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ARTICLES

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Overseas Filipino Workers and Catholic Charismatic Communities: Partners in Evangelization

Rosalyn S. Oñate, R.C.

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ASSOCIATE EDITOR'S PREFACE

When the Spaniards came to these islands on March 16, 1521, it only took them less than a month before they could have their first converts. On April 14 of the same year, Rajah Humabon and his wife Amihan, with some 800 of his subjects, were baptized in Cebu, on which occasion the Santo Niño was given to his wife as a present. However, it would appear that the roots planted were not so deep. Less than a couple of weeks later, after the Spaniards failed to defeat his rival, Lapu-Lapu, Humabon tried to poison the remainder of the fleet and presumably reverted to his old religion. The next expedition in 1565 would find the image of the Santo Niño tucked away in a wooden box. Thus, while it seemed so easy to make Filipinos Christians, it was not so easy after all to make them Christian.

Today, 500 years after these events, as tragic as they were historic, we celebrate the coming of the Faith to our beloved country. We find that more Filipinos – majority in fact – are now Christians, yet the struggle to become truly Christian as a people and as a nation remains the same. The Santo Niño may have long emerged from that wooden box, but we still hide our faith conveniently whenever it becomes inconvenient. This should come as no surprise since we know that conversion and evangelization – be it personal or in this case, national – is both gradual and lifelong. Nonetheless, it behooves us as a local Church to revisit our history, examine our reality and plan our trajectory as we mark this important milestone. In this special commemorative issue, *Loyola Papers* strives to make its modest contribution to this opportune reflection.

In the first article titled, "The Vision of Integral Evangelization in the Second Plenary Council of the Philippines: Where Have We Reached So Far?," **Raph L. De La Pieza** leads us in evaluating our progress in implementing PCP II's vision for the local Church. This year, we are also celebrating the 30th anniversary of this national Council held in 1991, yet most if not all studies on the said Council point out a gap between the beauty of what it says on paper and the reality that is seen in our parishes and communities. While some of its ideas such as "integral evangelization" and being a "community of disciples" and "Church of the Poor" may have found their place in our local religious vocabulary, how far have these come from being mere slogans or taglines to become operative principles that truly shape our way of being Church? Thus, we find here a clear challenge that begins with cascading the Council's vision to today's generation.

Meanwhile, **Rosalyn S. Oñate, R.C.**'s article on "Overseas Filipino Workers and Catholic Charismatic Communities: Partners in Evangelization" reflects on the phenomenon of migration, particularly in the case of Overseas Filipino Workers or OFWs, especially in places where traditional church structures like parishes are unable to operate. Here she calls attention to a very promising intersection between the challenges experienced by OFWs and their potential as evangelizers, with the challenges and potentials of Filipino Catholic Charismatic Communities. Thus, her proposal of a "partnership" between the two as a means of revitalizing and even purifying the way these two entities live out their faith.

In the third article, "Filipino Popular Devotions: Legacy of Five Centuries of Catholic Faith," **Bishop Mylo Hubert C. Vergara, D.D. and Erickson S. Javier** explore the very interesting field of popular devotions, whose great potential remains to be mined by theologians and pastors alike. The

Filipino people being "intrinsically religious," they observe, these expressions of piety and religiosity not only serve as visible manifestations of our people's faith but can also become "potent instruments for the New Evangelization," especially as Filipinos bring these devotions with them in the global diaspora. At the same time, the authors point out areas for growth where these customs and traditions can still improve to become more "mission-oriented" and "socially conscious" as "an integral part of a holistic and dynamic Christian faith."

Amado T. Tumbali, Jr., S.J.'s "History of Christianity in Mindanao: Arrival, Challenges, and Development of the Catholic Church in Mindanao During the Spanish Period (1538-1897)" takes us back in time to early attempts to Christianize the island made by Jesuit and Recollect missionaries. In this brief and fast-paced narrative, he gives us a glimpse of the different challenges faced by the missionaries as well as the various ways by which they tried to respond, including not so "religious" strategies such as building forts and diplomacy. Indeed, a timely revisit at the history of Christianity in the Philippines would be sorely incomplete if it were to focus only on landmark events and forget the unsung efforts of the countless ministers of the Gospel who labored tirelessly and creatively on the ground – some even giving up their life - to sow the Faith in these islands.

From another vantage point, **Michael P. delos Reyes**' "The Jesuits and Filipino Marian Devotions" explores yet another way the missionaries propagated the Faith in the Philippines, this time by promoting devotion to the Blessed Virgin Mary. Indeed, as a testament to the success of this aspect of evangelization, the whole country is dotted with Marian shrines as centers of popular piety and our people have even earned the sobriquet, *Pueblo Amante de Maria,* a people in love with Mary. While the missionaries who

belonged to different religious Orders brought their own Marian appelations to their respective mission areas around the country, this article focuses in particular on the history of nine Marian titles whose cult was introduced by the Jesuits. As the author keenly observes, many of these devotions have continued to take root and blossom in the hearts of our people and the communities that they belong to, with seven out of the nine Marian images having been honored with a pontifical or episcopal coronation.

Last but not the least, we have **Joseph Y. Haw Jr., S.J.**'s "Pagbibiyaya ayon sa Pagdedevocion at Pagsisiyam sa Cabanal-Banalang Ina ng Caliuanagan," which is certainly a delight, starting from the fact that it is written entirely in Filipino: the first and hopefully not the last of its kind in our nascent journal. Here he traces the important role of prayer-books and novenas, translated and disseminated in the local language, as a means of nurturing the faith in a way that is rooted in and responsive to a people's context and culture. In particular, he examines the theological notion of grace imparted through the *Pagdedevocion at Pagsisiyam sa Cabanal-Banalang Ina ng Caliuanagan* (Devotion and Novena to the Most Holy Virgin of Light), which is one of the Marian devotions introduced by the Jesuits in the Philippines that were discussed in the previous article. Originally developed to combat an emerging heresy at the time of its writing, the author explores how the novena was able to counter its neo-Pelagian tendencies in a subtle but effective way through its sound anthropology as well as its solid doctrine concerning grace, justification, and redemption centered on developing friendship, *paquiquipagcatoto*, with God. He also expounds on the role of Mary within this whole dynamic of grace as beautifully elaborated in the novena.

On behalf of our President and Editor, Fr. Enrico C. Eusebio, S.J., and the entire editorial staff of *Loyola Papers*, we are one with the Church in the Philippines in marking this important milestone in our history as a local Church. As we celebrate the quincentennial of Christianity in our land, may we continue to work hand-in-hand so that the Faith, sown in these islands five hundred years ago, may come to grow deep roots and strong branches to produce an abundant harvest worthy of the Lord, *de Aparri hasta Jolo!*

Leo-Martin Angelo R. Ocampo

ARTICLES

The Vision of Integral Evangelization in the Second Plenary Council of the Philippines:

Where Have We Reached So Far?

Raph L. De La Pieza

The Catholic Church continually strives to be true to its missionary mandate. Throughout the centuries and in various ways, she continues to proclaim the Gospel to all people. In recent times, one of her efforts to be renewed in this evangelizing mission was the Second Vatican Council celebrated in 1962 to 1965 under Pope John XXIII and Pope Paul VI. Twenty-seven years after this council, the Philippine Church convened its local council, the Second Plenary Council of the Philippines (PCP-II), held in 1991 under the leadership of Archbishop Leonardo Z. Legaspi, O.P., D.D., who was then CBCP president. The proceedings of this council were published in 1992 as a document titled Acts and Decrees of the Second Plenary Council of the Philippines.

The Second Plenary Council was a significant event for and in the Philippine Church because it served as a kind of evaluation of the Church's status in the Philippines. At the time of writing, it is almost thirty years since its convocation. After almost three decades, it would be good to reexamine how this local council has made a significant impact in enabling the Church's mission of evangelization to move forward. Given this, this article focuses on some key elements of renewed integral evangelization in PCP-II. It concludes with some observations as to how much these elements have been realized so far.

Key Elements of Renewed Integral Evangelization in PCP-II

The key elements of evangelization are the following: (1) evangelizers, (2) Gospel message, and (3) recipients. These are the important elements of evangelization because they constitute the three major roles in basic communication: messenger, message, and the receiver. The messenger is the Evangelizer. The message is the Gospel message. And lastly, the receiver is the Recipients.

Evangelizers

The evangelizers are the "workers of renewal." They are the agents of evangelization. For PCP-II, all the baptized are called to the mission "*all*—without exception—are called to evangelize" (PCP-II 402). This is because the council believes that everyone is called to holiness—a holiness that aims to achieve "a union of love with God and with one another" (PCP-II 402). The council traces this calling to the Holy Trinity, who sends forth the people of God to spread the Good News.

Furthermore, PCP-II does not only refer to the people who are formally involved in missionary evangelization. An important thing that the council emphasized was the concept of ecclesial communities and the various sectors of the society as potential evangelizers for the Church. These evangelizers include the Holy Spirit, Jesus Christ, Mary, lay faithful, clergy, religious, Christian communities, extra-ordinary pastoral workers, youth, the poor, and Church. Among these, it is worth noting how the council identified the last five of the aforementioned sectors as active agents rather than mere recipients of evangelization.

Christian Communities. Groups of Christians or Christian communities are also great agents of evangelization. The Second Plenary Council mentions Christian families, Basic Ecclesial Communities, and the parish as particular groups that could render great service to evangelization.

A ***Christian Family*** is an agent of evangelization because it is "the Church in the home" (PCP-II 421). As a domestic church, the Christian family is tasked to reveal and communicate God's love to all its members. Family members should "mutually evangelize each other" (PCP-II 576). The father should become more than just a material provider but also "image [God] the Father who is holy and calls [members of the family] to be holy" (PCP-II 577). The mother is the "heart of the home" (PCP-II 578). She plays a "decisive role in the growth of [one's] children to maturity as persons and as Christians" (PCP-II 578). "Young people and children are truly the present and future of the Church" (PCP-II 581). They are the ones who will "assume responsibility in the task of evangelizing" (PCP-II 581). It is in the family "where the Gospel is transmitted and from which the Gospel radiates" (EN 71).

Every Christian family is imbued with an evangelizing task in forming a community of persons, serving life through the procreation and education of offspring, participating in the development of society, and sharing in the mission of the Church. Every Christian family does not only exist for itself but for the greater Christian community. These factors make the family an important agent of evangelization.

In the Church, "our vision of the Church as communion, participation, and mission … is today finding expression in one ecclesial movement; this is the movement to foster *Basic*

Ecclesial Communities" (PCP-II 137). These communities are united to their pastors but are ministered regularly by lay leaders (PCP-II 138). They "consciously strive to integrate their faith and their daily life" (PCP-II 139). The council sees in BECs a great potential for evangelization and hope for the Philippine Church (cf. PCP-II 140). Moreno notes that "in PCP II, an overwhelming endorsement puts BECs as the pathway of a Church renewed in the Philippines."[1]

The ***Parish Community*** is an essential avenue for evangelization. It "continues to be the customary place where the faithful gather to grow in holiness, to participate in the mission of the Church and to live out their ecclesial communion" (PCP-II 598). The parish, as an agent of evangelization, encourages clerical and lay participation. It must foster a healthy environment for every member to grow in faith and service. "A parish should be a dynamic Eucharistic and evangelizing community of communities, a center which energizes movements, Basic Ecclesial Communities, and other apostolic groups" (PCP-II 600). The parish is the venue "where the full ministry and life of the Church is experienced by the faithful on a regular basis" (PCP-II 598).

The Philippine Church sees the Youth as its greatest resource for evangelization today because of their vigor and lively disposition. The young are great evangelizers of other young people because they understand their peers better (cf. PCP-II 651). But before they are to become evangelizers, they should first be evangelized. They must be taught at home by their family and at school by teachers, campus ministers, and chaplains. The Church must evangelize the youth and give them a voice in its institutions, for it is only after they have

1 Antonio Moreno, "PCP-II Ecclesiology: A Critical Evaluation," *Landas* 8 (1994): 47-48.

been evangelized that they "become evangelizers themselves" (PCP-II 651).

The ***Poor*** are essential to the Church; the Philippine Church aims to be the Church of the poor. She desires to help the poor, give them their needs and allow them to exercise their natural giftedness as evangelizers. The Church's concern for the poor is about preferential service to them and preferential reliance on them in the work of evangelization (cf. PCP-II 122-136). It is, therefore, imperative to acknowledge that much can be learned from the poor.[2]

Moreno highlights the importance of the poor in the discussions of PCP-II. He points out that "it is important to remember that the council's battle cry to become a Church of the poor is a major prophetic breakthrough in the history of the Philippine Church."[3] This is not a copied vision from somewhere else but a vision borne out of the Philippine context itself. In this way, this vision not only advances a preferential option for the temporal liberation of the poor but also underlines the natural role of the poor as evangelizers for the Church.

As ***Extra-ordinary Pastoral Workers***, many Christian faithful are also actively working in some field of service for humanity. These services are of equal importance to all the other ministerial works in society. These are those working in

2 It is good to note that in the mind of the PCP-II, it wanted to give due importance to the materially poor. However, in the same manner and weight, it also highlights that looking at poverty should not be limited to the material destitution but in the bigger perspective of the evangelical spirit of poverty. PCP-II thinks that the *Church of the Poor* "means a Church that embraces and practices the evangelical spirit of poverty, which combines detachment from possessions with a profound trust in the Lord as the sole source of salvation" (*PCP II*, no. 125).

3 Moreno, "PCP-II Ecclesiology," 47.

hospitals, formation houses or centers, Catholic educational institutions, and the media.

One of the most important ministries of Jesus was healing the sick. Those who are in the service of the sick and infirm are agents of evangelization by the very work that they do. The Church has many institutions by which she evangelizes through ministering to the sick. Evangelization in the Philippines has made use of these institutions to bring the comfort and healing of Christ to people (PCP-II 615).

Formation houses such as seminaries, centers for catechetical formation, retreat houses, and prayer centers are also excellent avenues for evangelization. They are important for providing catechism and formation for all members of the Church who are "longing to mature in the Christian life and to learn the spirit and techniques of evangelization" (PCP-II 619). Catechists and religious education teachers play vital roles in religious learning in schools. "Catholic educational institutions are among the most necessary and potent means of evangelization" (PCP-II 623) as environments where everyone exemplifies a Christian way of life, providing an experience of a Christian community (cf. PCP-II 636). Likewise, mass media and other forms of social communication are great avenues for disseminating ideas and values. "Through the mass media not only news or images but values are communicated to millions" (PCP-II 653). Thus, the Church urges that "an apostolate be established for the evangelization of mass media personnel and for their ongoing spiritual formation" (PCP-II 656).

These Church ministries mentioned above are ministries vital to evangelization. At the same time, they are particular areas where some serious work needs to be done. The

Philippine Church gives attention to them through the council and encourages that renewal be initiated or continued in them.

Gospel Message

The second key element of evangelization is the Gospel Message. PCP-II highlights three important things about the Gospel Message: its rootedness in the Word of God, its Christocentric character, and its social relevance.

The ***Word of God*** contained in Scripture is the same message that agents of evangelization should proclaim. There is "nothing and no one [who can speak] better of the Incarnate Word of God than the scriptural Word of God" (PCP-II 159). For this reason, PCP-II wishes that catechesis, worship, and social apostolate be always scripturally based. The council calls for integral evangelization to be always rooted in Scripture and for the mission to have the Word of God as its message.

Jesus Christ, the Word of God, became incarnate and lived among the people. The Word of God took human flesh and lived in history as Jesus of Nazareth. He is the Word who lived, suffered, died and rose again for the sake of all people. PCP-II teaches that the Gospel Message is Christ himself. Thus, the Philippine Church desires to refocus on Christ as the center of the Church's faith and call attention to the Eucharist as the commemoration of the sacrifice of Jesus, central to the Christian faith. The Philippine Church desires to highlight and invigorate the centrality of Jesus in evangelization, constantly reminding the faithful that they must always make Jesus the central message of evangelization. Hence, it reminds the Church always to remain Christocentric, and be continuously inspired by him who continues to live "as our contemporary" (PCP-II 158).

The Second Plenary Council also reiterated ***Catholic Social Teaching*****,** emphasizing the Philippine social condition in its discussions and the final document. The council believed that understanding the Gospel Message is not only limited to the doctrinal teachings of the Church. One must also understand the world and all the good things that it can offer for a more contextualized evangelization. For this, PCP-II aimed to respond to the Philippine social condition by emphasizing human dignity and solidarity, the universal destination of earthly goods and of private property, social justice and love, peace and active non-violence, love of preference for the poor, the value of human work, the integrity of creation, and people empowerment. These truths, as discussed by PCP-II are essential components of Gospel proclamation.

Recipients of the Gospel Message

The recipients of the Gospel Message are the ones who need to hear and receive the message of God from the evangelizers. According to PCP-II, this includes everyone. However, the council also mentions some particular people, groups of people, and other human realities that fall into this category: clergy and religious, laity, the poor, Christian denominations, other living faiths, and various aspects of society such as culture, economy, and politics.

The ***Clergy and Religious*** include all those who are ordained ministers of the Church—the Pope, bishops, priests, deacons, and the religious. They are described by the council as recipients of evangelization also—for by nature, they truly are. One has to be evangelized before one can become an evangelizer. The council calls for constant renewal in evangelization. Part of that constancy is the call for all

faithful, ordained and lay, to continually be renewed in one's relationship with Jesus—with God. In line with this, PCP-II writes about priestly and religious formation as part of an ongoing and lifelong evangelization for the ordained.

The ***Lay Faithful*** have a primary role for the Church: they are to become evangelizers. At the same time, they must be constantly evangelized. The laity are called to be evangelizers starting in their own family. The family, then, is a place where "all members mutually evangelize each other" (PCP-II 576). In the Philippine context, there is an urgent need to evangelize the family, "the first school of evangelization" (PCP-II 576). Nowadays, there is a progressive decadence in traditional Christian family values. Moreover, the Church calls for renewal and more centers of formation such as retreat houses, Catholic schools, hospitals, and social media practitioners. These institutions are mostly comprised of the laity who need to be evangelized, for they play a great role in society.

The ***Poor*** should be given special attention, most especially those who are characterized by material destitution. Although the Church is very hopeful that the poor, as part of the Church, can be a force for evangelization, the poor are also in need of evangelization—especially that most exploited sector of the society, which is the majority of the Filipino people: women, children, youth, tribal Filipinos, peasants, the urban poor, fisherfolk, the disabled, prisoners, etc. These are people who need to be spiritually and temporally evangelized.

The Philippine Church wants to serve the poor because she believes that "poverty in the sense of destitution is not God's will for anyone" (PCP-II 122). However, the council does not only understand "poverty" as material destitution. It understands poverty in a holistic manner, which includes

both material and spiritual poverty. To become "Church of the Poor," an expression used by Pope John Paul II, is vital for PCP-II. It is. This is because at least half of the population of the Philippines are poor, and these are the very people whom the Church is serving and they comprise the Church (cf. PCP-II 122).

Furthermore, the poor are very close to the heart of Jesus. He has a "special preference for the afflicted, the marginalized, the little ones, and sinners—the poor" (PCP-II 48). The desire of PCP-II will never be realized unless special attention and a serious move to enkindle the evangelical fire within and among the poor is realized.

In reference to other ***Christian Denominations*****,** the Church is aware that she is sent for all people, including those who belong to the Christian family but are outside Catholicism. The Church considers these people as recipients, and she engages with them in ecumenism (cf. PCP-II 216). Ecumenism is a form of evangelization that utilizes dialogue as its tool. PCP-II encourages all Catholics to engage in this dialogue and foster openness towards other Christian believers, for mutual understanding and tolerance, by occasionally getting together in prayer. The Church also wants "high-level dialogues among theologians of the Churches, and moments of common prayer among Church leaders" (PCP-II 217).

Some groups are less open to dialogue with the Catholic Church; examples are the *Iglesia ni Cristo* (cf. PCP-II 218-28), the Masons (cf. PCP-II 229-33), and other aggressive fundamentalist groups. Though it may prove very difficult, PCP-II wants the Catholic Church to make efforts in catechesis and apologetics as a response to the need for ecumenism or dialogue with other Christian denominations and groups. This

is to say that PCP-II, although meagerly mentioning it,[4] wishes the Church to evangelize other Christian denominations, even the less receptive ones.

While the Philippines is largely a Catholic nation, there are ***Other Living Faiths*** present in the country, such as Buddhism, Taoism, Confucianism, and Islam, among others. Special attention must be given to this kind of dialogue because Asia contains the bulk of the world's oldest and most prevalent faiths. This kind of dialogue is called interreligious dialogue. People of other living faiths are also subjects of evangelization. There is a need for interreligious dialogue as part of the evangelizing mission of the Church. This is not contrary to the core belief of the Church, for it believes that salvation in Christ is for all: "God 'makes himself present in many ways … to entire people[s] through their spiritual riches.' [And the Church holds that she is the] 'ordinary means of salvation' and that she alone possesses the fullness of the means of salvation" (PCP-II 112). At the same time, the Church teaches that a "ray of [God's] truth which enlightens all men" (NA 2) is present in other religions. Evangelizing people of other living faiths, most especially the Muslims in

4 Pedro de Achútegui comments that PCP-II "has given such a meager and scanty attention to ecumenism." [Pedro de Achútegui, "Ecumenism in the Second Plenary Council of the Philippines," *Landas* 6 (1992): 180.] It is only in decrees 34, 216 and 217 that ecumenism is explicitly discussed in the whole document. Though he is also optimistic in saying that the "redeeming factor, however, for this apparent ecumenical minimalism of the council is to be found in the various, and some of them important, elements spread out along the doctrinal-pastoral part of the document." He contends that the centrality of Jesus Christ in the council "makes us closer than we think, that we already are somehow one in Christ."Other details that he proposes to have talked about ecumenism indirectly are the nuanced use of the term Christian and Catholic, unity in Baptism, the emphasis on the Word of God as common to all Christians, the idea of the Church as communion, and the concern for unity as stipulated in the council's logo which is "To unite all things in Christ."

the Philippine context, should not remain at the intellectual level. It must move to the level of dialogue of life and "on the fundamental issues of justice and development" (PCP-II 115). "PCP II makes an extra effort to be sensitive to the Muslims in particular, and urges embarking on a *dialogue of life* with them."[5]

Other Aspects of Society can benefit from the Gospel Message. The subjects of evangelization are not only people but also those realities which influence people. Some of these realities are culture, economics, and politics. Every society is composed mainly of these three realities highlighted by PCP-II. They are subjects of evangelization because, whether consciously or unconsciously, voluntarily or not, they affect persons within society. One cannot but be influenced by them. Thus, it is crucial to also see how evangelization affects these three significant aspects of society.

Regarding ***culture,*** it must be noted that the Philippines "is a pluralist society and a prime factor of our pluralism is the diversity of our cultural heritage" (PCP-II 18). This cultural pluralism can either hinder or aid evangelization. The Philippines has Pre-Spanish, Spanish, and Islamic characteristics. Despite this rich and varied cultural influx, the Philippines has a "common culture and a common social structure that we can truthfully call Filipino" (PCP-II 19). This is the very evident "structuring of social relations based on the family and its well-being, which antedate contacts with Muslim and Christian traditions" (PCP-II 19). But this cultural value—family-orientation—is also often the cause of a bigger cultural problem. It can create factionalism within the larger society and effect a lack of a more universalistic outlook for the nation. Thus, Filipino culture needs to be

5 Moreno, "PCP-II Ecclesiology," 48.

evangelized.

The ***economy*** is another important factor. PCP-II recognizes that in the Philippine context, the economy is problematic. "The poverty and destitution of the great mass of our people are only too evident, contrasting sharply with the wealth and luxury of the relatively few families, the elite top of our social pyramid" (PCP-II 24). The country's social and economic problems "prevent the living of a life reflective of the Kingdom and thus cause the greatest anguish" (PCP-II 239). This reality directly contradicts the Gospel values that the Church teaches. In economics, there has emerged a structure of sin that the council confronts as the sin of greed for an *all-consuming desire for profit.* Clearly, this has to be transformed by Gospel values; it has to be evangelized.

Lastly, ***politics,*** like the economic aspect of the Philippines, needs to be addressed immediately: "Power and control are also elitist, lopsidedly concentrated on established families that tend to perpetuate themselves in political dynasties" (PCP-II 24). Also, "the entrenched few are not willing to give in to reforms that will redound to the greater good of the many" (PCP-II 25). Political problems also create difficulties in living for Filipinos. Gospel values must counter the sin of greed, which is manifested as the thirst for power among politicians. Thus, similar to economics, Philippine politics must be evangelized.

Characteristics of the Key Elements of Missionary Evangelization in PCP-II

Renewed and Integral Evangelization

The Second Plenary Council of the Philippines envisions

that all evangelizers, the Gospel Message, and its recipients need to be *renewed* and *integrated*. As we have already seen, one can find key elements of evangelization in PCP-II. However, they are not directly pointed out by the council, which are presented as important aspects that need renewal. Second, the council also names two aspects that would make evangelization integrated: "the unity of the two tasks of *evangelization* and *temporal liberation* is what we usually refer to as integral evangelization or integral liberation or integral salvation" (PCP-II 245).

On the one hand, PCP-II avers that these three key elements must be *renewed*. The renewal that it talks about is not necessarily a total change, although it is in some cases. In general, it simply means a rekindling of missionary fervor or a deeper desire for certain aspects of evangelization. In short, there needs to be a refocus. On the other hand, PCP-II says that all these elements need to be *integrated*. This means that the three elements are all essential, interrelated and complementary and the absence of any of them would render evangelization incomplete. Moreover, the council underlined that "this *renewed* evangelization is characterized by the clarity of its *goals*, and by the *newness of its fervor*, *methods*, and *expressions*" (PCP-II 186). In line with this, PCP-II highlights particular aspects that need special attention and renewal: catechesis, worship, social apostolate, and renewed fervor and methods of missionary evangelization.

Renewed Catechesis. Regarding catechesis and religious education, PCP-II takes them as an integral part of a "renewed integral evangelization."[6] The council asserts that there is a need for renewal in the catechesis of the Philippine Church,

6 Joseph Roche, "Catechesis/Religious Education in the Spirit of PCP II," *Landas* 6 (1992): 146.

which does not necessarily mean that there is an error here. Renewal is needed because the context has changed and is changing. The content of evangelization remains the same, but the focus and manner of communication have to complement and cope with the present context.

PCP-II says that catechizing includes the need for conversion. It says that "conversion is a turning to God, a surrender to Jesus, a taking on of the mind and attitude of God. Without this conversion, evangelization is fruitless" (PCP-II 189). It is only in conjunction with this conversion, which is necessarily a grace from God, that effective catechesis could be done. The council then suggests that catechesis has to take on the following renewals: (1) it must return to Christ, that is, be more Christocentric; (2) it must be rooted in the Word; (3) it must be authentically Filipino, be inculturated; and (4) it must be systematic.

Fostering ***Renewed Worship*** means seeing to it that this aspect of the Church functions fully and effects transformation or development in the believers' lives. However, in the Philippines, it is often observed that worship and religious life are separated, with Filipino Catholics viewing worship "as one department of life without an intimate connection with social, economic and political life" (PCP-II 167). Thus, there is an urgent task to tell Filipino believers that the whole of life is an act of worship (cf. PCP-II 167). "We cannot worship God in our churches and shrines and then disregard him in the daily business of life" (PCP-II 168).

One particular area of concern that the council gave special focus on was *popular piety*, which is one of the most powerful resources for evangelization. Popular piety and other religious practices manifest a "thirst for God and enable people to be

generous and sacrificing in witnessing to their faith" (PCP-II 172). Popular piety can be rich in Gospel values, but it can also manifest or contain an erroneous understanding among the faithful, who might easily distort it, leading to malpractice of the faith. Thus, there is a "need to foster these popular religious practices in such a way that they do not become distortions of religion or remain at the level of superficial forms of worship, but become rather true expressions of faith" (PCP-II 173). They need updating or renewal: "This renewal process is necessary because 'practices that are good in themselves' are sometimes 'no longer responsive to the new social, cultural, or even economic status of the people.'"[7]

The council also paid attention to *Sunday Eucharist* as a very important but taken for granted venue of evangelization, noting that to some, "it is the chief occasion when they experience the Church [and] get some spiritual nourishment" (PCP-II 180). Thus, priests should give much attention in preparation for this sacramental event: "Priests in the ministry should continue to develop their preaching skills and art of presiding meaningfully in Eucharistic celebrations" (PCP-II 180).

In understanding a ***Renewed Social Apostolate***, one realizes that evangelization is about preaching the Good News and preaching through action. To evangelize is to effect change in society. To preach the Good News is "to promote human development, justice in society, and peace" (PCP-II 165). Quoting *Justice in the World* (JW), PCP II reaffirmed that to promote these things is "a constitutive dimension of the preaching of the Gospel" (JW 6).[8]

7 James Kroeger, "Discovering the Rich Treasures of Popular Piety: Theological-Pastoral-Missiological Insights," *Landas* 29 (2015): 39.

8 World Synod of Catholic Bishops, *Justice in the World* (1971), https://

Furthermore, "evangelization is not complete without temporal liberation" (PCP-II 243). It is the flipside of spiritual liberation. Spiritual and temporal liberations are the two tasks of integral evangelization. Part of the mission of the Church is to become a "spiritual force that needs to critique the social, political and cultural fields in order to affirm, denounce, purify, or reinforce them in the light of the Word of God" (PCP-II 248). But in the Philippines, to become a spiritual force that is socially involved is a difficult task. "Our socio-economic and political problems prevent the living of a life reflective of the Kingdom" (PCP-II 239). The Philippine society's economic and political dimensions still greatly need to embody the values of the Kingdom of God because it would seem that at present, these social dimensions are greatly influenced by dis-values such as greed for profit and power. Therefore, the social aspect of evangelization is urgent and necessary for the Philippine Church.

In line with this, the council emphasized that the Church and the political community are not isolated entities. Hence, the Church must rightly participate in the political arena. However, this does not mean that the two entities will have to become one even though they serve the same purpose. There must still be autonomy. What is essential is cooperation in addition to being autonomous. For cooperation "is the basic relationship between two institutions which both serve the people but are independent of each other" (PCP-II 337).

PCP-II also affirms that the clergy must not directly engage in partisan politics. The clergy are the "foci of unity in Church communities of all levels" (PCP-II 343). What PCP-II asserts is that "it is the part of pastors to enunciate moral principles

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www.cctwincities.org/wp-content/uploads/2015/10/Justicia-in-Mundo.pdf (accessed July 5, 2020). Hereafter JW.

regarding the political order and action while it is the laity's to act in direct political action according to those principles" (PCP-II 341).

The council firmly believes that the Church must get involved whenever moral and Gospel values are at stake. The Church cannot but become the conscience of the society and help in "enhancing, encouraging, supporting what is good in Philippine society; criticizing, condemning, doing all that it can to lessen what is bad in it" (PCP-II 347). The Church, therefore, aims to recover and profoundly claims her authority to act in public service and the political arena. Because of this, the laity's involvement and leadership in politics are important since it is through them that the Church is directly involved in politics. PCP-II urges the "lay faithful to participate actively and lead in the renewing of politics in accordance with values of the Good News of Jesus" (PCP-II 350).

Faith and Ideology are also addressed by PCP-II: "Individual Christians and groups of Christians can adhere to any particular ideology they believe is best to bring about the common good in society" (PCP-II 368). Nonetheless, one must be very critical and always vigilant in asking to what extent a particular chosen ideology favors and promotes "a true and integral development of individuals and people in modern society" (PCP-II 370). The Church reminds her followers that it is permitted to follow a certain social ideology so long as it does not contradict any Church's teachings.

Special Sectors of the Society also enter into the Church's mission. In PCP-II, part of the temporal liberation aspect of integral evangelization is considering the following special sectors of society (cf. PCP-II 375-401): tribal Filipinos, children and youth, women, peasants, the urban poor, fisherfolk, and the disabled. These groups are the most vulnerable and neglected sectors of society. PCP-II suggests

that in the effort to achieve an integral evangelization, special attention must be given to them.

Renewed Fervor and Methods. The Church has never stopped doing mission in this constantly and rapidly changing world. To evangelize it, PCP-II acknowledges the need to renew certain aspects of the Church's missionary efforts (cf. PCP-II 193-201). Aside from those already discussed above, PCP-II proposes that new fervor for and new expressions of missionary evangelization are also crucial needs of the Church today. The council says that evangelization in the Philippines cannot continue unless new methods are used: "new not in the sense that they were not previously known or used before but in the sense that they are given renewed emphasis" (PCP-II 193). These various methods include: *witnessing*, *active participation*, and a *team-approach*.

Meanwhile, ***new expressions*** of the Gospel Message enhance missionary evangelization: "Today there are tremendous possibilities of transmitting the Good News through the means of social communication" (PCP-II 200). Through social media, evangelization could reach new heights and greater scope, but only if this is handled correctly and more productively. For this, there is a need for a "continuing spiritual and professional formation of Catholic mass media practitioners" (PCP-II 200). Furthermore, "new expressions will also mean the use of symbols and languages understood by the people, expressions and words which touch their minds, hearts and souls" (PCP-II 201). This could mean using the vernacular or the use of the more relevant images or practices that resonate more effectively with Filipino people.[9] This is where the creativity of evangelizers comes in.

9 It has been pointed out by Pedro Sevilla that one expression of Filipino Christology needs renewal or a good catechesis. He says that "it has been pointed out by some religious sociologists that the Christ for many Filipinos, especially the men, is the scourged, defeated and humiliated Christ (in the image of the *Padre Jesus Nazareno* carrying the cross) or even the dead Christ (in the image of the *Santo*

Above all, ***witnessing*** is pivotal. PCP-II asserts that the "first and most potent means of renewed evangelization [is] witnessing to others of the working of God's grace in our lives" (PCP-II 194). This is not to say that explicit teaching of doctrine is relegated to a level of lesser importance. It remains an indispensable means of evangelization. However, borrowing the lines of Pope Paul VI, "Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses" (EN 41; cf. RM 42). This witnessing is exercised in two ways: living a Gospel-inspired life and giving testimony to our experience of God's grace (cf. PCP-II 194).

Goal-Oriented Evangelization

Clarity of goals is one important characteristic of missionary evangelization that PCP-II desires. This explains why the council itself presented a good number of goals. Some of these goals are: to become a true embodiment of the Church of the poor (cf. PCP-II 122-36), have a vision of a people and nation renewed (cf. PCP-II 250-5), a transformative social apostolate (cf. PCP-II 256-61), a spirituality for social transformation (cf. PCP-II 262-82), and formation of social conscience (cf. PCP-II 283-89). These goals are indicative of the characteristics of missionary evangelization espoused by PCP-II.

True Embodiment of a Church of the Poor. One important goal that renewed evangelization seeks is that the Church truly become a *Church of the Poor*.[10] PCP-II envisions "a Church

Entierro)." This is to say that Filipino Christology often fails to preach the resurrection of Jesus. This is a characteristic of Filipino faith which needs to be renewed. It should be expressed differently, not necessarily a totally new expression, but perhaps a changed expression.

10 A "Church of the Poor" is one in which members and leaders have love and preference for the poor. This love enables them to never discriminate against the poor because of their poverty.

that embraces and practices the evangelical spirit of poverty" (PCP-II 125). This is to say that its members must be poor in spirit and exercise justice and humility for all. Justice helps every Christian to give others their rights to the goods of the earth. Humility as a byproduct of the spirit of poverty allows everyone to live humbly and not in extravagance.

The Church promotes a ***Vision of a People and Nation Renewed***; she aims at transformative discipleship to renew every Filipino in one's conviction for self-renewal. This personal renewal should then go out of one's self and move towards building a nation which is "*maka-tao* [pro-people], *maka-bayan* [pro-country], and *maka-Diyos* [pro-God]" (PCP-II 251) where respect, justice, participation and harmony are nurtured. This is so that the Philippines would become a "civilization of life and love" (PCP-II 255).

The Church engages in the ***Social Apostolate Focused on Transformation***. At the micro-level, as seen in some dioceses and even in parochial BECs, the social apostolate of the Church has been garnering relevant results. However, the "social action apostolate has seemingly not produced the

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Instead, they "will give preferential attention and time to those who are poor, and will generously share of their own resources in order to alleviate their poverty and make them recognize the love of the Lord for them despite their poverty" (*PCP II,* no. 129). The Church of the Poor is a collaboration of all members of the Church, rich and poor alike. No one is excluded.

A "Church of the Poor" is a Church that actually champions for the poor. Poverty is a byproduct of structural sin and social injustice. PCP-II envisions a Church which fights against "today's forms of exploitation of the poor, the Church cannot remain silent" (*PCP II,* no. 131). The Church must defend and speak for and with the poor "even when doing so will mean alienation or persecution from the rich and powerful" (*PCP II*, no. 131).

A "Church of the Poor" is one in which the poor themselves would feel comfortable in the Church. It is a Church where the poor could claim that they themselves are evangelizers. It is a Church where "the poor will feel at home in her, and will participate actively, as equal to others, in her life and mission" (*PCP II,* no. 136).

desired social impact on the macro-level as evidenced by our national situation" (PCP-II 260). This is most probably an effect due to the "social system [which] obstructs rather than promotes life" (PCP-II 256). The Church aims to make these parochial results translate into the national level.

PCP-II likewise promotes a ***Spirituality of Social Transformation***. One of the goals of a renewed evangelization is the "formation of Catholics in a properly integrated spirituality" (PCP-II 187). A spirituality should drive true social transformation. The Church's spirituality is no other than Christian spirituality. It is a Christ-driven desire for transformation, because according to John (Jn 14:6), as quoted by PCP-II, Jesus Christ is "the Way, the Truth, and the Life" (PCP-II 275). He is, "our way of life—our spirituality—for social transformation is nothing more and nothing less than a following of Jesus-in-mission" (PCP-II 277). This spirituality must be a desire driven by "our fidelity to his Gospel of justice and love" (PCP-II 262) for the poor. Besides being Christ-centered, this spirituality also confronts sinful social structures and aims at personal and societal conversion.

The ***Formation of Social Conscience*** is another crucial goal in evangelization. Along these lines, "it is evident that Christian discipleship or a spirituality for social transformation demands a properly formed social conscience" (PCP-II 283). The council stressed that "the formation of a mature Christian conscience in relation to socio-economic and political problems is, therefore, indispensable" (PCP-II 286). One way to nurture this Christian conscience is to inform it with the social teachings of the Church, which, when interiorized, "becomes the wisdom of the heart" (PCP-II 289). The formation and maturity of Christian conscience are very important to have a more effective "moral force to bear upon the social environment" (PCP-II 288).

Renewed evangelization is goal-oriented. It sets certain goals which converge in the vision that the Philippine Church become a community of people with an integrated spirituality and a Church for the Poor.

PCP-II's Vision of Integral Evangelization: Some Observations

The Second Plenary Council of the Philippines' vision of integral evangelization is "so that all may have life" (PCP-II 253) — life in Christ.[11] This vision is operative in all of the key elements of missionary evangelization: the agents of evangelization, the Gospel Message and the recipients of missionary evangelization.

The vision that missionary-evangelization of PCP-II wants to pursue is to have life—a life in Christ that integrates both spiritual and temporal life. In line with this vision, "we are challenged to re-discover Jesus Christ, to re-tell his story, and celebrate our discipleship."[12] The Philippine Catholic Church has explicitly set earnest goals in this effort;[13] it wants to be the "Church of the Poor" (cf. PCP-II 122-136); a Church of communion (cf. PCP-II 89-97), of participation (cf. PCP-II98-101), and mission (cf. PCP-II 102-115); a Church that is priestly (cf. PCP-II 117-118), prophetic (cf. PCP-II 119-120), and kingly

11 PCP-II, though it does not directly quote from the Gospel of John, most probably based this claim from John 10:10: "I came that they may have life, and have it abundantly."

12 CBCP, "Journeying towards the Third Millenium: 'Walking in the New Life with Christ,'" *CBCP Online*, 1997, http://cbcponline.net/journeying-towards-the-third-millenium-walking-in-the-new-life-with-christ/ (accessed June 22, 2020).

13 Quevedo, "PCP-II on a Renewed Church." In this article, Quevedo speaks of six fundamental components of the vision of PCP-II: a Church of authentic disciples; a Church of communion; a participatory Church; a Church engaged in integral evangelization; an inculturated Church; and a Church of the Poor.

(cf. PCP-II 121 and 137); an inculurated Church (cf. PCP-II 160-162). All these goals are in view of the teaching, witness, example, and life of Jesus Christ.

The desire to become the "Church of the Poor" remains a valid goal for today.[14] Some bishops, theologians, priests, and lay collaborators believe that this noble aspiration has yet to be achieved.[15] However, they remain optimistic despite the slow and little developments that the Philippine Catholic Church has done to implement this goal.[16] One critical commentary on this seeming failure or slow achievement of this goal is that perhaps "the delegates to PCP II have in mind a Church of the Poor different from the one understood in Latin America in those days."[17] Understanding what truly is the Church of the Poor is very crucial in achieving it.

Similarly, Luis Antonio Tagle and Pablo Virgilio David find certain inadequacies in the Church's efforts of becoming

14 Cf. Eleanor Dionisio, ed., *Becoming a Church of the Poor: Philippine Catholicism after the Second Plenary Council* (Quezon City, Philippines: John J. Carroll Institute on Church and Social Issues, 2011).

15 Catholic Bishops' Conference of the Philippines*, Church Renewal: Proceedings and Addresses of the National Pastoral Consultation on Church Renewal* (Manila: CBCP, 2001).

16 Cf. Eric Marcelo Genilo, et al., eds, *The Second Plenary Council of the Philippines: Quo Vadis?* (Quezon City, Philippines: Ateneo de Manila University Press, 2015).

17 Denis Murphy, "Too late for a 'Church of the Poor'?" *Inquirer.net*, July 21, 2015, https://opinion.in quirer.net/86897/too-late-for-a-church-of-the-poor (accessed June 22, 2020). This commentary suggests that when "the delegates saw the Church of the Poor primarily as a place where rich and poor Catholics could meet, pray together, get to know each other and help each other, they failed to seriously take into consideration of the magnitude of corruption and greed plaguing the country. For at that time, the Philippines was at peace and its economy was improving. This relative calm hindered the achievement of truly becoming the Church of the Poor for such Church "can only take root in a society that knows it is rotten with corruption and greed and thinking that by simply making the rich and the poor know each other cannot singly and truly facilitate the aimed goal."

the Church of the Poor. About understanding what the Church of the Poor is, Tagle suggests that an assessment be made on the level of reception of the teachings of the Philippine Church.[18] On the level of *official interpretation* as part of the reception of PCP-II's teaching on the Church of the Poor, Tagle believes that the efforts are outstanding. But, on the level of *movement*, he doubts that most people were driven to embody what they have supposedly understood.[19] Moreover, David comments that "we have to honestly admit that twenty years after PCP-II, the majority of our poor Filipino Catholics still have no access to the Word of God, either by hearing or by reading."[20] He says that this is constitutive of the non-achievement of truly becoming the Church of the Poor; for if the Word of God does not evangelize the poor, then how can they become conscious evangelizers themselves? These critical assessments on becoming the Church of the Poor affirm that the goal of PCP-II of becoming the Church of the Poor continues to be valid and remains a priority until today.

Other goals of PCP-II concerning the vision of having life in Christ is to become a Church of communion, participation, and mission: "Christ calls [everyone] to form a Christian

18 Cf. Antonio Tagle, "What Have We Become?: Ten Years After PCP II," *Landas*, 16 (2002): 108-111. Tagle based this commentary on Yves Congar's framework of reception. This framework suggests that reception is of two levels; the first one is the correct official interpretation and the next level is movement. Official interpretation is done by the experts and in the case at hand, by bishops, priests, theologians and learned lay collaborators. This is usually an official work done by the officials of the Church. On the other hand, reception as movement is the "elaboration—in ordinary life, in attitudes, in values, in relationships, in priorities, in lifestyle—of the renewed self-understanding and the renewed sense of mission." Tagle affirms that this is more difficult to assess than reception as interpretation.

19 Cf. Tagle, "What Have We Become?," 105-117.

20 Pablo Virgilio David, "Being Rooted in the Word of God: PCP-II and Sacred Scripture," in *The Second Plenary Council of the Philippines: Quo Vadis?*, edited by Eric Marcelo Genilo, et al., (Quezon City, Philippines: Ateneo de Manila University Press, 2015), 25.

community" (PCP-II 89) that is patterned after the Trinity. PCP-II wants that Christian living should embody a unity and equality reflective of God's desire within the believer's community. Christian life is also a life of participation in the life of the Church. "In the body of Christ, each has a gift from the Spirit to share, and each has a need of the others' gifts for the building up of the body and for the fulfillment of its mission" (PCP-II 98). This means that each one is encouraged to participate in the Church. A life in Christ does not stop gathering as a people and actively participating in that gathering; "the Church is a Communion in a state of mission" (PCP-II 103). Having a Christian life is about following Christ and going into the world to proclaim and witness for Christ as his priestly, prophetic, and kingly people.

Lastly, PCP-II speaks of an inculturated Church as one of its goals in view of following Christ's vision and having the fullness of life in Him. This is to say that PCP-II wants an authentically Filipino Church so that the Gospel Message may be appropriated in the local language and culture, becoming more relevant and easily acceptable to the Filipino people (cf. PCP-II 160-162). This is to make the life of Christ resonate more profoundly to Filipinos.

Nonetheless, most of these brilliant and inspiring ideas have remained ideas and continued to gather dust in the bookshelves. It would even seem that not every priest is familiar with PCP-II and its contents. For instance, in this researcher's whole seminary formation, more particularly during his formal academic formation, there was never a time when the Second Plenary Council of the Philippines was explicitly discussed. The researcher only came to know of such an important event in the Philippine Catholic Church's life when he accidentally found a copy of the proceedings in a thrift

store. It was only then that he started to read up on PCP-II. This experience might not be true for all priests and seminarians. Still, it is nonetheless valid to assert that not every Filipino Christian now enjoys the great wealth of wisdom that PCP-II offers, and this is truly unfortunate.

Cardinal Luis Antonio Tagle suggests, in his article on PCP-II published in *Landas* in 2002, that one way to gauge the effectiveness of the Church's evangelization efforts is to look at the important national and political events in the country in view of the values that the Catholic Church upholds and teaches. He suggests using Yves Congar's framework of reception.[21] Congar has said that reception is of two levels: interpretation and movement. On the one hand, reception of PCP-II as official *interpretation* "involves primarily an interpretation of the documents, the texts, and the decrees of the council."[22] This is usually an official work done by the leaders of the Church. On the other hand, reception as *movement* is the "elaboration—in ordinary life, in attitudes, in values, in relationships, in priorities, in lifestyle—of the renewed self-understanding and the renewed sense of mission."[23] Tagle affirms that the latter is more difficult to assess than the former. These two levels of reception may be used to evaluate the impact of missionary evangelization, universally or nationally. What do the current events happening in our nation today tell us about how we have lived out the vision of PCP-II?

21 Cf. Luis Antonio Tagle, "What Have We Become? Ten Years after PCP-II," *Landas* 16 (2002): 108-111.
22 Tagle, "What Have We," 109.
23 Tagle, "What Have We," 110.

Conclusion

PCP-II is a rich resource for missionary evangelization, full of valuable insights as it expounds on the key elements of evangelization in a comprehensive, detailed, and contextualized manner. PCP-II may well also have great relevance for and value to the universal Church. Unfortunately, many Filipino Catholics have yet to discover and appreciate PCP-II as a valuable missionary manual that can guide them in their evangelization endeavors, which is an essential aspect of their baptismal calling.

One recommendation that the author would like to suggest is the formation of national and diocesan committees to evaluate how we do evangelization. Aside from the present National Pastoral Consultation on Church Renewal (NPCCR), the author suggests setting up a committee that would conduct a nationwide and diocesan assessment on evangelization. The Catholic Bishops' Conference of the Philippines (CBCP) may also tap academic bodies to conduct surveys that would inform their interventions. A diocesan mission evaluation should also be conducted. This evaluation is necessary to assess the effectiveness of current missionary programs and check whether there are existing diocesan programs that are consciously and actively working for such a purpose. Meanwhile, aside from being a healthy self-examination, a national mission evaluation would also serve as an avenue for the sharing of best practices as well as the assessment and analysis of contemporary problems. In line with this, our 2021 celebrations of both the 500th year of Christianity in the Philippines and the 30th anniversary of PCP-II could be a very opportune time for this reassessment.

Overseas Filipino Workers and Catholic Charismatic Communities:
Partners in Evangelization

Rosalyn S. Oñate, R.C.

Migration has been and will always be part of the human story. However, in recent times, cases of forced migrations have increased, with migrants sometimes becoming victims of injustice and the heightened intensity of the conflicts brought about by migration. These and other pressing issues of migration continue to challenge the Church to reflect and come up with a Theology of Migration, something that has been an ongoing reflection. In fact, the phenomenon of migration is one of the six issues "which in recent decades have challenged the Church and require an adequate response if they are to become places for the witness of Christians who are called to transform them with the proclamation of the Gospel," as stated in the *Lineamenta* for the Synod of Bishops on "The New Evangelization for the Transmission of Faith."

Data show that the Philippines is one of the countries that has the most number of migrants abroad and that poverty is the usual reason why many Filipinos risk leaving family and homeland in the hope of finding greener pastures. Like many migrants, Overseas Filipino Workers are not spared from conflicts and injustice, yet they courageously persevere. They are often the face of love that is willing to sacrifice for the beloved, of joy amidst suffering, of hope and faith in God, especially in those parts of Asia where freedom of religion is unrecognized. This realization inspired the idea that Overseas Filipino Workers (OFWs) have the potential to

be evangelizers in Asia. This inspiration, further kindled by the theme of the Synod of Bishops, "The New Evangelization for the Transmission of the Christian Faith," which Pope Benedict XVI announced during the culmination of the Special Assembly for the Middle East of the Synod of Bishops, started the quest of this paper. This paper aims to discover how the OFWs can transform their experience of migration into a religious experience that can inspire them to serve the Church.

For this inner transformation to happen, the OFWs need the pastoral care of the Church. The Church, however, acknowledges the vacuum resulting from a lack of pastors. "The harvest is plenty, but laborers are few," it appears. This paper explores how Catholic Charismatic Communities can help fill this vacuum. It begins with an overview of the Church's renewed zeal for Evangelization in Asia through which the phenomenon of migration and the Church's response to this "sign of the times" may be viewed. The next two sections discuss the gifts and challenges of the Overseas Filipino Workers and the Catholic Charismatic Communities, respectively. Finally, it concludes with an analysis of how the gifts and challenges of OFWs and Charismatic Communities complement one another and make this partnership for mission possible. This section also includes some recommendations. Thus, this paper hopes to inspire Overseas Filipino Workers and Catholic Charismatic Communities to discover their gifts and use them and to exhort them to allow God to transform the challenges they are facing so that they can respond more generously to the urgent call for a new evangelization.

Evangelization in Asia

In adopting the theme, "The New Evangelization for the Transmission of the Christian Faith," the recent Synod of Bishops renews the Church's consciousness of its important mandate to bring the Good News to the ends of the earth. When speaking of evangelization, Asia comes to mind easily, for it was in Asia that Christianity was born, and yet Christianity remains a minority in this region. In 2006, Pope Benedict XVI expressed his desire for Asia:

> I pray ... that this Continent, in which the great events of salvation history took place, may encounter anew the living Lord, the Word made flesh, in the context of its rich variety of cultures. Truly, Asia is a Continent of deep spirituality and mysticism, closely attuned to the mystery of God, and for this reason, it constitutes fertile ground where the Word of God can be sown and bring forth a rich harvest.[1]

The religious dimension, however, is not the only focus of the Church's mission in Asia. The Church has also seen the needs of the growing number of migrants in this region. Therefore, the mission of the Church in Asia may be viewed like two sides of a coin. On one hand, there is the care and protection of the migrants, and on the other, the sharing of the Gospel, especially to those who have not heard it.

In April 1974, the Federation of Asian Bishops' Conferences (FABC) held its First Plenary Assembly with

1 Benedict XVI, Letter to Cardinal Paul Poupard on the Occasion of the Pan-Asiatic Meeting of Members and Consultors of the Pontifical Council for Culture and Presidents of The National Episcopal Commissions for Culture, 15 November, 2006, Vatican Archive, http://www.vatican.va/holy_father/benedict_xvi/letters/2006/documents/hf_ben-xvi_let_20061115_pan-asiatic-meeting_en.html (accessed 27 November 2012).

the theme: "Evangelization and Modern Day Asia." The final statement of the bishops was a reiteration of the urgent call to evangelize Asia:

> It is our belief that only in and through Christ and His Gospel, and by the outpouring of the Holy Spirit ... that our peoples will finally find the full meaning we all seek. ... It is because of this that the preaching of Jesus Christ and His Gospel to our peoples in Asia becomes a task which today assumes urgency, a necessity and magnitude unmatched in the history of our Faith.[2]

Twenty-five years later, Asia has undergone many transformations and modernization, and Pope John Paul II wrote his Apostolic Exhortation *Ecclesia in Asia* (EA). The document pointed out the different realities confronting the peoples in Asia that the Church needs to pay attention to if it were to evangelize them. One of these realities is migration. Recognizing the "multiple philosophical, theological and pastoral challenges" facing the Church and "[h]er task ... made more difficult by the fact of her being a minority," the Church's gaze upon Asia remains steadfast:

> Whatever the circumstances, the Church in Asia finds herself among peoples who display an intense yearning for God. The Church knows that this yearning can only be fully satisfied by Jesus Christ, the Good News of God for all the nations. The Synod Fathers were very keen that this Post-Synodal Apostolic Exhortation should focus attention on this yearning and encourage the Church in Asia to proclaim with vigor in word and deed that Jesus Christ is the Saviour.[3]

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2 FABC, Evangelization in Modern Day Asia: The First Plenary Assembly, 22-27 April 1974, Statements and Recommendations, 3d rev. ed. (Hong Kong/Manila: Office of the Secretary-General, 1981).

3 John Paul II, *Ecclesia in Asia,* 6 November, 1999, Vatican Archive, http://www.vatican.va/holy_father/john_paul_ii/apost_exhortations/

Today, almost forty years since the FABC's First Plenary Assembly and, more than a decade after EA, their words still resound and call for a response. The Church remains a minority in Asia. With sixty percent of the world's total population living in Asia, the Catholic population is only three percent, or about 126 million, which is less than one percent of the 4.5 percent of the total world population of Christians.[4]

Meanwhile, migration, too, continues to be "a major social phenomenon, exposing millions of people to situations which are difficult economically, culturally and morally." [5] Moreover, the number of migrants has increased tremendously over the years, and its effects have become alarming. In all of these, the Church is aware that the "intense yearning for God" of the people in Asia remains largely unsatisfied. It is through this lens that the phenomenon of migration will be viewed. What are migrants going through that the Church is so concerned?

The Phenomenon of Migration

There have been many theories explaining the phenomenon of migration, but "no single particular theory is able to comprehensively explain its complex, many-sided character."[6] Migration can be categorized as internal or external, that is,

documents/hf_jp-ii_exh_06111999_ecclesia-in-asia_en.html (accessed 27 November 2012), no. 9.

4 Office of Ecumenical and Interreligious Affairs (OEIA), "A Glimpse at Dialogue in Asia: 30th Anniversary First Bishops' Institute for Interreligious Affairs (BIRA)," *FABC Paper* 131 (2010): 3, http://www.fabc.org/fabc%20papers/FABC%20Paper%20131.pdf (accessed 28 February 2012).

5 John Paul II, *Ecclesia in Asia*, no.7.

6 Victorino A. Cueto, C.Ss.R. "Out of Place: Exilic Existence in a HyperGlobalized World," in *Faith on the Move: Toward a Theology of Migration in Asia*, ed. Fabio Baggio, C.S. and Agnes M. Brazal (Quezon City: Ateneo de Manila University Press, 2007), 3.

movement within the country, from the rural to urban centers, or from one country to another; legal or illegal; temporary or permanent. The movement affects the sending countries, as well as the receiving countries, economically, socio-culturally, politically, etc. Migration has been and will always be part of the human story, but what concerns the Church are the cases of forced migrations that continue to escalate and the many stories of injustice and oppression that migrants experience. The pressing issues of migration continue to challenge the Church to reflect and develop a Theology of Migration, which has been an ongoing reflection.

First of all, migrants find themselves strangers in their new environment. Some who are lucky find welcome and are hence able to adjust and adapt easily. Many migrants, however, because they are considered foreigners and sometimes intruders, experience hostility and injustice — fraud, physical and verbal abuse, discrimination, maltreatment, and other forms of human rights violation. On top of this, there is the psycho-emotional stress of existential displacement that plagues them. According to Fr. Victorino Cueto, C.Ss.R, immigrants live in "in-between worlds" or "in the borders." Their existence is described as "an unstable identity where conflicting traditions—linguistic, social, religious, and ideological — are negotiated in order to deal with the joys and pains of living ... ."[7]

The stress experienced by migrants may be described as part of what is called "cross-cultural dynamics." The theory looks at cultures as systems. A system is a set of interrelated parts that form a complex whole. It operates in an expected way, and so when one part is missing or is not functioning

7 Ibid.

as expected, the whole system is affected. An example of a system is the human body. When one part is ailing, the whole body feels it; and when it needs healing, other parts are necessary to bring about the healing (e.g., taking medicine for headache). Applying this framework to culture, we see the different components of culture — nationality, language, religion, family, geographic location, etc. — as a system operative in every person. When either one of these components is threatened or challenged by change, the whole "system," the whole person, in this case, goes through a discombobulating experience. This is called "cross-cultural adjustment."[8]

For migrants, the experience of cross-cultural adjustment is radical. They are uprooted from everything familiar— surroundings, language, relationships, etc. The "familiar" gives one a sense of security and stability, and even identity. Therefore, being in a different place, with different peoples, language, and culture, may threaten one's sense of identity. In this sense, migrants are in a particularly precarious situation. Aggravating factors are the threats of unjust working conditions and domestic troubles in the foreign country. These are the reasons why pastoral care for migrants has become a major concern of the Church.

When one is thrust into the unfamiliar, the immediate reaction is to look for the familiar, any semblance of "home," namely, fellow migrants with whom they can speak the same language, a restaurant where they can eat their native dishes, and for Catholics, a church. In a research conducted among migrants in London, most respondents expressed that "the Church was essential in helping them address isolation,

8 Judette Gallares, R.C., "Cross-Cultural Dynamics," (Lecture Notes, Quezon City, 2010), 2.

acting as a refuge and a 'harbor of hope and worship.'" One of the priests who was interviewed said: "The Church is a focal point for migrants to meet each other for the first time. Eucharist brings them together."[9] This holds true not only in London but elsewhere where there are migrant Catholics. In some parts of Asia, however, the celebration of the Eucharist is not easily accessible; in some States, it is even prohibited. This is the context of many Catholic migrants in Asian states where freedom of religion is unrecognized. How can the Church minister to these migrants?

The Church and Migrants

In ministering to migrants, the Church finds itself going beyond caring for the people's spiritual concerns. They get involved in their struggle for human rights in collaboration with the government and other non-government agencies. Sometimes, too, the Church needs to provide these migrants with their basic needs – shelter, food, education. In *Exsul Familia,* the "first official document of the Holy See that delineates the pastoral care of migrants globally and systematically,"[10] it was clearly stated that "the Church has to look after migrants with special care and unremitting aid."[11] Furthermore, in *Erga Migrantes Caritas Christi,* the Church believes that when one cares for a migrant, one cares for Christ: "In migrants, the Church has always contemplated the image of Christ who said, 'I was a stranger, and you made me welcome' (Mt 25:35)."[12] Perhaps this is the most compelling

9 Thomas Norton, "Faithful but Vulnerable," *Tablet* 261 (2007): 6-7.

10 Antoney George Pattaparambil, "Full Participation of Catholic Migrants," in *New Evangelization and Migration*, ed. Antoney George Pattaparambil (Bangalore: Asian Trading Corp., 2012), 190.

11 Ibid., 186, quoting Pius XII, *Exsul Familia*, no. 3.

12 Pontifical Council for the Pastoral Care of Migrants and Itinerant People, *Erga Migrantes Caritas Christi,* 1 May 2004, Vatican

declaration of the Church for the pastoral care of migrants, resulting in the Church's response to the need of migrants.

Exsul Familia was written in 1952. The context then was the migration flow after World War II, which ended a few years earlier. Since then, migration patterns and motivations have changed, the volume has significantly increased, and so have the problems and complications over the years. *Erga Migrantes Caritas Christi,* written in 2004, recognized that the challenge of migration has become complex, saying, "[t]he challenge ... is not an easy one because many different spheres are involved: economics, sociology, politics, health, culture, and security."[13] Recommendations for the bishops and parish priests for the care of migrants are provided in the Code of Canon Law. Canon 568 states explicitly: "As far as possible, chaplains are to be appointed for those who, because of their condition of life, are not able to avail themselves of the ordinary care of parish priests, as for example, migrants, exiles, fugitives, nomads and seafarers."[14] Many dioceses and parishes have creatively responded to the challenge and have truly attended to the care of migrants. However, the Church also cannot deny that there is still much to be done.

In *New Evangelization and Migration,* Fr. Antoney Pattaparambil wrote, "Migrants are deprived of the maternal care of the Church through lack of pastors who know their situation, their family, and their personal problems."[15] This "lack of pastors" may be viewed either as a result of the

Archive, http://www.vatican.va/roman_curia/pontifical_councils/migrants/documents/rc_pc_migrants_doc_20040514_erga-migrantes-caritas-christi_en.html. (accessed 24 September 2013), no. 12.

13 *Erga Migrantes*, no. 3.

14 *The Code of Canon Law* (London: Collins Liturgical Publications, 1983), par. 568.

15 Pattaparambil, *New Evangelization and Migration*, 187.

decline in vocations to the priesthood, or of the inadequacy of formation to produce priests who are capable and committed to pastoral work, particularly with migrants. Either way, there is a perceived vacuum in the ministry of pastoral care for migrants. In other words, "the harvest is great, and the workers are few." Aggravating this apparent vacuum created by a lack of pastors, many states in Asia where there is a large concentration of migrants do not allow freedom of religion. Thus, the risk of being apprehended is high for priests and missionaries to go in and out of the said countries, much more if they stay. How will the Church sustain and nourish the faith of these displaced and oftentimes "spiritually-hungry" communities?

This paper proposes that in this vacuum, there is a place for Catholic Charismatic Communities. More specifically, these Catholic Charismatic Communities can collaborate and create communities among Overseas Filipino Workers. Singling out Overseas Filipino Workers may sound too exclusive. However, this can be viewed as a strategy since every goal needs one or several alternatives for that matter. The next two sections discuss the gifts, needs, and challenges of Overseas Filipino Workers and Catholic Charismatic Communities, respectively. This paper aims to show how their gifts and challenges complement each other providentially and how they can be effective partners in evangelization.

Faith Challenges for Overseas Filipino Workers

The term Overseas Filipino Worker or OFW is defined in the Implementing Rules and Regulations of the Migrant Workers and Overseas Filipinos Act of 1995 and amended in Republic Act no. 10022 as follows:

> (ii) Overseas Filipino Workers or Migrant Workers – refers to a person who is to be engaged, is engaged, or has been engaged in a remunerated activity in a state of which he or she is not a citizen or onboard a vessel navigating the foreign seas other than a government ship used for military or non-commercial purposes, or on an installation located offshore or on the high seas. A "person to be engaged in a remunerated activity" refers to an applicant worker who has been promised or assured employment overseas.

The broader term, Overseas Filipinos or OFs is used to include "other Filipino nationals and their dependents abroad … regardless of legal status."[16]

The Philippine Overseas Employment Administration estimates the number of Filipinos overseas at almost 8.6 million worldwide in 2009.[17] By 2011, the number has increased to 10.5 million.[18] In Asia alone, the number of overseas Filipinos is estimated at 3.5 million in 2009[19] and 4.3 million in 2011.[20]

Since this paper proposes that OFWs can be made partners with the Church in evangelization in Asia, this paper will limit itself to documented OFWs with legal status for simplicity of data. Besides, legal impediments may get in the way of missionary activity. However, this does not mean "illegal" migrants will be excluded in eventual evangelization

16 Country Migration Report of the Philippines 2013 / Implemented by the Scalabrini Migration Center with the International Organization for Migration; In partnership with the Government of the Philippines (Makati, Philippines, International Organization for Migration: 2013).

17 Commission on Filipinos Overseas, "Stock Estimate of Overseas Filipinos As of December 2009" http://www.poea.gov.ph/stats/Stock%20Estmate%202009.pdf (accessed 28 February 2012).

18 Country Migration Report, Table 14, 55.

19 Commission on Filipinos Overseas, "Stock Estimate of Overseas Filipinos," December 2009, http://www.poea.gov.ph/stats/Stock%20Estmate%202009.pdf (accessed 28 February 2012).

20 Country Migration Report, Table 14, 55.

and community-building. For as Pope John Paul II said, "a migrant's irregular legal status cannot allow him/her to lose his/her dignity, since he/she is endowed with inalienable rights, which can neither be violated nor ignored."[21]

The 2009 Survey on Overseas Filipinos shows that from April to September alone, OFWs were estimated at 1.9 million, 79.3 percent of them are in Asia. [22]

> The bulk of Filipino overseas employment has always been directed towards countries in the Middle East, in particular the Gulf countries. The share of countries in the Middle East decreased in the 1990s, when East Asian destinations, in particular Taiwan Province of China, became attractive because of higher salaries. ... The list of top destination countries is always dominated by Saudi Arabia (24.4% in 2012) followed by United Arab Emirates (18.8%); Singapore (10.2%); Hong Kong, China (7.9%); and Qatar (7.8%). Seventy percent of all OFWs go to these five countries.[23]

In all these five nations, Christians are a minority. Saudi Arabia and United Arab Emirates are Islamic states that suppress freedom of religion. Hence, there are no parish churches where Catholic OFWs can worship openly. Missionary priests are sent to these countries, but they need to conceal their identity as Catholic clergy. To complete the disguise, they even have to take on regular jobs like everyone else. Some OFWs share how they would secretly celebrate the Eucharist in private homes, often in the guise of a birthday

21 John Paul II, *Undocumented Migrants: Message for World Migration Day 1996*, 25 July 1995, Vatican Archive, http://www.vatican.va/holy_father/john_paul_ii/messages/migration/documents/hf_jp-ii_mes_25071995_undocumented_migrants_en.html (accessed 18 March 2013).

22 Ibid.

23 Country Migration Report, 65.

party. They would even have a birthday cake ready so that in case the police came to inspect, they would have something to show them. Some OFWs, who have no access to these gatherings, find themselves in Iglesia ni Kristo or other non-Catholic communities. They share about the constant anxiety they experience over keeping their Bible and other religious symbols, which are also prohibited by the government in these countries.

In Qatar, Hong Kong, and Singapore, where there is freedom of religion, the work culture and environment in these countries sometimes make it difficult for OFWs to exercise this freedom. For instance, the lack of provision for rest days or days off from work, especially on Sundays and special feasts like Christmas and Holy Week, prevent them from joining the liturgies during important celebrations.

These are real difficulties that Catholic OFWs experience, and there are more. This does not even include the physical and sexual abuse and the unfair labor practices they encounter. Yet, they hold on to their faith. They continue to support one another. All these struggles not only show how people turn to their faith in times of need but also, how deeply embedded faith is in their psyche. Recently, it was on the news that the secretary of the Pontifical Council for Social Communications, Msgr. Paul Tighe, said that a huge number of Pope Francis's followers on Twitter are OFWs from the Middle East and Gulf states. [24]

The Philippines has remained predominantly Catholic amidst its non-Christian neighbors. This reality has been

24 Camille Diola, "Bulk of Pope's Twitter Followers are OFWs," *Philstar.com*, November 22, 2013, http://www.philstar.com/news-feature/2013/11/22/1259618/bulk-popes-twitter-followers-are-ofws (accessed 30 December 2013).

considered as both a grace and a responsibility. Thus, wherever they find themselves, Filipino Catholics must always remind themselves of this, especially when they are in neighboring countries. However, it is also part of this reality that many Filipino Catholics become nominal Catholics, or nominal Christians for that matter. One was born into the faith and not as a matter of choice. Being a Catholic was commonplace and, therefore, often taken for granted. In other words, the evangelizer needs to be evangelized or re-evangelized. While OFWs continue to find creative ways and means to express how important faith is to them and their stories of courage and fortitude in keeping the faith continue to inspire, the undeniable need to minister to these migrant communities' spiritual needs is also pressing. Taken from another perspective, it can be said that this need of migrants can transform their experience into a witness to their faith. For Filipinos whose faith in the Transcendent is deeply embedded in their culture, witnessing is a special vocation that comes with it.

OFWs and their Gifts for Evangelization

The call to spread the Gospel of Christ is not only for pastors and missionaries who minister to migrants but also for migrants as well. Since *Erga Migrantes Caritas Christi,* the instructions of the Church were not only intended to inform and encourage the faithful to respond to the pastoral needs of migrants, but also "to lead [migrants themselves] towards the transformation of their migration experience not only into an opportunity to grow in Christian life but also an occasion of new evangelization and mission."[25] For Pope Benedict XVI, "[t]he present time ... calls upon the Church to

25 Pattaparambil, *New Evangelization and Migration*, 203.

embark on a new evangelization also in the vast and complex phenomenon of human mobility. This calls for an intensification of her missionary activity both in the regions where the Gospel is proclaimed for the first time and in countries with a Christian tradition."[26] The Bishops' Institute for Missionary Apostolate, too, encouraged the bishops to "[u]se the mobility and migration of the faithful as an opportunity to spread the Gospel of Christ."

Migrants, because of their providential geographical location, the gift of their experience, and their faith, are agents of evangelization in a special way. They have the potential to bring the Good News to the people of Asia through the witness of their lives, in performing their jobs or in their personal encounters with people.

There are many OFWs who are praised by their employers and co-workers, thus giving Filipinos a good reputation – caregivers, nurses, domestic helpers, engineers, factory workers, cab drivers, seafarers, etc. who do their work every day with skill and integrity, though they seldom make it to the news. They are the reason why Filipinos came to be known worldwide as a joyful people, dedicated and honest, and resilient in the face of difficulty.

Unfortunately, what is magnified in the news are often the crimes Filipinos commit abroad, thus sometimes projecting the Filipinos as dishonest and untrustworthy. Examples of this would be Flor Contemplacion in Singapore, the drug mules in China, and Joselito Zapanta in Saudi Arabia. Whether they

26 Benedict XVI, *Migration and the New Evangelization, Message for the World Day of Migrants and Refugees 2012*, 21 September 2011, Vatican Archive, http://www.vatican.va/holy_father/benedict_xvi/messages/migration/documents/hf_ben-xvi_mes_20110921_world-migrants-day_en.html (accessed 18 March 2013).

are guilty or not, these news create prejudice. Prejudices create walls. Only personal encounter and witness can break these walls to tell another side of the story. This is where the OFWs potential for evangelization lies. Through their humble lives of service and friendship, they can introduce Jesus Christ to others without preaching.

The Synod on the New Evangelization provides a perspective of witnessing in regions where the Church is in the minority, it says:

> ... where Churches are free to profess their faith and live their religion, minority status is seen as an opportunity to give Christianity greater visibility, to seek avenues of involvement in the world and to work to bring about change. However, where persecution is part of the minority status, evangelization is more closely aligned to what Jesus experienced in his being faithful, even to the cross. Such a situation reveals the bond existing between evangelization and the cross. These Churches bear witness to this close association as a gift to the entire Church, a fact which these Churches should not overlook themselves. These Churches rightly serve as a reminder that evangelization cannot be measured in quantitative terms of success.[27]

This seems to say that the cross of persecution that the migrants carry can be interpreted as a gift they can use to evangelize, with the fidelity of Christ as their example. From another perspective, it can be said that *Erga Migrantes* highlights the hospitality inherent in Christians:

27 Synod of Bishops, *Instrumentum Laboris*, *The New Evangelization for the Transmission of the Christian Faith,* 19 June 2012, Vatican Archive, http://www.vatican.va/roman_curia/synod/documents/rc_synod_doc_20120619_instrumentum-xiii_en.html (accessed 17 December 2013), no. 46.

> that for Christians it is not all that important where they live geographically, while a sense for hospitality is natural to them. ... In the early Church, hospitality was the Christians' response to the needs of itinerant missionaries, of religious leaders in exile or on a journey, and of poor members of various communities.[28]

In a special way, this hospitality that excludes no one witnesses to other people what true Christianity is.

The cross and hospitality are two familiar experiences for migrants. The cross, not only of persecution but of alienation and loneliness among others, has been with them since they left their homes and loved ones. Hospitality, which is always volatile for foreigners, is something every migrant hopes to find. These experiences can teach them to empathize with others and have compassion not only for fellow migrants or fellow OFWs, or fellow Christians but for all. Therefore, if OFWs are to evangelize, growth in compassion is a requisite challenge. Compassion is suffering with the other, without discrimination on social status or religion. Jesus taught and lived out compassion. It is, therefore, said to be the true mark of a Christian. In as much as it is a challenge to OFWs, it is the same challenge for those who minister or would minister to them.

Catholic Charismatic Communities

The pastoral care of migrants, as pointed out previously, is not limited to their psycho-emotional and spiritual needs, but oftentimes includes financial and legal assistance also. The dioceses cannot address all these on their own, especially

28 *Erga Migrantes,* no. 9.

in countries where there are no parishes to speak of. Hence, Church and NGO collaborations have been formed. This author believes Catholic Charismatic Communities can be tapped not only in addressing the basic human needs of migrants but also their spiritual formation. A message given by Pope John Paul II at the World Meeting of the Catholic Charismatic Renewal in 2000 seems to affirm this. He says:

> In our world, often dominated by a secularized culture which encourages and promotes models of life without God, the faith of many is sorely tested, and is frequently stifled and dies. Thus we see an urgent need for powerful proclamation and solid, in-depth Christian formation. There is so much need today for mature Christian personalities, conscious of their baptismal identity, of their vocation and mission in the Church and in the world! There is great need for living Christian communities! And here are the movements and the new ecclesial communities: they are the response, given by the Holy Spirit, to this critical challenge at the end of the millennium. You are this providential response.[29]

How, then, can Catholic Charismatic Communities be a response to the pastoral needs of migrants? A closer look into the nature and structure of these communities and the Charismatic movement's history would be helpful.

Charismatic Renewal: History, Nature, and Structure

In the beginning, what we now know as "Charismatics"

29 John Paul II, *Message of the Holy Father John Paul II to the Catholic Charismatic Renewal,* 24 April 2000, Vatican Archive, http://www.vatican.va/holy_father/john_paul_ii/speeches/2000/apr-jun/documents/hf_jp-ii_spe_20000424_catholic-charismatic-renewal_en.html (accessed 25 February 2012). Italics supplied.

were called "Catholic Pentecostals," and the movement as "Pentecostal movement." Pentecostalism was first associated mainly with Protestant denominations, whose faith life centered on the experience of "the baptism in the Holy Spirit with its gifts and fruits, particularly the gift of tongues."[30] The "primary and normative reference of the term is to Pentecost itself,"[31] the outpouring of the Holy Spirit experienced by Jesus' disciples after his resurrection described in Acts 2.

At this point, it is important to distinguish between Pentecostal Churches and Catholic Pentecostals. Pentecostal Churches or Pentecostalism often connotes non-Catholic churches or sects.[32] The scope of this essay is limited to Catholic Pentecostals. To avoid confusion, Catholic Renewal Movement, Charismatics, or Charismatic Communities shall be used to refer to Catholic Pentecostals from here on. "The shift from 'Pentecostal' to 'charismatic' reflects the fact that baptism in the Spirit and glossolalia are understood within the framework of the sacramental life of the Church, rather than as forces which serve to separate Catholic charismatics from other Church members."[33]

Understanding the Catholic Renewal Movement's presence in the Church would not be complete without revisiting its history, which began with what is now known as the "Duquesne Weekend." It was in 1966 when some members of the faculty of Duquesne University in Pittsburgh, all lay

30 Kevin Ranaghan and Dorothy Ranaghan, *Catholic Pentecostals* (New York: Paulist Press, 1969), 257.

31 Edward D. O'Connor, C.S.C., *The Pentecostal Movement in the Catholic Church* (Indiana: Ave Maria Press, 1971), 31.

32 *Our Sunday Visitor's Catholic Encyclopedia,* ed. Rev. Peter M.J. Stravinskas (Indiana: Our Sunday Visitor, 1991), 745.

33 *The Modern Catholic Encyclopedia*, rev. and exp. ed., 2004, "Charismatic Movement," by Mary Barbara Agnew, C.P.P.S., ed. Michael Glazier and Monika K. Hellwig (Minnesota: Liturgical Press, 2004), 151.

and Catholic, "were drawn together in a period of deep prayer and discussion about the vitality of their faith life ... they were concerned with problems of renewal in the Church." They were involved in various apostolic activities, and were men of prayer, yet they still felt "emptiness, a lack of dynamism, a sapping of strength in their lives of prayer and action." They felt that "pervading awareness" of living with Jesus, the risen Lord, "here and now," was missing.[34] They felt they needed animation, a powerful experience, to renew their faith life.

Inspired by the accounts of the disciples' experience of Pentecost, these men began to gather together and pray to the Holy Spirit, to "renew in them all the graces of their baptism and confirmation." They prayed the prayer, "Come Holy Spirit" – the sequence for the liturgy of Pentecost Sunday, for each other each day from then on. As they prayed, they started to read the New Testament again, particularly the accounts of the life of the early Church. This filled them with the expectation that Christ's Spirit would come and bring about the renewal they sought. Their expectations led to providential events, including attending various Charismatic prayer meetings where they met people who inspired them in their faith. "By February of 1967, the four Catholics from Pittsburgh had received baptism in the Holy Spirit. In great joy, they began to witness quietly among close friends."[35] From then on, the Catholic Renewal movement has spread and has animated local churches worldwide.

Charismatic Communities in the Philippines

In the Philippines, one of the pioneer Charismatic

34 Ranaghan and Ranaghan, *Catholic Pentecostals*, 6-23.
35 Ibid.

communities whose history can be traced to one of the four men from the Duquesne Weekend, is the Ang Ligaya ng Panginoon (LNP) community. LNP has been instrumental in giving birth to many charismatic communities throughout the Philippines. It has also helped in the formation of budding charismatic groups that wanted to form communities as well. Among the communities that are affiliated, or that originated from, or were assisted by LNP are: Ang Lingkod Ng Panginoon (ALNP), Couples for Christ (CFC), Brotherhood of Christian Businessmen and Professionals (BCBP), Christ's Youth in Action (CYA) and Couples for Christ (CFC). Many of these communities have members who have migrated to other countries and have formed communities in these countries, while some have expanded their mission by sending missionaries overseas for evangelization work. It is interesting to note that what started LNP's mission was a prophecy they received during a weekend retreat in 1975. According to them, the Lord said:

> *Kayo ang aking Ligaya. Ang aking Ligaya ay makikilala ng buong bayan, dito sa Pilipinas at sa lahat ng aking mga tao.* (You are my joy. My joy will be known throughout the nation and among all my people.)
>
> I want you to know that you will proclaim my name not only in Manila, not only in Pasay, not only in one or two cities, not only in the Philippines but all throughout Asia.[36]

Today, the Ang Lingkod ng Panginoon (ALNP) has communities in Dubai and Singapore, while one of the

36 Ligaya ng Panginoon Website, "God's Call to Us," http://lnp.org.ph/about/gods-call-to-us/ (accessed 20 February 2012).

prolific communities, if not the most, the Couples for Christ (CFC) is in "over 100 countries worldwide," including the Middle East. CFC has a Migrants Program, which is an "active evangelization in migration" that "seek[s] to empower migrants and families to be active witnesses of Christ to their places of work and to be active servants in the Church. It also aims to unite families in the middle of migration through the formation programs available which help address the needs brought about by the separation of the overseas worker and his/her family."[37] Given this development, how can Catholic Charismatic Communities help in the evangelization and pastoral care of migrants?

Gifts of Charismatic Communities

In general, Catholic charismatic renewal is characterized by: "spiritual awakening, renewal of communities of Christians, deeper faith-life; and . . . speaking in tongues, claims of visions, prophecy, and healing,"[38] and "imposition of hands."[39] The "baptism in the Holy Spirit" is experienced as a renewal of faith in the loving presence of the risen Christ.[40] There are three "basics of community": (1) Spiritual formation; (2) building relationships; and (3) service to the Church. [41] On the outset, all these elements seem to be the providential answer to the pastoral needs of the migrants, but a closer look

37 Couples for Christ, "Migrants Program," http://www.couplesforchristglobal.org/migrants.aspx (accessed 17 December 2013).
38 Ranaghan and Ranaghan, *Catholic Pentecostals*, 107.
39 O'Connor, *Pentecostal Movement in the Catholic Church*, 117.
40 Ranaghan and Ranaghan, *Catholic Pentecostals*, 107.
41 Ligaya ng Panginoon Website, www.lnp.org.ph. Although these are very specific statements from LNP, because of its role in the history of the development of Charismatic Renewal in the Philippines, these elements can be found in many charismatic communities at present, like a thread that weaves them all together.

into each would be necessary.

First, Spiritual formation in Charismatic Communities is about drawing the person to a personal relationship with God. The "generally prevailing image of God. . . is that of a loving, caring, and providing God. . . that God will take care of their needs and protect them in times of need." [42] A member is initiated into the Charismatic spirituality through a 10-week course called Christian Life Program, (or Life in the Spirit Seminar in some communities). Spiritual formation agenda are also incorporated in common liturgical celebrations and important events such as birthdays, weddings, etc. Each member is assigned to a pastoral leader; therefore, pastoral support is personalized. The weekly prayer meetings are venues for both spiritual formation and relationship-building. In such gatherings, prayers are informal and spontaneous, and "are usually filled with joy and gaiety," and "every participant is free to pray in whatever way he likes, provided that he respects the demands of love and faith." There they get to sing songs and listen to Scriptures and exhortations of leaders together. At the same time, in prayer meetings, each gets to hear and be moved by other people's prayers of thanksgiving or petition and testimonies of God's goodness in their lives, and this forms a special bond among them.[43]

Second, community is about building relationships. For Charismatics, the thrust of building relationships is described as a "calling" to "relat[e] to one another as a real family, as brothers and sisters committed to build up one another." They do this by consciously affirming each other's gifts,

42 Christl Kessler and Jurgen Ruland, *Give Jesus a Hand! Charismatic Christians: Populist Religion and Politics in the Philippines* (Quezon City: Ateneo de Manila University Press, 2008), 127.

43 O'Connor, *Pentecostal Movement in the Catholic Church*, 114-17.

encouragement and mentoring in service, and brotherly/sisterly correction when someone has done wrong. "The movement stresses the recovery of the consciousness and experience of the Spirit-filled community."[44] Most often than not this element is what first attracts people to Charismatic Communities, for every human needs to feel he/she belongs. For migrants who are far away from their families, the warmth of a community where each one is a brother/sister would be attractive.

Lastly, service to the Church is seen as the natural consequence of a personal relationship with Jesus Christ. The faithful living out of their life as a community as members look after and uplift one another is considered their primary service to the Church.[45] In other words, Charismatics put weight on evangelization through the witness of their lives – by faithfully living out the Gospel values in their neighborhoods and workplaces. However, Charismatics are sometimes criticized for being exclusive, ministering to members only, and too focused on internal affairs, but it is good to be reminded that this is not true for all communities. Many communities are also involved in social issues and charitable works, but there is always room for growth in any community or organization. What is important to note here is that service is seen as a result of a personal relationship with Jesus, which in essence is the foundation of discipleship. With this foundation, Charismatic Communities are assured of being on the right path.

The spiritual renewal, joy-filled gathering, sense of communion, the imposition of hands that happen in small group charismatic prayer meetings could indeed very well fill in the migrants' need for that sense of identity, belonging,

44 Agnew, "Charismatic Movement," 745.
45 Ligaya ng Panginoon Website, www.lnp.org.ph

and security threatened by their displacement. "In large, diverse and increasingly anonymous cities ... [Charismatic Movements] offer warm fellowship where everyone is recognized and made to feel at home."[46]

Challenges

Catholic Charismatic Renewal is now recognized in the Church as an "ecclesial movement." According to Cardinal Suenens: "[I]t is a movement of the Spirit offered to the entire Church and destined to rejuvenate every part of the Church's life."[47] Using this perspective, "ecclesial movement" is taken to mean that it is an impulse, a development in the Church seen as a gift of the Holy Spirit for the renewal of the life of the Church, a renewal much-needed by our OFW brothers and sisters, especially those experiencing suppression of faith. However, the transparochial nature of Charismatic communities has been a source of tension between the Church hierarchy. A study shows that "networking or involvement in Church institutions is not a priority for Charismatic communities. Most communities choose to concentrate on their community activities, focusing on their members and on missionary work."[48] Furthermore, Charismatic Communities tend to be exclusive because of their shared worldview [49] and distinct culture. This exclusiveness might be more

46 John Mansford Prior, S.V.D., "Jesus Christ the Way to the Father: The Challenge of Pentecostals," *FABC Papers* 119 (2006): 47.

47 Charles Whitehead, "The Role of Ecclesial Movements and the New Communities in the Life of the Church," in *New Religious Movements in the Church*, ed. Michael A. Hayes (London: Burns & Oates, 2005), 17-18.

48 Kessler and Ruland, *Give Jesus a Hand*, 128.

49 Ibid., 124-25. "Whereas two Christians may have quite different interpretations of what the world is like and what being a Christiam means, Charismatic Christians share a certain worldvies, they live in the same cognitive structures, and interpret their different experiences against the same background."

unintended than unconscious, but it does create a barrier between Charismatics and non-Charismatics. In ministering to migrants, networking, collaboration, and coordinated efforts are necessary. Thus, the challenge for Charismatic communities sending missionaries abroad is in working with the Church instead of drawing parallel lines, so to speak. Fr. Pattaparambil gives a valuable reminder: "pastoral care should not create isolation and a ghetto," and that "everything should be oriented for a progressive insertion of the faithful in the local parishes in a way that slowly produces effective participation."[50] Therefore, ministers to OFWs, especially in states where no local parishes are allowed to exist, must keep in mind and heart their unity with the universal Church.

Pope Benedict XVI said in his message during the 12th International Conference of the Catholic Fraternity of Charismatic Covenant Communities and Fellowships with the theme "New Communities for a New Evangelization":

> Anyone who has come across something true, beautiful, and good in his life – the one true treasure, the pearl of great price – hastens to share it everywhere, in the family and at work, in the contexts of his life.

Furthermore, the Pope called the communities to "collaborate even more … in the Pope's universal apostolic ministry, opening the doors to Christ."[51] Charismatic Communities are called to discern how best to participate in and serve the Church, to open their eyes and hearts to the real needs of God's people,

50 Pattaparambil, *New Evangelization and Migration*, 186.

51 Cardinal Tarcisio Bertone, *Papal Message to Charismatic-Communities Conference* in "Each Christian Must Become Christ's Follower," 5 November 2006, Zenit, http://www.zenit.org/article-18104?l=english (accessed 18 March 2012).

and ultimately, to live out what comes from their discernment in the spirit of obedience.

This paper, therefore, proposes that Charismatic Communities be more open to ministering to the OFWs. It is like "striking two birds with one stone." On the one hand, they will be answering the call to minister to those on the margins, and on the other, the call to evangelize the peoples of Asia. Missionaries from these Charismatic Communities can build communities among OFWs with the aim of strengthening and deepening their faith and support system while at the same time empowering them to be evangelizers in their workplaces, and eventually, formators of communities as well. This is the partnership that the final section of this paper envisions.

OFWs and Charismatic Communities: A Partnership

The call of the Church for a New Evangelization is an urgent call. Every baptized Christian is called to be an agent of evangelization. The Spirit of love, the Holy Spirit, is the one who leads and empowers the People of God to mission.[52] The Holy Spirit, therefore, is the active link between the call to mission in Asia and the Catholic Renewal Movement. However, the Church cannot simply do the work of evangelization in Asia and neglect its migrant people's cries, their number, or the depth of their wounds. This is how the OFWs and Charismatic Communities can forge a profound relationship of partnership for mission.

In the book, *Give Jesus a Hand,* the authors cites two forces that lead people to join Charismatic communities, namely,

52 *Catechism of the Catholic Church (CCC)*, Definitive ed. (CBCP/ECCCE, Manila: Word & Life, 1994), no. 852.

"the quest for religious experience and truth, and situations of crisis."[53] The latter is perhaps where most migrants will find themselves. In the migrants' predisposition toward religious groups because of their situation, Charismatic communities can find an inning. However, the beauty of this relationship is that it is not one-way. Previous sections of this paper have discussed the gifts and the challenges to the OFWs and the Catholic Charismatic Communities, respectively. The gifts, as well as the needs of both groups, complement each other. The OFWs, because of their naturally-Filipino orientation toward family and their penchant for gatherings and fellowship, usually over food, not to mention their own personal need for a faith-supportive group, make them good candidates for community-building.

On the other hand, the Catholic Charismatic Communities are called toward greater participation and service in the Church through the ministry to migrants. The Holy Spirit, through their Pentecost experience, impels them to respond to this need in the Church and to proclaim the Gospel "to the ends of the earth." Their charism of spiritual awakening through communal spontaneous prayer, personal testimonies, and fellowship will appeal to the OFWs, while their formation and resources for building communities can help the OFWs both in their practical and spiritual needs. As John Mansford Prior said, "At its dynamic best the [Charismatic Movement] is a transformative movement from below that has sprung up answering felt needs of laity and religious, a movement which the hierarchies of Asia have come to acknowledge."[54] Lastly, on the practical side, Catholic Charismatic Communities usually send itinerant missionaries. Their itinerant missionaries, in turn, need the OFWs to help them penetrate the

53 Kessler and Ruland, *Give Jesus a Hand*, 144.
54 Prior, *Jesus Christ the Way to the Father,* 48.

mission areas. The OFWs can introduce them to the place, the culture, and the people. At present, this partnership is happening, especially since many of the OFWs were members of a Charismatic Community before they left the Philippines. Because this relationship has not yet been systematically studied, its potential can still be maximized.

It may be argued that not all people are attracted to or feel comfortable with the Charismatic spirituality. For instance, those whose spirituality leans toward the contemplative may find it difficult to pray with Charismatics. Nonetheless, one can open oneself to other forms of prayer other than what one is used or inclined to once in a while. Besides, when one does not have much options, as in the case of Catholic OFWs in the Middle East, necessity always finds a way. This also poses a challenge to the communities, to be sensitive to those who do not feel they belong. Moreover, if they encounter people who are mainly attracted to the support of the community and not its faith life, they are called to show them charity. Hopefully, it is the charity of the brothers and sisters that will help these people encounter God in prayer. The main mission must be to make Jesus, the Risen Christ, known and to bring people to a personal relationship with Him. It still remains to be seen if they stay committed to the community or not. What is important is that the "seed" be planted.

The Synod on the New Evangelization stressed the importance of a personal experience with the Risen Christ as the solid foundation of evangelization, and that for the Church to evangelize, she must be evangelized herself.[55] The Catholic Charismatic Communities' "Baptism in the Holy Spirit" is a means to experience this renewal of faith in the loving pres-

55 Synod of Bishops, *The New Evangelization for the Transmission of the Christian Faith*, no. 46.

ence of the Risen Christ. In turn, the OFWs who experience this renewal in Baptism may then be impelled to share the Risen Christ to others, especially to those who have not yet heard of Him, whether to fellow migrants or not, to fellow Filipinos or not.

Filipino Popular Devotions:
Legacy of Five Centuries of Catholic Faith[1]

Mylo Hubert C. Vergara, D.D. & Erickson S. Javier

As we look forward to celebrating the 500th anniversary of Christianity in the Philippines in 2021, who would ever imagine that we who are still living will witness this momentous event in our lifetime? We praise and thank God for the gift of 500 years of faith that has blessed millions of Filipinos all over the world, then and now. In this era of new evangelization, the upcoming quincentennial becomes an opportunity for the renewal of our faith and the exploration of new avenues for mission. In the words of Pope-Emeritus Benedict XVI: "Today…there is a need for stronger ecclesial commitment to new evangelization to rediscover the joy of believing and the enthusiasm for communicating the faith."[2]

Nine-Year Preparation Period

As early as 2012, the Catholic Bishops' Conference of the Philippines (CBCP) already mapped out a nine-year program to spiritually prepare its flock for this momentous

1 A Paper presented last 5 October 2019 at Saint Michael Catholic Church, Livermore California, Diocese of Oakland. "Celebrating our Faith from the Islands to the Mainland: Understanding and Appreciating Filipino Spirituality and Religiosity, *Pananampalataya* (Faith), *Panalangin* (Prayer), *Pagsasabuhay* (Living the Faith)."

2 Benedict XVI, *Porta Fidei*, 11 October 2011, *Vatican Archive*, http://w2.vatican.va/content/benedict-xvi/en/motu_proprio/documents/hf_ben-xvi_motu-proprio_20111011_porta-fidei.html (accessed 23 July 2019), no. 7.

event. Translating the nine pastoral priorities of the Second Plenary Council of the Philippines[3] into meaningful themes, the CBCP specified what to celebrate for each year, namely: 1) 2013: *Year of Integral Faith Formation* which coincided with the International Year of Faith declared by Pope-Emeritus Benedict XVI, deepened our understanding of the "12 articles of Faith" in the Apostles Creed; 2) 2014: *Year of the Laity* further inculcated in our lay faithful the gift and task of their baptism so as to be authentic and effective agents of evangelization; 3) 2015: *Year of the Poor* blessed us with the Apostolic Visit of the Holy Father to our country wherein Pope Francis showed us how the poor evangelizes us to achieve our vision to be Church of the Poor; 4) 2016: *Year of the Eucharist and the Family*, preceded by the 2014 and 2015 Synods on the Family, highlighted by the 51st International Eucharistic Congress, synchronizing the Eucharist and the family as focal points for evangelization and mission; 5) 2017: *Year of the Parish* as a Communion of Communities emphasized how the parish can achieve communion through Basic Ecclesial Communities (BECs), covenanted faith-communities and ecclesial movements; 6) 2018: *Year of the Clergy and Consecrated Persons* stressed the need for bishops, priests, religious and consecrated laity to live the evangelical counsels and become renewed servant-leaders

3 The Second Plenary Council of the Philippines (PCP II) took place from 20 January to 17 February 1991. On 22 July 1992, the Decrees of PCP II were promulgated. In 2001, a National Pastoral Consultation on Church Renewal (NPCCR) was held to assess the implementation of the Decrees of PCP II and set clearer pastoral priorities of the local church in the Philippines. These priorities are specified in the message for the NPCCR of CBCP President. Cf. Orlando B. Quevedo, O.M.I, D.D. "Behold I make All Things New," *CBCP Archive*, http://cbcponline.net/behold-i-make-all-things-new-rev-215/(accessed 23 July 2019).

of Church; 7) 2019: *Year of the Youth* was coincidentally preceded by the 2018 Synod on the Youth, with the goal to animate our young people for greater participation in parish service and help them discern their vocation in the world and in the Church; 8) 2020: *Year of Ecumenism, Inter-Religious Dialogue and Indigenous Peoples* hopes to explore new paths of communion with our brothers and sisters belonging to different Christian faith affiliations, other religions, and our indigenous peoples through open, honest, respectful, loving dialogue of life also manifested in prayer and action; 9) 2021: Year *Missio Ad Gentes* will move us forward to become missionaries in our own homes, in our country and in the world, especially inspired by our Overseas Filipino Workers (OFWs) and many Filipino migrants in all continents of the globe who have become instruments of propagating the Catholic faith in word and witness.[4] In effect, the nine-year preparatory period serves as a kind of "novena" building up to the solemn celebration of the quincentennial.

Growth of Filipino Catholic Population

In 1521, the Spanish missionaries brought Christianity to the Philippines. Since then, the Filipino Catholic population has continued to grow. Of around 1.3 billion Catholics in the world, approximately 141 million are in Asia, and 83 million are in the Philippines. We are ranked third in the world in terms of having the most number of Catholics after Mexico and Brazil.[5] Likewise, the majority of Catholics in Asia are

4 Cf. Jose S. Palma, D.D., "Live Christ, Share Christ," 23 July 2012, *CBCP Archive*, http://cbcponline.net/cbcp-pastoral-exhortation-on-the-era-of-new-evangelization-longer-version/ (accessed 23 July 2019).

5 The top five countries in terms of the Catholic population are ranked as follows: 1) Brazil--172.2 million, 2) Mexico--110.9

found in our country, which is one of only two predominantly Catholic countries in the continent, alongside Timor Leste.

In recent decades, the phenomenon of migration spread the Filipino Catholic population to all continents of the world. For instance, it is estimated that there are now over four million Filipino Americans (Fil-Ams) residing in the USA, of which 2.6 million are Catholics.[6] The biggest number of Fil-Ams reside in California, numbering approximately one million, with San Francisco Bay Area having the densest concentration.[7] With these statistics, one can surmise how Catholic Filipino-Americans vibrantly manifest their spirituality and religiosity in their homes and parish churches. They bring with them their distinct local faith traditions, especially in the form of local popular devotions, and share them with the communities they go to.

Wherever they are, Filipino Catholics are immediately recognized by their prayer life. Even in the global diaspora, one of the things that usually bind Filipinos is praying and worshipping God together. Together with the centrality of the Eucharist in one's life of faith and the need for conversion to become truly authentic disciples of Christ, the CBCP has also identified the necessity of prayer as a faith imperative in need of renewed integral evangelization. They pointed out:

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million, 3) Philippines--83.6 million, 4) USA--72.3 million, 5) Italy—58 million. Cf. The Pontifical Yearbook 2017 and the "Annuarium Statisticum Ecclesiae" 2015, 06.04.2017, *Vatican Archive,* http://press.vatican.va/content/salastampa/en/bollettino/pubblico/2017/04/06/170406e.html (accessed 23 July 2019).

6 Cf. "Demographics of Filipino Americans," *Wikipedia,* https://en.wikipedia.org/wiki/Demographics_of_Filipino Americans#Religion (accessed 23 July 2019).

7 Cf. Efren S. Cruz, "Notes on the Filipino American Community," Philippine Star Archive, https://www.philstar.com/opinion/2016/01/16/1543419/notes-filipino-american-community (accessed 23 July 2019).

> We believe that the Holy Spirit is the main agent of evangelization. Every evangelizer, therefore, has to be led and driven by the Spirit, even as Jesus was in His proclaiming of the Kingdom of God (see Lk. 3:22; 4:1,14). And it is through prayer that we are able to listen to the Holy Spirit and do his bidding. It is by the Holy Spirit that we are able to call on God, Abba. It is by the Holy Spirit that we are able to follow in the footsteps of the Lord Jesus and tell His story to others. In our context, our people's fidelity to prayer through religious devotions and practices – through their popular religiosity and piety – is an enduring witness to their acceptance of the Good News of Jesus. Hence, the New Evangelization has to be accompanied by prayer and contemplation. We are called to rekindle the spirit and practice of prayer among us and foster a renewal of popular religiosity and piety in its different forms and practices.[8]

Filipinos and Popular Devotions

Filipinos are intrinsically religious. Even before Christianity came to the Philippines, Filipinos already had faith and beliefs they hold on to. For instance, the early natives thought that nature itself and certain natural elements have sacred powers. They also acknowledged "Bathala" as the supreme being who watches over them along with the "anitos" as demi-gods/goddesses who serve as their mediator to the ultimate god "Bathala." It was in this context and setting that the foreign missionaries were able to introduce Christianity to the native Filipinos rather easily. Their natural propensity to faith and a very religious social climate made it easy for them to accept Christian doctrines. Slowly, they were able

8 Cf. Jose S. Palma, D.D., "Live Christ, Share Christ," 23 July 2012, *CBCP Archive*, http://cbcponline.net/cbcp-pastoral-exhortation-on-the-era-of-new-evangelization-longer-version/ (accessed 23 July 2019).

to shift from the olden rituals, ceremonies, prayers, and other forms of worship accorded to "Bathala" and to the "anitos" towards the Christian belief system and way of life. Some helpful elements and religious expressions were retained and became inculturated, especially in the form of local customs and popular devotions.

Many of these popular devotions became known because of lay or ordinary people - individuals as well as families - who initiated these rituals and celebrations. Their expressions of love towards God are made visible and experiential through these popular devotions. Inspired by the Holy Spirit, these devotions become so embedded in devotees' lives even to the point of binding themselves to a commitment of keeping such devotion throughout their life, which in the Philippines is called "panata."

Nonetheless, we also have to be wary of possible excesses, which is sometimes the undesirable result of an unchecked fervor. One notable example is the "panata" of having oneself physically crucified on a Good Friday, which the Church now explicitly discourages. Some devotions may even lead to superstitious beliefs that are not compatible with our faith. Not surprisingly, non-Catholics at times would challenge the biblical basis and spiritual import of these popular devotions. Sometimes, even Catholics who could not understand or stand such popular devotions end up leaving the Church.

However, popular devotions guided by sound doctrine and illumined by the transforming Word of God can be potent instruments for the New Evangelization being offered by the Church in the Philippines to Asia and to the whole world.

Popular Devotions and Theology

Popular devotions have a profound theological basis since they emanate from human experience, where God also reveals himself. This kind of theology is what we call "theology from below." As Mercado says, "in order to be able to offer all of them the mystery of salvation and the life brought by God, the Church must become part of all these groups for the same motive which led Christ to bind himself, in virtue of His incarnation, to the definite social and cultural conditions of those human beings among He dwelt."[9] In Sacred Scripture and in the Tradition of the Church, this Incarnational model is proclaimed and celebrated. For example, in John 1:14, the Word became flesh and dwelt among us. In the Angelus, the prayer states that "the Word became flesh and dwelt among us." Even in the Apostles Creed, the doctrine says that the Lord was conceived and born of the Blessed Virgin Mary, through the power of the Holy Spirit. The incarnation of Christ is the summary of His life, teachings, miracles, passion, death, and resurrection. Therefore, when the incarnated God, Jesus, dwelt among the people, He immersed into their culture and proclaimed the truth and the love of God, thereby becoming a matrix for a Church that dwells with the people.

The Church must follow the example of Jesus, the Incarnate Word, in relating with our people and our culture because through this, the truth and love of God are made manifest where Filipino popular religious expressions embody a desire to experience the Divinity as near.[10] The devotees believe in the

9 Leonardo N. Mercado, *Inculturation and Filipino Theology* (Manila: Divine Word Publications, 1992), 30.

10 Segundo Galilea, *The Challenge of Popular Religiosity* (Quezon City: Claretian Publications, 1988), 99.

presence of the living God and His work in their lives because truth and love exist in the ordinary events of their life.

"Filipinos are a people of the 'concrete.' Our thoughts and sentiments are expressed 'in the concrete.' This is an Asian trait."[11] That is why, for example, it is but natural for a devotee to spontaneously demonstrate his or her acts of devotion by dressing up, holding, kissing, or venerating a sacred image as one would do to someone valued and loved. However, people from other religions may not readily understand this and consider such gestures are remnants of our ancestral traditions, superstitious beliefs, and worse, as demonic acts of worshipping false gods.[12]

Still, for devotees, God is near and truly alive because they can easily express their pains, sufferings, and experiences through rituals, symbols, gestures, hymns, and prayers that are concrete expressions of faith understood by ordinary people because popular devotions were drawn from traditions, relationships and culture which are all experiential. Popular devotions are so easily said but not understood. According to B. Raas:

11 Msgr. Jose Clemente F. Ignacio, "Viva Nuestro Padre Jesus Nazareno! A Pastoral Understanding of the Devotion," *FilCatholic* 2(1): 27. See also Peter C. Phan, "Jesus the Christ with an Asian Face," *Theological Studies* 57 (1996): 399-430.

12 Carolyn Brewer, "Holy Confrontation: Religion, Gender, and Sexuality in the Philippines, 1521-1685," (Doctoral Dissertation, University of Murdoch, 1999).

> "Popular means" related to people—to the people of God…they originate from the people at a certain time and in a given culture in a local Church from where they are disseminated and become widespread, some even becoming a universal practice… Popular means also that they are loved, cherished, and practiced by the people often more than the official liturgy of the Church. In these prayer forms, people find consolation and strength, and in them, they find an adequate expression of their faith, happiness, and satisfaction.[13]

According to the teachings of the Church, God revealed himself through His creation and to man by creating humans in His own image and likeness. The climax of God's revelation happened when He sent His only Son, the Ultimate Revelation, to proclaim God's kingdom.[14] Knowing and having God in their midst gives devotees the consolation that through popular devotions, they are able to express their deep faith in God in ordinary ways close to their hearts and minds. Nonetheless, it is also important to keep these always in check to prevent them from becoming totally subjective and purely sentimental. According to the *Directory on Popular Piety and the Liturgy*, the Word of God plays an essential role in understanding popular devotions and making the celebration theologically sound and acceptable. It also helps to prevent unwanted excesses and abuses, as well as provides a sound basis and inspiration for popular devotions.

13 Bernhard Raas, SVD, *Popular Devotions: Making Popular Religious Practices More Potent Vehicles of Spiritual Growth* (Manila: Logos Publications, 2004), 15.

14 CBCP, *Ang Katesismo ng Simbahang Katolika, Isang Paglalagom* (*Compendium of the Catechism of the Catholic Church*), trans. in Filipino by Rev. Fr. Albert Flores, (Manila: Word and Life Publications, 2008), nos. 51-67.

> The Gospel is the measure against which all expressions of Christian piety - both old and new - must be measured. The task of evaluating devotional exercises and practices and of purifying them when necessary must be conducted against this criterion so as to ensure their proper relationship with the Christian mystery. What is said of the Christian Liturgy is also true of popular piety: 'it may never incorporate rites permeated by magic, superstition, animism, vendettas or sexual connotations'.
>
> The Bible offers an inexhaustible source of inspiration to popular piety, as well as unrivaled forms of prayer and thematic subjects. Constant reference to Sacred Scripture is also a means and a criterion for curbing exuberant forms of piety frequently influenced by popular religion, which give rise to ambiguous or even erroneous expressions of piety.[15]

Popular Devotions and the Liturgy

According to the Constitution on the Sacred Liturgy, "Christ is always present in his Church, especially in her liturgical celebrations."[16] The liturgy is the summit toward which the activity of the Church is directed; it is also the fount which all her power flows.[17] In relation to the liturgy, these popular devotions are rich sources for communicating the power of the Gospel. They are not a substitute for the divine liturgy, but

15 Congregation for Divine Worship and the Discipline of the Sacraments, *Directory on Popular Piety and the Liturgy Principles and Guidelines* (DPPL), http://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20020513_vers-direttorio_en.html# nos. 12 and 87. (accessed 25 July 2019).

16 Vatican II, "Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*)", 4 December 1963, in *Vatican Council II: Post Conciliar Documents Vol. I*, ed. Austin Flannery, (Pasay City: St. Paul Publications, 1984), no.7.

17 Ibid., no.10.

they are a complementary means for communicating the good news of God's love and preparing the hearts of people for the encounter with Christ in the Eucharist.[18]

Popular devotions have an important role in gathering the community in order that everyone participates actively in liturgical celebrations. It is clear that popular devotions do not replace or substitute liturgical activities of the Church. Instead, we discover that popular devotions are tools or ways to better appreciate liturgical celebrations. Therefore, the relationship between the liturgy and popular piety, in our times, must be approached primarily from the perspective of the directives contained in the Constitution *Sacrosanctum Concilium*, which seeks to establish a harmonious relationship between both of these expressions of piety, in which popular piety is objectively subordinated to, and directed towards, the Liturgy.[19]

The harmony between popular devotions and liturgical celebrations rely on the leaders of the Church because they are the ones who motivate and inspire the people to appreciate and continue the celebrations that will indeed bring them closer to God. To do this, they will first have to understand these devotions, for which they need to be adequately familiar if not directly engaged with these devotions. In a letter of Saint John Paul II, he exhorted all bishops, priests, and deacons to promote and appreciate popular devotions.[20]

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18 Archbishop José Gomez, "Liturgy, Popular Piety, and the New Evangelization," Cathedral of Our Lady of the Angels, 29 September 2016. https://www.archbishopgomez.org/article/liturgy-popular-piety-and-the-new-evangelization-584 (accessed 25 July, 2019).

19 *Directory on Popular Piety and the Liturgy Principles and Guidelines* (DPPL), no. 50.

20 See Pope John Paull II, *Apostolic Letter on the Most Holy Rosary (Rosarium Virginis Mariae),* 16 October 2002 (Pasay City: Paulines, 2003), no. 43.

Popular Devotions and Culture

Culture is important because it reflects the language, action, and habits of a people. Culture is man-made. When man changes, culture follows. "Man comes to a true and full humanity only through culture, that is through the cultivation of the goods and values of nature. Wherever human life is involved, therefore, nature and culture are quite intimately connected one with the other."[21]

The Church has always had the duty of scrutinizing the signs of the times and interpreting them in the light of the Gospel.[22] As such, the Church strives to be faithful to her mandate to integrate the Gospel values into the life of people, including their culture. Pope Francis reminds us that "it is imperative to evangelize cultures in order to inculturate the Gospel in countries of Catholic tradition, this means encouraging, fostering and reinforcing a richness which already exists."[23]

At the same time, it is also important to note that while the Church evangelizes cultures, cultures also influence Church's teachings. The Second Plenary Council of the Philippines calls this two-way process as inculturation. "In the process of inculturation the Church and the culture of people interact."[24] Thus, inculturation must be promoted and appreciated, particularly in the local Church. Where culture is sacred, it is

21 Cfr. Vatican II, "Pastoral Constitution on the Church in the Modern World *(Gaudium et Spes),*" 7 December 1965, in *Vatican Council II The Conciliar and Post Conciliar Documents* Vol. I, ed. Austin Flannery (New York: Costello Publishing Co., 1984), no. 53.

22 Ibid., 4.

23 Pope Francis, Apostolic Exhortation on the Proclamation of the Gospel in Today's World (*Evangelii Gaudium*), (Pasay City: Paulines Publishing House, 2013), no. 69.

24 CBCP, *Acts and Decrees of the Second Plenary Council of the Philippines* (Pasay City: St. Paul Publications, 1992), no. 203.

community-forming. Popular devotions are culturally framed and the product of inculturation.

Some Popular Devotions in the Philippines

Nuestro Padre Jesus Nazareno

The devotion to the Black Nazarene or Nuestro Padre Jesus Nazareno started more than 400 years ago in Intramuros and was eventually relocated to its present home in Quiapo, Manila. The devotion has also become widespread in the country and even across other nations. One of the most prominent aspects of the devotion is the annual "traslacion" or transfer of the image, which is celebrated every 9 January. Millions of devotees flood the streets of Manila in order to fulfill their "panata" to accompany the image in this solemn procession. Numerous studies have tried to discover the rootedness of this popular devotion, yet one truth appears to be constant and certain in the experience of devotees—the God we worship is with us. He lives among us. The Black Nazarene is a constant reminder of God's reassuring love that He is with us, and we are not alone as we carry our own cross and follow Him.

Sto. Niño

The image of Sto. Niño came with the Gospel as it first arrived on Philippine soil almost five hundred years ago. Since then, it has become one of the most popular Filipino devotions, with several festivals centering around this image of the Holy Child Jesus: "Sinulog" in Cebu, "Kahimunan" in Butuan, "Lakbayaw" in Tondo, "Dinagyang" in Iloilo, "Ati-atihan" in Kalibo, and even our own "Bambino" festival

in the Diocese of Pasig. The devotion to the Sto. Niño is a reflection on Jesus as a child. In his own childhood, the Lord embodies for us the Gospel values which he himself described as "being child-like" such as simplicity, humility, pureness of heart, and trust. These characteristics express total filial dependence on the Father. Our devotion to the Sto. Niño reflects our child-like attitude of surrender and obedience to the Father. In the Gospel, Jesus invited little children and said:

Truly I tell you, He said, unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever humbles himself like this little child is the greatest in the kingdom of heaven. (Matthew 18:2-4)

We, Filipinos, are fond of children. Hence, it is very easy for Filipinos to be captivated by the Holy Image of the Child Jesus. The image of the Lord as a child is not of weakness but rather an expression of hope. In his hand is a scepter that symbolizes Jesus as the Prince of Peace, and the globe pierced by the cross signifies that He died so that we may live.

Our Lady of Perpetual Help

In the Philippines, the devotion to Our Lady of Perpetual Help is often associated with Baclaran where the National Shrine in her honor is located, and with Wednesday, when the novena in her honor is said. The devotion was introduced in the country by the Redemptorists in the 1900s and became popular, especially after the Second World War. It is particularly known for the novena prayer, which has become widespread not only in the Philippines but worldwide.

Filipinos share a great love towards the Blessed Virgin Mary, even gaining the reputation of being "Pueblo Amante

De Maria" or a people dearly in love with Mary. Common among many Filipinos is their being close to their mothers. It is natural for them to run towards their mother in times of difficulty and need. Thus, this innate affection towards their own mothers became easily associated with Mary as Mother of Perpetual Help. Every Wednesday, thousands of devotees come to Baclaran with hope and confidence that their petitions will be fulfilled through the intercession of the Blessed Virgin Mary. Notable in the image of Our Lady of Perpetual Help is the caring and loving nature of a mother who embraces her child in her arms. The compassionate look in Mary's eyes also draws more people to come to her for aid.

Conclusion

The devotions mentioned are familiar to us. Perhaps, some of us even grew up with them or had experienced joining them at one point in our life. These popular devotions have drawn and continue to draw many of our people closer to God. At the same time, especially in the context of the Filipino global diaspora, they are one of the gifts that Filipino Catholics can offer to the world as a contribution to the New Evangelization.

Nonetheless, many challenges remain as we stand at the threshold of the quincentennial of Christianity in the Philippines. We, Filipinos all over the world, are challenged to renew our commitment in proclaiming and living the Gospel. We should move on from being merely sacramentalized faithful to being a truly evangelized community of disciples and thus become credible evangelizers to all. A crucial aspect of this renewal, PCP II reminds us, is to revitalize also our life of worship, including our popular devotions:

> A renewed life of worship will also mean the critical and fervent use of popular religious practices. These religious practices are rich in values… towards popular religious practices, our attitude has to be one of critical respect, encouragement, and renewal… they have to be vitally related to Filipino life and serve the cause of full human development, justice, peace, and the integrity of creation.[25]

Thus, aside from helping believers grow in relationship with God and spiritual maturity, true devotion must also be characterized by being "mission-oriented" and "socially conscious." This is beautifully expressed in the Tagalog neologism, *Debo(mi)syon*, which combines devotion and mission in one word. The message of *debo(mi)syon* proposes a synthesis between religious expression and social awareness[26] in an effort to make popular devotion an integral part of a holistic and dynamic Christian faith.

25 Ibid., nos. 172 and 175.

26 J. Cornelio, "Popular Religion and the Turn to Everyday Authenticity; Reflections on the Contemporary Study of the Philippine Catholicism," *Journal of Philippine Studies* 62 (2014): 418.

History of Christianity in Mindanao:
Arrival, Challenges, and Development of the Catholic Church in Mindanao During the Spanish Period (1538-1897)

Amado T. Tumbali, Jr., S.J.

This paper attempts to provide a historical sketch of early Spanish attempts at the Christianization of Mindanao. It also looks into the challenges that the Spanish missionaries, mainly from the Recollect and Jesuit Orders, experienced in their missionary efforts and their different ways of responding to them. As we celebrate the Quincentennial anniversary of the arrival of the Christian faith in these islands, we look in the direction of Mindanao which continues to beckon as a uniquely complex and challenging mission frontier today.

Three Beginnings of Christianity in Mindanao

Capt. Francisco de Castro in Sarangani in 1538

The Portuguese were the first to announce the Gospel in Mindanao. The earliest recorded sighting of Christians in Mindanao was in 1538, even before the expedition led by the Spanish conquistador Miguel Lopez de Legazpi, who arrived in Samar on 13 February 1565. A ship from the Portuguese colony of Ternate, south of the Philippine Archipelago, under the command of Capt. Francisco de Castro crossed the Celebes Sea and landed in Mindanao. The vessel was supposed to head southwest to Macassar of the Sulawesi Island, but instead,

"strong winds" drew Captain de Castro's ship northwest to where Mindanao is.[1] According to Fr. Miguel A. Bernad, the Portuguese captain disembarked in Sarangani, then moved further around the island to preach and baptize, particularly the dying. No significant resistance was reported during the expedition.

Instead, the captain found the natives and the chiefs hospitable and got their consent to bring their sons for schooling in the Spice Islands.[2] Fr. Horacio V. de la Costa recounts that Castro still lived in the memory of some natives in Butuan when some Spanish Jesuits arrived there five decades later in 1596.[3] It can be inferred that the Portuguese captain might have gone around Mindanao from his disembarkation in Sarangani in the south, reaching and leaving an impression to natives as far as Butuan in the north. However, this claim is significantly challenged by the absence of Christianity when the Jesuits arrived and established a mission station in Butuan in 1596, which may cast doubt over the details about the expedition of Castro.

1 However, Peter Schreurs M.S.C. interprets the "strong winds" as the rivalry between the kingdoms of Spain and Portugal, which at that time were in pursuit of possessing the Spice Islands. Peter Schreurs, M.S.C., Caraga Antigua, 1521-1910: the Hispanization and Christianization of Agusan, Surigao and East Davao (Manila: National Historical Institute, 2000), 38-43.

2 Miguel A. Bernad, S.J., "The Beginnings of Evangelization and the First Church in Mindanao, 1596-1597," in *The Great Island: Studies in the Exploration and Evangelization of Mindanao* (Quezon City: Ateneo de Manila University Press, 2004), 47.

3 Horacio V. de la Costa, S.J., *The Jesuits in the Philippines 1581-1768* (Cambridge: Harvard University Press, 1967), 165-166. Fr. Rene B. Javellana, S.J. supports De la Costa's finding and informs that the Jesuits arrived in Butuan in 1596; the population was pagan. Javellana also adds that two priests accompanied Captain de Castro. Rene B. Javellana, S.J., *Wood and Stone for God's Greater Glory: Jesuit Art and Architecture in the Philippines* (Quezon City: Ateneo de Manila University Press, 1991), 232.

Capt. Esteban Rodriguez de Figueroa in Maguindanao in 1596

Another possible beginning of Christianity in Mindanao occurred in a military expedition by Capt. Esteban Rodriguez de Figueroa.[4] In 1591, Gov. Gen. Gomez Perez Dasmariñas offered the conquest of the island of Mindanao to Rodriguez de Figueroa who accepted the challenge given a handsome remuneration.[5] On 1 April 1596, he led a flotilla of fifty boats filled with 214 Spanish and 1,500 natives and sailed to Mindanao along with two Jesuits. Their company arrived twenty-one days later at the mouth of the Pulangi River, a territory of Rajah Sirongan of Bwayan [or Buayan], lord of the Maguindanao confederacy.[6]

Tragically, despite their potent force along with additional native volunteers, the expedition ended too early. The conqueror himself was instantly killed when an enemy warrior

4 Capt. Esteban Rodriguez de Figueroa was born in North Africa by Portuguese parents. A penniless adventurist, he journeyed and arrived with Miguel Lopez de Legazpi in the Philippines and participated in Brunei's Spanish invasion under Gov. Gen. Francisco Sande in 1578. The governor immediately ordered Rodriguez de Figueroa to proceed to Sulu and have Rajah Pangiran submit as a vassal to the Spanish crown, which he successfully did after winning two battles. Due to these involvements, Captain Rodriguez de Figueroa was rewarded with encomiendas in Camarines and Panay with 4,700 and 4,800 subjects, respectively. He also had investments in Mexico. De la Costa, *The Jesuits in the Philippines*, 110 and 151.

5 De la Costa reveals the amount of remuneration: "If successful, he [Rodriguez de Figueroa] would be recognized by the Crown as governor of the conquered territory for life, with the right to designate his successor. He would also have the right to award encomiendas to those taking part in the expedition, retaining for himself as many as would yield an annual revenue of 15,000 pesos." Ibid., 152.

6 In this article, the Pulangi River will also be referred to as the Rio Grande. The two Jesuits were Fr. Juan del Campo, S.J., and Bro. Gaspar Gomez, S.J. Brother Gomez, would bring the embalmed body of the fallen Rodriguez de Figueroa in Manila. At the same time, Father del Campo remained chaplain and died four months later along the Rio Grande. Ibid., 152-154.

struck his head during a pre-battle reconnaissance journey on 25 April, three days after their arrival. Rodriguez de Figueroa perished too early at the hands of the enemies. A series of successions of commands and military bases would follow.[7] However, like the expedition of Rodriguez de Figueroa, these further attempts by Jesuits to establish Christianity in Mindanao also failed.[8]

The Jesuits in Butuan in 1597

Shortly after, another pair of Jesuits, Fr. Valerio de Ledesma, and Fr. Manuel Martinez, made a successful entry to Mindanao, inaugurating a church in Butuan on 8 September 1597.[9] Their arrival was a response to the request by the Spanish *encomienderos* to start a mission in their

7 Those who took over, successively, the place of Rodriguez de Figueroa were Juan de la Jara, Toribio de Miranda, and Juan Ronquillo. After the defeat in Maguindanao, De la Jara moved the forces in Tampakan at the mouth of Rio Grande. Then to La Caldera (now Barangay Recodo, Zamboanga City), De Miranda returned the base to Tampakan, and, finally, Ronquillo attacked Bwayan, which resulted in the submission of Rajah Mura, a leader of the Maguindanao confederacy, to the Spanish Crown. After their victory, Ronquillo asked the governor to recall the forces. Gov. Gen. Francisco Tello de Guzman then "ordered Ronquillo to inflict as much damage as he could on the Magindanaus [Maguindanaos], dismantle the Tampakan camp, leave a small garrison at La Caldera, and come home." Ibid., 279.

8 Miguel Saderra Masó, S.J., *Missiones Jesuíticas de Filipinas 1581-1768 y 1859-1924*, trans. Leo A. Cullum, S.J., *The Philippine Jesuits* 1581-1768 & 1859-1924 (Manila: Typewritten Manuscript, 1974), 7.

9 Fr. Valerio de Ledesma, S.J., was born in Alaejos, Spain, on 23 March 1556. He entered the Jesuits on 16 October 1572, arrived in the Philippines in 1596, and Mindanao in November, professed final vows on 4 January 1604, and died in Manila on 15 May 1639. He became Provincial of the Philippines in 1613.

Fr. Manuel Martinez, S.J., was born in Pedraza, Segovia, Spain, in 1560. He entered the Jesuit province of Castille on 5 October 1577, professed final vows on 13 June 1593, arrived in the Philippines in 1596 and Mindanao in 1597, and died in Palapag, Samar on 12 December 1626.

encomiendas at the delta of the Agusan River.[10] Father de Ledesma arrived in November 1596, and Father Martinez followed in 1597. Although the Diocese of Cebu was erected on 14 August 1595, it had no bishop until 23 May 1598. Accordingly, the Archdiocese of Manila's cathedral chapter approved and ordered that the Jesuits respond to the requesting *encomienderos*.[11] Bernad calls this "establishment of the first stable mission"[12] the "beginning of the systematic evangelization of the island of Mindanao" and characterizes it as the "more realistic" inauguration of Christianity on the island. [13]

The seed of Christianity planted by the two missionaries quickly produced fruits. "By the end of the mission's first year, there were some eight hundred baptized Christians, and a large number of others who were catechumens prepared for baptism."[14] The missionaries utilized a simple and creative tool. Father de Ledesma "cast the prayers, creed, and commandments into Visayan verse adapted to the traditional

10 De la Costa identifies these *encomienderos* in *The Jesuits in the Philippines* (154) as "several of the Cebu colonists who had encomiendas on the island of Bohol and the region of Butuan in northern Mindanao [who] had been urgently requesting missionaries for them." Heidi Gloria and Fr. Pasquale Giordano, S.J. add that there was an *encomienda* in Caraga (not far from Butuan) in 1591 which belonged to Juan Gutierrez del Real and Francisco de la Cruz. Heidi K. Gloria and Pasquale T. Giordano, S.J., "A Social and Religious History of Davao, 1609-1910," Tambara IV (December 1987): 5. Further research would be needed to prove whether the *encomiendas* revealed by De la Costa and Gloria and Giordano are related or equivocal.

11 De la Costa, *The Jesuits in the Philippines,* 166.

12 Bernad, "The Beginnings of Evangelization," 47. De la Costa in *The Jesuits in the Philippines* (165) defines it as, "the first serious attempt to convert the people of Butuan to Christianity," while Javellana in *Wood and Stone* (232) calls it as "abortive beginning" since the Jesuits would leave Butuan in 1602.

13 Bernad, "The Beginnings of Evangelization," 48.

14 Ibid., 52. In comparison to footnote 6, the population of Butuan in the beginning was "absolutely pagan."

planting, rowing, and weaving chants of the region."[15] They taught these song-prayers to the children who eventually brought these tunes into their homes, subtly attracting and instructing their parents and families to the new religion.

Christian initiation at that time already required a catechumenal program before receiving the Sacrament of Baptism. Fr. Ramon Prat, vice-provincial of the Philippine Jesuits,[16] emphasized this policy and ordered his men, in all their missionary areas, not to baptize those who were not yet ready:

> Let them not put their care in that as many as possible are baptized, but rather that those who are baptized are ready for it and lead Christian lives, and even though few give good examples to their people. Make sure of two things: that those whom you baptize are well instructed in the truths of our holy faith, firmly believe them, and are convinced of the error of idolatry; and that they have formed a real attachment to the Christian way of life, and are resolved in future to avoid their pagan sacrifices, their usurious practices, and their drunken feasts. [17]

The Vice-Provincial's order was dutifully complied in Butuan. Father de Ledesma reported, "We delay their reception

15 De la Costa, *The Jesuits in the Philippines*, 165-66. It was decreed in the Synod of Manila in 1582 that the missionaries learn the natives' dialect to hasten their evangelization. Consequently, it must not be of any surprise that the Jesuits then could speak and write the local language. For a detailed discussion of this matter see John N. Schumacher, S.J., "Bishop Domingo de Salazar and the Manila Synod of 1582," in *Growth and Decline: Essays on Philippine Church History* (Quezon City: Ateneo de Manila University Press, 2009), 1-22.

16 Hispanized as "Raymundo del Prado," Fr. Ramon Prat, S.J., was born in San Cugat, Barcelona, Spain, in 1557. He entered the Jesuits on 18 November 1576, arrived in the Philippines on 26 May 1584, professed final vows on 12 May 1593, and died in Manila on 12 February 1605. He became Vice Provincial of the Philippines in 1596.

17 Ramon Prat, ARSI Philipp. 9,303v in De la Costa, *The Jesuits in the Philippines*, 168.

so that they may realize better the great mercy that God is giving them, and so that they may learn the Christian doctrine better."[18] The baptism of two native chieftains, Elian and Silongan, added authority to the missionaries' catechumenal program since it provided a precedent to be emulated by their subjects.[19] Aside from sacramental works, the Jesuits also defended the natives against abuses by some Spaniards. They also sent some of the former's boys to be educated at the Jesuit College of San Ildefonso in Cebu.[20] The first missionaries' activities were instrumental for the natives to distinguish the Spanish Jesuits from the opportunistic Spanish *encomienderos*.[21]

From the Jesuits to the Secular Clergy and Recollects

The Jesuits Leave Mindanao

The Jesuits, however, could not remain for long in Butuan. Fr. Claudio Acquaviva,[22] superior general of the Society of Jesus in Rome, sent a visitor to the Philippines with the right

18 Bernad, "The Beginnings of Evangelization," 52-53.

19 Javellana, *Wood and Stone*, 232. For a detailed discussion on Elian's conversion see De la Costa, *The Jesuits in the Philippines*, 165.

20 For a detailed outline about the College of San Ildefonso in Cebu see Javellana, *Wood and Stone,* 211-212.

21 Bernad, "The Beginnings of Evangelization," 49. The Synod of Manila in 1582 also provided a decree on the proper relationship between *encomienderos* and their native subjects. See Fr. Diego de Herrera's report in "Memoria de los religiosos de las Yslas del Poniente de cosas que el Padre Fray Diego de Herrera ha de tratar con su Magestad o su Real Consejo de Indias," Colleción Pastells, Madrid, Fil., I, 1-5 in John N. Schumacher, S.J., *Readings in Philippine Church History*, 2d ed. (Quezon City: Loyola School of Theology, 1987), 23-24.

22 Fr. Claudio Acquaviva (or Aquaviva), S.J., was born in Atri, Naples, on 14 September 1543. He joined the Jesuits in 1567, became Provincial of Naples, then of Rome, then elected Superior General in 1581 until his death on 31 January 1615 in Rome. *Encyclopaedia Britannica*, s.v. "Claudio Acquaviva," accessed 12 March 2016, http://www.britannica.com/biography/Claudio-Aquaviva.

to make decisions on his behalf. Fr. Diego Garcia[23] arrived in the Philippines on 17 June 1599 and immediately turned to his special mandate. During the post-visitation conferences with the Jesuits assigned in the Visayan and Butuan missions, which began on 6 January 1600, Father Garcia "questioned the wisdom of assigning Jesuits in small groups of two or three to isolated mission stations, thus depriving them of the safeguards and incentives of community life."[24] To "safeguard" community life, he ordered to consolidate the Jesuits into more prominent communities, reducing the resident missions in the Visayas and leaving the Butuan mission with the transfer of Father de Ledesma as superior of the Jesuit Residence in Cebu.[25]

The Secular Clergy Replace the Jesuits

By 1602, the Jesuits were no longer in Mindanao, and Bishop Pedro de Agurto of Cebu[26] installed the secular clergy as their replacements in Butuan. Unfortunately, the service by the new group of clerics was short-lived because of the native rebellion "against the tyranny and greed of the Spanish officials and *encomenderos*… killing the priest and the entire Spanish community."[27] The priest was murdered due to his association with the *encomienderos* and his failure to defend the natives from abuses. As a result of the carnage, the Jesuits

23 Fr. Diego Garcia, S.J., was born in Las Berlanas, Avila, Spain, on 2 July 1552. He entered the Jesuits on 31 March 1572, professed final vows on 22 July 1591, and died in Manila on 12 September 1604. After his stint as a visitor, he became vice-provincial of the Philippines in 1601

24 De la Costa, *The Jesuits in the Philippines*, 283.

25 For a detailed discussion of Fr. Diego Garcia's visitation see De la Costa, *The Jesuits in the Philippines*, 172-191.

26 Bishop Pedro de Agurto, O.S.A., was born in 1544 in Mexico City, appointed the first bishop of Cebu on 30 August 1595, and died at the age of sixty four years on 15 October 1608 in Cebu.

27 Bernad, "The Beginnings of Evangelization," 55.

were ordered to return to Butuan. Fr. Fabrizio Sarsali[28] was sent and successfully "pacified the natives and brought them back to live in villages."[29] When the mission had been fully stabilized in 1614, the Jesuits left for the second time. Counting the brief interruption, the Jesuits were in Butuan from 1596-1614.[30]

The Recollects in Mindanao

The Recollects, who arrived in the Philippines in 1606, were also in Mindanao.[31] In 1609, a fortification was built in Tandag by the Spaniards "to put a stop to the raids perpetrated by the Moros in the eastern coast of Mindanao."[32] Two years

28 Fr. Fabrizio Sarsali, S.J., was born in Naples, Italy, in April 1568. He entered the Jesuits on 10 December 1586, arrived in the Philippines on 19 May 1601, professed final vows on 19 March 1607, and died in Manila on 1645.

29 Bernad, "The Beginnings of Evangelization," 59.

30 Angel Martinez Cuesta, O.A.R., "A Short History of the Church in Caraga Antigua," in *Augustinian Recollect History of Mindanao (1622-1919): Studies and Documentary Sources,* Angel Martinez Cuesta, O.A.R. and Emmanuel Luis A. Romanillos, (Quezon City: Order of Augustinian Recollects, 2007), 28.

31 The Recollects (O.A.R.) is a reformed congregation of the Order of St. Augustine (O.S.A.). Earlier, in 1594, Philip II "ordered to divide the provinces among the religious of the orders for the purpose of conversion and instruction, that where Augustinians are, there shall be no Franciscans, nor religious of the Society where there would be Dominicans." Cedula of 27 Abril 1594, in Francisco de Sta. Ines, *Cronica de la Provincia de San Gregorio Magno de religiosos descalzos de N.S.P. San Francisco en las Islas Filipinas, China, Japon, etc.* (1676) (Manila, 1892), 2:607 in Schumacher, *Readings in Philippine Church History*, 17.

Related to this prior royal arrangement with the religious orders, according to Schumacher, "The Recoletos, who arrived somewhat later, were left out of this division, and consequently were assigned territories belonging to later conquests of Spain in the more outlying areas, such as Zambales, Palawan, the Calamianes, and parts of Mindanao." Schumacher, *Readings in Philippine Church History*, 17.

32 Emmanuel Luis A. Romanillos, "The Augustinian Recollects in Mindanao (1622-1919)" in *Augustinian Recollect History of Mindanao (1622-1919): Studies and Documentary Sources,* Angel Martinez Cuesta, O.A.R. and Emmanuel Luis A. Romanillos (Quezon City: Order of Augustinian Recollects, 2007), 44.

later, Fr. Francisco Vivante of the Recollect mission in Cebu arrived to open a *visita* or mission station without a residential priest, to serve the Spanish garrison there.[33] However, it took another decade for them to settle fully.

On 1 March 1621, Bishop Pedro de Arce of Cebu[34] formally established the Recollects in some parts of Mindanao, including the former Jesuit mission in Butuan. This last mission had been abandoned due to unknown reasons by Fr. Alonso de Campo, who had taken over after the death of Fr. Lorenzo Perez, both secular priests.[35] This new company of missionaries was of the Order of Augustinian Recollects, formed in 1588 in Toledo, Spain. They arrived in the Philippines in 1606 and formally resided in Mindanao in 1622 to evangelize the *encomiendas* of Butuan, Sampongan, Caraga, Bislig, and Cateel.[36]

Instead of Butuan, where their Jesuit predecessors founded the first church in Mindanao, the Recollects chose to have Tandag as their headquarters. Part of the reason was the existence of a Spanish garrison there. Similar to the Jesuits' missionary strategy, the Recollects first befriended and then converted the *principalia*. Later they implemented a

33 Javellana, *Wood and Stone*, 239.

34 Bishop Pedro de Arce, O.S.A., was born in 1545 in Catadiano, Spain. At the age of sixty-seven, on 17 September 1612, he was appointed Bishop of Cebu and served until his death at age one hundred on 16 October 1645.

35 Javellana, *Wood and Stone*, 232. This detail is supported by Fr. Felipe Redondo y Sendino, *Fiscal Ecclesiastico* of the Diocese of Cebu in 1886, where he also confers on Alonso de Campos the salutation, "archdeacon." Prbro. D. Felipe Redondo y Sendino, *Breve Reseña de lo Que Fue y de lo Que es La Diócesis de Cebú e Las Islas Filipinas*, trans. Azucena L. Pace, *A Brief Survey of What Was And What Is The Diocese of Cebu in The Philippine Islands* (Cebu: University of San Carlos Press, 2014), 47. To access a translated version of this letter of Bishop de Arce on 1 March 1621, see Redondo, *Breve Reseña*, 46-48.

36 Martinez Cuesta, "A Short History," 28. Also, Javellana in *Wood and Stone* (239) included the islands of Dinagat, Siargao, and Nonoc and Romanillos in "The Augustinian Recollects" (44) and provide the names of the first Recollect priests to arrive in 1622: Juan de San Nicolas and Jacinto de San Fulgencio.

catechumenal program before baptism, protected the natives from the abusive *encomienderos*, and gathered people at established centers that later developed into towns. Emmanuel Romanillos recounts how the missionaries were engaged under "all possible means of sweetness and tenderness to win over their will"[37] and "carried nothing but the breviary and crucifix."[38] Characterized by Bernad as "zealous and effective,"[39] the Recollects contributed to spiritual and civic progress. Fr. Angel Martinez Cuesta describes the life of the first Recollects in Mindanao:

At the outset, with the assistance of the Tandag fort, they worked as roving missionaries, traversing shores, rivers and estuaries, in search of natives scattered in the countryside and fields. They later established some pueblos where they erected in each a simple church made of bamboo, wood and *nipa*, and a parochial house or *kumbento*. They further encouraged a few more natives who had agreed to abandon their fields to build houses. Ordinarily, only from this moment did the minister administer the sacrament of baptism.[40]

37 Romanillos adds, "The missionaries of all the religious orders used this tried-and-tested strategy in the evangelization of the Philippines." Romanillos, "The Augustinian Recollects," 45.

38 Ibid., 45. Perhaps, there are exemptions. Romanillos in "The Augustinian Recollects" (48), reports that when the Recollects and their communities were directly under attack during raids, "the Recollect provincial could not remain deaf and insensitive to the plight of his subjects and the faithful. With the government assistance, costly punitive expeditions were soon organized."

39 Bernad, "The Beginnings of Evangelization," 56.

40 Martinez Cuesta, "A Short History," 29.

Challenges and Response

Raids and Forts

The unfriendliness of the natives tested the zeal of the Recollects. A year after their arrival, two missionaries were murdered by the inhabitants. Martinez Cuesta relates the social situation at that time to the difficulties endured and the circumstance of the deaths of the two Recollects in Mindanao:

> The work of the missionary was not easy. The region was not yet pacified, and its inhabitants viewed all Spaniards with suspicion. With the exception of the Butuan natives, with whom several Jesuits from Bohol and Cebu worked sporadically from 1596 to 1614, it can be said that the natives knew no other Spaniards but the soldiers who in 1609 had built an intimidating fort at Tandag, as well as the *encomienderos* and tribute collectors. It was hard for them to differentiate the Church and missionaries from the conquest and *encomienderos*. The ministers had to face the obstacles of the psychological and religious sphere, like the polygamous practices of village chiefs, the possession of slaves and inordinate attachment to religious rituals and traditions. The violent death of the first two missionaries tragically gives us an idea of the gravity of these barriers. In 1623 Father Juan de la Madre de Dios ended his earthly life at the hands of Datu Suba upstream in Tago River. The *datu* was irritated by the Recollect minister's insistence on the deliverance of a woman from slavery. He pierced the missionary's body with a lance. In the following year, Brother Juan de San Nicolas perished in a sinking incident by the natives of Gigaquit.[41]

41 Ibid., 28.

In 1624, to make the evangelization process more efficient, the government in Manila decided to divide Mindanao into two missionary areas. They assigned the Recollects to take charge of the eastern portion of Mindanao's evangelization while the Jesuits were given the west. The boundary was an imaginary line drawn from Sulauan point to Cape San Agustin.[42] Working within the Diocese of Cebu's jurisdiction, these two religious orders, despite the obstacles caused by sporadic local rebellions, invasions by non-Christian raiders, and a constant lack of supply of missionary personnel, became instrumental in spreading Christianity in Mindanao. Because of this decree, the Jesuits returned to Mindanao and opened new missions, Dapitan in 1631 and Zamboanga in 1633.[43]

The Recollects continued to be collateral victims of the natives' resistance to the Spanish rule. Heidi Gloria and Fr. Pasquale Giordano note another rebellion in 1629 when unconfirmed news of a Spanish loss in Jolo reached, stimulated, and provoked the Caragans to rebel against the Spanish military in their area. Another undated revolt was caused by the public flogging of Dumblag, a native chieftain, while in chains by the Spanish captain. The humiliation incurred by their leader moved the inhabitants into a rebellion by three commands of rebels. One uprising, led by Valentos, resulted in the death of five Spaniards, including Fr. Jacinto Cor. Another group, commanded by Mangabo, murdered two more Recollects, Fr. Alonso de San Jose and Fr. Juan de Sto. Tomas. A third group, headed by Zancalan, "attacked the

42 Bernad, "The Beginnings of Evangelization," 56. The decision took place on 6 February 1624. The governor was Alonso Fajardo. On 12 July 1628 Governor Juan Niño de Tabora confirmed the division. Romanillos, "The Augustinian Recollects," 45.

43 Romanillos and Martinez Cuesta confirm the feud between the Jesuits and Recollects in terms of the division of Mindanao in 1624. Cf. Romanillos, "The Augustinian Recollects," 45, 81-88.

visita at Bacoag. After ransacking the convent, they took its priests, F. Lorenzo de San Facundo and F. Francisco de San Fulgencio prisoners."[44]

Also, the threat posed by the Dutch to the archipelago, which started in 1600, caused an uprising resulting in further casualties:

> In 1648, due in part to the Dutch threat, another conscription order for *polistas* for the Cavite shipyards was issued in Manila…. In Tandag, the Alcalde Mayor, Bernardo de la Plaza hid the decree in an effort to abate the massive unrest among the inhabitants…. When news of the call for *polistas* circulated in Linao, Dabao [chief] secretly gathered the other Manobo chiefs and held several meetings with them during which he talked to the other chiefs about the harsh rule of the Spaniards, how they had been forced to accept Christianity, the possibility of a successful uprising due to the preoccupation of the Spanish forces with the Dutch invasions, and finally, the realization of their desire to go back to the old, indigenous worship. Dabao was able to organize a small but determined force, which soon had the Fort at Tandag embattled. In the initial assault both the commanding officer and F. Agustin de Sta. Maria were killed.[45]

On the other side of the imaginary line, the Jesuits commenced their missions in the Zamboanga Peninsula with

44 Gloria and Giordano, "A Social and Religious History," 7.

45 Ibid., 7-8. Aside from these atrocities, Gloria and Giordano in "A Social and Religious History" (6) mention the murder of Fr. Agustin de Sta. Ana, prior of Caraga, by Muslims in 1649 and the poisoning of Fr. Bernardo de la Concepcion by his Muslim servant in 1651. In Zamboanga, "the Dutch tried to land three times at Baliwasan but were prevented by a combined force of Spanish and Zamboangueño soldiers." Hermenegildo P. Malcampo, "A Brief History of Zamboanga 1400-1899," *Ateneo de Zamboanga Journal* Vol. 5 No. 1 (1999): 3.

the aid of military protection. First, they arrived and settled in Dapitan in the northwest, then in Zamboanga in the southwest. Tactically, these places face the Sulu Sea, where Muslim raiders had to pass to have easier access to the Visayas. The Jesuits were no strangers to these places, particularly Dapitan.[46] They had once frequented its military port since 1596 when some Bohol and Cebu-based missionaries came to spend several days to minister to the Spaniards, and at the same time, instruct the Subanons in the faith.[47]

Located at the tip of the peninsula, Zamboanga was a strategic location. Hermenegildo Malcampo explains why the Spaniards decided to put up a fort, that when "[peace] treaties continued to be violated victimizing residents mainly in the Visayan Islands, the central government decided once and for all to establish a garrison here to check the movements of these pirates."[48] Assured of safety by the Spaniards forces, the Jesuits established a residence in Zamboanga in 1633

46 Fr. Jose S. Arcilla, S.J. provides further information on Dapitan and Zamboanga: "Under the Spanish colonial government, it [Dapitan] grew into a town with its own municipal jurisdiction, a Military Commandancy dependent on Cagayan de Misamis. Zamboanga, at the southern tip of the peninsula, was the seat of the Mindanao military government headed by a Politico-Military Governor of the military rank of Brigadier General." Jose S. Arcilla, S.J. "Western Mindanao in 1896-1899," *Ateneo de Zamboanga Journal* Vol. 5 No. 1 (1999): 11.

47 Saderra Masó, *Missiones Jesuíticas*, 12.

48 Malcampo, "A Brief History of Zamboanga," 2. For a more extensive study on slave raiding in Mindanao and in Southeast Asia, refer to James F. Warren, *Iranun and Balangingi: Globalization, Maritime Raiding and the Birth of Ethnicity*, Singapore: Singapore University Press, 2002; James F. Warren, *The Sulu Zone: The Dynamics of External Trade, Slavery and Ethnicity in the Transportation of a Southeast Asia Maritime State, 1768-1898,* 2ed., Singapore: National University of Singapore Press, 2007; James F. Warren, *Pirates, Prostitutes and Pullers: Explorations in the Ethno and Social History of Southeast Asia*, Crawley: University of Western Australia Press, 2008. In these literatures, Warren writes that slave raiding was not exclusively committed by some Muslims; even some non-Muslim and Visayan tribes also practiced it.

to secure a mission base for serving the inhabitants of the neighboring places and the Spaniards in the garrison.

In Zamboanga, the Jesuits thought the Spaniards would have a geographic advantage against raiders, aside from its proximity to Jolo, which the Jesuits took an interest in Christianizing. To materialize their stability, Fr. Melchor de Vera,[49] an engineer, and mathematician, initiated the building of a military fortress that apprehended pirate activities while protecting a Spanish community with barracks, hospital, church, and college in 1635.[50]

Meanwhile, the buccaneering incursions perpetrated by the Moros impeded the advance of Christianity. Different approaches were undertaken by the two religious orders to resolve this predicament. The Jesuits prioritized engagement in peace embassies and the construction of fortresses rather than raising concrete churches. On the other hand, the Recollects, amidst dangers, went on establishing Christian communities along the Eastern coastline of Mindanao - and were rewarded with disheartening loss. Because of the raids, "both church and convent of Caraga were reduced to ashes, Siargao and its five *visitas* disappeared from the face of the earth, Tandag lost two *pueblos*, and the *cabecera* and five

49 Fr. Melchor de Vera, S.J. was born in Madrid, Spain on 13 January 1585. He entered the Society of Jesus on 2 April 1603, arrived in the Philippines in 1606, professed final vows 28 August 1623, and died in Cebu on 13 April 1646.

50 Saderra Masó, *Missiones Jesuíticas*, 7. The place is now called Fort Pilar. Malcampo designates 23 June 1635 as "very significant for three reasons: It was the day when the name Nawan was officially changed to Zamboanga; it was the starting period of the construction of the fort; and it was the founding date of the town of Zamboanga." He also provides the number of residents then in Zamboanga pueblo: "300 Spaniards and 1,000 natives, mostly Visayans from Cebu" were involved in the construction and that the initial location of the fort was to be in Sta. Maria, Siocon but they later chose where the fort is presently located. Malcampo, "A Brief History of Zamboanga," 2-3.

visitas of Butuan were annihilated. Nothing was left of the places mentioned, but 'the memory they had existed' once upon a time."[51]

Martinez Cuesta provides the names of Recollect casualties and explains how such attacks influenced the frequency and direction of human migration and how they reshaped the social and political conditions of the missions:

> These raids were fatal to several religious. Antonio del Santo Cristo de Burgos (Bislig, 1754), Antonio del Santo Cristo del Desamparo (Tandag, 1755), Esteban de San José (Bislig, 1766), and José de Santa Teresa (Surigao, 1770) lost their lives in the Moro raids. José Andrés de la Santísima Trinidad (Gigaquit, 1753), Rodrigo de los Dolores (Surigao, 1755), José de San Joaquín in Butuan (1769) fell into the hands of the Moros. The fate of the Christian faithful was even more tragic. Many were able to flee to Leyte. Others sought refuge in the mountain fastness. However, almost all of them found their harvests and houses gone. A good number of the natives lost their health, freedom, and even their lives. The dispersion of the population multiplied their [Recollects] tasks and decimated their fruits…. Far from the minister and the strict socio-religious set-up of the community, and in constant contact with the non-believers and at times with the Moros, the Christian believer's religious life of the *remontados* was exposed to serious snares. They formed a hybrid mixture of Christian ideas and pagan practices.[52]

51 Romanillos, "The Augustinian Recollects," 47.

52 Martinez Cuesta, "A Short History," 31. In estimating the number of the Recollect casualties during the raids, Romanillos describes, "the litany of Augustinian Recollect victims of Moro raids in the 18th century all over the Philippines is rather long." Romanillos, "The Augustinian Recollects," 48.

To understand further the impact of the crisis wrought by these raids on other parts of the Philippines, Saderra Masó traces the extent of the casualties:

> To give an idea of the frightful levy of blood which the Filipinos paid to the Moros, we shall list some attacks. One in 1612, on the towns of eastern Leyte, they took more than 400 captives; in another, the number of captives and dead was more than 700. Later in 1754, 1755, and 1756 Moro boldness reached its peak. No longer were the Visayas and the Christian towns of north and northeast Mindanao, the only ones exposed to their ravages, but those of southern Luzon and even the provinces of Zambales, Ilocos, and Cagayan. Around 1769, they sacked towns in Manila Bay, on one occasion taking 20 slaves between Malate and Pasay. From March to June of 1754, different towns of Mindoro, Tablas, Calamianes, Panay, Romblon, Leyte, Albay, and Batangas were attacked, and immense booty and innumerable prisoners taken. We hear of whole towns taken into captivity; of 200 prisoners; of 100 prisoners, of 80 and so forth.[53]

Failure to subjugate the Rio Grande and Jolo areas nearly paralyzed the spread of Christianity. At the same time, it strengthened enemy strongholds and promoted their pirate-raiding activities, preying on villages along the coastlines of Visayas, Mindanao, and even Luzon. According to Bernad, for three hundred years, Rio Grande, Sulu, and Lanao were "nest[s] of pirates."[54] The annual raids arrived with the annual southwest monsoon winds that brought the raiders from Southern Mindanao to the coastal villages of Caraga, Surigao,

53 Saderra Masó, *Missiones Jesuíticas*, 36.

54 Miguel A. Bernad, S.J., "The Tamontaca Experiment in Southern Mindanao, 1861-1899," in *The Great Island: Studies in the Exploration and Evangelization of Mindanao* (Quezon City: Ateneo de Manila University Press, 2004), 110.

Samar, Leyte, and Southern Tagalog. These obstacles forcibly shaped church architecture, especially those along coastal towns in Luzon and the Visayas, into fortresses of brick and mortar.[55] These church structures are silent witnesses to the efforts made by the missionaries to defend their missions.

Meanwhile, Bernad points to the colonial government's inability to protect the towns in the provinces as it pushed the missionaries to "devise their own means of defending themselves… to serve a double purpose: for worship during ordinary times and for refuge during raids… churches have had to stand a long siege."[56] Due to these attacks through the years, both the Jesuits and the Recollects developed a common pattern by situating their mission bases nearby, if not within, military installations where the fragile seed of Christianity could be protected in its nascent stages. Others were more blatant, like Father de Vera and Father Ducos in the Zamboanga peninsula, who prioritized the building of fortresses rather than places of worship and rectories.[57]

55 Saderra Masó adds, "other Jesuits of the more exposed coasts constructed fortifications, walled and palisaded areas, giving to their churches and conventos the look of real fortresses. Famous among others were those of Carigara, Palompon and Palo in Leyte; Baclayon and Dauis in Bohol; Palapag, Catbalogan, Buad and Guiuan in Samar; Boac in Marinduque; Capul on the island of that name." Saderra Masó, *Philippine Jesuits*, 22-23. For a more extensive study on fortifications during the Spanish period, refer to Rene B. Javellana, S.J., *Fortress of Empire: Spanish Colonial Fortifications of the Philippines, 1565-1898*, Makati City: Bookmark, 1997.

56 Bernad, "The Tamontaca Experiment," 110.

57 Father de Vera engineered the fortifications in La Sabanilla [now called, Pollok in Cotabato] and Zamboanga while Father Ducos built the ones in Iligan and Misamis [now called Ozamis in Misamis Occidental]. Saderra Masó, *Missiones Jesuíticas*, 22. For a detailed discussion about Father Ducos see Miguel A. Bernad, S.J., "Father Ducos and the Muslim Wars, 1752-1759," in *The Great Island: Studies in the Exploration and Evangelization of Mindanao* (Quezon City: Ateneo de Manila University Press, 2004), 63-106.

Sultanates and Peace Embassies

Since only in peace can institutions like religion grow, the Jesuits, whose mission areas began in the seventeenth century, including those under the sultanates' jurisdictions, were actively involved in peace embassies. As peace ambassadors for the Spanish government, they helped facilitate peace treaties and the release of Christian prisoners from their captors. The earliest negotiation happened in 1605 when Gov. Gen. Pedro Bravo de Acuña commissioned Fr. Melchor Hurtado to make such representation.[58] Later on, Gov. Gen. Sebastian Hurtado de Corcuera would also assign Fr. Pedro Gutierrez[59] to negotiate for peace with Rajah Bungsu of Jolo on his behalf. [60] The same Father Gutierrez likewise helped secure liberty for Fr. Giovanni Domenico Bilanci,[61] who was held captive by the Sulus in Leyte in 1632. In 1640, Father Gutierrez also negotiated with Sultan Kudarat of Maguindanao[62] to release prisoners and reach a peace agreement.

Another ambassador on behalf of Gov. Gen. Sabiano Manrique de Lara was Fr. Alejandro Lopez,[63] who traveled across the Rio Grande, Jolo, and Borneo to secure the

58 Fr. Melchor Hurtado, S.J., was born in 1571 in Toledo, Spain. He entered the Jesuits on 20 April 1591, arrived in the Philippines on 17 June 1599, professed final vows on 15 October 1606, and died in 1607 in Oton, Panay.

59 Fr. Pedro Gutierrez, S.J., was born on 24 April 1593 in Colima, Michoacan, Mexico. He entered the Jesuits on 14 May 1611, arrived in the Philippines in 1622, professed final vows on 30 October 1633, and died on 25 July 1651 in Iligan.

60 Saderra Masó, *Missiones Jesuíticas,* 31.

61 Fr. Giovanni Domenico Bilanci, S.J., was born in 1573 in Licii, Naples, Italy. He joined the Jesuits on 27 September 1589, arrived in the Philippines on 1 May 1602, professed final vows on 10 August 1611, and died as a captive of the Sulus in Jolo in 1633.

62 Also known as, Corralat, Cachil Kudrat, or Kudrat. For a detailed article on Kudarat, see J. Kathirithamby-Wells and John Villiers, eds., *The Southeast Asia Port and Polity: Rise and Demise* (Singapore: Singapore University Press, National University of Singapore, 1990).

63 Fr. Alejandro Lopez, S.J., was born in July 1604 in Jaca, Spain. He entered the Jesuits in Manila on 28 August 1631, professed final vows on 2 December 1643, and killed in Buayan on 13 December 1655.

continuity of former peace treaties. In these embassies, he met with leaders like Kudarat, Bungsu of Jolo and his successors, and Balatamai of Buayan, who later caused his murder in 1655. Known for his sanctity, Father Lopez was able to convert many Moros to the Christian faith during his expeditions. Saderra Masó reports that Father Lopez almost converted Kudarat himself.[64] Jesuit priests Hurtado, Gutierrez, and Lopez were also missionaries who dedicated their lives to peace embassies in order "to arrive at peace and understanding with the Moros and to bring the sanguinary attacks upon the Christian towns to an end."[65]

> The Spaniards enjoyed their strategic installation in Fort Pilar for twenty-eight years. Nonetheless, an archipelagic threat by Koxinga, a Chinese pirate, forced the early demise of the military fortress in Zamboanga and the work of peace being done by the Jesuits. In 1663, Gov. Gen. Diego Salcedo "ordered the abandonment of Zamboanga town due to threats of an attack by Koxinga."[66] The Jesuits were not happy with the decree, for they knew that leaving Zamboanga would enable the Moros to resume their raids. It also meant that the Christianization of Mindanao would be further deferred. Upon their departure, the Jesuits nevertheless left behind 3,000 Christian families in Zamboanga and Basilan. With the mission abandoned, no nearby official mission base would facilitate the promotion of Christianity in those areas for the next fifty-five years.[67]

64 Saderra Masó, *Missiones Jesuíticas*, 32-33.

65 Ibid., 34.

66 Ibid., 44. The pull out of forces from Zamboanga was aimed to contribute to the defense of Manila from Koxinga. Malcampo defines this absence of the missionaries as "the 100-year blackout in the history of Zamboanga." Malcampo, "A Brief History of Zamboanga," 4. Although, the number of years between the departure in 1663 until the return in 1718 only amounted to 55 years, Malcampo's "100-year blackout" is certainly an exaggeration.

67 Saderra Masó, *Missiones Jesuíticas*, 31-34.

After five decades of absence, the Spaniards returned to Zamboanga in 1718 when Gov. Gen. Fernando de Bustamante Bustillo y Rueda heeded the Jesuits' appeal and the locals for the Spanish government to reoccupy it. Malcampo provides an analysis of what the reopening meant sociologically and ethnologically for Zamboanga:

The Spaniards who came this time were of a different breed. Being products of the 18th century, they were influenced by the liberal ideas taking place in Europe. Their policies were more attractive and lenient, and this kind of attitude encouraged many different ethnic tribes to come and reside in Zamboanga. From the south came more Tausugs who settled in Magay; Samals established themselves in Rio Hondo, along the seashore and later in Taluksangay. The Ilongos established themselves in Tugbungan and Manicaan, Boholanos in Caburian and Canelar. Groups from Luzon also came to live in Zamboanga. As a result, the influx of these different tribal groups, each bringing its own culture and language, made intercommunication difficult among the residents of the town. The situation with people of divergent languages living and working together for a common cause but without a common language encouraged the development of a new language. This situation led to the formalization of the pidgin Spanish which had been formed and spoken by the workers during the construction of the fort in 1635. The new residents began to learn this new language. In time, Chavacano became the lingua franca of the residents of the town."[68]

The Jesuits also returned and resumed their peace embassies within the vast territory from the Rio Grande

68 Malcampo, "A Brief History of Zamboanga," 4.

area to Jolo. It was observed that "the re-establishment of Zamboanga did not appreciably reduce either the number or destructiveness of the Moro raids." Nevertheless, the peace embassies operated as practical tools rescuing the casualties of raids. An example of this was the release of Recollect Fr. Hipolito de San Agustin, who was among those kidnapped in Camiguin Island.[69]

In retrospect, the work of Jesuits on peace embassies through many decades attained calculable progress but fell short in reaching a lasting success. They almost established permanent missions in Rio Grande and Sulu when, in 1744, King Philip V of Spain[70] wrote letters of friendship to the rulers of Tamontaca and Jolo, and with them, permission that the Jesuits would also establish missions there. Despite the warm welcome, both the missionaries and the Spanish civilians did not stay long due to the rulers' treacherous attacks. In Tamontaca, for example, Datu Ameril and Datu Gula seized the Spanish ship. In Jolo, Sultan Alimudin withdrew his support from the Jesuits when his true reasons for joining Christianity were disclosed as dissimulation. Later on, Bantilan, Alimudin's brother, launched an attack against the Spaniards as retaliation for the latter's arrest.[71]

To consolidate, by the middle of the eighteenth century, from the inauguration of the first church in Butuan, the Church

69 Saderra Masó, *Missiones Jesuíticas,* 34.

70 Also known as Philippe Duc d'Anjou, King Philip V was born in Versailles, France, on 19 December 1683. He was the grandson and dauphin of Louis XIV of France. Charles II of Spain was the last Hapsburg to rule Spain. When he died without a successor, he left Spain and the Spanish dominions in America and Netherlands to Philip V, the first Bourbon king of Spain. He died on 9 July 1746 in Madrid, Spain. *Encyclopaedia Britannica*, s.v. "Philip V, King of Spain," accessed 12 March 2016, http://www.britannica.com/biography/Philip-V-king-of-Spain.

71 Saderra Masó, *Missiones Jesuíticas*, 34-35.

of Mindanao had grown into numerous mission centers: west, north, and east coasts of the island. Father Redondo lists the following places under the Recollects by 1753:

> Tandag, along with Tago, Marliatac, Liangan, Calgadan and Bayugo; Bislig with the towns of Ginatoan, Cateel, Baganga [,] and Caraga; in the island of Surigao, the towns of Caolo, Cabontog, Sapao, Higaquit, Pahuntunga and Surigao; - the island of Dinagat; - Butuan. – Talacogon, Hibon, Linao, Tubay Habongan, Mainit and Hingoot. – In the island of Camiguin, Catarman, Guinsiliban and Balinguan. – Cagayan with the towns of Hiponan, Agusan, Tagoloan, Gompot, Tagulanao and the mission of Pinaganiab.[72]

De la Costa adds to the list those parishes under the Jesuits by the time of their suppression from Spain and her dominions in 1768: Zamboanga, Dapitan, Bayog, Lubungan, Dipolog, Iligan, Initao, Ilaya, and Misamis.[73]

Aftermath of the Expulsion of the Jesuits

The sudden expulsion of the Jesuits in 1768 assigned the Recollects almost to full command of a struggling Christianity in Mindanao.[74] The untimely abandonment by the Jesuits caught the Recollects off-guard, whose ministries in the eastern seaboard of Mindanao were already on the "verge of collapse" due to pounding raids. Unable to receive ample military protection from the central government, the Recollects proactively "erected bulwarks, organized volunteer groups and devoted a good part

72 Redondo, *Breve Reseña*, 55-56.
73 De la Costa, *The Jesuits in the Philippines*, 606-607.
74 For a summary on the expulsion of the Jesuits in the Philippines see Schumacher, *Readings in Philippine Church History*, 200-201.

of their stipends to the acquisition of the most indispensable weapons ... their resistance, however, did not turn out to be effective."[75]

Sharing with the Recollects in the administration of the areas left by the Jesuits were the secular clergy from the Diocese of Cebu. However, the quality of secular clerics obstructed Christianity's growth that even "the archbishop himself had to denounce these secular priests." Romanillos attributes the primary cause to the "seminary [which] was established for the crash formation of the secular clergy who turned out to be incompetent men of the cloth, of deficient moral character, who conducted scandalous lives."[76] This situation was aggravated when the number of Recollects in Mindanao steadily declined.[77] Gradually, the secular clergy of the Diocese of Cebu, to which the entire Mindanao belonged, replaced them.[78] In 1833, the Recollects returned to Mindanao upon the request of Bishop Santos Gomez Marañon of Cebu[79] and the colonial government "to take charge of the administration of the parishes once more"[80] while the secular priests remained in Mindanao as assistants to the friars.[81]

75 Martinez Cuesta, "A Short History," 31.
76 Emmanuel Luis A. Romanillos, "The Augustinian Recollects," 50.
77 Martinez Cuesta explains the decline: "during the entire 18th century more than half of the missionaries died before the age of forty-five; very few reached sixty. There was quite a number of shipwrecks, illnesses and violent deaths." Angel Martinez Cuesta, O.A.R., *The Order of Augustinian Recollects: Its Charismatic Evolution* (Manila: Order of Augustinian Recollects, 1994), 55.
78 Martinez Cuesta, "A Short History," 34.
79 Bishop Santos Gomez Marañon, O.S.A., was born on 1 November 1763 in Valladolid, Spain. At the age of sixty-five, he was selected Bishop of Cebu and served until his death at seventy-six years old on 23 October 1840.
80 Martinez Cuesta, "A Short History," 34.
81 As an example, Martinez Cuesta identifies "Juan Felipe, Mariano Nepomuceno and Gregorio Enriquez, assistant parish priests of Butuan, Surigao and Bislig respectively, in 1840." Ibid., 34.

This period saw a promising path towards a revitalized Christianity through the return of the Recollects. The nineteenth-century also witnessed the end of raids by the Moros. Here, Bernad uses military history to explain the end of piratical activities: "Two things combined to put an end, finally, to this terrible and recurrent scourge. One was the steam gunboats coming that could sail faster than the sailboats and whose guns could blast an entire flotilla of pirates from the sea. The other was the permanent occupation and the establishment of fortified garrisons in Lanao, Jolo, and the Rio Grande."[82] Concerning the growth of Christianity in Mindanao, the end of the raids meant less disruption in rebuilding the missions, reinforced by the Recollects' continuous arrival. In 1848, the Recollects would begin missions in Davao, Cacub, and Gigaquit in 1850, Mainit, and Talacogon-Bunawan in 1851, Dinagat in 1855, and Cabuntog in 1861.[83]

Return of the Jesuits

The Bishop of Cebu Requests for the Jesuits

Though early nineteenth century Mindanao saw an increase in the number of Recollects assigned there, many parts of the island, especially the interior, remained unexplored. Bishop Romualdo Jimeno Ballesteros of Cebu himself "bemoaned the spiritual abandonment of the Manobos and the Mandayas in the interior of the island."[84] In November 1857, he wrote to

82 Bernad, "The Tamontaca Experiment," 110.
83 Martinez Cuesta, "A Short History," 35.
84 Ibid. Bishop Romualdo Jimeno Ballesteros, O.P., was born on 7 February 1808 in Epila, Spain, appointed coadjutor vicar apostolic of Eastern Tonking, Vietnam, on 2 August 1839, appointed coadjutor bishop of Manila on 20 June 1845, and became the sixteenth bishop

Queen Isabella II of Spain[85] that the members of the Society of Jesus be particularly assigned to the "spiritual direction, civilization and catechization of the part of the island of Mindanao that comprises the districts of Bislig, Davao, Pollok, the province of Zamboanga, Basilan Island and others located east and south of that island." At the same time, Surigao and Misamis continued under the administration of the Recollects.[86]

Three years later, on 5 August 1860, two organic decrees by Queen Isabella II of Spain issued on 30 July 1860, were published in Madrid. The second decree was on establishing an official government in Mindanao to be divided according to the districts of Zamboanga, North Mindanao, East Mindanao, Davao, Central Mindanao, and Basilan. In the thirteenth article of the said decree, her Majesty missioned the Jesuits to replace the Recollects: "The mission of the Company of Jesus, which is already sent to Mindanao, will engage in the spiritual care of the island and will replace the present parish priests with missionaries of its own in accordance with the increase in available personnel and conform to the way it deems convenient."[87]

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of Cebu on 19 January 1846. He died on 17 March 1872 at age sixty-four years old in Cebu.

85 Maria Isabel Luisa de Borbon y Borbon-Dos Sicillias, also known as, Isabella II was born in Madrid, Spain, on 10 October 1830. Succeeding her father, King Ferdinand VII, she reigned from 1833 until her exile in 1868 due to the Glorious Revolution in Spain. Isabella II died at age seventy-three years on 10 April 1904 in Paris. Hers was a troubled reign right from the beginning. At three years old, in her first year of reign, but with her mother and General Baldomero Espartero as regents, the First Carlist war also has begun. *Encyclopaedia Britannica*, s.v. "Isabella II, Queen of Spain," accessed 12 March 2016, http://www.britannica.com/biography/Isabella-II-queen-of-Spain.

86 Martinez Cuesta, "A Short History," 35.

87 Peter Schreurs, M.S.C., *Mission to Mindanao (1859-1900)*, vol. 1, (Cebu: San Carlos Publications, 1994), 19. Romanillos in "The Augustinian Recollects" (52) names it as "the pro-Jesuit royal order."

The Jesuits Re-enter Mindanao and Gradually Replace the Recollects

Fr. José Fernandez Cuevas, superior of the restored Society of Jesus in the Philippines, traveled dutifully from Manila to reconnoiter the island.[88] On his return, he "recommended that the Society begin not in the south, but in the north where there were Christians, and from there gradually penetrate the non-Christian interior …" And so it happened that "from the Christian base in Butuan, they moved southward along the Agusan River Valley, creating settlements that are today Christian municipalities."[89] However, the government ordered otherwise, i.e., the Jesuits were to begin in the Rio Grande's non-Christian area. Thus, after almost ninety-four years of absence, the Jesuits were again in Mindanao.

The Jesuits arrived in 1861 after the culmination of a large scale battle in Tumbao along the Rio Grande, which killed some two hundred Maguindanaos and thirty Europeans. Priority in the missionaries' list was learning the local dialects to Christianize the native Tirurays, including the Maguindanaos.[90] Searching for a place to commence, Fr. Jose Ignacio Guerrico traveled from the mouth of the Rio Grande on a schooner.[91] Upon reaching Tamontaca, Father Guerrico

88 Fr. José Fernandez Cuevas, S.J., was born on 24 April 1816 in Oviedo, Spain. He joined the Jesuits in Castilla on 2 October 1833, professed final vows on 2 February 1851, arrived in the Philippines on 13 June 1859 as superior of the pioneer group after the Jesuits were restored in 1814. He died on 30 April 1864 in Manila. Before his assignment to the Philippines, he taught philosophy at Alost and Namur in Belgium and theology at Salamanca.

89 Bernad, "The Tamontaca Experiment," 109.

90 Samuel Tan, "Preface" in *Jesuit Missionary Letters from Mindanao*, vol. 1, ed. José S. Arcilla (Manila: The UP Press, 2000), xiii.

91 Fr. José Ignacio Guerrico, S.J., was born on 30 July 1806 in Cerain, Guipuzcoa, Spain. He entered the Jesuits on 6 August 1827, professed final vows on 2 February 1840, and arrived in the Philippines with Father Fernandez Cuevas on 13 June 1859. He was assigned to Escuela

disembarked, bent, and kissed its soil to signal that he had finally found a location for their mission.[92]

For eight years, the number of converts was disappointing. Since the arrival of the missionaries until 1870, there were only six hundred Christians in Tamontaca.[93] But a smallpox epidemic in 1872 turned the Rio Grande into an extraordinary mission. The outbreak paralyzed the locality's produce, affecting the overall food supply. The Maguindanaos were forced to sell their Tiruray slaves in the market in exchange for food. With the Jesuits' initiative and financial support from a commission headed by Archbishop Gregorio Meliton Martinez Santa Cruz of Manila,[94] the missionaries grabbed this opportunity by ransoming the slaves. When the Tirurays were turned over to the custody of the missionaries, the process towards their Christianization began.[95] This idea was first conceptualized by Father Fernandez Cuevas when, during his reconnaissance around his men's future missions in Pollok in 1860, he saw humans, mostly children, being sold along with vegetables and animals in the market. The Jesuit superior "wondered whether it might not be a better act of charity to ransom the slaves, instruct them in the Faith, and set them free."[96] As a result, the Jesuits started in Tamontaca a work that took care of the ransomed slaves. The females were

Municipal in 1859, Tamontaka, in 1862, Manila, in 1868, Tamontaka, in 1876, and Manila in 1882, where he died on 23 December 1883.

92 Schreurs, *Mission to Mindanao* vol. 1, 30.

93 Saderra Masó, *Missiones Jesuíticas*, 81.

94 Archbishop Gregorio Meliton Martinez Santa Cruz was born on 10 March 1815 in Pradoluengo, Spain. At forty-six, he was selected Archbishop of Manila on 23 March 1862, where he served until his resignation on 30 September 1875. He died at seventy-years old on 10 October 1885. He was the archbishop of the martyred priests José Burgos, Mariano Gomez, and Jacinto Zamora.

95 Saderra Masó, *Missiones Jesuíticas*, 82.

96 Bernad, "The Tamontaca Experiment," 117.

sent to live under the custody of the members of the Beaterio Sisters.[97] There, they were provided education, especially on agriculture. When they married, later on, the missionaries rewarded them with a piece of land to till. By 1880, around a hundred and fifty slave children had been ransomed by the Jesuits.[98]

By this time, the Jesuits had already replaced the Recollects in the following missions: Davao (1868), Surigao (1871), Gigaquit (1873), Bislig (1873), Butuan (1875), Talacogon-Bunawan (1875), Mainit (1875), Dinagat (1877) and Cantilan (1879),[99] and opened new residences with subsidiary stations in Tamontaca (1861), Tetuan (1862), Zamboanga (1865), Dapitan (1870), Lubungan / Dipolog (1870), and Balingasag (1878).[100] In his letter to the Recollect prior provincial on 6 February 1862, Gov. Gen. Jose Lemery ordered the Recollects to transfer their reinforcements to some parishes in the Archdiocese of Manila, particularly in Cavite.[101] The Recollects were not happy with this decision; Martinez Cuesta reveals that the Recollects "felt unjustly dispossessed of some missions they loved as the 'apple of their eyes.'"[102]

97 The Beatas or the Beaterio de la Compania de Jesus was founded by Ignacia del Espiritu Santo, a Filipina, in 1684 in Manila. During the Spanish Period, they were collaborators of the Jesuits in giving the Spiritual Exercises and running schools for girls. At present, they are the Religious of the Virgin Mary, the largest female religious congregation in the Philippines. On 7 May 1875, three Beatas embarked for Tamontaca. Bernad, "The Tamontaca Experiment," 119.

98 Saderra Masó, *Missiones Jesuíticas*, 82.

99 Martinez Cuesta, "A Short History," 36. However, Arcilla, referring to the Jesuit catalogue, registers the Jesuit take-over of Gigaquit in 1874 and Bislig in 1874. Jose S. Arcilla, S.J., "The Jesuit Missions in Mindanao, 1861-1916," *Kinaadman* X (1988): 124-127.

100 Arcilla, "The Jesuit Missions in Mindanao," 124-127. See map on Jesuit mission stations in Mindanao in nineteenth century based on the said article in appendix B.3.

101 See letter of Governor José Lemery to the Recollect prior provincial on 6 February 1862 in Romanillos, "The Augustinian Recollects," 53.

102 Martinez Cuesta, "A Short History," 35-36.

On 9 September 1887, the "pro-Jesuit" Royal Order was suspended when the government "mandated that the vacated curacies in the District of Misamis "be provided with ministers of the Order of the Recollects of Saint Augustine."[103] This explains why Cagayan remained under the curacy of the Recollects until the end of the 19th century. The Jesuits continued to run a residence overseeing six stations in the said district until the outbreak of the Philippine Revolution. Along with Tagoloan, to which Misamis belonged, eight other residences were erected: Zamboanga, Jolo, Tamontaca, Davao, Mati, Surigao, Butuan, and Dapitan. By the time of the Philippine Revolution, sixty priests and forty-six lay-brothers were assigned in Mindanao, a total of 106 Jesuits in Mindanao, or two-thirds of the Jesuits then working in the Philippines.[104]

The Benedictine Monks Arrive

A third religious order disembarked in Mindanao at the dawn of a national revolution. On 12 September 1895, thirteen monks from Montserrat, Spain, reached Manila. Eight months after, they were sent to Mindanao and immediately given jurisdiction over the following parishes: Tagana-an, Gigaquit, Cabuntog, and Numancia. In 1896, their number increased to twenty-five.[105] The Benedictines were the last religious

103 Romanillos, "The Augustinian Recollects," 56.

104 Arcilla, "The Jesuit Missions in Mindanao," 128.

105 Benigno Benabarre Vigo, O.S.B, *Glimpses of the Lives of The First Four Abbots of Our Lady of Montserrat Abbey (San Beda College)* (Manila: Rex Publishing, 2012), 5-6. Fr. Vigo provides an explanation about the arrival of Benedictines priests and brothers in Surigao: "the founding of the Spanish Benedictine missions in Surigao was ultimately due to an unfortunate fact: the long and ferocious persecution of the Spanish Catholic Church in the nineteenth century." For a more detailed account of the religious persecution in Spain see Schumacher, *Readings in Philippine Church*, 231-233.

order to arrive in Mindanao during the Spanish period. Fleeing religious persecutions by nationalists in Spain in the nineteenth century, these Benedictine monks were forced to do something alien to their monastic charism, i.e., missionary work in Surigao. Their unfortunate experiences would culminate in their imprisonment together with the Jesuits and the Recollects by Filipino nationalists just two years after their arrival.

Conclusion

From the time of the earliest attempts to Christianize the island of Mindanao, many challenges have made the evangelizing work of the missionaries particularly difficult, including their damaging association with the colonizers and their abusive ways, which alienated them from the natives, as well as the Moro raids that threatened their security and stability. Add to that also the countless and inevitable vagaries and upheavals of history and human society. Nonetheless, many of the missionaries were quick to turn adversity into opportunity as we saw in some luminous examples of pastoral dedication and creativity. May their legacy inspire us as we strive to imagine new ways of living and sharing the Christian faith today in Mindanao and beyond.

The Jesuits and Filipino Marian Devotions

Michael P. delos Reyes

St. Ignatius of Loyola, as a Spaniard, was brought up to love the Blessed Virgin Mary. Nevertheless, he started to have a deeper devotion to the Mother of God during his convalescence. As indicated in his autobiography, "he clearly saw the likeness of our Lady with the holy Child Jesus" one night in 1521, and the experience completed his conversion.[1] The succeeding significant events of his life would be made more meaningful by the Virgin Mary's assuring presence.

While on his way to Montserrat, St. Ignatius visited the shrine of Our Lady of Aranzazu in the province of Guipuzcoa, Spain, on February 1522. Together with his priest-brother, Pero Lopez de Loyola, the pilgrim Ignatius made a night vigil. He put his journey to Jerusalem under Our Lady's care and sought heaven for the needed health and strength to fulfill the said pilgrimage. The biographers of St. Ignatius supposed that it was in this Marian shrine where he made his vow of chastity. Inasmuch as he acknowledged in later years that he made the vow during his journey from Loyola to Montserrat, the shrine would have been a suitable place for such a vow.

Moreover, St. Ignatius must have experienced something very profound during his night vigil to the Virgin of Aranzazu. In August 20, 1554, he wrote to St. Francis Borgia and expressed his apparent recollection of that night and the spiritual grace he received in the shrine. On March 24 to

1 Joseph Tylenda, *A Pilgrim's Journey* (Collegeville: Liturgical Press, 1985), 16.

25, 1522, St. Ignatius made the "vigil of arms" before Our Lady of Montserrat, during which he dedicated himself to Our Lady and her Son.[2]

With the example of their founder, the Jesuit missionaries who came to the Philippines introduced the devotion to the Mother of God in the mission areas where they were assigned. Some of the more popular ones are briefly discussed in this opus, which were introduced prior to the expulsion of the Jesuits in the country in 1768.

In the Archdiocese of Manila

Nuestra Señora de Montserrat: San Miguel, Manila

In 1572, a mission was founded along the southwestern banks of the Pasig within the area known today as *Isla de Provisor.* Fr. Felix de Huerta, O.F.M. said that it was then situated next to the *Estero Tripa de Gallina* banks. The Jesuits started the mission in 1591 to gather the Japanese scattered in Dilao and Santiago villages, followed by the Franciscans in 1600 led by Fr. Luis Sotelo. In 1603, it was ceded to the Jesuits, and King Philip III created the community to administer the enclave of Japanese settlers. The Jesuits thought of adopting St. Michael the Archangel, a soldier-saint, as patron of the community to attract the knights among the Japanese migrants. The mission was made a parish in 1611 by the Archbishop of Manila, Msgr. Diego Vasquez de Mercado.[3]

2 Ibid., 20 ff; Ignacio Iparraguirre, and Candido de Dalmases, trans., *San Ignacio de Loyola: Obras Completas* (Madrid, 1982), 932-934.

3 Felix de Huerta, *Estado geográfico*... (Binondo: Imprenta de M. Sanchez y Co., 1863), 62-64; *Novena and Devotion to St. Michael and the Archangels* (Manila: National Shrine of St. Michael and the Archangels, 2016), 13-17.



(La Virgen Maria Venerada, 1904)

Prior to 1620, Fr. Andres Caro, S.J., enshrined an image of the Our Lady of Montserrat in the church of San Miguel. Fr. Caro was a devotee of the Virgin Mary, particularly of this miraculous image. Coming from Italy to Seville, he passed by the shrine of the Virgin in Montserrat. Devotees of the Virgin among the *indios* and Spaniards of Manila frequented San Miguel church in those times. The devotion heightened

when a kind of epidemic pest struck Manila and its suburbs in 1628. The residents of San Miguel, imploring the divine aid and patronage of the Virgin and St. Michael, were saved from the said plague. As a public testimony of their gratitude to God and the Virgin Mary, they went to the church and offered a fervent novena. The novena was frequently used afterward to seek the help and protection of the Virgin in all kinds of needs. The feast of the Virgin was celebrated every September 8.

Since most of San Miguel's village was burned during a fire that raged the area in 1778, the village was transferred upon the order of the Superior Government to its present site in the north bank of the Pasig River in 1783. It was put under the civil administration of Quiapo district. Apparently, this Marian devotion was also brought to the new church since, in 1836, a bell dedicated to Our Lady of Montserrat was donated by Jose Ygnacio Carbajal. The inscriptions on the bell read, "Año Ð 1836 EN EL P.BLO Ð S^{N} Mig^{L} A JOSE YGNASIO CARBAJAL, LIMOSNA A NVESTRA S$^{A.}$ Ð MONCERATE." It is kept at the Archdiocesan Museum of Manila. At present, the church is the National Shrine of St. Michael and the Archangels. However, there is no more trace of this Marian devotion.[4]

La Virgen de la Rosa: Poblacion, Makati

Fr. Juan Jose Delgado, S.J. brought the image of the *Virgen de la Rosa*, with ivory head and hands, to the

4 Año de 1807 – Santa Visita del Pueblo de San Miguel, Archdiocesan Archives of Manila (AAM), 4.A.1., f. 18; Francisco Sanchez, *La Virgen Maria Venerada*... (Manila: Imp. de Santos y Bernal, 1904), 41 ff; Rene B. Javellana, *Wood and Stone for God's Greater Glory* (Quezon City: Ateneo de Manila University Press, 1991), 198.

Philippines together with the image of the *Nuestra Señora de Borongan*. He came from Cadiz, Spain, and remained in Acapulco, Mexico for about seven years from 1711, before leaving for Manila. Apparently, he was aboard the galleon *Nuestra Señora de Begonia* that left Acapulco on March 31, 1718, reached Borongan on July 2, 1718, and finally arrived in Cavite on the 27th.[5] He mentioned in his work, *Historia general sacro-profana, política y natural de las islas del poniente llamadas Filipinas* (1751), that he attributed the safety of their voyage to Our Lady. He confessed that having her was a greater treasure than all that Ophir and the treasure of Tarshish can encompass. He also referred to a unique relic contained in the chest of the two images—a strand of hair of the Virgin Mary.

5 "1717-1718 – Manila Galeon," https://todoavante.es/index.php?title=1717-1718_-_Galeon_de_Manila (accessed February 4, 2021).



Virgen de la Rosa with original ivory heads and hands
(Pictorial Records, 1938)

The image of the *Virgen de la Rosa* was enthroned in the church of San Pedro Macati. The said church and the novitiate building were completed in 1620, on the portion of land donated to the Jesuits by Capitan Pedro de Brito and his wife, Doña Ana de Herrera. Capitan de Brito was the aide to the army chief-of-staff. The donation of some 2,000 hectares of marshland and ranch was given to the Jesuits for the building and support of a parish church, a retreat and villa

house, and a novitiate. Upon Capitan de Brito's death in 1610, a funeral tablet of two-ton granite was dedicated to him and remained for 400 years on the floor at the church entrance. In 1992, the parish donated it to Sacred Heart Novitiate of the Jesuits in Novaliches and is now found at the entrance of the Cemetery there. The church was dedicated to St. Peter, the donor's name patron. It was burned during the Chinese revolt of 1639, together with the residence. Later, these were repaired, and Fr. Francisco Diez, S.J., had the *retablo* of San Pedro made while he was Rector there. He also had the church painted and decorated.[6]

Fr. Pedro Murillo Velarde, S.J., who also served as a chaplain in San Pedro Macati, dedicated his work, *Historia de la Provincia de Filipinas de la Compania de Jesus* (1749), to the *Virgen de la Rosa* and the *Nuestra Señora de la Paz y Buen Viaje*. Both appeared in the frontispiece of the book. He also wrote about the precious relic in the image: "Your most holy image *de la Rosa* has on her breast a most precious treasure, greater than those which Tarshish had in its opulence, or Ophir with the most valuable metals it can offer. This is the strand of hair of your most holy head, whose authenticity I read with great admiration. In the vast extent of the Indies that I know of, there exists no similar relic."[7]

6 Sanchez, *Venerada,* 74 ff.

7 Pedro Murillo Velarde, *Historia de la Provincia de Philipinas* (Manila: Imprenta de la Compañia de Jesus, 1749).



Frontispiece of Historia (1749)

The said reliquary is now gone. The ivory head and hands of the Virgin were lost during the 1899 revolution (said to be in Calulut, Pampanga, according to Fr. Repetti) and were later replaced with wood.[8] Nevertheless, the Jesuits' legacy to Makati—the devotion to the *Virgen de la Rosa*—continued

8 W.C. Repetti, *Pictorial Records and Traces of the Society of Jesus* (Manila: Manila Observatory, 1938), 82-87.

to thrive and grow. The feast day of the Virgin is celebrated every 30th of the month of June, after the titulars of the parish: Sts. Peter and Paul the Apostles.

In 2018, the parish celebrated the Tricentennial Jubilee of the arrival of the Virgin's image in the Philippines. A petition was made for the Pontifical Coronation of the venerated image, which was endorsed to the Holy See by Luis Antonio Cardinal Tagle, Archbishop of Manila, through his letter of October 24, 2018. A few days after, the *Congregatio de Cultu Divino et Disciplina Sacramentorum* issued a decree granting the petition on October 29, 2018, the shortest so far in the history of Marian pontifical coronations in the country. The crowning of the image was held on March 16, 2019.



Archbishop Caccia crowning the Virgen de la Rosa
(Lorenzo Atienza)

Cardinal Tagle presided at the Mass with the Rite of Crowning, held at Plaza Cristo Rey, just outside the parish church. During the crowning rite, Gaudencio Cardinal

Rosales, Archbishop Emeritus of Manila, placed the Rose in the right hand of the Virgin. Cardinal Tagle crowned the Infant Jesus while Apostolic Nuncio to the Philippines Archbishop Gabriele Giordano Caccia crowned the Virgin Mary.[9]

Nuestra Señora del Pilar: Santa Cruz, Manila

Around 1571, a settlement was founded, probably by the secular clergy, on the northern banks of the Pasig. The Jesuits received there an estate for the College of Manila in Mayhaligue and Santa Cruz. It was rented out to Chinese truck (vegetable) gardeners. The main inhabitants of this mission village were described as Christian Chinese, who numbered 500 tributes. There were also about 100 Indians and Negroes, and the Jesuits assigned in the mission knew the Chinese language. Bishop Pedro de Arce of Cebu, who was the administrator of the Archdiocese of Manila at that time, deemed it convenient to entrust this village's spiritual administration to the Jesuits because they spoke Chinese. Hence, Santa Cruz was made a parish on June 20, 1619, and the documents were signed by Fr. Gregorio Cateña, parish priest of Quiapo. Fray Miguel Garcia Serrano, the new Archbishop of Manila, confirmed the transfer on October 20, 1620. The parish's full administration was given to the Jesuits on August 8, 1625, with Fr. Pedro Parado, S.J., the first assigned priest. It was also reported in the Annual Letter of 1627-1628 that a wooden church in Chinese style was built. It was the first church of Santa Cruz.

A stone church was constructed in Santa Cruz after 1688. While it is certain that there was an earlier church, as can be gleaned from a report about a horrible earthquake that

9 Michael P. delos Reyes, "La Virgen de la Rosa," *The Windhover* [WH], Year XX, Vol. 2 (June 2018): 38-40; and delos Reyes, "Virgen de la Rosa de Macati: Celebrating More Than 300 Years of Devotion," *WH* Year XXI, Vol. 4 (December 2019): 22-29.

almost destroyed Santa Cruz church, it is not clear if it was of stone or the wooden one as reported in 1627-1628. Later on, around 1715, it was reported that a church was completed. It is not clear, though, if this was a completely new church or the church of 1688 that was renovated and expanded. The church had St. Stanislaus Kostka as the titular. Attached to the parish was the College of San Ildefonso, founded by Gov. Alfonso Fajardo de la Tenza on January 9, 1624.



NUESTRA SEÑORA DEL PILAR
Iglesia de Santa Cruz, Manila.

(La Virgen Maria Venerada, 1904)

While it is certain that the revered wooden image of the *Nuestra Señora del Pilar* was brought to Santa Cruz from Spain by the Jesuits, the exact date of its arrival could not

be determined. However, it can be surmised that, given the pontifical establishment of the Confraternity of the *Nuestra Señora del Pilar* in 1743, the devotion to the Virgin of the Pillar was already existing at that time, or even earlier. This was indicated in the historical marker bestowed on the church by the Historical Research and Markers Committee in 1937. Such confraternities are usually established to preserve, promote and cultivate an already existing devotion. As attested by the records in the archives of the College of San Ildefonso, the image of the Virgin was according to the one venerated in Zaragoza, Spain, and the same one brought by the Jesuits, since they were not allowed to carry anything with them except their breviary during their expulsion.[10] The parish's care was entrusted to the Seculars until 1879 when the Augustinian Recollects took over, and St. Ezekiel Moreno, O.A.R., served as parish priest in 1881. It was returned to the Seculars in 1898 and entrusted to the Congregation of the Blessed Sacrament or *Sacramentinos* in 1957.[11]

Presently, the venerated images of the Virgin of the Pillar and the Child Jesus have heads and hands of ivory. It is not certain if these date back to the Jesuit times, inasmuch as these are the parts that in every sculpture deteriorate more quickly, and thus, more accessible to changes and innovations. Moreover, in the desire to preserve the image over time, it was deemed necessary to cover it with silver plates that were so deeply engraved and set that it has not lost its finest details. The work was found to be carefully done and very extensive.[12]

10 Sanchez, *Venerada,* 80 ff.; *Javellana, Wood and Stone*, 196-197.

11 Joseph Matitu, *Sta. Cruz Parish: Steadfast in Faith, Unwavering in Commitment*, Manila: Sta. Cruz Parish, 2011.

12 J.O.B., "Recuerdos del Pasado: Nuestra Señora del Pilar," *Cultura Social* (Año XII, Octubre 1924, Num. 142): 547-550.



Cardinal Tagle and Archbishop Caccia crowning
the Our Lady of the Pillar (Lorenzo Atienza)

In recognition of the antiquity of the image of the Virgin of the Pillar, and the widespread devotion around it, the Holy See granted the petition of the parish and devotees of the Virgin. The crowning of the image received an endorsement from Cardinal Tagle of Manila and authority from Pope Francis on May 11, 2017. The decree was issued by the *Congregatio* on June 27, 2017 while the Pontifical Coronation was held on December 7, 2017. The image of the Child Jesus was crowned by the Parish Priest, Fr. Rudsend Paragas, S.S.S., and the Virgin was crowned by Cardinal Tagle and Apostolic Nuncio Archbishop Caccia.[13]

13 M. delos Reyes, "The Nuestra Señora del Pilar of Santa Cruz: A 275-year Jesuit Legacy," *WH*, Year XXI, Vol. 2 (June 2019): 16-21.

In the Diocese of Antipolo

Nuestra Señora de la Paz y Buen Viaje: Antipolo City, Rizal

Antipolo is located at the foot of the Sierra Madre mountain range east of Manila and was founded by the Franciscans in 1578. At that time, it was a *visita* of Taytay, which the Franciscans administered from Santa Ana de Sapa. Upon the decision of Bishop Domingo Salazar, O.P., Antipolo, together with Taytay, was ceded to the Jesuits in 1591. It was one of the *residencias* of the Jesuits in the Tagalog region. Tradition has it that the town's first location was supposedly 1 kilometer away from the east of the present location. In 1596, Fr. Raymundo Prat, S.J., vice-provincial, decided to transfer the center of the mission from Taytay to Antipolo since the climate there was more conducive for the Europeans. Under the supervision of Fr. Diego Garcia, S.J., a wooden church was constructed. In 1630, Fr. Juan de Salazar, S.J. initiated the construction of a stone church which was completed in 1633. Among the major benefactors of this project was Don Juan Niño de Tabora.

When Don Juan Niño de Tabora was about to set sail for the Philippines to become Governor-General, he was captivated by the Virgin Mary's image at a parish in Acapulco, Mexico. He did all he can to acquire it, to serve as Patroness of his voyage. Bringing the image with him, he enthusiastically set sail on March 25, 1626, and safely reached Manila on June 29, 1626. For a long time, the galleon that Governor Tabora boarded has been known as *El Almirante*, based on Fr. Murillo Velarde's account in his *Historia*.[14] However, this author

14 M. delos Reyes, *Morena Graciosa* (Quezon City: Claretian

discovered in his research that the voyage of the Governor was composed not only of one galleon but four. These were the *San Luis* designated as *Capitana*, *San Raimundo* designated as *Almiranta, San Ignacio,* and *San Jacinto*. Governor Tabora boarded the *San Raimundo*, and it was the designation of this vessel, *Almiranta* or *El Almirante,* that has become known for a long time.[15]

Before Governor Tabora passed away on July 22, 1632, he entrusted his treasured image to the Jesuits. They brought it to Antipolo and enshrined it in the chapel in Barrio Santa Cruz, where the church was being constructed. According to tradition, the Virgin was often seen missing in her shrine and would always be found in a *Tipolo* tree or Breadfruit (*Artocarpus incisa*). Thus, the Rector of the church decided to erect the church on the site where the Virgin was always recovered. The *Tipolo* tree was cut down, and its trunk was made into a pedestal for the Virgin.

Communications Foundation, 2016), 9; delos Reyes, "The Jesuits and Antipolo," *WH*, Year XIII, Vol. 1 (March-May 2011): 2-3.

15 "1625-1626 Galeon de Manila," https://todoavante.es/index.php?title=1625-1626_-_Galeon_de_Manila; https://sites.google.com/site/manilagalleonlisting/1626-through-1650 (accessed February 4, 2021).



Our Lady of Antipolo (Jun Figueroa)

Fearing that the *Santo Cristo* (crucified Christ), the image of the Virgin, and the other treasures of the church would be desecrated, the Rector of the church, Fr. Alonso de Arroyo, S.J., had them hidden in the forest in Guinapao during the Chinese uprising in 1639. However, the rebels still found them. After removing a substantial number of jewels adorning the image, the rebels piled straw and wood around the Virgin and the Santo Cristo images and set them on fire. The images did not burn, even if the cross, made of

hardwood, was burned. Because of this, the Chinese attacked the Virgin's image with spears and threw it again into the flames. Again, it did not burn. The Spanish troops pursuing the rebels found the images two yards away from the burning mound and reportedly noticed a new kind of brilliance coming from the Virgin's face and clothing. The event was documented in the *Anales Ecclesiasticos de Philipinas, 1574-1682*, dated 1681.[16] The Virgin's face sustained marks from being speared, and despite all efforts before to cover them, the marks would always reappear. Even the Jesuit painter, Bro. Manuel Rodriquez, did not attempt to cover the said marks with varnish. Fr. Murillo Velarde wrote that perhaps the Virgin would like the marks to remain a mysterious sign that can help strengthen her devotees' faith and gratitude.

The desecration of the Virgin and the miraculous events in Antipolo came to the knowledge of Governor Sebastian Hurtado de Corcuera, who ordered the immediate transfer of the miraculous images to Manila. Later, the Virgin was made Patroness of voyages from the Philippines to *Nueva España* or Mexico and back, and was brought aboard different galleons from 1641 to 1653 (*San Luis, Encarnacion, San Diego, San Francisco Javier*) and from 1659-1662, 1746-1748 (*San Jose, Nuestra Señora del Pilar*). On September 8, 1653, Governor Sabiniano Manrique de Lara bestowed on Our Lady through a decree the title *Nuestra Señora de la Paz y Buen Viaje* (Our Lady of Peace and Good Voyage).

16 "A chronicle of the activities and pertinent information and documentation of the bishops and archbishops of Manila, was an ordinary journal of its time. It was a dutiful, even at times painstaking, recording of events and personages of the time." Ruperto C. Santos, trans., *Anales Ecclesiasticos de Philipinas*, 1574-1682, Vol. 1 (Manila: Roman Catholic Archbishop of Manila, 1994), xviii.

The initial request for a pontifical coronation of the image was made by the Executive Committee on *Festejos Populares en honor de la Inmaculada Concepcion* for the 50th anniversary of the Dogma of the Immaculate Conception, headed by Dr. Maximino Paterno. In a letter to Archbishop Jeremiah James Harty of Manila, dated December 15, 1904, the committee requested him to petition to the Holy See the following: the solemn and liturgical coronation of the Virgin of Antipolo, the concession of a proper Office and Mass for her title, and the confirmation of the Immaculate Conception as the Principal Patroness of the archipelago. The committee sent another letter dated July 10, 1906, addressed to the Apostolic Delegate, Archbishop Ambrose Agius, O.S.B., the Archbishop of Manila, and the Bishops of Jaro, Nueva Segovia, Cebu, and Nueva Caceres, petitioning for the pontifical coronation of the Virgin of Antipolo. In December 1906, Archbishop Harty replied to Dr. Paterno that he received the documents and hastened to file them with the Congregation in Rome responsible for such petitions.[17] Apparently, nothing turned out of these petitions until 19 years later.

At this point, an interesting anecdote is worth sharing. There has been an old joke about a supposed fight between the Dominicans and the Jesuits. In a way, this was captured by Josephine Craig, who visited the Philippines three times, each for a considerable length. She was a letter writer who drew letters from others, such as family members, friends of her youth, social associates, and acquaintances made in her travels. She visited Antipolo and related it in her letter of 1907, which was contained in the book *Farthest Westing.* In the said book, a piece of interesting information was given in the footnote:

17 Archivo de la Universidad de Santo Tomas [AUST], *Varios Seccion de Folletos*, Tomo 10: 28-29, 30-34; delos Reyes, Morena, 49.

> Philippine history under Spain was largely the rivalry of two images of Our Lady, of the Rosary, fostered by the Order of the Preachers or Dominicans, and of Antipolo, the cult of the Jesuits. The Antipolo image was brought from America (Acapulco, Mexico) by an early Spanish governor as protection on his long voyage, and after several fortunate crossings and re-crossings of the Pacific was given this mountain shrine under the protection of the Jesuits until the suppression of their Society by the Pope, when Filipino priests took charge. With the restoration of the Society about a century ago, the Filipinos lost this and many other rich parishes, which was one of their grievances as they claimed that the Council of Trent had forbidden the employment of friars as parish priests except in missionary lands, while the Philippines was a self-supporting old Christian land. The adherents of the rival images sought to have their respective choices made Patronesses of the Philippines. Of the three requisites, an American Catholic governor-general unwarily signed an Antipolo petition to the Pope, and this was represented as the request of the ruler of the country. The Dominicans retaliated by cabling for an expensive crown and staging an impressive coronation with prelates present from all over Asia. Both of the images had had miracles ascribed to them, so either possesses two of the three requirements, and there is a stalemate.[18]

Nevertheless, this dispute was documented, and one such example was the "*Otro Memorial Pidiendo la Coronacion de la Virgen de Antipolo. Relacion Detallada de la Controversias sobre Patronato del Rosario y de la Inmaculada en Filipinas* (Another Memorial Requesting the Coronation of the Virgin of Antipolo. Detailed Accounts of the Controversies between

18 Josephine and Austin Craig, *Farthest Westing: a Philippine Footnote* (Philadelphia: Dorrance, 1940), 63.

the Patronage of the Rosary and the Immaculate in the Philippines) by Fr. Donato Berriozabalgoitia, O.P.[19]

In 1925, most probably in view of the Tercentenary of the arrival of the image the following year, Archbishop Michael O'Doherty of Manila made a petition for a pontifical coronation of the image. On June 19, 1925, the papal decree authorizing the coronation of the Virgin was issued by Cardinal Merry del Val, and immediately the exciting news sent through cable reached Manila and became widespread. The coronation preparations took more than a year, and a series of articles by Manuel Ravago (aka Juan de Saavedra) was published in *Cultura Social*, from September 1925 to January 1927. Various articles about the coronation appeared in other periodicals, such as *Boletin Eclesiastico de Filipinas* and *Boletin de la Iglesia de San Ignacio*. Indeed, the event was very much publicized. The crown was made in Manila by Filipino craftsmen, supervised by the French artisan who designed it, at the *La Estrella del Norte*.[20]

The coronation rite was held at the Luneta in Manila and conducted by Archbishop O'Doherty, as delegated by the Vatican Chapter, on November 28, 1926, in the presence of Archbishop Guglielmo Piani, S.D.B., Apostolic Delegate. Prior to this day, a three-day Marian Congress was held from November 24-26. On the 27th, after a farewell Mass, the Virgin left Antipolo for Pasig and passing through Taytay and Cainta. On the 28th, the Virgin left Pasig after the Pontifical Mass by Archbishop Piani, going to Paco and stopping at San Pedro Macati. From Paco, the Virgin was brought in procession to Luneta for the coronation rite. The much-awaited historical event was attended by around 100,000

19 AUST, *Varios Seccion de Folletos*, Tomo 10: 375-407.
20 delos Reyes, *Morena*, 4-6, 49, 53-54.

people, based on a conservative estimate. Afterward, the image was brought to the Manila Cathedral for the novena in the following days. The Virgin was returned to Antipolo through a motorcade on December 6, in time for the feast of the Immaculate Conception. The image left the cathedral at around 8:00 p.m., but the motorcade took much longer than expected because of the many people who joined and walked all the way to Antipolo. Instead of reaching Antipolo by 11:00 p.m., the image arrived at 5:00 a.m. of the following day.[21]

On January 14, 1954, being the first Marian Year in the Universal Church, the Antipolo church was declared a National Shrine by the Philippine Bishops, the first in the country. When the Diocese of Antipolo was created in 1983, the Virgin was made titular of the diocese, and the shrine as its seat. On January 14, 1995, the official replica of the Virgin of Antipolo was enthroned during the Youth Vigil with St. John Paul II at the Rizal Park in Manila, on the occasion of the Tenth World Youth Day in the Philippines.[22]

21 Ibid., 53-55; see also M. Saderra Mata y Miguel Saderra Maso, *Coronacion Pontificia y Tercer Centenario de la Venida a Filipinas de la Virgen de Antipolo,,,*(Manila: s.n., 1925); M. delos Reyes, *Salve Regina: On Crowning Images of the Virgin Mary* (Quezon City: Claretian Communications Foundation, 2015), 70-75. For a full account of the coronation, see delos Reyes, *Morena*, 49-62.

22 Jesselynn dela Cruz and Peachy Yamsuan, *John Paul II, We Love You* (Manila: Asian Catholic Publishers, 1995), 118.



The Virgen de la Rosa and Virgin of Antipolo (Jun Figueroa)

In 2019, a momentous event happened involving the images of the Virgen de la Rosa of Makati, and the Virgin of Antipolo. As mentioned earlier, these two images were featured in the famous book *Historia* of Fr. Murillo Velarde published in 1749, where they appeared in its frontispiece and one of the chapters. After 270 years, on July 13, 2019, the original image of the Virgen de la Rosa was brought to the National Shrine of Our Lady of Peace and Good Voyage in Antipolo for a rare pictorial opportunity together with the image of the Virgin of Antipolo, bringing to life the frontispiece of 1749. This was made possible by the arrangement made by Msgr. Gerardo Santos, Parish Priest of Sts. Peter and Paul, and Fr. Reynante Tolentino, Rector of the National Shrine, and captured by the lens of Mr. Jun Figueroa, Official Photographer of the Virgin of Antipolo.

Nuestra Señora de Aranzazu: San Mateo, Rizal

The shrine of *Nuestra Señora de Aranzazu* in the province of Guipuzcoa, Spain, was built on the site where Rodrigo de Balzategui, a Basque shepherd boy, found a statue of the Virgin Mary nestled in a thorny bush with a cowbell in 1469. In the Philippines, the cradle of the devotion of this Marian title is in San Mateo, the only town in the Rizal Province named after a saint.

San Mateo was founded by the Augustinians in 1572. The friars had a thriving brick industry there at that time. Fray Gaspar de San Agustin, O.S.A., wrote of the town in his work *Conquistas de las Islas Filipinas 1565-1615* (1698), which was described as normally annexed to Pasig, four leagues inland, and very much exposed to invasions by the highland natives. Furthermore, he said that "it is a very difficult ministry and only good for young, robust ministers because they travel on horseback, catching the natives to administer the sacraments to them since the people belong to mountain tribes, albeit friendly and peaceful. The weather is healthy because they are in the highlands and purified by the winds … the road is very beautiful and pleasant because it is level and populated with houses and tobacco plantations with both *Sangleys* and mestizos since the earth is most fertile for this plant." The town's river is one of the two mighty and most destructive rivers during the rainy season, formed due to the continuous overflow of a large lagoon in the center of the island of Manila.[23]

In 1603, San Mateo was ceded to the Jesuits and later became involved in a jurisdictional conflict that affected

23 Luis Antonio Mañeru, trans., *Conquest of the Philippine Islands 1565-1615* (Manila, 1998), 75, 607, 973, 975.

Cainta and Jesus de la Peña. Therefore, it was restored to the Augustinians on August 29, 1659, and was made a parish on the said date, but was again ceded to the Jesuits on December 6, 1696. Fr. Murillo Velarde, S.J. wrote in his *Historia*, "In the year 1696, not only did the very reverend Augustinian fathers surrender these posts [Cainta and Jesus de la Peña], with politeness and courtesy but in token of mutual affection and friendly relations an exchange was made of the ministry of San Matheo (which is near Mariquina), the fathers of St. Augustine ceding it to us for that of Binangonan (which is called "de los Perros" [i.e., "of the dogs"]), on the lake of Bay, which belonged to the Society."[24] He further wrote that the Jesuits gladly accepted San Mateo "in order to bring in the Aetas who are in the mountains of that region, to live as a Christian community in the village; for, Christians and heathens being mingled in those woods and little hamlets, there was little difference between them in their customs." Fr. Murillo Velarde narrated further in his *Historia*:

> In the year 1705, Father Juan Echazabal began to promote, in the village of San Matheo, the devotion to Our Lady of Aranzazu; and the devotion to and adoration of that Lady steadily increased, with the encouragement of the Vizcayans, and especially of Don Juan Antonio Cortes. This incited the minister to undertake the building of a stone church in order to provide a more suitable abode for the Blessed Sacrament and for the sovereign Queen. Through the persistence and energy of the father and the contributions of the faithful, a beautiful, substantial, and spacious church was completed, with its transept and handsome gilded reredos. The new church

24 Emma H. Blair and James A. Robertson, ed. [BR], *The Philippine Islands*, 1493-1803, (Cleveland, 1905-1909): vol. 44, 105.

> was dedicated in the year 1716, the minister being Father Juan Pedro Confalonier. There was a very large concourse of people, and the devotees of the Blessed Virgin of Aranzazu made extraordinary demonstrations of joy and devotion in celebrating her feast; and great was the satisfaction of those who with their contributions had aided [to provide for] the costly building and adorn it with ornaments and rich furnishings of silver – especially the illustrious benefactor of that church and village, General Don Juan Antonio Cortes. And the Society, with the pleasure of dedicating to God and to His blessed mother this new temple, forgot the great sorrows that they suffered at that time from *various defamatory libels*, in which malignity repeated what had so many times been condemned, and was anew condemned, as calumny – their author being, most deservedly but impiously, his own executioner, at seeing that the arrows discharged by audacity against the Society were changed into crowns of triumph.[25]

Upon the suppression of the Jesuits in 1768, the Secular priests took over the administration of San Mateo. Later, it was given to the Recollects, then back to the Seculars. The parish church of Our Lady of Aranzazu was raised to the status of a diocesan shrine in June 2004. The feast of Our Lady is celebrated in San Mateo every September 9.

In the ardent desire of the devotees that their Patroness be granted a coronation, the *Cofradia de Nuestra Señora de Aranzazu*, with the help and support of the late Fr. Lawrence Paz, Parish Priest, and Rector, petitioned for the Episcopal Coronation of the Virgin to Bishop Gabriel Reyes, D.D. in

25 BR, vol. 44, 117-118; M. delos Reyes, *Nuestra Senora de Aranzazu: Pamana ng mga Heswita sa San Mateo* (San Mateo: Shrine and Parish of Nuestra Señora de Aranzazu, 2017), 21-23; delos Reyes, "Our Lady of Aranzazu and the Jesuits of San Mateo," *WH,* Year XV, Vol. 3 (September 2013): 12-15.

2013. The said petition was granted through a decree issued on August 17, 2013. The coronation was conducted by the then Auxiliary Bishop of Antipolo, Bishop Francisco de Leon, D.D., on November 9, 2013.[26]



Cardinal Quevedo crowning the Our Lady of Aranzazu
(Fr. Lawrence Paz)

26 delos Reyes, Salve Regina, 144-145.

On the occasion of the Tercentenary of the dedication of the stone church of San Mateo and enthronement of the Virgin as its Patroness in 1716, a petition was made for the Pontifical Coronation of the Virgin. Bishop Reyes endorsed the said petition to the Holy See through his letter of April 25, 2016. Robert Cardinal Sarah issued the decree authorizing the coronation on June 17, 2016. To prepare well for this momentous event, the coronation was set the year after, on May 31, 2017. Bishop de Leon of Antipolo presided at the Mass, while Orlando Cardinal Quevedo, O.M.I., preached the Homily. The Child Jesus was crowned by Fr. Paz, and the Virgin by Cardinal Quevedo.[27]

Nuestra Señora de la Anunciata: Boso-boso, Antipolo City, Rizal

Boso-boso is a village in a valley amidst the *Sierra Madre*, located northeast of Antipolo. Fr. Murillo Velarde reported in his *Historia*, that in 1669, there was a church and *visita* there. He also said that there were churches in the neighboring villages of Paynaan (1672) and San Isidro (1678). Before 1750, Paynaan was aggregated with Boso-boso. A village called San Isidro is also located today northwest of Boso-boso, near Rodriguez (Montalban), Rizal. It is not certain if this is the same San Isidro referred to by Fr. Murillo Velarde.[28]

Tradition has it that the church of Boso-boso dates back to the Jesuits. Fr. Rene Javellana, S.J. described the ruined church as "single-naved and ends in a semicircular apse. Its façade follows the commonplace 2-story-and-triangular-pediment elevation. The pediment has partially collapsed. And in what remains, one can see a circular window as the

27 delos Reyes, Aranzazu, 27-38.
28 Velarde, *Historia*, f. 278.

only articulation for the austere façade. A bell tower partially collapsed, stands to the left of the façade. It is quadrilateral, and 2 of its stories remain. There are three side entrances, two on the epistle side of which one leads to the sanctuary. Some years back, the arch of the principal portal fell but did not bring down with it the whole façade. The keystone bearing the papal tiara has been preserved."[29]

The secular priests took over the care of the parish in 1768. In the *Visitas Diocesanas* or *Santa Visitas* (pastoral visit records), Boso-boso has been called *pueblo* (1786), *zitio o mision* (1790), and *mission* (1831). They also showed the presence of Jesuit images in the church, such as the statues of San Ignacio de Loyola and San Francisco Javier and a framed picture of San Luis Gonzaga. Interestingly, there is also a silver reliquary of Santa Ines, and a wooden image in the round of *Nuestra Senora de Granada*, among others. It is also worth noting that these reports did not indicate the name of the titular or Patroness of the church, although it has been held that it was the *Nuestra Señora de la Anunciata* (Our Lady of the Annunciation).[30]

29 Javellana, *Wood and Stone*, 200-201.

30 Visita Diocesana, 20 de Febrero de 1786; Santa Visita de Boso-boso, 23 de Julio de 1790; Santa Visita de Boso-boso; 31 de Diciembre de de 1831 in AAM 4.A.3, f5; 4.B.5, f7.



(NS Anunciata Parish)

On a related note, there is a popular miniature image of the Virgin of *Anunciata* in an *urna* (small altar) that belongs to the oldest Catholic group in Antipolo, the *Cofradia de la Anunciata*. It is not confirmed if this confraternity is related to the "*Congregación de la Anunciata*" which Fr. Pedro Chirino, S.J. mentioned in his *Relación de las Islas Filipinas* (1604) that was set up by students in Manila in the 1600's. The group grew rapidly and attracted laymen from various life stations, forming two groups (students and seculars).[31] It is also worth noting that an image of *La Anunciata* was enshrined in one of the side altars of Antipolo Church as recorded in the *Santa Visita* of 1790.[32]

31 Chirino, Pedro. Relacion de las Islas Filipinas: *The Philippines in 1600*. Translated by Ramón Echevarria. Manila, Historical Conservation Society, 1969.

32 AAM 4.B.5 f. 7.

The church of Boso-boso sustained damages during the earthquake of July 18, 1880, which were not repaired due to the dwindling population. The village was abandoned in 1911 when it was evacuated to give way to a waterworks project by the Americans for the Marikina Watershed Reservation. Since a major river crossed the village, the government thought of building a dam and flooding the valley where Boso-boso stood. The people moved to a new site on the higher ground called New Boso-boso in Antipolo and brought with them all the church furniture and whatever else was portable, including the image of the *Anunciata*. When the waterworks project did not materialize because a geological fault running through the valley would render it unsafe, the people returned to Old Boso-boso. The church was burned during World War II, and the image of Our Lady disappeared, although it was rumored to have been brought somewhere in Bulacan for safety during the war and never returned since then.

The Camillian Fathers started to minister in Boso-boso in 1986. In 1995, the church's reconstruction, started in 1993, was completed, and the Parish of the *Nuestra Señora de la Anunciata* was canonically erected in January 2004. The feast of Our Lady is observed every March 25, and a new image of the Patroness was commissioned from Justino "Paloy" Cagayat, Jr. of Paete, Laguna.[33]

Mahal na Ina ng Kaliwanagan: Cainta, Rizal

Fr. Giovanni Antonio Genovesi, S.J. was a missionary in Sicily who wanted to have a special picture of the Virgin Mary that he could carry with him in his missions. He sought the help of a pious woman, known to have visions of Our Lady. On November 21, 1722, the Virgin Mary appeared to the

33 M. delos Reyes, "The Jesuits in Boso-boso," *WH*, Year XX, Vol. 3 (September 2018): 30-34.

woman at the sanctuary of *S. Stanislao Kostka al Noviziato* in Palermo, Sicily, and told the woman that she wanted to be called "*Madre Santissima del Lume*" (Most Holy Mother of Light). However, since neither the priest nor the woman was able to guide the painter commissioned to do the painting, the Virgin Mary did not give any sign of approval on the work done. After some time, Our Lady appeared again to the woman, this time at the painter's studio. Although it was only the woman who could see the Virgin, the latter guided the hand of the painter. Hence, the completed painting was faithful to the vision, and the Virgin Mary blessed it.



1801 estampa of Our Lady of Light (Author's collection)

In the Philippines, the cradle of this new Marian devotion was in Cainta, which Captain Juan de Salcedo conquered on

August 21, 1571. The Christianization of Cainta followed, and the first Mass was held on November 30, 1571. Hence, St. Andrew the Apostle became the *Patron Principal,* and this mission was called before as "*San Andres Apostol de Cainta*."[34] The *primer Ministro proprio de Cainta*, or first resident priest, was Fr. Gaspar Marco, S.J., assigned in 1707 since there was growth in Cainta's population of *indios, criollos* and *negros* or *morenos* (those who came from India).[35] He did much to advance the construction of a stone church, which was completed in 1716, while Fr. Joaquin Sanchez, S.J. was minister. In 1727, while Fr. Bartolommeo Cavanti (al Gavanti), S.J. (from Ferrara, Italy) was the minister, the devotion to Our Lady of Light was introduced. Here, the Virgin came to be more known as *Nuestra Señora or Madre de la Lumen* (instead of the Spanish *Luz*), an indication that the devotion came directly from Italy (from *Lume* to *Lumen*). This is attested to by the *Santa Visita de Cainta* of July 28, 1790; the 1801 *estampa* or print of the *verdadero retrato* of the image; the big old bell of Cainta re-casted by the *Fundacion de Hilario Sunico* on November 13, 1883; and in the letter of August 5, 1884, of Don Mariano (de) San Juan, pastor of Cainta, to Fray Pedro Payo, O.P., Archbishop of Manila, regarding the permission for the publication of the first Tagalog novena.[36]

Outside Cainta, an *estampa* of the *Madre Santisima del Lumen* was enshrined in the Jesuit church in San Miguel Viejo, to which the miraculous survival of the crew and passengers

34 Conquistas by Casimiro Diaz, OSA (Manila, 1718), BR 42:265-66.

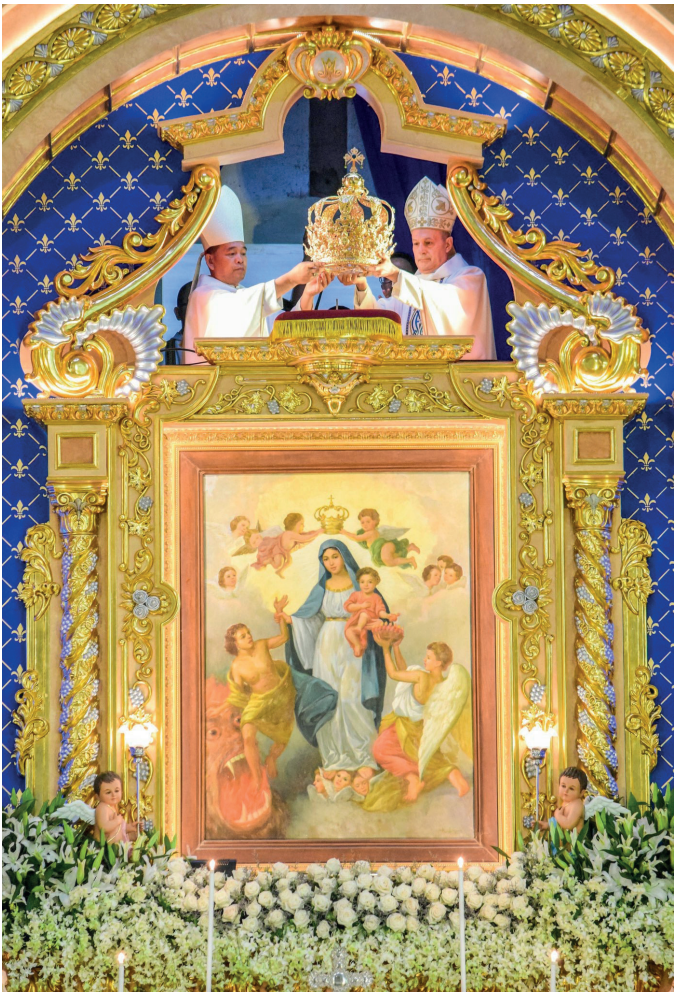
35 William C. Repetti, "The Sepoy Myth of Cainta," *Oriental Art and Culture* (July 1941), Archives of the Philippine Province (I-3-013).

36 Santa Visita de Cainta (28 Julio 1790), AAM 4.B.5 f.7; *Ympresion en tagalo – titulado Pagdedevocion at Pagsisiam sa Casantasantahang Virgen Caliuanagan*, 1884, AAM 36.D.12, f. 1; M. delos Reyes, *Virgen ng Caliuanagan: Patrona ng Cainta* (Cainta: Our Lady of Light Parish), 2006.

of a boat on March 19 and July 3, 1748 was attributed. This was documented in 1749 by Fr. Juan de Velarde, S.J., Jesuit Procurator General, in the *Relacion de las Milagros que ha obrado la Imagen de la Santisima Virgen del Lumen ala Gente de la tripulacion de la Chalupa*." The image was also mentioned in the *Santa Visita del Pueblo de San Miguel* of 1802 and in the 1937 book on some Philippine churches, but no longer found in the church at present.[37] In Santo Tomas de Villanueva Parish in Santolan, Pasig City, an old bell of 1814 named Nuestra Señora de la Lumen can be found.

The Virgin became the *Segunda Patrona* of Cainta, with her feast being celebrated on December 1, after that of San Andres. As the devotion grew and became widespread, she became the parish church's titular by 1884, or even earlier. Unfortunately, the Patroness' original painting brought by the Jesuits to Cainta was destroyed when the church burned during the Filipino-American War in March 1899. In 1950, the parish commissioned Fernando C. Amorsolo, the first National Artist, to make a new painting of Our Lady of Light. This was initially enshrined in the makeshift chapel and later in the Virgin's own chapel in the reconstructed church that Rufino Cardinal Santos dedicated on February 25, 1968.

37 AAM 36.C.9 f.2, 4.A.1 f. 18; Raymundo C. Bañas, *Brief Historical Sketches of Philippine Catholic Churches* (Manila: Commonwealth Press, 1937), 61.



Crowning of Our Lady of Light by Archbishop Caccia
and Bishop Buco (Lorenzo Atienza)

On November 7, 2012, Bishop Gabriel Reyes, granted the petition to bestow on Our Lady an Episcopal Coronation on the occasion of the 285th year of the devotion in Cainta. He conducted the crowning on December 1 of the same year during the fiesta Mass. On the occasion of the 290th anniversary of the introduction of the devotion to Our Lady of Light in

Cainta in 2017, Bishop Nolly Buco, J.C.D., Parish Priest and Auxiliary Bishop of Antipolo, petitioned for the Pontifical Coronation of the venerated image. The Holy See granted the said petition through the decree issued on December 6, 2017. The coronation was conducted by Apostolic Nuncio Archbishop Caccia, assisted by Bishop Buco, during the Mass presided by Bishop de Leon of Antipolo on December 1, 2018. In the same celebration, the parish church was declared a diocesan shrine through Bishop de Leon's decree of September 24, 2018.[38]

It is interesting to note that the Jesuits propagated this Marian devotion from the first quarter of the 18th century with the purpose of setting Our Lady of Light up against other "lights" that tried to propagate the new philosophy. However, the iconography of the Virgin was argued as proof of the laxity of the Jesuits because it showed Mary lifting a poor soul out of hell. It was also debated upon during the 4th Provincial Council of Mexico on February 7, 1771, and a Franciscan friar seemed to have ended it by saying that the Virgin is only holding the soul from falling into hell, not pulling him out. After the suppression of the Jesuits, the devotion was repressed, and documents promoting the same were confiscated, with the collaboration of bishops who were against the Jesuits. The controversy affected the iconography of the image, e.g., the devil or hell was erased, and the poor soul held by the Virgin in her right hand was replaced with a heart, rosary, or scepter.[39] On a related note, this local iconography

38 M. delos Reyes, "The Jesuits and Cainta," *WH*, Year XII, Vol. 4 (December 2010 – February 2011): 2-4; "Madre Santissima del Lume," *WH*, Year XIV, Vol. 3 (December 2012): 6-8;"Our Lady of Light: A Jesuit Legacy to Cainta," *WH*, Year XXI, Vol. 1 (March 2019): 8-13; delos Reyes, Salve, 138-139.

39 Enrique Gimenez Lopez, "La Devocion a la Madre Santisima de la Luz: un Aspecto de la Represion del Jesuitismo en la España de

of the Virgin Mary has become known in the Bicol region as *Nuestra Señora de Salvacion*. The Franciscans, fresh from defending this Marian title in Mexico, and who introduced this devotion there in 1776, called the image carved out of a *Calpe* tree in Buhi, Camarines Sur, devoutly and somewhat defiantly, by the said title. Another reason from oral tradition supposed that the title was used given the experience of the people of Joroan during Moro raids, as well as natural catastrophes, calamities, and maladies when their only recourse was the Virgin Mary who saves them.[40]

In the Diocese of Imus

Nuestra Señora de Candelaria: Silang, Cavite

The Franciscans started evangelizing Silang in 1585 and established it as a parish in 1595 under San Diego de Alcala's advocation. In 1599, it was ceded to the Jesuits due to a lack of personnel. Fr. Juan de Salazar, S.J., had its stone church constructed between 1637-1639, and it was dedicated to the *Nuestra Señora de Candelaria* around 1640.[41]

Carlos III," *Revista de Historia Moderna*, No. 15 (1996): 213-231; J. Carlos Vizuete Mendoza, "La boca del dragón infernal: El debate sobre la imagen de la Virgen de la Luz en el IV Concilio Provincial Mexicano (7 de febrero de 1771)," *Fuentes Humanísticas*, Año 26, Número 47 (II Semestre 2013): 25-47.

40 Sabino A. Vengco, Jr., *Shaping the Filipino Marian Piety* (Quezon City: Foundation for Christ's Love-Asia, Inc., 2017), 67; Edgardo D. Alaurin, *Nuestra Señora de Salvacion: History, Theology, Piety* (Manila: University of Santo Tomas Publishing House, 2019), 39-40.

41 Huerta, Estado, 559; Javellana, *Wood and Stone*, 203-204; Teresita P. Unabia et al, *The Virgins of Cavite: History, Art and Religiosity* (Dasmariñas: De La Salle University – Dasmariñas, 2014), 3ff.



Our Lady of Candelaria (PC Creatives)

Around 1663, the *retablos* of the church were constructed. The *retablo mayor* was dedicated to the Virgin Mary as attested by the *Auspice Maria* emblem carved on top of the broken pediment, the scenes depicted in the *relieves* that fill it (Annunciation, Nativity, Adoration of the Magi, Presentation in the Temple, and Coronation), and the relief of the Immaculate Conception carved on its wooden altar table frontal. Enshrined in the middle of the *retablo* is the venerated image of the *Nuestra Señora de Candelaria*, made of hardwood and standing around two feet excluding

its base. Its provenance has not yet been established, but its features are captivating and suggest western craftsmanship. The image may date back to the construction of the *retablos* and may be one of the Virgin Mary's two images, mentioned in the *Temporalidades* of 1768. However, what is certain is that the parish seal of 1897 had the figure of the Virgin of Candelaria. There is also an image of the Virgin in the facade of the church that dates back to the 1890's or even earlier.[42]

In 2008, the church was declared a National Historical Landmark by the National Museum. In celebration of the parish's 425th year, the parish petitioned for the episcopal coronation of the *Nuestra Señora de Candelaria*, and Bishop Reynaldo G. Evangelista of Imus granted it through a decree issued on the coronation day, January 31, 2019. As preparatory to this momentous event, the *Dalaw Birhen* – the visitation of the image to the parishes in Silang was held in January that year, and a novena was made, with the coronation conducted on the 9th day by Bishop Evangelista. The crowns, *aureola*, and candle were made of sterling silver from the parishioners and devotees' donations. The regalia and vestments' design mimics the texture of the pineapple, coffee leaves, and papaya, representing the agricultural heritage of the town. The Virgin's fiesta was celebrated from February 1-3, and on the 3rd day, the church was declared by the National Museum as a National Cultural Treasure.[43]

42 Josefina M. Liwanag et al, copy editors, *Yaman ng Bayan* (Silang: Parish of Nuestra Señora de Candelaria, 2015).

43 Information from Phillip Lacson Medina of Silang; Phillip N.A. Lacson Medina, *In Nomine: Iconographical Study of Silang Church* (Silang: Herencia de Silan Publications, 2019).

Nuestra Señora de la Asuncion: Maragondon, Cavite

Marigondon or Maragondon was established as a separate town before 1611 by Fr. Angelo Armano. In 1614, the Franciscans ceded it to the Jesuits, who had a church built in 1615. This was based on the Annual Letters of the Jesuits of 1618. In 1620, the residents, on their own, donated 70 pesos for the purchase of an image of the Virgin Mary, even before Maragondon became a parish under the patronage of the *Nuestra Señora de la Asuncion*. The image was made of *kamagong*, with head and hands of ivory. In 1630, the second church was completed with more elaborate furnishings. The new and bigger church, built in 1633, was apparently made of stone sometime between 1646 and 1649. The government ordered its demolition for fear that the Dutch, who were at war with Spain, might use the church. Another construction began in 1687, was completed in 1714. Among the Jesuit churches, the church of Maragondon is unique for its elevation, with a façade that is narrow but tall, and not squat like other churches. The main roof trusses are exposed and emblazoned with a *lua* (praise to Mary) and verses from Psalm 96.



Nuestra Señora de la Asuncion (Jher Angeles Mendoza)

After the expulsion of the Jesuits, the Seculars took over Maragondon. In 1885, it was handed over to the Augustinian Recollects. It is now under the diocesan clergy. There are two more images of Our Lady of the Assumption in the church. One is in the *retablo mayor* made in the 1700s and called "Birheng Nakatayo," in contrast to the third image called "Birheng Nakaupo." On December 14, 1997, the "Birheng Nakatayo" was granted an Episcopal Coronation by the late

Bishop Manuel Sobreviñas of Imus. On June 30, 2001, the church was declared a National Cultural Treasure by the National Library of the Philippines.[44]

In the Diocese of Boac

Mahal na Birhen ng Biglang Awa (Pronto Socorro): Boac, Marinduque

Marinduque Island is at the heart of the Philippines. In 1621, Archbishop Miguel Garcia Serrano of Manila entrusted to the Jesuits the care of Marinduque, who founded the towns of Boac, Sta. Cruz and Gasan. The Jesuits brought to Marinduque an image of the Virgin Mary measuring approximately three feet. Based on the *Narracion Historica*, "since time immemorial, each night after the Angelus, the people gather together for prayers and novena to our Blessed Mother. The number increases in times of public calamities, such as drought, epidemic, earthquake, famine, and distress, requesting her Motherly care and help." The devotion to the Virgin intensified greatly when the people experienced "her sudden and immediate help or prompt succor."

According to tradition, in the middle of the 17th century, a big expedition of Moros landed on the shores of Barrio Laylay near the mouth of the Boac River. Being the greatest number that had ever raided Marinduque, the people fled in panic and took refuge inside the church. The old men, women, and children prayed the rosary and novena fervently to the Virgin, while the able-bodied men defended the outer

44 Huerta, Estado, 560; Javellana, *Wood and Stone*, 204-205; *Nuestra Señora de la Asuncion Parish* (N.p.: Our Lady of the Assumption Parish, 2010); Unabia, *Virgins of Cavite*, 27-38.

walls of the church fortress. Many Christians were killed during the siege, and on the third day, they ran short of food. The capture of the fortress seemed imminent. The people stormed the Virgin Mary with prayers. Suddenly, a terrible storm came, with strong rains, lightning, and thunder. At the very height of the storm, all were amazed to see standing on top of the wall (where the shrine is now located) a beautiful Lady with her arms outstretched. It was as if she was driving away the enemy. Terror seized the Moros, and they fled away in confusion to their vintas. Recognizing the prompt action of the Virgin, they called her "Biglang-awa."[45]



(Diocesan Chancery of Boac)

45 Lorenzo Menorca and Belen Cordero, compilers, *Canonical Coronation of Our Lady of Biglang-Awa, Boac, Marinduque, May 10-11,`58*; *Ang Mahal na Birhen ng Biglang-Awa 50th Anniversary Canonical Coronation* (Boac, n.p., 2008), 11.

The Apostolic Administrator of the Diocese of Lucena, Bishop Alfredo Ma. Obviar, requested through a letter dated April 11, 1957, for the pontifical coronation of the *Mahal na Birhen ng Biglang Awa*, presently venerated in its shrine in the Boac Cathedral. The request for the crowning was granted through a decree issued on May 19, 1957 by Federico Cardinal Tedeschini. Novena in the church preceded the important day. The coronation took place on May 10, 1958, in a shrine prepared at the field of Marinduque High School. Since Archbishop Egidio Vagnozzi, Apostolic Nuncio, could not make it because he had to leave for Rome a few days earlier, Bishop Obviar conducted the crowning of the image. The beautiful crown and its halo, both gold and precious stones, were valued at 10,000 pesos. More than 20,000 people were estimated to be in attendance not only from Marinduque but also outside. The rite was followed by a "Misa Rezada" (Recited Mass) and a solemn procession, where the crowned image was joined by images of the Virgin Mary from the five towns of Marinduque. The Pontifical Mass was held the following day, the feast day of the Virgin.[46]

46 delos Reyes, *Salve,* 88-89.



Bishop Obviar crowning the Birhen ng Biglang Awa
(Diocesan Chancery of Boac)

On May 10, 2007, Bishop Reynaldo G. Evangelista of Boac issued a decree declaring the Virgin as the Patroness of the Diocese of Boac and the Province of Marinduque and prescribed that the official title of the Virgin will be "*Mahal na Birhen ng Biglang Awa*." On May 9 of the following year, Bishop Evangelista raised the temple where the Virgin is enshrined to the status of a diocesan shrine.[47]

47 Menorca and Cordero, op. cit.

In the Diocese of Borongan

Nuestra Señora de Borongan: Borongan, Samar

Borongan was first mentioned as a Jesuit mission area under the residence of Palapag in 1612. By 1696, it had its resident priest, Fr. Dionesio Ignacio Gutierrez, S.J. Around 1710, the construction of the earliest stone structure of the Borongan church on its present location (near the Hamorawon Spring) began under the direction of Fr. Francisco Diez (Diaz), S.J. It was dedicated to the "*Nuestra Señora en el Misterio de su Natividad*" (Nativity of Our Lady). It was burnt in 1773. In 1768, Borongan was ceded to the Franciscans, and its first missionary was Fray Juan de Mora, O.F.M.[48]



Our Lady of Borongan (Fr. Neil Tenefrancia)

The image of the Nuestra Señora de Borongan was brought to the country by Fr. Juan Jose Delgado, S.J., together with the image of the Virgen de la Rosa of Makati, aboard the galleon *Nuestra Señora de Begonia* that left Acapulco on March 31, 1718. It reached Borongan on July 2, 1718, and finally arrived

48 Huerta, *Estado*, 304-307; Javellana, *Wood and Stone*, 223.

in Cavite on the 27th. He could not contain his joy during this voyage for having seen and venerated two authentic relics, a strand of hair of Our Lady, possessed by both images. He confessed that this was a greater treasure than all that Ophir has and all that Tarshish treasures. He dedicated the first volume of his great opus, the *Historia general sacro-profana, política y natural de las islas del poniente llamadas Filipinas* (1751) to the Virgin of Borongan. He was incredibly devoted to her and recognized her as the creditor of all the labors and efforts of his pen. He elected her as his Patroness, considering the many graces he received from her hands amid the dangers in his Visayan mission so that with the Apostle Paul he could say: "No, in all these things we conquer overwhelmingly through him who loved us" (Romans 8:37). From Palapag, he would make a pilgrimage to Borongan to visit the Virgin, and once to bless her new sanctuary. On her solemn feast, he was filled with joy to preside at the sung Mass, as on the feast of the Nativity of Our Lady in 1751. He was also consoled that he was just a neighbor to her holy shrine and image, which was kept with so much veneration in Borongan.[49]

Inasmuch as it took 33 years from the arrival of the image until the inauguration of Borongan church, which was still under construction during its arrival, it has been supposed that it was first enshrined and venerated at the original mission chapel in Giborongani (Sabang). At present, the original image's whereabouts is unknown, considering the major fires that hit the church in 1773 and 1898. In a shrine beside the cathedral, there is a small image (around 1 foot) of Our Lady with the Child Jesus, which was reportedly rescued by an American soldier from a burning house in Samar. The image was brought to the US as a personal booty and transmitted back through the soldier's family at the efforts of Msgr. Joseph Hart, Bishop of Cheyenne in Wyoming. During the Kalayaan

49 Delgado, *Historia,* 1-4; Sanchez, *Venerada,* 106 ff.

celebration in 1998, the said image was brought to Borongan Cathedral by former Pres. Fidel Ramos. Whether this image is the original image of the Virgin of Borongan or not, could not be established at this time.[50]

Pueblo Amante De Maria

Indeed, the seeds of Marian devotion planted by the Jesuit missionaries in Filipino Catholics' hearts have grown in time and yielded much fruit – we, who have been called *Pueblo amante de Maria*. This verse was part of the first two stanzas of the "*Himno Oficial del Congreso*" for the 33rd International Eucharistic Congress held in Manila in 1937.[51]

Hace ya cuatro centurias
que esta tierra Filipinas
se nutre de la doctrina
de Cristo, Divina Luz;
Pueblo amante de Maria,
Antes que sus montes de oro
Forman su rico Tesoro
Los tesoros de la Cruz.

The verses convey that for four centuries, the Philippines has thrived on the doctrine of Christ, the Divine Light. A people-loving of Mary, forming a rich treasure before their mountains of gold, the treasures of the Cross. Indeed, the stanzas show the Christological context of the Marian devotion of Filipinos.

Now that we are celebrating the 500 years of the gift of the Christian faith, our Bishops invite us to "recall what God told

50 Neil G. Tenefrancia, *Nuestra Señora de Borongan: A History of Her Image and Devotion* (August 2020). The other information was also provided to the author by Fr. Tenefrancia of the Diocese of Borongan.
51 XXXIII International Eucharistic Congress (Manila, 1937), 143.

his people Israel regarding his choice: 'It was not because you are the largest of all nations that the Lord set his heart on you and chose you, for you are really the smallest of all nations. It was because the Lord loved you and because of his fidelity…' (Dt 7:7-8). Only God's freely given love can illuminate the choice of the Filipino people to receive this valuable gift of faith!"[52] Upon realizing the preciousness of this gift received, let us look on our loving Mother Mary, who after accepting the mission announced to her by the angel, "set out and traveled to the hill country in haste" (Lk. 1:39) visited and served her relative, Elizabeth. This was a true example of *Missio ad gentes*, an evangelizing Church that comes out of herself.

May the words of St. Peter Canisius to his fellow Jesuits about the Virgin Mary also echo in the hearts of Filipino Catholics, especially amid this pandemic: "All in our Society have had and ought to have, an outstanding devotion to Mary, our mother, our mistress, our patroness…No mother ever had more sons, no one was so blessed or showed more fidelity… No mother ever had more love for her Son…Mother of the living, full of grace, begetter of life, mother of God, our mother, who loves us and because of that love, prays to God on our behalf and pleads for us."

Ad Iesum per Mariam.

52 CBCP, *Pastoral Letter for the 2021 Year of Missio Ad Gentes: Becoming Jesus' Missionary Disciples* (November 29, 2020).

Pagbibiyaya Ayon sa Pagdedevocion at Pagsisiyam

Sa Cabanal-Banalang Ina ng Caliuanagan

Joseph Y. Haw Jr., S.J.

Panimula

Nasulat ang kasaysayan ng Sambayanang Kristiyano nang may pagtatangkang unawain at ipaunawa ang pananampalataya sa paraang makahulugan sa partikular na kultura at kalagayan. Sa bawat yugto ng kasaysayang ito, makikitang laging nakaugnay ang pagsasaling-wika sa pagpapalaganap ng pananampalataya at pagpapatubo nito sa kultura. *Dito po sa atin,* naging bukod tangi ang pagtatangka ng Misyon na ipalaganap ang pananampalataya sa wikang katutubo.[1]

Mula sa pagpapalimbag ng *Doctrina Christiana* noong 1593 hanggang sa sumapit ang ika-19 na siglo, ang pagsasalin ng mga panalangin at iba pang aklat-dasalan sa iba‘t-ibang wikang Pilipino ang isa sa mga pinagkaabalahan ng mga paring misyonero. Patunay rito ang paglaganap ng di-mabilang na mga aklat-dasalan at pagsisiyam na inilathala sa iba‘t-ibang pangkat-wika sa kapuluan ng Pilipinas. Masinop nilang isinalin sa katutubong wika ang mga panalangin at mga nilalaman ng pananampalatayang Kristiyano upang ito ay maituro at maunawaan ng mga katutubong Pilipino. Naging mabisa ang mga aklat-dasalang ito upang maitanim sa kalooban ng mga Pilipino ang mga pagpapahalaga at pananampalatayang

1 Tingnan ang salaysay sa Pedro Murillo Velarde, “Jesuit Missions in the Seventeenth Century,” nasa *The Philippine Islands: 1493 -1898*, pat. Emma Helen Blair at James Alexander Robertson, tomo 44 (Cleveland,Ohio: Clark Co., 1907), 36.

Kristiyano. Maituturing na ang pagsasaling-wikang ito ng mga aklat-dasalan ang isa sa mga nagdulot ng tagumpay sa gawain ng ebanghelisasyon sa Pilipinas.

Isa sa mga aklat-dasalang naisalin sa wikang Filipino ang *Pagdedevocion at Pagsisiyam sa Cabanal-banalang Virgen ng Caliuanagan,* isang debosyong laganap sa Cainta, Rizal hanggang sa kasalukuyan.[2] Natatangi ang aklat-dasalang ito sapagkat bukod sa pagsasalin ng mga panalanging napapatungkol sa Mahal na Birheng Maria ay may pagtatangka ring ipasa sa mga deboto ang isang buong katesismo ukol sa Pagbibiyaya alinsunod sa turo ng Trento. Natatangi rin ang aklat-dasalang ito sapagkat sumailalim ito sa pagsasaayos at pag-aangkop ng mismong mga deboto ng Cainta sa kanilang sariling pananalita at kaisipan. Makikita rito kung paanong inangkop, inari at tumubo sa pananaw ng mga Pilipino ang isang napakahalagang aspekto ng pananampalatayang Kristiyano--ang pagbibiyaya ng Diyos. Samakatwid, masasabing ang aklat-dasalang ito ay hindi lamang bunga ng pagsasaling-wika kundi paglikha rin at pagbubuo ng isang katutubong pananaw.

Sa sanaysay na ito, nais nating siyasatin kung paanong lumilitaw at ipinahahayag sa mga pahina ng *Pagdedevocion* ang buong dinamiko ng pagbibiyaya sa isang partikular na bahagi ng kasaysayan. Magkakaroon ng apat na bahagi ang sanaysay na ito. Sa unang bahagi, titingnan natin ang kalagayang pangkasaysayan ng *Pagdedevocion*. Nais natin

2 Mariano de San Juan, *Pagdedevocion at Pagsisiyam sa Cabanal-banalang Virgen ng Caliuanagan* (Manila: J. Martinez, 1927). Matatagpuan dito ang certifico ng eklesiastikal na pahintulot sa paglalathala noong 1884, kaya‘t ipagpapalagay na ang edisyong 1927 ay muling-lathala ng edisyong 1884. Gagamitin ang pinaikling pangalan na *Pagdedevocion* sa mga susunod na pagtukoy sa aklat-dasalang ito.

ditong mahinuha ang kalakaran ng panahong kanyang kinabibilangan lalung lalo na ang partikular na pag-unawa sa pagbibiyaya. Sa ikalawang bahagi, susuriin natin at pag-aaralan ang balangkas at nilalaman ng aklat-dasalan. Dito, nilalayon nating matagpuan sa mga pananalita, imahe, at mga partikular na panalangin kung paanong naisasalin at naipahahayag ng mga deboto ang kanilang paninindigan at pananaw sa pagbibiyaya. Titingnan naman sa ikatlong bahagi kung paanong inuugnay ang pagbibiyayang ito sa Mahal na Birheng Maria, na nilalapitan ng mga deboto bilang *Cabanal-banalang Ina ng Caliuanagan*. Panghuli, sisikapin natin lagumin ang ating mga nasiyasat at pagnilayan ang mga teolohikal na kabuluhan nito para sa mga Katolikong Pilipino ngayon.

Kalagayang Pangkasaysayan

Simulain

Matutunton ang simula ng debosyon kay Maria bilang Madonna della Luz sa kuwento ng isang larawan na ipinapinta ng isang paring Heswita na si Padre Giovanni Antonio Genovesi sa Palermo, Sicilia noong taong 1723.[3] Ayon sa kuwento, ninasa ni P. Giovanni Antonio Genovesi na magkaroon ng isang natatanging larawan ng Birheng Maria na magiging pintakasi niya sa kanyang pagmimisyon. Humingi siya ng tulong sa isang babaeng kilala bilang catoto ng Dios at tinutulungan ng Birheng Maria upang isangguni ang kanyang balakin at malaman kung ano ang kalooban ng Birhen. Ibinigay sa kanya ang kanyang kahilingan. Nagpakita ang Mahal na Birhen sa babaing ito: ubod siya ng ganda at ang buong

3 San Juan, *Pagdedevocion*, 10. Tingnan din ang Neuerberg, La Madre Santisima de la Luz.

katawan niya ay sumisinag ng maningning at maluwalhating liwanag. Pinaliligiran siya ng mga nagliliparang serafin at pinuputungan siya ng korona samantalang hawak-hawak niya sa kaliwang kamay ang sanggol na Hesus. Ang kanang kamay ng Mahal na Birhen ay nakatangan sa kamay ng isang taong tila sinasagip niya sa pagkakahulog sa bunganga ng dragon. Nakita rin niya ang isang anghel na may dala-dalang bakul-bakulang puno ng mga puso at dumudulog na paluhod sa paanan ng Birhen. Iniaalay ng angel ang mga puso sa batang Hesus. Isa-isa namang kinukuha ni Hesus ang mga pusong iniaalay at saka pinagniningas sa tunay na pag-ibig. Sinabi ng Mahal na Birhen sa babae na nais niyang tawagin bilang Cabanalbanalang Ina ng Caliuanagan at kung paano siya nagpakita ay ganito rin ang niloloob niyang larawan na gamitin sa pagmimisyon ng pari (tingnan sa apendiks I ang mga halimbawa ng ikonografia).

Nagbalik ang babae sa pari upang isalaysay ang pangit-ain at ang sinabi ng Birhen. Dahil sa kagustuhan ng pari na magawa kaagad ang larawan, agad na tumawag ito ng pintor upang isalaysay kung paano ipipinta ang larawan. Subalit hindi nasubaybayan ng pari at ng babae ang pagpinta sa larawan kaya‘t lumabas itong hindi tapat sa kanyang nasa. Nagpakita muli ang Birhen sa babae habang ito ay nasa labas ng Sicilia at ipinahiwatig na hindi siya natuwa sa larawan. Nawalan ng tinig ang babae at nagkaroon siya ng matinding sakit na hindi mabigyang lunas ng mga manggagamot. Sa kahulihulihan, ang tanging nagawa ng mga manggagamot ay payuhan siyang bumalik sa Sicilia upang kahit hindi gumaling ay mapalakas na lamang ng sariwang hangin.

Pagdating niya sa Sicilia, ikinagulat ng babae ang agad na paggaling ng kanyang karamdaman at pagbalik ng kanyang tinig. Ito ang nagpatibay sa kanyang kutob na

ang karamdaman niyang iyon ay ibinigay sa kanya upang maganap ang kalooban ng Birhen. Sa tulong ng babae, muling gumawa ng larawan ang pintor nang naaayon sa kagustuhan ng Birhen. Nang matapos ay nakita ng babae ang Mahal na Birhen na nakatingin sa larawan at ito'y kanyang binibindisyunan--tanda na ito ay kanyang kinalulugdan. Ayon sa kuwento, sa ginawang ito ng Birheng Maria, ang larawan ay nagkaroon ng kapangyarihan na makapagkakaloob ng mga biyaya ng mga pagbabago't pagsisisi sa kasalanan at iba't iba pang kagalingan.

Ang kuwentong ito ng pinagmulan ng larawan ng *Cabanal-banalang Ina ng Caliuanagan* ay unang isinulat sa wikang Italyano ni Padre Giuseppe Maria Genovesi.[4] Inilathala ito sa Palermo, Sicilia noong taong 1733 at 1734.[5] Isinalin naman ito ni P. Lucas Rincón sa wikang Español at inilathala sa Mexico noong taong 1737 sa pamagat na *Antidoto Contra Todo Mal*.[6] May dalawang tomo ang inilathala ni Rincón. Matatagpuan sa unang tomo ang pinagmulan ng larawan at pagdedebosyon kay Maria bilang Madre Santissima de la Luz. Kasama sa tomong ito ang kuwento ng mga himala at kababalaghan na kaugnay ng pagdedebosyon sa larawan. Nang sumunod na taon, inilathala naman ni Rincón ang ikalawang tomo na naglalaman naman ng mga panalangin at mga pagninilay.[7] Ang dalawang tomo na ito ni Rincón ang nakarating sa

4 Norman Neuerberg, La Madre Santisima de la Luz*, Journal of San Diego History* 41, blg. 2 (Spring 1995). http://www.sandiegohistory.org/journal/95spring/laluz.htm (kinuha noong Setyembre 20, 2008). Ipinagpapalagay ni Neuerberg na si Guiseppe Maria Genovesi (1681-1757) ay malapit na kaanak ni Giovanni Antonio Genovesi.

5 Enrique Giménez López, "La Devocion A La Madre Santisima de la Luz: Un aspecto de la represión del Jesuitismo en la España de Carlos III," *Revista de Historia Moderna*, blg. 15 (1996):214. http://rua.ua.es/dspace/bitstream/10045/4848/1/RHM_15_10.pdf (kinuha noong Setyembre 27, 2008).

6 Tingnan, talababa bilang 10 ng Neuerberg, "La Madre."

7 Tingnan, talababa bilang 14 ng Neuerberg, "La Madre."

Pilipinas na isinalin sa Tagalog at isinaayos ng mga deboto sa Cainta sa pamagat na Pagdedevocion at Pagsisiyam sa Cabanal-banalang Ina ng Caliuanagan.[8]

Ang Pagdedevocion sa Kalakaran ng Ikalabinwalong Siglo

Nabuo at lumaganap ang pagdedebosyon kay Maria bilang *Madre Santissima del Lumen* o Kabanalabanalang Ina ng Kaliwanagan noong ikalabinwalong siglo. Sa panahong ito, nahaharap ang Simbahan sa hamon ng pagsikat ng bagong liwanag na dala ng Makabagong Pilosopiya sa Espanya at sa buong Europa. Sa panahong ito, nilayon ng mga intelektuwal na mapalitan ang mga nakasanayang pag-iisip ng mga kasalukuyang institusyong panlipunan, pampulitika at higit sa lahat, panrelihiyon.[9] Ipinaglaban nila ang kalayaan ng katwiran ng isip laban sa nakikita nilang mapang-aping paggamit ng kapangyarihan ng Simbahan.[10]

Mula sa impluwensya ng mga tinaguriang *philosophes* mula sa Francia at Inglatera, sumunod ang ilang mga intelektuwal sa Espanya sa pagtuligsa sa Simbahan bilang tagahawak at tagapangalaga ng katotohanan. Sa Espanya, ang mga intelektuwal na ito ay tinaguriang *Novadores*.[11] Alinsunod sa

8 San Juan, *Pagdedevocion*, 6.

9 Richard Herr, *The Eighteenth-Century Revolution in Spain* (Princeton, New Jersey: Princeton University Press, 1958), 73.

10 Ibid.

11 Para sa isang maikling salaysay ukol sa Panahon ng Kaliwanagan sa Espanya, pakitingnan sa John Dowling, "The Crisis of the Spanish Enlightenment: Capricho 43 and Goya's Second Portrait of Jovellanos," *Eighteenth-Century Studies* 18 (Spring 1985): 331-59. Sumikat sa Espanya ang grupo ng mga intelektuwal na tinatawag na *Novadores*. Sa pananaw ng mga taong-Simbahan, sila ay mga Inventor de novedades. Tómase regularmente por el que las inventa peligrosamente en materia de doctrinas." Sinipi ni Dowling mula sa *Diccionario de la lengua castellana,* Tomo Quarto (Madrid: Francisco del Hierro, 1734), 683. Pakitingnan sa Dowling, *Spanish*

pananaw ng mga naliwanagan, ipinaglaban nila na kayang matuklasan ng tao ang kanyang kaligtasan at kaganapan sa paggamit ng kanyang pangangatwiran batay sa mga tuwiran niyang nasasaliksik sa kalikasan.[12] Ang mga pananaliksik na ito ang nagmistulang mga bagong-ilaw na nagdadala ng malalim na kamalayan sa tao ukol sa kanyang sariling kapangyarihan. Agad makikita kung paano itong nakikipagtunggali sa batayang pananaw at tradisyon ng Simbahan.

Laban sa Mabathalang Pagbubunyag

Sa doktrina ng Simbahan, may likas na kakayahan ang taong matuklasan ang Diyos sa pamamagitan ng mga kaalamang ibinibigay ng kalikasan (sa paraan ng *analogia*) subalit ito ay may hangganan. Para sa Simbahan, kailangan ng Mabathalang Pagbubunyag *(Divine Revelation*) upang maging tunay at maging ganap ang pagkilala ng tao sa Diyos.[13] Sangayon ang *Novadores* sa likas na kakayahan ng taong matuklasan ang Diyos, ngunit hindi nila tinanggap ang paninindigang kailangan pa ng Mabathalang Pagbubunyag. Gayundin, tuwiran nilang sinalungat ang pananaw ng Simbahan na ang kaganapan ng tao ay nakasalalay sa pagbibigay liwanag ng Diyos na nananahan sa tao.[14] Iginigiit ng *Novadores* na hindi sa pagbubunyag ng Diyos at sa kanyang pagpasok sa kasaysayan nakasalalay ang pagsulong ng sangkatauhan kundi sa pansariling kapangyarihan at kakayahan ng tao.[15]

Enlightenment, 333.

12 Herr, *Revolution in Spain*, 4.

13 Oskar Kohler, *The Church in the Age of Absolutism and Enlightenment*, salin Gunther Holst, History of the Church, pat. Hubert Jedin at John Dolan, tomo 16 (New York: Crossroad Publishing Co., 1981), 343

14 Kohler, *The Church and Enlightenment*, 343.

15 Kohler, *The Church and Enlightenment*, 343.

Laban sa Teolohiya ng Pagbibiyaya

Para sa Simbahan, ang sangkatauhan ay nilikha ng Diyos at para sa Diyos. Ayon sa turo ng Konsilyo ng Trento, may sinaunang kaganapan ang tao—ang pagtamasa ng maliwanag na kabanalan at pakikipagkaibigan sa Diyos. Subalit gawa ng sinaunang pagkahulog (*original fall*), nasugatan ang sangkatauhan at nawala sa kanya ang kakayahang matunton ang paraiso ng banal at ganap na buhay.[16] Sa pananaw ng Simbahan, kusang-loob na ibinalik ng Diyos sa tao ang kakayahang ito.[17] Hinilom ng Misteryo Paskwal ni Kristo ang sugat ng kasalanan, binigyang liwanag at tunay na pinagpanibago ang sangkatauhan.[18] Bunga ng Misteryo Paskwal, biniyayaan ang sangkatauhan ng pananampalataya, pag-ibig, at pag-asa‖ na magpapanuto sa kanya sa kaligtasan at ganap na buhay. Sa pananalig ng Simbahan, hindi maihihiwalay ang kaganapan ng buhay sa Mabathalang Pagkukusa na ginanap ng Misteryo Paskuwal ni Kristo. Gayundin, hindi ito maihihiwalay sa kusang loob na pakikipagtulungan ng tao sa pagbibiyayang nararanasan sa loob ng Simbahan.

Minaliit ng *Novadores* ang teolohiyang ito ng Simbahan ukol sa pagbibiyaya. Pinanindigan ng *Novadores* na hindi makakamtan ng sangkatauhan ang kaganapan sa pamamagitan ng pagtingin at pag-unawa sa sarili bilang nilikha ng Diyos at para sa Diyos.[19] Hindi kailangan ng tulong na lampas sa likas na kakayahan.[20] Bagkus, makakamtan ito sa pagpapayaman ng kanyang likas na kakayahan. Walang ibang pagbubunyag na makatutulong sa tao kundi ang pagpapayaman ng isip at

16 Tingnan ND 1925.
17 Tingnan ND 1930.
18 Tingnan ND 1930.
19 Grant Kaplan, *Answering the Enlightenment* (New York: Crossroad Publishing Co., 2006), 18.
20 Tingnan Herr, *Eighteenth Century Revolution*, 5.

isang mabuting edukasyon na makapagtuturo kung paanong iwasan ang masamang impluwensiya sa lipunan.[21]

Samakatuwid, hinahamon ng makabagong pag-iisip ang itinuturo ng pananampalataya ukol sa tao, sa kanyang katangian bilang nilalang ng Diyos at ang mismong pag-uugnayan ng Diyos at ng tao. Para sa mga naliwanagan o mga *Novadores*, ang paghahamong ito ay paglaya ng katuwiran (*razón*) sa pagkakakulong nito sa mapaniil na tradisyon ng institusyonalisadong relihiyon. At ang paglayang ito ay ang pagkamit ng kapangyarihang magdadala sa tao sa kanyang kaganapan. Samantala para sa Simbahan, ang ganitong pananaw ay panibagong mukha ng mga panganib sa pananampalataya na matagal na nitong pinagsisikapang supilin—isang makabagong mukha ng Pelagianismo at sekularismo bilang panibagong Protestantismo.

Sa mga hamong ito na kinakaharap ng Simbahan noong ika-18 siglo, mahihinuha natin ang kahalagahan ng pagpapalaganap ng debosyon kay Maria bilang Ina ng Kaliwanagan sa panahong iyon. Masisilip ito sa sermong ibinigay ng Heswitang si P. Diego Rivera sa pagtatalaga ng altar para kay Maria sa Colegio Imperial de Madrid noong 1756. Ayon sa kanya, naaangkop ang pagdedebosyon kay Maria bilang *Madre Santisima de la Luz*,

> sa mga panahong ito, kung kailan tinutuligsa ng mga modernong Sekta ang Pananampalataya; at kung kailan hindi walang-sakit nating nakikita, maging sa maraming Katoliko, ang halos paglaho ng kabanalan at pagdurusa ng pananampalataya dahil sa pakikipagugnayan sa mga *Novatores*,[22] o sa kanilang mga

21 Ibid.
22 Tingnan ang ika-11 talababa.

aklat, o sa walang saysay na kahambugan ng ilang marurunong na puspusang inilalaan ang kanilang mga sarili sa mga makabagong bagay.[23]

Ang Tugon ng Simbahan: *Pagdedevocion at Pagsisiyam sa Cabanalbanalang Ina ng Caliuanagan*

Tulad ng inaasahan, tahasang nilabanan ng Simbahan ang makabagong Pilosopiya na lumaganap sa Espanya, at sa buong Europa. Pinaigting ang pagpapalaganap at pagtuturo ng doktrinang Katoliko sa mga pulpito, sa mga paaralan ng Simbahan, sa mga tahanan at hanggang sa lansangan. Dito, naging mabisang kasangkapan ang mga popular na debosyon, tulad ng pagsisiyam, sa pagpapalaganap ng turo ng Simbahan.

Sa panahong nahaharap ang Simbahan sa paghahamon ng mga *Novadores*, hindi kataka-takang lumitaw ang isang debosyon na tahasang lumalaban sa mga ilaw (*luces*) na nagpapalaganap ng makabagong pilosopiya.[24] Makikita sa mga pahina ng *Pagdedevocion at Pagsisiyam sa Cabanal-banalang Ina ng Caliuanagan* ang pagtatanghal sa tunay na liwanag na kinikilala ng Simbahan.

Antropolohiya

Malinaw na ipinakikita ng dalit sa *Cabanal-banalang Ina ng Caliuanagan*[25] ang isang pananaw ukol sa katayuan ng

23 "…en estos ultimos tiempos, en que la fe se halla tan combatida de las modernas Sectas, y en que no, sin dolor, vemos que aun en muchos catolicos, e por el demasiado comercio con los Novatores, o con sus libros, o por un orgullo vano de ciertos genios, dedicados a novedades, esta casi extinguida la piedad y agonizando la Fe, se coloca la Madre Santisima de la Luz en aquel Altar." Sinipi mula sa Diego de Rivera, *Sermón de la Madre Santissima de la Luz*, (Madrid 1756), 11-12. Tingnan sa López, "La Devocion," 214. Salin ng may-akda.

24 "…contraponerla a aquellas otras Luces que intenaba propagar la nueva filosofia." Tingnan López, "La Devocion," 213.

25 Karagdagang apat na pahina ng taludturan na dinadasal o inaawit

tao at ng mundo. Ipinipinta nito na ang paglalakbay ng tao sa lupa ay pagharap sa kadiliman ng kasalanan. Kongkreto itong nakikita ng tao sa mundo dahil sa kanyang karanasan ng di-maunawaang pagdurusa at paghihirap. Ipinakikita nito na ang tao ay laging nilalaro ng mga puwersang nagpapadilim sa kanyang kalooban at nagdadala sa kanya sa kapahamakan. Unang-una, tinutukoy ng dalit ang "caauay naming sucab na-dinidimlan ang bait nami,t, calooban" — isang pagkilala sa impluwensya ng kasamaan sa mundo. Pangalawa, ipinakikita ng dalit na ang mundo ay mandaraya at sinungaling kaya may paghihinala sa anumang kaginhawaang ibinibigay nito. Pangatlo, ipinakikita rin na kalaban ng tao ang mismong sarili dahil nahihilig ito sa mga lugod na mahalay. Sa pangkalahatan, may mapaghinalang pagtingin sa mundo at sariling kakayahan ng tao tungo sa mabuting buhay.

Tuwiran itong nakikipagtunggali sa napakapositibong pananaw sa mundo ng *Novadores*. Lumilitaw sa *Pagdedevocion* na ang mundo mismo ay nalalagay sa sitwasyon ng pagkamakasalanan at nangangailangan ng kaligtasan. Dahil dito, hindi mapagwawagian ng tao ang anumang pagdurusa sa pamamagitan lamang ng tamang pagtuklas, pag-aaral at paggamit ng mundo at kalikasan. Pinabubulaanan din ng *Pagdedevocion* na makakamtan ng tao ang kanyang kaganapan sa pamamagitan lamang ng sariling lakas at katwiran. Kinikilala nito na kasangkot ang pag-iisip at kalooban ng tao sa kalagayan ng pagkamakasalanan. Maaaring may kakayahan ito, subalit ang sitwasyon niya sa mundo ay laging nakabukas sa posibilidad na malihis ng daan at mapagdiliman ng isip (*reason*) at kalooban (*will*).

Sa madaling sabi, binibigyang diin ng *Pagdedevocion* ang katotohanan ng kasalanan sa mundo at ang dulot nito

pagkatapos ng pagdarasal ng nobena. Tingnan ang apendiks 2 para sa sipi nito.

ay karanasan ng "dilang dusa,t, panganib at manga dalita,t, saquit." Hindi lamang kasangkot ang tao at ang mundo sa kalagayang ito, bagkus, may kapangyarihan sa labas ng tao at mundo na kumikilos upang panatilihin ang sitwasyong ito. Ibinubunyag nito ang karimlang bumabalot sa mundo at sa pag-iisip ng tao na pumipigil sa kanya upang marating ang kaganapang itinalaga sa kanya. Mababanaag dito kung paanong ang mga-bagong ilaw na ipinakikita ng *Enlightenment* ay itinuturing na mga huwad na ilaw na nagdadala pa nga sa kapahamakan.

Malinaw ang nais ituro ng mga panalangin at pagluhog na itinuturo ng *Pagdedevocion*. Nais nitong buksan ang kamalayan ng mga deboto at pukawin ang kanilang mga hangarin na hanapin ang tunay na kaliwanagan. Una, ipinakikita nito na ang tagumpay ng paglalakbay ng tao sa mundo ay hindi nakasalalay sa kaginhawaan sa buhay. Sa halip, ang tunay na tagumpay sa buhay ay ang kaliwanagan ng pakikipagkaibigan sa Diyos at ang pagkamit ng "dahilang iquinapal sa aquin."[26] Pangalawa at higit na mahalagang punto ng *Pagdedevocion*, hindi maibibigay ng "mundong mandaraya't sinungaling" o ng "katawang-ang quinahihiligan manga lugod na mahalay ang kaligtasan." Kailangan ng tao ang tulong na lampas sa likas na kakayahan upang mapagwagihan ang kanyang kalagayan.

Mga Tema ng Pagbibiyaya

Ipinahahayag ng *Pagdedevocion*, na ang kaligtasan at kaganapan ng tao ay gumagalaw sa larangan ng pagbibiyaya ng Diyos at sa pakikipagtulungan rito. Laban sa isang makabagong Pelagianismo, natural na matatagpuan sa

26 Tingnan ibid., 55 at 64.

Pagdedevocion ang antropolohiyang may paghihinala sa mundo at sa tao. Sa kabilang banda, iniiwasan din naman ng *Pagdedevocion* ang napakanegatibong antropolohiya ng Lutheranismo.

Bagamat may paghihinala, hindi nito itinuturing ang tao bilang lubhang napakamakasalanan upang makaaahon pa sa sitwasyon na kanyang ginagalawan. Nakikita ng *Pagdedevocion* na nagkakaroon ng tunay na kaliwanagan ang tao dahil ang *gracia* na ibinibiyaya ng Diyos sa tao ay hindi lamang nag-aalis ng kasalanan kundi nagdadala rin ng panibagong kapanganakan ng kaluluwa at kagalingan ng katawan.[27]

Sa madaling sabi, kung pakasusuriin ang mga pahina ng *Pagdedevocion,* matatagpuan ang paninindigang nakiki-pagtalaban sa-makabagong pilosopiya ng *Novadores* noong unang bahagi ng ika-labinwalong siglo. Ang tunay na kaliwanagan ng tao ay hindi nakabatay sa paggamit ng likas na kakayahan at paggamit ng katwiran.

Bagkus, nakasalalay ito sa "mahal na gracia na iquina-paguiguing banal at anac ng Dios."[28] Ito ang paulit-ulit na binibigyang diin ng mga pagninilay at mga panalangin sa loob ng siyam na araw. Dito, mababanaag ang sinag ng doktrina ng Trento ukol sa pagbibiyaya at kaligtasan ng tao.

Pagbabalik-loob sa Diyos

Sa pananalita ng pagsisiyam, ang pagbabalik-loob sa Diyos ay isa na mismong proseso ng pagbiyaya na nagbibigay kaliwanagan sa tao. Unang-una, ang kaliwanagang ito ay hindi makakamtan ng tao kung hindi siya bibigyan ng

27 Tingnan San Juan, *Pagdedevocion*, 32 at 52.
28 San Juan, *Pagdedevocion*, 49.

tulong ng Diyos. Sa ikalawang araw, halimbawa, hinihiling ng deboto na ipagkaloob sa kanya ng Diyos ang biyaya ng buhay na pananampalataya. Ang pananampalatayang ito ang magiging ilaw na magbibigay sa kanya ng kakayahang makilala ang Diyos at ang kanyang kadakilaan.[29] Ayon sa panalangin, ang pagkakakilala sa kadakilaan ng Diyos ang magbubunsod sa deboto upang makilala niya at tangisan ang kanyang kasalanan.[30]

Dumadaloy mula rito ang biyayang hinihingi sa ikatlong araw: na kung makilala ng tao ang kanyang kasalanan ay magkaroon siya ng lakas upang ito ay mataimtim na ikumpisal at pagsisihan.[31] Samantala, ipinapanalangin naman sa ikaapat na araw ang biyaya ng tunay na pagkatakot sa Diyos, at ang pagkapoot sa kasalanan nang higit pa sa pagkapoot sa impiyerno.[32] Tulad ng panalangin sa ikalawang araw, hinihiling ang biyayang ito upang matulungan ang deboto na tuluyan niyang iwan ang kasalanan. Pinaiigting naman ng panalangin sa ikalimang araw ang dahilan ng prosesong ito ng pagbabalik loob. Hinihiling ng panalangin ang biyaya ng isang matibay na pananalig sa walang hanggang kaawaan ng Panginoon.[33] Mahihinuha sa panalanging ito na sa ilalim ng pagbabalik-loob ng tao sa Diyos ay ang paggalaw ng pag-asa at pananalig sa katangian ng Diyos na walang katumbas sa pagpapatawad. Ipinakikita ng mga panalanging ito na ang pagbabalik loob ay isang proseso na Diyos mismo ang kusang-loob na nagpapasimula. Sa prosesong ito, ang mga biyayang hinihiling ay gumaganap na mga ilaw na gumagabay sa tao upang tahakin ang landas ng kaliwanagan. “Ito

29 Ibid., 58.
30 Ibid.
31 Tingnan ibid., 59.
32 Tingnan San Juan, *Pagdedevocion*, 60.
33 Tingnan ibid., 61.

nga ay ang ilao nang pananampalataya, nang pagquilala sa mga casalanan, nang pagcatacot sa parusa, nang pananalig sa capatauaran, at nang pagsisisi: na siya ngang limang ilao na casangcapan sa paquiquipagcatotong muli sa Dios."[34]

Kung susundan ang daloy ng mga panalangin mula ikalawa hanggang ikalimang araw, mahihinuha na ipinakikita ng pagsisiyam ang pananaw ng Trento kung paanong napapawalangsala (*justificar*) ang tao. Ginagawa niya ito sa pamamagitan ng paghahanda sa tao tungo sa kaligtasan sa pamamagitan ng limang hakbang. Una, sa tulong ng mabathalang biyaya, ginigising ng Diyos ang tao sa tunay na pananampalataya upang kusang loob itong bumaling sa kanya. Pangalawa, sa harap ng kadakilaan ng Diyos ay makikilala niya at maunawaan ang kanyang mga pagkakasala. Pangatlo, mababaling ang tao mula sa pagkatakot sa parusa ng kanyang mga kasalanan tungo sa pananalig sa Mabathalang kaawaan. Dito, magkaroon ng pag-asa at tiwala ang tao na kakalingain siya ng Diyos pakundangan sa mga tinamo ni Hesukristo para sa sangkatauhan. Pang-apat, sa pamamagitan ng pag-asang ito ay makikilala niya at iibigin ang Diyos na siyang tanging nagpapagindapat sa kanya na maging matuwid. At pang-lima, sa pagmamahal na ito sa Diyos ay tunay niyang pagsisihan ang kanyang kasalanan at talikdan ang baluktot na daan.[35]

34 Ibid.,51.
35 Tingnan ND 1930.

Pakikipagkatoto sa Diyos

> ¡Oh parating Virgen Maria, cabanal-banalang Ina ng caliuanagan! Naliligaya aco sa caibuturan niring loob, sapagca,t, icao ay Anac, Ina at esposa nang magpacailanman at ualang hangan caliuanagan. . . liuanagan mo ang aquing caloloua sa mga cadiliman nang camatayan, at matiusay acong mapanuto sa daan nang capayapaan at paquiquipagcatoto sa Dios, hanggan di co siya macamtan magpasaualang hangan: at ipagcaloob mo sa aquin ang ipinagmamacaaua co sa iyo sa pagsisiyam na ito cung nauucol sa lalong caloualhatian nang Dios, sa lalong capurihan mo at cagalingan nang acquing caloloua.[36]

Makikita sa *Pagdedevocion* ang katotohanan ng kasalanan sa paggamit nito ng imahe ng isang taong nawala sa tamang direksyon ng paglalakbay dulot ng ibang mapanghalina subalit huwad at nakamamatay na landas. Ang pagkakalihis na ito ang nagdadala sa tao sa iba‘t ibang pagdurusa. Matatagpuan lamang ng tao ang kanyang kaligtasan kung makababalik siya sa totoong landas na dapat niyang tahakin sa buhay. Tulad ng nabanggit kanina, ang biyayang ibinibigay ng Diyos ay ang pananampalatayang nagpapaningas sa puso ng tao upang magbalik-loob sa Diyos.

Subalit, binibigyang diin dito na hindi lamang isang pagbabalik sa landas o pagbabalik-loob sa Diyos ang nakaliligtas sa tao. Ipinakikita ng panalangin na ang kaligtasan ng tao ay nagsisimula sa pagkapanuto sa tuwid na landas at nagpapatuloy sa paglalakbay patungo sa Diyos at kasama ng Diyos, hanggan di co siya macamtan magpasaualang hangan. Samakatwid, hindi nagtatapos ang ugnayan ng Diyos at tao sa mabathalang pagbibiyaya, pagbabalik-loob ng tao at

36 San Juan, *Pagdedevocion*, 55-56.

pagpapatawad ng kasalanan.[37] Sa katunayan, ito ay simula pa lamang ng mahabang proseso ng tunay na *paquiquipagcatoto* sa Diyos. Alinsunod sa itinuturo ng Trento, binibigyang diin ng mga panalangin ng *Pagdedevocion* na bahagi ng patuloy na pakikipag-ugnayan ng Diyos sa tao ang pagpapabanal at pagpapanibago ng buong pagkatao.[38] Sa pamamagitan ng kusang-loob na pagtanggap ng tao sa grasya at mga biyaya ng Diyos, mula sa pagiging di-matuwid ay nagiging matuwid siya, at mula sa pagiging kaaway siya ay nagiging tunay na katoto.[39]

Paglago sa Kabanalan

Tulad ng nabanggit sa itaas, binibigyang diin ng pagsisiyam na ang muling pakikipagkatoto sa Diyos ay hindi natatapos sa kapatawaran ng kasalanan at pagtalikod rito. Ang buong proseso ng pagbabalik-loob sa Diyos ay nagaganap sa pagpapatuloy ng tao sa pagtahak sa landas ng kabanalan at kaliwanagan. Kung paanong hindi makapagsisi sa kanyang kasalanan ang tao kung wala ang biyayang ibinibigay ang Diyos, gayundin hindi makapagpapatuloy ang tao sa paglago sa kabanalan kung walang biyaya ibinibigay ang Diyos.

Makikita natin ang ganitong pananaw sa hinihiling ng panalangin sa ikaanim na araw. Sa partikular na araw na ito, hinahangad ng panalangin ang biyaya ng "maningas na apoy ng pag-ibig sa Dios, nang madalisay sa sangagan nang isang tunay na pagcabuhay sa cabanalan."[40] Sa panalanging ito, makikita natin ang lakas ng pananalig ng *Pagdedevocion* na binibigyang kakayahan ng Diyos ang tao na muling mamuhay sa kabanalan at magpatuloy dito hanggang kamatayan. Sa

37 Tingnan ND 1932.
38 San Juan, *Pagdedevocion*, 32. Ihambing sa ND 1932.
39 Tingnan ND 1932.
40 San Juan, *Pagdedevocion,* 62.

ganitong pananalig nakabatay ang mga biyayang hinihiling ng mga panalangin sa ikapito hanggang ikasiyam na araw. Sa ikapitong araw, halimbawa, nagsusumamo ang deboto na maragdagan ang kanyang pag-ibig sa araw-araw hanggang sa marating niya ang araw ng kaluwalhatian.[41] Sa ikawalong araw, nananalangin naman ang deboto na huwag siyang makulangan ng anomang biyaya upang makapagpatuloy sa pagtahak sa landas ng kabanalan.[42] Natatapos ang pagsisiyam sa huling araw ng pag-uulit sa paghingi ng biyayang makapanatili sa paggawa ng kabanalan ayon sa kalagayang ibinigay sa kanya.[43]

Mapapansin na ang tema ng mga biyayang hinihingi ng mga panalanging ito ay patuloy na paglago at pag-usad tungo sa kaganapan ng buhay sa piling ng Diyos. Sa paghingi ng mga biyayang ito, lumilitaw ang matalik na ugnayan ng prosesong nangyayari sa pagbabalik-loob ng tao sa Diyos at sa pagpapanauli ng buhay kabanalan. Binibigyang diin nito ang pananalig na ang biyayang ipinagkakaloob ng Diyos ay tunay na nagiging likas na galing ng tao (*gracia inhaerens*) upang tumugon at kumilos tungo sa kabutihan—kilos na pinagagalaw ng pag-ibig (*caritas*).[44] Dahil dito, tunay na nakaaangat o nakaaaahon ang tao mula sa kanyang kalagayan ng pagkamakasalanan at sa mga bunga nito sa kanyang buhay kabilang na ang kahirapan at pagdurusa.

Pagginhawa sa Buhay

Ang kaganapan ng buhay ay hindi isang bagay na nasa hinaharap lamang. Makikitang ipinahahayag ng *Pagdedevocion*

41 Tingnan San Juan, *Pagdedevocion,* 63.
42 Ibid.
43 Ibid.
44 Ihambing sa ND 1934.

na ang kaganapan ng buhay ng isang taong nasa grasya ng Diyos ay unti-unting isinasakatuparan sa kasalukuyan samantalang ito ay ipinapangako pa lamang. Ang katuparan ng mga hinihiling ng deboto sa pagsisiyam ay isang patunay nito. Tulad ng anumang pagsisiyam na nakagisnan natin, ang mga panalangin sa araw-araw ay natatapos sa pagsusumamo ukol sa partikular na pangangailangan ng deboto. Kasabay ng paghingi ng kaligtasang magdadala sa kanya sa piling ng Diyos ang paghiling ng deboto ng kanyang kaginhawaan sa pang-araw-araw na buhay.

Hindi ito nakikitang hiwalay sa mga biyayang hinihingi. Bagkus, nakikita ito ng *Pagdedevocion* na sabay na kasangakapan at bunga ng mga biyayang ipinagkakaloob ng Diyos. Mapapansin, halimbawa, na ang mga kaginhawahan o mga sagot sa mga partikular na intensyon ay hinihiling na makamtan kung ito ay para sa "caluoalhatian nang Dios" at "cagalingan nang [aquing] caloloua."[45] Lumalabas na nakikita ng mga deboto na maging ang mga kaginhawaang ipinagkakaloob ng Diyos ay bahagi ng pagkakaloob niya sa deboto ng kakayahang makapaglakbay sa landas ng pakikipagkaibigan sa Diyos—mula sa pagtalikod sa kasalanan hanggang sa *pagpapatuloy* sa buhay ng kabanalan.

Mahihinuha rin ito sa pangkalahatang kuwento ng paglaganap ng *Pagdedevocion:*

> [D]i gagayong manga himala ang ginaua nang Dios sa pamagitan ng mahal na Larauan nang Cabanal banalang Ina nang Caliuanagan, sa pagbabalic loob nang manga macasalanan na sari-saring calagayan,

45 "At ipagcaloob mo naman sa aquin, Panginoon co, cung nauucol sa lalo mong caloalhatian at cagalingan nang caloloua co ang hinihingi co sa iyo sa pagnonovenang ito." Matatagpuan ito sa pangkalahatang panalangin na inuulit sa bawat araw ng novena.

> may lalaqui,t, babayi, may matanda,t, bata, may Sacerdote,t, religioso, at gayon din naman sa pagpapagaling sa manga cahirapa,t, caralitaan, at sa pagbuhay nang manga patay. . . na parang lunas sa dilang manga cahirapan at casalatan nang canilang manga caloloua,t, catauan.[46]

Dito, matalik na iniuugnay ang mga himala tulad ng pagpapagaling ng katawan at pagliligtas sa sakuna bilang instrumento ng pagbabalik-loob ng mga makasalanan at pagiging matapat sa pananampalataya. Subalit, maaari rin kaya itong unawain bilang pagpapahayag ng pananalig na ang mga kaginhawaang ito ay dulot mismo ng biyaya ng *paguiguing catoto at anac* ng Diyos? Mahirap matanggap ito sa kasalukuyan nating pag-unawa ukol sa biyaya ng pagiging anak ng Diyos, subalit hindi ito nalalayo sa buong pananaw ng pagdedebosyon. Alinsunod sa paninindigan ng aklat-dasalan, ang tunay na kaliwanagang ibinibigay ng Diyos ay kaligtasan unang-una sa kasalanan, at pangalawa sa mga paghihirap at pagdurusang dulot nito. Muli, ito ay alinsunod pa rin sa pananaw at pananampalataya na ang pagbibiyaya ng Diyos ay gumagalaw sa kabuuan ng tao—kaginhawaan ng kanyang kaluluwa at ng kanyang katawan. Sa ganitong paraan, tuwirang nasasagot ang paratang ng makabagong Pilosopiya na walang naibibigay ang pananampalataya sa buhay ng tao.

Gampanin ni Maria sa Pagbibiyaya

Ang mga pamimintuho, panalangin, at paghiling ng mga biyaya na matatagpuan sa *Pagdedevocion* ay mga pagdulog sa Diyos sa pamamagitan at pananalangin ng Mahal na Birheng Maria. Sa ganitong paraan napalilitaw ng aklat-dasalan na

46 San Juan, *Pagdedevocion,* 46.

may natatanging gampanin ang Mahal na Birheng Maria sa pagbibiyaya ng Diyos sa tao. Isinasaysay ng *Pagdedevocion* ang natatanging gampanin na ito sa pamamagitan ng tatlong pagbibigay-pugay sa kanya:

> Sa unang arao ay *Ina ng magpacailanman at ualang hangang caliuanagan*. . . Sa ibang susunod na manga arao ay *Ina ng dilang caliuanagang quinapal nang Dios;* sapagca,t, sa limang araw na sumusunod ay igagalang natin siyang Ina nga ng manga ilao na casangcapan sa pagbabalic loob ng manga macasalanan, na parang bituin sa guitna ng cadiliman. . . Sa icapito, icaualo at icasiyam na arao, ay igagalang si Mariang parang *liuayuay na namamanaag sa manga bagong lumalacad sa landas ng cabanalan*... marilag na Buan sa manga dati nang naglilingcod sa Dios; at Caliuanagan ng arao sa mga na aac-yat na sa mataas na cabanalan.[47]

Si Maria Bilang Ina ng Kaliwanagan

Nananalig ang *Pagdedevocion* sa kakayahan ni Maria na maging daanan ng *gracia* sapagkat siya‘y naging Ina ng Ikalawang Persona ng Santatlong Dios. Makikita na ang pangunahing pananaw na ginagamit sa pagkilala sa gampanin ni Maria ay ang teolohikal na implikasyon ng Ikalawang Persona alinsunod na rin sa pananampalataya ng Simbahan. Pakundangan sa pag-aanib ng *hypostasis* kay Hesus sa kanyang sinapupunan, si Maria ay sabay na naging Ina ng Sangkatauhan at Ina ng Diyos. Siya ay naging Ina ng “Caliuanagang nanggaling sa Liuanag” kaya‘t siya ay Ina rin “nang caliuanagang ipagcacamit natin ng mahal na gracia, na iquinapaguiguing banal at anac ng Dios.”[48] Ang pagiging

47 San Juan, *Pagdedevocion,* 50-51. Binigyang-diin ng may-akda.
48 San Juan, *Pagdedevocion,* 49.

Ina ng Caliuanagan ni Maria, ayon sa *Pagdedevocion,* ay may dalawang antas ng kahulugan. Una, ito ay tungkol sa pagkakatawang-tao sa kaniyang sinapupunan ng Anak ng Diyos na "ilao na magpasamula mula,t, magpacailanman at hindi nilalang at guinaua ninoman."[49] Ang Liwanag na ito na kanyang dinala sa sinapupunan ay siya ring nagpagindapat na pagliwanagin ang buong katauhan ni Maria–sa madaling sabi ay ang pagkakamit ng Mahal na Birheng Maria ng bunga ng pagliligtas ng Panginoon.

Pangalawa, matatag ang paninindigan ng *Pagdedevocion* na ang paggawad sa Mahal na Birhen ng ganitong natatanging pribilehiyo ay may kaakibat na pagkakaroon ng likas na kakayahang maibahagi ang liwanag niyang tinanggap. Mahihinuha ito sa paliwanag ng Pagdedevocion kung bakit minarapat nitong gamitin ang titulong "Ina ng Caliuanagan" sa halip na "Ina ng Ilao." Ayon sa *Pagdedevocion*,

> Ang tinutucoy lamang nang uicang Luz ay ang camahalan, ang carangalan, ang cabutihan na nagliliuanag; datapoua,t, ang cahulugan nang Lumen ay yaong liuanag na parang nunucal at lumalabas sa maluningning na catauan, na nagpapaliuanag sa boong liniguid-liguid at caniyang naiilauan ang masumpungan at abutin nang caniyang bisa,t, capangyarihan, anopa,t, ang tinucoy nang uicang Lumen ay ang bagay na tumanggap ng caliuanagan nang ilao, o sa lalaong totoong sabi,i, manga biyaya,t cabutihang tinamo nang naliliuanagan.[50]

Sa madaling sabi, pakundangan sa pagiging Ina ng Diyos, at sa pagkakaroon niya ng natatanging luklukan sa kaharian ng Diyos, si Maria ay naging natatangi ring tagapagdaloy ng *gracia* at tagapagdala ng biyaya mula sa Diyos. Ang sinumang

49 Ibid., 32.
50 San Juan, *Pagdedevocion,* 32.

lumapit kay Maria at maging tunay na anak niya, ay nagkakaroon ng "panibagong capanganacan sa caloloua" at nagiging "hinirang sa gracia ng Dios."[51]

Si Maria Bilang Ilaw

Lumilitaw sa mga panalangin ng *Padedevocion* na lumalapit ang tao kay Maria sapagkat siya ang Ina ng "caliuanagang ipagcacamit natin ng mahal na gracia, na iquinapaguiguing banal at anac ng Dios." Bukod dito, matatagpuan rin sa pananalita ng mga panalangin ang paglapit kay Maria bilang tunay na anak at katoto ng Diyos. Ipinakikita ito ng lubos na pananalig at pananampalataya ni Maria sa pagtanggap niya sa pagiging Ina ng Ikalawang Persona. Si Maria, kung gayon, ay nilalapitan bilang huwaran ng taimtim na pakikipagtulungan sa kalooban ng Diyos na nagpagindapat sa kanya upang tawaging lubos na pinagpala (*gratia plena*).[52] Dahil dito, nilalapitan ang Mahal na Birheng Maria bilang ina sa pananampalataya, na siyang ilaw sa muling pakikipagkatoto at pakikipag-ugnayan sa Diyos. Ang halimbawa ni Maria ay "parang bituin sa guitna nang cadiliman. . . na nagbibigay liuanag sa manga macasalanang nababalot nang cadiliman nang casalanan."[53]

Si Maria Bilang Liwayway ng Araw

Ang gampanin ng Mahal na Birheng Maria ay hindi lamang bilang daanan ng sikat upang maliwanagan ang nadidiliman. Sa paglapit sa kanya, ang tunay na hinihiling ay ang tunay na maging Anak ni Maria upang tulad niya ay "macamtan

51 Tingnan ibid., 33.
52 Ibid., 58.
53 Ibid., 51.

cong lubos ang dahilang quinapal sa aquin, manatili ako sa kabanalan, ayon sa calagayang itinalaga sa aquin." Dito, ang Birheng Maria ay nagiging tanglaw din ng mga taong namulat na sa liwanag at nais na manatili roon at magpatuloy hanggang sa katapusan. Itinatanghal siya hindi lamang bilang huwaran ng mabuting pakikipag-ugnayan sa Diyos kundi bilang isang palatandaan ng kaganapan ng buhay para sa mga nakikipagkatoto sa Diyos. Para sa *Pagdedevocion,* si Maria ang sagisag ng kahihinatnan ng bagong kapanganakan ng kaluluwa ng tao. Matututunan kay Maria na ang sinumang nakikipagkatoto sa Diyos ay hindi lamang pinagkakalooban ng ilaw kundi binibiyayan din ng tunay na kaliwanagan. Ang kaliwanagang ito ay nagmumula sa kanyang kalooban at tunay na nakapagbibigay ng liwanag sa iba. Sa madaling sabi, sa pamamagitan ng pagbibiyaya ng Diyos, ang tao mismo ay nagiging liwanag sa gitna ng kadiliman.

Mahihinuha sa itaas na laging may gampanin si Maria sa biyaya ng pagbabalik sa landas ng kapayapaan at pakikipagkatoto sa Diyos. Ipinakikita ng *Pagdedevocion* na sa bawat kabanata ng paglalakbay ng tao, si Maria ay bahagi ng mismong pagbibiyayang ibinibigay ng Diyos sa tao. Ibinigay siya sa atin bilang tunay na Ina ng sangkatauhan, pakundangan sa pagiging ina ni Hesus, ang bagong Adan. Sa kanyang pagiging Ina, siya ay tunay na naging "ilaw ng tahanan" para sa sambayanang Kristiyano sapagkat naging huwaran ang kanyang pamumuhay ng pagtahak sa landas ng kabanalan. At panghuli, naging sagisag siya ng kahihinatnan ng Simbahan at ng lahat ng tumatahak sa landas ng pakikipagkaibigan sa Diyos ang kaganapan ng buhay na ipinagkakaloob ng Diyos sa atin pakundangan sa Misteryo Paskwal ni Hesukristo.

Teolohikal na Pagninilay

Dahil itinuturing na isang debosyong popular ang *Pagdedevocion at Pagsisiyam sa Cabanal-banalang Ina ng Caliuanagan,* karaniwang inaasahan na hindi ito maglalaman ng malalim na teolohikal na pagninilay. Ang natatanging tanda ng isang debosyong popular ay ang pagtalakay nito sa pang-araw-araw na pangangailangan sa buhay ng mga deboto. Makikita ito sa mga panalangin at pagdulog na ginagawa ng *Pagdedevocion*. Sa pagsisiyasat na ating ginawa, lumilitaw na bagamat ang aklat- dasalang ito ay debosyong popular, hindi ito nagkukulang sa yamang teolohikal. Sa bahaging ito ng sanaysay, nais nating ilahad ang yamang teolohikal na mahihinuha natin sa mga pahina ng *Pagdedevocion*. Sa ganang atin, ito ang magsisilbing sinulid na tatahi at mag-uugnay-ugnay sa iba‘t ibang aspeto ng aklat-dasalan na sinubukan nating silipin sa mga naunang pahina.

Pananalitang Gamit ukol sa Pagbibiyaya

Nakita natin na ang partikular na kontesktong pangkasaysayan na pinagmulan ng debosyon sa *Cabanal-banalang Ina ng Caliuanagan* ay ang pag-usbong ng mga bagong pilosopiyang pinasimulan ng *Novadores* noong ikalabinwalong siglo. Kung pagbabatayan ang kontekstong pangkasaysayan na ito, madaling masasabi na ang pangunahing layunin ng debosyong ito ay ang sagutin, tapatan at labanan ang mga “huwad na liwanag” na ikinakalat ng “mga kalaban ng Simbahan.” Dahil dito, ginagamit ang mga salitang **ilaw** at **liwanag** upang tuwirang itapat sa makabagong kaliwanagang isinusulong ng mga *Novadores*.

Partikular na mapapansin na ang ilaw na tinutukoy sa *Pagdedevocion,* ay iyong mga kaloob ng Diyos sa tao.

Binibigyang diin ng *Pagdedevocion*, alinsunod sa Konsilyo ng Trento, na walang kakayahan ang tao na marating ang kaganapang kanyang pinapangarap dahil sa kanyang pagiging makasalanan. Mula sa mabathalang pagkukusang-loob ay binibigyan ang tao ng mga ilaw o kasangkapan upang makaahon sa kalunus-lunos na kalagayan at matunton ang kanyang kaganapan at kaligtasan. Ang mga ilaw na ito ay mga kasangkapan ng Diyos upang dalhin ang tao sa isang proseso ng tunay na kaliwanagan: (1) pagbabalik-loob; (2) pagiging muling katoto at anak; (3) paglago sa kabanalan; at (4) kaginhawaan at ikabubuti ng buhay. Ang pang-apat sa mga ito ay mahihinuha hindi lamang sa mga partikular na panalangin sa araw-araw. Sa bawat mga paghiling ng biyaya ukol sa kabanalan ng kaluluwa ay laging karugtong ang praktikal na aspeto nito—ang masumpungan ng deboto ang kanyang hinihiling sa pang-araw-araw na buhay. Lumilitaw rito ang isang pananaw na ang biyaya o ilaw na iginagawad sa tao ay laging kambal: ang kagalingan ng espiritu at ng katawan. Samakatwid, ito ay pumapatungkol sa buong pagkatao ng deboto.

Ang dinamiko ng pagbibiyaya na lumalabas sa *Pagdedevocion* ay hindi nagtatapos sa pagbibigay lamang ng ilaw. Bagkus, dinadala nito ang tao sa isang buong proseso ng tunay na pagbabago at pagkakamit ng kaliwanagan ng buong pagkatao. Sa katunayan, pinanindigan ng *Pagdedevocion* na ito ang pinakabatayan ng pag-usad ng tao palayo sa kahirapan at kasalanang kanyang kinasasadlakan. Makikita rito kung paanong ang pananaw ng *Pagdedevocion* ukol sa pagbibiyaya ay hindi lamang nakaugnay sa ilaw na ibinibigay kundi sa pagkakaroon ng mismong kaliwanagan. Ang tao mismo ay nagiging ilaw na nagbibigay ng kaliwanagan sa iba, isang kaliwanagang sabay na tinanggap niya bilang biyaya ng

Misteryo Paskwal ni Hesukristo at tunay na nagiging kanya rin.

Ang pinakamatimbang sa hinihingi ng mga panalangin ay ang manatili sa mahal na *gracia* ng Diyos.[54] Ito sa ganang atin ang pinakarurok ng buong pananaw ukol sa pagbibiyaya ng Diyos. Sapagkat sa katapusan ng mga panalangin at paghingi sa mga biyaya ng Diyos, matatagpuan natin na ang lahat ay nauuwi sa pinakamaigting na hangaring maging anak ng Diyos. Ang pinakamahalagang punto na ipinakikita ng mga panalangin ng *Pagdedevocion* ay bumabalik sa paninindigan na ang tunay na nagdadala ng kaganapan at kaligtasan sa tao ay ang "panibagong kapanganakan ng tao"[55] at pakikibahagi kay Hesukristo, ang Anak ng Dios Ama at Kaliwanagang nanggaling sa Liwanag.

Ang Natatanging Gampanin ni Maria sa Dinamiko ng Pagbibiyaya

Si Maria ang pangunahing huwaran ng taong nakipagtulungan sa biyaya ng Diyos at nanatili sa Kanyang grasya kaya't dinalisay at "bukod na pinagpala." Ito ang pananalig ng Simbahan na nakahabi sa mga dasal at pamimintuho ng *Pagdedevocion*. Subalit bukod sa pagiging huwaran na dapat sundin, ipinahihiwatig ng mga panalanging ang natatanging gampanin ng Mahal na Birhen bilang daluyan ng biyaya ng Diyos. Nilalapitan si Maria bilang Ina nang may pananalig sa kanyang natatanging kakayahan na mamagitan sa Diyos at sa sangkatauhan dahil sa kanyang natatanging gampanin sa Kasaysayan ng Pagliligtas—ang pagdadala niya sa Dakilang Biyaya sa sangkatauhan at Liwanag ng sandaigdigan.

54 San Juan, *Pagdedevocion,* 54.
55 Tingnan ibid., 49.

Sa isang mabilisang pagbasa, maaaring mapaghinalaan ang *Pagdedevocion* ng labis na pagbibigay ng kapangyarihan kay Maria bilang Ina ng Diyos. Sa katunayan, tinatawag siya ditong "Poon," o "Panginoon." Kung pagbabatayan ang mga salitang ito sa teksto ay hindi maitatanggi na ang mga pananalita at pakitungo kay Maria ay tila pumapantay sa kakayahan ng Diyos na magkaloob ng biyaya. Kung ito ay babasahin sa kasalukuyan nating pananalita, maaring may ganito ngang elemento na kailangang dalisayin. Subalit iba ang kontekstong ginagalawan ng *Pagdedevocion*. Ang mga pananalita batay sa pagkakagamit ng teksto ay tiyak na nagkaroon na ng ibang konotasyon. Gayunpaman, kung babasahing mabuti ang nilalaman ng mga teksto makikita na ang natural na paglapit kay Maria ay hindi nagmumula sa pagkakaroon niya ng angking kabanalan at kapurihan. Bagkus nagmumula pa rin ito sa pananaw na siya ay biniyayaan ng gayung kapangyarihan pakundangan pa rin sa Misteryo Paskwal ni Hesukristo na kanyang anak. Ito ang malinaw na sinasabi ng *Pagdedevocion.* Ibinigay si Maria bilang biyaya sa sangkatauhan upang may malapitan silang Ina na nagdadala ng tunay na liwanag sa sanlibutan.

Matatagpuan kung gayon na, tapat sa turo ng Simbahan, ang pananaw sa gampanin ni Maria bilang tagapamagitan ng kilos ng pagbibiyaya ng Diyos ay "hindi nakababawas sa anumang paraan, o nakadaragdag kaya, sa bukod-tanging pamamagitan ni Kristo."[56] Sa katunayan, ang pangwakas na panalangin ng *Pagdedevocion* ay nagpapahayag ng buong pananalig at pananampalataya sa Panginoong Hesukristo at sa kalooban Niyang ibigay sa atin ang Kanyang Ina upang mapatindi ang paglapit natin sa Kanyang kaliwanagan.[57]

56 KPK 526.

57 "Domine Jesu Criste, Lumen de lumine, qui Beatam Virginem

Pagsasakultura: Mula sa Pagsasalin Patungong Pagtubo ng Pananaw

Hindi nagtatapos ang kahalagahan ng *Pagdedevocion* sa pagtugon sa mga paratang ng mga kalaban ng Simbahan. Sa ganang atin, higit na malawak ang naging implikasyon ng debosyong ito kaysa sa pangunahin nitong layunin. Nakita natin sa ating pagsisiyasat na ang debosyong ito ay kumawala na sa pangunahin nitong kontekstong pangkasaysayan nang ito ay dumating sa Pilipinas at naisalin sa wikang Tagalog. Nagbagong-anyo ito mula sa aspetong apolohiya patungo sa aspetong katekesis o pagsasalin ng pananampalataya. Tulad ng iba pang debosyong popular na isinalin sa katutubong wika, naipalaganap ng *Pagdedevocion* ang turo ng Simbahan ukol sa Pagbibiyaya sa paraang nauunawaan at naakma sa sitwasyon sa buhay ng kultura. Subalit ang higit na mahalaga rito ay ang pangalawang pagbabagong-anyo ng debosyon. Naging bahagi ito ng pang-araw-araw na buhay panalangin at pagsamba ng mga mananampalataya. Kaya nga sa pagdaan ng panahon, kailangang iwan ang unang saling-wika at isaayos itong muli upang maipahayag ang panalangin at pananaw sa sarili nilang damdamin. Sa pangalawang pagbabagong-anyo ng debosyon, nalagpasan ang simpleng pagsasaling-wika. Sa halip, ito ay tunay na naging paglikha ng isang aklat-dasalang Pilipino—sarili at bagong pagpapahayag ng panalangin, pananalig, at pananampalatayang umuusbong sa kanyang katutubong kalagayan, kultura‘t tradisyon.

Sa pangkalahatan, ang *Pagdedevocion* ay hindi nanatiling isang instrumento lamang ng pagpapalaganap ng

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Mariam Genitricem tuam, Mater Luminis apellari voluisti: concede propitius, ut ejus intercessione ad te Lucem inaccessibilem prevernire valeamus, qui vivis, et regnas, etc. Amen.” Tingnan San Juan, *Pagdedevocion*, 57.

pananampalataya. Bagkus, naging paraan ito ng pagpapahayag ng pananaw sa sariling katayuan at sa madamdaming pakikipag-ugnayan sa Diyos. Gayundin, ang mga panalanging makikita sa bawat pahina ng aklat dasalan ay hindi nanatiling mga inilimbag na titik kundi pagsasawika ng mga banal na hangarin, mga pangarap, at mga pagpupunyagi ng isang ma*nanampalataya*ng Pilipino. Sa madaling sabi, matatagpuan sa Pagdedevocion ang isang uri ng pagpapahayag ng konkretong karanasan at paghahangad sa pagbibiyaya ng Diyos.

Konklusyon

Ayon kay Bernard Lonergan, namamagitan ang teolohiya sa pagitan ng iba't-ibang ugnayang pangkultura (*cultural matrix)* at ng gampanin at kahulugan ng relihiyon sa ugnayang iyon.[58] Ang pagteteolohiya kung gayon, ay walang iba kundi ang pag- unawa ng pananampalataya sa bawat patak ng panahon sa kasaysayan at sa iba't ibang kultural na kalagayan. Ito, sa ganang atin, ang natuklasan natin sa pagsisiyasat na ating isinagawa.

Sinikap nating unawain kung paanong pinanindigan at ipinahayag ng mananampalataya sa isang partikular na kontekstong pangkasaysayan ang kanyang pananalig sa harap ng mga humahamon dito. Nahinuha natin na ang *Pagdedevocion* ay maaaring may layuning higit na malalim kaysa sa pagsasalaysay ng mahimalang kuwento at kagalingang naidudulot nito. Una, nakita natin kung paaanong inihabi sa mga panalangin ang isang buong proseso ng paggalaw ng Diyos sa buhay ng tao—isang prosesong nagdadala sa tao sa isang makabuluhan at ganap na pamumuhay kasama

58 Tingnan Bernard Lonergan, Method in Theology (London: Darton, Longman & Todd, 1971), xi.

Niya. Pinaninindigan nito sa harap ng mga tumutuligsa na masasandigan (*credible*), may katuwiran (*reasonable*) at may kabuluhan sa partikular na sitwasyon sa buhay (*contextual*) ang pananampalataya. Pangalawa, natagpuan natin kung paanong para sa atin si Maria ay naging Ina ng Kaliwanagan, sa madaling sabi ay Ina natin sa pagbibiyaya. Hindi ito dahil nanggagaling sa kanya ang biyaya kundi dahil siya ang pangunahing huwaran ng tunay na pakikipag-ugnayan at pakikipagtulungan sa Diyos. Pangatlo, nakita rin natin kung paanong isinasalin at pinatatatag ng *Pagdedevocion* sa mga mananampalataya, sa tradisyong *lex orandi lex credendi*, ang buong pananalig ng Simbahan sa pakikipag-ugnayan at pagkilos ng Diyos sa buhay ng tao.

Tulad ng binanggit natin sa simula, ang pangunahing inaasahan sa isang debosyong popular ay ang maisalin ang pananampalataya at maging bahagi ito ng pang araw-araw na buhay ng mga mananamapalataya. Subalit sa kontekstong ating siniyasat, masasabi nating gumagana ang isang uri ng pagteteolohiya na sinala ng "karaniwan at personal na karanasan, kultura at mga pagpapahalaga ng Pilipinong Katoliko."[59]

59 KPK 13.

Apendiks 1:
Ikonografia ng *Cabanal-Banalang Ina ng Caliuanagan*[60]



Larawan 1. Larawang ipinalimbag noong 1801. Mababasa sa ilalim ng larawan ang ganito:

60 Michael delos Reyes, "Devotion to our Lady of Light," nasa *Our Lady of Light* (Rizal: Our Lady of Light Parish, 2007), 30-32.

"Tunay na larawan ng Ating Ina Reyna ng Sansinukob Mariang Kabanalbanalang Ina ng Kaliwanagan, na pinipintakasi sa simbahan ng Cainta sa sarili niyang kapilya, ipinagawa at tinustusan ng ilang mga deboto ng dakilang Señora na ito, taong 1801."



Larawan 2. Larawang ipininta ni Fernando Amorsolo na makikita sa Simbahan ng Cainta sa kasalukuyan.

Apendiks 2:
Dalit sa *Cabanal-Banalang Ina ng Caliuanagan*

Matapos ang pangwakas na panalangin, mababasa sa *Pagdedevocion* ang tagubilin na isunod ang *dalit*. Ito ay karagdagang apat na pahina ng patulang panalangin na tila paglalagom ng mga panalangin at petisyon na matatagpuan sa aklat-dasalan.Sinipi natin sa ibaba ang unang limang talud-tod ng dalit. Sa siping ito, makikita ang kalagayan ng tao sa "*lupang ibabao na puno ng cadiliman*." Ipinahahayag din rito ang pangangailangan niya ng tulong na lampas sa kanyang likas na kakayahan.

> Caming manga naglalakbay dito sa lupang ibabao na puno ng cadiliman anong aming casasapitan cundi pauang casalanan
>
> Dili sucat na malirip ang dilang dusa't panganib at mga dalita't saquit sa bayang cahapis-hapis Icao nga ang caaliuan sa capighatia't lumbay
>
> Hindi naman lumilicat ang caauay naming sucab nang cami'y mapahamac na sa sala'y mahicayat at canyang dinidimlan ang bait nami't calooban
>
> Mundo naman ay gayundin na magdaraya't sinungalin inihahandog sa amin ang sandaling pag-aaliw nguni at mapapalitan nang dusang walang hanggan
>
> At ang sariling catauan ay mabangis na caauay na ang quinahihiligan mga lugod na mahalay, ayao na mahihirapa't ibig ay caguinhauahan
>
> Caya cailangan namin ang lingap mo, Inang Virgen, nang houag caming masupil sa pagbacang walang tiguil nang tatlo namin caauay, bagcus pa nga'y magtagumpay ...

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Michael P. delos Reyes is an administrator in Xavier School, San Juan, Philippines. He earned his MA in Theological Studies at the Loyola School of Theology in 2004. His books were published by the Claretian Communications Foundation, Inc. – *Prusisyon: Paghahanda at Pagdiriwang* (2006), 2007 Cardinal Sin Catholic Book Awards (CSCBA) Best Book in Theology and Liturgy; *Holy Week and Easter Processions: A Liturgico-Pastoral Guide* (2015); *Salve Regina: On Crowning Images of the Virgin Mary* (2015); *Morena Graciosa: The Devotion to the Virgin of Antipolo through the Centuries* (2016), 2017 CSCBA Best Book in Liturgy; *Prusisyon: Paghahanda at Pagdiriwang – Pinaunlad na Edisyon* (2018); and *Inmaculada Peregrina: Kasaysayan at Debosyon* (2020).

His affiliation with the Jesuits, both in Xavier School and at the Ateneo de Manila, inspired him to write about the early Jesuit missions, especially in the Residencia of Antipolo. These articles were featured in *The Windhover,* the magazine of the Philippine Jesuits. He has also been assisting parishes in updating the novena to their patron saints in the Archdiocese of Manila and in the Dioceses of Antipolo, Kalookan, Malolos, Pasig, and San Pablo, all in the Philippines.

Joseph Y. Haw SJ entered the Philippine Province of the Society of Jesus on May 30, 1999 and was ordained to the priesthood on April 17, 2010. He completed his Baccalaureate in Sacred Theology in the same year *summa cum laude* and graduated with a Master of Arts in Theological Studies in March 2011. After serving as chaplain at New Bilibid Prisons for two years upon his ordination, he was missioned to Ateneo de Iloilo – Santa Maria Catholic School as School President, a position he held for seven years. Fr. Haw is currently pursuing a postgraduate degree in Education at The Education University of Hong Kong.

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Rosalyn S. Oñate is a member of the Congregation of Our Lady of the Cenacle. She finished her MA in Theological Studies at the Loyola School of Theology in 2015. After professing final vows in 2018, she was missioned to Macau where she currently ministers to the Filipino migrant workers. The Cenacle Sisters journey with those in search of meaning, direction, and a deeper awareness of God, through the ministry of retreats, spiritual direction, and formation.

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He has written a number of books, namely, *Contemplating the Seven Last Words of Jesus Christ* (2004) *and Living the Priesthood: Reflections on Priestly Life and Ministry* (2005), *Praying the Way of the Cross with St. John Mary Vianney* (2010) all published by St. Pauls. He also wrote a series of homily reflections on the Sunday Gospel: *A Shepherd's Voice: Cycle A* (2007); *A Shepherd's Staff: Cycle B* (2008); *and A Shepherd's Oil: Cycle* (2009); *Pananalangin ng Daan ng Krus Kasama si San Juan Maria Vianney* (2019).


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