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TOWARDS "DOING THEOLOGY" IN THE PHILIPPINE CONTEXT*

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The Second Vatican Council's decree *Ad Gentes,* on the Church's missionary activity, has a well-known passage on the "inculturation" of the faith and of Christian life which (even if it is in fact cited in the course of this book) should serve as a lapidary text introducing Father Leonardo Mercado's new work.

> The seed which is the word of God sprouts from the good ground watered by divine dew. From this ground the seed draws nourishing elements which it transforms and assimilates into itself. Finally, it bears much fruit. Thus, in imitation of the plan of the Incarnation, the young Churches rooted in Christ and built up on the foundation of the apostles, take to themselves in a wonderful exchange all the riches of the nations which were given to Christ as an inheritance (cf. Ps. 2:8). From the customs and traditions of their people, from their wisdom and their learning, from their arts and sciences, these Churches borrow all those things which can contribute to the glory of their Creator, the revelation of the Savior's grace; or the proper arrangement of Christian Life.

*This article first appeared in print as the "Foreword" in Leonardo N. Mercado's *Elements of Filipino Theology* (Tacloban City: Divine Word University, 1975), 251 pp.

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> If this goal is to be achieved, theological investigation must necessarily be stirred up in each major socio-cultural area, as it is called. In this way, under the light of the tradition of the universal Church, a fresh scrutiny will be brought to bear on the deeds and words which God has made known, which have been consigned to sacred Scripture, and which have been unfolded by the Church Fathers and the teaching authority of the Church.
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> Thus it will be more clearly seen in what ways faith can seek for understanding in the philosophy and wisdom of these peoples. A better view will be gained of how their customs, outlook on life, and social order can be reconciled with the manner of living taught by divine revelation. As a result, avenues will be opened for a more profound adaptation in the whole area of Christian life. Thanks to such a procedure, every appearance of syncretism and of false particularism can be excluded, and Christian life can be accommodated to the genius and the dispositions of each culture.
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> Particular traditions, together with the individual patrimony of each family of nations, can be illumined by the light of the gospel, and then be taken up into Catholic unity. Finally, the individual young Churches, adorned with their own traditions, will have their own place in the ecclesiastical communion, without prejudice to the primacy of Peter's See, which presides over the entire assembly of charity (Vatican II, *Ad Gentes* 22).

It is within the context of this and other similar—and very clear—expressions of "the mind of the Church" that we can perhaps collocate the very intense interest in "indigenizing theology" which is present today in Christian communities, both Protestant and Catholic, in Africa, Asia and (in a somewhat different way) in Latin America.

This is not the place to multiply citations, but we should—coming closer to home—note that the two meetings of Asian Bishops (in Manila, 1970, and in Taipei, 1974) have urged strongly that "the construction of a genuinely Asian theological reflection must be given a special priority."[1]

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[1]These notes are somewhat lengthy, as their purpose is to refer the reader to some current issues connected with the discussion on "doing theology" in the Philippine context. It is hoped that the references to analogous work being done in Africa (especially), Latin America, India, and in various Christian Churches may open other perspectives on efforts at "doing theology' for Christian communities in the Philippines.

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Anyone who follows contemporary writing on "missions" knows how alive this issue is in current periodicals and how much it is discussed in national and regional meetings of theologians, bishops, and lay Christian groups in the continents of the "Third World." While working on this note, I ran into this item from *Study Encounter* XI/2 (1975)—an article by Henri Mottu, a Swiss theologian, Director of the *Centre de Rencontres de Cartigny* in Geneva, on the World Council of Churches' Faith and Order Commission meeting in Accra:

> The choice of the city of Accra, symbol of the search for pan-African unity and the independence of African countries, was characteristic of the WCC's desire to acknowledge the fact that, both geographically and culturally, the centre of Christianity today has changed. Europe is no more then a province: more and more secularized, cynical and irreligious, with no longer any hope of a global command of the situation. She is being put in her place by the very nations she attempted to colonize and exploit. In the year 2000, there will doubtless be more Christians in Africa than on any other continent. The future of Christianity will be acted out there, and the Africans know it. At Bangkok, the Third World brought its cultural, economic and politica1 problems to the fore; at Accra, the Third World simply asserted itself and declared itself a theological partner.
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> (On 24 July) Seth Nomeny … introduced the concerns of African theology …. For him, the problem is simple: since the Christianity they "received" was imported by missionaries and was conceived "neither

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Evangelization in Modern Day Asia, Office of the Secretary-General, FABC (Manila/Hongkong), par. 33. Already the Message and Resolutions of the 1970 Asian Bishops Meeting in Manila had urged the development of local theological reflection, especially on development questions. The FABC papers in connection with the Third General Synod of Bishops (Rome: 1974), now being published by the Office of the Secretary-General, FABC, give further expression to this widely-felt desire for "a genuinely Asian theological reflection."

In Asia, Christian theologians of India are engaged in much pioneering work. *Vidyajyoti* (formerly *The Clergy Monthly*), published by the Vidyajyoti Theological Faculty, Delhi (Catholic Press, Ranchi, India 834 001) and *Jeevadhara*, Theology Centre (Alleppey, Kerala, India 688 001) are only two of the Catholic periodicals. The work of Fr. D.S. Amalorpavadass, who was one of the two official Theological Secretaries at the 1974 Synod of Bishops, Rome, deserves to be better known in this country (NBCL Centre, Bangalore, India, 560005).

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> by them nor for them," the message has to be re-transcribed in the African context. Instead of destroying the African's religious vision of the world and accusing him of being pagan, Christ has to be integrated. Since this is exactly what European theology did in (European) culture, why do we make such a song and dance about it when the blacks do the same in their own culture? Would there, by any chance, be a double standard? The problem now, said Seth, is that "Christian spirituality is turning out to be inferior to traditional African spirituality." We must begin right now to catch up on the delay.[2]

Simply to take up the latest catalogue of Orbis Books, Maryknoll's publishing house, brings one in small compass a cross-section of writing in philosophy and theology from Africa, Latin America, India and, in a more modest measure, from East Asia (SCM and Orbis have recently published Dr. Kosuke Koyama's engaging book, *Waterbuffalo Theology*, which one can unhesitatingly recommend to anyone interested in an "Asian theology").[3]

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[2]*Vid.* Henri Mottu, "Africans as Theological Partners," in *Study Encounter* SE/76, Vol. XI, No. 2 (1976): 7–10. Mottu's paper is introduced with these words: "It must be quite a traumatic experience for a European theologian to be confronted bluntly with third world theologians who try to do theology in their own ways without being bound by norms and rubrics developed out of the long traditions of theology in Europe" (7).

[3]Speaking of East Asia, especially Southeast Asia: here theological production has been rather minimal. One might ask why. At a recent workshop, a theologian from the region ventured the opinion that Southeast Asia has the most tradition-bound and the most dependent local churches—dependent especially culturally. One hopes that that situation is rapidly coming to its end. Hopefully one glimpses some kind of theological awakening in the Philippines and in Indonesia. But this awakening is taking place not primarily in our theological colleges and seminaries, which are still largely bound to what their European and North American counterparts consider "important," but rather where committed Christian groups and communities—at the "grassroots"—are trying to work out the presence of the Gospel and the Church in the concrete "frontier situations" where Christian life is to be lived and Christian action deployed. Ian Fraser, in a recent article in the *Ecumenical Review*, has some very good things to say regarding the kind of theological effort which is demanded by the Christian communities today.

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Last year, our theological school put together some articles on contextualizing theology, mainly from the "Third World" countries—just a few challenging items. The collection evoked a great deal of interest which was larger and more intense than many of us expected. In the last few months, moving among groups of (for want of a better

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Ian Fraser, "A Wish Towards Nairobi," *Ecumenical Review* (July 1975): 240–249. Let me cite one paragraph, to give a sample of the challenges Fraser places before those engaged in theological reflection in situations like ours:

> Skills acquired professionally represent a very important supplementary provision to test and check theological thinking, and to put it in the perspective of history. But the pursuit of scholarship extracts you, to the extent that you do your work thoroughly, from the thick of things. Most professional theologians are very substantially extracted. So there is little access to the gifts lay people have and the calling to perceive the action of God right in the main stream of living. A *good* proportion of ordained people in the Protestant churches in Cuba are now earning their living in secular employment, using the rest of their time to undertake pastoral duties or theological teaching. A powerful incentive to do this has come from the young people in their churches, who say: "You do not know what you are talking about. You are not where your words can be tested out." Theology must no longer be treated as an abstruse discipline for which you need a special mentality and a special language. The touch-stone of its quality is its perceptiveness about God's engagement with his world. Theology is essentially not a deductive or logical work but a work of perception.
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> The shattering thing is this: properly understood, the Church's theological tasks simply cannot be tackled by professional theologians. They are not where it matters. They do not have what it takes. Their part is an important but supplementary one. For any significant theological task which the church is to tackle, professional theologians and ordained ecclesiastics might be needed in the proportion of, say, one to ten. When trained theologians get together on their own—or with a token leavening of lay people who can be trusted to accept the usual language and not to question the usual assumptions—the community of faith knows what to do with the chunks of flinty statement which are thrown in their direction. They take avoiding action as soldiers dodge stones hurled at them in Belfast. (Fraser, "A Wish Towards Nairobi," 240–249, esp. 248)

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name) "concerned Christians" in the Philippines, I have realized more how widespread and how keen the desire is "to reflect within faith" on the moment of history through which our people and the Church in our country are going.[4]

What theology is and how we do it cannot be a matter of minor concern to those of us who have either been asked to dedicate ourselves to the tasks of theological education or who have taken up the teaching of theology as our own work. "How does one contextualize theological education?" is a variant posing of the same question, from a more academic perspective.[5]

And surely the answers to these questions in the concrete are not easy to come by. The very objectives of "encouraging theological reflection in each major socio-cultural area" are formulated very differently by theologians, are envisioned diversely in different

[4]There are a number of these groups of "committed Christians" engaged, in ways they are themselves working out, in "Christian reflection" in the Christian communities in our country today. The proliferation of seminars and even prayer-groups at the "grass roots" (to use again an over-worked phrase) which have brought the word of God in the Scriptures to "the ordinary people" has created an atmosphere which prepares the ground for reflection, and (despite obvious difficulties and problems) we can only rejoice that this "movement" is taking place in our midst. The experience of listening, for two good hours, to ordinary farmers, some of them illiterate, reflecting on a passage of the Gospel of John and bringing it to bear on their lives with a self-effacing parish priest creating the climate and gently nudging the reflection along has been really enlightening for me. Sometimes I have wished that some classroom discussions I have attended were half as rooted in real problems as that particular session was. In some workshops of "committed Christians", the quality of question and reflection on the part of lay people who were really wrestling with the challenges their commitment and activity posed to their faith and Church-belonging was of a very high order: truly, we will be obliged to "do" living theology only when we have faith rubbing against "evangelization at frontiers"—where Christians are moving into "new ground," ground where the future is being created.

[5]*Vide*, for example, *Ministry in Context*, The Third Mandate Program of the Theological Education Fund (1970–1977), written and edited by the TEF (Bromley, Kent, England: Theological Education Fund, 1972).

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contexts. The well-known African theologian, Dr. John Mbiti,[6] not long ago published in *Worldview* (August 1973) a rather thoughtful paper on this large diversity of objectives and purposes in the working-out of an "indigenous theology."

John Mbiti points out some of the expectations which have been voiced, with regard to African theology:

- that it should reinterpret Christ and the Gospel in terms that are "relevant and essential to African experience;"
- that it should challenge the patterns of Church life brought by missions and missionaries from Europe and America;
- that it should have as content "the points of contact between Christianity and the African background, including mythological, conceptual, ethical, emotive and ritual;"
- that it should be a theology rooted in African life and culture, and that its insights "will be a blessing and enrichment to the world Church;"
- that it should be a searching investigation into the content of traditional religious thought-forms with a view to erecting bridgeheads by which the Christian Gospel could be effectively translated to the African peoples;
- that it should be a systematic reflection on African traditional experience of God;
- that it should be the adaptation of Christian doctrine to the mentality and needs of people in a particular time and place;
- that it should "challenge" established Christianity to engage in dialogue with the Black People, who feel that theology has not taken them into consideration; it should thus be an instrument to make the world aware of African existence and humanity;

[6]Dr. Mbiti is head of the Department of Religious Studies and Philosophy at Makerere University, Kampala, Uganda, and has lectured in the United States and Europe.

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- that it should be "a liberation theology: the situation in Africa being such that personal liberation from unfree attitudes, complexes, mindsets, is needed, as well as social, political, economic liberation in relation to other men and to social structures, and religious liberation in relation to God …;"

Mbiti has drawn this litany of objectives from a whole catalogue of authors writing on African theology. With most of them he himself disagrees, at least to this extent: he believes some of these objectives are entirely unacceptable, and that not one of them can, by itself, constitute the total task of an African theology.

For Mbiti, African theology should be seen in the broadest possible terms, as "the theological perception of God by African Christians … the understanding of the Christian Faith by African theologians and other African Christians":

> … understanding it in their own terms, according to their own insights, and in ways that are meaningful to their time and situation. This understanding will surely take account of the commonality of human understanding, on the one hand, and the particularity of African peoples, on the other. It embraces something out of Christian heritage, even if that heritage has come to Africa largely through Western experience of, and reflection on, the Christian Faith. At the same time, whether we want it or not, this understanding is colored by our African heritage and the contemporary situation of our living. Therefore, African theology has to particularize its understanding of the Faith according to the total situation of our peoples—historical, cultural, contemporary and anticipated or possible future.
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> African theology understands first, and then interprets, the Faith. Interpretation cannot be carried out unless there is understanding first. Therefore, those expatriate and African writers who tell us that African theology has to interpret are simply jumping the queue and short-circuiting theology. One interprets that which one understands. And interpretation involves two sides, with the interpreter between them, not to separate but to bridge them. Therefore, while the Christian Faith is the substance of the interpretative work of theology, and African Christians are the recipients as well as the agents of that interpretation, African theology has also to understand them.

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Thus African theology probes into African experience and reflection of life—the long historical heritage which has made us be what we are today, and the contemporary situation in which we are what we are or are being made to be what we are, as well as what we will be. African theology cannot be done by outsiders, since they cannot obtain the personal experience, wide-angle view of the peoples of Africa who assimilate the Faith and for whom theology makes sense of the Christian Faith. Man's experience and understanding of God are intimately bound up with man's own understanding of himself. African theology has to come to terms with this twofold task: to understand Africans as it understands and illuminates God to them in the Christian context of things …

We may say, thus, that African theology has a perception that sweeps over all the 360 degrees of the entire circule [*sic*] of the Christian Faith. There is nothing in it of a mystique for which people ask when they say that African theology can teach "us" this or that. It poses neither as a teacher of wider Christendom nor as the answer to all the theological questions that have been missed, ignored, abandoned or left unanswered throughout the centuries of Christian history. We should not expect something out of it, or in it, but rather it is done, it grows, it evolves, it moves on as theology. It may contribute something fresh to Christian stream of thought, we do not know; it may reveal too much so as to embarrass some people or other theological systems, we do not know. But these possibilities, in any case, are not its major concern. When we look African theology in the face, we will see that it is no single man's creation or property. It is created, it is not dreamt about, and it is created by the people of God both as individuals and as the corporate body of Christ, the Church in Africa.

In its task of understanding God in the Christian revelation, making that understanding known to African peoples as well as understanding them, African theology is in a state of self-creating, shaping, molding. In order to do this properly, African theology has to be freed from outside pressures of suggestive questions, criticisms, expectations, artificial comparisons, misinterpretations and advice on what it should be or do. Only in that way will it be true to itself, without being bulldozed into what others want it to be or to do. African theology shall not, and must not, be a puppet theology of the West, the East or the North.

The supreme task of African theology, as it is evolving, is to explore and exploit what the Gospel is and where it may focus its attention. The emphases that it will lay will, obviously, be determined by both

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> local and regional situations. Some of these situations will concern the personal appropriation of the Gospel and the Christian Faith; others will put emphasis on wider concerns like liberation from foreign and internal oppression, dialogue between the Gospel and traditional cultural and religious heritage as well as Islam, and the bearing of the Gospel upon national development and concerns. It may be summed up that African theology looks into the relationship between Gospel and survival—personal, communal, national and human survival in all its complexities, dimensions and demands.[7]

Thus far John Mbiti. I have cited him at length, not because I agree with every sentence in the foregoing paragraphs, but because I believe that the *basic thesis* he develops here is, *mutatis mutandis,* applicable to the question of working out a "Filipino theology."

The question, then—increasingly—demands an answer.

Perhaps the simplest answer to this question is the hardest one of all: within the believing community, to engage in this task of "reflecting within faith" and to give some (at least inchoately systematic) expression to that reflection. When one speaks, for instance, of Latin American theology, one need not remain in an abstract discussion of expectations, objectives and possible methodology. Instead one takes up the work of Gustavo Gutierrez, Juan Luis Segundo, Hugo Assman, Rubem Alves,

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[7]John Mbiti, "On African Theology," *Worldview* (August 1973): 33–39, esp. 38–39. It is deliberately that I have chosen to cite an African theologian at length, because the awareness among African theologians of the need of "contextualizing" theology to the churches in Africa seems to me more developed and more articulate than it is in Asia at the moment. A conversation with Mr. Philip Scharper of Orbis Books last winter, in Rome, confirmed this guess. Leafing through recent issues of *After* (African Ecclesiastical Review, Gaba Pastoral Institute, Kampala, Uganda, East Africa) brings this out even more vividly.

On the December 1974 Consultation on African and Black Theology, Accra, see the paper by D.E.W. Fashole-Luke, "The Quest for An African Christian Theology," *Ecumenical Review* (July 1975): 259–269.

With regard to Latin American theology, the works of Gustavo Gutierrez and Juan Luis Segundo are already well-known. A good introduction to "critical reflection" in Latin America is José Miguez Bonino's *Doing Theology in a Revolutionary Situation* (Philadelphia: Fortress Press, 1975), and the review *Vispera* (Montevideo, Uruguay) which, unfortunately, has ceased publication.

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Lucio Gera, Segundo Galilea and others, and wrestles with them in study and discussion, to learn where they are leading us into Christian commitment and Christian action. The thing for us now is to "do theology"—not just to skirt its edges, talking *about* doing it.[8]

Father Mercado has chosen "the better way" and we are all indebted to him. As this is being written, I must admit to only a first—and rather hurried—reading of this work, and thus I will not attempt a critical evaluation now. The really important thing is that Father Mercado has tried his hand at theological reflection from within the life of the Christian community in the Philippines—perhaps more accurately, from within at least one setting of the Church in the Philippines (I am aware of the fact that there are some theological students among us who believe that another setting, another perspective provides *the essential* thematic for theology in the Philippines today). For his pioneering effort, he deserves our most sincere encouragement and the support of a careful and critical appreciation of his work. I am sure it is his own hope that his readers will enter upon a dialogue with him, for he is—and we are—at the beginnings of an important endeavor.

A friend of mine, a teacher of philosophy, after having read Father Mercado's earlier book, *Elements of Filipino Philosophy,* said, "I am glad it

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[8]It might be indicated—merely indicated—in the first place that the FABC Taipei statement, in par. 33, gives one basic *conditio-sine-qua-non* for Asian theological reflection: "living contact with concrete Asian realities is necessary, and thus the collaboration of the entire local church, in dialogic process, is called for." Not a pro forma nod in the direction of greater "participation"; one might point out that the Taipei workshop from which this paragraph came worked with a brief but thoughtful text from Antonio B. Lambino, on "Asian Theological Reflection"—to which Father Mercado's readers are referred. Fr. Lambino's article adds a second condition, which builds on the first, and bears repeating here:

> Only the experience of reality can lead to further valid theological reflection …. The conclusion is clear. It is time to act. Otherwise the imperatives become self-perpetuating, and no foundation is provided for further meaningful theological reflection. It is only in transforming reality (to borrow from Marx) that one can interpret it. There is such a thing as "the paralysis of analysis." (*Evangelization in Asia Today* I [Manila: Cardinal Bea Institute, 1975], 113)

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was he who has first come out with a work in this line." This is my own first reaction to the present book. I think we can be glad that Father Mercado has been the first to open this particular door for us. I intend to re-read this book with his earlier volume at hand, as my first reading indicates that certain key points which he simply assumes here are developed more fully in the earlier work. Too, I would like to study the methodology which he employs: this inquiry into method is an exercise of some importance, as it will surely bring up questions of fundamental interest to all of us who are trying to "do theological reflection" also.

Above all, we hope that others will be stimulated by Father Mercado's effort to continue what he has begun, and thus render a truly indispensable service to the Church in our country—a service all the more necessary because there is almost nobody around to render it, at a moment when its rendering has become imperative.

Postscript (7 October 1975)

Just as these pages were to be mailed to Father Mercado, I received from Mr. Philip Scharper of Orbis Books (Maryknoll, New York 10545) the first proofs of a new book edited by Dr. Gerald H. Anderson, *Asian Voices in Christian Theology*—with an introduction by Dr. Anderson, "The Task of Theology in the Asian Churches," nine contributions by Asian Christian Theologians (Roman Catholic authors are not represented) and two appendices: Selected Creeds, Confessions and Theological Statements of Churches in Asia, and A Selected Bibliography in Western Languages. One greets the book with expectation and joy, and hopes that it may only be the first of such collections. When may the first-collection of theological writing from Roman Catholic Filipino theologians be expected?

Appendix: On Pope Paul VI's Closing Address at the Third General Synod of Bishops (Rome, 1974)

A final—lengthy—note might be in order with regard to the reservations expressed by Pope Paul VI on diversified theologies and

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pluralism in theology at the conclusion of the Third General Synod of Bishops (Rome, 1974).

It is known that many Synodal delegates, especially from Africa, had spoken of the desirability and need of developing theologies in various countries, regions, continents: evangelization today, if it is to be effective, if it is "to reach people where they are," has need of such pluralism in theology. In the Pope's closing address, however, he said that "it would be dangerous to speak of the need for diversified theologies according to continents and cultures." The reason, in his mind, was this: "either the content of faith is Catholic or it vanishes."

There is hardly need to note, I think, that the Bishops who were and are urging the development of "local theologies" would certainly have no desire that theologians should work out theologies whose content is not Catholic, that is, whose content would be at variance with Catholic belief. Rather, their desire is to enrich our one and common Faith by its understanding and expression as developed in different cultural situations—fuller *catholicizing of* Christian theology.

As a helpful comment on the Pope's text, we here cite a section from an excellent article by Fr. James Dupuis, a Belgian theologian teaching in India, a theological consultant of the Asian Bishops at the Third General Synod, and one of those who acted as translators at that synod. Fr. Dupuis' article, "The Synod of Bishops 1974," appeared in the Catholic clergy magazine *Vidyajyod* (Ranchi: April 1975).

> The Pope's negative verdict on diversified theologies was disturbing for more than one reason. It seemed to imply that theological pluralism necessarily endangers the unity of faith the content of which "either is Catholic or vanishes." The distinction between the content of faith and its expression and theological elaboration—for which the recent Declaration *Mysterium Ecclesiae* (1973) of the Sacred Congregation for the Doctrine of the Faith had paved the way in a new manner—seemed overlooked. More puzzling still was the fact that the Pope's reservations did not seem to tally with what, six days earlier (October 20), he had said in his address to The Synodal Fathers during the reception organized at the Propaganda Pontifical University. On that occasion the Pope, alluding to the work of the Synod, had seemed to rejoice at "the undisputed identity of the faith which in an apostolic and missionary

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> language gives rise to and invents flexible forms, truly incarnated in the most diverse ethnic and historical realities." Perhaps theological forms were not directly in the Pope's mind when he spoke those words. But in the apostolic exhortation *Paterna cum benevolentia* on reconciliation in the Church, which, soon after the close of the Synod, he addressed to the Church in immediate preparation for the celebration in Rome of the Holy Year, the Pope's considerations on theological pluralism seemed to cancel the reservations expressed in the concluding speech at the Synod. The Pope expressed himself as follows:
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> "We recognize that pluralism of research and thought, which in various ways investigates and expounds dogma but without disintegrating its identical objective meaning, has a legitimate right of citizenship in the Church, as a natural component part of her catholicity, and as a sign of the cultural richness and personal commitment of all who belong to her … indeed we admit that a certain theological pluralism finds its roots in the mystery of Christ, the inscrutable richness whereof (cf. Eph. 3:8) transcend[s] the capacities of expression of all ages and cultures. Thus the doctrine of faith which necessarily derives from that mystery—since, in the order of salvation, 'the mystery of God is none other than Christ'—calls for constant fresh research …."

In the same document the Pope went on to stress the need of every expression of the faith to be faithful to the revealed message, to remain in touch with tradition and subject to the Church's teaching authority. The theological pluralism advocated at the Synod meant to respect those criteria; it does not seem in any way different from that to which the Pope himself recognizes legitimate right of citizenship in the Church. The reservations on theological pluralism made in the closing speech of the Synod thus remain puzzling and raise disturbing questions as to the influences which may have entered into its composition. This and other factors besides those mentioned here above explains why the Pope's address left the Synodal Fathers disquieted and disturbed.

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