	1,975 million	2,050 million	4,000 million

CHRISTIAN BROADCASTING

60. Christian radio/TV stations	0	1,230	3,770	4,000	10,000
61. Total monthly listeners/viewers	0	750,000,000	2,061,825,000	2,150,000,000	3,800,000,000
62. for Christian stations	0	150,000,000	583,954,000	600,000,000	1,300,000,000
63. for secular stations	0	650,000,000	1,736,099,000	1,810,000,000	2,800,000,000

CHRISTIAN URBAN MISSION

64. Non-Christian megacities	5;	65	1%	202	280
65. New non-Christian urban dwellers per day	5,200	51,100	136,000	140,000	360,000
66. Urban Christians	159,600,000	660,800,000	1,361,677,000	1,393,700,000	2,448,800,000

CHRISTIAN EVANGELISM

67. Evangelism-hours per year	10 billion	99 billion	463 billion	480 billion	4,250 billion
68. Disciple-opportunities per capita per year	6	27	77	79	529

WORLD EVANGELIZATION

69. Unevangelized population (=World A)	813,232,000	1,634,812,000	1,529,698,000	1,543,010,000	1,655,000,000
70. Unevangelized as % of world	50.2	44.2	25.4	25.3	20.6
71. World evangelization plans since A.D. 30	250	510	1,340	1,400	3,000

Death Penalty is Cruel and Unnecessary

ARCHBISHOP RENATO MARTINO

It is my pleasure to be with you today at New York University, as we address the important — and controversial — subject of the death penalty. The issue is a hotly debated one on the international scene, particularly at United Nations headquarters, where one hears more and more from nations a call to abandon its practice, if not its total abolition. Very recently, during the Holy Father's visit to St. Louis, Missouri, he renewed his appeal made a month earlier for a consensus to end the death penalty, calling it "both cruel and unnecessary" (from the 27 January 1999 homily of Pope John Paul II, St. Louis, Missouri). At a more grass roots level, we are increasingly hearing of pleas by individuals and groups who are realizing that fighting violence with violence does not achieve a useful purpose in society, nor does it allow us to foster an ethic of respect of life that moves beyond vengeance in order to deal with violence in a more effective way (see the statement issued in early December 1998 by the permanent deacons of the Diocese of Paterson, New Jersey, USA).

What I share with you today is nothing new — I have spoken on this topic before. My presentation today, however, is a more

detailed explication of those views. I do realize that the death penalty is a sensitive and heated topic. And so we must not relegate it to theoretical ivory tower discussions, as it involves not only criminals, but victims who have truly been violated, their families and friends, and indeed, our very society as well.

Anger and frustration at rampant crime

Media accounts are daily filled with stories of senseless violence, oftentimes against innocent people: the rape and murder of a child snatched from a schoolyard, a young woman beaten and raped while strolling in a park, the killing of an elderly couple in the comfort of their home, a baby left for dead in a dumpster only minutes after his birth. Respectable people instinctively recoil at such horrors, wondering when — and if — the violence will ever cease. They look into the innocent faces and trusting eyes of their young children and grandchildren, concerned over how best to protect them. They fear for the elderly, knowing that there are some people who, in the blink of an eye, would take advantage of them for their own selfish gain. And the result society becomes filled with fear and cries out for a deterrent. And should that deterrent fail to eliminate future crime, at least vengeance has been brought to the perpetrator.

Oftentimes, it is the lack of remorse by many criminals that encourages good people to support the death penalty. Even among Catholics, a 1997 Gallup Poll found that 51 per cent believed that the death penalty should be the punishment for murder, while 43 per cent felt that the punishment should be life imprisonment with no chance for parole. Is this majority — however narrow — a reflection of the anger and frustration with the crime and violence that are destroying our society?

Arguments in support of the death penalty

Actually, capital punishment fails within the boundaries of legitimate defence. Those who support it claim that it restores the dignity and value of the victim whose life was taken in a violent way. They say that if one person is willing to take another's life, he ought to be willing to pay for it as well. He has a debt to pay to society, and law and order must be maintained.

Specifically, those in favor of capital punishment put forward three arguments:

- a) it is a deterrent to crime by instilling fear in anyone who might consider doing likewise;
- b) it is a comfort to the families of murder victims, since it exacts upon the criminal the same wrongfulness he enacted upon his victim; and
- c) it protects society by eliminating a "cancers" from it, once and for all.

Refuting the arguments

However, a closer look at these arguments reveal some terrible flaws. While capital punishment certainly prevents the individual criminal from committing further crimes, it has not proven to be an effective deterrent to crime in general. It is naive to believe that a murderer takes time to reflect upon the consequences of his or her crime, even should that consequence be his or her own execution. Also, we have seen that countries which advocate the death penalty have murder rates that are as high, if not higher, than those which do not support it

We must ask ourselves, does killing the criminal honour the victim? Does it enhance the lives of a victim's family? Is it a

constructive or appropriate method of dealing with the anger? No. I recall one woman who, regarding the criminal convicted of killing one of her family members, said: "I don't believe that killing him is going to make my loss any less." In that statement, this insightful woman acknowledges the reality that executing the criminal will not bring back a loved one, nor will it take away the pain.

This leaves us, then, with the need to protect society. In this regard, however, we must ask: If criminals can remain in jail forever, do we really need to bloody our own hands by joining in the killing? I once read a statement that summarized the matter quite succinctly with a question: *"Why do we kill people who killed people, to show that killing is wrong?"*. In reality, would not life imprisonment without the possibility of parole satisfy the need to protect society?

Another important issue to consider is the fact that innocent persons will continue to be falsely accused and executed for crimes they did not commit. But at least an innocent person serving a life sentence still has the possibility of one day being proven innocent. To my knowledge, in all of human history only one innocent man who unjustly executed was ever resurrected. That hasn't happened again in the past 2,000 years. Once the death penalty has been enacted it can never be retracted.

Church teaching on capital punishment

There are many misconceptions regarding the position of the Catholic Church on the issue of capital punishment. Many state — and accurately — that the Church has never absolutely banned the death penalty. Proponents often quote the Old Testament *"... life for life,, eye for eye, tooth for tooth, hand for hand"* (Ex 21:23-24). What is not clearly understood is that this passage refers not so much to sanction stern penalties, but to protect individuals from

excessive punishments, such as those that are cruel, unreasonable and ineffective. Those who advocate *"eye for eye, tooth for tooth"* oftentimes fail to heed three other important passages. In Genesis (4:15) God ensures that death will not be inflicted upon Cain who has killed his brother Abel. In this passage, God says: *"If anyone kills Cain, Cain shall be avenged sevenfold".... So the Lord put a mark on Cain, lest anyone should kill him at sight*". In Ezekiel (33:11) we read: *"As I live, says the Lord God, I swear I take no pleasure in the death of the wicked man, but rather in the wicked man's conversion, that he may live "*. In the Sermon on the Mount of the New Testament Scriptures, Christ exhorts: *"You have heard that it was said, 'An eye for an eye', and 'a tooth for a tooth'. But I say to you not to resist the evil-doer; on the contrary, if someone strikes you on the right cheek, turn to him and offer the left as well"* (Mt 5:38-39).

Turning back for a moment on the Genesis account of Cain, we must understand that in sparing Cain's life God does not leave his crime unpunished. While God rejects the enactment of capital punishment upon Cain, he does render justice. Cain, in essence, receives a life sentence without parole. He is cursed by God and also by the earth, which will deny him its fruit. He receives a sentence of loneliness and separation from God, a sentence that will be with him forever.

One cannot teach — as the Fifth Commandment states — that killing is wrong, while repeating unnecessarily the same dreadful act that the criminal has committed. Each and every human life is created in the image and likeness of God. Even the murderer, in spite of his or her cruel deed, does not lose personal dignity. Pope John Paul II, in his 1995 Encyclical Letter *Evangelium vitae*, says; *"And it is precisely here that the paradoxical mystery of the merciful justice of God is shown forth ... God, who preferred the correction rather than the death of a sinner,*

did not desire that a homicide be punished by the exaction of another act of homicide" (n. 9). Thus society, in punishing the criminal, must aim and hope for the rehabilitation of the criminal.

The *Catechism of the Catholic Church*, released in 1992, takes justice into account when dealing with the issue of capital punishment and the right of public authorities to punish criminals with penalties commensurate with the crime. It reminds us of the importance of considering public safety and the loss suffered by a family. But it also teaches that the punishment must redress the offense as well as contribute to the rehabilitation of the offender. While *"preserving the common good of society requires rendering the aggressor unable to inflict harm"* (*Catechism*, n. 2266), it follows that *"if bloodless means are sufficient to defend human lives ... public authority should limit itself to such means, because they better correspond to the concrete conditions of the common good and are more in conformity to the dignity of the human person"*¹ (*ibid.*, n. 2267).

Developments in Church teaching

Evangelium vitae affirms the *Catechism's* teaching, but takes it even further by enumerating conditions under which it would be morally acceptable. Given the development of most penal systems in our day, the Holy Father states that the nature and extent of punishment *"ought not go to the extreme of executing the offender except in cases of absolute necessity: in other words, when it would not be possible otherwise to defend society"* (n. 58). Then, he adds: *"Today however, as a result of steady improvements in the organization of the penal system, such cases are rare, if not practically non-existent"* (*ibid.*).

While affirming the principle set forth in the *Catechism of the Catholic Church* regarding the use of bloodless means,

Evangelium vitae, released only three years after the Catechism, would necessitate an adjustment of the Catechism's language on this subject. Thus, on 9 September 1997, among the adjustments announced, one of the most significant concerned new language regarding the death penalty, specifying that Catholic tradition has allowed for use of the death penalty only when the identity and responsibility of the condemned is certain and capital punishment is the only way to protect the lives of others.

In keeping with *Evangelium vitae*, the new edition, while not excluding capital punishment absolutely, limits its application to the following conditions: only in cases where the ultimate penalty of death is justified in order to secure the common good (but such cases today are very rare, if not practically non-existent); there must be a full determination of the guilty party's responsibility and identity; the death penalty must be the only possible way of effectively defending human lives against the unjust aggressor; if non-lethal means are sufficient to defend and protect people's safety from the aggressor, authority will limit itself to such means. There is an important change in this latter condition: the original text which read "public authority *should* limit itself (to bloodless means)" was changed to "*will* limit itself to such means".

The challenge ahead

This leaves us, then, with the challenge to find a solution that punishes the convicted without violating his or her human dignity, while satisfying the need to protect public order and defend society. For Christians, our distaste for the death penalty is founded on our belief that every person has an inalienable right to life, because each human being is made in the image and likeness of God (Gn 1:27). Such a challenge ought not be motivated by anger or fear, and must be more in line with the teachings of Christ's call to non-violence.

We have seen that capital punishment is applied more for vengeance than for justice. We know that society's cry for it is more an impulsive "gut reaction", rather than one from the head. And we realize, that just as pro-choice proponents wrongly try to draw a line when new life begins — at for instance three months, seven months, or at birth — so too it is dangerous to draw a line when life can be extinguished.

In seeking a humane solution, we understand that forgiving the condemned is not the same as exonerating him or her from guilt and that capital punishment ultimately damages all of us by continuing the downward spiral of violence that is all too common in our society. Punishments, therefore, must be educative, not vindictive.

In closing, may I say that I believe that capital punishment, as the Holy Father said in St. Louis, is both "cruel and unnecessary". In essence, it is really a mask that covers the deeper issue we as a society are afraid to face: the lack of respect for human life — particularly of the pre-born, the disabled and the elderly. Only when we have the courage to remove that mask, will the sores hidden beneath it cease to fester. Only then will we — as individuals and as a society — begin the process of healing, moving away from a culture of death into a culture of life.

Bioethics And Theological Bioethics: Promoting Human Life

FAUSTO GOMEZ, OP

One night, Charlie Brown of the Peanuts Family, the master of Snoopy, could not sleep. He had had a rough day. In the middle of the night, the round-headed boy questioned aloud: "Why me?" A voice in the darkness answered him: "Nothing personal; but your name came up." When two months ago I was invited to deliver this Inaugural Address, I asked the proper authority: "Why me?" The answer came fast: "Nothing personal; your name came up — your name as Dean of the Faculty of Sacred Theology." So here I am before you to speak on *"Bioethics in Theological Perspective: Promoting Human Life."*

With your indulgence, I will speak first of the nature of Bioethics; secondly, of theological Bioethics, and, thirdly, of human life as the central concern of bioethics. Some of you might be tempted to switch channels in your imagination, because the theme does not appear to you as important. But, *is bioethics not important for all of us?*

We read the newspapers, magazines and journals of public interest; we watch the news on television or see movies; we navigate on the web..., *what do we read and see very often?* Issues

and problems directly connected with bioethics and theology. Let me mention a few examples: Dolly the sheep and human cloning, Dr. Kevorkian, or "Dr. Death," and physician-assisted-suicide (PAS), the Human Genome Project (to map and sequence our genetic code); IVF and ET (*in vitro* fertilization and embryo transfer); Baby Fae with a baboon heart and organ transplants and xenotransplants (or organ transplants from animals to humans); surrogate motherhood (imagine: a child today may have five parents); genetic engineering; abandoned frozen embryos..., *and the latest issue?* A possible implantation of brain chips to improve mental capacity and memory. Confronting these issues, the ethical question is: *What can be done, should it be done? Is it right, is it good?* In our world dominated by science and technology, *is not bioethics truly important and relevant to all us? What is, therefore, bioethics?*

1. THE NATURE OF BIOETHICS

The word "bioethics" was coined in 1970 by oncologist Van R, Potter in his trail-blazing article *The Science of Survival*. Potter wanted this new science of Bioethics to be a bridge across the growing separation between the scientific culture, and humanist culture.

Etymologically, Bioethics (*bios*: life; *ethics*: ethics) means life-ethics, or ethics of life-sciences. It refers mainly not to a technical science (biology), but to a normative science (ethics) that studies ethical principles, values, norms and practices concerning biomedical interventions over all life forms, above all, human life.

Bioethicists today underline four characteristics of bioethics; namely, bioethics is *interdisciplinary* in methodology, *global* in perspective, *social* in concern, and *secular* in vision.

Bioethics is *interdisciplinary* in method. It attracts not only health care professionals, but also biologists, ecologists, sociologists, lawyers, politicians, philosophers and theologians, and even the general public at large.

Bioethics, moreover, is *global* in perspective. While respecting ethical cultural differences, bioethics continues searching for a global human ethics, for ethical principles and values common to all humans, for a fundamental ethical commonality for our global village, centered upon human dignity and rights, natural law or the law of being human, and the universal values of life, freedom, respect, truth, justice and solidarity.

Furthermore, bioethics is social in concern. It addresses not only the issues of life and death, health and sickness of private individuals, but also the problems of these individuals as social beings. The problems of bioethics, then, are "individual and personal — *what should I do here and now?* — and communal and political — *what should we do together as citizens and fellow human beings?*" (Daniel Callahan). Social bioethics goes beyond personal and communitarian human life to consider human persons in ecological perspective, that is, as members of the biotic community of the cosmos.

Finally, bioethics is characterized as a *secular* science that is being developed from the view of human rationality, respectful pluralism and democratic consensus (often at odds with bioethics as normative science). In the 70s and 80s, bioethics was at times not only secular — properly autonomous — but also "secularistic," to the point of sidelining if not rejecting God and the natural religious dimension of human life. One of the gurus of bioethics, Tristram Engelhardt, writes: "Bioethics, where it succeeds, shows where it does not need theology."

Is theology an obstacle to modern bioethics? Let us try to answer the question as we consider the second point of our discourse, that is, *Theological Bioethics*.

2. THEOLOGICAL BIOETHICS

Religion professor Allen D. Verhey narrates the following story. Once his son asked him "what it was he did." The father answered him that he was "a teacher and a theologian." His son could understand "teacher," but was puzzled by the word "theologian," So the son asked: "What do theologians do?" The father responded: "They talk of God." This time the word "talk" puzzled the son, who asked: "They talk of God, with whom?" *With whom do theologians talk of God, of faith in Bioethics? Should they really talk of God!*

Theological bioethics is bioethics in the perspective of faith — in our case, of Christian faith. It is considered a part of moral theology, or of Christian ethics. Theological bioethics argues from reason and faith, that is, philosophically and theologically.

In the public areopagus of the global village, theologians approach bioethical issues principally but not exclusively philosophically, that is, from the viewpoint of our humanity as known by human reason — a knowledge rooted in natural law, and centered on human dignity and rights, planetary ethical principles and virtues, and universal ethical standards. In this context, it is important for us theologians to tell our audience or our readers whether we are talking on a human level or on a Christian level. It is not uncommon to meet persons who have told me: "You have bioethics in the Faculty of Medicine and Surgery, because UST is a Catholic University." Or, "you are against surrogate motherhood because you are a Catholic priest." (Once, a doctor, not a Thomasian, told me: "You are against contraception because

you are a conservative Dominican.") I tell them: "Yes, UST is the Catholic University of the Philippines; but we study bioethics because it is a necessary subject for any college of medicine; of course, we confirm our philosophical arguments with the teachings of Christian faith, but always respecting the faith and conscience of others."

Preaching in the areopagus of the world, theologians are demanded by their humanity and their faith to speak prophetically by denouncing dehumanizing biomedical interventions on human life; by proclaiming love of neighbor and respect for creation; by being on the side of the poor and marginalized, the defenseless human beings like embryos, the disabled, the terminally ill; by encouraging — as the teaching of the Church does — organ donation.

More explicitly, theologians have to unfold and explain to the members of their own community of faith — and to others who want to listen — the Gospel of bioethics, which is part of the Gospel of Christ. Theology, or reflection on faith, proceeds then from the sources of revelation — the Sacred Scriptures and Tradition — and takes into account the Magisterium, or teachings of the Church, which interprets officially, with authority, the doctrines of Christian revelation.

Will theologians be listened to, when they talk of God? If they speak respectfully, humbly, truthfully and compassionately, *why not?* Martin Luther King, Jr., Dorothy Day, Mother Theresa of Calcutta, all the saints, spoke to the world as Christians — and they were listened to, and how!

3. CENTRAL BIOETHICAL CONCERN: HUMAN LIFE

At the end of every semester, I ask my medical students, *What bioethical topic did you like most?* The answer is generally the same: *the ethics of life*. In fact, the central concern of bioethics — and this is the third point of our reflection — is human life. Human life today can be redesigned through genetic engineering, manipulated from its beginning to its end, sustained through life-support technologies — and sacrificed for others. In ethical perspective, *human life ought to be defended and promoted*.

To defend and promote the indivisible right to life, humanists and religious persons appeal to a *consistent-life-ethics*, symbolized for Christians by the *seamless garment* of our Lord Jesus Christ.

a. The Evil of Abortion

As we all know, abortion (direct or procured abortion, surgical or chemical abortion) is *immoral* in both human and Christian perspective.

Some people are against abortion in general, but in favor of *abortion in exceptional cases*. These cases are also contemplated by a pending bill (Bill No. 633) now in our Congress entitled "An Act Legalizing Abortion in Special Cases," that if approved (hopefully not) shall be known as *Abortion Law of the Philippines*. *What are the so-called "special cases"?*

The first exception to abortion, called *humanitarian or ethical* (?) *abortion*, refers to the case of *rape* and *incest*. *Is abortion a moral way out of a violent pregnancy?* We strongly contend that abortion can never be a good way out. With due respect, we affirm that abortion will not solve — but complicate more, with a new trauma — the terrible tragedy of women who have been raped.

A truly humanitarian and ethical alternative is letting the unborn baby be born and offering him/her afterwards for adoption.

Another special case is the case of pregnancy with a gravely *defective child*, called *eugenic or selective abortion*. *Should a diseased fetus, with a high risk of possible abnormalities after birth, be terminated before viability?* The fetus is a patient whom the doctor must try to heal, but never destroy. Directly killing him/her amounts to pre-natal euthanasia.

Another exception to abortion is found in *therapeutic abortion*, usually understood in the case when the life of the mother is in danger. In case of a real grave threat to the life of the mother, and when an operation/treatment cannot be postponed until the fetus is viable, then the mother has to be saved; however, this should never be done by terminating the fetus directly (this is immoral), but only indirectly, that is, when safeguarding the life of the mother immediately implies simultaneously or consequently the unintentional, accidental and regrettable death of the fetus. (We apply here the moral principle of double effect.) Mother Theresa of Calcutta said repeatedly: "To me, the nations with legalized abortion are the poorest nations. The great destroyer of peace today is the crime against the innocent unborn child. In destroying the unborn child, we are destroying the image of God and the world."

b. The Immorality of Euthanasia

Two years ago, a bill (House Bill No. 4548) entitled "An Act Legalizing Euthanasia in Certain Cases," was introduced in Congress. Due to the clamor from pro-life groups, the Bill was shelved — for the time being! House Bill No. 4548 spoke of "the right to live and to die," of the right for "a helpless, hopeless patient" to die if he/she so decided.

Euthanasia is often called "mercy killing." One may ask, *how may killing another human being be merciful? How may assisting a person to commit suicide be truly merciful?* True mercy or compassion is a quality of genuine love of neighbor. True compassion, Pope John Paul II writes, "leads to sharing another's pain: it does not kill the person whose suffering we cannot bear" (EV, 66).

The opposite of euthanasia is *dysthanasia*: while euthanasia shortens life, *dysthanasia* prolongs it unduly (it usually prolongs dying). The problem with *dysthanasia* is that it wants to postpone death by all means — postponement that may be unethical and unchristian. The poet Jorge Manrique wrote: "Que querer hombre vivir/ cuando Dios quiere que muera/ es locura." ("For man to want to live when God wants him to die is madness.")

Between euthanasia and *dysthanasia* we have *orthothanasia* or *allowing to die*. We all are obliged to take care of our life, to protect it reasonably but not to try to prolong it unreasonably: for each one of us, there is "a time to die" (Ecl 3:2). Health care professionals' serious obligation to relieve pain and suffering is only limited by the prohibition against direct killing or euthanasia. All others' duty with suffering humanity is *empathetic solidarity*, or providing to our suffering brothers and sisters a "warm heart."

Certainly, there is a right to life, but not a right to die. Death is not a right but part of the story of life of every human being. We may speak — but carefully — of the right to a "dignified death," or to a "death with dignity," that is a death that comes at the right time, neither earlier (as in euthanasia and assisted suicide) nor later (as in *dysthanasia*). For us Christians, there is a deep meaning to suffering — a redemptive meaning — and to death. The poet R. Tagore wrote: "Death is not extinguishing the light, but putting out the lamp because the dawn has come."

c. For or Against the Death Penalty?

As compassionate human beings and Christians, we are all against abortion euthanasia and assisted suicide. Furthermore, some among us are against the death penalty, while some others are in favor of capital punishment for heinous crimes. As we all know, the death penalty for heinous crimes and for compelling reasons is legal in the Philippines (Republic Act 7659). At present, there are over one thousand persons on death row. In due time, each one of us will have to answer our God regarding our thoughts, words and deed — and our omissions — for or against the execution of our *dead men* *women walking!* With due respect, I am for a consistent life — ethics and, therefore, I am absolutely against the death penalty, which I consider — with a growing number of human beings and of Christians — as inhuman and unchristian.

Why do I think capital punishment is inhuman? Because it is against the fundamental right to life, which is indivisible; because it is also against the right not to be tortured; because it appears as a vindictive and not a medicinal punishment : "An eye for an eye and a tooth for a tooth will leave the whole world blind and toothless" (Gandhi).

Some of you may wish to tell me: *But the death penalty is a deterrent to crime!* Are you sure? As Albert Camus Wrote; "Murder has been punished with execution for centuries, and yet the race of Cain has not disappeared. The power of intimidation reaches the quiet individuals who are not drawn toward crime, and has no effect on the hardened ones who need to be softened" (Albert Camus). Granting for the sake of argument that the penalty could be a deterrent to crime, even then it would still be against the inviolable right to life and, therefore, inhuman.

I am in favor of punishing real criminals properly — even with life imprisonment, if necessary —, but not with capital punishment. Some important questions may further arise: *Am I partly responsible for the crimes committed in my social environment? Does the application of the death penalty appear biased against the poor? How many innocent persons have been executed world-wide? How many more will be executed? Who are responsible for the execution of the "innocent"?*

How about the death penalty and my faith? As a Christian, I am in a profound way against capital punishment. Why? Because all human life is sacred; because life belongs to God — only to God. *Is the ordinary teaching of the Church today against the death penalty?* I do believe so! There is a continuing evolution in the teaching of the Church on the death penalty. (Cf. Fausto Gomez, O.P. "The Death Penalty in Moral and Christian Perspective," *Life Today*, June 1999, pp. 17-23). On January 27, 1999, in Saint Louis, MO, Pope John Paul II pronounced his strongest words against capital punishment:

The new evangelization calls for *followers of Christ who are unconditionally* pro-life: who will proclaim, celebrate and serve the Gospel of life in every situation. A sign of hope is the *increasing recognition that the dignity of human life must never be taken away*, even in the case of someone who has done great evil... I renew the appeal I made most recently at Christmas for a consensus to end the death penalty, which is cruel and unnecessary.

I am absolutely against capital punishment mainly by reason of my faith in Christ, in his Gospel of the beatitudes, of love, of non-violence, of forgiveness, of universal — not selective — compassion. The Lord keeps telling me: "Fausto, if you are without sin, throw the first stone" (cf. Jn 8:3-11). I am a sinner,

I continue to be a sinner, and God continues forgiving me and giving me chances to repent!

Year 1999 is the year of God the Father, of *Our Father*: the father of the prodigal son and of his elder brother, the Father of all, including criminals. I ask myself: *If the other person — every other person — is my brother or my sister in Christ, how can I want or be unconcerned about his/her execution?*

4. CONCLUSION: BIOETHICS FOR EVERYONE!

And so because bioethics is the ethics of human life from the moment of conception to natural death, bioethics is an important normative life science. Because theological bioethics confirms the ethical principles and values developed by reason and provides a deeper meaning to life, suffering and death, and opens the door to transcendence, theological bioethics is doubly significant for religious persons and followers of Christ.

Bioethics is necessary for physicians, nurses and other health care professionals, who have to know and practice the bioethical dimension of scientific medicine. And we can truly say that bioethics is important for everyone. Its growing relevance today is attested by the fact that bioethics education is becoming an integral part of wholistic education — a subject in the health sciences, in the humanities, in philosophy and theology.

Bioethics is important for everyone in another sense: as custodians of our own health, as potential patients; bioethics may help us be healthy. *Mens sana in corpore sano* — a sound mind in a sound body: a temperate style of life, a hopeful attitude, a virtuous living. In theological perspective: the following of Christ is the healthiest way of living.

For us teachers, bioethics is relevant in a special way. We teachers are to be competent not only in our own subject-matter, but also knowledgeable concerning the basic questions of life and its meaning, part of the extracurricular questions of our students. I like to ponder these words of Saint Augustine: "I learned not from those who taught me, but from those who talked with me, as I try to pour into their ears the way I felt about things."

The goal of bioethics — of any ethics — is not merely to know but mainly to do: "To know and not to do is not to know" (Buddhist proverbs). *To do what?* To do good — to be good! Peter Kreeft asks himself: "What is the purpose of ethics?" The answer: "To be good, that is, virtuous." To be virtuous, that is, to be in love — with God, with ourselves, with others, with nature. My dear co-travellers on the journey of life, when all is said and done, what really matters in ethics, bioethics, theological ethics — in life —; what really, really matters is *love*, which is the value and the virtue of life. In the evening of life, we will be examined on love (St. John of the Cross). Only on love!

May God bless you all. Maraming salamat!

The Drama of the Separation of Faith and Reason

GIOVANNI SALA, SJ

I. Two modes of knowledge

Distinguishing between reason and faith in a strictly philosophical, context means distinguishing two basic modes of human knowing; knowledge produced immanently, i.e., the result of our own experience, intellect and judgement, and knowledge that we make our own on the basis of someone else's truthfulness. While reserving the term "faith" for the second mode of knowledge within the religious realm and, more particularly, for knowledge of the "mysteries hidden in God which, unless they are divinely revealed, cannot be known" (DS 3015), we can with the Encyclical *Fides et ratio* call this second mode of knowledge in all other contexts "knowledge by belief.

The way of belief or faith in the generic sense is no less rational than the way that consists in exercising one's reason to reach personally that evidence which grounds true knowledge. In fact, what a human being knows is a complex accumulation of knowledge personally acquired and knowledge borrowed from others and, more generally, from that common heritage which is the culture of the time (n. 31).

This twofold way applies not only to common sense but also to science. Science, particularly the natural sciences, have a social dimension and so are largely knowledge by belief. Without collaboration between scientists, those of the same era and those of subsequent periods, there would be no scientific progress, since every scientist would be forced to spend his whole life repeating what was done by others without ever making a new contribution of his own. "The human being — the one who seeks the truth — is also the one who lives by belief (n. 31). The possibility of belief or faith is based on an intrinsic property of truth: by its very nature whatever is true is not private but public. The truth is found only in a mind which has reached a well-founded judgement (St Thomas, *Summa Theol.*, I, 16, 2); but what is known in this way is independent of the individual mind and is therefore communicable to another's mind through the process of faith.

2. Philosophy's encounter with the Christian faith

Now to consider religious faith, and more precisely the Christian faith, in its relationship with that particular exercise of reason which is philosophy — the theme of the Holy Father's writing — it would be helpful to sketch briefly the history of this relationship in order to realize what separation the Pope is referring to when he denounces "the drama of the separation of faith and reason".¹

¹ It would be a mistake to restrict religious belief to the Christian faith and to limit philosophy to its "Western" form. It is not without reason, however, that the Encyclical focuses on the philosophy which grew out of classical Greek thought. On the one hand, this philosophy had a development and exerted a cultural influence unparalleled in other philosophical currents, to the point that it has now acquired a global dimension; on the other, it was elaborated in such close contact with the Christian faith that neither the history of this philosophy nor its content can be understood apart from Christianity.

The history of philosophy is usually divided into the following periods: 1) ancient philosophy, spanning the thought of classical Greece and its direct continuation in Hellenistic-Roman thought; 2) patristic and scholastic philosophy; 3) modern philosophy.

The rise of Christianity marked a new beginning in the history of philosophy. "Although Christianity used ancient philosophy to develop and explain its doctrinal content, this doctrinal content and its entire conception of God, the world and man, and thus its whole spiritual attitude is in principle different from antiquity".² But while the philosophy of the patristic era was not yet distinguished, either in principle or fact, from theology and the Christian religion — the Fathers, in fact, saw the Christian religion as the true philosophy — medieval philosophy, scholasticism, was well aware of the distinction between theology and philosophy. Nevertheless, for the scholastic doctors philosophical reflection had the proximate or remote goal of preparing rational tools for theological speculation.

The medieval scholastics were the first to accord philosophy a status of its own as a science distinct from theology, since philosophy is based on its own principles and follows its own methods; at the same time, however, they made this distinction within theology, the science *par excellence* in the newly founded universities. The systematic foundation underlying this distinction was the theorem of the supernatural formulated by Philip, chancellor of the University of Paris from 1218 to 1230, who brought to completion a complex movement of thought under way for some time. The theorem consisted in treating thematically two essentially

² Bernhard Geyer, *Die patristische und scholastische Philosophie*, 1927, p. 1 (vol. II of *Grundriss der Geschichte der Philosophie*).

distinct orders of reality: the order of grace, faith and charity, and the order of nature, reason and the natural love of God.³

This distinction not only makes it possible for philosophy to be a distinct, subordinate sphere within theology, but also urges reason to grow in the awareness of its own capacities and thus to require its own field of investigation. This is what happened at the beginning of the modern era with humanism and the Renaissance.

But once the distinction between faith and reason was established, it then became obvious that within reason's own sphere a further distinction was necessary between philosophy and science. However, just as in the 13th century theology was able to develop its own method as the science of faith only after it had been distinguished from philosophy, so in the modern era philosophy could not define its own nature and method without distinguishing itself from science, thus giving rise to science as a department of knowledge that establishes its own terms and ultimate principles without having to borrow them from philosophy.

What we have touched on here is simply the well-known growth process of human knowledge. This development consists not only in the accumulation of new knowledge but also in the gradual appearance, precisely because of new advances, of progressively higher viewpoints that make it possible to identify what was understood in a more general way at an earlier stage of knowledge. What we pointed out above in identifying the birth of theology, philosophy and science as different areas of knowledge, also applies within each of these three areas — particularly in

³ Cf. Bernard Lonergan, SJ., *Grace and Freedom: Operative Grace in the Thought of St Thomas Aquinas*, London 1971, pp. 15f.

the field of science. In this respect there is no reason to regret the fact that in contemporary culture philosophy has become one of the "fields of human knowing" (n. 47). The same cannot be said of the fact that philosophical reason, having set aside the search for the fundamental truths of life, particularly the search for the absolute, has taken "sidetracks" (n. 48) and has thus been reduced from sapiential knowledge to a marginal form of knowing that is often futile or even harmful to making life more human.

3. The distinction between faith and reason becomes a separation

The distinction, corresponding to the intrinsic requirements of reason in its "natural" exercise and in its task of "fides quaerens intellectum", gradually became in modern philosophy a separation in the sense of estrangement, even of reason's frequent opposition to faith. If it is true, then, that philosophy in the modern period cannot be understood without considering the profound influence of the religious-Christian problematic developed by patristic-scholastic philosophy, it is no less true that the direction it took marked a turning-point which became a growing opposition to the original content of Christian thought (n. 46).

In this sense the Encyclical speaks of the "drama of the separation of faith and reason". It is a separation which, far from producing an abundant flourishing of human reason, has instead "abased" it (n. 84), confining it to a horizon of immanence which represses that dynamism of enlightened openness which the medieval doctors recognized as a "natural desire to see God".

Kant and the German idealism that followed had a decisive impact on this separation process. With Kant the backdrop of immanence fell definitively on philosophy: his turn to the subject took the form of a turn to a subject confined to the limits of sense

experience. It is no surprise, then, that Kant only recognized this subject, cut off from its unlimited dynamism of transcendence, as having the ability to attain the truth of what is an "appearance". The natural desire to see God thus becomes the transcendental idea of God, source of a "natural and inevitable illusion" (*Critique of Pure Reason*, A 298).

Although the way of practical reason remains open to the mind, Kant explains at the end of his final version of the "moral proof of God's existence" that it is a postulate which does not furnish "an objectively valid proof of God's existence (*Critique of Judgement*, B 424 note), since it is based on "subjective reasons" (*Critique of Pure Reason*, A 829). The consequence of this practical faith in God, which Kant posits in place of an assent of faith which the mind can make in conformity with its innate requirement of truth, is that being a religious person really means "acting *as if* [*als ob*] such a ruler of the world [God] were real" ("Von einem neuerdings erhobenen vornehmen Ton in der Philosophic", Akademie-Ausgabe, VIII 397 note).

What Kant separated, Hegel reunited. For Hegel, religion and faith are one of the cultural products in which the becoming of absolute spirit unfolds. While absolute spirit manifests itself in revealed religion as the object of faith, in the supreme cultural sphere, i.e., philosophy, it becomes the object of an idea in which absolute knowing becomes completely itself. In this way Christian faith loses its status as something distinct from reason, something which reveals to man his creaturely status and thus spurs him to be faithful to a reason recognized as a reflection of the divine wisdom.

The history of later philosophical thought shows the influence of Hegel's all-encompassing system, which can scarcely be overestimated. The theme of the absolute in relation to human reason

became the unavoidable subject of countless philosophical discussions; but separated from its primary truth, it has come more and more to resemble an elitist speculation as intellectually subtle as it is existentially sterile, reminiscent of the "empty" thinking for which St Paul rebukes the pagans (n. 22).

We should not be surprised that a culture in which reason is separated from faith in the God who revealed himself in Jesus Christ and takes its place has been dominated by two characteristic phenomena of contemporary culture. On the one hand, the spread of education has gone hand in hand with the rise of mass atheism, for the most part a "practical atheism". That God whom philosophical thought accords only the status of an "as if reality, or of the absolute spirit which is unfolding in the dialectical movement of human self-consciousness, cannot represent either a truth capable of giving ultimate, valid meaning to human life or an authority binding man's exercise of his freedom. On the other hand, reason is reduced to a merely functional role. To a scientific outlook, the radical mistrust of reason, wherever the latter searches for truths and values beyond the field of sense experience, is accompanied by "the temptation of a quasi-divine power over nature and even over the human being" (n. 46), which leads many to think that anything technically possible is morally admissible (n. 88).

Noting the recent developments of a philosophical knowledge incapable of discovering any meaning in life that is not subject to temporal finitude, the Pope denounces a philosophy which teaches that in life "everything is provisional and ephemeral" (n. 91) — a teaching referred to elsewhere in the Encyclical when it speaks of "the sometimes ephemeral teachings of professional philosophers" (n. 30).

4. Ethics without a foundation in God and without the natural law

Although ethics has always been a privileged area of philosophical reflection, it is no exaggeration to say that today we are seeing an inflation of published writings on ethical topics. There are two peculiar features of contemporary ethical discourse whose existential impact seems to be in inverse proportion to its rhetoric.

First of all, the ethics being developed by a wide circle of thinkers is characterized by autonomy, that is, by an obligation whose ultimate origin is found in man himself. Here too Kant's thought has been decisive. "The autonomy of the will", Kant wrote in *The Fundamental Principles of the Metaphysic of Ethics* (A 78), adopting the Enlightenment's passion for emancipation, "is the supreme principle of morality". Autonomy for Kant means self-legislation, the individual's independence from any will outside himself, including the will of God, which Kant lists among the "spurious principles of morality" (ibid. 88).

Secondly, it is an ethics which has largely turned its back on the "natural law", that is, on the normativeness which the Creator has inscribed in nature and in man himself, to replace it with utilitarian arguments based on a reductive conception of the human being. It is no wonder, then, that academic chairs and philosophical writings prove incapable of demonstrating the inhuman nature of forms of behaviour that are more and more widespread; on the contrary, they provide pseudo-justifications for them. Think of abortion, justified on the one hand by the mother's self-determination and, on the other, by denying the unborn human being the status of "person"; of euthanasia, seen as an expression of the right to decide for oneself when to depart this life; of the manipulation of the very sources of human life by the gradual removal of every barrier blocking the project of creating the

genetically perfect human being — a project which has rightly been described as creation on the eighth day; of the institution of marriage and the family, which are collapsing under the joint assault of an emancipation from values and norms based on human nature and of legislation which is steadily assuming the role of reflecting and approving the *de facto* situation.

The obvious fact that in a culture of immanence the absoluteness of the moral imperative is put in doubt and moral relativism gets the upper hand confirms the close connection between *recta ratio* and faith in God, recognized as the personal Absolute which grounds moral obligation. One can hardly deny that the current moral decline in a society where technical-pragmatic reason enjoys resounding successes is not related to the dissociation of human reason from religious faith.

Another aspect of the relationship between faith and reason in the area of moral knowledge deserves to be mentioned. Morality is an essential dimension of the human person, for whom the knowledge of moral norms is *per se* one of reason's capacities. In reality, however, this reason is no longer intact as it was at the beginning when it came from the hands of the Creator. As a result of original sin, man was not only deprived of the supernatural grace God had given him as a gift, but he was also wounded in his very nature. His reason was darkened and his will weakened, to the extent that he can no longer live authentically as a human being (n. 22). Now, God came to the aid of this darkened reason with Revelation. Therefore, through faith in the word of God proclaimed by the Church, man can know with greater ease and certainty the specific contents of that command to do good which he discovers in his own conscience (DS 3005). The listening of faith opens the mind to recognize and understand those principles and norms of the moral order which flow from human nature itself. In this way philosophy is not diverted from its own paths; on the contrary,

having regained its rationality with the help of faith, reason makes its own the truths that originally belonged to it. The Pope writes: "The Church remains profoundly convinced that faith and reason 'mutually support each other' (DS 3019)" (n. 100).

5. Beyond 'reason alone'

The help which faith gives to reason shows the overall relationship between supernatural reality and human nature. The inability to achieve a consistent development and fulfillment of human nature, at both the personal and the social level, reveals to every sincere humanist the limits to which the human person is actually subject. Since human reason itself requires a higher wisdom, man's goal of building his city with his own hands means engaging in a task that will be continually frustrated by human irrationality and irresponsibility. Man's proud intention to be completely man and only man⁴ is inevitably accompanied by the tragedy that in the present order, in which the answer to the problem of evil in man is really supernatural, "to be just a man is what man cannot be".⁵

It is hard to ignore this nemesis inherent in the course of history; it is difficult to deny that the tragic situation of disorientation in which humanity finds itself today is not the result of the separation of reason and faith in God, the Author of man and the world. The Encyclical's call to restore a friendly, cooperative relationship between faith and reason (n. 63) is an appeal to contemporary culture, particularly to those engaged in philosophy — "one of the noblest of human tasks" (n. 3) — to open itself to a transcendent truth which, far from humbling reason, challenges and encourages it to be fully itself.

⁴ Programmatic for modern culture is the title Kant gave his work on religion: 'Religion within the Limits of *Reason Alone*'. See also *Fides et ratio*, n. 23.

⁵ Lonergan, *Insight: A Study of Human Understanding*, London 1957, p. 729.

Cases & Inquiries

EXCELSO GARCIA, OP

REQUIREMENTS AND CONDITIONS FOR INDULGENCES

/ have noticed that in answering the case on indulgences you did not mention the requirements and conditions to be fulfilled in order to gain them. I have the impression that it is not so easy to gain a plenary indulgence.

A Professor

It is true that mention of the requirements and conditions to gain plenary indulgences was not made. The reason was that the consultant asked only for an explanation of the differences between indulgences and sacramental confession with regards to their effects.

One thing should be borne in mind by those who intend to gain indulgences. No indulgence may be gained for other living persons. Indulgences may be applied only to oneself or to the dead. This is stated clearly in Canon 994 and in the Decree "*Novum Enchiridion Indulgentiarum*" (AAS, 60 (1968), p. 414,

The necessary requirements to gain indulgences are the following:

- 1) To be baptized, not excommunicated.
- 2) To be in the state of grace, at least at the end of performing the work, to which the indulgence is attached.
- 3) To have the intention to gain the indulgence.
- 4) "Only one plenary indulgence may be gained on a day. In *articulo mortis*, however, the person concerned may gain another indulgence, if he/she already gained one. Several partial indulgences may be gained on the same day" (*Enchiridion*, n. 24).
- 5) If a plenary indulgence is attached to the visitation of a church or oratory, this can be done from noon of the preceding day to midnight of the stated day to gain the indulgence. The *Lord's Prayer* and *Creed* are to be said to gain the indulgence (*Enchiridion*, n. 25).

The condition to gain a plenary indulgence are the following:

"It is necessary to *perform the work* to which the indulgence is attached. Besides, three other conditions are to be fulfilled, namely: *sacramental confession, communion, a prayer for the Roman Pontiff's intention*. Moreover, to gain the plenary indulgence it is necessary to detach oneself from sin, even venial sin.

"If the above conditions are not fulfilled, the indulgence gained will be partial only." (*Enchiridion*, n. 26).

The sacramental confession can be done several days before or after doing the work, to which the indulgence is attached. Holy

Communion and the prayer for the Holy Father's intention should be done, if possible, on the same day on which the work is carried out. One *Our Father* and *Hail Mary* for the intention of the R. Pontiff is enough. The faithful concerned may say another prayer, if he/she prefers to do so.

PUBLICATION OF A MARRIAGE

/ am a young priest, appointed as a parish Vicar three years ago. As I could observe, the banns or publication of a marriage, both orally or in writing posted at the church's door, help little in detecting possible impediments that might exist in the parties concerned. The probable reason is human fear in exposing them. The premarital personal investigation is more effective, specially if the priest conducting the same is kind and offers himself to help the parties to obtain the dispensation of impediments revealed by them. Parishioners, who perhaps have knowledge of some impediments, are afraid of revenge, if the parties come to know who has revealed the impediment to the parish priest or to the local Ordinary. On the other hand, few parishioners know the nature of the obligation binding them to reveal the impediments.

Would you kindly write on this topics, so that we priests might enlighten the faithful, specially when we make the publication verbally to the congregation, to take courage to reveal the impediments ?

A Priest

At the outset, let us state that the publication of the banns is a very important part of the premarital investigation to be conducted before the celebration of marriage. Taking this into account if the responsibility to make the personal investigation is

grave and serious, the priest concerned is also bound, under the same obligation, to conduct and carry out the premarital banns. He is not excused from doing it, even in the case when he is morally sure and certain that there is no impediment to the valid and licit celebration of marriage.

It is a basic principle stated in Canon 1066 that "before a marriage takes place it must be established that nothing stands in the way to its valid and lawful celebration." This certitude on the non-existence of any obstacle hindering the validity and lawfulness of any marriage should be based on and supported by positive and morally valid arguments. Conjectures and negative arguments are not enough. Hence, mere probability that nothing exists hindering the marriage validity and lawfulness is insufficient. Positive certitude that nothing will hinder its validity and licitness is needed. In 1929, the Sacred Congregation for the Sacraments called the attention of the local Ordinaries on this point with the following earnest request: "Let the local Ordinaries remind the parish priests that it is not lawful to assist at a marriage, not even with the intention of preventing the couple from living in shameful concubinage or from causing scandal for getting married civilly, unless they have proof on the freedom of the contracting parties, keeping what is prescribed by law."

There is no legal or canonical way of acquiring this knowledge or certainty on the freedom and capacity of the contracting parties other than the personal investigation to be conducted according to canon 1114, which states that the minister assisting at the marriage illicitly assists unless he has the knowledge according to the law, i.e. through the prescribed investigation.

Besides the personal investigation to be conducted by the assisting priest, the publication of each marriage should be carried out according to the norms and rules prescribed by the local

Conference of Bishops, as prescribed by canon 1067: "Episcopal Conference is to lay down norms concerning the questions to be asked of the parties, the publication of marriage banns... Only when he has carefully observed these norms may the parish priest assist at marriage." Accordingly, the Episcopal Conference of the Philippines has issued the following norms concerning the banns:

'17. Banns of marriage shall be announced orally or in print to the faithful for three consecutive Sundays, or Holy Days of Obligation, or on other days where there is a great convergence of the faithful."

"18. The local Ordinary may also allow the posting of the banns at the door or in the bulletin of the church, for a period during which there are three Sundays or Holy Days of Obligation, or on other days where there is a great convergence of faithful."

"19. The banns should be announced in the proper parish of each of the contracting parties where they are better known according to the judgment of the priest who is conducting the investigation."

"20. The publication of the banns shall also be done in other parish or parishes where there exists a reasonable suspicion that either or both parties might have incurred a matrimonial impediment."

"21. The parish priests of the aforesaid parties are earnestly requested to cooperate with the parish priest who conducts the pre-nuptial interview by carrying out, at the latter's request, the publication of the banns and by sending to him the result in due time."

"22. When the parishes where the interview or the publication of the banns are to be done belong to different dioceses, the request to perform them as well as the transmission of the information shall be coursed through the diocesan curia of the parish where the banns are to be published."

"23. There shall be at least two days between the last publication of the banns and the celebration of marriage."

The common opinion of Canonists and Theologians is that the Church's law stating the matrimonial banns binds *sub gravi*. This serious obligation springs from the purpose of said law, namely the avoidance of invalid or unlawful celebration of marriages and the uniformity to be observed in all parishes in such important matter. This serious obligation attached to carry out the matrimonial banns binds the parish priest involved in the particular marriage to be announced. Its publication is prescribed by the Church to ensure the validity and lawfulness of marriage, as stated in canon 1066.

If the parish priest of the contracting parties must announce the celebration of marriage, it is logical that the parishioners are also bound to reveal the impediments hindering its validity and lawfulness, if they know them. All faithful are bound by this obligation: "*omnesfideles*", says canon 1069, i.e. men and women, of any age, of any parish, diocese, etc., even friends and relatives of the party affected by the impediment. Canon 1069 of the present Code points out in clear terms the obligation binding all faithful to cooperate closely with the parish priest in detecting any possible impediment hindering the validity or lawfulness of marriage: "All faithful are duty bound to reveal any impediment they are aware of to the parish priest or to the local Ordinary before the celebration of marriage." It would be useless to make public the marriage celebration to the parishioners, if the latter would not reveal the existing matrimonial impediments they might know.

The obligation binding the faithful to reveal the impediments they know springs from the *virtue of charity* that commands to prevent or avoid serious harm threatening our neighbor, that would follow an invalid marriage. If there exists any diriment impediment and this fact is not revealed before the marriage celebration, it would leave the contracting parties to live, at least materially, in concubinage and thus be deprived of God's blessings. In other words, fraternal charity or local Ordinary and thus prevent the invalid marriage celebration. Likewise, the *virtue of religion* directs all parishioners to avoid the serious irreverence involved in the celebration of an invalid or unlawful marriage.

How the occult diriment impediments, known perhaps by the faithful, are to be revealed? A charitable way should always be followed, specially if the revelation will cause any harm or infamy to the affected party. Thus, the contracting parties themselves should be admonished first not to proceed with the celebration of marriage without the proper dispensation if the dispensation is possible. If this fraternal admonition is useless, the parish priest should be told, and he will do what he can to stop the invalid marriage celebration, avoiding with charity any harm or infamy to the parties.

The serious obligation to reveal diriment impediments binding the faithful according to canon 1069, does not exist, according to Prummer (*Manuale Theologiae Moralis*, III, n. 730) in the following cases:

- a) when the revelation would cause a serious harm to the one who would reveal the impediment or to someone else;
- b) when the revelation will be useless; i.e. when the impediment is already known because the parties themselves or others have already revealed it;

c) when the impediment is only known under *professional secret*. Thus, the confessor and the personal physician who know the impediment by virtue of their duty's performance, should advise the party affected by the impediment to reveal the same. *Natural secret or secret under promise only* does not free anybody from the obligation to reveal the impediment, since these two kinds of secrets do not bind when a serious harm is to be avoided, like the one involved in the celebration of an invalid marriage.

In case a *doubtful* impediment is revealed, the parish priest should follow the norms established by the Catholic Bishops' Conference of the Philippines, namely:

"24. If there is a strong *doubt or suspicion* about the existence of an impediment, after the personal interview and the publication of the banns, the priest concerned shall investigate more accurately, by asking, even under oath, at least two trustworthy witnesses unless the suspicion is about an impediment which might cause loss of good name to the parties, and if necessary, the parties themselves."

"25. When the priest judges that the doubt or suspicion still persists inspite of the new investigation, he shall consult the local Ordinary before assisting at the marriage."

In case a *certain* diriment impediment is discovered, the Filipino Hierarchy states:

a) the priest concerned shall continue the publication of the banns if the impediment is *occult* and, without mentioning the names of the parties, refer the case to the local Ordinary who may refer the same to the Holy See if the case so requires;

b) the priest concerned shall not proceed with the banns until the impediment is dispensed, if the impediment is *public* and is discovered before publication of the banns; if such impediment is discovered after the first or second publication, the priest shall finish the publication and bring the case to the local Ordinary.

Summing up what has been explained, it can be said that the personal observation or judgment on the practical use of carrying out the marital banns, expressed by the consultant priest, should not discourage anybody to continue using them, as established by the Church. Being a very important part of the premarital investigation, they cannot in any way be eliminated. What is needed is to develop the consciousness of the faithful concerning their obligation to help their priest to discover possible matrimonial impediments that might exist and thus cooperate with him to do what the Church has established to make surely valid and lawful any marriage celebration. The parishioners should be reminded of this obligation whenever any marriage celebration is announced to them.

Homiletic and Bibliarasal Pointers

November - December 1999

EFREN RIVERA, O.P.

NOVEMBER 7, 1999

32nd SUNDAY IN ORDINARY TIME, A

WISDOM 6:12-16
ENCOUNTER WITH WISDOM

MATTHEW 25:1-13
THE WISDOM OF FORESIGHT

A. STUDY OF THE TEXT / BIBLIARASAL STEP 3

The coming end of the millennium (it's now just 48 days before the last Christmas of the 20th century) has sparked speculations that the world is about to end. The Pope, however, does not get involved in such speculations. Instead, he thinks of the twenty-first century as the time when the renewal of the Church will bear fruit. It is wise for us to share the Pope's viewpoint. He is our model of Wisdom for the present times.

Focus Points. (1) Wis 6:12 Resplendent and unfading is Wisdom and she is readily perceived by those who seek her, and found by those who seek her. The leaders of the people — kings, magistrates, those in power (see v. 1-2;), princes (see v.9) — are the foremost ones being exhorted to seek wisdom. This is not something merely theoretical, something far removed from day to day affairs. On the contrary, it has to do with "walking according to the will of God" (v.4) avoiding sin (v.9), and leading a holy life (v. 10).

(2) Mt 25:1-4 Then the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. Five of them were foolish and five were wise. The foolish ones, when taking their lamps, brought no oil with them, but the wise brought flasks of oil with their lamps. We should notice that all the ladies in this story were virgins and they all slept — it was not their virginity nor their sleeping that made them wise or foolish. The criterion of wisdom in this story is; being provided with flasks of oil so as to have provision for the eventuality of the bridegroom being very, very late in arriving. Wisdom, in this story, is having foresight and provision.

B. REFLECTION POINTS

BIBLIARASAL STEPS 4 & 5: GOD SPEAKS, WE LISTEN AND SHARE

1. There are many signs in our country today that point out the lack of wisdom both in our religious and civic leaders. One example is the fact that our leaders are never content with our Constitution. If they cannot agree on what is supposedly the basic law of the land and the principles according to which our national life is to be developed, how can we have peace and prosperity in the land?

1,1 Pointer for sharing: Although Wisdom is to be possessed and practiced mainly by our leaders, we must participate in this endeavor because our political system is a participative democracy. In fact, we get the leaders we deserve. If we, as a people are not seekers of wisdom, we will deserve to get leaders — both religious and political — who are unwise. Is there any way whereby we can require candidates for ecclesiastical and civic offices to be wise? Discuss your answer with your small group.

2. While the First Reading is principally addressed to leaders, the Gospel Reading is an admonition for each and every believer in Christ. A faithful follower of Christ must have foresight and provision for a long wait before Jesus comes again. Actually we are all in a position of being like the wise virgins because Jesus himself has given us foresight by means of his teaching and provision by means of his sacraments. To be wise, all we have to do is avail ourselves of these gifts of Christ.

2.1 Pointer for sharing: We should realize that the Catholic Church accepts Seven Sacraments whereas some Protestant Churches accept only Baptism-Confirmation. Some also accept the Eucharist, but not as a Sacrifice. In general, Catholics have more provisions than their "separated brethren." How do you feel about this? Share your answer with your small group.

Incognito King

King Abdullah II, 37, the new ruler of the Kingdom of Jordan was little known to most Jordanians when he became king in the early weeks of 1999, upon the death of his father, king Hussein. Until about two weeks before, when his dying father abruptly named him crown prince in lieu of his uncle, he had been a soldier, with almost no political experience.

On Monday, August 2, 1999, king Abdullah posed as a taxi passenger, spending two hours watching life unfold on Amman's often chaotic streets. Five days earlier, his disguise was as a television reporter, complete with fake beard and Arab robes, as he and an aide, armed with a video camera, went to inspect Jordan's free-trade zone.

The king seems to have learned a lot during his sorties. He is gaining the wisdom to rule his people as well as or even better than his father, a much respected monarch and world leader.

NOVEMBER 14, 1999

33rd SUNDAY IN ORDINARY TIME, A

PROVERBS 31:10-13, 19-20, 30-31
TREASURED WIFE

MATTHEW 25:14-30
TALENTS FIVE, TWO AND ONE

A. STUDY OF THE TEXT / BIBLIARASAL STEP 3

It may or may not be a coincidence that the First Reading is about a woman to be praised and the Gospel Reading is about two people who are praised for doubling their five and two "talents", and one who is rebuked for just burying his talent. The five- and two-"talented" people in the parable are men, just like the one-"talented" person. In reality we have to admit today that women are the ones who have doubled their "talents" in the past few years, whereas many of the masculine gender have just buried theirs.

Focus Points. (1) Prv 31:10 When one finds a worthy wife, her value is beyond pearls... Modern readers are struck by the

fact that women are praised by the Bible but it does so precisely because they are subservient to men, in the first place. This reflects the socially accepted practice in the olden days when the Bible was written. One should not use this to hinder the modern feminist movement that seeks to obtain equal rights, equal opportunities and equal treatment of men and women. To be fair with the Bible, it has already done, in a number of instances, what some modern feminists are still working for, e.g., that household work be recognized on par with salaried work. The Bible also recognizes that women could undertake commercial enterprises like earning from a vineyard (v. 16) or from making garments (v. 24). Women could speak with wisdom (v.26); they are good managers too (v. 14-27 *passim*).

(2) Mt 25:15 To one (servant) the master gave five talents; to another, two; to a third, one — to each according to his ability. In Jesus' parable, "talents" were big sums of money: one talent was 26 kgs. of silver (for value, the ratio of gold to silver is 10:1; silver to copper is 50:1) or 6000 drachmas. If, in our dictionaries today, a "talent" is "the natural endowments of a person; a special often creative or artistic aptitude; general intelligence or mental power: ABILITY;" this is due to the influence of the Bible. The parable is about responsibility or accountability for the gifts we receive from God. These gifts must not be "buried" but must be put to the service of other people.

B. REFLECTION POINTS

BIBLIARASAL STEPS 4 & 5: GOD SPEAKS, WE LISTEN AND SHARE

1. The "deposit of faith" is a closed treasure box, but the revelation within the box can be explicated as humankind develops. Modern times should be credited with explicating the right of women to be treated equally with men. We can say that

this modern development began when women obtained the right to express their political choices by voting (the right of suffrage). As in all good things of this world, the feminist agenda has its limits, but for now it seems more important to promote the rights, opportunities and treatment that should be accorded to women than to be afraid of excesses.

LI Pointer for sharing: The feminist movement has obtained many good things for women. Do you have experiences to share in this area of concern?

2. Although the parable speaks of men, we must recognize today that women also receive five or two, or at least one talent. It is a big injustice for society to force women to "bury" their talents.

2.1 Pointer for sharing; Are you aware of instances when women were forced to bury their talents? Share your answer with your small group.

Heroes, Finally !

For some years now, women have been playing soccer football in America, but not much attention was ever given to them, or to their sport. This year, finally, they won the Women's World Cup, beating China. Instantly, they became the darlings of american sports. Their star player was even compared to Michael Jordan, the legendary basketball hero called "His Airness"

The success of the american women's football team is summed up by the comment of one of the star players: "Coach us as men, but treat us as women."

NOVEMBER 21, 1999
SOLEMNITY OF CHRIST THE KING, A

EZEKIEL 34:11-12, 15-17
YAHWEH WILL TAKE CARE OF HIS SHEEP

MATTHEW 25:31-46
ALL NATIONS WILL BE ASSEMBLED BEFORE HIM

A. STUDY OF THE TEXT / BIBLIARASAL STEP 3

Since the New Testament is the fulfillment of the Old Testament, it is to be expected that there will be convergences between the two, like what the two say about the Good Shepherd. However, we should pay attention not only to the similarities but even more to the dissimilarities. Yahweh is the Shepherd of the Israelite people; but Jesus Christ is the Shepherd of all nations.

Focus Points. (1) Ez 34:11-12,15-17. Thus says the Lord God: I myself will look after and tend my sheep... Basically, this passage is a reproach to the Israelite leaders who cared for themselves but not for God's people, and an explication of the HESED (covenant love) and EMETH (covenant fidelity) God has bound himself to show to his people.

(2) Mt 25:31-32 Jesus said to his disciples: "When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, and all the nations will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats...There is a combination here of two images: one, that of a glorious king, "the Son of Man" who comes to judge his subjects; the other, that

of a shepherd who separates sheep from the goats. The first image is taken from Daniel 7:13 ff.; the second is from parables comparing God or Jesus himself to a good shepherd. But there is a difference. Now the emphasis is not on the love of the shepherd for his sheep but on the separation of the sheep from the goats. The all important point of this teaching is me criterion or touchstone to determine who will "inherit the kingdom prepared from the foundation of the world." The passage teaches that the criterion is no other than DOING GOOD TO OTHERS IN THEIR BASIC NEEDS.

B. REFLECTION POINTS

BIBLIARASAL STEPS 4 & 5: GOD SPEAKS, WE LISTEN AND SHARE

1. The Bible teaches us that, normally, God wants his COVENANT LOVE (HESED) and COVENANT FIDELITY (EMETH) to reach people through people, that is, human leaders. It is when these human leaders failed that God sent Jesus his Son to be the Good Shepherd of the Israelite people. Jesus, in his turn, wants his good shepherding to reach all people through his followers.

1.1 Pointer for sharing: We usually think of ourselves as the beneficiaries of God's good shepherding, and indeed that is true. But God wants something more. He wants us to bring his good shepherding to other people too. This is what we call "evangelization." Acting on God's behalf, have you been a good shepherd to others? Share your answer with your small group.

2. We must not only be volunteer do-gooders; we must do good with a sense of accountability to Jesus Christ, our King. It is not something that we can do or not do, according to our inclination or mood. IT IS SOMETHING WE MUST DO,

OTHERWISE WE ARE NOT CHILDREN OF GOD — in the olden days, only children, not slaves, inherited property from their parents.

2.1 Pointer for sharing: Do you show you are a child of God by helping others in their basic needs — that is, helping the poor? Share your answer with your small group.

Distributing Condoms

Philippine Health officials have been complaining that there are not enough condoms and birth control pills to keep the Philippine population at a low level and solve the problem of poverty. If we listen to them we have to revise the teaching of Jesus Christ; we will inherit the kingdom of heaven not by giving food to the hungry, clothes to the naked, and so on, but by distributing condoms and birth control pills.

What the Philippine government is actually doing is just enriching the manufacturers of condoms and birth control pills. Some people resort to the fallacy that these are given to the poor for free or at a very low price. But the government or some do-good organization pays. In short, the manufacturers still make money and get rich.

If people would honestly like to solve the poverty problem, they should tap the human resources of the Catholic Church. Give the money to church workers who will teach people to do birth control in a morally acceptable way. This is in fact a very simple solution, but some people and journalists keep griping that the church is not cooperating in population control. They are willing to make the condom and birth control pills manufacturers rich, but they are not willing to give a single cent to the Church.

NOVEMBER 28, 1999
FIRST SUNDAY OF ADVENT, B
{UBILEE YEAR}

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ISAIAH 63:16-17, 19; 64:2-7
OUR FATHER, OUR REDEEMER

MARK 13-33-37
HE LEFT HIS SERVANTS IN CHARGE

A. STUDY OF THE TEXT / BIBLIARASAL STEP 3

Today is just **27 days before Christmas, the start of the GREAT JUBDLEE!** The Gospel Reading gives us the usual Advent admonition to be on guard, symbolically to stay awake, lest when Jesus, our Master, comes he will find us asleep. It is the First Reading that is more pertinent to the coming Great Jubilee celebration. In it, Yahweh (the "Lord") is called Our Father, Our Redeemer, the Potter who formed us (the clay) into the kinds of vessels he wanted us to be. The prophet (Isaiah) ardently longed for his coming to accomplish "awesome deeds we could not hope for/" That, in fact is the aim of the Great Jubilee. It seeks not just to celebrate 2000 years of God's Incarnation. It also seeks the condonation or undoing of humankind's sins all these 2000 years so that we could begin the Third Millenium with a clean slate.

Focus Points. (1) Isaiah 63:16:b You, Lord are our Father, our Redeemer you are named forever..19b Oh, that you would rend the heavens and come down, with the mountains quaking before you... 64:4 Would that you might meet us doing right, that we were mindful of your ways... we are sinful... 7 Yet, O Lord, you are our Father; we are the clay and you the potter:

we are all the work of your hands. The passage is part of a prayer which begins at ch. 63:7 and ends at 64:11. In the canonical text (regardless of textual criticism) ch. 65 which follows immediately can be considered God's answer. It consists, first, of a teaching about the necessity of punishment for the rebellious people (v. 1-7) and the fate of the good and the bad in Israel (v.8-16). Then Yahweh says, in 65:17-19 *"Lo, I am about to create new heavens and a new earth;/ the things of the past shall not be remembered or come to mind. / Instead, there shall always be rejoicing and happiness in what I create;/ For I create Jerusalem to be a joy and its people to be a delight;/ I will rejoice in Jerusalem and exult in my people. / No longer shall the sound of weeping be heard there, nor the sound of crying.../ v. 21 They shall live in the houses they build, and eat the fruit of the vineyards they plant; They shall not build houses for others to live in, or plant for others to eat.../ v.23 They shall not toil in vain, nor beget children for sudden destruction; / For a race blessed by the Lord are they and their offspring."* The prayer and God's answer are very appropriate for a reflection as the Church begins, on the First Sunday of Advent, its immediate preparation for Jubilee 2000.

(2) Mk 13:34 He leaves home and places his servants in charge, each with his work, and orders the gatekeeper to be on the watch. Although Jesus probably taught a pure parable (no coded equivalence of details), the text as we now have it in Mark seems to have allegorical elements. For example, many commentators consider Peter as the "gatekeeper" who has the main responsibility of being on watch. Other prefer to think of all the Apostles or the hierarchy of the Church to be symbolized by the gatekeeper. Be this as it may, the important point for the ordinary Christian believer is to count oneself as among the servants whom the Lord has put IN CHARGE of a particular IMPORTANT TASK, at which one has to be VIGILANT AND FAITHFUL. Each and

every servant has a duty for which he is accountable to his Master (Jesus Christ).

B. REFLECTION POINTS
BEBLIARASAL STEPS 4 & 5: GOD SPEAKS,
WE LISTEN AND SHARE

1. The sins of people before the Incarnation and Saving Work of Christ had weighed upon humankind. Jesus Christ came and cancelled humankind's guilt. That is the guilt not only of the people before him but also of the people after him, unto the end of time. Humankind after Christ is in a better situation than before Christ. Yet we know that people, even among the believers in Jesus Christ, have continued to turn away from God through sins. These sins are the true causes of humankind's woes. We have to keep inviting people, especially Christians, to turn away from their sins. A much better life is within our grasp. All we have to do is repent and put ourselves in the hands of God. In other words, we should accept the salvation being offered to us by Jesus Christ, the Messiah sent by Yahweh to fulfill his promises to Israel and to all humankind.

1.1 Pointer for sharing: Among the great sins that causes woe to humankind is abortion. (This comes to mind because of Isaiah 65:23 "nor beget children for sudden destruction." Admittedly, the text is about the slaughter of children by an invading army. But a reflection on abortion is a good pastoral application). What can we do so that, in the Third Millennium there would be less abortions? Share your answer with your small group.

2. It is good to remember that during all these almost 2000 years since Christ's Ascension (that happened in AD 30) his followers, both clergy and laity, have been IN CHARGE of doing his work on earth. Sometimes, Christians did their duties well.

Sometimes, they failed. Take our duty to EVANGELIZE, for example. The Apostles did their part. The great missionaries of the 16th to the 19th centuries did their part. But have we done our part?

2.1 Pointer for sharing: In what way are you IN CHARGE of a particular task in the Master's house (the Church)? Share your answer with your small group.

Habitat 2000

Former US President Jimmy Carter visited the Philippines in March 1999 in connection with the project called "Habitat." In this project, people get together so that poor people who do not own a house and lot will, at last, have their own "habitat."

For the success of the project, there must be some generous landowners who will donate land. Others donate the materials for building the houses. Then, finally people have to donate the work needed to build the houses. That's mainly where people like Jimmy Carter come in. They set an example for others to follow. They give some time for free to help people build their houses.

The people who will be owners of the house and lot have to pay for the lot by installment. That's so that there will be money for the next project to benefit other people. The terms for payment are made as affordable as possible. Then, they have to contribute their labor to build not only their own house but, if needed, also the houses of others.

HABITAT is a great project for helping poor people (a commitment every Christian is urged to renew on the First Sunday of Advent). With a slight twist, it applies to itself the text of Isaiah 65:21, "They shall live in the houses they build."

DECEMBER 5, 1999
SECOND SUNDAY OF ADVENT, B
0 JUBILEE YEAR Q

ISAIAH 40:1-5, 9-11
CONSOLE MY PEOPLE

MARK 1:1-8
BEGINNING OF THE GOOD NEWS

A. STUDY OF THE TEXT / BIBLIARASAL STEP 3

The Gospel topic for today, the Beginning Of The Good News, combines beautifully with the First Reading topic, which is the Consolation that Yahweh announces to his people. This consolation is a prelude to the Good News that God will accomplish by sending Jesus to the world. Jesus' mission will be, in his earthly lifetime, to the people of Israel. The ministry of the prophets, including that of Isaiah and John the Baptist, is a preparation for this.

Focus Points. (1) Comfort, give comfort to my people, says your God. / Speak tenderly to Jerusalem, and proclaim to her that her service is at an end, her guilt is expiated; / Indeed, she has received from the hand of the Lord double for all her sins. To understand what is meant by paying double for one's sins, it is necessary to refer to Exodus 22:6 (or 7). There it is said that a thief who steals money or goods entrusted to some else's keeping, if eventually apprehended, has to pay double of what he stole. This is reasonable, since two parties are affected: the owner of the property, and the custodian who is at least embarrassed by the theft. In modern parlance, this is making restitution and paying for damages. In the olden times, an apprehended thief who cannot pay as stipulated by law, may be sold to slavery. This, symbolically,

is What happened to Israel. She could not pay for her sin, so she was punished by being made a slave of the Babylonians. But now, in his mercy, Yahweh is buying her back to put an end to her slavery. It should be noted here that this passage is the beginning of the so-called "Book of the Consolation of Israel" or Deutero-Isaiah (chapters 40 to 55 of what is traditionally called "Isaiah"). In contrast to the generally menacing prophecies of ch. 1-39, Consolation or Yahweh's Tender Words for Jerusalem is the topic of this "book."

(2) Mk 1:1 The beginning of the gospel of Jesus Christ (the Son of God). What is the relationship between the "gospel" and "Jesus Christ"? The biblical text is ambiguous, because the genitive can be vague (and the New American Bible opts to translate it so); it can mean "about" and the New Jerusalem Bible makes this choice. The phrase can in fact be translated thus: "the Good News which is Jesus Christ" although the present context seems to rule this out. However, we should not forget, that just as the Word of God is Jesus Christ himself according to John (Jn ch. 1; see also 1 Pet 1:24-25), so also the Gospel (Good News of/from God) can be understood as Jesus Christ himself. In any case, according to Hebrews ch. 4, to believe in the Good News is to believe in Jesus Christ.

B. REFLECTION POINTS

BIBLIARASAL STEPS 4 & 5: GOD SPEAKS, WE LISTEN AND SHARE

1. The "consolation" that Yahweh Once showed to the Israelite people, God our Loving Father now shows to all people, especially during the Jubilee Year, a year of grace. All people have sinned and are in need of God's grace, as St. Paul says: *"all have sinned and are deprived of the glory of God. They are justified freely by his grace through the redemption in Christ Jesus"* (Rom 3:23-24).

1.1 Pointer for sharing: Do you intend, personally, to avail yourself of the grace or consolation that will abound during the Jubilee Year? How? Share your answer with your small group.

2. John pointed out the need for people to prepare for the coming of Jesus Christ to minister publicly to the Israelite people. The Gospel passage that tells us about this is an invitation for us to make a similar preparation for the coming of Jesus Christ in the celebration of Christmas.

2.1 Pointer for sharing: Are you aware of any special way of preparing for the celebration of Christmas this year? Share your answer with your small group.

The Last Time In This Century

People made a big fuss about the last solar eclipse of this century and the second millennium. Even the Pope took time off from his busy schedule to peer at the eclipse through a smoked/dark glass.

Maybe we should remember too, that this Advent Season is the last one in this century. We have to make it a specially memorable Advent.

DECEMBER 8, 1999

SOLEMNITY OF THE IMMACULATE CONCEPTION

{ } JUBILEE YEAR { }

GENESIS 3:9-15, 20

IT/HE/SHE WILL CRUSH YOUR HEAD

LUKE 1:26-38

**THE POWER OF THE MOST HIGH WILL
OVERSHADOW YOU**

*Note: The same Gospel Reading is used for the
Fourth Sunday of Advent, Yr. B.*

A. STUDY OF THE TEXT / BD3LIARASAL STEP 3

A full page advertisement carrying the image of Our Lady of Guadalupe greeted the readers of the main broadsheet newspapers in the Philippines on July 16, 1999. A lot of money was spent for those advertisements, but sad to say, it was all for nothing. The advertisers claim that 64 years ago, Pope Pius XI declared Our Lady of Guadalupe "Principal Heavenly Patroness of the Philippine Islands." The act of Pius XI was characterized as "IRREVOCABLE" and everything to the contrary was declared "NULL AND VOID FROM THIS MOMENT. EVERYTHING TO THE CONTRARY NOTWITHSTANDING."

That kind of language fitted the pomposity of the Church at that time. Today we have a humbler Church, more Christlike and more Marylike too. As everybody should know, we ceased to be the Spanish and later American colony called "the Philippine Islands" on July 4, 1946. We became an independent nation and were admitted into the United Nations as **THE REPUBLIC OF THE PHILIPPINES**.

The local hierarchy opted to petition Rome to declare the Immaculate Conception as our national patroness. This was granted by papal authority, therefore, the same authority that said that things could not be changed. People who study these things know that certain words and phrases in official documents are just a matter of style, not substance. The papal authority changed its mind, upon the urging of the local hierarchy. It is as simple as that. Nothing on earth is eternal.

Besides, if one asks, "WHO is the Principal Patroness of the Philippines?" the answer is MARY, MOTHER OF CHRIST AND OUR MOTHER, NOW IN HEAVEN. As far as SUBSTANCE is concerned, the SAME PERSON is involved whether you call her "Our Lady of Guadalupe" or "Immaculate Conception.". So, why quarrel?

In addition, people who know the history of Our Lady of Guadalupe know for a fact that she is the same as the Immaculate Conception. Just look at that quarter moon under her feet! She is simply the Mexican Immaculate Conception!

Just as in Lourdes, France, so also in Guadalupe, Mexico, the Lady we Catholics honor is no other than the Immaculate Conception!

Focus Points. (1) Gen 3:15 I will put enmity between you and the woman / and between your offspring and hers; / HE will strike at your head, / while you strike at HIS heel." This translation of the New American Bible is used in the Liturgy in American and in the Philippines. It follows the Greek Septuagint. The New Jerusalem Bible translation, used in England and her former colonies, uses the neuter "IT" which is what the original Hebrew uses. The Latin Vulgate followed by the Douay-Rheims Catholic Bible, uses the feminine "SHE". These different trans-

lations mark three stages in the development of doctrine. Originally, the neuter was used by the Hebrew, because the offspring (neuter in Hebrew) of the woman, that is, the human race, is promised victory against the serpent. The Greek Septuagint uses the masculine because by the time this translation was made, ca. 250 BC, it was accepted doctrine that the human race will triumph through a Messiah. In post-biblical times, ca. AD 400, Mary the Mother of the Messiah was perceived as participating in the Messiah's triumph against the serpent; hence the use of the feminine pronoun.

For the Gospel, see the Fourth Sunday of Advent.

B. REFLECTION POINTS

BIBLIARASAL STEPS 4 & 5: GOD SPEAKS, WE LISTEN AND SHARE

1. In the struggle against Satan and his forces, as in the ultimate victory over them, the Messiah, Jesus Christ and his Mother, Mary, are perceived by Christian Tradition as linked together in a very unique way. Unique to the point of the *total holiness of Mary asserted by the Eastern Church, and the privilege of Immaculate Conception asserted by the Western Catholic Church.*

1.1 Pointer for sharing: Although God is more than any man and more than any woman, it can be said that his "feminine face" is shown to us by Mary while Jesus shows his masculine face. Do you find this helpful to your spiritual life? Share your answer with your small group.

DECEMBER 12, 1999
THIRD SUNDAY OF ADVENT, B
0 JUBILEE YEAR Q

ISAIAH 61:1-2, 10-11
A YEAR OF FAVOR FROM THE LORD

JOHN 1:6-8, 19-28
NOT THE LIGHT BUT A VOICE

Misa de Gallo begins on Thursday, December 16.

A. STUDY OF THE TEXT / BIBLIARASAL STEP 3

The Apostolic Letter of Pope Paul II, *Tertio Millenio Adveniente* speaks of the Jubilee Year as "a year of the Lord's favor" (no. 14) and that is surely a link with today's First Reading. The "Last Advent" of this century should be for us a time of final preparation so that our celebration of the Great Jubilee would move all people (not only Christians) forward to a better life — for after all, that is what God wants for all of us. God's "favor" must not be interpreted solely in a religious sense. God's favor is INTEGRAL: it is a religious blessing, yes, and also a blessing on our socio-economic, cultural and political concerns.

John reminds us that when we want God's favor we have to dispose ourselves for it. We need to go to a prophet (someone who takes God's place) to get our past infidelities toward God washed away. Then we will be ready to receive from the Messiah, God's Spirit who will enable us to live truly godly lives.

Focus Points. (1) Is 61:1-2 The Spirit of the Lord God is upon me, because the Lord has anointed me; / He has sent

**me to bring glad tidings to the lowly, to heal the brokenhearted,
/ To proclaim liberty to the captives and release to the prisoners,
/ To announce a year of favor from the Lord / and a day of
vindication by our God, / to comfort all who mourn.** In the original context, these were promises made to the Israelite people who had been led to captivity in Babylon. But in **v.11** (the ending of the chapter), it is said that by accomplishing these promises God will make **"justice and praise spring up before all the nations."** That means that God will demonstrate through the favor he will show Israel what he wants to happen for all people.

(2) Jn 1:26-27 John answered them, "I baptize with water; but there is one among you whom you do not recognize, the one who is coming after me, whose sandal strap I am not worthy to untie." It is implied in the Pharisees' question, "Why do you baptize?" (v.25) that it is the Messiah who is supposed to baptize the people. John says he is not the Messiah and the baptism he was doing was not the messianic baptism. Comparing John's text with that of the Synoptics, we know explicitly from the later that messianic baptism will confer the Holy Spirit on the people (see Mt 3:11; Mk 1:8; Lk 3:11); it will be a baptism of "fire" and purify the people more thoroughly, that is, make them truly a holy people.

B. REFLECTION POINTS

BIBLIARASAL STEPS 4 & 5: GOD SPEAKS, WE LISTEN AND SHARE

1. We must not think that the "favor" God will show during the Great Christian Jubilee will only be for Christian people. It will be for all, because the salvation that comes from God is for all

1.1 Pointer for sharing: Do you know of people who are apprehensive that they will not be included in the "favor" God will show during the Great Jubilee year? Share your answer with your small group.

2. The Holy Year should make people more HOLY. This is not to be taken only in a religious sense, as though "holiness" consists only in receiving a sacrament or a blessing or an indulgence. It should be taken in the MORAL sense, that it, to be holy is to be just, to be charitable. And it should be taken in the INTEGRAL SENSE: to be holy is not only to have the right relationship to God but also the right relationship to ALL OUR FELLOW HUMAN BEINGS (who have God's image in themselves).

2.1 Pointer for sharing; Do you see the Holy Year / the Great Jubilee Year as a special time for promoting Justice and Peace and Love?

A Year of Blessings

There is a new climate for human relationships in Israel-Palestine these days. People are tired of war and hostile relations. People would like Peace to descend from the heavens like the dew.

Hopefully, the Jubilee Year will bring blessings on everybody — Jews, Christians, Muslims and people of other faiths (like Samaritans, Druze, Baha'i) or no faith at all.

Unfortunately, in other parts of the world the signs are not that good. We have religious and ethnic conflicts in Asia, as for example in India and Indonesia. Africa is a sad continent these days. Eastern Europe has had terrible wars. The countries of the old U.S.S.R., like Russia, are still struggling to make both ends

meet economically, and to have some kind of political consensus or concord. Even in Western Europe there are places like Northern Ireland where even a religious procession or parade can cause violent clashes.

Even the one remaining superpower, America, is struggling on what to do with the gun: to let everybody buy it over the counter or to control it. Debates go on and on blaming or defending the role of movies, videos, computers, parental neglect, tolerance of anti-social behavior, etc. in the spate of violent scenes of people bleeding from gun wounds in schools, offices and parks. As a magazine puts it, "The shooting victims of today's headlines are not distant leaders, but schoolchildren and office workers."

Will the year AD 2000 really be a year of blessings for all humankind? Some are pessimistic about it. But the Spirit of God works in mysterious ways.

DECEMBER 19, 1999
FOURTH SUNDAY OF ADVENT, B
0 JUBILEE YEAR §

2 SAMUEL 7:1-5, 8~U, 16
ETERNAL HOUSE... KINGDOM... THRONE

LUKE 1:26-38
FUTURE KING'S VIRGIN MOTHER

A. STUDY OF THE TEXT / BIBLIARASAL STEP 3

Christmas is only six days away! Liturgical celebrations now shift to our immediate preparation for a mysterious coming of Jesus Christ in our midst as the baby born in Bethlehem to a Virgin

Mother. Jesus, of course, is not a baby anymore, but the King of Kings and the Lord of Lords. St. John, for his part, says he is the "Word made flesh who dwelt among us." Christmas is not just his Birthday celebration, that is, a calling to mind, a remembering, of his birth. It is his real coming to us as our Eldest Brother in God's family. We have to prepare ourselves for this big event.

Focus Points. (1) 2 Sm 7:16 Your house and your kingdom shall endure forever before me; your throne shall stand firm forever. There is a play of words on the term, "house." David wanted to build a material "house" for the Lord. But the Lord said no, you will not build a house for me. It is I who will build a "house" — that is, a dynasty — for you. It will last forever. We know for a fact that the Davidic kings ceased to rule even before the Romans came to Palestine. But then will come Jesus Christ, who will fulfill God's promise of an Eternal Kingdom.

(2) Lk 1:32-33 The Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end. Mary gets an explanation of her role as the Mother of the Messiah (only a later generation of Christians will call her Mother of God), and indeed an explanation of what the Messiah will do for me Israelite people. Basically, Mary embodies the biblical image of the "Daughter of Sion" and Jesus is the Messiah who will fulfill God's promise of salvation to the children of Abraham and to the family or dynasty of David. David, is the king par excellence on the historical level who gave a unique identity to the Israelite people among the nations of the earth.

B. REFLECTION POINTS

BIBLIARASAL STEPS 4 & 5: GOD SPEAKS, WE LISTEN AND SHARE

1. We sometimes think that we do things for God, and to a certain extent this is true. But we cannot do anything if God does not empower us to do it.

1.1 Pointer for sharing: Were there times when you wanted to do something for God and instead God did something for you? Share your answer with your small group.

2. Mary listens, learns, accepts. If she is truly our model, we will do the same.

2.1 Pointer for sharing: Has your spiritual life improved because you have striven to imitate Mary? Share your answer with your small group.

Anakin Skywalker — Born of a Virgin?

Star Wars Episode I, *The Phantom Menace*, presents the future Darth Vader, an evil warrior, as a cute and precocious little kid by the name of Anakin Skywalker. With the help of robot R2D2 an animated thing smaller than himself, he demolishes the forces of the greedy trade coalition that has a stranglehold on the planet Naboo ruled by queen Amygdala.

People interested in values education for kids worry about the detrimental effects of making a future evil being (something of a satan) a cute lovable kid with a ticking time bomb in his chromosomes. The producers of this Star Wars episode suggest that the kid's genes are to be blamed for his future transformation into an evil being. Something like this certainly runs counter to good values education.

What makes matters worse is a scene where Anakin's mother confides that Anakin had no father... that one day she just got mysteriously pregnant and eventually gave birth to Anakin. For Christians that is a parody of the Virginal Conception of Jesus Christ. It seems to some perceptive people to be a rather offensive parody since Anakin will become Darth Vader.

If something good should come out of this it is the contrast between the virginal conception of Jesus Christ and that of Anakin. They are at opposite poles! Anakin's mother became a mother without her consent. Mary, the One and Only Real Virgin Mother, gave her consent, her "fiat," to God's will explained to her by the Angel Gabriel. With this reflection we realize how unique was Jesus' Virginal Conception.

DECEMBER 25, 1999

SOLEMNITY OF THE LORD'S BIRTH

<{} JUBILEE YEAR {}>

MASS DURING THE DAY

ISAIAH 52: 7-10

BEAUTIFUL PROCLAMATION OF SALVATION

JOHN 1:1-18

THE LIGHT WAS COMING INTO THE WORLD

A. STUDY OF THE TEXT / BIBLIARASAL STEP 3

And so this is Christmas... the real start of the GREAT JUBILEE YEAR !!!... and what have we done? Since 1994 when he wrote the Apostolic Letter "Tertio Millenio Adveniente" Pope John Paul II has mobilized the Catholic Church for the celebration

of the Jubilee Year. 1997, 1998 and 1999 were declared special years of Jesus Christ, the Holy Spirit and God the Father, respectively, as a proximate preparation. From this it follows that the present liturgical year, which largely covers the year 2000, is the Year of the Most Holy Trinity. The response to the Jubilee celebration to mark the *2,000th Birthday of Jesus Christ* has been generally enthusiastic *within* the Catholic Church and even the other Christian Churches. But what we need to find out is how this Jubilee year will make all humankind happy. It will all depend on us, really. It is a big challenge.

Focus Points. (1) Is 52:7 How beautiful upon the mountains are the feet of him who brings glad tidings, / Announcing peace, bearing good news, announcing salvation, and saving to Zion, "Your God is King!" This is the only text of the Bible where Good News is linked with beautiful feet.. The hebrew word NA'VEH means to be physically comely, beautiful. It is indeed a surprise to find the Bible saying that someone's feet (that is, the evangelist's) are beautiful! This is done, of course, to emphasize the beauty, and therefore worth, of the Good News that he brings. It will be, like beauty, a source of joy. It will also be a source of peace and salvation, o Originally, the beautiful Good News was meant for Zion, or the Israelite people.

(2) Jn 1:9 The true light, which enlightens everyone, was coming into the world. Depending on the punctuation (see the New Jerusalem Bible), this verse can mean two different things. It can mean that the Word, who is at the same time the Light, was "coming into the world" from the beginning of the human race until he finally became Incarnate. The verse, joined to the next, would mean that the True Light enlightens every man who comes into the world, i.e. who ever lives on earth. The text we use in the liturgy (both American and British) opt for the first meaning.

B. REFLECTION POINTS

BIBLIARASAL STEPS 4 & 5: GOD SPEAKS, WE LISTEN AND SHARE

1, In our Christian re-reading of the Old Testament, we understand the Beautiful Good News brought by the Number One Evangelist, Jesus Christ, as a message of joy, peace and salvation for all humankind.

1.1 Pointer for sharing: What can we do so that our Christmas joy, peace and salvation will not only be for us but for others too, including the poor and people of other faiths? Share your answer with your small group.

2. During this Jubilee Year our celebrations should not only bring joy to people within the visible Christian community. Our joy is to be shared with everyone who we can reach. After all, God wants the Enlightenment that comes from Jesus Christ, his Eternal Word, to reach every human being who is born to this world.

2.1 Pointer for sharing: What can we do so that the Jubilee Year could be a year of "enlightenment" for people who do not know the Christian faith sufficiently? Share your answer with your small group.

Lighting of Christmas Trees

Every year the newspapers give some attention to the lighting of Christmas trees in preparation for Christmas, for example, in New York City. It is commonly accepted that the expenses that go into such an extravaganza (thousands of dollars are spent) are well worth it to mark the Birthday of Jesus Christ.

Since we celebrate the 2,000th Birthday of Jesus Christ this year, there will be quite a number of such extravaganzas throughout the Christian world. However, one could wish that such manifestations of the festival spirit would be more Christian. The Christmas tree, for example is more of pagan rather than Christian origin. There is nothing wrong in christianizing something pagan, but Christian creativity should be given more importance.

St. Francis started the portrayal of the Christmas story with a live "Presepe" (known to Filipinos as "Belen"). This is Christian Creativity. We Filipinos have our Christmas "parols." They, too, are a manifestation of Christian creativity, since they were originally made to light the way of people going to Church for the "Misa de Gallo."

Maybe this year we can go one step further. Maybe we could think of some creative way of sharing our Christian joy with our brothers and sisters of other faiths.

DECEMBER 26, 1999

FEAST OF THE HOLY FAMILY B

<0 JUBILEE YEAR {}>

SIRACH 3:2-6; 12-14

**FATHER AND MOTHER TO BE HONORED
BY CHILDREN**

LUKE 22-40

**MARY AND JOSEPH BROUGHT JESUS
UP TO JERUSALEM**

A. STUDY OF THE TEXT / BDIARASAL STEP 3

Filipinos even today are blessed by traditions that keep family values intact. We must do all we can to keep these traditions alive and well throughout the new millennium

Focus Points. (1) Sir 3:6 He who reveres his father will live a long life; / he obeys the LORD who brings comfort to his mother. The word translated by the NAB as "revere" is DOXAZO in the Greek Septuagint. It means "to praise, honor, magnify". It is used with reference to God in Mt 5:16. To "bring comfort" is ANAPAUO in Greek. It means "to cause to rest, give (someone) rest, refresh, revive" It is the word used in Mt 11:28 when Jesus promises rest to those who come to him; St. Paul uses it in Phm 20 to obtain a favor from Philemon: "refresh / cheer up my heart".

(2) Lk 2:22-23 They (Mary and Joseph) took him up to Jerusalem to present him to the Lord, just as it is written in the law of the Lord...Mary and Joseph, Jesus' parents (Joseph being his foster father) have an obligation to carry out with regard to the child Jesus. By complying with this obligation, they participate in Jesus' obedience to his heavenly Father, who gave the Law to Moses.

B. REFLECTION POINTS

BIBLIARASAL STEPS 4 & 5: GOD SPEAKS, WE LISTEN AND SHARE

1. The Bible teaches that children, including and even more emphatically the *grown up ones*, are bound by Law to "praise, honor, magnify" their parents or "give them rest, refresh them, cheer them up". In the original article by Patricia Nepomuceno Sutter (Sunday Inquirer Magazine 08/29/99) from which the story of the Anastacio family given below is taken, one can see the biblical teaching being followed because Andy and Eva, the parents of Ma-an, Patrick and Clarisse, have good relations with their *Tatay* and *Nanay* and taught their children to love and care for these elderly people.

1.1 Pointer for sharing: What Filipino values and family traditions have you received from your grandparents and parents, and want to perpetuate? Share your answer with your small group.

2. Jesus has both a human family (Mary and Joseph) and a divine, eternal family (the Most Holy Trinity). In this way, the mystery of the Incarnation of the divine Logos is made very concrete to us.

2.1 Pointer for sharing: What religious practice that you received from your parents or grandparents can be given much meaning during the celebration of the Great Jubilee year which marks the 2,000 Birthday of Jesus Christ and the love of the Holy Trinity for the the whole human race?

A Filipino Family in Vienna

Andy Anastacio met Eva Ferolino when they both studied nursing at Fatima College in Bulacan. In 1979 they got married and went to Austria to work in Vienna hospitals and raise their family. Eventually they had three children, Ma-an, Patrick and Clarisse.

In March 1998 when Patrick was nine years old, wonder of wonders, he was chosen to be among the new members of the Vienna Boys' Choir. He quietly made history as the first child of Filipino parents to be accepted into the most quintessentially Austrian of institutions, founded 500 years ago by no other than Emperor Maximillian I.

Patrick's grand initiation into the Vienna Boys' Sunday ritual at the imperial chapel in Vienna took place on Pentecost Sunday, May 23, 1999. After the Mass, hundreds of tourists swarmed all over the choir boys for autographs and snapshots.

"Look, an Asian!" an American woman exclaimed, spotting Patrick from the sea of germanic boys' faces. "Japanese!" a kimono-clad Japanese said triumphantly, grabbing Patrick for a picture. "No - Filipino!" Cried Eva, Andy (both 42), Ma-an (already 14), and Clarisse (7).

The Anastacio family spend their annual summer holidays in the Philippines. This practice helps a lot to keep Filipino family traditions alive and healthy among them. They get invigorated because of contact with their roots. No wonder they are a relatively big, happy family in the new land that adopted them.

New Bishops of the Philippines

CBCP

REV. MSGR. ANTONIETO DUMAGAN CABAJO, PC

Curriculum Vitae

DATE OF BIRTH:	May 10, 1956
PLACE OF BIRTH:	Cebu City
PARENTS:	
FATHER:	Fortuhato Cabajog
MOTHER:	Agripina Dumagan
SISTER:	Dr. Deo Madelene Cabajog married to Engr. Cresenciano Blanes. Children: Vic Joseph and Nina Madelene
DIACONATE	August 23, 1980
ORDINATION:	Immaculate Heart of Mary Seminary Tagbilaran City by Most Rev. Onesimo C. Gordoncillo, D.D.
PRIESTLY	April 9, 1981
ORDINATION:	Church of the HoJy Trinity, Loay, Bohol by Most Rev. Onesimo C. Gordoncillo, D.D.

INCARDINATION: Diocese of Tagbilaran

PAPAL CHAPLAIN — April 24, 1993

INVESTITURE AS CHAPLAIN TO HIS HOLINESS,
POPE JOHN PAUL II

September 1, 1993

Agnstín Church, Intramuros, Manila

EDUCATIONAL ATTAINMENT

PRIMARY	—	1963 - 1967 Botoc Oriental Primary School Botoc, Loay, Bohol
ELEMENTARY	—	1967 - 1969 College of the Holy Spirit Tagbilaran City
HIGH SCHOOL	—	1969 - 1973 Immaculate Heart of Mary Seminary Tagbilaran City
PHILOSOPHY	—	1973 - 1977 Central Seminary/Faculty of Philosophy University of Santo Tomas, Espafia, Manila
THEOLOGY		1977 - 1980 Central Seminary/Faculty of Theology University of Santo Tomas, Espafia, Manila
CANON LAW	—	1980 - 1981 Central Seminary/Faculty of Canon Law University of Santo Tomas, Espafia, Manila

1983 - 1986
Faculty of Canon Law
Universita di San Tommaso (Angelicum)
Rome, Italy

DEGREES

BACHELOR OF ARTS (A.B.)
Faculty of Philosophy
University of Santo Tomas (Manila)

BACHELOR OF PHILOSOPHY (Ph.B.)
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Universita di San Tommaso (Angelicum),
Rome, Italy

MINISTRY:

- 1981 - 1983 SPIRITUAL DIRECTOR, Immaculate Heart of Mary Seminary (College Department), Tagbilaran City
— PROFESSOR, Immaculate Heart of Mary Seminary (College & High School Departments), Tagbilaran City
- 1986 - 1990 — SECRETARY TO THE BISHOP, Diocese of Tagbilaran

- 1987 - 1988 — ECONOMUS, Diocese of Tagbilaran
- 1988 - 1990 — CHANCELLOR, Diocese of Tagbilaran
- MEMBER, BOARD OF CONSULTORS, Diocese of Tagbilaran
- 1987 - 1990 — MEMBER, DIOCESAN ECONOMIC COUNCIL, Diocese of Tagbilaran
- MEMBER, DIOCESAN PASTORAL SECRETARIAT, Diocese of Tagbilaran
- 1986 - 1990; 1994-present — CHAPLAIN, MOTHER BUTLER MISSION GUILD, Diocese of Tagbilaran
- 1988-90; 1994-96 — CHAPLAIN, CURSILLOS DE CRISTIANDAD, Diocese of Tagbilaran
- 1989 - 1990 — ASSOCIATE JUDICIAL VICAR, Diocesan Tribunal, Diocese of Tagbilaran
- 1990 - 1994 — CBCP ASSISTANT SECRETARY GENERAL, 470 Gen. Luna Street, Intramuros, Manila
- 1990 - 1993 — DEFENDER OF THE BOND, National Appellate Matrimonial Tribunal, Catholic Bishops' Conference of the Philippines, Intramuros, Manila.
- 1993 — JUDGE, National Appellate Matrimonial Tribunal, Catholic Bishops' Conference of the Philippines, 470 Gen. Luna Street, Intramuros, Manila
- 1990 - 1993 — ASSISTANT TREASURER, Catholic Bishops' Conference of the Philippines, 470 Gen. Luna Street, Intramuros, Manila
- 1993, Dec. 01 - May 1994 — ACTING TREASURER, Catholic Bishops' Conference of the Philippines, 470 Gen. Luna Street, Intramuros, Manila
- 1992 - 1994 — MEMBER, Budget & Finance Office, Catholic Bishops' Conference of the Philippines, 470 Gen. Luna Street, Intramuros, Manila
- 1991 - 1994 — PROFESSOR, Faculty of Canon Law, University of Santo Tomas, Espana, Manila
- 1993 — MEMBER, National Permanent Committee for International Eucharistic Congresses, Catholic Bishops' Conference of the Philippines, Intramuros, Manila
- MEMBER, Canon Law Society of the Philippines
- DIOCESAN ECONOMUS, Diocese of Tagbilaran

April 21, 1994 — JUDICIAL VICAR, Diocese of Tagbilaran
 May 15, 1994 - March 1996 — CHANCELLOR, Diocese of Tagbilaran
 Dec. 7, 1994 - March 1996 — CORPORATE SECRETARY, Bohol
 Heritage Foundation
 1994 - 1996 — MEMBER, Personnel Board, Diocese of Tagbilaran
 1994 - 1996 — SPIRITUAL DIRECTOR, Immaculate Heart of Mary
 Seminary, Tagbilaran City
 March 18, 1996 - Nov. 20, 1997 — PARISH PRIEST, St. Augustine
 Parish, Panglao, Bohol
 Nov. 21, 1997 - 1999 — PARISH PRIEST, St. Joseph Cathedral,
 Tagbilaran City
 January 13, 1999 — APPOINTED AUXILIARY BISHOP OF CEBU
 & assigned the TITULAR SEE of REPERI
 March 22, 1999 — INSTALLED AUXILIARY BISHOP OF CEBU,
 Cebu Metropolitan Cathedral

Pontifical Bull

JOANNES PAULUS **EPISCOPUS Servus Servorum Dei** dilecto **Filio**
 Antonietto Cabajog, e clero dioecesis Tagbilaranae ibique hactenus parochus,
 electo Episcopo titulo Reperitano atque Auxiliari sacrorum Antistitis Caebuani,
 salutem et Apostolicam Benedictionem. Bonae voluntatis hominibus
 Evangelium tradere cupientes, spirituales Christifidelium necessitates omnes
 considerare conamur. Nunc autem ante oculos Nostras occurrit archidioecesis
 Caebuana, cuius Archiepiscopus Venerabilis Frater Noster Ricardus S.R.E.
 Cardinalis Vidal, petiit ut alius Auxiliaris sibi daretur ad aptius gravissimum
 sacri pastoris officium obeundum. Visum est munus id genus tibi, dilecte
 Fili, necessariis animi ingeniique virtutibus rerumque pastoralium usu exornato,
 committi posse. Ideo, de consilio Congregationis pro Episcopis, Apostolica
 Nostra auctoritate te nominamus Episcopum **Reperilanum** titulo simulque
 Auxiliarem illius quem diximus Praesulis, secundum normas Codicis Iuris
 Canonici. Ut ordinationem episcopalem suscipias a quolibet catholico Episcopo
 extra urbem Romam, servatis liturgicis praescriptionibus, libenter permittimus;
 tuum erit fidei professionem facere atque ius iurandum fidelitatis erga Nos
 Nostrosque Successores dare secundum statas formulas, quas ad
 Congregationem pro Episcopis transmittes consueta ratione subscriptas ac
 sigillo impressas. Interea Te admonemus, dilecte Fili, ut totam navitatem tuam
 Christo, spei nostrae unicae, commendes, quem iam nunc rogamus ut
 benignus Te adiuvet. Datum Romae, apud S. Petrum, die tertio decimo mensis
 Januarii, anno Domini millesimo nongentesimo nonagesimo nono, Pontificatus
 Nostri vicesimo primo.

MOST REV. HONESTO F. ONGTIOCO, D.D.

Curriculum Vvtae

Date of Birth: October 17, 1948
Place of Birth: San Fernando, Pampanga
Parents: Jose L. Ongtioco, Jr. (+1991)
Maria B. Flores
Brothers and Sisters: Erlinda, Felicitas, Gloria, Irineo, Asuncion,
Rafael
Date of Ordination to
the Priesthood: December 8, 1972
Cathedral of the Assumption
San Fernando, Pampanga
by Archbishop Emilio E. Cinense (+1978)

Academic Preparations:

Elementary:	St. Scholastica's Academy	1954-58
	Don Bosco Academy	1958-60
	San Fernando, Pampanga	
High School:	Don Bosco Academy	1960-64
	San Fernando, Pampanga	

Seminary Training:

Special Years:	San Jose Seminary	1964-67
	Quezon City	
Philosophy:	Ateneo de Manila University	1967-69
	Quezon City	
Theology:	Loyola School of Theology	1969-73
	Quezon City	

Post Graduate Studies:

Management Skills:	Masteral Degree in Organization Development and Planning Southeast Asian Interdisciplinary Development Institute, Manila	1979-83
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Renewal Courses:	Liturgy and Spirituality St. John's University New York, USA	1984-85
Sacred Theology:	Licentiate in Sacred Theology (STL) Pontifical University of StThomas Aquinas Rome, Italy	1987-89

Assignments:

Spiritual Director, Professor	Mother of Good Counsel Seminary San Fernando, Pampanga, 1973-74
Parochial Vicar	Holy Rosary Parish Angeles City, 1974-75
Acting Parish Priest	St. Catherine Parish Porac, Pampanga, 1975
Acting Director	St. Catherine Academy Porac, Pampanga, 1975
Parochial Vicar	Sts. Peter and Paul Parish Apalit, Pampanga, 1975-77
Archdiocesan Director of Vocations	1975-79
Rector, Professor	Mother of Good Counsel Seminary San Fernando, Pampanga, 1977-1983
Vice Chancellor, Procurator Chaplain	1977-1980 University of the Assumption San Fernando, Pampanga 1977-84, 85-87
Chaplain	St. Scholastica's Academy San Fernando, Pampanga 1977-84
Chancellor, Procurator	Mother of Good Counsel Seminary 1981-84, 85-87
Parochial Vicar	St. Catherine Parish, USA 1984-85

Spiritual Director, Procurator, Professor	Mother of Good Counsel Seminary 1985-87
Post Graduate Studies in Rome with Residence at the Pontificio Collegio Filipino	1987-1992
Assistant Chaplain of Filipino Migrant Workers in Rome	1990
Summer Parish Work in Staten Island, New York, USA	1987-1991
Vice Rector / Econome	Pontificio Collegio Filipino Rome, Italy—Sept. 1992-1997
Rector	Pontificio Collegio Filipino Rome, Italy—April 25, 1997
Invested as Honorary Prelate Appointed Bishop of Balanga by Pope John Paul II	March 21, 1992
ORDINATION AS BISHOP Cathedral of the Assumption San Fernando, Pampanga	April 8, 1998
	June 18, 1998

Pontifical Bull

JOANNES PAULUS *Episcopns Servus Servorum Dei* Dilecto Filio **HONESTO ONGTIOCO**, e clero Archidioecesis Sancti Ferdinandi, ad hoc usque tempus Pontificii Philippinarum Insularum de Urbe Collegii Rectori, Balangensi electo Episcopo, salutem et Apostolicam Benedictionem, Sollicita quidem mente universae Ecclesiae Pastoris officium obire cupientes, nunc ad Balangensem Sedem peculiari de ratione animum Nostrum convertimus, sacrorum Antistitem desiderantem postquam inde discessit Venerabilis Frater Celsus Guevarra, Cum moram amplius nos esse producendam duceremus, ad te, dilecte Fili, decurrimus quern prudenti de consilio ministerium illud suscipere posse indicavimus; virtutibus namque congruentibus et pastoralis experientia, quam aeterna hac in Urbe es consecutus, luculenter ditaris. Itaque, sententiam amplectentes Congregationis pro Episcopis, Nostra de Apostolica potestate, te **Balangensem** Episcopum nominamus et constituimus, omnibus simul concessis iuribus, officiisque impositis quae ad sacrorum canonum normas ad te pertinent ad tuamque condicionem, A quolibet catholico Praesule episcopalem extra Romanam urbem consecrationem

suscipere poteris. Sed antea fidei professio erit tibi facienda et fidelitatis ius iurandum in Nos et Successores Nostros nuncupandum secundum statas formulas, quas rite subsignatas et sigillo communitas ad Congregationem pro Episcopis diligenter mittes. Clerum deinde et fidelem populum tuam electionem docebis, quos omnes, te ductore et magistro ad renovatum in religionem pietatemque studium cohortamur. Ceterum, clara Urbis et munus ipsum te in pastoralibus rebus multum erudierunt. His ergo sustentatus facultatibus et supernis praesidiis firmatus, Christi Domini affatim ostendere ecclesiali tuae communitati properabis praecepta et salutem. Datum Romae, apud S. Petrum, die octavo mensis Aprilis, anno Domini millesimo nongentesimo nonagesimo octavo, Pontificatus Nostri vicesimo.

MOST REV. JOSE S. PALMA, DD, STD

Curriculum X\Vae,

Date of Birth :	March 19, 1950
Place of Birth :	Dingle, Iloilo
Parents :	Ruperto (dec.) & Ester Serofia
Brothers & Sisters .	Amparo, (Anselmo (dec), Ruperto Jr., Gerardo, Leovegilda, Rolex, Nestor
Ordained Deacon :	March 18, 1975
Ordained Priest :	August 21, 1976
Appointed Auxiliary Bishop of Cebu :	November 28, 1997
Ordained Bishop:	January 13, 1998
Appointed Bishop of Calbayog :	January 13, 1999
Installed Bishop of Calbayog :	March 9, 1999

EDUCATION

Elementary	Calicuang Elementary School, Dingle, Iloilo 1956-62
High School	Mater Carmeli High School, Dingle, Iloilo 1962-66
Pre-College	St. Vincent Ferrer Seminary & St. Joseph Junior Seminary, Jaro, Iloilo 1966-68
Philosophy	St. Vincent Ferrer Seminary, Jaro, Iloilo 1968-72
Theology	St. Vincent Ferrer Seminary & St. Joseph Regional Seminary, Jaro, Iloilo 1972-76
Licentiate in Theology	UST Central Seminary, Manila (Magna cum laude) 1977-80
Doctorate in Theology	Pontifical University of St. Thomas Aquinas, Rome (Magna cum laude) 1983-87

ASSIGNMENTS

•Parochial Vicar, Jaro, Doilo	1976-77
•Guest Priest, Holy Trinity Parish, Balic-balic, Sampaloc, Manila	1977-80
•Vice-Rector & Professor, St. Joseph Regional Seminary, Iloilo	1980-83
•Guest Priest, St. Andrew Parish, Bayonne, New Jersey, USA Summers of	1984-87
•Rector, St. Vincent Ferrer Seminary, Iloilo	1987-88
•Rector, St. Joseph Regional Seminary, Iloilo	1988-97
•Guest Priest, Sacred Heart Parish, New York	Summer of 1993
•Parish Priest, St. Anthony of Padua Parish, Barotac Nvo., Iloilo	1997
•Auxiliary Bishop of Cebu & Moderator Team Ministry, Sto. Rosario Parish, Cebu City	1998-99
•Member, Jaro Archdiocesan Presbyteral Council	1988-97
•Member, Jaro Archdiocesan Board of Consultors	1990-97
•Member, St. Vincent Ferrer Seminary Board of Trustees	1994-97
•Member, St. Pius XII Catechetical Institute Board of Directors	1994-97
•Member, Cofegio del Sagrado Corazon de Jesus Board of Directors	1996-97
•Participant, Second Plenary Council of the Philippines	20 Jan-17 to Feb 1991
•Chairman, Archdiocesan Commission on Family Life	1994-95
•Vicar General & Bishop-in Charge for Southern Cebu	1998-99
•Chairman of the Commission on Formation, Archdiocese of Cebu	1998-99
•Diocesan Consultor, Archdiocese of Cebu	1998-99

Pontifical Bull

JOANNES PAULUS EPISCOPUS Servus Servorum Dei Venerabili Fratri Josepho Palma, titulo insignito Vazaritano Diddensi atque Auxilian ad hoc usque tempus archidioecesis Nominis Jesu, Calbayoganae Ecclesiae posthac Episcopo destinato as Pastori, salutem et Apostolicam Benedictionem. Peculiares quidem ob causas ad Calbayoganam Sedem attentum Nostrum dirigimus et studium, quae suum sacrorum Antistitem desiderat, postquam Venerabilis Frater Maximinianus T. Cruz illius regendae Ecclesiae ultro deposuit munus. Ideo iudicavimus alium Pastorem illuc necessario esse mittendum, qui novissimi Praesulis occuparet locum sedulaque industria ecclesiam hanc comunitatem temperaret. Ad te autem, Venerabilis Frater, excusso consilio decurrimus, ministerium illud tibi concedere volentes. Quapropter Sententiam Congregationis pro Episcopis complectentes, Nostra pro Apostolica potestate, te, prioribus titularis Ecclesiae Vazaritanae Diddensis et officii Auxiliaris Nominis Jesu vinculis solutum, nominamus Episcopum Calbayoganuiti, cuncta simul addentes iura necnon obligationes quae cum munere tuo tuaque condicione ad sacrorum canonum praescripta nectuntur. Clerum et populum fidelem de tua electione certiores facias oportet, quos iam nunc ad iustas monitiones tenendas tuique observantiam cohortamur. Ceterum, Venerabilis Frater, iam antea episcopale ministerium per aliquod tempus sustinuisti. Priore igitur usu caelestique simul praesidio sustentatus, in cunctos fideles sollertem tuam operam Pastoris intendere properabis, quo ibidem Domini uberius diffundantur salutaria praecepta ac dona. Datum Romae, apud S. Petrum, die tertio decimo mensis Januarii, anno Domini millesimo nongentesimo nonagesimo nono, Pontificatus Nostri vicesimo primo.



MOST REV. ANTONIETO DUMAGAN CABAJO, RC.