ISSN 1908-5567

BOLETIN ECLESIASTICO de FILIPINAS

Vol. LXXXIV, No. 865 *March-April 2008*

FIRST THE FAST, THEN THE FEAST

BOLETIN ECLESIASTICO DE FILIPINAS

The Official Interdiocesan Bulletin

EDITOR	FR. ROLANDO V. DE LA ROSA, O.P.
ASSOCIATE EDITOR	REUBEN G. TORRALBA
BUSINESS MANAGER	FR. CLARENCE VICTOR MARQUEZ, O.P.
PUBLICATION ASSISTANTS	ANGELITA R. GUINTO ARNOLD S. MANALASTAS

BOLETIN ECLESIASTICO DE FILIPINAS, the Official Interdiocesan Organ, is published bi-monthly by the University of Santo Tomas and is printed at UST Publishing House, Manila, Philippines. Entered as Second Class Mail Matter at the Manila Post Office on June 21, 1946 and Re-entered at the UST Post Office on October 23, 1996.

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

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

Subscription Rates (Effective September 2006)

	One Year	*Per Copy*
Philippines	Php900.00	Php150.00
Foreign: (via Air Mail)	US$150.00	US$25.00

Subscriptions are paid in advance. In the Philippines, payments should be made by postal order, telegraphic transfer or check with regional bank clearing only. All check and postal money order payments should be payable to UST Boletin Eclesiastico. Orders for renewal or change of address should include both old and new addresses, and go into effect fifteen days after notification.

Address all communications to:

BOLETIN ECLESIASTICO DE FILIPINAS
Ecclesiastical Publications Office
University of Santo Tomas
España Blvd., Manila 1015 Philippines
Tel. No.: (63-2) 406-1611 local 8251 • Telefax: (63-2) 740-9710
E-mail: eccpubli@mnl.ust.edu.ph

ISSN 1908-5567

Table of Contents

EDITORIAL

The Edible God

ROLANDO V. DE LA ROSA, OP

Imagine a God, who, in His desire to be loved by us, worked His way to our hearts through our stomachs. Imagine a God who, in His desire to be credible and lovable, decided to make himself EDIBLE! St. Thomas Aquinas describes Jesus' presence in the Eucharist as *visus, tactus, gustus.* This means that, when we behold Him in the Blessed Sacrament or receive Him in Holy Communion, His presence is not imaginary. He is actually seen *(visus),* touched *(tactus),* and even tasted *(gustus)* by us. Not only is He the Word proclaimed to us and understood by our minds. He is the Bread that gives life. He is God's love made visible; He is life made edible.

Perhaps Jesus knew the saying, "the fastest way to a person's heart is through his stomach." His ministry was inseparable with food. His first miracle was at a wedding party at Cana. He invented fast food when He multiplied the few loaves and fishes to feed the multitude. He attended luncheons and dinners prepared by his friends,

as well as by sinners and tax collectors. And when He was about to definitely leave his disciples, He chose to give them a remembrance, a living sign of his presence: the Eucharist which is, basically, food.

When Jesus told the Jews that He is an edible God, they were naturally shocked. They thought He wanted them to become cannibals. For the Jews, there was no way for a transcendent God to be "eaten" by human beings. It was an incredible, outrageous, and a blasphemous idea. But as always, love can do the unthinkable. Besides, Jesus made Himself edible because He knew that our stomachs often rule over our hearts and minds.

I remember the story about St. Benedict's encounter with a farmer. One day, St. Benedict rode his horse on the way to the monastery. He brought with him a few loaves of bread and some cheese. A farmer met him and said: "I envy you because you live an easy life. All you do is pray, while I have to work in the field everyday." St. Benedict replied: "Believe me, praying is not an easy thing. If you can pray the *Our Father* without being distracted, I shall give you my horse." The farmer was delighted with the deal. With eyes closed he intoned aloud: *"Our Father in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day, our daily bread..."* When he muttered the word "bread" he suddenly opened his eyes and he asked St. Benedict: "Will you also give me the bread and cheese you are carrying?" St. Benedict told him: "You see, you are already distracted."

Like the farmer, most of us think and feel in terms of what our stomachs dictate. The only hunger we know is the hunger for food. This is why, when the devil tempted Adam and Eve, he struck where human beings feel weakest: the stomach. He offered them an appetizing food, difficult to resist. Also, the first temptation of Jesus in the desert was to turn stone into bread. But Jesus resisted the devil's cunning. He knew that what truly kills is not thirst or hunger, but our fear for these. And our fear is directly proportional to our lack of faith and confidence in God. Jesus' words to the devil are a good reminder to all of us: "Man does not live on bread alone, but on every word that comes from God."

During this season of Lent, let us be aware of a deeper hunger, a longing for God who continually assures us that, whatever happens, and *"even if our mother forgets us, He shall never forget us. He has written our name on the palm of His hands."*

Message for Lent 2008

POPE BENEDICT XVI

"Christ made Himself poor for you."
(2 Cor 8, 9)

Dear Brothers and Sisters!

1. Each year, Lent offers us a providential opportunity to deepen the meaning and value of our Christian lives, and it stimulates us to rediscover the mercy of God so that we, in turn, become more merciful toward our brothers and sisters. In the Lenten period, the Church makes it her duty to propose some specific tasks that accompany the faithful concretely in this process of interior renewal: these are *prayer, fasting* and *almsgiving*. For this year's Lenten Message, I wish to spend some time reflecting on the practice of almsgiving, which represents a specific way to assist those in need and, at the same time, an exercise in self-denial to free us from attachment to worldly goods. The force of attraction to material riches and just how categorical our decision must be not to make of them an idol, Jesus confirms in a resolute way: "You cannot serve

God and mammon" (*Lk* 16,13). Almsgiving helps us to overcome this constant temptation, teaching us to respond to our neighbor's needs and to share with others whatever we possess through divine goodness. This is the aim of the special collections in favor of the poor, which are promoted during Lent in many parts of the world. In this way, inward cleansing is accompanied by a gesture of ecclesial communion, mirroring what already took place in the early Church. In his Letters, Saint Paul speaks of this in regard to the collection for the Jerusalem community (cf. *2 Cor* 8-9; *Rm* 15, 25-27).

2. According to the teaching of the Gospel, we are not owners but rather administrators of the goods we possess: these, then, are not to be considered as our exclusive possession, but means through which the Lord calls each one of us to act as a steward of His providence for our neighbor. As the *Catechism of the Catholic Church* reminds us, material goods bear a social value, according to the principle of their universal destination (cf. n. 2404).

In the Gospel, Jesus explicitly admonishes the one who possesses and uses earthly riches only for self. In the face of the multitudes, who, lacking everything, suffer hunger, the words of Saint John acquire the tone of a ringing rebuke: "How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses to help?" (*1 Jn* 3,17). In those countries whose population is majority Christian, the call to share is even more urgent, since their responsibility toward the many who suffer poverty and abandonment is even greater. To come to their aid is a duty of justice even prior to being an act of charity.

3. The Gospel highlights a typical feature of Christian almsgiving: it must be hidden: "Do not let your left hand know what your right hand is doing," Jesus asserts, "so that your alms may be done in secret" (*Mt* 6, 3-4). Just a short while before, He said not to boast of one's own good works so as not to risk being deprived of the heavenly reward (cf. *Mt* 6, 1-2). The disciple is to be concerned with God's greater glory. Jesus warns: "In this way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven" (*Mt* 5, 16). Everything, then, must be done for God's glory and not our own. This understanding, dear brothers and sisters, must accompany every gesture of help to our neighbor, avoiding that it becomes a means to make ourselves the center of attention. If, in accomplishing a good deed, we do not have as our goal God's glory and the real well being of our brothers and sisters, looking rather for a return of personal interest or simply of applause, we place ourselves outside of the Gospel vision. In today's world of images, attentive vigilance is required, since this temptation is great. Almsgiving, according to the Gospel, is not mere philanthropy: rather it is a concrete expression of charity, a theological virtue that demands interior conversion to love of God and neighbor, in imitation of Jesus Christ, who, dying on the cross, gave His entire self for us. How could we not thank God for the many people who silently, far from the gaze of the media world, fulfill, with this spirit, generous actions in support of one's neighbor in difficulty? There is little use in giving one's personal goods to others if it leads to a heart puffed up in vainglory: for this reason, the one, who knows that God

"sees in secret" and in secret will reward, does not seek human recognition for works of mercy.

4. In inviting us to consider almsgiving with a more profound gaze that transcends the purely material dimension, Scripture teaches us that there is more joy in giving than in receiving (cf. *Acts* 20, 35). When we do things out of love, we express the truth of our being; indeed, we have been created not for ourselves but for God and our brothers and sisters (cf. *2 Cor* 5, 15). Every time when, for love of God, we share our goods with our neighbor in need, we discover that the fullness of life comes from love and all is returned to us as a blessing in the form of peace, inner satisfaction and joy. Our Father in heaven rewards our almsgiving with His joy. What is more: Saint Peter includes among the spiritual fruits of almsgiving the forgiveness of sins: "Charity," he writes, "covers a multitude of sins" (*1 Pt* 4, 8). As the Lenten liturgy frequently repeats, God offers to us sinners the possibility of being forgiven. The fact of sharing with the poor what we possess disposes us to receive such a gift. In this moment, my thought turns to those who realize the weight of the evil they have committed and, precisely for this reason, feel far from God, fearful and almost incapable of turning to Him. By drawing close to others through almsgiving, we draw close to God; it can become an instrument for authentic conversion and reconciliation with Him and our brothers.

5. Almsgiving teaches us the generosity of love. Saint Joseph Benedict Cottolengo forthrightly recommends: "Never keep an account of the coins you give, since this is what

I always say: if, in giving alms, the left hand is not to know what the right hand is doing, then the right hand, too, should not know what it does itself" *(Detti e pensieri,* Edilibri, n. 201). In this regard, all the more significant is the Gospel story of the widow who, out of her poverty, cast into the Temple treasury "all she had to live on" (*Mk* 12, 44). Her tiny and insignificant coin becomes an eloquent symbol: this widow gives to God not out of her abundance, not so much what she has, but what she is. Her entire self.

We find this moving passage inserted in the description of the days that immediately precede Jesus' passion and death, who, as Saint Paul writes, made Himself poor to enrich us out of His poverty (cf. *2 Cor* 8, 9); He gave His entire self for us. Lent, also through the practice of almsgiving, inspires us to follow His example. In His school, we can learn to make of our lives a total gift; imitating Him, we are able to make ourselves available, not so much in giving a part of what we possess, but our very selves. Cannot the entire Gospel be summarized perhaps in the one commandment of love? The Lenten practice of almsgiving thus becomes a means to deepen our Christian vocation. In gratuitously offering himself, the Christian bears witness that it is love and not material richness that determines the laws of his existence. Love, then, gives almsgiving its value; it inspires various forms of giving, according to the possibilities and conditions of each person.

6. Dear brothers and sisters, Lent invites us to "train ourselves" spiritually, also through the practice of almsgiving, in order to grow in charity and recognize in the

poor Christ Himself. In the Acts of the Apostles, we read that the Apostle Peter said to the cripple who was begging alms at the Temple gate: "I have no silver or gold, but what I have I give you; in the name of Jesus Christ the Nazarene, walk" (*Acts* 3, 6). In giving alms, we offer something material, a sign of the greater gift that we can impart to others through the announcement and witness of Christ, in whose name is found true life. Let this time, then, be marked by a personal and community effort of attachment to Christ in order that we may be witnesses of His love. May Mary, Mother and faithful Servant of the Lord, help believers to enter the "spiritual battle" of Lent, armed with prayer, fasting and the practice of almsgiving, so as to arrive at the celebration of the Easter Feasts, renewed in spirit. With these wishes, I willingly impart to all my Apostolic Blessing.

All About Lent

JAMES AKIN

Q: *What is Lent?*

A: Lent is the forty day period before Easter, excluding Sundays, which begins on Ash Wednesday and ends on Holy Saturday (the day before Easter Sunday). [This traditional ennumeration does not precisely coincide with the calendar according to the liturgical reform. In order to give special prominence to the Sacred Triduum (Mass of the Lord's Supper, Good Friday, Easter Vigil) the current calendar counts Lent as only from Ash Wednesday to Holy Thursday, up to the Mass of the Lord's Supper. Even so, Lenten practices are properly maintained up to the Easter Vigil, excluding Sundays, as before.]

Q: *Why are Sundays excluded from the reckoning of the forty days?*

A: Because Sunday is the day on which Christ arose, making it an inappropriate day to fast and mourn our sins. On Sunday we must celebrate Christ's resurrection for our salvation. It is Friday on which we commemorate his death for our sins. The Sundays of the year are days of celebration and the Fridays of the year are days of penance.

Q: *Why are the forty days called Lent?*

A: They are called Lent because that is the Old English word for spring, the season of the year during which they fall. This is something unique to English. In almost all other languages its name is a derivative of the Latin term *Quadragesima,* or "the forty days."

Q: *Why is Lent forty days long?*

A: Because forty days is a traditional number of discipline, devotion, and preparation in the Bible. Thus Moses stayed on the Mountain of God forty days (Exodus 24:18 and 34:28), the spies were in the land for forty days (Numbers 13:25), Elijah traveled forty days before he reached the cave where he had his vision (1 Kings 19:8), Nineveh was given forty days to repent (Jonah 3:4), and most importantly, prior to undertaking his ministry, Jesus spent forty days in wilderness praying and fasting (Matthew 4:2).

Since Lent is a period of prayer and fasting, it is fitting for Christians to imitate their Lord with a forty day period. Christ used a forty-day period of prayer and fasting to prepare for his ministry, which culminated in his death and resurrection, and thus it is fitting for Christians to imitate him with a forty day period of prayer and fasting to prepare for the celebration of his ministry's climax, Good Friday (the day of the crucifixion) and Easter Sunday (the day of the resurrection).

Thus the *Catechism of the Catholic Church* states:

"'For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tested as we are, yet without sinning'

[Heb 4:15]. By the solemn forty days of Lent the Church unites herself each year to the mystery of Jesus in the desert." (CCC 540).

Q: *When does Lent begin?*

A: Lent begins on Ash Wednesday, which is the day on which the faithful have their foreheads signed with ashes in the form of a Cross. It is also a day of fast and abstinence.

Q: *What is a day of fast and abstinence?*

A: Under current canon law in the Western Rite of the Church, a day of fast is one on which Catholics who are eighteen to sixty years old are required to keep a limited fast. In this country, one may eat a single, normal meal and have two snacks, so long as these snacks do not add up to a second meal. Children are not required to fast, but their parents must ensure they are properly educated in the spiritual practice of fasting. Those with medical conditions requiring a greater or more regular food intake can easily be dispensed from the requirement of fasting by their pastor.

A day of abstinence is a day on which Catholics fourteen years or older are required to abstain from eating meat (under the current discipline in America, fish, eggs, milk products, and condiments or foods made using animal fat are permitted in the Western Rite of the Church, though not in the Eastern Rites.) Again, persons with special dietary needs can easily be dispensed by their pastor.

Q: *Is there a biblical basis for abstaining from meat as a sign of repentance?*

A: Yes. The book of Daniel states:

"In the third year of Cyrus king of Persia ... 'I, Daniel, mourned for three weeks. I ate no choice food; no meat or wine touched my lips; and I used no lotions at all until the three weeks were over.'" (Daniel 10:1-3)

Q: *Isn't abstaining from meat one of the "doctrines of demons" Paul warned about in 1 Timothy 4:1-5?*

A: Short answer: Not unless Daniel was practicing a doctrine of demons.

Long answer: When Paul warned of those who "forbid people to marry and order them to abstain from certain foods" he has in mind people with the Manichean belief that sex is wrong and certain foods, like meat, are intrinsically immoral. (Thus the spiritual ideal for many modern New Agers is a celibate vegetarian, as in the Eastern religions.)

We know that Paul has in mind those who teach sex and certain foods are intrinsically immoral because he tells us that these are "foods which God created to be received with thanksgiving by those who believe and who know the truth. For everything God created is good, and nothing is to be rejected if it is received with thanksgiving, because it is consecrated by the word of God and prayer" (1 Tim. 4:3b-5).

Sex and all kinds of food are good things (which is why the Catholic Church has marriage for a sacrament and heartily recommends the practice of eating to its members), and this is precisely why it is fitting for them to be given up as part of a spiritual discipline. Thus Daniel gave up meat (as well as wine, another symbol of rejoicing) and Paul endorses the practice of temporary celibacy to engage in a special spiritual discipline of increased prayer (1

Corinthians 7:5). By giving up good things and denying them to ourselves we encourage an attitude of humility, free ourselves from dependence on them, cultivate the spiritual discipline of being willing to make personal sacrifices, and remind ourselves of the importance of spiritual goods over earthly goods.

In fact, if there was an important enough purpose, Paul recommended permanently giving up marriage and meat. Thus he himself was celibate (1 Corinthians 7:8), he recommended the same for ministers (2 Timothy 2:3-4), and he recommended it for the unmarried so they can devote themselves more fully to the Lord (1 Corinthians 7:32-34) unless doing so would subject them to great temptations (1 Corinthians 7:9). Similarly, he recommended giving up meat permanently if it would prevent others from sinning (1 Corinthians 8:13).

Thus Paul certainly had nothing against celibacy or giving up meat – even on a permanent basis – so long as one wasn't saying that these things are intrinsically evil, which is what he was condemning with the "doctrines of demons" passage.

Since the Catholic Church only requires abstinence from meat on a temporary basis, it clearly does not regard meat as immoral. Instead, it regards it as the giving up of a good thing (which in less economically-developed regions – including the whole world until very recently – was expensive and thus eaten at festive occasions, making it a sign of rejoicing) to attain a spiritual goal.

Q: *On what basis does the Church have the authority to establish days of fast and abstinence?*

A: On the authority of Jesus Christ. Jesus told the leaders of his Church, "Whatever you bind on earth will

be bound in heaven, and whatever you loose on earth will be loosed in heaven" (Matthew 16:19, 18:18). The language of binding and loosing (in part) was a rabinnic way of referring to the ability to establish binding *halakah* or rules of conduct for the faith community. It is thus especially appropriate that the references to binding and loosing occur in Matthew, the "Jewish Gospel." Thus the *Jewish Encyclopedia* states:

"BINDING AND LOOSING (Hebrew, *asar ve-hittir)* ... Rabinnical term for 'forbidding and permitting.' ... "The power of binding and loosing as always claimed by the Pharisees. Under Queen Alexandra the Pharisees, says Josephus *(Wars of the Jews* 1:5:2), 'became the administrators of all public affairs so as to be empowered to banish and re-admit whom they pleased, as well as to loose and to bind.' ... The various schools had the power 'to bind and to loose'; that is, to forbid and to permit *(Talmud: Chagigah* 3b); and they could also bind any day by declaring it a fast-day (... *Talmud: Ta'anit* 12a ...). This power and authority, vested in the rabbinical body of each age of the Sanhedrin, received its ratification and final sanction from the celestial court of justice *(Sifra, Emor,* 9; *Talmud: Makkot* 23b).

"In this sense Jesus, when appointing his disciples to be his successors, used the familiar formula (Matt. 16:19, 18:18). By these words he virtually invested them with the same authority as that which he found belonging to the scribes and Pharisees who 'bind heavy burdens and lay them on men's shoulders, but will not move them with one of their fingers'; that is 'loose them,' as they have the power to do (Matt. 23:2-4). In the same sense the second epistle of Clement to James II ('Clementine Homilies,'

Introduction [A.D. 221]), Peter is represented as having appointed Clement as his successor, saying: 'I communicate to him the power of binding and loosing so that, with respect to everything which he shall ordain in the earth, it shall be decreed in the heavens; for he shall bind what ought to be bound and loose what ought to be loosed as knowing the rule of the Church.'" *(Jewish Encyclopedia* 3:215).

Thus Jesus invested the leaders of this Church with the power of making *halakah* for the Christian community. This includes the setting of fast days (like Ash Wednesday).

To approach the issue from another angle, every family has the authority to establish particular family devotions for its members. Thus if the parents decide that the family will engage in a particular devotion at a particular time (say, Bible reading after supper), it is a sin for the children to disobey and skip the devotion for no good reason. In the same way, the Church as the family of God has the authority to establish its own family devotion, and it is a sin for the members of the Church to disobey and skip the devotions for no good reason (though of course if the person has a good reason, the Church dispenses him immediately).

Q: *In addition to Ash Wednesday, are any other days during Lent days of fast or abstinence?*

A: Yes. All Fridays during Lent are days of abstinence. Also, Good Friday, the day on which Christ was crucified, is another day of both fast and abstinence. All days in Lent are appropriate for fasting or abstaining, but canon law does not require fasting on those days. Such fasting or abstinence is voluntary, like a freewill offering.

Q: *Why are Fridays during Lent days of abstinence?*

A: This is because Jesus died for our sins on Friday, making it an especially appropriate day of mourning our sins (just as Sunday, the day on which he rose for our salvation is an especially appropriate day to rejoice) by denying ourselves something we enjoy. During the rest of the year Catholics in this country are permitted to use a different act of penance on Friday in place of abstinence, though all Fridays are days of penance on which we are required to do something expressing sorrow for our sins, just as Sundays are holy days on which we are required to worship and celebrate God's great gift of salvation.

Q: *Are acts of repentance appropriate on other days during Lent?*

A: Yes. Thus the *Code of Canon Law* states:

"All Fridays through the year and the time of Lent are penitential days and time throughout the universal Church" (CIC 1250).

Q: *Why are acts of repentance appropriate at this time of year?*

A: Because it is the time leading up to the commemoration of Our Lord's death for our sins and the commemoration of his resurrection for our salvation. It is thus especially appropriate to mourn the sins for which he died. Humans have an innate psychological need to mourn tragedies, and our sins are tragedies of the greatest sort. Due to our fallen nature humans also have a need to have set times in which to engage in behavior (which is why we have Sundays as a set time to rest and worship,

since we would otherwise be likely to forget to devote sufficient time to rest and worship), it is appropriate to have set times of repentance. Lent is one of those set times.

Q: *What are appropriate activities for ordinary days during Lent?*

A: Giving up something we enjoy for Lent, doing of physical or spiritual acts of mercy for others, prayer, fasting, abstinence, going to confession, and other acts expressing repentance in general.

Q: *Is the custom of giving up something for Lent mandatory?*

A: No. However, it is a salutary custom, and parents or caretakers may choose to require it of their children to encourage their spiritual training, which is their prime responsibility in the raising of their children.

Q: *Since Sundays are not counted in the forty days of Lent, does the custom of giving up something apply to them?*

A: Customarily, no. However, since the giving up of something is voluntary to begin with, there is no official rule concerning this aspect of it. Nevertheless, since Sundays are days of celebration, it is appropriate to suspend the Lenten self-denial on them that, in a spiritual and non-excessive way, we may celebrate the day of Our Lord's resurrection so that that day and that event may be contrasted with the rest of the days of Lent and the rest of the events of history. This heightened contrast deepens the spiritual lessons taught by the rest of Lent.

Q: *Why is giving up something for Lent such a salutary custom?*

A: By denying ourselves something we enjoy, we discipline our wills so that we are not slaves to our pleasures. Just as indulging the pleasure of eating leads to physical flabbiness and, if this is great enough, an inability to perform in physically demanding situations, indulging in pleasure in general leads to spiritual flabbiness and, if this is great enough, an inability to perform in spiritual demanding situations, when the demands of morality require us to sacrifice something pleasurable (such as sex before marriage or not within the confines of marriage) or endure hardship (such as being scorned or persecuted for the faith). By disciplining the will to refuse pleasures when they are not sinful, a habit is developed which allows the will to refuse pleasures when they are sinful. There are few better ways to keep one's priorities straight than by periodically denying ourselves things of lesser priority to show us that they are not necessary and focus our attention on what is necessary.

Q: *Is the denying of pleasure an end in itself?*

A: No. It is a only a means to an end. By training ourselves to resist temptations when they are not sinful, we train ourselves to reject temptations when they are sinful. We also express our sorrow over having failed to resist sinful temptations in the past.

Q: *Is there such a thing as denying ourselves too many pleasures?*

A: Most definitely. First, God made human life contingent on certain goods, such as food, and to refuse to enjoy enough of them has harmful consequences. For

example, if we do not eat enough food it can cause physical damage or (in the extreme, even death). Just as there is a balance between eating too much food and not eating enough food, there is a balance involved in other goods.

Second, if we do not strike the right balance and deny ourselves goods God meant us to have then it can generate resentment toward God, which is a spiritual sin just as much as those of engaging in excesses of good things. Thus one can be led into sin either by excess or by defect in the enjoyment of good things.

Third, it can decrease our effectiveness in ministering to others.

Fourth, it can deprive us of the goods God gave us in order that we might praise him.

Fifth, it constitutes the sin of ingratitude by refusing to enjoy the things God wanted us to have because he loves us. If a child refused every gift his parent gave him, it would displease the parent, and if we refuse gifts God has given us, it displeases God because he loves us and wants us to have them.

Q: *Is that balance the same for all people?*

A: No. For example, with the good of food, people who are by nature physically larger need more food than people who are physically smaller. Similarly, people who have higher metabolisms or who do manual labor for a living need more food than people with slower metabolisms or who have less active lifestyles. The same is true with regard to other goods than food. The St. Paul speaks of this in regard to the good of married life:

"I wish that all were as I myself am. But each has his own special gift from God, one of one kind and one of another. To the unmarried and the widows I say that it is well for them to remain single as I do. But if they cannot exercise self-control, they should marry. For it is better to marry than to be aflame with passion" (1 Corinthians 7:7-9).

Thus some are given the gift of being able to live without the good of married life in order that they may pursue greater devotion to God (1 Cor. 7:32-34) or to pursue greater ministry for others (2 Timothy 2:3-4), as with priests, monks, and nuns. God gives these people special graces to live the life which they have embraced, just as he gives special graces to the married to live the life they have embraced.

Q: *Aside from Ash Wednesday, which begins Lent, what are its principal events?*

A: There are a variety of saints' days which fall during Lent, and some of these change from year to year since the dates of Lent itself change based on when Easter falls. However, the Sundays during the Lenten season commemorate special events in the life of Our Lord, such as his Transfiguration and his Triumphal Entrance into Jerusalem on Palm Sunday, which begins Holy Week. Holy week climaxes with Holy Thursday, on which Christ celebrated the first Mass, Good Friday, on which he was Crucified, and Holy Saturday – the last day of Lent – during which Our Lord lay in the Tomb before his Resurrection on Easter Sunday, the first day after Lent.

Lent

HERBERT THURSTON

Origin of the Word

The Teutonic word Lent, which we employ to denote the forty days' fast preceding Easter, originally meant no more than the spring season. Still it has been used from the Anglo-Saxon period to translate the more significant Latin term quadragesima (French carême, Italian quaresima, Spanish cuaresma), meaning the "forty days", or more literally the "fortieth day". This in turn imitated the Greek name for Lent, tessarakoste (fortieth), a word formed on the analogy of Pentecost (pentekoste), which last was in use for the Jewish festival before New Testament times. This etymology, as we shall see, is of some little importance in explaining the early developments of the Easter fast.

Origin of the Custom

Some of the Fathers as early as the fifth century supported the view that this forty days' fast was of Apostolic institution. For example, St. Leo (d. 461) exhorts his hearers to abstain that they may "fulfill with their fasts

the Apostolic institution of the forty days" – ut apostolica institutio quadraginta dierum jejuniis impleatur (P.L., LIV, 633), and the historian Socrates (d. 433) and St. Jerome (d. 420) use similar language (P.G., LXVII, 633; P.L., XXII, 475).

But the best modern scholars are almost unanimous in rejecting this view, for in the existing remains of the first three centuries we find both considerable diversity of practice regarding the fast before Easter and also a gradual process of development in the matter of its duration. The passage of primary importance is one quoted by Eusebius (Hist. Eccl., V, xxiv) from a letter of St. Irenaeus to Pope Victor in connection with the Easter controversy. There Irenaeus says that there is not only a controversy about the time of keeping Easter but also regarding the preliminary fast. "For", he continues, "some think they ought to fast for one day, others for two days, and others even for several, while others reckon forty hours both of day and night to their fast". He also urges that this variety of usage is of ancient date, which implies that there could have been no Apostolic tradition on the subject. Rufinus, who translated Eusebius into Latin towards the close of the fourth century, seems so to have punctuated this passage as to make Irenaeus say that some people fasted for forty days. Formerly some difference of opinion existed as to the proper reading, but modern criticism (e.g., in the edition of Schwartz commissioned by the Berlin Academy) pronounces strongly in favor of the text translated above. We may then fairly conclude that Irenaeus about the year 190 knew nothing of any Easter fast of forty days.

The same inference must be drawn from the language of Tertullian only a few years later. When writing as a Montanist, he contrasts the very slender term of fasting

observed by the Catholics (i.e., "the days on which the bridegroom was taken away", probably meaning the Friday and Saturday of Holy Week) with the longer but still restricted period of a fortnight which was kept by the Montanists. No doubt he was referring to fasting of a very strict kind (xerophagiæ – dry fasts), but there is no indication in his works, though he wrote an entire treatise "De Jejunio", and often touches upon the subject elsewhere, that he was acquainted with any period of forty days consecrated to more or less continuous fasting (see Tertullian, "De Jejun.", ii and xiv; cf. "de Orat.", xviii; etc.).

And there is the same silence observable in all the pre-Nicene Fathers, though many had occasion to mention such an Apostolic institution if it had existed. We may note for example that there is no mention of Lent in St. Dionysius of Alexandria (ed. Feltoe, 94 sqq.) or in the "Didascalia", which Funk attributes to about the yearkú yet both speak diffusely of the paschal fast.

Further, there seems much to suggest that the Church in the Apostolic Age designed to commemorate the Resurrection of Christ, not by an annual, but by a weekly celebration (see "the Month", April 1910, 337 sqq.). If this be so, the Sunday liturgy constituted the weekly memorial of the Resurrection, and the Friday fast that of the Death of Christ. Such a theory offers a natural explanation of the wide divergence which we find existing in the latter part of the second century regarding both the proper time for keeping Easter, and also the manner of the paschal fast. Christians were at one regarding the weekly observance of the Sunday and the Friday, which was primitive, but the annual Easter festival was something superimposed by a process of natural development, and it was largely

influenced by the conditions locally existing in the different Churches of the East and West. Moreover, with the Easter festival there seems also to have established itself a preliminary fast, not as yet anywhere exceeding a week in duration, but very severe in character, which commemorated the Passion, or more generally, "the days on which the bridegroom was taken away".

Be this as it may, we find in the early years of the fourth century the first mention of the term tessarakoste. It occurs in the fifth canon of the Council of Nicea (A.D. 325), where there is only question of the proper time for celebrating a synod, and it is conceivable that it may refer not to a period but to a definite festival, e.g., the Feast of the Ascension, or the Purification, which Ætheria calls quadragesimæ de Epiphania. But we have to remember that the older word, pentekoste (Pentecost) from meaning the fiftieth day, had come to denote the whole of the period (which we should call Paschal Time) between Easter Sunday and Whit-Sunday (cf. Tertullian, "De Idololatria", xiv, – "pentecosten implere non poterunt"). In any case it is certain from the "Festal Letters" of St. Athanasius that in 331 the saint enjoined upon his flock a period of forty days of fasting preliminary to, but not inclusive of, the stricter fast of Holy Week, and secondly that in 339 the same Father, after having traveled to Rome and over the greater part of Europe, wrote in the strongest terms to urge this observance upon the people of Alexandria as one that was universally practiced, "to the end that while all the world is fasting, we who are in Egypt should not become a laughing-stock as the only people who do not fast but take our pleasure in those days". Although Funk formerly maintained that a Lent of forty days was not

known in the West before the time of St. Ambrose, this is evidence which cannot be set aside.

Duration of the Fast

In determining this period of forty days the example of Moses, Elias, and Christ must have exercised a predominant influence, but it is also possible that the fact was borne in mind that Christ lay forty hours in the tomb. On the other hand just as Pentecost (the fifty days) was a period during which Christians were joyous and prayed standing, though they were not always engaged in such prayer, so the Quadragesima (the forty days) was originally a period marked by fasting, but not necessarily a period in which the faithful fasted every day. Still, this principle was differently understood in different localities, and great divergences of practice were the result. In Rome, in the fifth century, Lent lasted six weeks, but according to the historian Socrates there were only three weeks of actual fasting, exclusive even then of the Saturday and Sunday and if Duchesne's view may be trusted, these weeks were not continuous, but were the first, the fourth, and sixth of the series, being connected with the ordinations (Christian Worship, 243). Possibly, however, these three weeks had to do with the "scrutinies" preparatory to Baptism, for by some authorities (e.g., A.J. Maclean in his "Recent Discoveries") the duty of fasting along with the candidate for baptism is put forward as the chief influence at work in the development of the forty days. But throughout the Orient generally, with some few exceptions, the same arrangement prevailed as St. Athanasius's "Festal Letters" show us to have obtained in Alexandria, namely, the six weeks of Lent were only preparatory to a fast of exceptional severity

maintained during Holy Week. This is enjoined by the "Apostolic Constitutions" (V, xiii), and presupposed by St. Chrysostom (Hom. xxx in Gen., I). But the number forty, having once established itself, produced other modifications. It seemed to many necessary that there should not only be fasting during the forty days but forty actual fasting days. Thus we find Ætheria in her "Peregrinatio" speaking of a Lent of eight weeks in all observed at Jerusalem, which, remembering that both the Saturday and Sunday of ordinary weeks were exempt, gives five times eight, i.e., forty days for fasting. On the other hand, in many localities people were content to observe no more than a six weeks' period, sometimes, as at Milan, fasting only five days in the week after the oriental fashion (Ambrose, "De Elia et Jejunio", 10). In the time of Gregory the Great (590-604) there were apparently at Rome six weeks of six days each, making thirty-six fast days in all, which St. Gregory, who is followed therein by many medieval writers, describes as the spiritual tithing of the year, thirty-six days being approximately the tenth part of three hundred and sixty-five. At a later date the wish to realize the exact number of forty days led to the practice of beginning Lent upon our present Ash Wednesday, but the Church of Milan, even to this day, adheres to the more primitive arrangement, which still betrays itself in the Roman Missal when the priest in the Secret of the Mass on the first Sunday of Lent speaks of "sacrificium quadragesimalis initii", the sacrifice of the opening of Lent.

Nature of the Fast

Neither was there originally less divergence regarding the nature of the fast. For example, the historian Socrates

(Hist. Eccl., V, 22) tells of the practice of the fifth century: "Some abstain from every sort of creature that has life, while others of all the living creatures eat of fish only. Others eat birds as well as fish, because, according to the Mosaic account of the Creation, they too sprang from the water; others abstain from fruit covered by a hard shell and from eggs. Some eat dry bread only, others not even that; others again when they have fasted to the ninth hour (three o'clock) partake of various kinds of food". Amid this diversity some inclined to the extreme limits of rigor. Epiphanius, Palladius, and the author of the "Life of St. Melania the Younger" seem to contemplate a state of things in which ordinary Christians were expected to pass twenty-four hours or more without food of any kind, especially during Holy Week, while the more austere actually subsisted during part or the whole of Lent upon one or two meals a week (see Rampolla, "Vita di. S. Melania Giuniore", appendix xxv, p. 478). But the ordinary rule on fasting days was to take but one meal a day and that only in the evening, while meat and, in the early centuries, wine were entirely forbidden. During Holy Week, or at least on Good Friday it was common to enjoin the xerophagiæ, i.e., a diet of dry food, bread, salt, and vegetables.

There does not seem at the beginning to have been any prohibition of lacticinia, as the passage just quoted from Socrates would show. Moreover, at a somewhat later date, Bede tells us of Bishop Cedda, that during Lent he took only one meal a day consisting of "a little bread, a hen's egg, and a little milk mixed with water" (Hist. Eccl., III, xxiii), while Theodulphus of Orleans in the eighth century regarded abstinence from eggs, cheese, and fish as a mark of exceptional virtue. None the less St. Gregory writing to

St. Augustine of England laid down the rule, "We abstain from flesh meat, and from all things that come from flesh, as milk, cheese, and eggs." This decision was afterwards enshrined in the "Corpus Juris", and must be regarded as the common law of the Church. Still exceptions were admitted, and dispensations to eat "lacticinia" were often granted upon condition of making a contribution to some pious work. These dispensations were known in Germany as Butterbriefe, and several churches are said to have been partly built by the proceeds of such exceptions. One of the steeples of Rouen cathedral was for this reason formerly known as the Butter Tower. This general prohibition of eggs and milk during Lent is perpetuated in the popular custom of blessing or making gifts of eggs at Easter, and in the English usage of eating pancakes on Shrove Tuesday.

Relaxations of the Lenten Fast

From what has been said it will be clear that in the early Middle Ages Lent throughout the greater part of the Western Church consisted of forty weekdays, which were all fast days, and six Sundays. From the beginning to the end of that time all flesh meat, and also, for the most part, "lacticinia", were forbidden even on Sundays, while on all the fasting days only one meal was taken, which single meal was not permitted before evening. At a very early period, however (we find the first mention of it in Socrates), the practice began to be tolerated of breaking the fast at the hour of none, i.e., three o'clock. We learn in particular that Charlemagne, about the year 800, took his lenten repast at 2 p.m. This gradual anticipation of the hour of dinner was facilitated by the fact that the canonical

hours of none, vespers, etc., represented rather periods than fixed points of time. The ninth hour, or none, was no doubt strictly three o'clock in the afternoon, but the Office of none might be recited as soon as sext, which, of course, corresponded to the sixth hour, or midday, was finished. Hence none in course of time came to be regarded as beginning at midday, and this point of view is perpetuated in our word noon which means midday and not three o'clock in the afternoon. Now the hour for breaking the fast during Lent was after Vespers (the evening service), but by a gradual process the recitation of Vespers was more and more anticipated, until the principle was at last officially recognized, as it is at present, that Vespers in lent may be said at midday. In this way, although the author of the "Micrologus" in the eleventh century still declared that those who took food before evening did not observe the lenten fast according to the canons (P.L., CLI, 1013), still, even at the close of the thirteenth century, certain theologians, for example the Franciscan Richard Middleton, who based his decision in part upon contemporary usage, pronounced that a man who took his dinner at midday did not break the lenten fast.

Still more material was the relaxation afforded by the introduction of "collation". This seems to have begun in the ninth century, when the Council of Aix la Chapelle sanctioned the concession, even in monastic houses, of a draught of water or other beverage in the evening to quench the thirst of those who were exhausted by the manual labor of the day. From this small beginning a much larger indulgence was gradually evolved. The principle of parvitas materiae, i.e., that a small quantity of nourishment which was not taken directly as a meal did not break the

fast, was adopted by St. Thomas Aquinas and other theologians, and in the course of centuries a recognized quantity of solid food, which according to received authorities must not exceed eight ounces, has come to be permitted after the midday repast. As this evening drink, when first tolerated in the ninth-century monasteries, was taken at the hour at which the "Collationes" (Conferences) of Abbot Cassian were being read aloud to the brethren, this slight indulgence came to be known as a "collation", and the name has continued since.

Other mitigations of an even more substantial character have been introduced into lenten observance in the course of the last few centuries. To begin with, the custom has been tolerated of taking a cup of liquid (e.g., tea or coffee, or even chocolate) with a fragment of bread or toast in the early morning. But, what more particularly regards Lent, successive indults have been granted by the Holy See allowing meat at the principal meal, first on Sundays, and then on two, three, four, and five weekdays, throughout nearly the whole of Lent. Quite recently, Maundy Thursday, upon which meat was hitherto always forbidden, has come to share in the same indulgence. In the United States, the Holy See grants faculties whereby working men and their families may use flesh meat once a day throughout the year, except Fridays, Ash Wednesday, Holy Saturday, and the vigil of Christmas. The only compensation imposed for all these mitigations is the prohibition during Lent against partaking of both fish and flesh at the same repast.

Reflections on Lent

FR. TOM GAUGHAN, CSC

For the most part, I find that people think of the season of Lent as a "four letter word", which, of course it is, but you know what I mean. As a child, I really dreaded Lent because it meant that I had to eat fish (which I hate), I had to "give up" something, I had to cut back on sweets (sugar withdrawal is a terrible thing) and it meant the appearance of the famous Lenten pastry, "hot cross buns", which, although they look pretty good from the outside, they are filled with disgusting little chunks of fossilized fruit... just a reminder, I suppose, that Lent is not supposed to filled with tasty treats.

Over the years, however, I have grown into a deep appreciation for the season of Lent (although I still hate fish and think that hot cross buns are a mean trick). In fact, I would have to say that I like Lent and actually look forward to the season each year. And because I know that many, if not most, people have somewhat negative feelings about Lent, I like to wish people a "Happy Lent" just to give a little nudge away from the

negative stereotype of Lent and to get them thinking about the positives of the season.

Most people laugh at the greeting presuming that I am stating a humorous oxymoron. Some people glare and mutter, "You're sick." But some know what I mean, smile, nod their heads and say, "Thanks. Happy Lent to you". Some people know that this greeting is more than just a mild attempt at humor and that there is something more to Lent than forty days of dreary deprivation.

Lent is a season of reflection, re-evaluation, repentance and reconciliation. Lent is a time of profound Grace and we are invited to let that Grace sink in, take root and change us. Through our observance of these days by listening to the Scripture from the Lenten liturgies and by participating in the traditional practices of the Church, we are invited, in this holy season, to be stripped down and cleansed from all the obstacles that keep us from seeing our true selves clearly; stripped down so that we may come to understand more powerfully the Love of God who embraces all of who we are.

There are many ways to enter into the spirit of the season and to "observe" these days. It is not so important what we do as it is important that we do something to make these days different from all the rest. One great way to enter into this season is by following the traditional practices of the Church which are: prayer, fasting and almsgiving. What is great about these practices is that they give us a way to enter into this season of healing with body and soul; physically and spiritually.

Almsgiving, which is more than just giving away money but also giving of our time through serving the needs of those around us, is a practice which encourages us to let go of things (money, possessions, our valuable time) which may have taken on too high a priority in our lives. Almsgiving encourages us to strip away those "things" which can cause us to be separated from one another. It also challenges us to take a serious look at distinguishing between what we need and what we want.

In the same spirit of examining our needs and wants, fasting, which is a practice of rearranging our eating habits either by cutting down on consumption or by abstaining all together, helps us to be reminded of our need for God to fill us. Fasting allows us to feel physically the on-going spiritual needs of the soul and can help us to feel the truth that only God can truly satisfy our deepest longings.

Almsgiving and fasting help us to do, to feel, to tangibly experience the season of Lent.

Prayer is the other traditional practice in the Church, and through prayer we are able to experience Lent on a spiritual level.

Prayer slows us down, allows us to be focused, and enables us to be stripped away from our obsession with this world and moves us to a higher consciousness. Prayer allows us to "see" our life and our works with the eyes of faith that opens the heart to seeing God in the midst of it all.

A Lenten Reflection on Prayer

FR. TOM GAUGHAN, CSC

The season of Lent is once again here and as is the custom in our Church, Christians everywhere are invited to journey with Christ throughout these forty days in preparation for the great celebration of Easter. There are many ways to enter into this season, but one great way to embrace the spirit of Lent is through prayer. Now prayer, of course, is not an activity that is unique to Lent, but I believe that prayer helps us really to embody what this season is about because of what prayer does to us.

So often, I think that we look upon prayer as something that we do because God expects us to do it, or because God wants us to pray. I remember learning long ago that prayer is a way of talking to God, and since talking to God helps us to develop our relationship with God, it only stands to reason that if we don't pray, we are neglecting our relationship with God and thus we are preventing ourselves from growing in our relationship with God.

These are not bad reasons to pray, of course, but it strikes me that all these reasons put the effect of our prayer on to God. That is, whether we pray or not will have a direct effect on God such that God will get mad, God will be offended or God will feel neglected if we don't pray and God will be happy if we do.

Of course we know that God does not need our prayer, so why pray? What purpose does prayer have if our prayer has no effect on God? Well, maybe the importance of prayer is how it affects us. Maybe prayer, like every other aspect of our relationship with God, is there to be of benefit to us. And I would like to suggest that what prayer does to us is to subtly and gently remind us that we are NOT at the center of our world, ultimately we are not in control and that we need God.

Prayer can take many forms: formally structured prayer like the Our Father or Hail Mary, repetitive prayer like the Rosary, spontaneous, stream of consciousness talking to God as we walk along the quad, sung prayer, liturgical prayer, silent prayer, prayers of blessing, forgiveness, thanksgiving or praise. However we pray, prayer always requires us to "move" outside of ourselves. To pray means that we look to God (in praise, thanksgiving, asking for forgiveness, or whatever) and whether we think about it or not, prayer necessarily has the effect of acknowledging from deep inside ourselves that we need God. Each time that we pray there is a subtle yet constant Grace that changes us, that teaches us the humility of our utter reliance on God and that prepares us from deep within to let go of our desires to be in control and to turn everything over to God.

To pray enriches us with this Grace. Not to pray starves us of this life-giving gift and weakens us with the shallow illusion that we are in control.

Lent is a season of forty days and the Grace of this season can change us; can teach us the humility of our sinfulness in the midst of the awesome reality of God's Love. Lent is a season that can challenge us and deepen us and allow us to see more clearly the priorities that are important in life. It is prayer that can show us the way to knowing the full richness that this season offers to us.

Three Keys to Lenten Joy

JAMES A. WISEMAN, OSB*

St. Benedict's advice still resounds today.

Around the middle of the sixth century, an Italian monk wrote some guidelines for people interested in the monastic Me. The result was a small book that he described as "advice from a father who loves you."

The monk's name was Benedict, and his modest little book came to have an impact out of all proportion to its size. Known as the "Rule of St. Benedict," it sparked a revolution in the church that is still going on today. That's because it became the foundation for the whole of Western monasticism, as well as a source of guidance for countless lay people seeking a closer relationship with the Lord.

---

*James Wiseman is a Benedictine monk in Washington, D.C. For further insights into Benedict and his Rule, see Esther de Wad's seeking God: The Way of St. Benedict and David Robinson's The Family Cloister: Benedictine Wisdom for the Home.

Lent is a good time to explore the time-tested way of holiness that Benedict presented in his "little rule for beginners." In fact, his Rule even includes a special chapter on how to observe Lent. As we might expect, it urges readers to undertake extra acts of self-denial. But in a bit of a surprise move, Benedict makes a point-twice-of stressing that this is meant to be a time of joy. Just as Jesus taught that those who fast should be careful not to look glum (Matthew 6:16-18), Benedict called his readers to enter into Lent "with the joy of the Holy Spirit" (Rule, Chapter 49).

There is so much in Benedict's Rule that can help us to know this joy. But before exploring some of these elements, let's take a look at the man whose wisdom has nourished and sustained tens of thousands of believers for centuries.

The Life of Benedict

Most of what we know about Benedict comes from the second of four books called the Dialogues, written about fifty years after Benedict died. Its author is traditionally held to be Pope Gregory the Great. Benedict was born around the year 480 in the town of Nursia, seventy miles northeast of Rome. When he was a young man, his parents sent him to Rome for his education, but he didn't stay there long. He found the city to be so full of decadence that he decided to abandon his studies and devote himself to prayer.

For several years, Benedict lived as a hermit in a cave at Subiaco, where the Roman Emperor Nero had had a

villa centuries earlier. A monk from a nearby monastery would quietly bring him food. Eventually, though, Benedict was discovered by others living in the area. His reputation for holiness and wisdom led many to gather around him as their teacher, and before long he had founded a dozen small monasteries.

As often happens in the lives of those who dedicate themselves to holiness, Benedict attracted enemies as well as admirers. One nearby priest caused so much trouble that Benedict decided it would be best for everyone if he left Subiaco. He moved to a site on top of Monte Cassino, a mountain halfway between Rome and Naples. In that more peaceful setting, he had the opportunity to distill his years of prayer and experience as a monk into the simple little Rule that has guided so many closer to Christ.

Not much more is known about Benedict's life, apart from the many miracles that have been attributed to him. But according to Gregory the Great, the most important source of information comes from Benedict himself. "Anyone who wants to know more about Benedict's life and character," Gregory wrote, "can discover in his Rule exactly what he was like as an abbot, for his life could not have differed from his teaching."

This is good news for us. Though we don't know many details about Benedict's life, and though we did not have the opportunity to know him personally, we can still experience his wise direction for ourselves. By reading Benedict's Rule, along with Gregory's Dialogues, we can gain precious insights into the character of this great saint. We can also discover for ourselves the keys

– a prayerful, meditative reading of the Scriptures or other spiritual books.

Admittedly, very few of us today can spend so much time in prayer and meditation each day! But Benedict established this schedule to help his brothers maintain their spiritual focus and keep from getting swallowed up by their work. The hours may be apportioned differently compared with what we can do today, but Benedict's concern is nevertheless still very appropriate. He too saw the dangers that "workaholism" posed to the Christian life and set out to counter them.

The Benedictine author Dom David Knowles captured this Benedictine ideal of a balanced life beautifully when he wrote: "The monk who in ordinary circumstances takes to any work with a zeal which absorbs all his time and energies and which bums out his fire of strength and health is departing from what is for him the way of salvation. It is not a virtue for the monk ... to lack time in which to attend the common recitation of the Divine Office, read a certain amount, and mix with his community."

The same can be said of people who live outside of monasteries. Here, too, an overbusy, unbalanced life can drain us of energy and rob us of joy. Spending an inordinate amount of time at work without taking time to relax with our families and cultivate what the medieval monks called "holy leisure" is harmful physically, emotionally, and spiritually. Perhaps this Lent, we may want to follow Benedict's advice by examining our own routines and seeking the proper balance between work, rest, and spiritual refreshment.

A Compassionate Heart

Benedict recognized that people have different needs and strengths. He insisted that the abbot of a monastery be aware of this so that he could give the stronger brothers something to strive after while not asking those who were weaker to do more than was realistic. "In correcting faults," Benedict wrote, abbots must act "with prudence, being conscious of the danger of breaking the vessel itself by attacking the rust too vigorously. They should always bear their own frailty in mind and remember not to crush the bruised reed."

In another chapter, Benedict deals with the problem of members of the community who, through sin, have separated themselves from the life of common prayer and work. In these cases, he urged the superiors to follow the example of Jesus the Good Shepherd, who left ninety-nine of his flock on the mountains to go in search of the one sheep that had strayed. Benedict wanted his senior members to console those who were overwhelmed by their sorrow and to reaffirm the community's love for them.

Here, too, we can easily see the wisdom of Benedict's advice for our day. While very few of us will be in a position to correct wayward monks, Benedict asks us to examine how often we are inclined to simply "write off" a person who is guilty of some infraction. Such an attitude not only deprives the guilty person of the joy of being reconciled and healed. It also saps our joy as we sense that someone close to us is hurting. Benedict urges us not to give up on them. He knew that anyone

separated from his home or community needs love, understanding, and discernment more than anything else. After all, isn't this how we would want other people to act toward us when we need mercy?

Keys to Joy

Even this brief overview of St. Benedict's life and teaching can help us see why so many thousands of persons who do not live in monasteries are embracing aspects of Benedictine spirituality today. Through prayer, a balanced life, and love for one another, each of us can draw closer to Jesus this Lent. And that's the best way to experience the joy that Benedict knew – the joy that he sought to spread to all his disciples in every age.

The Resurrection Calls People Away from Sin

MARK PICKUP

Those who truly fear God need not fear death. The reality of Easter teaches us this truth. Christ suffered and died, then overcame death itself to rise from the grave. He did not rise in human's imagination: that is the hell of make-believe. Make-believe is unbelief and unbelief is the ingredient of despair.

Physical Resurrection

Our Lord Jesus Christ physically rose from the dead, wounds and all. He invited Thomas to touch his hands and side. The Gospel of John says, "Then he (Jesus) said to Thomas, 'Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe'" (John 20:27).

Thomas did not marvel at his own vivid imagination or hallucination. He was looking directly at the risen Jesus. Thomas responded to the physically

resurrected Jesus in astonishment and truth, "My Lord and my God!"

His revelation went beyond the words he uttered: Jesus is God. The earth shaking truth Thomas declared was embraced by the early Church, reaffirmed by the Council of Nicaea 300 years later, and vigorously defended by the Church to this very day.

Christ's empty tomb is the cradle of the Church. It is upon the actual resurrection of Christ that real Christianity lives or dies.

The physical resurrection of Jesus Christ is too much for the secular mind to contemplate, and so many people throughout the ages have tried to deny it. The denials began within hours of Christ's resurrection when the soldiers who reported the empty tomb were paid to say that Jesus' disciples stole the body.

The resurrection of Jesus is unthinkable to secular humanity because it brings people face to face with the terrible prospect of God, Jesus as Messiah, and their own sin. The resurrection calls people away from their sinful lives to a new direction to become new creatures in Christ. John the Baptist called Jesus the "Lamb of God who takes away the sin of the world."

Deny, Deny, Deny

If a man's sinful life is more important to him than being right with God, then the life, death and Resurrection of Jesus Christ is repugnant. He must deny, deny, deny.

How Jesus rose from the dead is not for us to know, only that he rose from the dead and why it happened. The motivation behind Christ's life, death and resurrection was God's love for the world. God is calling you and me, and every other human being, to repentance and to reconcile with him through faith in Jesus Christ.

Divine Love

God loves humanity so much. He wants us to be with him forever. The means by which we can achieve that is faith in Christ who took on our sin at Calvary. Quite simply, the "why" of Christ's crucifixion and resurrection is inconceivable divine love.

We accept Christ's resurrection by faith and the testimony of those who saw him after his crucifixion. Jesus said to Thomas, "Have you come to believe because you have seen me? Blessed are those who have not seen and have believed." That is you and me and millions of Christians throughout centuries since then. We live by faith, not sight.

If Christ did not rise from the dead, then neither shall his followers, and our faith is futile. St. Paul stated this in his first letter to the Corinthians. If Christ did not rise from the dead, then loved ones who have died are lost. If Christ did not rise from the dead then all I have known and hold dear is like a house of cards ready to come crashing down around me. The sooner the better, if Christ did not rise from the dead.

If Jesus did not rise from the dead, then Christianity is nothing more than a cruel hoax and should be eradicated from the face of the earth.

But the resurrection of Jesus did occur. We have the testimonies of witnesses who personally saw him. They preferred death rather than to deny it. Over 67 million Christian martyrs throughout 2,000 years were beheaded, hanged, dismembered, burned, mutilated, disemboweled, flayed alive, bludgeoned and shot for their Christian faith.

I am not a martyr. But my lesser personal suffering from disease has brought me to the reality of the risen and living Christ. He has abided with me throughout 23 years of degenerative multiple sclerosis.

Growing Reality

His presence becomes more real the sicker I become. I rest, knowing he will abide with me to the end. All I hold dear remains intact. I can declare with confidence the words of Job: "For I know that my Redeemer lives, and he shall stand at last on the earth. And after my skin is destroyed, this I know: That in my flesh I shall see God, whom I shall see for myself, and my eyes shall behold, and not another. How my heart yearns within me!" (Job 19:25-27).

Transformed by Easter

RICHARD ROHR, OFM*

Christian history reaches its crescendo point in the Resurrection of Jesus. The risen Jesus is the final revelation of the heart of God – a God who teaches love rather than hate, forgiveness rather than blame, nonviolence rather than violence.

Recall Jesus' encounters with his disciples following his Resurrection. He comes to the circle of followers with whom he had spent three years, the people closest to him who had nevertheless rejected, betrayed and abandoned him. Following his Resurrection Jesus has the opportunity to chastise them. And yet, in all four Gospel accounts of the risen Christ we see that Jesus neither berates nor blames his disciples. Indeed, Peter,

---

*Father Richard Rohr, a Franciscan priest from Our Lady of Guadalupe Province in Albuquerque, New Mexico, is the founder of the Center for Action and Contemplation in Albuquerque. His newest book is Hope Against Darkness: The Transforming Vision of Saint Francis in an Age of Anxiety (St. Anthony Messenger Press).

the disciple who had betrayed him three times, is given three chances to say, "I love you" to his Master.

There is nothing to be afraid of in the risen Jesus. We have in him the perfect icon of a God who is safe and a universe that is safe. We have a God who does not blame, does not punish, does not threaten, does not dominate. We have a God who breathes forgiveness. The whole biblical tradition has been moving to this moment where God is identified with universal forgiveness.

The Resurrection of Jesus tells us that there is no victory through domination. There is no such thing as triumph by force. By his life, death and resurrection Jesus stops the cycle of violence and challenges the notion of dominating power. This is a power that seeks to change things from the top down, from the outside in. Instead, Jesus invites us to relational or spiritual power, where we are not just changed but transformed. And not transformed from the top down but from the bottom up, not from the outside in but from the inside out. Transformed into God.

We see in Jesus the divine being who is also the perfect human being. Jesus comes in a human body to show us the face of God, the One who is eternally compassionate and eternally joyous, who stands with us in our sufferings and our joys. As Christians, our vocation is to unite with both Christ crucified and Christ risen.

Befriending: The Heart of Mission

FR. CHRYS MCVEY, OP

The poet, TS Eliot, once said that the years between 50 and 70 were the most dangerous: 'You're always being asked to do something and you're not decrepit enough to refuse.' Some months ago I was asked by the editor of an English journal to write a reflection on the events of 11 September. I felt nervous enough about it to send it to friends beforehand for comment. The Europeans and Muslim friends in Pakistan and abroad thought it 'accurate' and 'good' – and hoped it would 'be read on the other side of the Atlantic.' Most of my American friends felt the same. The few who disagreed were rather blunt and I don't think I have ever been called so many names before in my whole life. This surprised me: I am not used to violent reactions to what I write or preach! My first impulse was to try and see in what way I just might be some of the names I was called. I reread the article and the e-mails and letters again and again and decided I could not change anything I had written. The problem was not so much in what I had

written but in the buttons I pushed, especially the one marked 'anti-American.'

One French writer, in an early 19th century book on democracy in America, believed that 'men will not receive the truth from their enemies, and it is seldom offered to them by their friends.' I fear I may have lost some friends, who now classify me among the enemy (and this counting of enemies seems to be the new American pastime!). It puzzles me why this should be so but I have begun to think it has to do with an unwillingness to test assumptions and adjust them in the light of new challenges.

Testing Assumptions

Assumptions about 'Mission' used to be fairly straightforward, with an almost military precision about them. There were goals, objectives and ways of measuring success by annual reporting of conversions and baptisms. When I first arrived in Pakistan in the 60s, Catholics still spoke of themselves as 'the church,' and Protestants as 'the other mission.' Most 'missionary' activity was nothing more than 'sheep-stealing.' The attitude toward non-Christians was antipathetic, apologetic, and defensive. I remember meeting one little girl walking in the church compound with a younger boy tagging along behind her. After asking her name, I said, 'And what is his name?' She replied, 'Father, he's Muslim,' surprised that I would be interested in him!

The church has always been 'mission-minded,' but not always 'other-centred.' This has meant that mission

often served the church's agenda rather than God's. Mission became something to do rather than attention to the mystery of what God is doing. Mission now, however, is not about 'getting something done' but rather learning how not to do. We are on the frontiers of a new world whose contours have yet to be mapped. Instant communication and the effects of an ambiguous globalization, have made us aware of a world that is pluriform, in which the fastest growing religion is Islam. And we are more aware of the fact of difference. But we have also been made aware, from recent history in East Africa, Afghanistan, Indonesia, Pakistan and India, that there is often violent unwillingness to accept difference as a fact of life. Our frontier is a tottering fence.

A contemporary historian describes three ways of thinking and feeling of those who live on the frontier. There is, he writes, a new self-awareness: 'We notice who we are, how we are thinking, what we are doing.' There is also an openness to change, for 'when we encounter something different, our appetites are whetted for newness.' And 'in the face of the different and unfamiliar, we seek to reassure one another as we organize our new forms of community': there is a new community consciousness. These three ways are helpful in our attempts to elaborate a new way of thinking about mission in this new world.

Self-awareness: The theologian, Paul Tillich, described conversion as an 'ontological necessity,' but he understands by this 'an opening of the eyes, a revelation experience.' To come to a new self-awareness is to change – but it is always others who open our eyes and reveal to us who

we are. Part of this self-awareness is the realisation that if Hindus and Muslims and Buddhists can reveal to us our true selves, then we must commit ourselves not just to dialogue but to something more than dialogue. The realization compels us to move beyond dialogue as something we do, to living dialogue as a way of life. This is an insight into our very way of being in this religiously pluralist world and it somehow enters into the definition of who we are as Christians.

Openness to change: The encounter with other believers who are not Christian offers a possibility of seeing Jesus in a new way. He is in us, as Paul says, as mystery and hope and promise of completion (Col 1.27). Jesus is alive in our world, is being completed in our world, is coming to be in our changed world. This is reinforced in some Muslim traditions, where Jesus is referred to as 'the traveler,' or 'the one on the path.' This suggests life and movement – and a Jesus who is elusive, never-caught-up-with, beckoning us further into the journey, not toward certainty but deeper into faith and mystery and hope of completion. Jesus makes us ready for the new ways of God!

Community consciousness: Meeting others influences our awareness of who we are as church: we are a church for others. It is the others on our frontier who invite us to move from an understanding of the church's mission as 'a program for action' to a 'waiting on God.' It is an invitation to share in God's great adventure and God's loving embrace of the world. This new awareness of who we are leads us to redefine mission as 'cooperating with other believers so that God's purposes might be revealed.'

We even have models from history to help us. In the 13th century there was created 'by Christian, Muslim, and Jewish forces the near-miracle of a tolerant humanism on the basis of current traditions at the court of Emperor Frederick II in Sicily.'

'By dialogue,' as the present pope said, 'we let God be present in our midst, for as we open ourselves to one another, we open ourselves to God.' (5 February 1986).

To come to such a realisation, living on the frontier, is to experience a conversion that is, at the same time, both painful and liberating. St Thomas Aquinas, *e.g.*, links the Beatitude of Mourning with those who seek after truth. There is mourning and grieving in leaving a truth that worked, comforted and gave meaning for a new truth, untried and uncomfortable. There is some discomfort in responding to the truth of many possibilities, instead of subscribing to one all-encompassing truth. But this is the familiar Exodus from the slavery of Egypt, through the desert (looking back in longing for the 'leeks and onions and flesh-pots of Egypt'), into a 'land of promise,' and into freedom. What sustains us is God's promise that he 'will be for us who he is,' and whom we will discover as we follow not just the 'pillar of fire,' but 'the pillar of cloud.'

At a time of mourning, when the cloud descends, our homes are generally full of people, some of them perfect strangers, who nevertheless reveal a side of the dead relative that had perhaps been hidden from the family. We are sustained and aided in our journey of discovery by 'perfect strangers' who join us for a time

to share their own meanings and reveal to us the Jesus we thought we knew.

New Challenges

There is something adventurous about a theological journey on the frontiers, accepting the challenge of the great world religions, 'risking Christ for Christ's sake,' in the words of the great Indian ecumenist, MM Thomas. 'Interreligious dialogue,' as David Tracy observes, 'is a crucial issue which will transform all Christian theology in the long run... We are fast approaching the day when it will not be possible to attempt a Christian systematic theology except in serious conversation with the other great ways.'

It is precisely 'the challenge of religious pluralism that invites us to return to the heart of the Christian paradox as the religion of the Incarnation and the religion of the kenosis of God.' It is for this reason that Claude Geffre can define Christianity as 'a religion of otherness.' This, then, is a challenge that invites us to return to ourselves, to our true identity, as people for others.

It is a challenge that is provocative and stimulating. Most significant is how this emphasis on the 'otherness' of Christianity, even before affecting our theology and how we think about mission, can – and indeed must – affect the way we relate to Others. 'Taking cultural and religious pluralism seriously – engaging in global coalition building for the active promotion of coexistence and cooperation – is one of the most important global issues in the 21st century.' It may be the most important issue.

I have been fascinated in recent years by the thinking of the Jewish philosopher, Emmanuel Levinas, who turned philosophy upside down in his insistence that it is ethics, not metaphysics, that is the 'first' philosophy, so that 'being in relationship' is much more basic than simply 'being.' Levinas is fond of quoting Aloyosha Karamazov in The Brothers Karamazov: 'We are all responsible for everyone else – but I am more responsible than all the others.' This is a thought that can, as one commentator said, 'make us tremble,' for we are then endlessly obligated to the Other, responsible for the Other, and the good (in the form of fraternity and discourse) takes precedence over the true. To be oneself is to be for others.

Entertaining Elephants

In Pakistan, almost every farmer will speak of 'my wife, my land, my children, my cow – and my enemy,' to describe who he is. The one who is different, and dangerous, is part of one's identity. This can, of course, take over, and result in – what I believe – is a paranoid society. One English language journal some years ago, in a lead article, asked: 'Pakistan without enemies: whatever would we do?' The truth in this is, of course, that the other does enter into our self-definition and determines how we act. The Other comes to us in different guises: guest, friend, stranger, sometimes enemy. Each meeting is important because in each is the ethical challenge to embrace responsibility and, 'by being for others, to be oneself.' This carries with it risk, daring and surprise. Ancient Persian wisdom advises: Do not welcome

elephant trainers into your tent unless you are prepared to entertain elephants.

The scriptural criterion for good action, according to the Books of the Law and the message of the prophets, was always dependent on how the orphan, the widow and the stranger were treated. Thus, in Deuteronomy: 'The Lord your God... is not partial. He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. Love the stranger, therefore, for you were strangers in the land of Egypt' (10.17-19). Leviticus is even more specific: 'When a stranger sojourns with you in the land, you shall not do him wrong. The stranger who sojourns with you shall be to you as the native among you, and you shall love him as yourself; for you were strangers in the land of Egypt' (19.33-34). And Exodus gives as the reason for not oppressing the stranger this: 'You know the heart of the stranger, for you were strangers in the land of Egypt' (23.9).

The Company of Strangers

The classic passage of welcoming and surprise is Abraham's welcoming the three strangers at Mamre (Gen 18:1-15), preparing a meal for them, after which they turn out to be angels bearing a message of a future far different from the one Abraham and Sarah imagined. And it is this meeting that the writer of Hebrews has in mind, recommending: 'Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares' (13.2).

The theme of mealtime hospitality is characteristic of the gospels. Jesus and his disciples did not seem to work,

left their nets, their regular family life, and enjoyed the hospitality of many, both poor and rich. 'The community of disciples gathered around Jesus... came from various socioeconomic strata... John Koenig [in New Testament Hospitality] imagines that "Jesus and his disciples must have confused their Galilean contemporaries," since they were so diverse and depended so heavily upon "the giving and receiving of welcomes." Tax collectors and fishermen were not usual companions, and given the subsequent conflicts among them, they were not "one big happy family." To the contrary, they might best be described... as "the company of strangers,"' whom Jesus not only welcomed but sought out and invited.

'Giving and receiving' is most extreme in Jesus' giving of himself. 'God's giving includes self-sacrifice. On the night he was betrayed, Jesus took bread and wine and gave himself to the company of strangers who were his disciples. He linked these actions and words regarding his fate and ministry to the breaking in of God's realm. In this meal, through his self-giving, self-sacrificing presence, their lives were opened up to and through the "stranger."'

St. Paul condemns the Corinthians because when they assemble as a church they maintain 'divisions' and 'factions' – they remain strangers – so that 'it is not the Lord's Supper that you eat. For in eating, each one goes ahead with his own meal, and one is hungry and another is drunk' (1 Cor 11:20-21). This insight leads him, in the same letter, to be very cautious about 'speaking in tongues.' Its usefulness depends on its being understood by others: 'If you utter speech that is not intelligible,

how will anyone know what is said? For you will be speaking to the moon. There are doubtless many different languages in the world, and none is without meaning; but if I do not know the meaning of the language, I shall be a stranger to the speaker and the speaker a stranger to me' (14.9-11).

Just as the appeal in the Book of Exodus (about knowing the heart of the stranger, 'for you were strangers in Egypt') is to a shared human experience as providing common ground, so is Paul's vision of strangers becoming community rooted in the experience of what God did in Jesus. 'In Christ God was making friends with the world... and entrust[ed] to us the task of making friends' (2 Cor 5.19). This is why he entreats the Romans to 'practice hospitality' (12.13). But to be 'hospitable,' to welcome them as guests, strangers have to be looked at as 'like us' in needs, experiences, and expectations. 'It was not sufficient,' writes Christine D. Pohl, 'that strangers be vulnerable; hosts had to identify with their experiences of vulnerability and suffering before they welcomed them.' Perhaps linked to this obligation to hospitality is the awareness of our own culpability as part of a social system which produces strangers, displaced and vulnerable.

The Role of Imagination

One commentator on the horrific events of September 2001, saw them as a failure of imagination: had the terrorists been able to imagine themselves as passengers on those planes, they would never have done what they did. It might be useful to think about what it is that causes a failure of imagination. Timothy Radcliffe, in an address

to Yale University in 1996, saw the university as a place 'where one learned how to talk to strangers.' He quotes the poet William Blake to expose what he believes to be one of the blocks to communication: 'May God keep us/ from single vision...' Singleness of vision led to the September attacks; it is responsible for the brutal murders of the seven Trappist monks and Bishop Claverie in Algeria in 1996 and four attacks on churches in Pakistan this year alone. Singleness of vision is a characteristic of all religious fundamentalism, whether Muslim or Christian; and singleness of vision is also endorsed by the present US administration in its response to terrorism. 'The more the US mobilises for war, the more ordinary Americans must be persuaded to reduce their view of the world to good versus evil, western liberalism versus Islamic terrorism, or, most primitively, "us versus them." Nuance, balance, and any sense of reciprocity must cease. Learning to see the world from varying points of view must be eliminated so that only one view will predominate. Anyone who questions it must be denounced for siding with the terrorists and cast out off the community of faith.'

There is a huge difference between imagination and delusion. There is a story from my part of the world about Mullah Nasiruddin, whom a friend came across one night in the middle of the road, under a bright shining moon. Mullah was on his hands and knees. The friend asked, 'Mullah, what are you doing?' 'I'm looking for my key,' said Mullah. 'I'll help you,' said the friend, and he too got down on his hands and knees and began looking through the dust. After an hour searching, the friend said, 'Mullah, where did you lose it?' 'Over there,

by the door,' said Nasiruddin. 'Then, why don't you look over there?' said the friend. 'Don't be stupid,' said Mullah, 'there's more light here!'

The moral, of course, is that ideal conditions are never there in the search for keys or answers. A laboratory with controlled experiments yields results that can be trusted. Life is much messier and unpredictable. And attempts to impose order result rather in totalitarian violence and the obliteration of individual differences by ethnic cleansing. To break the cycle of violence and vengeance the scriptural remedy is uncompromisingly clear: 'love your enemies' (Mt 5.43), 'extend hospitality to strangers' (Rom 12.13). 'Taking to oneself'

The Greek word used in the New Testament for hospitality or welcome *(proslambanomai:* compound of *lambano,* 'take, receive, possess') is not about taking aside a brother whose conduct is not in harmony with ours. The verb indicates that we must also 'take him with us' and 'introduce him warmly into our fellowship.' This 'taking to oneself' and what it really involves is seen in another word Paul uses in Romans (12.13), where hospitality is philoxenia. Not just welcoming but 'loving the stranger.' We know what xenophobia, 'hatred of the stranger,' is, for it is a word and a reality we are quite familiar with today. We may not be as familiar with the word philoxenia, but it is the original name, e.g. of Rubilev's famous icon of the three angels (which we know as the Trinity). The angels are seated around a table with an empty place in the foreground set for the guest/ stranger. It is good to link the two names, 'love of the

stranger' and 'the Trinity' because it is in the Trinity that we find the model and the motive for 'loving the stranger.'

'Christianity,' as Gregory of Nyssa says, 'is the imitation of God's nature.' This finds an echo in Aquinas, who teaches that 'we are made, not in the image of the Son, as many think, but in the image of the Trinity.' The Trinity is in our very genes! And the Trinity is a mystery of relationship. We are made not for isolation but for interdependence and the summit of this relationship is when 'my brother and I arrive at that moment when we reach out to touch each other in mutual healing.'

Meister Eckhart, the great 14th century Dominican, once said, 'You may call God love, you may call God good, but the best name for God is compassion.' It is this that best describes our relationship with the Trinity: God relates to us in mercy, and it is mercy that best describes mission. It is not the great 'commissioning texts' at the end of the gospels of Mark and Matthew ('Go and baptize...') that are foundational for mission, but rather passages like 2 Cor 1.3-7, which defines mission as paraklesis, as consoling or 'comforting.' Paul writes, 'Blessed be... the Father of mercies and the God of all consolation, who consoles us in all our affliction, so that we may be able to console those who are in any affliction with the consolation with which we ourselves are consoled by God. For just as the sufferings of Christ are abundant for us, so also our consolation is abundant through Christ. If we are being afflicted, it is for your consolation and salvation; if we are being consoled, it is for your consolation...'

What is interesting about this passage, like those from Exodus, Leviticus and Deuteronomy, is the appeal to experience: God consoles us so that we may console others with the same consolation we have received. Even what we suffer is for others' consolation. There is no other motive for mission than in seeking out the vulnerable, in this healing and comforting relationship.

It is God as Paraclete, God as comforter, who reminds us of his mercies: 'The steadfast love of the Lord never ceases, his mercies never come to an end; they are new every morning...' (Lam 3.22-23). As God's Spirit works, so must the church. The church's mission, like God's mission, arises out of a passion for all that is and all that can be. The church's task is paraklesis, or 'comforting appeal.'

This seems to me terribly important. If the Spirit is the first way that God sends and is sent, then the Spirit's activity becomes the foundation of the church's own missionary nature. Its task is, like that of Jesus, to follow the Spirit's lead and to be the concrete face of the Spirit in the world.

It is the Spirit that makes dialogue both possible and necessary. Cyril of Alexandria, in his commentary of St John's Gospel (Bk. II,II) writes about 'our unity in the Spirit... we have all received one and the same Spirit, the Holy Spirit, and so in a certain sense are mingled with one another and with God.' Not just with other Christians. Since the Spirit is the way God is present to humankind from the beginning of its experience, we Christians are already in relation to women and men of other religious ways. In this world, which St Augustine

called, 'a smiling place,' God, in the Spirit, is making friends. And calls us to a mission of befriending.

Embrace as a Theological Response

It is befriending that has to be at the heart of mission and any theology of religions. Jacques Dupuis, in a review of Michael Barnes's new book believes Barnes shows that 'any future theology of religions will have to be not only a theology for dialogue or in dialogue but a theology of dialogue, developed from and within the relationship between the participants.' The basic requirement is 'respecting the otherness of the other religion,' *i.e.*, not an approach centred on Christianity but on the mystery of the encounter. Not concerned with 'fitting' the Other into our own story but rather 'engaging with the meaning of the providential mystery of the stranger for the life of the church as a whole.'

The prophet Isaiah (58.6-8) says we are all 'kin,' of one flesh and blood, and perhaps never more so than now. While listening drowsily to the BBC one night, I discovered that it can be statistically established that any one of us at any given time is only 'six lengths away' from any other person: the president of the US, the queen of England, a peasant in Thailand: because we all know someone who knows someone who knows someone else. Human networking is fascinating but it only makes recent history all the more painful and difficult to understand. I believe we have to search for meaning together, for without acknowledging our kinship with those who are different, we will remain with but half an answer.

We are presented today with a disturbing reality. Otherness, the simple fact of being different in some way, has come to be defined as in and of itself evil. Miroslav Volf is a native Croatian, who, in his 'theological exploration of identity, otherness, and reconciliation,' writes from his own experience of teaching in Croatia during the war. He contends that if the healing word of the gospel is to be heard today, theology must find ways of speaking that address the hatred of the other, and proposes the idea of embrace as a theological response to the problem of exclusion. Increasingly we see that exclusion has become the primary sin, skewing our perceptions of reality and causing us to react out of fear and anger to all those who are not within our (ever-narrowing) circle. In light of this, Christians must learn that salvation comes, not only as we are reconciled to God, and not only as we 'learn to live with one another,' but as we take the dangerous and costly step of opening ourselves to the other, of enfolding him or her in the same embrace with which we have been enfolded by God. This is not easy, but, as St John Chrysostom reminds us, it is necessary: 'It might be possible,' he writes, 'for a person to love without risking danger – but this is not the case with us!' Jesus calls us 'friends,' tells us to 'befriend' and 'love one another,' (Jn 15.14-17) in a risky and dangerous embrace which mirrors his own.

Preaching as Translation: Listening and Communicating God's Word in a Post-Secularized Society

*Assessment of the Dominican Position**

ULRICH ENGEL, OP**

Introduction

Our congress bears the title: "God's voices in a post-secularized Europe".[1] The designation of our present time as

*Talk on 21.9.2004 at the II. Theological Congress of Dominicans in Europe / II. congreso teológico de las dominicas y los dominicos en Europa, in Salamanca, Spain (18.-22.9.2004), organized by the *Institut M.-Dominique Chenu – Espaces Berlin* and the *Facultad de teología "San Esteban", Salamanca,* in cooperation with *Referente Espaces Italia.*

**Dr. Ulrich Engel OP (IMDC@gmx.net), born in 1961, Director of the "Institute M.-Dominique Chenu – Espaces Berlin"; Regent of Studies of the Province of Teutonia; he teaches at the Free University of Berlin; chief editor of the Dominican periodical "Wort und Antwort"; lives in Berlin.

[1] The complete title of the convention reads: "God's voices in a post-secularized Europe. Reading and Interpreting God's Word between Borders of Diversity" / "Las voces de Dios en una Europa postsecularisada. Leer y interprtar la palabra de Dios entre las fronteras de la diversidad".

"post-secularized" is based on *Jürgen Habermas.*[2] For this reason, I shall begin my reflections with Habermas.

In October 2001, the noted "Friedenspreis des Deutschen Buchhandels" (Peace Prize of the German Book Trade) was conferred on that Frankfurt Philosopher and Sociologist. That was only a few weeks after September 11th. It was *in tempore belli:* in Afghanistan the bombs were already falling. In this context, Habermas held a programmatic speech. It was published under the title "Glauben und Wissen" (Faith and Knowledge).[3] Within the scope of this text, he poses his thoughts on the "post-secular society" (12) for discussion.

Since September 11th, according to Habermas, the tense relationship between *secular society* and *religion* now has its place on the European agenda. This could be seen, inter alia, in the behaviour of many people after the attacks. As a reaction to the terrorist attacks, people everywhere gathered spontaneously in synagogues, churches and mosques – as if the "attack on the heart of the secular society set a religious string vibrating" (10).

This recent confrontation between secular society and religion has to do with, according to Habermas, "the incomplete dialectic of our own, occidental process of

---

[2] Incidentally, a considerably earlier usage of the term *post-secular* can be found in J. Milbank, Das Ende der Aufklärung: postmodern oder postsäkular?, in: *Concilium (D)* 28 (1992), p. 478-485.

[3] J. Habermas, Glauben und Wissen. Friedenspreis des Deutschen Buchhandels 2001, Frankfurt-am-Main, 2001. In the following, the quotations will be specified as they occur in the text. For a criticism of Habermas' language about the post-secular society, see, above all, H. Joas, Eine Rose im Kreuz der Vernunft, in: *Die Zeit* 7.2.2002 (No. 7), p. 32.

secularization" (11). In view of the worldwide fundamentalism, we Europeans must "be clear about what secularization means in *our post-secular society*" (12[4]) – and, in fact, not through diagnostic interest, but to be able to "encounter the risks of (...) derailed secularisation with good judgement" (12).

For the purpose of "self-reflection" (12), Habermas takes up the old theme 'Faith and Knowledge'. In doing so, he in fact maintains his "distance" from religion, but, at the same time, he does not want to close himself completely to the religious "perspective" (29). More still: Habermas pleads for "a critical *appropriation*" (24) of religious contents. The dialectic of criticism and distance on the one hand, and contact and appropriation on the other hand, characterises the post-secular society. Between the two poles of *religion* and *secular society* a translation process is required: in both directions.

In this connection, I am especially interested in the expectation which the Philosopher articulates with regard to believers. These – that is, us! – he urges to "translate their religious convictions into a secular language" (21). Then thus can "moral perceptions, which until now possessed a sufficiently differentiated expression only in religious speech, (...) find general resonance" (29[5]). Where an appropriate translation takes place, almost forgotten elements of tradition can be salvaged.[6] Habermas sums

---

[4] Italics: Ulrich Engel.

[5] Insertion: Ulrich Engel.

[6] The Habermas sentence which most baffled his hearers reads as follows in its entirety: "Moralische Empfindungen, die bisher nur in religiöser

up: "A secularisation which doesn't destroy is carried out through the mode of translation." (29)

Programme

In the post-secular societies of Europe, we believers are, therefore, called upon to carry out *translation work.* I understand Habermas' plea for translation as a call to us Dominicans to understand our preaching as translation. It is in this sense that the title of my talk is to be understood: "Preaching as Translation: Listening and Communicating God's Word in a post-secularized Society: Assessment of the Dominican position".

I shall present my reflections in three chapters (plus a somewhat longer final comment):

1) Yearning for God

Here, I am interested in the religious string which has begun to vibrate. From an anthropological perspective, I inquire about the sound board which provides the happening of preaching – as *Walter Benjamin* says in his essay about 'Die Aufgabe des Übersetzers' (The Task of the Translator) – with an 'echo'[7] and so makes commu-

---

Sprache einen hinreichend differenzierten Ausdruck besitzen, können allgemeine Resonanz finden, sobald sich für ein fast schon Vergessenes, aber implizit Vermisstes eine rettende Formulierung einstellt." (Moral perceptions, which until now only possessed a sufficiently differentiated expression in religious language, can find general resonance, as soon as a salvaging wording is introduced for something almost forgotten, but implicitly missed.); J. Habermas, Glauben und Wissen, op. cit., p. 29.

[7] W. Benjamin, Die Aufgabe des Übersetzers, in: W. Benjamin, Gesammelte Schriften (Collected Works), with the participation of T.W.

nication through preaching possible at all. Following *Thomas Aquinas,* I seek to get to the bottom of the potential for religious productivity in our post-secular culture in a systematic-theological way.

2) Experience of God

Here, I am interested in that which Habermas referred to as the remembered forgotten things, which should be salvaged – reactivated through translation. Following (above all) *Edward Schillebeeckx, OP,* I inquire about the correlation between experience and living tradition. These things, so it will be possible to show, open up the field of tension within which our preaching has its place.

3) Speaking about God

Here, I am interested in the dialectic between criticism and appropriation, how they, according to Habermas' analysis, are characteristic for our post-secular society. Following (above all) the Münster Dominican theologian *Tiemo Rainer Peters OP,* I shall define preaching as *public speaking,* which receives its function of criticising society and church within the context of a presently denatured general public.

The starting-point of my account is, in all three steps, a text from the Dominican tradition. It concerns the "Libellum de instructione et consolatione novitiorum"[8] from the begin-

---

Adorno and G. Scholem, ed. by R. Tiedemann and H. Schweppenhäuser, Vol. IV/1, Frankfurt-am-Main. 1991, p. 9-21, here p. 16.

[8] Cf. R. Creytens, L'instruction des novices Dominicains au XIII[e] siècle d'après le Ms. Toulouse 416, in: *Archivum Fratrum Praedicatorum* 20 (1950), p. 115-193.

ning of our Order, more exactly from the 13th century. (Raymond Creytens OP published the text in 1950 in the *Archivum Fratrum Praedicatorum.)*

1. Yearning for God

If I understand our preaching as an act of translation, in the Habermas sense, then it necessarily requires a potential for religious productivity on behalf of those who participate in the communication. Only through such starting points is it possible for the preached word to "penetrate into people's hearts". The mediaeval instruction for novices formulated it in the following way:

> "That wisdom which penetrates into the depth of the heart and kindles the fire of love, through which the words of the preacher (...) penetrate into people's hearts and scatters their hardness, so that the preacher speaks and their hearts melt and the blazing heat of divine love burns their coldness away (...). Then the listeners will be able to say about the preacher: 'Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?' (Lk 24:32)"[9]

[9] Ibid., p. 164. Lat.: "(...) illam, inquam, sapienciam penetrativam usque ad intima cordis et inflammativam igne caritatis, per quam verba predicatorum (...) ad corda perveniunt auditorum, ut eorum duricia liquefiat, ut emmitat verbum suum predicator, et lique faciet ea, videlicet dura corda, et ardore divini amoris eorum frigiditas inflammetur, ut de predicatore possint dicere auditores: 'Nonne cor nostrum ardens erat in nobis, cum loqueretur nobis in via, et aperiret nobis Scripturas'; Luc. Ultimo (XXIV, 32)".

It needs – to reverse a saying of the sociologist *Max Weber* (1864-1920) – a cetain *religious musicality*[10] – at least potentially. This is what I call "yearning for God". Here I am consciously modelling myself on the Thomist language about "desiderium naturale".[11] It is the yearning which is inherent in the mortal spirit, a yearning for final being in God (cf. STh I 75, 6; CG II 55). It is closely linked with the (typically Dominican) theology of the incarnation.[12] According to Thomas, the natural yearning for God belongs to a person's deepest being and his capacity for reason. But that means that the yearning for God (as a free gift from God) is, at the same time, something which

---

[10] M. Weber, Brief an Ferdinand Tonnies (19. February 1909), in: M. Weber, Gesamtausgabe. Abteilung II: Vol. 6 (Briefe 1909-1910), Tübingen 1994, p. 63-65, here p. 65: "[I]ch bin zwar religiös absolut 'unmusikalisch' und habe weder Bedürfnis noch Fähigkeit, irgendwelche seelischen 'Bauwerke' religiösen Charakters in mir zu errichten – das geht einfach nicht, resp. ich lehne es ab. Aber ich bin nach genauer Prüfung, weder antireligiös noch irreligiös. Ich empfinde mich auch in dieser Hinsicht als einen Krüppel, als einen verstümmelten Menschen, dessen inneres Schicksal es ist, sich dies ehrlich eingestehen zu müssen" (I am, nevertheless, completely 'unmusical' as regards religion, and have neither the need nor the ability to erect any sort of 'spiritual building' in me with a religious character – that is simply not possible, or, on the other hand, I refuse this. But, scrutinising the matter more closely, I am neither anti-religious nor irreligious. I perceive myself in this respect also as a cripple, as a mutilated person whose inner fate it is to have to admit this honestly).

[11] On the discussion of the *desiderium naturale* in Thomas Aquinas cf. P. Engelhardt, Das "natürliche Verlangen". Die mittelalterliche Sinnfrage, in: ders., Thomas von Aquin. Wegweisungen in sein Werk. Mit einem Geleitwort von O.H. Pesch, hrsg. von U. Engel (Dominikanische Quellen und Zeugnisse, Vol. 6), Leipzig 2005 [in preparation].

[12] Cf. about this, by the same author, Menschwerdung des Wortes und menschliches Verlangen nach Wahrheit. Ein Versuch, die grundlegende Denk- und Glaubenserfahrung des Thomas von Aquin zu erschließen, in: (same author). Thomas von Aquin, loc. cit.

concerns a person's free will. For this reason, it is possible for Thomas to say that a person is originally *receptive* for God; he is open for God.[13] This openness for God can be described more exactly: every person possesses a natural yearning to want to see God *(desiderium naturale videndi Deum):* a yearning for a personal encounter with God. This means for Thomas, that every person is religious. He is receptive for the absolute-transcendent.[14]

In one of his most recent texts, *Edward Schillebeeckx OP,* concerned himself with *desiderium naturale.* He also demonstrated how Thomas' thought is limited to his time. When Thomas identifies *all people* ("omnes") with the Christians of his *time,* then he is committing a typical mediaeval flaw in his reasoning ("denkfout"[15]). Schillebeeckx demonstrates this with the example of the wording

---

[13] Cf. E. Schillebeeckx, Verlangen naar ultieme levensvervulling. Een kritische herlezing van Thomas van Aquino, in: *Tijdschrift voor Theologie* 42 (2002), p. 15-34, here p. 20: "Het verlangen naar die ene eindbestemming – die, als keerzijde van Gods genade, behoud en geluk, heil en levensvervulling van de mens in de wereld insluit – schuilt volgens Thomas dieper in het wezen van de mens en zijn redelijk vermogen dan (...) in zijn genen: het verlangen naar een eindbestemming in God (als vrije goddelijke gave) wordt dus *tegelijk* een autonome zaak van de menselijke vrije wil. Daarom is voor Thomas duidelijk dat de mens 'van huis uit', op gromd van zijn herkomst, 'ontvankelijk' is voor God' (capax Dei), dit is; openstaat voor de 'komende' God. Uit zichzelf, op eigen kracht, kunnen mensen zonder genade nooit bij God thuiskomen. (...) De 'natuurlijke' eindbestemming van het menszijn is juist de transcendent vrije gave van Gods genade, aangereikt aan de vrije wil van alle mensen zonder uitzondering."

[14] Cf. ibid., p. 22: "Die menselijke openheid naar absolute en dus mensoverstijgende transcendentie is een noodzaklelijke voorwaarde om religieus geloof in God überhaupt mogelijk én menswaardig te maken."

[15] Ibid.

of the famous "quinque viae". The first three ways end with statements about *all people:* "et hoc *omnes* intelligunt Deum" (prima via); "quam *omnes* Deum nominant" (secunda via); "quod *omnes* dicunt Deum" (tertia via [according to P and L])".[16] At the end of the last two ways, Thomas formulates this differently: "et hoc *dicimus* Deum" – "and this *we* call God"[17] – "...wat doch wel bescheidener is!"[18] ("...but which is more modest!"). Such is Schillebeeckx' commentary.

Where medieval theology still understood *Christians* and *all people* as synonyms, this correspondence has become obsolete in the modern period. Important for today are the wordings in via quarta and via quinta: "et hoc *dicimus* Deum" – "and this *we* call God". The subjectively coloured 'we' indicates that religion is not the conclusive result of logical argumentation. In this sense, talking about a *natural* yearning for God is at least ambiguous. I therefore plead for a definition of people's religious yearning as *natural* and, at the same time, *culturally conditioned.* In the following sense, so to speak: that our present-day culture contains a potential for religious productivity.[19] (To what extent this potential is more capable of resonance as

[16] Cf. STh I 2, 3 [Italics – Ulrich Engel].

[17] STh I 2, 1 [Italics – Ulrich Engel].

[18] E. Schillebeeckx, Verlangen naar ultieme levensvervulling, loc. cit., p. 22.

[19] Cf. A. van Harskamp, Het nieuw-religieuze verlangen, Kampen 2000, especially p. 48-115. Further, see R. Polak (Ed.), Megatrend Religion? Neue Religiositäten in Europa, Ostfildern 2002; P.L. Berger (Ed.), Desecularization of the World. Resurgent Religion and World Politics, Washington 1999.

graphical rather than [traditionally Dominican] word communication must remain unanswered here.[20])

In our late-modern society as well, people are potentially receptive for the absolute-transcendent. It is in the midst of this society, with its secular as well as post-secular characteristics, that Dominican preaching of "Deus Humanissimus" has its beginning – which means "that God is recognizable primarily in that which is human".[21]

---

[20] Cf. about this F. Martínez Diez, Die dominikanische Predigt in der medialen Welt. Theologische und anthropologische Überlegungen, in: *Wort und Antwort* 40 (1999), p. 73-78, here p. 73f.: "Medienwelt schafft eine neue, umfassende Kultur. Man spricht von einer Kultur der ‚ikonosphärischen' Darstellung, im Gegensatz zu einer Kultur des ‚logosphärischen' Wortes. Diese umfassende, allgegenwärtige und fast allmächtige Kultur schafft ebenfalls ein neues, anthropologisches Modell: und zwar das 'ikonosphärische' menschliche Wesen, das im Gegensatz zum ‚logiosphärischen' steht. (...) Der Mensch, der diese neue Kultur evoziert, besitzt folgende Eigenschaften: Er ist eher ‚ikonisch' als ‚logisch', d.h. er empfindet mehr durch bildliche Darstellung als durch das Wort, er ist eher empfindsam als rational, er erfaßt eher intuitiv als durch Nachdenken, er ist eher ‚Augenblicks-Mensch', als daß er dem prozeßhaften Werdegang der Dinge zugetan wäre, er ist allumfassender informiert, als dies herkömmlich der Fall war." (The world of the media creates a new, all-encompassing culture. We speak of a culture which is represented by the 'iconospherical', in contrast to a culture of the 'logospherical' word. This comprehensive, omnipresent and almost omnipotent culture likewise creates a new, anthropological model: in fact, the 'iconospherical' human being, who is the opposite of the 'logospherical'. (...) The person who is represented by this culture possesses the following characteristics he is rather 'iconical' than 'logical', i.e., he perceives more through graphical representation than through words, he is rather sensitive than rational, he understands rather intuitively than through reflection, he is rather a 'man of the moment' than he is fond of the process-like development of things, he is more all-embracingly informed than was traditionally the case.) On the relationship between logos (word) and icon (picture) see also, J. Werbick, Theologische Ästhetik nach dem Ende der Kunst, in: *Religionspädagogische Beiträge* 30 (1992), p. 19-29.

[21] Cf. P. Kennedy, Deus Humaissimus. The Knowability of God in the Theology of Edward Schillebeeckx (Ökumenische Beihefte vol. 22), Fribourg, Switzerland 1993, p. 24 Annotation 104.

What has just been said is, however, not only valid for the hearers of our preaching, but also for us ourselves: as friars and sisters preachers, we receive "the word of faith which we preach" (Rom 10:8), from the Lord and pass it on (cf. 1 Cor 11:23). That is, that which we preach belongs fundamentally to our own life as people who are trying to believe. "So our preaching is not only an act of the mind grasping the faith, but also an act of the heart, emanating from the *whole man*".[22]

2. Experience of God

> The true wisdom of the preacher is acquired through "humble and devoted prayer, which the spirit illuminates more than anything else". For – according to the *Instructio novitiorum* – "one can perhaps acquire knowledge of some science or art from books, and the sermon will be true and elegant accordingly, but that wisdom which comes from above cannot be acquired: humble, virtuous, modest, convincing, complete forbearance and good works; one can only acquire this wisdom if one asks God – humbly and earnestly – to give it".[23]

---

[22] E. Schillebeeckx, Dominican Preaching, in: *Dominicana* 52 (1967), p. 102-109, here p. 108 [Italics – Ulrich Engel].

[23] R. Creytens, L'instrucion..., loc. cit., p. 163f. Lat.: „Forsitan per studium lectionis habere poteris noticiam alicuius sciencie sive artis, ex qua in predicatione forse poteris dicere verba aliqua veridica et pollita, sed illam sapienciam [que] desursum et descendens, pudica, pacifica et modesta, suadibilis, bonis consentiens, plena misericordia et fructibus bonis [cf. Iac. III (17); Ulrich Engel] (...) hanc, inquam, sapienciam est impossible te habere, nisi in sequenti et ferventi ordine a Deo eam postulaveris tibi dari."

Our preaching grows out of the almost 2000-year-old tradition of the Christian community of faith. Being such an enterprise which is saturated with tradition, preaching must link itself and form an alliance with the "signs of the times" (Gaudium et spes 4) which can be recognized today. The members of the commission "The Dominican Charism of Preaching", which was set up by *Timothy Radcliffe OP – Mary Catherine Hilkert OP, Benedikta Hintersberger OP, Hervé Legrand OP, Mary O'Driscoll OP* and *Paul Philibert OP* – wrote in their final report in May 2001:

> "The basic idea points to the church's responsibility to examine the signs of the times and interpret them in the light of the gospel. (...) The Fundamental Constitution (§ 5) urges us to constantly renew our understanding of our preaching mission 'with due consideration for the conditions of persons, times, and places...' This is another way of exhorting us to be attentive to the 'signs of the times'."[24]

Both elements – tradition and the current situation – are in a situation of mutuality. Schillebeeckx describes this relationship as follows:

> "...in each case, the actual situation in which we live – the second source –, [is] an inner constitutive element in understanding God's revelatory speaking in the history of Israel and in the history

[24] M.C. Hilkert / B. Hintersberger / H. Legrand / M. O'Driscoll / P. Philibert, The Dominican Charism of Preaching: An Inquiry (May 2001), see: www.op.org/DomCentral/preach/theologicalcommission.htm.

of Jesus (...), who, for Christians, is witnessed to as salvation from God and for people – the first source."[25]

It should not, therefore, – even in our preaching – be a question of how to *apply* the biblical message to our present-day situation 'just like that'. In accordance with hermeneutics, it is rather the case that no-one can get to the bottom of what the gospel message *means for us today,* except *in relation to our present-day situation.* Without the constitutive reference to the experiences of post-modern, post-secular people, the appeal to scripture and tradition would be merely fruitless and, at the end of the day, irrelevant repetition.

What, however, should an experienced-orientated sermon look like? Or: how can we, in the context of our post-modern experiences, raise the subject of God in a meaningful way? What at all can we say about religious experiences – about our own faith experiences as well as those of the hearers of our preaching? In short: how are subjective experience and theological reflection connected, as regards preaching?

The first point that is valid is: theology (like preaching as well) is not the starting-point itself. It is always – in *Dietrich Bonhoeffer's* words – only an "aid".[26] First of all

---

[25] E. Schillebeeckx, Menschliche Erfahrung und Glaube an Jesus Christus. Eine Rechenschaft, Freiburg/Breisgau 1979, p. 14.

[26] Cf. D. Bonhoeffer, Konspiration und Haft. 1940-1945 (Dietrich Bonhoeffer-Werke Vol. 16), Gütersloh 1996, p. 496: Theologie ist "ein Hilfsmittel, ein Kampfmittel, nicht Selbstzweck." (Theology is 'an aid, a weapon, not an end in itself.')

there is the experience, the faith experience. This is in the service of nothing and nobody. Theology and preaching are secondary acts. They are reflective faith: *fides reflexa.*

The problem is: experiences cannot really be shared. I cannot experience someone else's experience and someone else cannot experience my experience. "These findings are serious but not hopeless."[27] For, according to the English social phenomenologist and psychologist *Ronald D. Laing,* "even if I do not experience your experience, because it is invisible (in-valuable, incomprehensible, un-smellable, inaudible) for me, nevertheless I experience you as *someone who is experiencing.*"[28] Only, then, through personal encounter and interaction is it possible for us to exchange our experiences.

That means that religious experiences as well are 'only' experiences with people who are experiencing – or, as Schillebeeckx says: "Experience[s] with experiences".[29] These experiences with experiences challenge us to give personal answers. Our answers can, however, go in several directions: religious and non-religious. Nevertheless: the "experience with experiences actually never [happens] abstractly, nor through an isolated person, but rather always through someone who lives in a certain culture and tradition of religious (...) experience. This experience with ambivalent human experiences only then becomes

---

[27] T.R. Peters, Was ist Theologie?, loc. cit., p. 107.

[28] R.D. Laing, Phänomenologie der Erfahrung, Frankfurt-am.Main. [11]1981, p. 12.

[29] E. Schillebeeckx, Menschliche Erfahrung und Glaube an Jesus Christus, loc. cit., p. 20.

a Christian faith experience when someone – in the light of that which he has heard about Christianity – arrives at the conviction, in this experience-with-experiences: 'Yes, so it is; that is it'".[30]

But the following is also valid: "Faith does not only come from hearing".[31] What is meant here is that faith does not in the first instance have its origin in 'heavenly words'. Rather, our faith is related first of all to an earthly happening. Concrete people have experienced liberation and salvation in Jesus. Then they begin to communicate this saving experience with others. We only become hearers at the second stage.

As reflection, preaching interrupts the immediacy of the in itself silent religious experience. Such an interruption is urgently necessary, so that we do not fall into silence: for instance, where protest would be necessary. Preaching, as the articulation of religious experience, strives to get as close as possible to the original experiences which are concealed in the stories, prayers and pictures of the biblical texts. Preaching as an argument is trying to communicate faith experiences. It has to make a defence for the hope which fills the preacher (cf. 1 Pet 3:15).[32] Preaching is remembered hope. As such *memoria spei* it is "concerned with enabling the exchange of experiences

---

[30] Ibid., p. 20f.

[31] Ibid., p. 24. Cf. against this P. Knauer, Der Glauben kommt vom Hören. Ökumenische Fundamentaltheologie, Freiburg/Br. ^{6}1991; this book is in principle based on a lecture in 1969.

[32] 1 Pet 3:15b (RSV): "Always be prepared to make a defence to any one who calls you to account for the hope that is in you."

over and above the different generations and so to enable as many as possible to participate in the articulation of hope"[33] – including those without hope, for whom really we have been given hope, as *Walter Benjamin* writes at the end of his "Wahlverwandtschaften" (Chosen Relatives) essays.[34]

In the process of preaching, tradition and experience meet each other through the mode of "critic[al] correlation".[35] What is meant here is a correlation in which our faith and action, in the scope of the concrete world of our life, are tuned to what is expressed in the biblical tradition.[36] For the pragmatics of Dominican preaching, a coming-together of *soteriological, Christological* and *anthropological* aspects arises out of this correlation. That means: our preaching must have as its subject *salvation-from-God* in *Jesus Christ.* Included in this threefold theological quality of our preaching is a *principle of ecclesiological practice.* That is, we also write our chapters in the story which was begun by Jesus and has been carried down to us over the generations through tradition. This practice is the Church.

If our preaching really wants to be translation in the sense of expounding reality from the point of view of the Gospel, then it must no longer be solely at home in the liturgical-clerical context. Dominican preaching will

---

[33] T.R. Peters, Was ist Theologie?, loc. cit., p. 111.

[34] Cf. W. Benjamin, Goethes Wahlverwandtschaften, in: (same author), Gesammelte Schriften, loc. cit., Vol. I/1, p. 123-201, here p. 201.

[35] E. Schillebeeckx, Menschliche Erfahrung und Glaube an Jesus Christus, loc. cit., p. 40.

[36] Cf. ibid.

increasingly take place "in the non-sacral and non-confessional area",[37] – especially within the scope of an increasingly 'medialised' society – just as it will no longer appear as something male-clerical.

In this connection, I quote, in agreement with this, the comments of the already-mentioned Dominican group of preaching experts about "Liturgical Preaching in our Dominican Context":

> "The renewal of the Church's preaching ministry cannot be limited to the pulpit. The entire church is called to announce the reign of God (...). The preaching charism is (...) not restricted to the ordained. (...) The charism for preaching is at the heart of the mission of the Order of Preachers. All members are called to participate in the mission of the Order according to their diverse abilities, gifts, training, and call. This call arises from the very purpose for which the Order was founded. Therefore those who are professed for the Order's mission receive some title from their profession to partake of that mission".[38]

3. Speaking About God

If I understand preaching, following Habermas, as translation, then it must speak its message inside the post-secular public sphere. Looking at this from the pragmatics

---

[37] F. Martínez Diez, Die dominikanische Predigt in der medialen Welt, loc. cit., p. 74.

[38] M.C. Hilkert et al., The Dominican Charism of Preaching, loc. cit.

of language, Dominican preaching is, therefore, public speaking, and theologically speaking it is witness.[39] So that speech and witness succeed, it is necessary to ratify the words through the practice of the preachers' lives,

> "so that it will be clear to your hearers that you are genuine friars [and sisters] preachers, and everyone who hears you will be able to say: 'Certainly you are also one of them, for your accent betrays you'. (Mt 26:73)."[40]

The appeal of the (last) quoted passage from the *Instructio novitiorum* to the Passion narrative of the Gospel of Matthew introduces our preaching to the centre of the public domain. The word which we are to preach has its own place there and in the partly conflicting variations there.

Preaching, according to my thesis, is public speaking.[41] As translation, it should be directed mainly towards the uninitiated. That, however, is no (post-) modern idea. For, as we can already see in 1 Cor 14:23, the word of preaching goes beyond the borders of the arcane; only when the sermon breaks out beyond the inner circle of the congregation can it cause an understanding of God. In the Acts

---

[39] Cf. E. Arens, Bezeugen und Bekennen. Elementare Handlungen des Glaubens (Beiträge zur Theologie und Religionswissenschaft), Düsseldorf 1989.

[40] R. Creytens, L'instrucion..., loc. cit., p. 183. Lat.: „(...) ut sit omnibus te audientibus manifestum, quod tu vere frater es predicator, et omnis homo qui te audierit, dicere possit tibi: ‚Vere tu ex illis es, nam et loquela tua manifestum te facit'; Matt. XXVI (73)." [Insertion – Ulrich Engel]

[41] On the following cf. T.R. Peters, Predigt als öffentliche Rede, in: *Zeitschrift für Gottesdienst und Predigt* 2/1985, p. 17-22.

of the Apostles, we read how the Gospel spreads over to the heathen (cf., e.g., Acts 17:16-34): "a 'transition' which has a constitutive significance for church preaching: the Christian faith should be expounded in the dimensions of urbane, enlightened reason."[42] The representatives of the mediaeval *Evangelical Movement* go on from this tradition. Thus, the young community of preachers established itself in the middle of the world of mediaeval town life, which was just arising. Their "preaching halls"[43] – planned for a massive number of hearers – were "public civic centres".[44] The preaching sought, through well-founded theological knowledge, to make the citizens of the towns theologically mature also. That was in the 13th century.

Where, in the writings of *Immanuel Kant* (1724-1804), the principle of 'the public' was aiming at the "departure of mankind from his self-indebted immaturity",[45] today we can observe the decline of the (critical) public.[46] Where public and private used to stand in an indissoluble correlation, today the public sphere *and* the private sphere are breaking apart from one other without any sense of proportion. Where, however, the protection of the private sphere is lacking, the individual gets caught in the

---

[42] Ibid., p. 17.

[43] I.W. Frank, Mittelalterliche Bettelordensklöster als paraparochiale Kultzentren, in: *Wort und Antwort* 36 (1995), p. 78-83, p. here 81.

[44] T.R. Peters, Predigt als öffentliche Rede, loc. cit., p. 17.

[45] I. Kant, Beantwortung der Frage: Was ist Aufklärung? Königsberg, 30.9.1784: *Berlinische Monatsschrift* Dezember 1784, p. 481-494, here p. 481.

[46] Cf. fundamentally on this also P.U. Hohendahl, Öffentlichkeit. Geschichte eines kritischen Begriffs, Stuttgart 2000; P. Engelhardt, Öffentlich – Öffentlichkeit – privat, in: *Wort und Antwort* 43 (2002), p. 1-3.

disastrous wake of the public ship. However: Not only is the individual in danger of disappearing. The public sphere itself is being "denatured"[47] in this relationship which has become lop-sided, as Habermas established more than 40 years ago. The person is being reduced to a privatness which makes him ill, as the American sociologist *Richard Sennett* describes the situation of the 'flexible' person. This 'Flexible' person is drifting aimlessly along as anonymously dictated by a capitalism which is all-encompassing.[48]

This matter is not made any easier by the fact that this decline of the public sphere reaches right into the furthest corner of church and theology. For there, where we say 'God', we are already surrounded by idol-gods and soon will also be dominated by them. If we don't undertake any theological countermeasures, they will infiltrate the whole of our preaching: "Gods which have firmly established themselves in the agreements reached in society, in the way in which things are produced, consumed and distributed; in the values, need for security and ideals."[49] These idol-gods – all consumer gods – must be unmasked through our preaching, when we publicly say 'God' – in the interest of people's freedom and adult responsibility.[50] It does not, however, seek the public sphere in order ingratiate itself or put on a clerical show.

---

[47] J. Habermas, Strukturwandel der Öffentlichkeit, Neuwied 1962, p. 175.

[48] Cf. R. Sennett, Verfall und Ende des öffentlichen Lebens. Die Tyrannei der Intimität, Frankfurt-am-Main 1983.

[49] T.R. Peters, Was ist Theologie?, loc. cit., p. 116.

[50] Cf. auch E. Arens, Wenn es um alle geht. Orte und Intentionen öffentlicher Gottesrede, in: *Wort und Antwort* 43 (2002), p. 17-21.

Rather, preaching should be analysed as public speaking, revealed and critically influenced in its shape – above all where the Christian heritage is unscrupulously but lucratively marketed.

However, the larger Christian denominations as they actually exist hardly count as institutions which want to promote such a critical public sphere.[51] And even if they *wanted* to: as administrative bureaucracies which are, at the end of the day, uncontrollable and uncontrolled,. they are hardly in a position to be co-founders of a new public sphere of civic society.

Against the background of this pessimistic finding on the situation of the churches as they actually exist, I place my further reflections about preaching as public speaking somewhere in the middle between hypothesis and utopia. In doing this, I follow Theodor W. Adorno, who already in 1964 established: "The public sphere could never be regarded as a given and still cannot be today."[52] The memory of earlier church forms of practice – namely, at the beginning of the Jesus movement as well as in the beginnings of our Order – permits us, in my opinion, despite the current bleak situation, to think of church as a *potential* body jointly responsible for a (new) critical public sphere.

Closely linked with this is:

---

[51] Cf. on this also the theme volume "Kirche und Öffentlichkeit" (Church and the Public) of the periodical *Wort und Antwort* 43 (2002), p. 1-48.

[52] Th.W. Adorno, Meinungsforschung und Öffentlichkeit, in: (same author), Soziologische Schriften I, ed. R. Tiedemann (Gesammelte Schriften Vol. 8), Frankfurt-am-Main. 1972, p. 532-537, here p. 533.

> the important "question of where we [– sisters and brothers –] get our authority to preach (...). Obviously, today, both men and women need the permission of the local bishop. In earlier days it was the General Chapter, following Dominic's requirements, that decided 'whether God' had given the grace for preaching".[53]

As public speaking, our Dominican preaching has two functions: "firstly, (...) the *unveiling* of every form of presumed power and its tendency to manipulate both the public and private sphere; secondly, the *confrontation* with the so-called 'public opinion' with its own unreasonable, inhuman, mad implications."[54] ...and, in fact, *ad extra* (in the 'world') as well as *ad intra* (in the Church)!

Unveiling and *confrontation* were genuine methods of preaching used by Jesus (cf. e.g. Mk 5:1-20). Using these methods, he proclaimed salvation-from-God, directed towards repentance and atonement.[55] With this background, and following *Tiemo Rainer Peters OP*, I define the task of our preaching as follows: "Preaching as public speaking

---

[53] M.C. Hilkert et al., The Dominican Charism of Preaching, loc. cit. [Insertion – Ulrich Engel]. Cf. Constitutions of 1241, Distictio II, c. 12; D. Byrne, A Pilgrimage of Faith, Dublin 1991, p. 107.

[54] T.R. Peters, Predigt als öffentliche Rede, loc. cit., p. 19 [Italics – Ulrich Engel].

[55] Cf. on this U. Engel, Heil-von-Gott-her und menschliche Unheilserfahrungen. Theologie als *intellectus amoris* zwischen *compassio* und Gerechtigkeit, in: Ch. Bauer / St. van Erp (Eds.), Heil in Differenz. Dominikanische Beiträge zu einer kontextuellen Theologie in Europa / Salvation in Diversity. Dominican Contributions to a Contextual Theology in Europe (Kultur und Religion in Europa Vol. 2), Münster 2004, p. 149-160.

is exactly not, in the first instance, the interpretation of the written form, but rather the interpretation of reality, of society, and of the world from the point of view of the Good News."[56]

Conclusion

Our Order, as founded by Dominic "is known from the beginning to have been instituted especially for preaching and the salvation of souls" (LCO 1). For that reason it has the name of 'Order of Preachers' from the beginning – or, better, 'New Order of Preachers', so as not to confuse its mandate with that of the "bishops, who represent the first 'Order of Preachers'".[57]

Of course, from the very beginning there were various forms of Dominican preaching. For example, in the first generation, the brethren preached mainly according to the Gospel and plainly. The preaching of the second generation of Dominicans (from ca. 1260) came rather more from an intellectual source. But Dominican preaching was always *'teaching preaching'*. "The work of evangelization that inspired the foundation of the Order was not normatively homiletic preaching during Eucharist, but *catechetical preaching* in any contexts where adult faith formation could take place."[58]

---

[56] T.R. Peters, Predigt als öffentliche Rede, loc. cit., p. 19.

[57] F. Martínez Diez, Die dominikanische Predigt in der medialen Welt, loc. cit., p. 73.

[58] M.C. Hilkert et al., The Dominican Charism of Preaching, loc. cit. [Italics – Ulrich Engel].

This teaching function, which is a basic trait of Dominican preaching, had as its precondition and also as its consequence the close link between theological studies and preaching.[59] And that was not just from the time that Albert the Great and Thomas Aquinas reformed the Dominican studium. For:

> Albert and Thomas "did not initiate the doctrinal character of the Order but inherited it from the fathers of the first generation. Dominic sent his followers to the universities not so much to exercise a pastoral ministry there but rather to further their preparation for preaching. This is evidenced by the first mission of the brethren to Paris and Bologna in 1217".[60]

Even the so-called 'Oldest Constitutions' (from 1220-36), prescribe that every priory must have a lector: "A community should have not less than twelve members, and should not be founded without the permission of the General Chapter or without prior and lector."[61] Likewise, preaching

---

[59] Cf. fundamentally on this T. Radcliffe, Die Quelle der Hoffnung. Studium und Verkündigung der Guten Nachricht, in: (same author), Gemeinschaft im Dialog. Ermutigung zum Ordensleben, ed. T. Eggensperger und U. Engel (Dominikanische Quellen und Zeugnisse Vol. 2), Leipzig 2001, p. 65-96; G. Vergauwen, Predigt der Wahrheit, in: *Wort und Antwort* 37 (1996), p. 147-150.

[60] E. Schillebeeckx, Dominican Preaching, loc. cit., p. 103. Cf. also H.-M. Féret, Vie intellectuelle et vie scholaire dans l'ordre des Frères Prêcheurs, in: *Archives d'histoire dominicaine* 1946, vol. 1, p. 5-37.

[61] Oldest Constitutions, Distinctio II, c. 24a [according to the numbering of the critical edition by S. Tugwell]: in: Jordan von Sachsen. Von den Anfängen des Predigerordens, ed. W. Hoyer (Dominikanische Quellen und Zeugnisse Vol. 3), Leipzig 2003, p. 244-297, here p. 287.

was, from the very beginning, one of the original tasks of the professors of the Order. *Preaching* had an equal worth with the *interpretation* of Holy Scripture and the scientific *Disputatio*. According to Thomas

> "[a]ll doctors of Sacred Scripture should lead an eminently virtuous life so as to be qualified for *effective preaching* (...) They must be enlightened to comment well on the Scriptures. (...) They must be prepared to answer difficulties in disputations. These three functions, (preaching, expounding, and refuting) are mentioned in the Epistle of Titus, ch. 1, v. 9".[62]

At some point in the Middle Ages, the work of the professor (master, lector) became separated from that of the pastor and preacher. Pastoral and academic work, preaching and teaching fell apart. There came a "breach between academic knowledge and religious instruction".[63]

To be able to accomplish the work of translation which Habermas reminds us about, it is necessary to overcome this breach. Study and preaching should now be, in recourse to the mediaeval sources of our Order, brought together again. One of our own sources is to stress the *humanity of Christ*. Typically Dominican, this stands in the centre of our mediaeval doctrinal preaching. For us post-modern companions of Dominic this means:

---

[62] Thomas von Aquin, Brevi principio quando incoepit Parisiis ut Magistri in S. Teologia: Opusc. IV, ed. Mandonnet, p. 424, cited here according to E. Schillebeeckx, Dominican Preaching, loc. cit., p. 104 [Italics – Ulrich Engel].

[63] E. Schillebeeckx, Dominican Preaching, loc. cit, p. 104.

"Doctrinal preaching should be grounded in the humanity of Christ who is our way to God as well as God's contact with men."[64]

Following on from this, I close with the famous words of Irenaeus of Lyon: *"Gloria Dei, vivens homo; vita autem hominis, visio Dei"*.[65] Our preaching is committed to this double glory: "The glory lies in happiness and in the raising-up or setting upright of people, of the lowly and the degraded; but the glory and the happiness of people lies, at the end of the day, in God."[66]

It is a continuing scandal that a person, as an image of God, often takes on the shape of the poor. Bishop *Oscar A. Romero* showed us this when he said: *"Gloria Dei vivens pauper"*.[67] And, that the person as a symbol of God all

---

[64] Ibid., p. 108.

[65] Irenaeus of Lyon, Adversus haereses IV 20, 7: Irénée de Lyon, Contre les hérésies II, ed. A. Rousseau (Sources Chrétienne vol. 100/2), Paris 1965, p. 648-649.

[66] E. Schillebeeckx, Menschliche Erfahrung und Glaube an Jesus Christus, op. cit., p. 50. Schillebeeckx expands on this in the same work, critically, 50f.: "Bei Irenäus erhält diese christliche Lebensüberzeugung innerhalb seines spätantiken Lebensgefühls selbstverständlich einen hellenistischen Klang, nach unserem Lebensgefühl zu formal und abstrakt. Die konkrete, historisch situierte – auf ein menschliches Fiasko hinauslaufende – Vermittlung Jesu von Nazaret steht in der Formulierung des Irenäus mehr formal als historisch-inhaltlich im Mittelpunkt." (In Irenaeus, this Christian convictin of life within his late-antique-world feeling of life obviously has a hellenist ring about it, too formal and abstract for feeling of life. The concrete, historically situated – leading to a human fiasco – mediation of Jesus of Nazareth stands at the focus, in Irenaeus' wording, more formally than according to history and content.)

[67] O. Romero, Die politische Dimension des Glaubens. Rede anläßlich der der Verleihung der Ehrendoktorwürde durch die Universität Löwen, in: M.

too often is not a person at all, but only a mutilated and shattered victim, is just as true and can be seen, day in, day out, on television (and not only there); following the Italian philosopher *Giorgio Agamben* we could critically amend the quotation from Irenaeus as follows: *"Gloria Dei vivens homo sacer"*.[68]

Where the poor are degraded and the foreigners are excluded, where the weak are violated and in all the senses in which people become victims, that is the place where our preaching has its proper location.[69]

Translation from the German: Bonifatius Hicks OP, Mainz (Germany)

Bogdahn / I. Zerger (Ed.), Ich habe das Schreien meines Volkes gehört, Munich 1990, p. 72.

[68] Ch. Bauer, Transgressionen der Moderne. Grenzen und Horizont einer Theologie nach Gottes und des Menschen Tod, in: (same author) / M. Hölzl (Ed.), Gottes und des Menschen Tod? Die Theologie vor der Herausforderung Michel Foucaults, Mainz 2003, p. 19-47, here p. 47. Bauer bases his thoughts on G. Agamben, Die souveräne Macht und das nackte Leben, Frankfurt-am-Main ^{3}2002.

[69] Cf. on this U. Engel, Heil-von-Gott-her und menschliche Unheilserfahrungen, loc. cit., especially p. 159f.

DOCUMENTATION

The Roman Catholic Archbishop of Manila
121 Arzobispo Street, Intramuros
P.O. Box 132
Manila, Philippines

Circular No. 2007-29
11 October 2007

TO: ALL THE CLERGY IN THE ARCHDIOCESE OF MANILA

RE: EX-COMMUNICATION OF FR. ALEJANDRE V. GALIAS

Dear Rev. Monsignor/Father:

Peace of the Lord!

May we inform Your Reverence that in a decree dated September 21, 2007, **Most Rev. Arturo M. Bastes, SVD, D.D., Bishop of Sorsogon,** declared the penalty of **latae sententiae excommunication** against Rev. **Fr. Alejandre V. Galias,** a priest incardinated in the Diocese of Sorsogon.This, in effect, means that he cannot be allowed to administer any sacraments. This is for your guidance.

We assure you of our support and prayers for all your noble endeavors and dreams for the Church we deeply love.

Most Sincerely in Christ,

Fr. Isidro T. Marinay
Vice-Chancellor

Archdiocesan Tribunal

Archdiocese of Lipa

Archdiocesan Chancery

Cathedral Site, 4217 Lipa City, Philippines
☎ (043) 756-2572 • Fax: (043) 756-0005
email: chancery@cbc.cybat.sequel.net

DECREE OF SUSPENSION

KNOW ALL MEN BY THESE PRESENTS:

Having observed personally and through other priests the provision of Canon 1341, when informations regarding an unbecoming particular relationship of Ordained Priest Luis Rosales which we received, and were fully confirmed when he abandoned the priestly ministry and attempted a civil marriage,

I, Ramón C. Argüelles, Archbishop of Lipa, in order to prevent the spread of scandal and in order to protect the sacredness of the celebrations of the sacraments, hereby declare the automatic suspension and perpetual irregularity that Ordained Priest Luis Rosales has incurred as provided in Canon 1394, §1, and Canon 1044, no.3.

Given at Lipa City, this 28th day of November, in the Year of our Lord, Two Thousand and Seven.

Most Rev. Ramón C. Argüelles, D.D.
Archbishop of Lipa

Rev. Fr. Wilfredo A. Rosales
Acting Chancellor

cc. file

History of the Church of Roxas City, Capiz:
Celebrating the Three Hundred Glorious Years of an Old Parish (1707-2007)

SEM. NOEL VINCENT B. ABALAJON

The Province of Myth and History

At the center of Panay Island lies the province of Capiz, bounded by the Sibuyan Sea on the north, Aklan province on the northwest, Antique province on the west, and Iloilo province on the south and southwest. Its capital is Roxas City. Under its wings are nestled sixteen (16) municipalities, namely, Cuartero, Dao, Dumalag, Dumarao, Ivisan, Jamindan, Maayon, Mambusao, Pan-ay, Panitan, Pilar, Pontevedra, President Roxas, Sapian, Sigma and Tapaz.

For many scholars, the history of Capiz remains a source of intrigues, for it treads the path of myths and facts, of marvelous legends and historical events.[1]

[1] *CCP Encyclopedia of Philippine Art, Volume 1: People of the Philippines,* Manila: Cultural Center of the Philippines, 1994, 192.

Folk history offers several elucidations for the name of Capiz. According to one interesting narrative, when a group of Spaniards lost their way, they inquired as to the name of the place from a mother coddling her twin sons. She thought they were asking about their sons, so she answered, "Kapid" (twins). Another story tells us that the province was so named because of the twin sons of Datu Sumakwel, one of the ten Bornean datus who settled on the island. Hence, "Kapid" may also refer to Capiz as Aklan's twin.[2]

Popular belief however suggests that Capiz is derived from the word *kapis,* the mollusk *Placuna placenta,* a seashell abundant in the province, which was commonly used as square panes for windows of affluent residences during the Spanish Period.[3]

The Transfer of Political Seat

When the Spaniards came in 1569, the second Spanish settlement after Cebu was established in the town of Panay, because of the abundance of food that earned it the title "the Sicily of the Philippines."[4] It became the seat

---

[2] Ibid. According to the folk tale *Maragtas,* the ancient name of Capiz was *Aklan (Akean).* "This was one of the three *sakup* into which the ten founding *datu* from Borneo divided Panay. Bangkaya was the founder of the first Malay settlement in what is now known as Capiz." See Felix B. Regalado, and Quintin B. Franco, *History of Panay.* Iloilo City: Central Philippine University, 1973, 37.

[3] *Encyclopedia of Philippine Art, volume 1: People of the Philippines,* 192.

[4] Fr. Ignacio Francisco Alcina, S.J. writes: "Panay Island was the first landing place of most of the Spaniards, after they crossed over from the Island of Cebu, because it is more fertile and has a greater abundance of rice.

of the chief *encomendero.* The first Spanish governor-general, Miguel Lopez de Legazpi, whom the Panayanons welcomed with much courtesy and festivity, resided in this town from the last months of 1569 until mid-April of 1571, when he left for the conquest of Luzon.[5]

By 1572, the whole island had been organized into two provinces: the jurisdiction of Panay (which includes Capiz and Aklan); and the jurisdiction of Oton (which includes Iloilo and Antique). Fr. Gaspar de San Agustin, O.S.A. in his chronicle *Conquistas de las Islas Filipinas 1565-1615* writes:

> It is divided into two provinces. Panay is located to the north and Ogtong is to the south where the *alcaldes mayores, who govern it, live.* The *alcalde mayor* of Ogtong has the title of provider-general of the *pintados,* because he was the original one that would supply whatever was necessary for the cities of Ternate and and Samboangan... A league away from the port of Iloilo, and almost in front of the province of Ogtong, is the town of Arevalo, which is called the provider of the *justicia mayor.* This was founded in 1581 by Gonzalo Ronquillo de Peñalosa, ex-governor of

---

It is like another Sicily with all its wheat." See *History of the Bisayan People in the Philippine Islands (1668), Vol. 1.* Cantius J. Kobak, OFM and Lucio Gutiérrez, OP, trans., ed., and annot., Manila: UST Publishing House, 2002, 165.

[5] See Juan Fernandez, O.S.A., *Monografias de los Pueblos de la Isla de Pan-ay,* trans. Jose G. Espinosa, Jr., Iloilo City: University of San Agustin, 2006, 174 (From hereon, **Monografias**).

these islands, in memory of the town of Arevalo in Castilla la Vieja, of which he was a native.[6]

By 1582, the capital of the province of Iloilo was transferred from Oton to Arevalo.[7] From this moment on, Iloilo became the economic and political center of the Panay Island and earned the sobriquet "Queen City of the South."

In 1693 the town of Capiz (now, Roxas City), known as *El Puerto de Capiz,* was finally created, but its ecclesiastical needs depended on the parish of Panay.[8]

It was only in 1716 when Capiz was organized into a separate politico-military province that the capital was transferred, which was previously the town of Panay.[9] Under its jurisdiction were the neighboring islands of

---

[6] Gaspar de San Agustin, *Conquistas de las Islas Filipinas 1565-1615,* Manila, Philippines: Colegio de San Agustin, 1980, 611 (From hereon, **San Agustin**).

[7] D. Sonza explains the origin of the name of the town of Arevalo: "The town of Arevalo, Iloilo... was founded in 1581 by Governor-General Gonzalo Ronquillo de Peñalosa who named it after his native city of Arevalo, Spain. Ronquillo called the town "La Villa Rica de Arevalo" because the place was rich." "History and Legend in Western Visayan Place-Names," *The Journal of History,* vols. 28-31, 1983-1986, 46.

[8] Monografias, 166. See also Pedro G. Galende, O.S.A., *Angels in Stone: Augustinian Churches in the Philippines,* Manila: San Agustin Museum, 1996, 313.

[9] The American historian Milton Walter Meyer writes about this event (albeit with a different date): "In 1757, the capital transferred to Capiz and the town began to overshadow that of Panay." In *Colonial Bonding – Americans and Capiz: The First Decade (1899-1901),* California: The Paige Press, 2005, 2.

Maestre de Campo, Romblon, Tablas, and Sibuyan.[10] A French historian, Jean Mallat in his book *Les Philippines* speaks of the residence of the *alcade mayor* in Capiz:

> Capiz, residence of the alcalde mayor, is situated half a league from the sea, in a flat terrain surrounded by rivers, between Panay, Panitan and Ivisan. Some of its houses are made of stone, others of wood and nipa; it is defended by a small fort equipped with a small garrison.[11]

In 1796, Panay Island was divided into three provinces: Iloilo, Antique, and Capiz (which includes Aklan and Romblon).[12]

---

[10] *Encyclopedia of Philippine Art, Volume 1: People of the Philippines,* 192. Montero y Vidal's *Historia de Filipinas* confirms a royal decree in 1837 declaring Capiz under a military and political jurisdiction: "A royal order of May 31, 1837, declared certain jurisdictions – Caraga, Samar, Iloilo, Antique, Capiz, Albay, Camarines Sur, and Tayabas – to be those of governors, at once military and political, who should be military officers appointed by the War Department; all the rest (excepting Cavite, Zamboanga, and the Marianas, which also were filled like the foregoing) were classed as alcaldeships, and appointments thereto should be made from the attorney-general's office *(Ministerio de Gracia y Justicia)."* In BRPI, vol. 51, 64-65.

[11] Jean Mallat, *Les Philippines: Histoire, Geographie, Moeurs, Agriculture, Industrie, Commerce des Colonies Espagnoles dans L'Oceanie (1846),* Pura-Santilllan-Castrence, trans., Manila: National Historical Institute, 1998, 192. It has 24 pueblos under its jurisdiction during this time, namely: "Capiz, Ivisan, Loctugan, Panay, Panitan, Dao, Dumalag, Tapas, Dumarao, Sigma, Mambusao, Sapian, Batan, Banga, Madalog, Malinao, Libacao, Calibog, Macato, Ibajay, Buruanga, Romblon, Sibuyan and Banton." (Ibid., 191)

[12] Nicholas Loney, the British Vice-Consul in Iloilo in his *Economic Report on the Island of Panay (1857)* reports of three provinces of Capiz, Antique and Iloilo: "Panay is divided into the three provinces of Capiz, Antique and Iloilo which together contain a population of about 665,000 inhabitants. Capiz occupies the whole of the northern portion of the coast

In 1853, the islands now comprising Romblon province were organized into a separate politico-military *comandancia,* but administered from Capiz.[13]

In 1898, the Spaniards evacuated Panay Island, and were replaced by the revolutionary forces, who were in turn overthrown by the Americans the following year. On March 16, 1901, Romblon was separated from Capiz and became an independent province. A civil government was established by the Americans for Capiz on April 15, 1901.[14]

After the Second World War, the former municipality of Capiz was chartered as Roxas City on April 11, 1951, in honor of its famous son, Pres. Manuel A. Roxas.[15] An American historian Milton Water Meyer in his book *Letters Home: The Meyers and Capiz, 1919-1943* speaks of this change of name:

---

of Panay – a distance of 77 miles. Its limit towards the interior may be defined by a curved line commencing from a little to the eastward of Point Bulacaue, passing by the Pico de Arcangel in the Sinaragan mountains and continued westward to Pandan on the westcoast. Its chief town is Capiz situated on the river of the same name. Though broken towards the southern and western portion by an irregular series of mountain chains, the greater part of the territory of Capiz consists of extensive low-lying plains, which produce rice in great abundance. It possesses a few good harbours, particularly that of Batan, and Capiz itself situated at the confluence of the River Panay, and Capiz affords a safe anchorage. Its tribute-paying population is this year officially reported to be 135,000 souls" *(Document 287: Economic Report on the Island of Panay (1857),* 102-103). In *Documentary Sources of Philippine History, Vol. 7.* Gregorio F. Zaide, comp., ed. and annot., Manila: National Book Store, Inc., 1990.

[13] Lee W. Vance, *Tracing Your Philippine Ancestors, Vol. 2,* Utah: Stevenson's Genealogical Center, 1980, 283.

[14] Ibid.

[15] Ibid., 284.

> Capiz, province and city, is intimate. It is a province of modest physical proportions. The provincial north-south axis spans only some thirty miles from a heavily indented coastline over a patchwork of fertile rice and sugar fields to the inland plateau. The greatest east-west linear distance approximates fifty miles. Capiz is also the historic provincial capital (renamed Roxas City in 1951 after independence to honor its most illustrious son, the first president of the Philippine republic).[16]

On April 25, 1956, Aklan was finally successful (after three unsuccessful attempts in 1901, 1928 and again in 1934) in its bid to achieve independent provincial status from Capiz with the passage of Republic Act 1414.[17] Hence, it is an undeniable fact that the history of Aklan is intimately interwoven with that of Capiz.

From a Visita to an Independent Parish

From Cebu, the Augustinians went to the island of Panay. The venerable Augustinian missionary, Fr. Martin de Rada, O.S.A., first preached the Gospel to the natives along

---

[16] Milton Walter Meyer, *Letters Home: The Meyers and Capiz 1919-1943*, California, U.S.A.: The Paige Press, 2003, 3.

[17] See Digno Alba, *Fragments of the Philippine Revolution in Capiz and a Brief Historical Account of the Separation of Aklan to be Province*, Manila, 1955. Aklan is now comprised of 17 municipalities: *Altavas, Balete, Banga, Batan, Buruanga, Ibajay, Kalibo, Lezo, Libacao, Madalag, Malay, Makato, Malinao, Nabas, New Washington, Numancia,* and *Tangalan.* The provincial capital is *Kalibo.*

the banks of the river of Panay, Capiz. The fame, therefore, as the first Christian community in the island of Panay belongs to the town of Panay in Capiz. As Fr. Juan Fernandez, O.S.A., the Augustinian historian of Panay Island, in his *Monografias de los Pueblos de la Isla de Panay,* affirms: "If we abide by the record that in 1566 and 1567 Fr. Rada was preaching the word of God from the river basins of Pan-ay until those of Halauod, both inclusively, rather than in the other towns of the Island, Pan-ay would take the glory."[18]

There were fifteen (15) parishes founded by the Augustinians in the province of Capiz: Panay (1581), Dumarao (1581), Dumalag (1596), Mambusao (1607), Roxas City, formerly Capiz (1707), Sigma (1744), Panitan (1806), Dao (1836), Ivisan (1840), Loctugan (1848), Pilar (1865), Cuartero (1872), Tapaz (1875), Pontevedra (1878), and Maayon (1893). Fr. Gaspar de San Agustin, O.S.A. in his chronicle *Conquistas de las Islas Filipinas 1565-1615* writes about the first parishes administered by the Augustinians in the province of Capiz, namely in the towns of *Panay, Capis, Mambusao, Dumalag* and *Dumarao.* The friar-chronicler writes:

> They are administered by the religious of our father Saint Augustine, whose tributaries number more than sixteen thousand in the towns of Batan, **Panay, Capis, Mambusao, Dumalag, Dumarao,** Pasi, Laglag, Dumangas, Jaro, Ogtong, Tigbauan, Guimbal and Antique...

[18] Monografias, 174.

> All the aforementioned towns are the capitals of as many visitas as they have. The larger ones have resident religious because they are so numerous that they presently surpass twenty-eight.[19]

The first to be established by the Augustinians in Capiz is Panay in 1572 (as a town) and in 1581 (as a parish), under the patronage of St. Monica, mother of St. Augustine. In the early sixteenth century, the parish of Panay has the following *visitas,* which were small communities with their own chapels, namely *Suysan* (now, Ivisan), *Aranguen* (now, a barrio of Pres. Roxas), *Sibara* (now, Pilar), *Capiz* (now, Roxas City), *Ipiong* (now, Panitan), and *Divingdin* (now, Dao).[20]

Although founded in 1693, the town of Capiz as a *visita* was under the ministry of the friars from the parish of Panay. Fr. Agustin Estrada was its first minister in 1693.[21] In 1707 the town became an independent parish under the patronage of the Immaculate Conception of the Blessed Virgin, with Loctugan and Ivisan as its visitas.[22]

Like in every Spanish town, the ecclesiastical structure of Capiz, the church and its convent, stood at the center of the plaza complex, following a grid pattern, and near the Panay River, which teemed with ferocious crocodiles

---

[19] San Agustin, 61 and 63.

[20] Ibid., 609.

[21] Monografias, 213.

[22] Ibid., 166. See also Galende, *Angels in Stone,* 313.

notorious around that time.[23] During the stay of Legazpi, Juan de la Isla built some fortifications around the area because of the constant raids by the Moros, which destroyed the town several times. The Report of Fenando Valdes Tamon in 1739 mentions these forts, of which presently only two rubble watchtowers attest to their former existence.[24]

The primitive Church, with posts of hardwood, roofs of thatch, and walls of wood or bamboo, was built before 1698, but a strong typhoon on January 4, 1698 destroyed it together with the convent.[25] From 1728 to 1732, Fr. Domingo Horbegozo, O.S.A. built the stone Church, but was damaged during the earthquake of 1787.[26] It was

---

[23] J. Mallat describes Panay River: "The principal rivers are those of Panay, which is full of crocodiles, and that of Dumarao. The river of Capiz, as large as the Pasig, presents at its mouth a bank called Baton Bagui, which prevents brigs from entering at low tide; the rivers of Calibar and Batan fall into the Capiz, which they feed. The banks of all these rivers are shaded by masses of trees, abodes of birds of all kinds and monkeys, and some white and others of different colors *(Les Philippines,* 192)."

[24] Tamon reports: "Royal forts are still based, to defend it against the attacks of the Mindanao and Jolo Moros." In *Report in which, by order of his catholic Majesty (may God protect him), the strongholds, castles, forts and garrisons of the provinces under his royal dominion in the Philippine Islands are listed,* Mariano Cuesta and Violeta Infante, trans., Spain: Santander Investment, 1995, 172. He also confirms other threats: "The border enemies are the heathens and pagan rebels from the hills and the greatly-feared foreigners from the open seas" (114). See also Rene B. Javellana, S.J., Fortress of Empire: Spanish Fortifications of the Philippines 1565-1898, Makati City: Bookmark Inc., 1997, xxii.

[25] Galende, *Angels in Stone,* 313. See also Regalado Trota Jose, *Simbahan: Church Art in Colonial Philippines 1565-1898,* Makati: Ayala Museum, 1991, 31.

[26] Ibid., 313-314. See also Benjamin Locsin Layug, *A Tourist Guide to Notable Philippine Churches,* Quezon City: New Day Publishers, 2007,

rebuilt with stone and galvanized iron by Fr. Apolinar Alvarez, O.S.A. from 1870 until 1885. Fr. Lesmes Perez, O.S.A. made some restorations (1885-890) by installing the ceiling of galvanized iron, plastering the walls with stucco and adding three grandiose altars.[27] This church, of baroque and neo-classical styles, was considered one of the most beautiful in the Philippines.[28]

The construction of the magnificent cemetery of the town of Capiz was started by Fr. Alvarez, O.S.A. and finished by his successor, Fr. Perez, O.S.A.[29]

There was a steady growth of Christian population during the Spanish era: 2,327 in 1732, 4,524 in 1788, 6,625 in 1818, 10,619 in 1835, 12,453 in 1866, 18,886 in 1883, and 19,069 in 1898.[30] There was however a terrible epidemic of cholera in 1882 which killed 1,626 of its residents.[31]

150, and Pedro G. Galende, O.S.A., *Philippine Church Facades,* Manila: San Agustin Museum, 2007, 247.

[27] *La Politica de España en Filipinas,* W.E. Retana, ed., Madrid, 1897, 309. See also Galende, *Angels in Stone,* 314.

[28] *La Politica de España en Filipinas,* 309. See also Galende, *Angels in Stone,* 314.

[29] *La Politica de España en Filipinas,* 309.

[30] See Elviro Jorde Perez, O.S.A. *Catalogo Bio-Bibliografico de los Religiosos Agustinos de la Provincia del Santisimo Nombre de Jesus,* Manila: Establecimiento tipografico del Colegio de Sto. Tomas, 1901, 816-824, 829; *Estado General de los Religiosos de que se compone la provincial del Dulcisimo Nombre de Jesus de padres agustinos calzados de estas Islas Filipinas, 1818-1819;* and *Mapa General de las Almas que administran los Padres Agustinos Calzados en estas Islas Filipinas, 1835,* Sampaloc, 1836.

[31] Guillermo Kabello, *Memoria sobre la epidemia de Colera Morbo que se padecio en la Cabecera de Capiz en el año 1882,* Capiz: 1882.

The people of Capiz were described as cultured and friendly. As Fr. Fernandez, O.S.A. relates: "Here, the Visayan dialect was spoken with more propriety and sweetness and here, too, the women dressed themselves with more aestheticism, taste and elegance."[32] "The Capizeños were always very prudent and peace-loving people, cheerful and entertaining."[33] They were also fiercely loyal to Spain as shown by their material support for the war against the British invaders and the imprisonment of Governor Quintanilla who allied himself with the enemies.[34] However, they could not tolerate blatant abuse and rampant corruption from government officials like Governor Duran, whom thousands protested and plotted to kill, until the parish priest fortunately intervened.[35]

Of the 2,830 Augustinians who came to the Philippines during the 333 years of Spanish rule, thirty-seven (37) Augustinians had been curates of the parish of Capiz from 1693 until 1898 at the outbreak of the Philippine Revolution. Fr. Lesmes Perez, O.S.A. was the last Augustinian parish priest (1886-1898) with Fr. Domingo Cidad, O.S.A. in 1866 and Fr. Jose Ma. Velasco, O.S.A. in 1895 as companions. Only two (2) Filipino secular priests had served the parish as coadjutors (assistants) during the Spanish Period: Fr. Liberato Cesar and Fr. Pedro Fuentes, both in 1892.[36]

---

[32] Monografias, 166.

[33] Ibid.

[34] Ibid.

[35] Ibid., 167.

[36] Ibid., 213. See also Regalado Trota Jose, *Curas de Almas: A Preliminary Listing of Parishes and Parish Priests in the 19th Century Philippines based on the Guias de Forasteros, 1834-1898, Part II and Index I. (Forth-*

Fr. Agustin Estrada, O.S.A.	1693
Fr. Francisco de los Martires, O.S.A.	1700
Fr. Manuel Hidalgo, O.S.A.	1708
Fr. Pedro Lixalde, O.S.A.	1714
Fr. Blas Urbina, O.S.A.	1719
Fr. Antonio Ruiz, O.S.A.	1722
Fr. Martin Fuentes, O.S.A.	1725
Fr. Domingo Horbegoso, O.S.A.	1728
Fr. Domingo de la Concepcion, O.S.A.	1732
Fr. Juan Sanchez, O.S.A.	1734
Fr. Francisco Avalle, O.S.A.	1737
Fr. Vicente Urquiola, O.S.A.	1740
Fr. Andres Puertas, O.S.A.	1744
Fr. Benito Lamas, O.S.A.	1747
Fr. Francisco Carchetas, O.S.A.	1751
Fr. Juan Hugo, O.S.A.	1753
Fr. Juan Aguado, O.S.A.	1756
Fr. Luis Torreblanca, O.S.A.	1757
Fr. Ignacio Clapera, O.S.A.	1759
Fr. Tadeo de la Consolacion, O.S.A.	1762
Fr. Antonio Pardo, O.S.A.	1765
Fr. Juan Campos, O.S.A.	1773
Fr. Pedro Resano, O.S.A.	1778
Fr. Bartolome Garcia, O.S.A.	1780
Fr. Jeronimo Prado, O.S.A.	1790
Fr. Santiago Herrero de Losada, O.S.A.	1796
Fr. Luis Ortega, O.S.A.	1800
Fr. Santiago Herrero de Losada, O.S.A.	1805
Fr. Placido Alva, O.S.A.	1836
Fr. Bernabe Cordon, O.S.A.	1859
Fr. Lucas Moral, O.S.A.	1860
Fr. Eugenio Villalain, O.S.A.	1869
Fr. Apolinar Alvarez, O.S.A.	1870
Fr. Manuel Noval, O.S.A.	1885
Fr. Lesmes Perez, O.S.A.	1886

Fr. Domingo Cidad, O.S.A. *(Companion)*	1886
Fr. Liberato Cesar *(Coadjutor)*	1892
Fr. Pedro Fuentes *(Coadjutor)*	1892
Fr. Jose Ma. Velasco, O.S.A. *(Companion)*	1895.

When the Augustinian friars left the town of Capiz and the whole province of Capiz during the revolution against Spain in 1898, the Filipino priests took over the care of the parish. Some local revolutionaries like Esteban Contreras figured in the war.[37]

The Secularization of the Parish

When the Philippines won its independence, the parish of Capiz was now under secular administration. The native clergy assumed the pastoral care of the Capizeños. They were products of the *Real Seminario de San Carlos* of Cebu (1779), and later on, the *Seminario de San Vicente Ferrer* of Jaro (1869). They belonged to the diocese of Cebu until 1865 when Jaro became a diocese.

From the American period up to the Japanese occupation, the following priests served as ministers of the town:[38]

---

coming), Manila: UST Publishing House, August 2005 and Elviro Jorde Perez, O.S.A., *Catalogo Bio-Bibliografico de los Religiosos Agustinos de la Provincia del Santisimo Nombre de Jesus,* Manila: Establecimiento Tipografico del Colegio de Santo Tomas, 1901.

[37] See Ronald Acepcion Amigo, "The Contreras-led Revolution in Capiz," *Resistance and Revolution: Philippine Archipelago in Arms,* Bernardita R. Churchill, ed., Manila: NCCA-Committee on Historical Research, 2002, 175-199.

[38] See The Archdiocese of Capiz, *Sicut Bonus Miles Christi: Silver Episcopal Anniversary of Most Rev. Antonio F. Frondosa, D.D., Archbishop of Capiz,* Roxas City: Archdiocese of Capiz, 1977.

Fr. Pedro Fuentes	1898	
Fr. Cleto Fuentes	1899	
Fr. Cleto Alba	1901	
Fr. Santos Cason	1903	
Fr. Pedro Ma. Tiangson	1907	
Fr. Andres Frontilla	1914	
Fr. Gabriel M. Reyes	1915	*(later, Archbishop of Manila)*
Fr. Sofronio Baranda	1918	
Fr. Diosdado Parreñas	1937	
Fr. Teodulfo Castro	1940	
Msgr. Vicente Gonzales	1946	

Though the town of Capiz was often visited by typhoons and earthquakes, American writers like Henry Savage Landor sang praises of its singular beauty: "Capiz was indeed a large and handsome town, handsomer than Ilo-Ilo in its present condition, the buildings (although now rather blown about by the storm) being in better preservation." In his travel account *The Gems of the East,* Landor describes the church of Capiz with great indulgence:

> For a change, let us go inside the church. We find a tiled floor, a glazed, white-tiled border along the lower portion of the plastered walls, high, flat columns of wood painted to resemble granite, a gallery all along, and a marble font. As we neared the elaborate altars, one in front, one in each of the two wings, we saw the usual stuco images adorning niches...[39]

---

[39] A. Henry Savage Landor, *Gems of the East: Sixteen Thousand Miles of Research Travel among Wild and Tame Tribes of Enchanting Islands,* New York: Harper and Brothers Publishers, 1904, 441.

When the Second World War raged in 1942, the whole town of Capiz was ravaged, including the beautiful Church, where traces of its former glory were destroyed. It was a turbulent period in the history of Capiz. Local heroes like Macario Peralta organized guerrilla combat forces and fought the Japanese.[40] After the liberation of the province, Msgr. Vicente Gonzales, who became parish priest of Capiz in 1946, worked for the reconstruction of the ecclesiastical complex until 1958.

The Birth of a Diocese

The province of Capiz was under the Diocese of Cebu in 1595, with Iloilo, Samar, Leyte, Caraga, Misamis, Negros and Antique. When Jaro became a diocese in 1865, Capiz belonged to its ecclesiastical jurisdiction, with Antique, Bacolod and Zamboanga. On May 28, 1951, with the papal bull of Pope Pius XII *Ex supremi apostolatus* Capiz was finally created as a diocese.[41] With the canonical erection of the new diocese, the parish church of Capiz (renamed Roxas City on April 11, 1951) became the metropolitan cathedral, the seat of the bishop of Capiz.

Most Rev. Manuel P. Yap, D.D. was appointed as the first bishop of Capiz (1951-1952), and was shortly transferred to the seat of Bacolod (1952-1966). He was succeeded by Most Rev. Antonio F. Frondosa, D.D., a native of Dumalag,

---

[40] Jose B. Bolante, *A Comprehensive History of Capiz in Search of Identity, A Cultural Tribute of the Buklod ng mga Kawani to the Province of Capiz,* Unpublished Monograph, 77.

[41] "Ex supremi apostolatus," *Boletin Ecclesiastico de Filipinas,* Vol. 25, No. 279, September 1951.

Capiz, who also became its first archbishop when Capiz was elevated to the rank of an Archdiocese on January 17, 1976, with Kalibo and Romblon as sufraggan dioceses, through the papal bull of Pope Paul VI *Nimium patens.*[42] Archbishop Frondosa served the Archdiocese of Capiz for thirty-four (34) years from 1952 to 1986.

Most Rev. Onesimo C. Gordoncillo, D.D. became the new Archbishop of Capiz on June 18, 1986. He was formerly the Bishop of Tagbilaran (1976-1986) and Auxiliary Bishop of Dumaguete (1974-1976). The present term of Monsignor Onie, as clergy and lay faithful fondly call him, is blessed by several important celebrations of the Church of Capiz: *the Silver Jubilee as a Diocese and Golden Jubilee as an Archdiocese, both in 2001,* and the Golden Anniversary of St. Pius X Seminary in 2007. He is also the beloved founder of the Sancta Maria Mater et Regina Seminarium, the philosophy and theology seminary of the Archdiocese of Capiz, which opened in 2000.

The following distinguished priests of Capiz became rectors of the Immaculate Conception Metropolitan Cathedral, whose tricentennary we celebrate this year:[43]

Msgr. Edmundo Fuerte	1964
Msgr. Vicente Hilata	1989
Archbishop Onesimo Gordoncillo	2000
Msgr. Diosdado Borres, III	2003
Fr. Job Bolivar	2007

---

[42] "Nimium patens," *Boletin Ecclesiastico de Filipinas,* Vol. 50, No. 555, 1976.

[43] See The Archdiocese of Capiz, *Golden Jubilee of Capiz as Diocese.* 1951-May 28, 2001, Roxas City: Archdiocese of Capiz, 2001.

Together with Fr. Job are his parochial vicars: Fr. Erwin Bombaes, Fr. Rey Capapas, Fr. Carmelo de los Reyes and Fr. Cylvin Gloria.

With regard the current renovations of the Roxas City Cathedral, the marble flooring was completed during the term of Msgr. Vicente Hilata, the Vicar General of the Archdiocese of Capiz; while the repainting and the roofing of the church edifice were started by Msgr. Diosdado Borres, III and still continue until today.

At present, the province of Capiz remains a bulwark of Christianity in Panay Island, with a population of 648,372, 96% of which are Catholics.[44] This blessed phenomenon which continues until today was once given a prophetic remark by an American Protestant missionary Mary H. Fee, who stayed in Capiz from 1901 until 1909. With honest resignation after witnessing the religiosity of the people of Capiz, she admits in her memoirs *A Woman's Impressions of the Philippines:*

> To the complacent Protestant evangelist who smacks his lips in anticipation of the future conquest of these Islands, I would say frankly that there is no room for Protestantism in the Philippines... The attitude of the Filipino is at once tolerant and positive. It is positive because without any research into theological disputes, the ordinary Filipino is

---

[44] *The 2004-2005 Catholic Directory of the Philippines,* Quezon City, Philippines: Claretian Publications and the Catholic Bishops' Conference of the Philippines, 2004, 53-54.

emotionally loyal to his Church and satisfied with the very positive promises which that Church gives him... On the other hand, he is tolerant with the tolerance of one who in his blood none of the acrimony begotten by an ancestry alternately conquerors and victims through their faith.[45]

[45] Mary H. Fee, *A Woman's Impressions of the Philippines,* California: The Paige Press, 2005, 202-203.

Cases and Inquiries

JAVIER GONZÁLEZ, OP

CANONICAL MARRIAGE FOR CATHOLICS CIVILLY MARRIED

QUESTION:

I wish to know the moral and canonical difficulties for a Catholic couple civilly married with children to contract canonical marriage. Thank you.

ANSWER:

In order to give an accurate answer to this question one would need some more data that unfortunately are not supplied in the above consultation. For instance, it would be important to know the reason or reasons why this Catholic couple did not get married in the Catholic Church or if there is any impediment that might prevent them from contracting canonical marriage. Since no information at all about it is supplied, I presume that both of them are *bonafide* Catholics, who are moved by a sincere wish to have their civil marriage sanctioned

by the church law. On the other hand, my answer will focus more on the canonical "difficulties" or elements than on the moral ones, given the nature of this section.

1. I believe that this question should have been asked directly to the parish priest of the place where the civilly married couple resides and who would be the one directly responsible for the preparation of the documents needed to contract a canonical marriage. Given his position, such parish priest could give the proper answer to the couple after having interviewed them, seen their family situation, the reason or reasons that move them to contract canonical marriage, the level of preparation they have, the compliance with the requirements and documents needed in order to get married in the Catholic Church, etc. A first hand appraisal of the case is indeed necessary.

2. Anyway, given the fact that both of them are Catholics, my opinion is that the fact of being civilly married should not constitute in principle a major difficulty or problem, neither moral nor canonical, for them to contract a Catholic marriage, if they truly wish to do so and there is no impediment for it. Furthermore, the parish priest should be the first one to welcome such initiative and to facilitate the compliance with the canonical provisions required to regularize their situation through the celebration of the sacrament of marriage.

3. *What are, in general, the requirements to contract a canonical marriage?* The fundamental requisite to contract a valid canonical marriage is the free mutual exchange of the matrimonial consent by the contracting

parties, held in the presence of the parish priest (or of another minister by him delegated) and of two witnesses. This requisite, known as the "canonical form" and prescribed by the Church for all Catholics, presupposes two other requirements on the part of those getting married, namely, their psychical capacity to elicit a valid consent in accordance with the law, and the absence (or dispensation) of any impediment that might prevent that union.

In addition, the *formalities* prescribed by the ecclesiastical legislation to those Catholics who decide to contract marriage are the following:

a) An adequate *preparation,* facilitated mainly through instruction and catechesis (most parishes include in their pastoral programs Pre-cana seminars for those getting married);

b) The previous reception of *Baptism* (and Confirmation);

c) A *pre-nuptial interview,* to verify whether the contracting parties are sufficiently instructed in the Christian doctrine, particularly on the nature and implications of marriage; to determine the freedom of the parties to exchange their consent, and to verify the existence of any possible legal impediment that may render the marriage invalid;

d) The *banns* of marriage, announced either orally or in print in the parishes of the contracting parties;

e) Some *documents,* in particular, a recent Baptismal (and Confirmation) certificate of both parties, newly issued and "for the purpose of marriage"; marriage

license (in some countries, like the Philippines) and a copy of the civil marriage contract if the parties are already civilly married.

4. *"What are the moral and canonical difficulties for a Catholic couple civilly married with children to contract canonical marriage?"* To this inquiry I will answer that the only "difficulties" the couple may have to surmount are, first, their determination to have their marriage celebrated in accordance with the norms of the Church; and, second, the actual compliance with these norms. Nothing extraordinary: just to follow the common procedures any Catholic does to contract canonical marriage.

In contrast, I should remark that instead of speaking here of "difficulties" we should speak rather of the "advantages" that such a canonical marriage will bring to the spouses and their children. Civil marriage is not enough for Catholics, who have therefore the moral obligation to contract marriage in accordance with the law of the Church. (Actually the civil marriage of Catholics lacks the requisite of the "canonical form"; that is why the Church does not recognize it as a true marriage.) Those Catholics who contract marriage civilly only and do not bother about getting married in the Church, deprive themselves of the grace of the Sacrament of marriage, aside from the other moral implications that this fact may have in their lives. We do not say that they are separated from the Church, but the truth is that they do not fully live spiritually united to her. And furthermore, from the practical-canonical point of view,

they deprive their children also of all those benefits resulting from a valid marriage in the Church, e.g., their legitimacy and/or legitimation, and the documentation eventually needed for future benefits related mainly with the practice of their faith.

I, therefore, encourage Catholic couples civilly married to contract canonical marriage, if there is nothing that impedes it. The fact of being already civilly married does not pose additional "difficulties" to go ahead with it. On the contrary, some eventual impediments could even be dispensed from by the competent ecclesiastical authority if there were need of it (obviously, inasmuch as possible and if there is a reason for it), and some formalities could be simplified, also if necessary. The wedding ceremony would have to be the appropriate for each case: in special circumstances it could be advisable, for instance, to have a "simple wedding" celebrated in private to avoid external display (e.g., if the couple were already of certain age, or if said wedding caused surprise or even scandal among the neighbors, who thought there were already married, etc.), and it could be held either at the parish church of the place where they reside or in another place with due permission from the parish priest. The papers or documents needed by the parish office are basically the certificate of baptism and confirmation, and a copy of the civil marriage contract. In any case, it is the parish priest who will decide the most appropriate action, after he has studied the situation in consultation with the parties themselves.

Sunday Homilies for May-June 2008

FR. ENRICO GONZALES, O.P.

MAY 4 – SOLEMNITY OF THE LORD'S ASCENSION

Mt 28:16-20 – From Communion to Mission

Love has two inseparable movements: "Come" and "Go". Anyone who is truly in love must be able to let his beloved to come and go. Unfortunately, this truth about love is lost on us who accept love only as letting the beloved come. We cannot understand how it could happen that after letting the beloved to come to us, we would just let him go. Is not letting go means the willingness to lose our beloved? That is our mistake. Letting go is at times letting be. When we clutch the beloved in the tight fold of our palms, he will die. He will not be able to develop his wings and soar to the skies. He will perish suffocated in the dingy dungeon of our possessive love.

We can hardly understand why Jesus ascended into heaven and left us orphans. Would it be more reasonable for Jesus to stay with us forever, say, take his permanent residence in Jerusalem or Rome? Then, we could have a person-to-person encounter with Jesus in the same manner that we now enjoy our occasional audience with the Pope. Photos with Jesus cum autograph will indeed be a most welcome souvenir to take back home to become the most precious item in the family's heirloom. That will be indeed extremely sweet! But that is precisely what Jesus would like to avoid: for us to think that life is just sweetness, all romance. Life is responsibility. Jesus by ascending to heaven left us with a challenge: if we indeed have profited from communion with him, then we will be willing to go – go on a mission. From communion to mission: it is not enough that we just enjoy the banquet of Jesus, we must share its fruits with others who have no means and opportunities to experience Jesus' presence. We who have met Jesus intimately in his Eucharist should not own his grace as though it is only intended for us. Don't we see the priest so much in a hurry that after he distributes communion in the Eucharist, he just washes the chalice, says a little prayer and rushes to dismiss us with a challenge: "Go! The Mass is ended." From communion to mission, then back to communion again, but this time, a communion not for us alone but for other humans as well. We hope for the time to come that we will all believe that Jesus has indeed resurrected. How? By showing that Jesus has resurrected in us, that's how!

MAY 11 – SOLEMNITY OF PENTECOST
Jn 20:19-23 – The Spirit in the World

There is only one way to salvation: Jesus Christ. Jesus is not just a spirit. Jesus is the Sprit of God made present in flesh. Salvation therefore is not just a spiritual reality. Salvation is not so spiritual as to abhor any participation of the flesh. With Jesus, incarnation has in fact become imperative to salvation. Salvation in the present dispensation cannot but take a body. The Church – this body of Jesus' believers – is not a body so mystical as to disappear from the reach of our senses. Jesus ascended to heaven with the intent of returning to us in his Spirit – the personified love that he has with the Father. Thus, bonding us together with the same Spirit – the same love – that unites the Son and the Father together, Jesus converts the body of believers into a body of love – an enfleshed Spirit in the world. Indeed, Jesus' incarnation is not a thing of the past. With the Pentecost – the coming of the Holy Spirit – incarnation has even expanded. It takes a social body. With the Holy Spirit, incarnation has become us! Thanks to the Holy Spirit, we become other Christs. May we therefore persevere in the life of Spirit so that the world may continuously experience the salvation of Jesus! Through us, the Spirit will once again hover over God's creation. The world will become just as it originally was: a vessel of clay bearing grace. Indeed, there is nothing original about sin. The original state of creation is grace. And

today, apparent or not it might be to us, the Spirit keeps on coming and renewing the face of the earth in grace. Jesus has promised to send his Spirit. Jesus is the faithful One. His word will never fail. His Spirit will conquer all!

MAY 18 – SOLEMNITY OF THE MOST BLESSED TRINITY

Jn 3:16-18 – The Worldly Spirituality

The mystery of the Holy Trinity is not a doctrine invented by the Church to make us forget the world. It does not preach this mystery to bring us to the clouds and stay there to meditate forever on a teaching so esoteric that we explode our brains trying to figure out what it really means. Any doctrine which brings us to abandon our stewardship over creation is indeed a gross violation of the spirit of Jesus' redemption: "For God did not send his Son into the world to condemn the world, but that the world might be saved through him." (Jn 3:17) The Holy Trinity is in fact the model out of which the universe came into existence. Creation is originally a unity in diversity – a paragon of harmony which can only be explained with true love as its cause. The Holy Trinity is its only creator. And the Holy Trinity is love.

Three persons in one God – this Trinity – exemplifies the mysterious union of love and respect in true love. Love is unity alright but it is not a unity that speaks only of a mutually suffocating embrace between lovers. It is definitely not a head on collision where lovers meet just to destroy each other – or worse, a python's embrace where the lovers in their tight squeeze do not stop until both of them are breathless, dead! Love without respect is just like that. On the contrary, love with

respect is a unity that lets the lovers live in their respective identity. For respect keeps the lovers at a distance – a breathing distance for sure because it allows them to live in their own uniqueness without separating their identities totally. That is why the Holy Trinity is a relationship so substantial it cannot be understood except in terms of person who necessarily implies co-person. We cannot imagine the Father without the Son nor the Father and the Son without the Holy Spirit. Having said thus, we, however, cannot reduce this Trinity into a unity which destroys the distinction among the Father, the Son and the Holy Spirit. The Father is the Father, the Son is the Son, and the Holy Spirit is the Holy Spirit. The identity of one person should not be confused with the others – a mystery indeed! – but a mystery not totally incomprehensible since it is this dynamics which all men experience in true love. In loving, the lovers are one and yet, in their relationship retain even more their respective personalities. So, now we understand why only through the Holy Trinity, creation can be saved. Because the Holy Trinity is absolutely true love, it binds everything together as one in their utmost diversity.

In order to be saved, the Holy Trinity is what the world needs now – authentic love, genuine love – the Trinitarian love, indeed!

MAY 28 – SOLEMNITY OF THE BODY AND BLOOD OF CHRIST

Jn 6:51-58 – Please be reminded!

The Holy Eucharist is a living memorial. Why the adjective "living"? To indicate that the Holy Eucharist is not just a souvenir of the past. Definitely, it is not a fossil which reminds us of a historical event – done and cannot re-enter into our times except as an archeological artifact. The Eucharist is a living memorial because it brings into our attention the presence of Jesus here and now. It is grace made present to us in flesh and blood which enables us to touch Jesus in his totality – human and divine. So, while we see the bread and wine, our faith tells us that Jesus' incarnation is within our hold. Jesus as grace is never far from us. That is how the Sacrament of the Holy Eucharist works. It takes hold of our senses, and going beyond its testimony, enters our hearts to be permeated with the grace of Jesus, his Spirit, so that with the eyes of faith we may experience his presence traversing the time line. "Christ has died, Christ is risen, Christ will come again." Indeed, "Jesus Christ is the same yesterday and today and forever." (Heb 13:8)

Making Jesus present is the most effective antidote against sinning. For sinning is the product of forgetfulness. We betrayed our beloved because in the moment of seduction we lost her presence and only concentrated on the present availability of an utterly poor substitute.

No wonder sinning is always described in biblical term as infidelity, specifically, adultery. In other words, any idol worshipped in lieu of the true God becomes an object of adulterous relationship. Retrieving the covenant betrayed and lost, does not the erring partner, now contrite of his own infidelity, ask forgiveness by saying: "I'm sorry, I forgot myself." That self is of course God's. And belonging to God, this self should be alive with the thought ever alive in one's heart: "Christ has died, Christ is risen, Christ will come again."

How we wish all of us – from the country's highest official to the most common citizen – take seriously this living memorial which the Holy Eucharist embodies! Do we think that when we are truly convinced that Jesus Christ is right here and now before us, we can still sin shamelessly in his presence?

JUNE 1 – NINTH SUNDAY IN ORDINARY TIME

Mt 7:21-27 – The word of God is not just sweet talk; it is word-event!

In today's mass media communication, the word is so much abused that it loses its genuine meaning. It has been reduced simply to chatter. Thus, people can talk for hours without saying anything. In this context, a promise is not equated with commitment but with plain sweet talk. This sweet talk has nothing but at best an empty compliment. It is cheaply made for the hollow consolation of gullible people who are in search of hope built on illusion. Those who are seduced by this sweet talk end up crying like a wife who when reminding her husband about her undying pledge of love during their wedding received the shocking reply: "Oh my dear! You believe that? It's just a word!" *"Sabi ko lang 'yun!"* Or a politician when confronted by his constituents demanding an explanation why he has not even started the projects he promised them during the previous election campaigns dismisses the query with a casual answer: *"Naniwala kayo doon? Sabi ko lang 'yun."* But certainly, that is not the original intention of speech. We do not speak without meaning what we say. Speech has never been intended as purveyor of empty talk, much less of lies. But it does today, that is why the world is a mess, confused by people who say one thing and do another. No wonder today we live in a world immersed in a culture of lies.

Jesus is the Word of God and he incarnated for us what the word should be. The word is never uttered until it is intended to be done. A word is not just informative; it is likewise and above all, ***"performative"*** – it is meant to be accomplished. Jesus is the Word because he is the promise of the Father fulfilled. That is the word of the Father – ever-creative. Did he not create the world with words? So, he re-created the world when it got lost, with the Word likewise. And this Word is his Son who for being the covenant of his fidelity can truly be called the Word of God. We continue to give testimony to the Incarnation of the Word when we too utter words which with the grace of God we fulfill as our fidelity to our baptismal promise of rejecting evil and following only the good. The Fathers of our Faith – the early Christians – were mostly martyrs. They would rather suffer torture and die rather than betray their baptismal promise. That is the tragedy of our time. We have become a generation of Christian liars – a contradiction of terms indeed! We call ourselves Christian and behave as though Jesus has never existed at all. Are we still surprised why Gandhi once remarked: "I believe in Jesus, but not in Christians"?

JUNE 8 – TENTH SUNDAY IN ORDINARY TIME
Mt 9:9-13 – God's Ultimate Solution: Mercy

God's ultimate solution is actually the first. God is the alpha and the omega, the Lord of history – its beginning and its end. There is history because there is God who looks at the continuing unfolding of human event with the eye of Providence. His providence is mercy. There is where the calling of Matthew – in fact, the calling of each one of us – fits into. In our short-sightedness, we see human history in terms of justice alone: justice without mercy. That is why the only event which serves us as the turning point of human history is war. We divide historical epochs into time segments all referring to war: Pre-War II, Post War-II, Cold War. Truly, without mercy, justice turns out to be merely revenge and counter-revenge among peoples in the world, individually, nationally, or globally: battles within and outside ourselves. Why so? Because justice without mercy, in short revenge, engineers a revolution which in the end, devours its own children. Imagine if God extends to us that kind of treatment in the wake of our sins. No one can stand before the justice of God and still lives. We all for revolting against God deserve the death penalty. So, who will survive justice without mercy? Fortunately the justice of God is not merely brutal justice. Rather, his justice is his mercy and that is why Matthew – and all of us for that matter – were not only forgiven but likewise called to be cooperators

in God's Providence. That Providence includes the grace-period assigned to each one of us so that in time we can work out our redemption. In the end of that grace-period, each one of us will be measured in terms of mercy which we receive from God and share with others. Shall we not hear God's final verdict based on mercy?

Come you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you take care of me, I was in prison and you visited me. (Mt 25:34-36)

All the foregoing is a test of mercy. If we pass this examination, we enter heaven only in the name of mercy: ***"pasang-awa"!***

JUNE 15 – ELEVENTH SUNDAY IN ORDINARY TIME

Mt 9:36-10:8 – The Accessible Kingdom

Political kingdoms are known for their exclusiveness. They are just for the royalties, never for the commoners. The commoners from physical appearance to property holdings are definitely a class apart from the members of the ruling class. The commoners are just by-standers watching history unfold before their eyes. Inconsequential presence in the kingdom, they are there at the beck and call of their royal masters with their worth, a penny a dozen, that is, if their lords consider them significant at all! Not for the king we call Jesus. He needs people to build his kingdom and he calls everyone into his "court" not on the basis of material wealth nor social status. As history will attest, most of the members of his "court" were just small-time fishermen and one "official sinner" in Jewish society – a tax collector! Still, Jesus called them to himself and made them feel so important to be indispensable. Through this act of generous kindness, Jesus revealed that his kingdom is open to all, accessible to everybody. After all, he did not come to call the righteous but the sinners. (Mt 9:13) In this world, sinners abound, anywhere, anytime and in the kingdom of Jesus, they are most welcome.

The wisdom of Jesus, which is folly to the world, decreed the unimaginable: call the sinners to help themselves. Jesus planned to make use of all available

hands – his own, which are immaculately clean, free from sin, and those of man, even if tainted with sin. Jesus aims to build his kingdom with man's sinful hands. Thus, the kingdom of God is at hand and on hand – within man's grip – because God himself is likewise holding him, supporting him in his struggle against sin. Yes, man is sinful but his sinfulness is not strong enough to take him out from the hands of God. As long as man stays in God's hands and submits to his will, the kingdom of heaven will always be to him at hand. (Mt 10:7).

JUNE 22 – TWELFTH SUNDAY IN ORDINARY TIME

Mt 10:26-33 – Perseverance: Stronger than Courage Itself

It is difficult to be an authentic disciple of Jesus. It means accepting the cross and following him (Lk 14:27) not in a wide easy path but in a hard road, through a narrow gate. (Mt 7:14) With all these difficulties, chances are the disciple might be so discouraged that he abandons the following altogether. To consistently follow this hard and narrow way of trials and persecutions, the disciple needs the virtue of perseverance. Perseverance is not just courage; it is in fact more than courage. A courageous man takes strength from the self-realization that he is powerful enough to overcome his opponent easily. Aware of this power, he advances to conquer his opponent who assessing the impossibility of the situation, runs away in fear.

The case of perseverance is much different from the case of courage. Perseverance does not thrive in chest-beating and generous show of power. The man in perseverance aware of the apparent insurmountable difficulties he is facing, just holds his fort. Neither advancing nor withdrawing, he simply stands still, ready to accept the impending blows and when they do come, struggles to keep his post, unbowed and yet defiant. With his tireless persistence, the persevering man waits until the persecutor wastes away the last drop of his strength and concedes defeat, surrendering to the man who emerges victorious by patient suffering. Slow fire, slow

boil, whatever you describe it, perseverance lasts longer because it is strength stocked from within and wisely spent in quiet, gradual but steady ration.

So, disciples of Jesus today, persevere! The cross does not work like an atom bomb – in a flash with an irreversible tremendous havoc in its trail. The cross achieves its aim slowly but surely, even re-defining death as the beginning of a new life, heavenly and eternal. Thanks to Jesus, the first to embrace the cross and persevere on it.

JUNE 29 – THE SOLEMNITY OF SAINTS PETER AND PAUL

Mt 16:13-19 – Leadership by Blood

Martyrdom is the ultimate testimony to truth. Would anybody in his right mind offer his life for a lie? But it is totally a different case with someone who for the sake of truth is willing to offer his life. He is a true martyr, a generous lover who for the sake of truth expands himself to embrace an ideal infinitely greater than his ego. Yes, truth is greater than any of us, that is why truth is the only power that can liberate us from the limits of ourselves. In fact, we do not defend truth. Truth can very well protect itself. It is truth who can defend and protect us from living in darkness. With truth, life is no longer an enduring blindness where everything is just the same: a nocturnal blackness, no more no less.

Paradoxically, it was St. Paul's physical blindness that led him to see Jesus. Restored to light, this experience had reminded him that truth is far greater than what the bodily eyes can see. Since then, to him life is Christ and death, gain if suffered for Christ. (Phil 1:21) No wonder he willingly submitted himself to the sword if only to seal his life witnessing for Christ the Truth with his own blood.

St. Peter proved himself the Rock when in the Vatican Hill he reversed his track record of betrayals with a

martyrdom expected of Jesus' faithful friend. No longer the whimsical amateur disciple who promised to die for Christ at one time only to disown him at another, Peter suffered crucifixion in his faithful following of Jesus. In doing so, he revealed himself not just a political leader whose leadership thrives only in empty rhetoric. No, like St. Paul, to Peter to live is Christ and dying for him is indeed gain.

So, here we are today celebrating the Solemnity of the true Shepherds of the Church: St. Peter, the first Pope – the Vicar of Christ on earth – whose leadership echoes throughout the world the benevolent presence of Jesus as Head of the Body we call the Church and St. Paul, whose teachings guide us to understand the Word of God himself, Jesus. May these shepherds be our models in exercising stewardship in this world in dire need of honest leaders.

PHILIPPINE POSTAL CORPORATION
NATIONAL CAPITAL REGION
Liwasang, Bonifacio
1000 Manila

Permit No. Old
Date Granted June 21, 1946

SWORN STATEMENT
CLARENCE VICTOR

The undersigned Fr. MARQUEZ, OP ~~xxxxx/ xxxxxxxxxxxxx~~ business manager/ ~~xxxxx xxxxxxxx~~ of BOLETIN ECLESIASTICO DE FILIPINAS (title of publication) 6 issues/year frequency of issue English, Filipino language in which printed at UST Publishing House office of publication Boletin Eclesiastico entered as 2nd Class (first, second and /or third class) office of entry UST Post Office, Mla. after having duly sworn to in accordance with law, hereby submit the following statement of ownership, management, circulation, etc., which is required by act 2580 as Amended by Commonwealth Act 201.

ADDRESS

Editor (Associate)	FR. PABLO TIONG, OP
Managing Editor	na
Business Manager	FR. CLARENCE VICTOR MARQUEZ, OP
Owner	UNIVERSITY OF SANTO TOMAS
Publisher	UNIVERSITY OF SANTO TOMAS
Office of Publication	UST BOLETIN ECLESIASTICO

If publication is owned by a corporation, stockholders owning one percent or more of the amount of stocks na

Bond holders, mortgage or other security holders owning one percent or more of the total amount of Security na

In case of daily publication average number of copies printed and circulated of each issue during the preceding month of na

1. Sent to paid subscribers na
2. Sent to others than paid subscribers na
Total ---------- na

In case of publication other than daily total number of copies printed and circulated at the last issue date January-February 2007

Sent to paid subscribers 600 copies
Sent to other than paid subscribers 200 copies
Total ---------- 800 copies

Fr. CLARENCE VICTOR MARQUEZ, OP
Designation and Signature
(Business Manager)

SUBSCRIBED AND SWORN TO, before me this APR 12 2007 day of _____ 200_ in The City of Manila, Philippine. Affiant exhibiting to me his/her Community Certificate No. 10099629 issued at Manila on Jan. 8, 2007

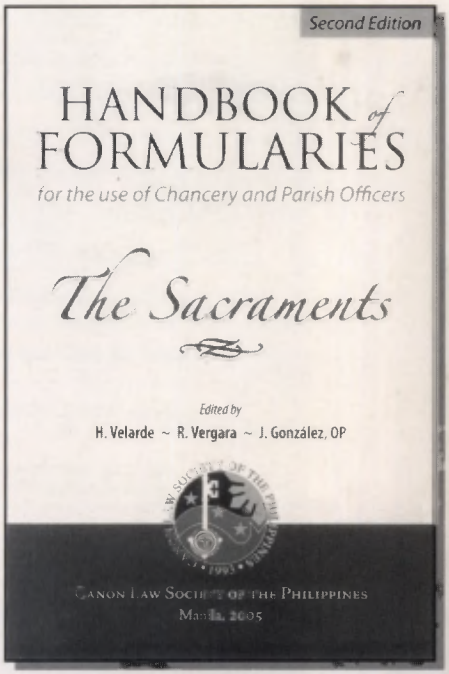
ATTY. LEONARDO G. SYJUCO
NOTARY PUBLIC
Until Dec. 31, 2008
PTR NO. MLA-5335757
MLA Jan 05, 2007

Doc. No. 96
Page No. 14
Book No. XIV
Series of 2007

ATTENTION:
Chancellors and Parish Priests

Do you need to prepare various forms and documents, like:

- Certificate of Baptism ...
- Permission to Baptize in a private house ...
- Authorization to correct or change entry in baptismal registry ...
- Declaration of parenthood by an unwed mother or father ...
- Appointments to / Removal from Offices ...
- Transfer of Parish Priest ...
- Profession of Faith / Oath Taking ...
- Penal Procedures ...
- Other prescribed forms for the different Sacraments ...?



The ***HANDBOOK OF FORMULARIES,*** published by the Canon Law Society of the Philippines (CLSP), contains 170 ready-made formularies covering the above list and other forms related to the Sacraments. It also carries succinct explanations of pertinent canons and procedures.

It is in the spirit of service that CLSP has come out with this expanded second edition of the *"Book of Formularies."* Indeed a very practical handbook for Chancellors and Parish Priests.

Second Edition
Soft board cover, with flaps
Bookpaper inside
294 pp.; 6" x 9"

Price per copy: PhP 250.00
(Plus mailing expenses)

Address all orders and inquiries to:

CLSP SECRETARIAT
Room 312, 3/F CBCP Building
470 General Luna Street
Intramuros 1002 Manila
Telefax: (63-2) 523-5301
E-mail: cbcpcanonlaw@yahoo.com

FACULTY OF CANON LAW
University of Santo Tomas
España Blvd. 1015 Manila
Telefax: 731-4066
E-mail: ecclesia@mnl.ust.edu.ph