

give respect, then we would get respect. It will mean that we will abhor any "utang na loob" relationship. No doubt this relationship as part of the relationship and not abuse it, or capitalize on it, then it is kept in its place. There is Christian humility also, true Christian love because we do not seek ourselves but we seek the other. In today's Gospel Christ said to us: Go therefore, make disciples of all nations. He says: "Go to people, go baptize them, go teach them." In other words to open out, go to people, to persons and make them disciples of the God of love, by being yourself the agents of love. And it must be love not based on a respectful attitude, a respect for the human person in everyone, yes, in all and each one.

Corpus Christi Sunday (May 31)

GIFT OF SELF

Last Christmas I sent a card. It is homemade card which says: "this is my best Christmas gift to you — ME."

Yes, the first Christmas gift was precisely that. The first Christmas gift was the giver Himself. God gave Himself to us in human form that is acceptable and visible to us. When He went back home to his father, he still gave us Himself. He said to us; "Take this, it is my Body, drink this, This is my Blood." His Body, his Blood he gives to us, Himself, in the form of food, food for ourself, food to be digested and to become one within us. We use things to express the giving of ourselves to others, hence gifts, things but there must be the giving of ourselves. So often we have people in business, people who own land, who give out, who dole out gift to the tenants to the employees but to them these gifts, are meaningless because they don't give of themselves, their gifts only tie down their people, their tenants and their employees, to themselves. Often, we have heard these words coming from business people and land-owners and others; "Sure, I know what they are like, good for nothing, always wanting to have everything done for them, this I know what they are like, they are opportunists." Once we talked like that, then we eliminate any possibility of discovering who they are, we eliminate the possibility of being friends, we eliminate dialogue. A solution to a social problem is certainly this: to start to think of people as who, and not as what, as persons not as things, not as votes, not as savings on expenses, not

as sources of cheap labors. The first step is to go to them, not to do things for them but to be someone to them, as friends, then we will find out that they are just people looking for security, looking for joy.

This suggests very strongly, not only suggests but whatever authority we can invoke, we command the landowners, our business owners those with money and power to do just that for a change, to be someone, not somebody, not some tin God to those under them. Then if they try to be someone their heart will be open and consequently the minds will be open then we can bridge the social gap, made friends, we cannot be unjust to them, we will seek only their good, their good is our good. Why? because they have become our friends. Relationship is personalized — is not just anymore boss and worker, landlord and tenants, rich and poor, we know who they are not just what they are. Then, all landowners, then all employers will begin to live, really live, real life.

Perhaps this quotation can be useful for a little bit of deep thinking for all of us: "Life is the constant, painfilled cry of every human being to be heard, to be noticed and loved. Joy is the rare moments when the cry breaks through and someone momentarily hears it." All along the streets all in our land, the barrios and the slums, life is certainly the constant pain-filled cry of farther away. The cry to be secure, to be free, to leave as decent human beings, to have future for themselves, for their children, those who have the power to change this painfilled cry into joy have not listened to them in a deeper level. Yes, those who have the power to change this cry of pain to joy, you who have plenty, you who have the power, you who own big land, you have not listened to a very fundamental need of a human being, to be totally secured in their own home, to own a kingdom on earth called a home, to look up across the horizons and see there the visions of their sons and daughters lifted from the mire of poverty. On the contrary, they have only heard great filled selfish cry of power, power, power and more power. But then their cry of pain, of frustration would challenge their cry for power with an equally powerful cry for justice, social justice. Remember this, when you come to the communion rail we are related to Christ in a personal way, we accept Him, His body, His blood. We must also accept our neighbor, everyone, our tenants, our workers, his body, his blood, his person and let him live as a human being.

Constitutional Convention

Sermons*

OUR CONSTITUTION

There was a prominent layman, a lawyer who felt very deeply about the *constitutional convention*. He felt very deeply about the new *constitution*. He spoke about this very often, at all occasions in the community: to the rotarians, to the K of C, to the Jaycees, to other parish organizations. He spoke about it passionately wherever he was a guest speaker.

He was earnest, sincere, eloquent, and he made a deep impression everywhere... until he got to his housemaid. The housemaid was serving him at table. "Inday" he said, "you must be *interested* in this new *constitution!* You must be *involved*. You must work so that we will have an honest election for the constitutional Convention."

Inday said: "Why?"

The lawyer choked. "Why?" he said. "Why? Because we *need a new constitution!*"

Inday was quiet. She thought about it. Then she mustered her courage, and said to the lawyer: "But Sir, in my humble opinion we already *have* a constitution!"

The lawyer grew red in the face. "Of course, we already have a constitution!" he roared. "But we have to *change* it!"

Inday said: "Why? ... Why change? The constitution we have already — very good! Given to us by the Americans! Stateside! Blue seal!"

* (These 10-minute talks are prepared for delivery in all churches and chapels on the Sundays indicated. They can be given before, during or after the Mass by a priest or a layman. They are composed on request of the Hierarchy by representatives of the Major Superiors of the Philippines and the Philippine Priests, Inc., under the auspices of the Episcopal Committee on the Constitutional Convention.)