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HIS EMINENCE
RUFINO J. CARDINAL SANTOS

Archbishop of Manila
1947 - October 24, 1972

SILVER JUBILARIAN

BOLETIN ECLESIASTICO DE FILIPINAS

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EDITORIAL

THE VISION OF A NEW SOCIETY

In official teachings and out of the wisdom of experience, the Church views the grave issues of *hatred and violence, loss of discipline and disregard for duly constituted authorities, injustices and godless ideologies* as diametrically opposed to the ways of Christ which are love, religion and justice.

Therefore, to bring about sincere renewal and reform, moral leaders have pointed out the pressing need for *a total conversion of heart* and a radical change of attitudes and ways, which expectedly will entail *sacrifices and privations*. As the saying goes: "a gem cannot be polished without friction nor a man be renewed without trials".

In this light and on the temporal plane, the establishment of a New Society in our beloved country, as envisioned by the imposition of Martial Law, should be hailed and welcomed by every peace-loving citizen. The Sermon on the Mount, the New Commandment of Love and the condemnation of hypocrisy and deceit are all conducive to the formation of the biblical New Man in a renovated society. We are fully in accord, in this spirit and purpose, with His Excellency, President FERDINAND E. MARCOS, in his concern for the preservation of our Republic, for the restoration of peace and order and for the moral renewal and complete development of our people, and we assure him of our humble prayers and cooperation to achieve this noble end.

There is need for *individual as well as national "self-examination"*, as the Catholic Bishops' Conference of the

Philippines said in its official statement shortly after the declaration of martial law. We have to go back to the question of how far each one of us has contributed to the social ills that beset our country so that we may, singly and collectively, do our part in building that New Society of *social justice, peace and love*. It is in the acknowledgment of our own failures and shortcomings that the way is paved for humble repentance and lasting reforms.

In this kind of process of rebirth and cleansing for national survival against materialism and godlessness, His Holiness POPE PAUL VI has repeatedly stated that today the Church needs to re-ignite her faith and strengthen the salvific union of her members with Christ. Christian faith, however, bears its full fruit in Christian life because "faith without works is dead".

"*Your faith*", the Holy Father said during his historic visit in Manila, "*must find expression in your life*". As Christians, "you must be the best citizens, the most honest ones and the most concerned for the common good", always bearing in mind, "that the New Command of Love is the basic law of human perfection and hence of the world's transformation".

Indeed, the present state of affairs leading to the vision of a New Society should bring us relentlessly to the all-important question of the very meaning of Christianity that we profess and of the mode of existence in our Christian and democratic society. The challenge lies ever present before us; a New Society is in the making to the extent that we bear witness to our faith as God-fearing and law-abiding citizens, for the happiness and prosperity of our own people.

H. E. RUFINO J. CARD. SANTOS
Archbishop of Manila

Manila, 24 October, 1972.

RESCRIPT ON THE EXTRAORDINARY MINISTER OF COMMUNION

APOSTOLIC NUNCIATURE
Manila — Philippines

14250

October 13, 1972

Your Excellency

Teopisto Alberto, D.D.
President, CBCP

Your Excellency:

I have the honor to forward the enclosed rescript granting your Excellency's request that parish priests, parochial vicars, rector of churches and other priests charged with the care of souls be empowered to appoint suitable persons to distribute Holy Communion on a single occasion, in case of necessity, in accordance with n. 3 of the Instruction "Fidei Custos," dated 30 April 1969.

Availing myself of this opportunity to renew to Your Excellency my sincere best wishes, I am

Cordially yours,

(Sgd.) **Msgr. Antonio Maria Veglió**
Chargé d'Affaires a.i.

SACRA CONGREGATIO DE SACRAMENTIS

Beatissime Pater,

Praeses Conferentiae Episcopalis in Insulis Philippinis, nomine etiam omnium aliorum Episcoporum eiusdem Coetus, ad pedes S.V. provolutus humiliter postulat facultatem permittendi parochis, vicariis paroecialibus, rectoribus ecclesiarum aliisque presbyteris curam animarum habentibus ut personam idoneam, iusta ordinem sub. n. 3 ab Instructione "Fidei Custos" diei 30 Aprilis 1969 statutum, deputare valeant ad Ss.mam Eucharistiam "ad actum" distribuendam in casibus necessitatis.

Die 7 Octobris 1972, Sacra Congregatio de Sacramentis, vigore specialium facultatum a Ss.mo D.N. Paulo Papa VI tributarum, attentis expositis, Oratori singularem facultatem indulget, iusta preces, dummodo persona idonea a presbyteris de quibus in precibus ad Ss.mam Communionem fidelibus distribuendam in ecclesijs ac publicis oratorijs deputetur secluso quolibet irreverentiae periculo erga Ss.mam Eucharistiam, omnibus adhibitis cautelis in huius facultatis exercitio ac servata, praeter liturgicas normas, Instructione de qua supra.

Contrariis quibuslibet minime obstantibus.

Praesentibus valituris: ad nutum S. Sedis in bonum spirituale fidelium tantum. Meminerint sacerdotes, qui tempus et opportunitatem habent, se per hanc facultatem exoneratos non esse a munere implendo fidelibus legitime petentibus, divinam Eucharistiam distribuendi, praesertim aegrotis afferendi.

Christifidelis minister extraordinarius S. Communionis, rite instructus, vita christiana, fide moribusque exceleat commendetur oportet. Se huic magno muneri impari non esse contendat, pietatem colendo erga Ss.mam Eucharistiam ac exemplum se exhibendo alijs fidelibus devotione ac reverentia erga augustissimum altaris Sacramentum.

(Sgd.) **Antonius Card. Samoré, Pref.**

(Sgd.) † **Jos. Casoria, Secr.**

RESCRIPT ON THE EXTRAORDINARY MINISTER OF BAPTISM

APOSTOLIC NUNCIATURE
MANILA — PHILIPPINES

N. 14342

October 30, 1972

His Excellency
MONS. TEOPISTO ALBERTO, D.D.
President — CBCP

I have the honor to transmit the enclosed rescript no. 830/72 dated October 16, 1972, from the Sacred Congregation for the Sacraments.

As Your Excellency will note, it is the favorable reply to the request that all the Local Ordinaries be empowered to appoint laymen as extraordinary ministers of baptism. It is however, required that the conditions of the Instruction dated December 21, 1970 be followed in connection with the conferring of baptism by extraordinary ministers.

Availing myself of this opportunity to renew to Your Excellency the assurances of my best wishes, I am

Sincerely yours.

(Sgd.) **MSGR. ANTONIO MARIA VEGLIO**
Charge d'Affaires a.i.

SACRA CONGREGATIO DE SACRAMENTIS

Beatissime Pater,

Praeses Coetus Episcoporum Insularum Philippinarum, nomine omnium Ordinariorum locorum, ad pedes S.V. provolutus, humiliter postulat facultatem permittendi ut, in absentia ministri ordinarii, ob singularem dioecesium peculiare circumstantias, Sacramentum Baptismatis administrare possint ritu pro catechistis statuto, christifideles selecti et idonei.

Die 16 Octobris 1972, Sacra Congregatio de disciplina Sacramentum, vigore facultatum a Ss.mo D.N. Paulo Papa VI tributarum, attentis in supplici libello expositis, votis annuens, benigne concedit facultatem qua, pro suo consilio et prudentia, Ordinarii locorum memoratae Ditionis permittere possint ut personae, de quibus in Instructione S. Congregationis de disciplina Sacramentorum die 21 Decembris 1970 data, ordine et condicionibus in eadem expressis, Sacramentum Baptismatis, in casu verae et probatae necessitatis administrare valeant, adhibito ritu pro catechistis statuto, omnibus aliis sedulo servatis, iuxta normas eiusdem Instructionis.

Contrariis quibuslibet minime obstantibus.

Praesentibus valituris ad *triennium*.

(Sgd.) ANTONIUS CARD. SAMORE
Prefect

‡ JOS. CASORIA, Secr.

EXTRAORDINARY MINISTERS OF HOLY COMMUNION "PER MODUM ACTUS"

by H.J. Graf, S.V.D.

Upon the request of the bishops' conference of the Philippines¹ the Congregation for the Discipline of the Sacraments granted to the individual local Ordinary in the Philippines² the faculty to permit their priests to appoint suitable persons to help them distribute holy communion on a single occasion, in the case of need, in line with n. 3 of the instruction "Fidei custos" of April 30, 1969.³

THE INSTRUCTION "FIDEI CUSTOS"

This instruction has a long history of development which has not yet come to an end. In spring 1965 the bishops of Communist-occupied Eastern Germany asked the Apostolic See to grant to lay leaders of priestless Sunday services the permission to bring holy communion from the parish church to the out-stations and give it to the people. Rome granted this petition "ad experimentum et ad annum". In 1966 the Holy Office gave the same concession for three more years. A year later the instruction on the Worship of the Eucharist referred to the same concession stating that "if Mass cannot be celebrated because of lack of priests, and communion is distributed by a minister who has the faculty to do this, from the Apostolic See, the rite laid down by the competent authority is to be observed."⁴ The words "the rite laid down, etc.," refer probably to an earlier version of the instruction "Fidei custos". The Congregation for the Discipline of the Sacraments had now authority over these concessions.

¹ *Liturgical Information Bulletin* 7 (1972) p. 116.

² In mission territories these faculties are to be obtained from the Congregation for the Evangelization of People; *Liturgical Information* 5 (1970) p. F.

³ A first information on this instruction is found in the *Lit. Inform. Bull.* 5 (1970) fasc. 2 and 3 by C.J. Marivoet.

⁴ Instr. "Eucharisticum Mysterium" of May 25, 1967, n. 33.c.

When the Papal Nuncio communicated the Latin text of the instruction "Fidei custos" to our bishops in May 1969, he observed that the Congregation for the Discipline of the Sacraments had revised and improved on its text. A further improvement was added to this instruction — to be inserted as "n. 6 bis" — on January 10, 1950;⁵ it made it possible that someone could be named extraordinary minister of holy communion just for a single occasion. From then on extraordinary ministers of holy communion can be assigned either on a more *permanent basis*, or for a *single instance*, as the need arises.

GRADUAL CHANGE OF CANON 845

In the meantime the very expression "extraordinary minister of holy communion" underwent a change. According to Canon Law the priest, and *a fortiori* the bishops, is the ordinary minister of holy communion (can. 845). The deacon, however, was only an extraordinary minister of holy communion. When he restored the permanent diaconate in the Latin Church, Pope Paul VI gave deacons, among other functions also the task "to have custody of the eucharist, to distribute it to himself and to others. . . ."⁶ From then on the deacon does not need any more the permission of the local Ordinary or the parish priest (who were to grant this permission only 'gravi de causa') to distribute holy communion. In line with the gradual change of Canon 845 to present-day conditions, the deacon is no longer extraordinary minister of communion. Others have taken this role.

Quite recently, the Motu Proprio "Ministeria quaedam" of August 15, 1972 decreed that acolytes from now on are extraordinary ministers of holy communion, and are to step in "when the ministers spoken of in canon 845 . . . are not available or are prevented by ill health, age or another pastoral ministry from performing this function, or when the number of those approaching the Sacred Table is so great that the celebration of Mass would be unduly prolonged" (n. VI).

The official and definitive text of the instruction "Fidei custos" has not yet been made public, because, presumably, further changes in the text are to be expected.

⁵ *Boletín Eclesiástico* 44 (1970) 182-184.

⁶ Motu Proprio "Sacrum Diaconatus Ordinem" of June 18, 1967, n. 223.

Our bishops did not ask the Apostolic See for any general faculty to appoint extraordinary ministers of holy communion on a *permanent basis*. They only asked for and received the faculty that parish priests, parochial vicars, rectors of churches and other priests in the active care of souls (e.g., hospital chaplains) can be empowered to appoint suitable persons for the distribution of holy communion on a *single occasion*, in accordance with n. 3 of the instruction "Fidei custos".

A PARTIALLY OBSOLETE ARTICLE

This article 3 states that the suitable person of whom n. 1 of the same instruction speaks has to be chosen in a special order. To be preferred are subdeacons, clerics in minor orders and those who received first tonsure. Next in line are religious brothers, religious sisters, catechists (who may have precedence over religious sisters, according to the prudent judgment of the pastor) and finally laymen and laywomen.

But this article 3 is largely obsolete today. In the Apostolic Letter "Ministeria quaedam" mentioned above, the Holy Father decreed that "by our Apostolic Authority we enact the following norms, derogating — if and in so far as necessary — from provisions of the Code of Canon Law until now in force, and we promulgate them with this Letter:

I. First Tonsure is no longer conferred; entrance into the clerical state is joined to the diaconate.

II. What up to now were called minor orders, are henceforth called "ministries".

III. Ministries may be committed to lay Christians; hence they are no longer to be considered as reserved to candidates for the Sacrament of Orders.

IV. Two ministers, adapted to present-day needs, are to be preserved in the whole of the Latin Church, namely those of *lector* and *acolyte*. The functions, therefore, committed to the subdeacon are entrusted to the lector and acolyte; consequently, the major order of subdiaconate no longer exists in the Latin Church.

V. The acolyte . . . is also to distribute holy communion as an extraordinary minister . . . He can be entrusted with publicly exposing the Blessed Sacrament for adoration by the faithful and afterwards replacing it, but not with blessing the people . . .

VI. In accordance with the venerable tradition of the Church, installation in the ministries of lector and acolyte is reserved to men."

It seems, therefore, that major seminarians in general are those to be chosen first as extraordinary ministers of holy communion. Of those, explicitly mentioned in n. 3 of the instruction "Fidei custos" are then left, in the order of preference, religious brothers, religious sisters, catechists, laymen and laywomen. It is self-understood that only those are chosen for this task who are respected in the locality as good Christians and are sufficiently mature and well instructed.

IN CASE OF NEED

This concession has been granted for the good of the faithful, in the case of need. What kinds of need does the rescript foresee?

When the number of communicants is so great that the Mass would last too long, if the priest celebrant alone would give holy communion to the faithful. On several occasions the writer of these lines had to distribute holy communion for more than twenty minutes on Sundays in parishes of the greater Manila area, when the priest(s) assigned for the distribution of holy communion were prevented from coming or from coming in time (sick calls, late return from barrio Masses). The following Mass was delayed in these cases and people coming for the next Mass and those leaving were inconvenienced by their crowding together for some time. As a consequence, a number of people left the church without waiting for the end of the Mass.

Similar situations will occur more frequently in this country, because many of those parishes which until now had an assistant, or got supply from religious communities, will not get assisting priests, because the number of priests, at least in the foreseeable future will drop. We have at present less seminarians than some years ago. Only very few priests from abroad can be expected, and many foreign-born priests working in the Philippines will reach retirement age in the near future.

If they do not retire when they are old, weak or sick, they need helpers when they say Mass for the people, in the distribution of holy communion, even if the number of the communi-

cants should not be so great. In addition to all this we must not forget that the number of our Catholics is going to grow, thereby aggravating the situation.

APPOINTMENT OF EXTRAORDINARY MINISTERS

First of all, a parish priest, or any other priest mentioned in the rescript, has to obtain from his local Ordinary the faculty to assign extraordinary ministers of holy communion "per modum actus." But how does he appoint them for actual service?

First he has to know his parishioners, from whom he has to select his helpers. He should have a list of prospective helpers, who are to be given a training. They are to be informed ahead of time that they are to be selected at a given Sunday and a certain Mass. A *short rite* inserted into the Mass is to bring this assignment to the attention of the faithful assembled for holy Mass. Here follows this rite in the translation of Fr. Camilo Marivoet, *cicm*.⁷

1. The person who will have to assist in giving communion should be wearing clothes fitting for this sacred ministry. During the breaking of the bread and the mixing, he comes forward to the sanctuary and stands by the side of the priest. When the *Agnus Dei* is finished, the priest blesses him with the words: "*May the Lord God bless and protect you to give the Body of Christ to your brothers (and sisters) today.*" All answer: "*Amen.*"
2. After the priest has taken communion as usual, he gives communion to the minister if the latter wishes to receive. Then he hands the ciborium or container with the hosts to him and both proceed to give Communion to the faithful.
3. When the minister gives Communion, he says to each person: "*The Body of Christ.*" The communicant answers: "*Amen.*"
4. After Communion the minister washes his hands and returns to his place among the faithful.

Rome had originally demanded that lay people, helping to distribute holy communion, had to wear liturgical attire, i.e., a cassock and a surplice. It was relatively easy to insist on this demand as long as only men were admitted to this service.

⁷ *Liturgical Information Bulletin*, May-June 1970, p. L. The original Latin text has been published in the *Boletín Eclesiástico* 44 (1970) p. 183 f.

This demand has not been reiterated in the extension of the faculties in January 1970. Now the text speaks only of "clothes fitted for this sacred ministry" (*veste huic sacro ministerio convenienti indutus*). It has been generally accepted in many countries that these extra-ordinary ministers of holy communion wear decent civilian clothes. The condition that not anyone but only mature and well-instructed Christians in good standing may be appointed seems to be a guarantee that the necessary decency of dress will be observed.

According to the instruction of June 29, 1970 on the giving of holy communion under both kinds "the episcopal conferences . . . may decree to what extent, with what discretion, and under both kinds in other cases than those mentioned in the instruction." It would be very meaningful indeed, if those who help distribute holy communion, could receive the eucharist under both kinds.

It may easily be that in virtue of this rescript of the Apostolic See relatively many of our laymen at one time or another are asked to distribute holy communion. On this occasion they are allowed to take the host in their hand. This will naturally lead to the question: Why should we not receive holy communion in our hands if so many of us are allowed to touch the host with their fingers and bring it even to their fellow Christians? We, are therefore, confronted by the problem of "communion in the hand".

The instruction "Fidei custos" foresaw that the appointment of extraordinary ministers of holy communion should be given only for a period of three years. After this time the bishops had to report on their experiences, and ask anew for the same concession. Rome is now more generous, realizing most probably that the time of experimenting is over. Therefore, the Congregation for the Discipline of the Sacraments granted this faculty "ad nutum Sanctae Sedis", that is to say, for an indefinite period of time, until it may have found its place in the future Code of Canon Law.

ARCHDIOCESE OF MANILA

MESSAGE

Our Holy Father has remembered the day of my episcopal ordination 25 years ago today. He has sent me a very tender and fraternal greeting inscribed on a special parchment, wishing me more beneficent years of apostolic ministry and praying that "everything will turn out happily for me." For this his thoughtful gesture, I am most grateful.

Our beloved priests and faithful also remembered me in their prayers and with their best wishes and pledges of filial collaboration for a more vigorous and more fruitful apostolate for the welfare of our Archdiocese, and for the well-being of our beloved country. For this their generous token of loyalty, I am also sincerely thankful.

"What shall I render to the Lord for all that He has given me?" My prayer is and will always be one of sincere thanksgiving because His bounty has bestowed on me and on the flock entrusted to my care the abundant riches of His goodness. May He always keep kindled in all of us the fire of His love and the flame of mutual charity!

On this unforgettable occasion, I wish to echo the incessant call for faith — faith in the good Lord "without Whom nothing is possible," faith in our vast capacities to do good, and faith in our fellowmen regardless of race, creed and state in life. I also wish to stress anew the need for prayers for divine guidance, protection and love in time of want or prosperity, of discord or unity, of strain or tranquility. May all our prayers be acceptable to God and may our joint efforts for the good of the Church and of our country yield fruits of temporal and supernatural abundance!

God grant that we may all be always worthy of His love!

Manila, October 24, 1972.

(SGD.) RUFINO J. CARDINAL SANTOS
Archbishop of Manila

VENERABILI FRATRI NOSTRO
RUFINO S. R. E. CARDINAL SANTOS
Archiepiscopo Manilensi

Laeti caetum nuntium accepimus, mense Octobri huius qui veritanni apprime fausti eventus tibi, Venerabilis Frater Noster, contingere rite recolendam recordationem: quinque enim condēs iustra ab episcopali ordinatione suscepta.

Ut praeclara fert et exigit occasio, huiusmodi sollemne una cum clero populoque Manilensis Archidioecesis, tuae curae, celebrabis, qui, sui ductoris et magistri pia participantes gaudia, obsequii et amoris tui praebent publicas significationes. Nos, qui hisce festis coetibus adesse cupimus, bene ominantia verba praesentibus Litteris concedimus, a quibus argui poterit non novo, sed conspectiore testimonio mutuam fidei et caritatis communionem solidari et apertam fieri.

Manilensi Ecclesiae sacer pastor datus, et a Decessore Nostro Ioanne XXIII Patrum Cardinalium Romana purpura decoratus, ostendisti animi laudes, quibus exornaris, scilicet religionis sanctissimae tutandae et amplificandae studium, catholicae unitatis fidem custodiam, in dulcem patriam numquam languentem operosamque pietatem. Acie versatilis ingenii praeditus, incepta rei sacrae et rei civili quoque profutura aggressus es et perficis.

Quid vero tibi nunc exoptandum orandumque, quod tibi et sacrosanctae causae, pro qua militas, et communitatis quoque istius civili consortio prosit? Te veteranum militem Crucis, pontificem virtutum opificem, dilecti Nobis Philippinarum Insularum incolae, in quorum bono vigilat sollicitudo tua, colant virum bonum et benignum, cui praeesse sit prodesse, quem nitidis moribus et exemplis sapientiae addeceat biblicum elogium: "Ille est fratrum amator et populi Israel: hic est qui multum orat pro populo et sancta civitate" (cfr. II Macc., 15,14) atque adeo solidioribus caritatis vinculis eos tui, imo Christi sunt, demereberis.

Largius in te effundat divitiae bonitatis suae Dei dignatio, scuto circumdet te veritas eius (cfr. Ps. 90, 5) et diligentem sui diu te servet semper in exemplum piurq, in quiete operosum, in navitate tranquillum, supernam beatitatem sine nube et occasu praestolantem, longam porro post annorum seriem, quam tibi cupimus bonis operibus et meritis locupletandam, auspice beatissima Virgine Maria Matre Ecclesiae, sanctitatis archetypo rutilantissimo, cuius, misericordis patrocinii obtutui temagnis precibus commendamus, et feliciter tibi cuncta eveniant.

Haec imo e pectore ominati, tibi, Venerabilis Frater Noster, ac per te solertibus Episcopis Auxiliariis tuis, et Christi gregis ovibus, moderamini tuo commissis, Apostolicam Benedictionem, superni auxilii et praesidii auspiciem, peramanter impertimus.

Ex Actibus Vaticani, die XII mensis Octobris, anno MCMLXXII, Pontificatus Nostri decimo.

PAULUS P.P. VI

TO OUR VENERABLE BROTHER
RUFINO J. CARDINAL SANTOS
ARCHBISHOP OF MANILA

Joyfully We have received the glad news that a fitting commemoration of a most happy event for you will take place in October this year; 25 years will have passed since you received your episcopal ordination.

As the excellent occasion means and demands, you will celebrate such solemnity together with the clergy and the people of your Archdiocese of Manila, who will share the pious joys of their leader and teacher and will offer a public token of their love and veneration for you. With the desire of joining Ourselves to these festive gatherings, We send the present Letters of congratulation which may signify, not with a new but a more conspicuous testimony, that our mutual communion of faith and charity is strengthened and becomes patent to all.

Chosen as sacred pastor for the Church of Manila, and honored by Our predecessor John XXIII with the Roman Cardinals' purple, you have shown the precious gifts of your soul in the zeal to defend and propagate our most holy religion, in the faithful vigilance for Catholic unity, and in your diligent and never failing love for your dear country. Endowed with an acute and versatile mind, you have undertaken and accomplished noble enterprises for the good of the Church and also of the State.

What else then is to be desired now and prayed for you, for your good as well as that of the most holy cause for which you are contending, and of the community entrusted to your care? Let our dear people of the Philippines venerate you, veteran soldier of the Cross, pontifex shining with virtues, watching with solicitude, as a good and kind shepherd, over their welfare. For you to govern is just to be of service to

others; and, with the luster of your conduct and the examples of your wisdom, you deserve the Scripture's praise: "This is a man who loves the brethren and the people of Israel; this is he who prays much for the people and the holy city" (cfr. II Mach.15,14) and thus you will bind with stronger links of charity those who are yours, nay who are Christ's.

May God's bounty shower upon you the riches of His goodness; and may His truth cover you as with a shield (cfr. Ps90.5) and keep you always in His love as a pious model, active in time of rest, tranquil in time of action, waiting for the heavenly bliss that has no clouds and knows no dusk, after a truly long course of years, which We wish you to enrich with good works and merits, under the guidance of the most Blessed Virgin Mary, Mother of the Church and the brightest archetype of Sanctity, to whose eyes of mercy and patronage We earnestly commend you, praying that everything may turn out happily for you.

We extend these wishes to you from our heart, Venerable Brother, and through you to your zealous Auxiliary Bishops, and to the flock of Christ entrusted to your care, and We lovingly bestow our Apostolic Blessing, as a pledge of heavenly help and protection.

From the Vatican Palace, this 12th day of October 1972, in the 10th year of our Pontificate.

PAULUS PP. VI

The Boletín Eclesiástico de Filipinas extends congratulations and prayerful greetings to

HIS EMINENCE RUFINO J. CARDINAL SANTOS

**on the 25th anniversary of his episcopal ordination:
1947 — Oct. 24 — 1972.**

ITALIAN HIERARCHY ON DOCTRINAL ERRORS*

At its meeting on 26-28 April, the Permanent Council of the Italian Episcopal Conference approved the following two documents, one about the "Declaration on doctrinal errors" and the other about the theses of the "Manifesto of the 33 theologians".

DECLARATION ON DOCTRINAL ERROR

The recent Declaration of the Sacred Congregation for the Doctrine of the Faith on the divinity of Our Lord Jesus Christ and on the Holy Trinity cannot leave us indifferent. It concerns the two principal mysteries of our faith. If they were taken away or misinterpreted, the whole of Christianity would be nothing but human speculation. It concerns the meaning of our Baptism and of all the Sacraments, because we were baptized "in the name of the Father and the Son and the Holy Spirit", and we are particularly united with the Three divine Persons by grace and by the individual sacraments. It concerns, in a particular way, the Holy Eucharist, because in it we recall the passion and the death and the whole work of salvation of Our Lord Jesus Christ, and we adore His divine Person present in a mysterious way in the consecrated species: if He were not true God, none of us would worship a mere creature, however great.

We give, therefore, a full and convinced adherence of faith to the truths contained in this Declaration, and we invite all the sons of the Church to give their own adherence, of faith, particularly all who have the delicate task of preparing those who will in the future be the proclaimers of the faith, because the Declaration expresses the essential faith and the perennial teaching of the Church.

At the same time we cannot shirk the duty of adding a word of our own to stress its significance and meaning for all Christians, and especially for theologians, whose task it is to help the Bishops in their ministry.

* L'Osservatore Romano, 1 June 1972.

It is a question of real "mysteries". These truths, therefore, can never be completely clarified by our reason. We must consider them true, however, out of the submission of us finite creatures to the infinite intelligence of God, who can neither deceive nor be deceived. Acceptance, in which the essence of Christians' faith consists, certainly contains a sacrifice of our intelligence, of our natural desire to understand everything: a reasonable, necessary and sometimes painful sacrifice, but not for that reason less real, compensated, however, by the fortune and joy of knowing Truths of such value.

This sincere and reasonable acceptance does not dispense us, however, from the duty, equally human and deeply Christian, of illuminating "the mystery" as much as possible. This is what the Church has done in the past, expressing her own global and sometimes implicit faith in more and more clear and specific forms. This is the development of dogma, in which the faith of the whole Church has been greatly helped, and often led, by the work of theologians. This is what the recent Declaration invites Theology to continue to do, for love of the Church and of men. Working on the ground of what the Church has established with certainty, and what the recent Declaration recalled as the definitive meaning of the two "mysteries", theologians will work on solid ground, and will not work in vain.

The field of theology is not limited, however, to probing the "mystery" as much as possible; it is also part of its service, in the general task of the Church with regard to the whole of mankind, to express the perennial doctrine — of yesterday, today and tomorrow — such as divine Revelation is, in language that is more easily understandable for the men of today in order that they, too, may accept it out of faith, keeping its meaning intact.

This is the distinction between the unchangeable content of faith and the form in which it is set forth, to which the famous sentence of Pope John XXIII referred in his Opening Speech to the Council: "The substance of the ancient doctrine of the deposit of faith is one thing, and the way in which it is presented is another. And it is the latter that must be taken into great consideration with patience if necessary, everything being measured in the forms and proportions of a magisterium which is predominantly pastoral in character".

Theology and the Magisterium of the Church, therefore, have set a pastoral task which is always renewed, and which also the recent Declaration wishes to serve.

Our wish and our hope are that the whole community of the Church, and particularly Pastors and theologians, will carry out this task better and better. This will be a valid help offered to the Church and to men, in order that the Declaration may be not only a document of faith, but also a pastoral service.

MANIFESTO OF 33 THEOLOGIANS

Some recent events, in particular the "Manifesto against resignation in the Church", which we know is not supported by the vast majority of our Clergy and faithful, oblige us to express our thought on a problem that is important for the life of the Church of Christ and for its mission.

Answerable to all, but particularly to the faith, for the custody and correct knowledge and interpretation of the thought of Jesus Christ, we are certain that the visible communion of the whole Italian Episcopate with the successor of Peter and its sincere desire to nourish the lives of the local communities more and more, by adhering to the authentic teaching of Vatican II, will make the Church existing in Italy even more fruitfully responsible towards the Church existing in other regions.

With Vatican II we declare in the first place that the task of continuing Jesus Christ's mission and extending it to all peoples was given not to any community of disciples of the Lord, but to a hierarchical community, in which by the will of Jesus Christ the individual Bishops are the successors of the Apostles and the Episcopal College, in communion with the Roman Pontiff and under his guidance, is the successor of the Apostolic College.

"Meanwhile the eleven disciples set out for Galilee, to the mountain where Jesus had arranged to meet them . . . Jesus came up and spoke to them. He said, 'All authority in heaven and on earth has been given to me. Go, therefore, make disciples of all the nations; baptize them in the name of the Father and the Son and of the Holy Spirit, and teach them to observe all the commands I gave you' (Mt. 28, 16, 18-19)".

The relationship between the Bishops and the Episcopal College and the other faithful in the People of God finds its origin and measure in the divine constitution of the Church, willed by Jesus Christ, not in the forms characteristic of the institutions of civil society or in the evolution of times and civilizations. The ways of exercising authority in the Church

may change, therefore; but no reform could ever abolish or diminish the authority peculiar to him who, by divine mandate, represents Jesus Christ, and the rightful and necessary obedience of him who has a different role in the Church, also important, but does not represent Christ the Head of the Church before the faithful.

Every other task must conform to this perennial nature of the Church of Christ, even the important task of theologians, necessary in its own way. And the faithful must be educated to listen to, and follow, the voice of the pastors, who speak authentically in the name of Christ, and not a mere human magisterium. To appeal, therefore, to the faithful and ordinary priests to promote reforms not considered opportune by the legitimate authorities, the Roman Pontiff and the Bishops, means in actual fact to desire a Church different from the one Jesus Christ constituted. This is the gravest judgment we must express on the "Manifesto" of the thirty-three theologians, not going into any subjective judgment about the intention that inspired it.

Furthermore, the individual proposals that are put forward arouse other and equally important motives of perplexity or clear rejection. Leaving to others the task of studying scientifically the proposals put forward, we firmly stress some points:

— a "control of the base" over an authority that has its origin in Jesus Christ, is not acceptable;

— the method of "pressure" cannot be accepted in the Church where charity must reign in order that Jesus Christ may be recognized and loved by everyone;

— judgment about opportuneness of keeping in the ministry those who have voluntarily abandoned celibacy, cannot be left to any individual community;

— it cannot be the task primarily of any community to judge whether the testimony of priestly celibacy is always opportune in the Latin Church. Since the Church and men need first and foremost ministries who love God, in order that they may really be ministers who love men, the Church has had and will always have the duty of choosing the best ways to promote priestly holiness.

It is painful for us to express these clear reservations of ours; but it is a pastoral duty that we feel before Jesus Christ and the faithful, who are waiting for a word from us, as well as to the whole Church and to the Roman Pontiff, with whom the Italian Episcopate wishes to live in full communion.

LEBANESE CATHOLIC EPISCOPATE ASSEMBLY ISSUES CONCLUSIONS*

At the close of the Assembly of Catholic Patriarchs and Bishops of Lebanon, which took place in Beirut from 21 June to 25 July, the Executive Commission of the Assembly issued the following communique.

The Assembly of Patriarchs and Bishops has held various successive meetings on the occasion of the ordinary session for 1972. The Assembly has discussed the various subjects on the agenda, on the basis of the data and the documents prepared by the various episcopal commissions with the help of numerous specialists: priests, religious and laymen.

The Assembly wished the decisions to be a step forward in the perspectives:

- of strengthening the spiritual bonds among the sons of the Church and particularly among those, ecclesiastics or laymen, who are engaged in the apostolate;
- of promoting a wider opening to the data of social life and an effort that is more aware of the needs on the part of responsible service.

ON THE INTERNAL PLANE

On the internal plane, the Assembly adopted the following measures:

1. Participation in the work of the Superiors General and Major Superiors of the various religious orders and institutes.
2. Creation of a General Secretariat of the Assembly and election of Mons. Ignace Maroun to this office.
3. Creation of a unified University center, which will ensure higher ecclesiastical education in its different branches, with a view to the preparation of ecclesiastics for priestly or

* L'Osservatore Romano, 24 August 1972.

religious life, and to allow those laymen who so desire to acquire a deep culture at the University level in the field of religious and ecclesiastical sciences.

4. Organization of co-education in Catholic schools according to the principles and conditions that the episcopal commission concerned is qualified to establish since it has the task of giving Catholic schools precise directives, binding upon them, with regard to certain methods for which modern pedagogy calls.

5. Granting the Episcopal Commission for the Media of Social Communication appropriate prerogatives and the means available to emphasize the importance of its mission and contribute to implementing it adequately.

EXTERNAL AND PUBLIC PLANE

As regards questions on the external and public plane, the Assembly has been guided in adopting its resolutions by the principles of responsible participation in permanent dialogue and loyal cooperation.

It is in this spirit, therefore, that the Commission has voted the following decisions. Among the most important resolutions:

1. Publication of a declaration that specifies the attitude of the Assembly with regard to Scholastic, pedagogical and cultural questions, to which it attributes the greatest importance.

2. Constitution of the Executive Episcopal Commission as a "Permanent Council" for public questions, delegating it to take an interest in all the problems of national life under the different aspects and inviting it to cooperate closely with laymen, who, in the diversity of their functions and situations have a large share of responsibility in the Church.

3. Proposal of amendments and projects regarding the laws that regulate personal status, in order to set up a more adequate justice and promote the ecclesiastical magistrature along the lines of the Lebanese magistrature.

4. Constitution of a special organism for University and student questions.

5. Creation of a religious and ecclesiastical information bureau at the General Secretariat of the Commission for the Media of social communication.

6. Celebration of the International Book Year, in connection with the proposals of the international coordination Ecclesiastical Committee to take the "book of books" (Holy Scripture) as centre of the activities they should carry out, in cooperation with the other Christian communities, schools, the various centres, publishing houses, bookshops and printing presses concerned.

The members of the Assembly expressed their deep and heartfelt grief at the loss that has befallen the Christian world, with the death of His Holiness the Ecumenical Patriarch Athenagoras, a man of charity, brotherhood and unity among Christians.

EPISCOPAL ORDINATION ANNIVERSARIES

Let us pray for our Bishops on the occasion of their episcopal ordination anniversaries.

Most Rev. Teopisto V. Alberto, D.D.
October 7, 1952

Most Rev. Odilo Etspueler, S.V.D.
October 11, 1956

Most Rev. Felix Zafra, D.D.
October 22, 1967

Most Rev. Epifanio B. Surban, D.D.
October 23, 1955

Most Rev. Juan B. Velasco, O.P.
October 23, 1955

His Eminence Rufino Card. Santos, D.D.
October 24, 1947

Most Rev. Hernando Y. Antiporda, D.D.
October 28, 1954

Most Rev. Henry Byrne, S.S.C.
October 29, 1956

AMERICAN CATHOLIC HORIZON*

The ninth anniversary of Pope Paul's Coronation was marked by solemnity throughout the United States. In every diocese, large or small, Bishops underscored the fundamental role of the papacy in the life of the Church and urged their flock to be loyal to Pope Paul and try to share with him his concern for justice and peace and the welfare of all mankind. Following are the highlights of special messages by members of the American Hierarchy.

BISHOP DAVID MALONEY DIOCESE OF WICHITA

In his message, Bishop Maloney underlined the thrust given by Pope Paul to the Conciliar renewal, and his exceptional courage and stamina in very difficult times for the Catholic Church, when "those who live and work in academic and theological fields have forgotten the serious obligation which they have to clarify and explain the faith we have inherited from the Apostles. Sometimes their voices have become voices of discord and dissent and even of rebellion. As always, it is the sensationists who attract attention. Meanwhile, thousands of their fellow scholars work in deep unswerving loyalty and devotion to our Faith and our Church. And they willingly accept the leadership Pope Paul gives, as it is his duty to give it". In a climate of confusion and bewilderment, Pope Paul speaks clearly. His voice must be heard, "whether we like to hear it or not", because his voice points out where our duty lies in the moral and theological fields. "That duty to teach, continues Bishop Maloney, is a duty of service. If Pope Paul did not fulfill it he would be derelict, and the people he has to serve would suffer, as would the world".

"Perhaps one of Pope Paul's most lasting gifts to the Church as Pope in our times was to gather into a simple statement the traditional teachings of the Faith we have all received.

* L'Osservatore Romano, 24 August 1972.

the Faith he, before all others, must defend. It is called the Credo, or Creed, of Pope Paul. It can serve well to protect us from any dangers of becoming confused about that Faith. It is clear; it is simple; it is a profession of the Faith which came from the Apostles. There we will find what God expects us to believe, simply put, without compromise and without ambiguity. In a way, we can say it is "light shining in the darkness". Bishop Maloney emphasized also Pope Paul's extraordinary activity in the fields of social justice and peace, and on the means to foster peace based on justice.

BISHOP EDWARD HERMANN **WASHINGTON D.C.**

Speaking at a Mass to mark the ninth anniversary of the Pope's coronation, Bishop Hermann said that Pope Paul "seeks a balance between the spirit of personal responsibility and individual freedom". He stressed Pope Paul's courage and faithfulness to the Apostolic mandate. Our reigning Pontiff may be misunderstood by some "but with the grace of his office he steadfastly, gently and courageously sets forth truths and virtues which all men should endeavour to seek and hold fast in this and in every age of renewal". "In a time when people are overwhelmed with change" the Bishop continued, "the changeless truths are the things that Pope Paul endeavours to blend into the age of change". "Pope Paul VI who stands as the voice of Christ, calling, counselling and directing, is an illustrious example of this fidelity to duty and office, as witnesses his daily life".

Pope Paul's dedication to the Apostolic mandate is and has been the distinctive mark of his pontificate.

JOHN CARDINAL CODY **ARCHBISHOP OF CHICAGO**

The occasion for these remarks was Cardinal Cody's silver jubilee of his episcopal ordination. In a pastoral letter to mark the occasion, he shared with the clergy, religious and laity of the Archdiocese his reflections on the priesthood. The ministerial priesthood is a composite of human and supernatural dimensions. The human dimensions are reflected in the frailty

of those who are invested with its character. These are the human beings who bear the burden of a world "changing with speed unparalleled in recorded history". "For many priests the uncertainty and disarray of our epoch have been heightened by events during and following the Second Vatican Council. The Council is reflected in virtually every facet of Church life". However, when we think of the supernatural and sacramental dimension of the priesthood, "joy and optimism should permeate the lives of priests, knowing that Christ is constantly present in the Church leading her on the path to salvation". It is in terms of this vision that even a time of confusion such as ours can become a "period in the history of the Church when a man of faith should sense a new freedom to proclaim "I can do all things in Him Who strengthens me".

ARCHBISHOP BYRNE **ST. PAUL AND MINNEAPOLIS**

Archbishop Coadjutor of St. Paul and Minneapolis strongly defended the Catholic tradition of priestly celibacy, calling it an example of a priest's "radical love for God". The Archbishop, vice-president of the National Conference of Catholic Bishops, spoke at a Pontifical High Mass formally opening the three-day convention of Serra International a worldwide group of Catholic laymen working to increase religious vocations.

"Celibacy, as part of the commitment to the priesthood, is a *faith commitment* to something beyond life on earth. Our life in time is but one facet of the larger picture which includes Christ's second coming". Archbishop Byrne warned against a false concept of freedom which has led so many to the "torture of an artificial, purely material and egoistical world".

ARCHBISHOP LUIGI RAIMONDI **APOSTOLIC DELEGATE**

The Apostolic Delegate made his remarks at the ceremony of the erection of the Diocese of Charlotte and the episcopal ordination of the Most Reverend Michael J. Begley as its first Bishop. "A new diocese, said Mons. Raimondi, means and represents an increase in life. This implies a dynamism proper

to the Church... The concept of growth and life is an aspect of the Church which calls for our attention, particularly on this occasion. A new diocese is a manifestation of growth. There can be growth only when there is life. Therefore, a new diocese is a manifestation of life". Very appropriately, the Apostolic Delegate observed that spiritual dynamism must not be mistaken for a form of activism as it is understood in human affairs. "This distinction is of supreme importance in order to avoid trends which, far from contributing to the growth and life of the Church, tend to distort it and render it sterile. This happens when the activity of the members of the Church does not flow from the one source that accounts for the vitality of the Church: the Holy Spirit."

Another reflection regards the episcopal ordination. "There cannot be a diocese without its bishop and the bishop is essentially for the diocese. He is the centre and the moving principle of the life of the diocese".

Archbishop Raimondi concluded his remarks by emphasizing the fact that "Christianity is essentially a message of redemption, of hope, of love and of life... and therefore it is necessary to look into the future with Christian confidence", knowing that God is always with His Church."

• FRANCIS PIRO

"The priest is not just a presbyter presiding over the community on religious occasions. He is truly the indispensable and exclusive minister of official worship, performed *in persona Christi* (in the person of Christ) and at the same time *in nomine populi* (in the name of the people; he is the man of prayer, the only one who brings about the Eucharistic Sacrifice, the man who gives life to dead souls, the dispenser of grace, the man of blessings. The apostle-priest is the witness of the faith, the missionary of the Gospel, the prophet of hope, the centre of the community. From him it goes outwards and to him it returns. He builds up the Church of Christ, which is founded on Peter. And here we come to that title which is properly his, a title both lowly and sublime: he is *the shepherd of God's people.*"

POPE PAUL VI. Lenten Address,
17 February, 1972

GOD INTERVENES IN OUR EXISTENCE*

BY CARDINAL DANIELOU

Faith is believing that God intervenes in our existence. And it is certain that this is the essential and the most difficult aspect. For, as we have often said, that God is God and that man is man, goes without saying; but that God is man and that man is God, is just what is more difficult to admit. Now, this is the whole of faith, in view of this gulf separating God from man, which man cannot bridge. Faith is believing that God has bridged this gulf, that He came in search of our flesh, this poor flesh of ours, having taken it in Mary's womb, having purified it in the blood of his cross, brought it into the Father's life by his Resurrection and his Ascension.

THE PROMISE AND THE TOKEN

Now there is a piece of this very flesh of ours, this poor flesh so near to animal life in many respects, which is today already, immersed in God's depths. And which is, as the Epistle to the Hebrews says, the promise and the token of what we are destined for. What was accomplished in Christ's flesh can be accomplished in our flesh.

The fact, then, that God intervenes in human history is the very object of the faith of the whole of the Old Testament, of the whole of the Church. And, here, the Jews are with us: the fact that it was Yahweh who created the world, chose Abraham, took up his abode in the Temple of Jerusalem, governed his people through his Bible, that is, that there is a path of salvation in human history, laid out by God's great works, this fact links the faith of the Jews with ours.

These works of God, moreover, are just what God alone can do, what the Spirit of God, expressing his irresistible

* L'Osservatore Romano, 17 August 1972.

power, can alone accomplish. And that is why these works of God constitute a field of their own. What are they? It is possible to enumerate them, they can be held, so to speak, in the hollow of one's hand. They can be reduced to a few ways of acting which are the manners of the living God and which are the very things in which we believe throughout the whole of this history.

God alone creates, that is, God alone can bring something into existence where there was nothing. God, Kirkegaard told us, is: "everything is possible". That is, God does not need something that pre-exists. His action is not conditioned by anything. That is true of the very creation of the universe, and also of the creation of a new heart in us.

This explains that the action of God in our lives is not conditioned by anything and that, however hard the heart is, however alien to love, alien to humility, alien to faith, God has the power of bringing forth paradises in the deserts, of putting a heart of flesh where there was a heart of stone. There is no obstacle to God's power in any heart: everything is possible for him who believes. One can never say: "It is impossible for me to have faith"; "That is alien to my nature"; or "I cannot love, I am too deeply and too radically selfish". God can always bring about faith and bring about love provided we trust Him and believe that He has this very power of bringing forth something where there was nothing.

God is He who saves, that is, He who can rescue man from absolutely desperate situations.

"OH DEATH, WHERE IS THY VICTORY?"

For there are, it is true, some desperate situations of man in which man can rescue man. We have a margin — and it is still a very large one — to save mankind from want, hunger, war; there are things that depend on us. But there are things that do not depend on us. There are depths of misery from which no man can rescue man. There are depths of spiritual misery, there are depths of sin that man is powerless to cure.

It is a lie to say that it would be enough for men to be willing to agree to put an end to spiritual misery. The Christian view is more clear-sighted and it knows that man's heart

is the slave of slaveries from which he is powerless to escape by himself.

Christ alone went down into these depths when He descended into hell. He destroyed the evil at its root, the evil of the soul, sin; the evil of the body, death. There, too, no one had descended into this abyss. Christ alone, prisoner of death on Holy Friday, shattered the prisons of this captivity in which every man was held. And on Easter morning, He can exclaim as St. Paul makes Him say: "Oh death, where is thy victory?"

In the presence of this, all the rest is superficial because all the rest does not reach these ultimate depths to which God alone can penetrate. The only response to evil, the only possible response, is to destroy it, and that is the meaning of the Resurrection; it is the destruction of evil at its very root. Evil is destroyed for those who believe in the action of the risen Christ.

God remains, God makes himself present in a stable, permanent way. God makes himself present in the temple of Jerusalem. He was present in the midst of his people and there was a unique mystery there, a mystery that did not exist in any other sanctuary in the world.

GOD IS PRESENT

God is present in the body of the risen Christ. God is present in the heart of those who believe and have been baptized. "If some one loves me, we will come unto him and we will make our abode in him."

We believe that the heart of a baptized child is the sanctuary where the Trinity abides.

We believe that to pray is to return to the sanctuary of our heart to talk with the Father like sons, with Christ like brothers, being deified by the Spirit.

There are permanent realities, already foreshadowed in the Old Testament, fully accomplished in Jesus Christ. God's dwelling place was realized in Christ, and is continued in the sacraments of the Church, continued, finally, in the soul of each of us. That is what we believe in. We believe that God acts in these ways.

PREACHING THE CHRISTIAN LIFE*

In his book on the priesthood, St. Alphonsus says that if all preachers and confessors fulfilled the obligations of their office, the whole world would be sanctified. The purpose of this article is to help preachers to fulfill the obligations of their office today.

In looking into these obligations, we turn for direction to the canonical and Vatican II mandate:

"In sacred sermons should be explained above all else the things which the faithful must believe (kerygma) and do (respond) to be saved. Not only the circumstances of the times, but the circumstances of the hearers (common feeling) have much to do with determining the subject matter of preaching." (CIC, 1337, parentheses mine).

"No doubt priestly preaching is often very difficult in the circumstances of the modern world. If it is to influence the mind of the listener more fruitfully, such preaching must not present God's word in a general and abstract fashion only, but it must apply the perennial truth of the gospel to the concrete circumstances of life" (Presbyterorum Ordinis, 5).

Following these directives, we find three essential elements in preaching: 1) the content, i.e., moral living should flow from the kerygma, the proclamation of the Good News of salvation in Jesus Christ; 2) the so-called "common-feeling" approach, which strikes at the heart of moral living and relates the message to the response; 3) the moral response that the message evokes in the listeners.

To begin, it is good to establish what is meant by preaching. It is defined by D. Grasso as "the proclamation of the mystery of salvation made by God himself through his legitimate representative, with the goals in view being those of faith and conversion and the deepening of the Christian life" (Proclaiming God's message, p. 108).

In this definition we find the two elements that are basic for effective moral preaching today: the motive, which is faith

* The Priest, Sept. 1972.

and conversion; and the moral aspect, which is the deepening of the Christian life. Living in response to the kerygma, the Christian witnesses Christ.

If morality is preached in the framework of the kerygma, people's lives can be affected. Their conduct will take on Christian values. The kerygma is the motivation; the morality is the response.

"Christ came into the world to teach men what they must know to be saved. His message is contained in the gospel. What is contained in the gospel, then, is what men must know to be saved. It is up to the preacher then to preach the gospel." (*Rock, Unless they be Sent, p. 62*).

Hence, proclaiming the mystery of salvation is the key feature of moral preaching. But this preaching must challenge a person's moral living. "The preaching of God's word is the genuine cause of man's fashioning his life anew and making of it a Christian life" (*Semmelroth, The Preaching Word, p. 198*).

In his moral life one cannot ask what he ought to do until he has acknowledged what has been done for him and for the world in Jesus Christ. Preaching proclaims the Good News that he is redeemed and is a new creature. Preaching evokes his response: actualize, live this reality. His moral life should be in conformity to this reality. He should bear witness in his actions to what Christ has done for him (cf. *Gustafson, Christ and the Moral Life, pp. 12-13*).

Preaching kerygmatic morality, then, is the essential ingredient in the process of total, Christian living. "The moral dimension consists of a new behavior, a new style of life which conforms to the total change which has taken place in man" (*Grasso, op. cit. p. 108*). The truths preached give the impetus for living out the moral directives which flow from the gospel.

Kenneth Clark, a respected English historian, stated in his recently televised series on civilization: "The Church's greatness lay in her ability to harmonize, humanize and civilize the deepest impulses of the common man." In the area of preaching the Church has a unique opportunity to exercise her historical genius: to bring the Good News of Jesus Christ to touch the ordinary man in his innermost being. This is what I refer to as the "common-feeling" approach.

Our basic purpose is to preach God's word in such a way that it touches the person so deeply as to lead him to respond. To accomplish this, we must know what is involved in the process of communication between the preacher's message and the listener's response. The "common-feeling" provides the link between the two. "Communication is eliciting a response, and effective communication is eliciting a desired response through verbal symbols" (F. Dance in *Preaching*, III, No. 4, pp. 33-34).

When we preach, we use verbal symbols (words) to explain the kerygma in order to bring about the desired response, which is active conversion to a moral life. But how does the preacher make his message touch the inner being of the listener, to bring about this conversion? "Insight into human responses brings about the desired response we want" (Jackson, *The Psychology of Preaching*, p. 18).

Now we are in the vital of the common-feeling. "The kind of preaching that sees people, that makes them feel they are loved because they are understood, invites an active, personal response on the part of the listener" (*ibid.*, p. 137).

Thus effective preaching of morality means meeting the people where they are, leading them to face themselves as they are and to see their relationship to God and to each other. Applying the power of the kerygma to their needs should lead them to make a genuine Christian moral response. "The purpose of the sermon is to come to grips with the real problems of real people. . . . Insight into the real problems of his listeners, clairvoyance into their needs, sensitivity to their hurts, capacity to feel with them and for them — this is the basic requirement of a true preacher. . . . It is the secret of the preacher's art to know by clairvoyant intuition what they *are* thinking and feeding back" (Henry Emerson Fosdick in *Preface to Op. cit.*).

This is the approach that our Lord used and the approach that he commanded his preachers after him to follow. "Again and again our Master revealed the importance of sensitivity to the soul. He saw the invisible. He heard the inaudible. He saw the multitude in all its complexity and individuality before he opened his mouth to preach. He indicated that his disciples were custodians of a privilege to help others 'to see those things that you see. . . and to hear those things that you hear'" (*ibid.*, p. 67).

Like the apostolic preachers, the contemporary moral preacher is called to apply the kerygma to people's lives in such a way that they will see that the kerygma fulfills their needs and will want to respond to what has been preached.

We have designated effective communication as that which elicits a desired response. Now the kerygma is by its very nature a call to a decision which leads to salvation or damnation. "The kerygma does not seek to be merely valid, but of its very nature to bring about a real decision in man in favor of the salvation which is contained in its proclamation, and thus to be faithful. . . The kerygma has. . . the character of a call to decision" (Rahner and Lehmann, *Kerygma and Dogma*, pp. 22-23).

Leads the person to respond to the gospel message

The decisiveness of the kerygma is the moral aspect of preaching. The person is challenged to make a decision in response to the preaching he hears, a decision which determines the moral quality of his life. It is the preacher's duty, then, to evoke a response in the listener to what he is preaching.

This "challenge-response" character of the kerygma constitutes the moral guideline for contemporary preaching. In the face of kerygmatic moral preaching, the listener cannot remain indifferent. "Preaching possesses the virtue and the energy to force those who listen to emerge from their indifference and take a stand, whether positive or negative, with regard to the person of Christ, who, through the word of the preacher, offers them life. Therefore, preaching proclaims decisive facts for the destiny of man, facts in the face of which nobody can be indifferent. In view of these facts, man must make a decision to accept or reject them" (Grasso, *Op. Cit.* p. 143).

If the preacher does not evoke this decisive response in the listener, his preaching is lacking in effectiveness as moral preaching. If the listener is going to live a moral life, he will form much of his living according to what he hears preached. The quality of one's moral life will be greatly fashioned by the quality of the preaching he hears.

In order to evoke this response, the preacher must convey a sense of urgency, showing that one determines one's destiny by the way he lives his moral life. An example would be: "Now is salvation come. Action is under the judgment-seat of God. I live daily under the scrutiny of the Risen Christ" (Thomson,

The Theology of the Kerygma, p. 28). Within this framework apply your specific moral point.

The moral point of preaching is: you better respond now to Jesus as he preaches to you through the kerygma. Such is the point of Jesus' own preaching. Kummel shows us from Jesus' preaching how one's decision now determines one's destiny: "Man will be judged then according to the attitude a man makes toward Jesus now. . . . A man's attitude toward Jesus now is decisive toward the sentence he will receive at the final judgment" (*Promise and Fulfillment*, pp. 39, 45).

The preacher must awaken in the person the understanding that the way one lives here and now is the way one will live then and there. Respond now, because the present makes the things that will be, the things that must be.

Yet while "preaching saves those who accept it and condemns those who refuse it" (Grasso, p. 251), the preacher should not be harsh and resort to fear tactics. Rather, let the preacher lead the listener to see that "Jesus sought to release the power of God's kingdom within his hearers. It was life, and it was power, and it was maturity." (Jackson, p. 171).

To conclude, we look back to St. Alphonsus, who succinctly capsulizes the whole point of preaching. He says that *the whole study of the preacher should be to make the audience understand all he says, and to move (kerygma) his hearers most effectually (common-feeling) to do (respond) what he exhorts them to practise. The kerygmatic preacher points out the motive for morality, the gospel message. He then applies the message to the moral demands of the listener's life. In so doing, he leads the person to respond to the gospel message in the concrete moral actions of his everyday life.*

• DOUGLAS FATER, C.S.S.R.

"Within modern culture, in which spiritual values are to a great extent obscured, the celibate priest indicates the presence of the Absolute God, who invites us to be renewed in His image."

Synodal Document on the Ministerial Priesthood

PRIMARY PRIESTLY APOSTOLATE*

It is likely that a large number of priests, especially those ordained many years ago, were puzzled and somewhat shocked to read in the *Decree on the Ministry and Life of Priests* that "priests as co-workers with their bishops, have as their primary duty the proclamation of the Gospel of God to all" (no. 4) and in Pope Paul's *Ecclesiam Suam* that "preaching is the primary apostolate." Some priests may even have interpreted these statements as an implicit downgrading of the priestly ministry of the sacraments and, in particular, of the ministry of the Eucharist.

Did not the Council of Trent, following the medieval theologians, expressly define the Catholic priesthood in terms of the Eucharist and the Mass? And even Vatican Council II stated that the Eucharist is at once the source and the summit of the Christian life; *a fortiori*, of the priesthood. How does one explain the apparent conflict of emphasis?

In order to clarify and defend the statements on preaching and at the same time to avoid erroneous conclusions and incorrect pastoral applications, a distinction is necessary. The Eucharist enjoys the primacy of excellence and therefore it transcends all other sacraments. But the preaching of the Gospel has primacy in the work of evangelization, in the apostolate of the salvation of souls. Thus, when Christ gave his apostles their mission, his mandate to them was that they should preach the Gospel and baptize those who believe. But Paul asks: "How shall they believe if they do not have the Gospel preached to them?"

The preaching of the Gospel, therefore, has the primacy in the priestly apostolate — preaching unto faith, faith, unto baptism, and baptism unto reception of the Eucharist. The Eucharist is the summit or goal to which evangelization leads; it can then become the source from which the priest fashions

* The Priest, July-August 1972.

and directs the Christian community. It is not, however, the source of unity of faith as some modern ecumenists would have us think. Faith derives from the hearing of the good news of the Gospel as proclaimed by the preacher; then comes baptism, as Christ taught; and then comes the invitation to the table of the Eucharist.

The sad fact is that today, as yesterday, there are still far too many priests who do not preach the Gospel. Even some who preach, are not preaching the Gospel. Some of them are the most vocal in attacking what they call the Tridentine concept of a cultic priest, but what they opt for is not a preacher of the Gospel; they seem to want the contemporary priest to be a composite of social worker, militant demonstrator against society's evils, and charismatic leader. Now, there have been priests — and even saints — in the Church who were one or all of these things, but they always acted within the context of Gospel teaching and with an uncanny ability to discern the spirit by which they were led.

Here we are touching on a nerve in the crisis of priestly ministry. We should bless the day that priests began to speak out and to act against the moral evils of modern society. We should emulate those dedicated priests who are sincerely trying to adapt their preaching of the Gospel to topics and problems that preoccupy the minds and hearts of their parishioners. But there is such a thin line between preaching the Gospel in this way and letting oneself be so over-whelmed by the difficulties and evils of modern society that one's preaching becomes pulpit-thumping harangue that does nothing but reveal the frustration and anger of the preacher. Most of our people know the problems as well or better than we do, and perhaps there are some who could come forth with better possible solutions. But what they want to hear from the preacher of the Gospel is an application of Christ's teaching both to their own lives and the life of society at large. They may be willing to listen to a priest's views on social problems in a discussion group or social gathering; they may listen attentively to a priest's philosophical or theological opinions; but when that priest is in the pulpit as proclaimer of the Gospel, they expect to hear him speak not in his own name, but in the name of Christ and the Church.

It is practically overwhelming to think of the conversion and renewal that would occur if all our priests would commit themselves unswervingly to preach the Gospel faithfully at all the Sunday Masses. And if you tend to doubt this, then just remember what the Twelve accomplished by preaching the Good News unto repentance and conversion.

• JORDAN AUMANN, O.P.

MISAL NA PANG-ARAW-ARAW

Ikatlong Pagkalimbag

Batay sa huling pagbabago sa Liturhiya

Isinalin ni FR. EXCELSO GARCIA, OP
Pamantasan ng Santo Tomas, Maynila

Mga nilalaman: Bagong Ordinaryo ng Misa, Introito, Kolekta, Panalangin sa alay, Komunyon, Poskomunyon, (ang mga Pagbasang hango sa Benal na Kasulatan, na kasalukuyan isinasalin ng may-akda, ay ipalilimbag sa isang nakahiwalay na aklat).

**MABIBILI SA LIMBAGAN NG PAMANTASAN
NG SANTO TOMAS, MAYNILA**

IN THE SERVICE OF THE FAMILY IN LATIN AMERICA*

"The Ways of Love are not Useless"

In a collective interview to the international press during the last Synod of Bishops, the Secretary General of CELAM (Latin American Episcopal Council) awakened the interest of journalists on speaking of an organization which he defined "the most operative of the apostolic movements of adult laymen in our Latin America."

Bishop Eduardo Pironio's words take on their real dimension if considered in close connection with the document of the second general assembly of Latin American bishops, which met at Medellin in 1968. In the third chapter, on "Family and demography", the Bishop of Medellin recalls that "owing to various factors . . . the institution of the family has always had a very great overall importance in Latin America. They make an "insistent appeal to the rulers and to all those with responsibilities in this field to give the family its rightful place in the construction of an earthly city worthy of man and help it to overcome the great evils that afflict it and may prevent its full realization." They affirm explicitly that in view of the special conditions of the continent it is necessary to give the family apostolate priority in the planning of the overall apostolate. They ask that this apostolate of the family should have its place in the concern of all, and they lay down its main lines.

In this interview the Secretary General of CELAM was referring to the Christian Family Movement and the unpretentious, tenacious and disinterested work it has been trying to carry out for twenty years in this part of the world. The C.F.M.

* *L'Osservatore Romano*, 31, August 1972.

exists exclusively in terms of the family pastoral apostolate announced by the Bishops and works in its service; such is its full significance.

ORIGINS OF THE CHRISTIAN FAMILY MOVEMENT

The beginnings of the Christian Family Movement go back to 1949-50. It appeared more or less simultaneously in Montevideo (Uruguay) and Buenos Aires (Argentina).

Its genesis, which has some curious aspects, certainly presents lines of grandeur and traces of evangelical beauty.

A Passionate priest, an Argentine of Irish origin, an itinerant missionary in Uruguay — Pedro Richards — preaches a spiritual retreat for a group of married couples. It is a pioneer experience. The themes and reflections of the retreat are all based on the great values of married life: the vocation to marriage, the sacramental dimension of marriage itself, the full significance of human love, fatherhood and motherhood. And above all the spirituality of the married Christian.

At the end of the retreat an unexpected fact takes place. All the couples present the preacher with a real challenge: after having revealed the mystical doctrine of marriage, the importance of the family, the necessity of a systematic and organized action in favour of the family in that country, has he the courage, or even the right, to leave them? Why not remain with them, to do something together on behalf of the family? From that moment, with the consent of his superiors there is a change of direction in Father Richard's life. The itinerant missionary, accepting the challenge, begins with his group of married couples an experience that is unprecedented in the continent. A journey in Europe and in the United States gives him useful contacts with organizations working with the same aims as those they had in mind. In France, there were the *Equipes Notre Dame*, which Canon Caffare had initiated four years before and which were helping a large number of married couples in those difficult post-war years to rediscover the spirituality of their marriage. In the United States contact was made particularly with the *Cana Movement*, which was initiating a valid experience in the line of preparation for marriage, and with the incipient *Christian Family Movement*, the

main concern of which was to prepare married couples for commitment and apostolic action in their parish community and in their social environment.

The decision of the married couples and the Father was not just to transplant any of these outside experiences.

They would take the inspiration that had brought them into existence and animated them, and embody this inspiration in new forms, perfectly adapted to our people and our families with their typical problem. Thus the Christian Family Movement began.

PRINCIPAL ASPECTS

From the very beginning, the C.F.M. defined itself as the apostolate of the family on behalf of the family. Even more, from the first moment it imposed upon itself as its fundamental postulate that the missionary activity of the family cannot be based on anything but a solid and deep mystical doctrine of marriage and married life. "Neither married spirituality without family apostolate, nor family apostolate without married spirituality": more than a slogan, this was the programme of action, the ideological foundation, the deep inspiration and the mystical doctrine of the C.F.M. from its birth.

Married spirituality was conceived by the movement not as a book of prescriptions of acts of piety, but as the patient and persevering study, in joy, of the great spiritual values of marriage and the family life: the dimensions of human love, which are generally not well known, the life couple, the sense of parenthood, the mystery of the Cross in the life of the married, and so many others. Numerous married couples in every country have been shaken up, formed and sustained by the Christian Family Movement, from 1950 onwards, to seek themselves, and spread to many others, that spirituality that is characteristic of their condition and defines it.

The C.F.M. established the *apostolate of the family* in four fundamental sectors particularly. First, that of the indispensable preparation for marriage and for family life (it will gradually be discovered, later, that his preparation, to be valid and not illusory, must begin not on the eve of marriage but long before, if possible during the period of engagement). Second, that of conjugal harmony: not fragile and precarious

harmony of a non-belligerency agreement, but the harmony of mutual integration: not the timid and static harmony which consists just in "not betraying" the other, but the delicate and laborious harmony, won day by day throughout the whole life of the couple, which is realized in the fullest possible meeting of bodies and spirits. Third, the sector, more and more explored today, of the relationship between parents and children and the mission of upbringing. Fourth, the sector of the involvement of the family in society. It must be pointed out here that our best families have a kind of radical vice, an original sin, as it were, a chronic tendency to shut out other families and society. They do so out of spiritual asepsis and fear of contamination; out of underestimation or indifference; out of self-consciousness or natural reserve; or because of the impossibility of communication. From its beginning, the Movement undertook to inculcate family openness and to help Christian families in practice to be open.

All this would lack an apostolic character, if it were exhausted inside the Movement, and destined exclusively for the close circle of married couples forming it. The most fruitful intuition of the C.F.M. was precisely to use its own members for an unlimited circulation of the ideals its stands for and in the name of which it meets, to an ever increasing number of married couples.

THE METHOD OF THE C.F.M.

The pedagogy of the Christian Family Movement can be divided, fundamentally, into two points: to insert the married couples in a team so that, supporting one another, they will continue to deepen their spiritual life and intensify their apostolic commitment; and, gradually, starting from the point at which they met, to induce them to *involve themselves* in a more and more explicit, and demanding way, not only or mainly with the organization called C.F.M., but with the Family, the Church, the human community.

With this aim in mind, right from the beginning the Movement formed teams of eight or ten members under the chairmanship of one of them and, if possible, with the assistance of a priest as counsellor and animator. This structurization in teams is essential, and without it the movement does not exist.

The teams are called to a human and Christian development, and the elements of this development, various but all important, are:

1. The capacity to reflect, work, pray, and live in a team, setting out from the group that is necessarily heterogenous, indefinite and unstable at the beginning, up to its transformation into a compact community, of faith, prayer, charity, common action, with common aims;

2. The study of suitable subjects (not theoretical and speculative), but dynamic and geared to action) in pursuance of the aim established by the Movement according to definite stages;

3. The presence of the priest with his precise mission as educator in faith, beginning from the concrete events of life;

4. Special spiritual retreats for married couples, formation days, *aggiornamento* courses;

5. Progressive commitment of the married couple in practical apostolic activities, at the level of their capacity, until they are able to assume tasks of greater responsibility without the danger of losing heart.

These points, as a whole, constitute the method of action of the C.F.M., a method which, in order not to betray itself, must always maintain its dynamic character: "formation for action in action and by means of action" is the formula dear to Catholic Action and which the Movement has taken as its own. In this way it prepares married couples for their apostolic function in the service of the family, putting them in touch, in a lively, concrete way, with the most various family problems and the requirements of married life, while imbuing them with evangelical values at the same time. This contact can be educative for married couples only if they receive the spiritual and apostolic formation that will allow them to form a critical judgment on the problems they cope with.

APOSTLES OF THE FAMILY

The anxious aspiration of those married couples who made the retreat in 1949, met with a response that was certainly more positive than they could or dared to hope for. The preacher did not leave them to themselves as they feared; on the contrary he undertook the same plan, together with them, as

they wished. And the desired Movement, which came into being in one of the smallest countries in Latin America, spread rapidly to the whole of the super-continent.

In all these Latin American Countries, the C.F.M. has assisted, in just over twenty years, a large number of married couples, made aware of the problems of the family in all their acuteness, implications and breadth. Thanks to the Movement it was possible to multiply the number of these married couples, and get them to look, beyond their domestic problems, at the problems of the Family as a social and human reality. Thus the Christian Family Movement has been faithful to its original inspiration. It has given the Church in Latin America modest but authentic apostles of the Family.

ON THE EVE OF A NEW MEETING

From Mexico to Uruguay and Argentine, in all the countries of the continent, with seriousness and patience, the Christian Family Movement has been preparing its sixth Latin American Meeting, in the last few months. Texts of motion and carefully drawn up questionnaire are at the basis of this preparation for a meeting that is important for two reasons.

It is important because, coming after three meetings dedicated to the micro-world of the family and its problems (Montevideo 1957, Mexico 1960 and Rio 1963), and two others (Caracas, 1966, Santiago, Chile 1969) open to the socio-political reality in which the family is involved, this sixth meeting needs, must and wishes to seek a vital synthesis of the two poles of the Movement: the family one and the social one. A *vital synthesis*: not an ingenious and facile approximation by means of abstract concepts and high-sounding expressions, but the deep and difficult convergence of lines always in tension.

Important, too, and still more so, owing to the great, difficult and complex subject that has been chosen for it.

LACK OF LOVE AND NECESSITY OF LOVE

Among many possible and certainly important subjects, the choice fell on the following: "Education to love". But it was desired, nevertheless, that more than a mere speculative treatment of the subject, it should be a programme to be carried out in all its possible extension and significance. Why, however,

be concerned with "education to love" to the extent of holding a congress of an international character on the subject? The choice of subject was dictated by an observation made by sociology but supported by historians, pastoralists, and all those who analyse contemporary society from a certain angle: the observation that the relations among men, persons, or groups, are unquestionably suffering today from a crisis that can be defined from various standpoints but at the root of which there is a crisis of love, more precisely, a lack of love.

This lack is revealed in the various categories and in the various pictures of social life. An apparently contradictory, but highly expressive manifestation of this lack, on the psycho-social plane, is the advance of free love and the rising tide of pornography in our civilization. "Eros" is growing because love is lacking. A manifestation of its lack on the family plane is the wave of divorces that create instability in the institution of the family, it is the growing difficulty of the father-son dialogue. On the political and social plane, a manifestation of it is the irrepressible outbreak of violence all over the world today.

To an ever increasing extent, the convergent reflections of those who, at congresses and in books and specialized reviews, seriously study the trends of the contemporary world, conclude that beyond all superficial explanations, the deep motivation of a tumultuous, traumatizing relationship of conflicts among men is visible *deficiency* of real love. It would be of little use correcting the peripheral and accidental disproportions, if this really decisive fundamental lack were not corrected in contemporary society.

WHY THIS LACK OF LOVE?

Absence of love in human society: a phenomenon of such proportions has evidently a series of causes and numerous consequences at different levels of human life and different symptoms that declare it.

A meeting such as that of Bogota would not have either the time or the capacity to survey all the causes, all the defects, all the signs that reveal the phenomenon. For this reason it has chosen, for the sake of example, as it were, a cause, a consequence and a symptom characteristic of the lack of love, those considered particularly significant for some reason. These three

choices will form kinds of sub-themes of the thought and practical conclusions of the meeting, in the framework of the subject "education to love".

THE HUMAN PERSON

Among the deepest causes of the weakening of love, from which our civilization is suffering, is certainly an *insufficient sense of the human person*.

Gaudium et Spes, speaking of marriage and its riches, defines the love that animates it as "a close interpersonal communion". The same can be said of every true love, on any plane. No love draws on its complete human dimension and its possible fullness unless it puts two persons in a certain degree of intimacy, the deepest sense of the word "person". There is an inevitable degradation, debasement, disqualification of human love whenever one of those who love each other lowers or abandons — to a lesser or greater extent — his quality as a person and becomes an object or thing. On the contrary, human love grows enormously to the extent to which the two affirm themselves as real persons.

Persons, that is, intelligent and free human beings, but endowed with instincts and passions, who try, at every moment, to meet the challenge of events with a harmonious affirmation of reason and freedom.

Persons also implies: to be endowed with an inner vocation to rise continually above oneself and to meet a high ideal in which following the call to likeness with God and to behaviour as a son of God, is present.

Persons, that is, beings marked by particular inalienable and incommunicable riches, which make everyone something particular and original, but at the same time beings open to others with the deep secret affinities that produce solidarity and create a society.

Persons, finally: beings never completed but in a permanent state of growth and self-mastery. This dynamic movement is made up of the effort of the individual and at the same time the converging and brotherly help of all the others.

All these elements are essential for the full meaning of the human person. When they are respected as a whole, they bring forth the sense of, and respect for, the person and con-

fer a certain tone on men's lives together. When they are denied, underestimated or neglected in some way, there arrives the crisis of the sense of the person, and social life suffers from this crisis in large and small societies. The society of our day, in fact, suffers without any doubt from this very crisis of the senses of the human person. The crisis is called massification: it is called, in a word, being reduced to things. It is necessary to combat this.

THE DIGNITY OF WOMAN

Among the most revealing aspects of the lack of love in relations among persons, discrimination at all levels, exasperated nationalism, intensification of the class struggle, glaring social inequalities, the Meeting, for its reflections, will take one: the low state that, in spite of everything, woman continues to have in various strata of our society.

The place given to woman, not only on the abstract plane of concepts, but also and particularly on the practical plane of social behaviour, is an important datum to measure the significance and content of a civilization.

Today we are witnessing a revolution called, symptomatically, the "liberation of woman". The perspectives in which this "liberation" is set, however, do not hold out hope for a real social and cultural advancement of woman, particularly because it does not eliminate precisely what was necessary to eliminate: reducing woman to being a mere object of man. I am very much afraid that in this way the lower condition of woman, today, differs very little from what it was in the patriarchal age. The transformation threatens to be only apparent.

This is proved by the fact that in our Latin American countries, by and large, woman is still the object in unions based merely on mutual consent, without the bond of permanent affection, without protection for the future, without sacramental dimension, without moral and human greatness.

A movement for the real advancement of woman, without a deceptive competition with man or the desire to be the same as he is, is necessary to give social life a balance that it certainly lacks. But such a movement demands respect for the dignity of woman, a dignity that does not consist just in having a place in the sun and in taking part in social, political and administra-

tive functions, but implies a world of philosophical, ethical and also theological concepts, which are often far from influencing civilization today.

Therefore, the meeting of the C.F.M. has chosen as one of its sub-themes the "dignity of woman". Its concern is that, within every family, in the ranks of its own Movement and of society in general, woman should see her dignity as a woman accepted and promoted. This will take place only when her fundamental equality with man is recognized and to the extent to which it is recognized, without hateful and humiliating discriminations. When and to the extent to which woman will be given the opportunity to serve society without sacrificing her femininity, on the contrary making her particular and unmistakable contribution as a woman. When and to the extent to which she will no longer be subjected to the degradation that our erotic civilization imposes on her and which pervade all the mass media, making her an instrument to exploit man's instincts. The Meeting will have to yield some concrete results in the direction of raising the condition of woman in our communities, in order to satisfy one of the postulates of *Mater et Magistra*.

THE INCOMPLETE FAMILY

An inevitable and dramatic consequences of the lack of love is the *birth of incomplete families* in society. There is a general tendency to consider incomplete only or mainly the family that is violently mutilated as a result of the death of one of its members. Actually, this incompleteness created by the inexorable law of death is less grave, sorrowful though it is.

The family is incomplete in an even more traumatizing way when one the spouses absents himself when still alive: absents himself physically by abandoning the home or absents himself morally by forgetting his mission and function in the family. The family is incomplete when divorce or more less legal separation breaks up the married couple that is the foundation of the family. It is incomplete when man and woman unite and remain united only out of a biological impulse, without real love. Incomplete, when husband, wife and children live together but do not really share their lives, side by side without real communication. When dialogue is impossible or becomes tense or irritable, monosyllabic. When a gulf yawns between parents and children which no one tries to bridge.

The problem of the incomplete family seems to be one of the most acute in our countries, at least judging by the trends and destiny of a people at a certain level, far beyond purely political, economic-financial, or administrative questions. We think that the whole future of a Continent now in the development phase — if a really complete development is desired — will largely depend on our capacity to solve this problem and to help millions of families to reach their fullness. All the partial efforts made by persons and groups, Churches, family movements, institutions and governments, should tend in this direction, when they deal with the family. This is the direction in which preparation for marriage, family counselling, associations of parents and teachers, family therapeutics, should proceed. In the direction of preventing the multiplication of these incomplete families.

The considerations made so far show that the Bogota Meeting of the C.F.M. will have its starting point in the family problems, but does not end or exhaust itself in the latter, because it extends to far wider perspectives. It touches upon a problem of humanism for the moment of history in which we live.

Education for love as regards those who will be at Bogota will certainly be a concern to set up homes that are harmonious, complete, happy and luminous. But it will also, and we would almost say particularly be a concern to build a world in peace, justice, brotherhood and solidarity. The meeting would not be complete if it did not reach this point, however ambitious it may seem.

Education for love will also mean preparing as large a number of persons as possible in order to introduce love instead of resentment, hatred and violence in relations among men, at all levels of human society.

In this wide and universal sense, the Meeting has taken as its motto the following words from *Gaudium et Spes*, words which have almost passed unnoticed but are extremely eloquent: "The ways of love are not useless". In view of the fascination of violent means and the discouragement with which dialogue is regarded, we wish to repeat these forgotten words of the Council.

THE FUNCTION OF THE FAMILY

Education for love, finally, should be a task common to all. The school, the parish, the neighborhood group, the association should educate people to love incessantly with all the means at their disposal. The teacher, father, the counsellor, the leader, are all called to educate to love.

But for the teaching of love, there is no better school than the family. Every family, born of love and sustained by love, is ideally in the best situation to develop real love in each of its members. But under the condition that it should realize within itself what is the substance of the institution of the family: intimacy and openness to others, mutual respect and trust, close communion among persons; and above all, a great, lasting, real love.

May it be the Lord's will that the Christian Family Movement will emerge from this Meeting better prepared to help our families, in this great mission: to educate their members to love, and thus influence the destinies of our Latin American Continent, at the historic turning point it is called to live.

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ANNOUNCEMENT**UST PRIESTS — ALUMNI HOMECOMING****UST CENTRAL SEMINARY****FEBRUARY 5-6, 1973**

EDUCATION FOR CIVILITY AND REFINEMENT

Some Historico-social Consideration for Reinstating the Foremost Mission of Education

Gerardo Ty Veloso, O.S.B.

The present concern with education for the economic development of the country has in view the industrial ends the nation has assumed. Industry looks to education for the training of manpower necessary for its growth. But educators must ever bear in mind that education would lose its genuine finality, if it should become subservient to the needs of industry, to the extent that its foremost mission should occupy a second or third place in the hierarchy of educational objectives.

The proper purpose of education consists in preparing men to conduct themselves as human entities, to practise refinement and civility in society. All other areas of emphasis possess a purely secondary character, as education for democracy, education for national development, education for a new society, etc.

This paper discusses some historico-social factors affecting the essential task of education, specially the actual preoccupation with channeling the educational system of the country to the exigencies of industrialization. It intends to proffer some words of caution lest schools neglect, or refuse to restore, the basic orientation of education: to prepare men to live as gentlemen.

CONTEMPORARY EXPANSION OF EDUCATION

Modern humanism has successfully propounded the sacred right of every man to a place in the sun. To this end it has with equal zeal advanced the title of every person to enlightenment. The phenomenon of mass education in contemporary society no doubt owes much to the inspiration of modern humanistic philosophers.

Education has become an article of faith both in the "free" world and in the communist world. Whatever its ideology, present society holds to education as to its salvation or as to its guaranty of continued prosperity.

Institutions for learning and training have increased in number and in kind never before witnessed in history. Highly industrialized nations understandably have to maintain a vast sophisticated system of education, in order to prepare their citizenries to man their ever expanding national and international operations, and thus to continue in their position of ascendancy.

On the other hand, countries that have just attained the status of political independence, as well as those of ancient civilization awakening to the age of technology, feel an even greater urgency to undertake mass education, in order to achieve economic sufficiency at home, and some measure of dignity in the international community.

In the new countries and also in awakened ancient nations, the need for education becomes more acute due to the demands on the part of industries, professions, business, and governmental offices for men trained in the modern knowledge and skill called for by the current situation.

For the individual, preparation at home for employment in adult years no longer suffices. The child must leave home for instruction and training in an institution preparing him for a useful life. The family has long ago come to the conclusion that schooling makes up a sound investment for the life of the child. This attitude contributes to the unprecedented increment of educational establishments throughout the country.

EDUCATION NO LONGER A PREREQUISITE OF RANK

The possibility of every man to obtain education constitutes one of the great blessings of modern world. In the past only the privileged classes could benefit from the refinement and civility available through education.

If any child, at present in school, should inquire about the educational attainment of his forebears, he would discover that a grandfather or a grandmother did not enjoy the chance for

education that he now takes for granted. Or if his grandparents did have schooling, he would come to the conclusion easily that the education of his forebears depended upon their traditional social station and inherited wealth. Children without class and economic distinctions then did not have the access to education.

Humanism and contemporary world ideologies have made the opportunity for learning a right of every child, and the provision of education by the state a duty of every government. And every state has adopted the fundamental policy of providing free education to every member of its citizenry, on the one hand; and on the other, it has sought to insure the education of its populace by enacting laws effecting the compulsory schooling of every child.

The extension of education to every child leveled off the inequalities of hereditary classes observable even up to very recent time. It seems now within the reach of any man to work his way up in society by employing his native intelligence in the education available to all, and by exercising diligent application of the learning he acquired in schools.

No longer does low birth condemn him to a low station in the world. Scholars of society have observed in the advanced nations of the West the emergence of new classes not dependent upon inherited titles, but founded on personal achievements in business, politics, arts, and sciences.

On the other hand, the abrupt expansion of education in new nations and in old ones entering the age of technology has occasioned a decline in quality in favor of indiscriminate number.

OBSESSION WITH MATERIAL ADVANCEMENT

Moreover, both in the developed nations and in the various categories of those aspiring after industrialization, there lurks the current danger of pervasive obsession with education for material advancement at the expense of integral cultivation in taste and finesse. At no time in history has man so distorted the concept of education, as to regard it only in terms of material returns, in place of moral development.

Time and again modern society has dwelt on the failure of education. And almost always the education that has failed

has reference not to the timeless and universal finality of education to render men noble, but to the transient, limited, and mundane success of the individual and of his country. Education has failed if it does not enable the individual to obtain a position in the economy of the country; and it has gone wrong on a nationwide scale, if it does not supply the required number of professionals and technicians needed by the country, on its way to modernization or amelioration of living standards.

Almost never will one hear from the bemoaners how education has stopped short of its overall goal, because it has not rendered man more human less brutish, more civilized less boorish. Yet, no educators dare deny that the cardinal priority of education covers not so much the material aspects of man and society, as the superior imports of the human entity and his kind, qualifying the human race as builders of civilizations. The present rush to comprehensively orient education to meet the temporal exigencies of the individual and of society could very well reduce the humanity of the individual and make society unbearably banal.

EDUCATION CANNOT KEEP APACE WITH DEVELOPMENTAL NEEDS

Besides, the kind of education economic planners have in mind could not provide a decent solution to the industrial manpower dearth. It could not satisfy the immediate demands of industry for skilled workers, for the simple reason that the required men must still receive preparation for the jobs in view. And by the time they have finished their training, it happens more often than not, that the call for their skills has passed, for industry has moved to other areas of concentration.

Forecasts of future manpower requirements in number and in kind ironically exhibit the consistent property of reliability that diminishes with the advance of time; so that when the date arrives, they have reached zero validity. Projections made last year of industrial trends for the forthcoming decades, quinquennia, biennia, year, semester, and even quarter now seem certainly erroneous. The predictions made this year themselves will likewise lose credibility with the passage of time.

If therefore society should formulate its educational policies on the basis of prognoses pronounced by businessmen and economists, it would condemn the school population to recurrent

changes of emphasis in the school curriculum, with the result that students stay in school forever trying to catch up with latest trends in the nation's economy, or they leave school having acquired various superficial skills without any useful concentration in any one direction, or they possessed consistent specialized training in a trade no longer in demand.

Technological advances progress so fast that training for specific jobs becomes obsolete when the child leaves school. If we would relate education overwhelmingly to the material exigencies of the country, then it seems axiomatic to state that the more technological a society becomes, the less relevance to the times will the products of its educational system possess.

Countries lately entering the status of political independence thought that they needed at once a professional class to man their bureaucracies in the government and in the private sectors. They geared their educational system accordingly to produce professionals. And now they have an oversupply of professionals who find themselves no longer in demand—becoming restive elements in society. The trend now in these countries has shifted to education for vocational development.

EDUCATION FOR HIGHER VALUES

Not only does such an education fail to provide a man and his society the suitable means to attain the material ends envisioned, but due to its lopsided emphasis on earthly values, it also falls short of uplifting crude human nature and uncouth society to higher visions. Maybe we should reserve the word "education" to mean exclusively the preparation of man to conduct himself in every situation as a perfect gentleman, both in his inner dispositions and in his outer actions.

Education should refer to the rearing of the child in all those aspects that differentiate him from creatures of the jungle. We could then employ the word "training" to signify all those processes whereby the child acquires professional or technical skills qualifying him for gainful employment in his earning years. Training will enable a man to provide for his material needs, but education will imbue him with fine manners, discriminating tastes, and good sense.

Training prepares a man for a specific level and area of operation, but education habituates him to behave himself in

public, at work or at play, alone or with others, in good fortune or in bad fortune, interiorly or exteriorly, and in whatever disposition, of soul or body: to conduct himself with balance, consideration, and property, as a superior being by virtue of his sublimer nature of manhood.

Thus education embraces the whole man, but training has in view only his livelihood. And whereas a man has to train himself again and again in different crafts according to the successive demands from the world of professions and industries — if he would keep in step with the progress of employment trends; he would receive education not for one or another transitory end, but for the universal and timeless finality of existing and acting as a polished person, regardless of his financial assets.

PROFITIOUS TIMES FOR EDUCATION

At no time in the history of mankind do we possess such propitious and helpful situations for the education of each and every child. The world has grown smaller by virtue of the facilities for mass communications characterized by speed and precision. Peoples therefore enjoy the benefit of mutual dissemination of cultural heritage leading to the salutary exchange of ideas. Mass transportations make it quick, easy, and safe to obtain scholars from one country to spread their thoughts to the peoples of other regions. New ideas fan out instantly to all places.

The improvement in health and the control of natural disasters or their predictions allow man to pursue moral occupations without frequent and prolonged interruptions from the elements. Technological advances have afforded us so many aids in the propagation of culture and in the inculcation of wisdom. Our task consists in making them serve — instead of us serving them.

One of the most decisive conditions responsible for making education available to every child occurred with the official abolition of traditional elite classes in society. Humanistic philosophies and democratic ideologies, even that democracy tolerated in communist countries, have preached the egalitarian society with great fruit. Modern governments have all done away with social preferments founded upon heredity, removing from their holders all the privileges of birth.

Whereas before education belonged to the nobilities as an inherent right, in contemporary society it accrues to every child by birth regardless of family background. With the abolition of the privileged classes arose the conviction accepted as official by governments and put into practice, that every child harbors in his nature the potentials for education whatever the external milieu of his origin and whatever the condition of his forebears.

This idealism effectively counteracted past assumptions patronized by governments themselves linked to the upper classes, that people from the rank and file should not attempt schooling, because they had no innate capacity for learning and moral ennoblement.

CONDITIONS REPRESSIVE OF EDUCATIONAL RECEPTIVITY

We must seek the reason why men from the lower classes in past history gave the impression, that they could not learn and assimilate the elements of refinement, in their lifelong containment by circumstances that obstructed education. When they had no other environment than that which brutalized their minds, or which restricted their visions to the planes of sub-human perspectives, they naturally could not but have stifled the intrinsic susceptibility of their souls to cultural upliftment.

And the privileged classes as well as the government, consciously or otherwise — but with equally devastating effect, fettered them to their sub-human lots by consigning them to occupations not different from tasks performed by beasts of burden. Intense and protracted corporal labor performed under pressure could not but render insensible the spiritual nature of man, making him callous to the sublime aspirations or his moral faculties.

Due to their harsh conditions, men from the lower strata of society became bedeviled with purely biological and temporal preoccupations. And consequently — perfecting the vicious circle — the ruling classes esteemed them inert to education and held them in contempt as inferior beings. Thus past governments had excellent and self-complacent justifications, of their own making, for not attending to the education of the common masses.

INBORN APTITUDE FOR ERUDITION

Nowadays the intrinsic capacity of every child to learn the behavior peculiar to rational creature has merited universal recognition. Exceptional cases of mental deficiency due to untypical genetic causes that retard intellectual and emotional functions pose a challenge but not an insurmountable one to the best educators. Normally, however, every child could master the elements of education in civilized human existence.

Not so much the inborn traits of the child but the influences from outside his nature impose limitations on him for education, and often incapacitate him for elevation to the cultivated life. We can understand the maiming effect of the outside world upon the child's moral potentials when we observe that outside physical forces could cripple a child's bodily members, so that the human body destined by its inborn nature to move and to perform an infinite variety of motions becomes lame, bedridden, or otherwise disabled corporally; thus also in the moral sphere.

Obviously, not every man possesses the same kind of intelligence or the same degree of a peculiar mental competence. Some people have greater aptitude for certain forms of intellectual functions, while others excel in different ones. But however limited in number and restricted in degree the intellectual and moral endowments of each man, the possibility always exists in his nature for education to a level of human cultivation.

Some will attain through education a higher level of human breeding than others, but every man can and must assimilate whatever degree of refinement and civility he could obtain through education, instead of languishing in the substratum of ignorance and crudity.

THE MYTH OF INTELLIGENCE QUOTIENT

Present society has great fixation with intelligence quotient. However, in scholarly circles intelligence quotient has gone under increasing qualifications, that have watered down to a conspicuous extent its importance as an index to the mental prowess of the individual. Intelligence quotient depends upon two postulates.

First, it relies upon a concept of intelligence that need not really correspond to the universal essence of human intelligen-

tial faculties. Second, it assumes that its tests actually measure the natural intelligence of the child. This cannot escape valid criticism to the contrary. The concept of intelligence underlying the intelligence quotient cannot possibly cover extensively the reality of human intelligence as it exists in every man. Besides, the expressions of innate intelligence represent not really raw intelligence as the mind conditioned by external forces and influence.

Society must exercise the greatest caution in condemning a child to a purely vocational training on the basis of intelligence quotient. Intelligence quotient however convincing still constitutes no sufficient motive to totally orient a child's education so that the integral scope of true education: preparation of the individual in refinement and civility, no longer forms the general finality of his schooling.

No reasons can enjoy validity, which would bar a child from that education which his human nature has marked him out to receive, in order to exist and act above the purely biological level and to take his place among cultivated men in society.

REPRESSED INTELLIGENCE

Intelligence quotient actually represents the portion of a child's genetic capacity activated by external stimuli. This manifested intelligence of the child reaches a shallow depth of the total inborn mind. The rest remains dormant, or tragically repressed by outside inhibiting forces and agencies.

The phenomenon of cultural gap between the young and the old, between the rich and the poor, between nationalities, and between races points out the dissimilarity and inequality of intelligence as a result of external conditioning processes. Certain things done by one people or one group of the same people escape the comprehension of others; not because of an intelligence in these latter radically different in quality and in quantity, but because of outside influences which long ago walled up their intellectual stirrings along a few channels, eliminating thereby all other horizons.

ESSENTIALS OF REFINEMENT AND CIVILITY

On the other hand, the kind of education that pretends to animate each and every inherent ability of the human mind

for knowledge, skill, taste, and refinement cannot but face failure. Available time and extant facilities do not permit society and the child himself to give their attention to this ambitious project. Society and the child have to spend time and energy for the pressing occupations of life in other vital fields than education. But society could impart to the child the basics of good sense and civility. Both society and the child devote time and effort for the development and conversation of life on the physical level. They must set apart time and means for evolving and elevating the child's moral vitality.

Society could instill in the child the habit of universal understanding, an attitude of open-mindedness, and the virtues of civilized bearing. Instead of indoctrinating the child to a set of values held by his society as the exclusive ones acceptable and admirable; genuine education should inure his mind to its natural endowment for comprehension and accommodation in regard to ideas and ways foreign to his own environment.

This approach consists in the fundamental inculcation of the child's mental faculties in the habit of withstanding any and every future narrowing of his mind to certain views to the exclusion and censure of others.

THE NEW SOCIAL CLASS

Education has always catered to the ideological, economic, and social positions of the society sponsoring it. For this reason the educational system of the country has always produced graduates such as the nation itself has specified. And the graduates themselves in order to succeed in the world have to mold their minds to its accepted views and ways. Not so much creative genius as adaptation to the system determines their climb in wealth and distinction.

Such an education may serve a pragmatic purpose: the continuance of the status quo in society — on the assumption that current conditions leave nothing more to desire. Thus, if a country establishes material advance as its overriding concern, its educational system will accordingly pursue this solicitude, with the result that the products of its schools will crave after physical goods to the neglect and abandonment of spiritual values.

Since inevitably by luck, drive, and shrewdness, some members of society will garner more material wealth than the ex-

ceeding majority, difference in classes will appear again on the basis of economic influence: the opulent class.

The new aristocracy will acquire expensive tastes and exhibit appreciation for the arts and humanities; but their basic philosophy will not extend beyond the limits of materialism. The scions of this new class will enter government and will take charge of the educational system.

DISCRIMINATION IN EDUCATION

Since they see everything from the standpoint of a materialistic life philosophy and regard the sublimer destinies of man with mere superficial attachment, they will tend to establish two general levels of education. Neither of these levels aims at the primacy of moral values; but both intend to procure the material benefits of the individual and society. The superior level accepts candidates for training as professionals and high grade technicians. These students will join the new aristocracy in later years.

The inferior level receives rejects from the schools of the superior level. Students of the inferior level take up training that will enable them to earn a living as common laborers in various capacity, more corporally employed than mentally occupied.

We observe such a policy in the administration of entrance examinations to prestigious schools, whereby those applicants who score below the pre-set number of points must content themselves with vocational courses, instead of studies designed for professional careers. The graduates of vocational schools will never make us much money as the products of white-collar establishments. And with their economic disadvantage, the blue-collar graduates will not have the means to acquire so much as the trappings of culture and taste.

EDUCATION FOR REFINEMENT AND CIVILITY

The educational system of a country must therefore seek before all other considerations the formation of the child into a person of refinement and civility. His training in some specific skill for employment will at most take a secondary place in the educational hierarchy of priorities.

Although in the abstract chronological order biological survival must precede cultural ennoblement; nonetheless, in the order of human schooling for integrated existence in society as an accomplished person, the shaping of man into a civilized entity of wisdom and judgment must come before everything else in education. Otherwise the child might become irremediably conditioned to materialistic actuations and perspectives, with his mind warped to function in terms of mundane profits and brutish competitions.

Once this Pavlovian conditioning has taken hold of the child, the intrinsic possibility of the human soul to break the shackles thereof and rise to the plane of gentile consciousness — although still present — will most rarely materialize. The child will remain hardened in his base conditions, oblivious of truly human standards. And the rehabilitation of a drug addict would seem an easier undertaking than the restoration of the obdurate mind to its pristine receptivity to good breeding.

The school cannot alter the attitude of life dominant in society, unless society itself first has entrusted to educational institutions its own redemption from gross values and its own conservation as well as progress in the properly human existence of good sense and polish.

THE RIGHT MENTALITY FOR SCHOOLS

On the assumption that society itself has geared its educational system to maintain it in the right order of values: moral refinement before worldly advancement, or to restore it to this proper hierarchy of priorities if it should deviate and become materialistic, the school itself must rectify its mentality first in order to carry out this program in behalf of the society sponsoring it.

The school must before anything else conceive its fundamental and all-embracing goal to teach man to conduct himself as a human entity endowed with moral faculties for universal understanding and civilized existence. This mission must pervade all the activities and special fields of educational establishments. This essential scope of schooling will overcome all those influences outside school, that tend to seduce man to all forms of senseless materialism.

Then the school must accept the fact that every child has the capacity for refinement and civilization. This approach will counteract the assumption already traditional that children from bad homes or less privileged backgrounds possess no receptive talents for gentile rearing.

The reason why children from the lower strata of society used to exhibit an apathy toward good breeding arises from their position of cultural disadvantage on the one hand, and the past orientation (surviving generally up to the present) of school toward children from the upper sections of society, on the other. The environment of the school and its personnel tended to represent the milieu of the middle class; and it proceeded as though every child came from the respectable neighborhood.

In such circumstances, the student from better homes fitted without effort into the school society, while the child from the slums or from the non-affluent sectors experienced a crippling trauma in the abrupt change of social setting. The school personnel similarly felt some involuntary repugnance if not outright repulsion for them.

This event breeds mutual miscomprehension and even hostility, with the baneful result that the children from culturally deprived families continue to exhibit indifference or even antagonism to the higher ideals of society — confirming thereby the prejudice of the school.

SCHOOL ACCOMMODATING TO CHILDREN

The educational system of the country must design the school, its personnel and its activities in such ways that children from the lower strata of society meet with no alienating crisis in the first days of classes. In broad outline, the method for achieving this end consists in first studying the home milieu of the socially underprivileged children, in order to create in the school the necessary means to introduce these children gradually to the ideals of civilized existence: order, cleanliness, industry, personal health habits, and all those elements of refinement and civility.

The school personnel must exercise the utmost understanding toward these children. In the first place, they should not give the least appearance of blaming the children for the back-

grounds they came from. In the second place, they should teach them the elements of taste and propriety, that depend not upon the pretensions of wealth, but upon the basic nobility of every human person, rich or poor alike. Economical inequality does not excuse them from assimilating good manners and a sensible mind. While their youthful minds still retain the receptive faculty for change and improvement, they will acquire the moral and intellectual attitudes of perfect gentlemen.

With regard to the children of well-off homes, the school must take special care to imbue in them one of the most important traits of civilized people, namely: regard for one's neighbors notwithstanding their financial inferiority. The school must perform this task before their tender minds become poisoned by arrogance and insolence in their dealing with their inferiors in wealth.

COLLABORATION OF SOCIETY

Outside school, society must collaborate in the education of its citizenry for ennoblement by moderating the influence of the mass media. A moment's reflection will convince any intelligent person how much the mass media can and do cancel the best efforts of the school to genuinely educate people. The exaggerated accounts of evil deeds or less edifying acts committed by some individuals in society could not but effect the minds of the general public in every strata of society, by virtue of their extensive and protracted coverage. In this way, the mass media wittingly or unwittingly bring people to adopt attitudes directly opposed to the ideals of refinement and civility.

Basically, however, it does not suffice for society to entrust to schools the task of keeping society civilized, or to collaborate in this task by moderating the influence of mass media. Society itself must behave in a civilized manner. It should enforce law and order, effectively curb wrong-doers and extol men of exceptionally good lives. In this wise, the citizenry will abstain from crimes and imitate the virtuous.

But above all, society itself must disown any philosophy which views man and the world exclusively in terms of material advancement: more wealth, greater bodily comforts, extravagant new products, and more enticing means to occupy free hours with passive entertainments.

The education that society must implement has for its basic and all-embracing finality to produce civilized people nurtured in refinement and civility. But unless society itself exhibits the traits of superior humanity in its mores and actuations, in its outlooks and priorities, man will have one set of values in the school, sublime and ennobling of man, and another outside, base and unworthy of man, but which will rule his life — to the inevitable degradation of humanity.

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HISTORY OF THE CHURCH IN THE PHILIPPINES

Pablo Fernandez, O.P.

CHAPTER 28

THE CHURCH AND SOME SOCIAL PROBLEMS

I. **SLAVERY** Slavery was already a social problem in the Philippines when the missionaries came. Probably, informed by one of them, King Philip II of Spain ordered the Governor General of Manila on 18 May 1572 to prepare a report on slaves in the country, including the causes and the system of enslavement.

Guido de Lavezares, acting governor after the death of Legaspi, enumerated the principal causes which gave rise to this social plague.

Some are slaves from birth . . . because their fathers, grand-fathers, and ancestors were also slaves . . . Some are captives in wars that different villages wage against each other, for certain injuries, and acts of injustice, committed either recently or in ancient times.

Some are made captives in wars waged by villages . . . without any cause . . . Some are enslaved by those who rob them for a very small matter, as, for instance, a knife, a few sugarcanes, or a little rice. Some are slaves because they bear testimony, or make statements about someone, which they could not prove. Some are thus punished for committing some crime; or transgressing rules regarding some of their rites or ceremonies, or things forbidden among them, or not coming quickly enough at the summons of some chief, or any other like thing; and if they do not have the wherewithal to pay, they are made slaves for it.

If any one is guilty, of a grave crime — that is, has committed murder, or adultery, or given poison, or any other like serious matter — although there may be no proof of

it . . . they take for their slaves, or kill, not only the culprit but his sons, brothers, parents, relatives and slaves.

If any one who is left an orphan came to the house of another, even of a kinsman (unless it be his uncle, paternal or maternal), for food only, its inmates enslave him. Likewise in time of famine and distress, during which they may have given their relatives food only a few times, they have sold the latter for their slaves.

Many also become slaves on account of loans, because these loans increase steadily every three or four months; and so . . . at the end of little more or less than two years, they become slaves.¹

The Spanish encomendero Miguel de Loarca who came to the Philippines in 1566, notes three kinds of slaves:

The first and most thoroughly enslaved, is the bondsman of him who is served in his own dwelling; such a slave they call ayuey. These slaves work three days for the master, and one for themselves.

Another class of slaves are those called tumarapoc. They live in their own houses and are obliged to work for their master one day out of four, having three days for themselves. If they fail to work for their master, in order to cultivate their own fields, they give the master each year ten chicubites or rice, each chicubite being equal to one fanega.

There are other slaves, whom these people hold in utmost respect, who are called tomatabans; these work in the house of the master only when there is some banquet or revel . . .

The ayueys [and tumarapocs] are worth among these people two gold taes . . . the equivalent of twelve pesos. The tumatabans are worth one tae, or six pesos.²

In its general description, this classification corresponds to what was indicated by other historians, like Francisco Colin, Juan Francisco de San Antonio, and, especially, the first of them all, the Franciscan Fray Juan de Plasencia, who wrote *A Report On Indian Customs*. These authors classify the slaves into: 1) *Aliping sa guiggulid*, or "servants around the house," who lived with their masters and served him in all things. 2) *Aliping namamahay*, or "servants who live in their own

¹ Guido de Lavezares, "Slavery Among the Natives," in BR, III, 286-288; Francisco Colin, S.J., "Native Races and Their Customs, in BR, XL, 93.

² *Relation of the Filipinas Islands*, in BR, V, 143-145.

house." These dwelt in homes they owned, with their wives and children, and had movable and immovable property. But they had to assist their master in tilling his fields or in rowing his boats. 3) *Kabalangay*, that is to say, "those persons who begged from their chief who was the head of their barangay whatever they needed, the obligation of serving him whenever they were summoned to row, work in his fields or serve in his banquets."³

From this preliminary information, we can say that slavery in the Philippines, which was widespread, was not as onerous as in other nations, especially of antiquity, like the Greeks and the Romans. Philippines slavery was a mixture; it had elements that smacked of real servitude, as well as elements that seemed more in keeping with the feudal practices of medieval Europe and of the present Philippine tradition of domestic service.

This was the situation of this segment of the native population when the heralds of the Gospel arrived. Urged on by their ardor and love for the Filipino nation, they were not dismayed by any difficulties and constantly strove to meet the problem even in the face of the opposition from the civil government.

From a letter of Bishop Salazar, we know that a royal cedula had arrived on the same galleon that had brought him to the Islands, by which the king ordered in rather peremptory terms that the slaves owned by Spaniards be freed, without giving any consideration to how or when they had been acquired. However, Governor Gonzalo Ronquillo decided it was more prudent to disregard the royal order, in view of the serious difficulties that would ensue.⁴

The clergy, for their part, held a conference on 16 October 1581 in the Augustinian convent in Tondo to solve the moral problems occasioned by the Governor's decision. Present were, besides the Bishop, some representatives of the religious orders.⁵

The royal order on the manumission of slaves was read, together with Governor Ronquillo de Peñalosa's resolutions. The

³ Juan Francisco de San Antonio, O.F.M., "The Native Peoples and Their Customs," in BR, XL, 350-354; Colin, *Ibid.*, 86, 93, ff; Pedro Torres y Lanzas, *Catálogo de los documentos relativos a las Islas Filipinas*, etc. (Barcelona, 1926), II, CCLXXVI-VII.

⁴ Peñalosa to Philip II, June 16, 1582, in BR, V, 32; Domingo de Salazar, "Affairs of the Philippine Islands," in BR, V, 241.

⁵ Torres y Lanzas, *Op. cit.*, CXLIV-V.

fathers asserted that the new cedula was merely a confirmation of an earlier cedula signed by Charles I in 1530 and which was still in force and, therefore, there was no reason to counter it by suspending the new decree; that since His Majesty was well informed about the situation, it would be an injustice to suspend execution of his mandate; that immediate freedom should be granted to the slaves or, at least, within thirty days.⁶

The civic-religious Junta of 30 April 1586 reported to the Crown that in the Philippines there were still Spaniards who held on to their slaves in contravention of the Royal cedula, and it pleaded before the king to expedite another new cedula to end this anomaly.⁷ It also made some suggestions to gradually end slavery among the native population, seeing that it was impossible to suddenly stop a tradition so deeply rooted among them.⁸

But despite the good will of the churchmen gathered in that assembly, despite the instructions of Philip II to the newly-named Governor of the Philippines, Gómez Pérez Dasmariñas, as he was about to sail from Spain,⁹ the problem of slavery in the Philippines had so deeply dug roots among the people and their traditional way of life that it could not be easily resolved at one stroke of the royal pen or a conference of ecclesiastics. Time and prudence were needed. It involved masters' rights and interests, and perhaps the well-being of many slaves who would not have found an easy way of earning a living. Seventeenth-century documents frequently mention slaves; some show that even religious orders had slaves for domestic chores and to till their farms.

Slavery can perhaps be said to have ended in the lowland communities of the Philippines in the beginning of the eighteenth century. Thus, Fray Juan Francisco de San Antonio could write in 1738 in his *History*:

... now there is not the slightest amount of slavery among the Indians, in accordance with the apostolic briefs, which have been confirmed by various royal decrees of our Catholic

⁶ De Vera, Melencio, "Theologico-Juridical Problems in the Occupation and Evangelization of the Philippines," *Philippiniana Sacra*, Vol. V, No. 15, pp. 282-284.

⁷ Colin, *Labor evangélica*, Madrid, 1663, p. 248, col. 2.

⁸ *Op. cit.*, pp. 248-249.

⁹ Torres y Lanzas, *Op. cit.*, CXXIX, No. 50.

*monarchs. Thus we are all soldiers of one and the same divine Lord; all militia under the holy cross, which is our Catholic standard; and citizens and sharers of the heavenly Jerusalem, which is our Kingdom. Thus do we live in these Islands, Spaniards and Indians, all vassals of one Catholic monarch in regard to human nature.*¹⁰

II. **TRIBUTE** Shortly after Legazpi had conquered the city of Cebu and the neighboring settlements, he proposed to the native chiefs that they pay a tribute. Probably forced by the circumstances, the latter promised to pay it, perhaps even against their will.¹¹ After a few years, when the Spanish government was already firmly established in the islands, the first clash between the civil and ecclesiastical jurisdictions occurred regarding the matter. On 21 June 1574, Fray Martin de Rada put in writing his opinion regarding the collection of tribute by the Spaniards. He believed the rate was extremely high (3 times as high as it ought to be) in view of the poverty of the people, and he urged the government to reduce it by a third.

Lavezares' answer, endorsed by some of the officials to the king, is in striking contrast by its sobriety and moderate

¹⁰ BR, LX, 355.

¹¹ He indicated the tribute which the natives had to pay to their encomenderos, and it was a piece of cotton cloth in the provinces where it was woven, valued at four *reales*, the equivalent of two *fanegas* of rice, and a hen — all of these once a year. Those who could not give cotton cloth gave its equivalent of another product taken from the harvest of that town; where they did not harvest rice, they gave two and half *reales* in lieu of the hen. (San Agustin, *Conquistas*, 245). In other places however, like Camarines and Ilocos, the people paid the tribute in gold at about this period, which they owned more in abundance than cloth and other products. The inhabitants around Manila Bay and the neighboring area paid by arrangement of Legazpi himself, two *fanegas* of unwinnowed rice "for a year's tribute, and a piece of colored cloth of two *varas* in length and one in breadth; and, in default of this, three *taes* of gold — in gold or in produce, as they prefer. This said tribute is so moderate, that with six silver *reales*, which an indian gives to his encomendero each year, he pays his tribute entirely. The Moros pay this tribute of three *taes* as being more wealthy people, and because they are excellent farmers and traders. . . . The Pintados (Visayans) are not so rich as the natives of the island of Luzon (who are called Moros), because they are not as capable in labor and agriculture. So they are taxed to a less amount, each Indian being taxed for a *fanega* and a half of unwinnowed rice, and a piece of cloth, white or colored, woven from a plant. In other districts they have other tax-rates, each suitable to their prosperity. ("Reply to Fray Rada's Opinion" in BR, III, 267-268).

tone. In it the governor answers the accusations of the religious point by point, which he considers "harsh, harmful to this whole Community, and very prejudicial to the development of this land."¹² On the amount and kind of tribute, he adds:

*They are not considered friends, nor do they have any security, without first having paid the tribute — which is, in proportion to their condition and wealth, very little; and which they are willing to give gladly and without compulsion. To each island, district and village the natives give what they please, for in some places they give provisions, and in others, wax, cloth, and other things which they obtain from their harvests. To them it is little, and almost nothing, because they have those things abundantly.*¹³

Governor Gonzalo Ronquillo de Peñalosa consulted Bishop Salazar about the advantages of adding two *reales* to the eight of the tribute for the maintenance of the soldiers who, because they did not receive their wages regularly, committed abuses on the people in order to support themselves. Both the bishop and the ecclesiastics whom he summoned to a Junta agreed in principle that the king could raise the tribute if it was of divine law that those who paid the tribute had the obligation to maintain soldiers and encomenderos in return for religious instruction and protection; but, because of their poverty, the Governor ought not to come to a decision without first consulting the king.¹⁴

The Junta attended by the residents of Manila in 1586 recommended to His Majesty that the people could pay the tribute in specie — 8 *reales* — or its equivalent in kind, and that they add two *reales* for the purpose of better carrying out the pacification and evangelization of the islands.¹⁵

More concretely, of these two *reales*, a half *real* would be for the bishop and the church ministers, and the remaining one and one-half for the soldiers who performed guard duty in the islands.¹⁶

¹² BR, III, 260; Torres y Lanzas, II, XIII-XIV, CCCXLI-II.

¹³ BR, III, 265.

¹⁴ "Affairs in the Philippine Islands," BR, V, 244-246.

¹⁵ "Memorial to the Council by the citizens of the Philippine Islands," Santiago de Vera and others, July 26, 1586, in BR, VI, 161.

¹⁶ Colin, *Op. cit.*, p. 240, cols. 1, 2.

The same Junta took note of the abuses by the Spaniards in the collection of the tribute:

" . . . where the tribute is eight reals, some collect fifteen, and others twenty, twenty-five, thirty and more, on account of the value of the articles they demand, which they compel the Indians to search for and bring from other districts . . . It is necessary that the tributes be in the standard of the Castilian reals, paid in money, or in the produce of the soil, as the Indian has them, and as he chooses, provided their value remains."¹⁷

On the same date, 25 June 1586, the Royal Audiencia proposed to the king that the tribute be increased to one *real* for every married man, one half *real* for the unmarried, to pay for the troops which having spent the salary given them when they sailed from Mexico, were suffering from hunger and sickness and were abusing the native population.¹⁸

One of the instructions which Gómez Pérez Dasmariñas brought to the Philippines in 1590 was to settle the question of the collection of the tribute. After listening to the opinions of the churchmen gathered at the Junta of 18 January 1591, he issued the following order on 28 February that same year, containing these points: 1) Full tribute would be collected from every *encomienda*, whether royal or private, if the *encomienda* was enjoying the benefits of the administration of justice and the maintenance of peace and order, and was receiving religious instruction. The *encomendero* ought to set aside about one fourth of the tribute for the support of the minister of Christian doctrine, the erection of church buildings and the maintenance of Christian worship. Otherwise, he would be deprived of his *encomienda*. 2) If an *encomienda* enjoyed the administration of justice, but did not receive religious instruction, the tribute should still be collected, but with a deduction of one fourth of the tribute (more or less) which was due to the minister of Christian doctrine, this part being retained by the people instead. 3) The tribute would not be collected from the *encomienda* which enjoys neither the administration of justice nor religious instruction, until with the improvement of conditions in the islands, there would be an opportunity to provide both; in the meantime, His Majesty would be duly informed in order that he might provide the most convenient solution.

¹⁷ "Memorial to the Council," BR, VI, 191.

¹⁸ Letter from the Audiencia of Manila to Philip II, BR, VI, 255.

This decree did not fail to occasion friction between Bishop Salazar and Governor Dasmariñas, for the former found certain measures — as the nomination of the tribute collectors or fiscals who were not always honest or prudent men — a threat to the peace and well-being of the people.¹⁹

III. *PROTECTORS OF THE INDIOS* One of the tasks, in many aspects unrewarding and demanding, which the missionaries assumed on their own initiative only out of love for souls, or which the Crown in one form or another entrusted to them was the duty and title of "Protector of the Indios." In discussing this, we might distinguish, for a better understanding of what follows, between the protectors *de iure* and protectors *de facto*.

As far as is known, the only Protectors of the Indios *de iure* were Fray Andrés de Urdaneta and Bishop Domingo Salazar. Probably there was also someone else. Outside of these, the protectors *de facto* were legion — a pleiade of religious missionaries who, moved by the sufferings of the Filipino people, were convinced that it was their duty to go forth in their defense against oppression by the officials in the government.

Already Father Herrera was writing to His Majesty on 16 January 1570: "I came to this Nueva España to give information of the great need of supplies there [Philippines], and of some injuries done to the natives on account of the extremities that the soldiers suffer . . ."²⁰

Regarding some problems that demanded solution which he presented in his "Affairs of the Philippines," a Memorial to His Majesty and the members of the Royal Council of the

¹⁹ "Collection of the tributes in the Philippines Islands," BR, VIII, 25. In order to have funds to maintain the garrison of Zamboanga, conquered in 1635, the acting Governor Cerezo de Salamanca, added a ganta of rice for every tribute in the Visayas, an obligation which was much later extended to the rest of the Philippines and which is known in history as the "donativo de Zamboanga." Cfr. BR, XXV, 88, note. (Buceta y Bravo, *Diccionario Geográfico-Estadístico-Histórico de las Islas Filipinas*, Madrid, 1851, I, 133).

²⁰ Letter of Fray Diego de Herrera to Philip II, BR, III, 71. ". . . and of Father Fray Andrés de Urdaneta (who was bringing from the Audiencia of Mexico the title of protector of the indios) . . ." (San Agustín, *Conquistas*, 115, col. 1).

Indies, Bishop Salazar says about some Filipinos who quickly abandoned the Faith because of the misconduct and the kind of treatment meted them by some encomenderos,

But this is not the case with what we preach to them, for, as it is accompanied with so much bad treatment and with so evil examples, they say "yes" with the mouth and "no" with the heart; and thus when occasion arises, they leave it, although by the mercy of God, this is becoming somewhat remedied by the coming of ministers of the gospel, with whose advent these grievances cease in some places.²¹

More than one encomienda and more than one town owed their continued existence to the influence of some religious missionary over the people who, harrassed by the ill treatment of some encomendero or civil official, were seriously planning to return to the forest thicknesses, in such wise, according to Juan de Medina, although with apparent exaggeration perhaps that "If it were not for the protection of the religious, there would not now be any Indian, or any settlement."²²

So convinced were the Filipinos of this truth that, when Bishop Miguel de Benavides, first bishop of Nueva Segovia, gathered together the people of his diocese to ask their oath of vassallage to the Crown of Castille in the name of Philip II, one of them arose and said, "We answer that we wish the King of Spain to be our King and sovereign, for he has sent Castilians to us, who are freeing us from the tyranny and domination of our chiefs, as well as fathers who aid us against some Castilians and protect us from them."²³ "The religious have suffered, and still are suffering, innumerable things like the above, for making those Indians sincere Christians, for teaching them civilization, and for serving your Majesty in pacifying the country for you," adds the historian Juan de Medina.²⁴

²¹ *Affairs in the Philippines*, BR, V, 225-226.

²² "History of the Augustinian Order in the Filipinas," BR, XXIII, 253.

²³ *Ibid.*, 253-254.

²⁴ *Op. cit.*, 258.

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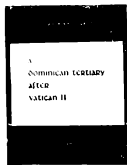
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