

On Prayer and Peace

In the Circular of the Arzobispado de Manila dated January 19, 1971, the parish priests were asked "to call on all good Christian people to mount a great campaign of prayer and penance for the safety, the prosperity and the peace of our beloved Philippines." The circular gave the impression that by Prayer and Penance we shall have peace. How come we prayed and made Penance and yet there were lots of trouble the following days? In what sense can Prayer and Penance be instruments for peace?

A PARISH PRIEST

I also received a copy of the Circular signed by His Eminence the Cardinal Archbishop of Manila. In answer to the appeal for campaign of prayer and penance, I preached on the subject at the 5:15 and 6:15 p.m. Masses in Holy Cross, San Juan, on January 24. And on January 25, 1971, opening session of Congress, we had a whole day Spiritual Recollection in the U.S.T. Central Seminary.

No one should think that if we say the Our Father (prayer) and go to Confession (Penance) peace will automatically fall down from heaven. No. That was not the teaching of the Circular.

St. Augustine wrote that above all there is God. Under God is the human will. And under the human will are the passions of man. If the will of man is subordinate to God (state of Sanctifying Grace) then his Passions will be subordinate to his will. But if the will of man is rebellious to God (state of Sin) then his passions will also be rebellious to the will. And if in the same person the passions and the Will are at war, there is interior conflict. That man will have no peace in himself. And because he has no peace in himself he cannot leave others in peace. He causes disturbance and war.

In the last analysis, the absence of peace in society can be traced to the absence of peace between individuals with God. And once there is peace between the individuals and God, peace in society will follow.

This then can be an interpretation of the Circular. Prayer and Penance help men acquire, preserve and increase Sanctifying Grace. So let us campaign for Prayer and Penance with the hope that all receive, preserve and increase Sanctifying Grace in their soul. Then Peace in society will follow.

Jaime Boquiren, O.P.

Dull Reading

I find the Boletin Ecclesiastico a dull and unattractive magazine. There are many items I cannot read at all. Please do something about this.

A SUBSCRIBER

On June 1, 1923, the first issue of the Boletin Ecclesiastico was published by the University of Santo Tomas in Manila.

In that first issue the Editors outlined the purposes of this publication. They are the following:

1. To communicate to the Clergy the Papal statements and Documents and the decisions and decrees of the Sacred Congregations.
2. To communicate to the Clergy the Statements and Documents from their Excellencies the Bishops and the Diocesan Curias.
3. To publish studies which will be of help to the Clergy and the faithful in giving account of their faith.
4. To publish studies on Christian asceticism and mysticism to help the Clergy in guiding their flock in their spiritual life.
5. To publish studies on Liturgical matters.
6. To publish studies on the Doctrine of Faith and Morals.