# Landas

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*Reflections on Postmodernity and Faith*
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# EDITOR'S PREFACE

The 40th anniversary, celebrated recently, of the establishment of the Federation of Asian Bishops' Conferences (FABC) gives us an opportunity to reflect on its impact on the life of the Church in Asia.[1] Cardinal Quevedo's article illustrates how the pastoral guidelines of the FABC have been implemented on the level of both the federation and the local churches. He considers FABC's call for *dialogue* as "the basic mode of the mission of evangelization" in Asia. According to him, "the FABC provided the venue for Asian bishops, shepherds of their local churches, to engage in *a process of dialogue between local churches*." On the national level, he points out the example of the Second Plenary Council of the Philippines (PCP II) where various representatives of the local churches—lay, religious, and clerics—shared their pastoral experiences, reflections, and insights with one another. As a result, the implementation of the PCP II directives in the local churches, though uneven, spurred the growth of basic ecclesial communities (BECs) in the country, especially in Mindanao.

Dialogue also means engagement with the modern world. In order for the new evangelization to succeed, there is a need for the Church to understand the ethos and ways of thinking of contemporary society. The Philippine bishops took the initiative

[1]On November 16, 1972, the FABC Statutes were approved *ad experimentum* for two years by Pope Paul VI. This is the official starting point of the FABC because this is the moment when Rome officially recognized the federation.

to invite the noted sociologist Prof. Randy David to speak to them about postmodernism and its impact on faith. His insightful talk, published in this issue, can help us understand the mindset of an increasing number of people, especially the young people of the cyber age, who are unable to find a solid footing on any moral and religious foundation. "In their self-absorption, unable to look to something beyond them, and operating without a steady compass, many people, especially the young, sink into despair and self-destruction." Nevertheless, David thinks that

> postmodernity probably creates far more room for the religious sensibility than was originally permitted by the conventional modernity that sought its exile to the private sphere. But perhaps the more interesting question to ask is "What kind of faith is taking shape within the context of postmodernity?"

David gives an example of how Simon Critchley and Terry Eagleton, in different ways, have wrestled with the question of faith in the modern world. David finds Pope Benedict XVI's writings interesting, for "they suggest a way out of modern nihilism through the rediscovery of the Biblical roots of the Western civilizational project that has given us modernity."

In a secular, pluralistic, and democratic society, is Catholic political partisanship good or bad? Eleanor Dionisio evaluates three types of Catholic political involvement in the 2013 Philippine elections: 1) partisan endorsement by bishops and clergy of specific candidates, 2) partisan campaigns by lay people for specific candidates on the basis of Catholic values, and 3) parties founded on Catholic principles. She weighs both the advantages and the disadvantages of each mode of engagement in politics. Although there are some benefits that can be derived from these forms of political engagement, she still agrees with José Casanova (*Public Religions in the Modern World*, 1994) that

> the primary place for the Catholic Church in general—and the Catholic Church in the Philippines in particular—is not in political partisanship, however principled. Rather, it is in the

> strengthening of civil society—especially in collaboration with those invisibilized and marginalized by domestic and global political and economic processes.

The FABC's call for dialogue with various cultures of Asia has also given impetus to the use of the vernacular in the liturgy of the local churches. Oliver Dy revisits the debate in the Second Vatican Council and argues that the council's decision in *Sacrosanctum Concilium*—to allow a wider use of the vernacular in the Roman rites—constitutes a shift away from the position of Dom Prosper Guéranger (1805–1875), whose theology contributed to the "essentialization" of Latin as the language proper to the celebration of the Mass. Dy attributes this shift to the change in the historical contexts in which Guéranger and the Vatican II Council (1962–1965) operated:

> Whereas Guéranger conducted himself under an existing climate of anti-Protestantism ... Vatican II, on the other hand, had already adopted a more reconciliatory and open-minded approach towards Protestants, thanks largely to the pre-conciliar ecumenical movement received by the Council. Furthermore, Guéranger's operative horizon was spatially confined to Europe in general and his native France in particular .... By contrast, Vatican II had a more enlarged geographical purview that embraced and highly valued the Mission territories outside Europe, some of which at the time of the Council were politically characterized by the emergent movements and strong sentiments of anti-colonialism and indigenous nationalism.

Mark Lopez tackles the issue, often faced by NGOs and charitable institutions, of whether or not to accept funds from donors whose business practices or sources of income are morally dubious. In order to concretize the moral problem, he presents a hypothetical case of Bishop W, the apostolic vicar of an under-resourced Vicariate in Southern Mindanao that provides microcredit to indigent communities. Should the bishop accept a donation from XYZ Corporation, a company that is notorious for unjust labor practices and is involved in several land disputes

with indigenous peoples in other parts of Northern Mindanao? Lopez uses three moral frames to weigh the issue: 1) cooperation with evil, 2) the appropriation of evil, and 3) the consideration of scandal. The first and third are traditional principles of morality. The second is a more recent principle proposed by Cathleen Kaveny ("Appropriation of Evil: Cooperation's Mirror Image," *Theological Studies*, 2000). In line with virtue ethics, this moral frame highlights how evil acts cause harm not only to the victim but also to the agent. At the end of the case study, Lopez concludes that

> ... we can also hereby appreciate the depth and range of contributions that continuously developing moral theories provide for our understanding of ethical issues. Kaveny's principle of appropriation is a clear case in point. In the above case, we saw that, without undermining the value of the principle of cooperation, the principle of appropriation was able to highlight several considerations that should significantly bear on the decision to be made by the Bishop.

Repentance is a recurring theme in the Book of Hosea. Yet, many commentators regard the penitential song in Hos. 6:1–3 as an expression of a "Baalized" form of Israelite religion, sung by people who are insincere and whose loyalty to God is shallow. F. Ramirez takes the positive view: a) The song in 6:1–3 is an idealized portrayal of a future penitential liturgy in which a contrite and expiated people seek reconciliation with God. The song is a panegyric to Yhwh's constant love for his people. It does not reflect a "Baalized" view of Yhwh, nor does it express a belief in a magical efficacy of the cult. b) Although the theme of the song is typically Hosean, it is possible that some of the motifs may have come from existing materials. c) 6:4–6 is not a rejoinder to the idealized penitential liturgy, but a sad remark on the attitude of the two warring nations Ephraim and Judah whose superficial and ephemeral *ḥesed* makes a stark contrast with God's faithfulness eulogized in the song. d) 6:6 expresses what God wants from his people: not their sacrificial practices (5:6; 8:13), but *ḥesed* and

*da'aṯ 'ĕlohîm*—values that are sorely missing in the attitude and behavior of Ephraim and Judah (5:8–14).

In a world preoccupied with the self, is humility still relevant? Karel San Juan examines this virtue for the purpose of imparting a deeper understanding of it. First, he points out certain misconceptions regarding humility, and how it should be truly understood in the light of Christian spirituality and the social sciences. Then, he examines the lessons on humility in the *Rule* of St. Benedict and the *Spiritual Exercises* of St. Ignatius, how these saints envision the nurturing of this virtue, and how the two works converge despite their different outlook and contextual origins. Finally, he shows how these two classic literary works on Christian spirituality remain valid guidelines for cultivating humility in the contemporary world.

For the purpose of documentation, we have included in this *Landas* issue the inaugural address of Rev. Jose V.C. Quilongquilong, S.J., S.T.D., which he gave at his installation as the 9th President of Loyola School of Theology last July 5, 2013.

Felipe Fruto Ll. Ramirez, S.J.

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# DIALOGUE BETWEEN LOCAL CHURCHES

## An Asian Vision and Experience

*Orlando B. Quevedo, O.M.I., D.D.*

When in 1974 the Federation of Asian Bishops' Conferences (FABC) gathered for the first time in plenary assembly in Taipei, the Asian bishops articulated their vision of a "local church." It is no secret that the esteemed Filipino theologian Catalino Arevalo, S.J., had a prominent role in the drafting of that vision. That vision of local church has since become a morning star that through the past forty years has guided the renewal of the Church in Asia. The present reflection is a tribute to Fr. Arevalo who superbly articulated the thoughts of the Asian bishops. It also describes the path of dialogue among local churches in the renewal of the Church in Asia.

Vatican II and the Code of Canon Law use the words "particular church" to refer to a diocese. The term describes a "section of the People of God entrusted to a bishop … so that it constitutes one particular church in which the one, holy, catholic and apostolic Church of Christ is truly present and active."[1]

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[1]See *Lumen gentium* 23; *Christus dominus* 11; Catechism of the Catholic Church (CCC) 368–369. Pope John Paul II's post-synodal exhortation on bishops, *Pastores gregis*, follows the same terminology; see, e.g., nos. 55–56, 63. But his pastoral exhortation after the Special Synod for Asia, *Ecclesia in Asia*, uses the terms

On the other hand, in the understanding of the Federation of Asian Bishops' Conferences (FABC), the term "local church" involves the contextualizing of the particular church among a specific people with their culture(s). In this understanding, a "particular church" is not a "local church" simply by situating it in one "locality" or by entrusting a section of the People of God to a bishop. For a particular church to become "local" in a real sense, it has to be *localized*; it has to go through a process of immersion, of being rooted in the local culture(s) of the people.

In this presentation, that is the meaning of "local church." As much as possible, the testimony on the dialogue between local churches will come mostly from the Asian bishops themselves.

## An Asian Vision of the Local Church

How did the FABC understanding of "local church" come about?

Christianity in Asia has long been considered by some as a "foreign religion," brought to Asia by European colonizers. But Asian history glosses over the fact that Christianity is truly Asian. It emerged from the message and life of Jesus the Christ whose very brief life and even briefer public ministry seem to have ended in failure, in his ignominious crucifixion. He was truly Asian, born and bred in Asia Minor. His obscure parents were Asians. His first disciples and missionaries were Asians. His brief life flashed like a brilliant meteor in Asian skies.

And yet the history of Christianity in the vast FABC territory that extends from Central Asia to Southeast Asia, with two thirds of the world's population, begs the following questions:

- How is the Church to evangelize in a way that would resonate with the Asian thirst for the divine?

---

"local church" and "particular church" interchangeably (e.g., nos. 20, 24–25). At the Synod, the Asian bishops generally used the term "local church."

- How can the Church credibly and eloquently proclaim Jesus, whose words powerfully moved ordinary Asians of his time?
- In a continent where only about 3% of more than four billion people are Christians?
- In a continent that is rich with ancient cultures and religious traditions?
- But with people most of whom are appallingly poor?
- And where social and political awakening has been taking place due significantly to freedom movements among young people?

It was to confront such burning questions that Asian bishops from 14 episcopal conferences and 18 countries gathered in Taipei in 1974 for the First Plenary Assembly of the FABC. In dialogue with one another, together they discerned the pastoral situation in Asia, "the signs of the times." Asia, they said, is a continent undergoing "profound social change." Modernization, secularization, and industrialization threaten centuries-old patterns of life and social relationships, meanings, and values. They discovered among Asians a quest for new meaning and fuller freedom, a deep desire to create "more genuine communion."[2]

They declared that the ultimate answer to these profound human longings is in Jesus, the Way, the Truth, and the Life (Jn. 14:6).[3] Therefore, with great urgency the Church needs to proclaim Jesus in the Asian context, "to share with our peoples what is most precious in our hearts and in our lives, Jesus Christ and His Gospel, the unsurpassable riches of Christ" (cf. Eph. 3:8).[4]

They then made a bold and extraordinary statement:

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[2]See FABC I Final Statement, nos. 4–5.

[3]FABC I, no. 7.

[4]FABC I, no. 8.

> To preach the Gospel in Asia today we must make the message and life of Christ truly incarnate in the minds and lives of our peoples. *The primary task of evangelization then, at this time in our history, is the building up of a truly local church* [no. 9]. *For the local church is the realization and the enfleshment of the Body of Christ in a given people, a given place and time* [no. 10].

In almost lyrical style and tone, the Asian bishops drew up a vision of the "local church" that would become the foundational insight guiding the pastoral ministry of many Asian bishops in the years to come:

> The local church is a church incarnate in a people, a church indigenous and inculturated. And this means concretely a church in continuous, humble and loving dialogue with the living traditions, the cultures, the religions—in brief, with all the life-realities of the people in whose midst it has sunk its roots deeply and whose history and life it gladly makes its own. It seeks to share in whatever truly belongs to that people: its meanings and its values, its aspirations, its thoughts and its language, its songs and its artistry.—Even its frailties and failings it assumes, so that they too may be healed. For so did God's Son assume the totality of our fallen human condition (save only for sin) so that He might make it truly His own, and redeem it in His paschal mystery [no. 12].

## The Local Church—A Church of Dialogue

The local church—a church "*in continuous humble and loving dialogue*" with all the life-realities of its peoples, their poverty, their cultures, and religious traditions: here lies the kernel of the "triple dialogue" of the Church in Asia. The Asian bishops described the local church as a Church in dynamic *triple dialogue*

- with the cultures of the people (inculturation),
- with the different religious traditions (interreligious dialogue),
- and with the poor (integral liberation) (nos. 14–28).

The bishops summarized their thoughts in the final three paragraphs of this section:

> Indigenization renders the local church truly present within the life and cultures of our peoples. Through it, all their human reality is assumed

> into the life of the Body of Christ, so that all of it may be purified and healed, perfected and fulfilled [no. 26].
>
> Through the second task, the Asian religions are brought into living dialogue with the Gospel, so that the seeds of the Word in them may come to full flower and fruitfulness within the life of our peoples [no. 27].
>
> Finally, through the "preaching of the good news to the poor" (Lk. 4:18), Christ's renewing life and the power of His paschal mystery [are] inserted into our peoples' search for human development, for justice, brotherhood and peace [no. 28].

Through the years, the Asian bishops consistently and insistently maintained this pastoral thematic in their major declarations. They held as non-negotiable the centrality of proclaiming Jesus as the Lord and Savior. But the basic mode of the mission of evangelization is dialogue. Pope John Paul II himself recognized this Asian reality of dialogue when he wrote: "The actual celebration of the (Asian) Synod itself confirmed the importance of dialogue as *a characteristic mode of the Church's life in Asia*."[5]

## From Vision to Life— Becoming a Church of Dialogue through Dialogue with Other Local Churches

### At the Level of the FABC

The Asian bishops who participated in the Taipei groundbreaking event went back to their respective particular churches with the vision of a local church in their minds. Many were already doing inter-religious dialogue and works of development with the poor. The work of inculturation, however, has no step-by-step process. In subsequent meetings and discussions at the episcopal conferences and at the level of the FABC, their dialogue with one another would make them realize that inculturation is a dialogue with the Spirit whose renewing action within the cultures of peoples had to be recognized.

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[5] *Ecclesia in Asia* 3.

Through the years, the FABC plenary assemblies and the FABC offices would be significantly instrumental in assisting Asian bishops to realize the vision of a local church. One can certainly state that the FABC provided the venue for Asian bishops, shepherds of their local churches, to engage in *a process of dialogue between local churches*.

How did this take place? FABC offices organized bishops' institutes and seminars on evangelization, family, laity, youth, women, social action, interreligious dialogue (with Buddhists, Muslims, Hindus, Confucians, and Taoists), social communications, catechesis, and education. Often there were priests, religious, and lay faithful in the gatherings. Through these activities, Asian bishops gained knowledge about, and experience in, various aspects of the local church-in-mission.

The building of parishes into a communion of communities through Basic Ecclesial Communities increasingly became a priority among many Asian bishops. This pastoral thrust was promoted by a desk in the FABC Office of the Laity. Its approach was developed through the collaborative efforts of two FABC offices, the Office of Human Development and the Office of the Laity. They adapted the South African Lumko method of building BECs to the Asian cultural context and called the adaptation *Asian Integral Pastoral Approach* (ASIPA). With trained country teams and Asian teams to facilitate the training of BEC trainors, BEC building in many parts of Asia became a fixture of the pastoral scenario.

The vision of a local church in triple dialogue through BEC building is becoming a reality. With certain justification, many Asian bishops are now saying that in Asia there is "*a new way of being Church*." This new way consists of a local church that is emerging at the level of Asian grassroots cultures with the following characteristics:

- communities of discipleship
- through the initiative of priests and bishops;
- a church that is a *communion of communities*;
- *a participatory Church* with trained and active lay leaders in communion with their priests and bishop;

- *a Church of the poor* where rich and poor are in *fellowship, solidarity, and communion*, *sharing with one another*,
- gathered to *pray and share the Word of God, and centered on the Eucharist.*

They call this a new way of being Church but it is certainly modeled after the first Christian community in Jerusalem (see summaries in Acts 2:44–47 and 4:32–36).

It is through these FABC seminars and institutes that dialogue between local churches takes place. As shepherds of their local churches, Asian bishops, together with religious, clergy, and laity, gather to dialogue with one another, sharing experiences, learning from one another, discerning the pastoral situation together, and drawing up effective responses to meet common pastoral problems. These dialogical encounters between local churches entail mutual enrichment, pastoral discernment, and collegial pastoral response in a spirit of friendship and mutual understanding that leads to interpersonal communion.

In so doing, *the dialogue is also a process towards self-realization* (i.e., *becoming truly local church*). This can only take place in Asia because there is a common vision of local church and a common pastoral priority of building BECs.

## At the Level of Episcopal Conferences

Becoming a local church in dialogue with other local churches is likewise facilitated by episcopal conferences. The example is the Catholic Bishops' Conference of the Philippines (CBCP).

In 1990, the CBCP called for a Plenary Council of the Philippines. A year later, from January 20 to February 17, 1991, the bishops of the Philippines, with a large gathering of religious, clergy, and laity from every diocese in the country, came together in Manila. They spent a month together discerning, praying, reflecting, and engaging in dialogue with one another. They built communion amongst themselves, made even deeper with the daily celebration of the sacrament of communion, the Holy Eucharist.

Although canonically only the bishops had the right to vote, a free participation of all 489 participants in plenary assembly and in workshops was a characteristic feature of the whole Council.

They looked deeply into the national pastoral situation to find out why evangelization did not seem to have succeeded despite 450 years of Christianity in the Philippines. They realized that Filipino Catholics are, indeed, a deeply religious and faith-driven people, proud of their Catholicism, and even sharing it with other peoples in other continents through migrant Filipino workers.

Yet as Filipino Catholics, we have what Fr. Jaime Bulatao, a famous Filipino psychologist, called "split-level Christianity." We observe the traditions, rituals, and customs of our faith at one level but we live our political, economic, and social lives at another level. Faith does not seem to permeate daily life. Faith is split and separated from life, a dichotomy of faith and life which *Gaudium et spes* had called "one of the gravest errors of our time."[6] One Filipino observed that what one famous European prelate had said about their situation may be applied to us: "We are sacramentalized but we are not evangelized."

PCP-II truly celebrated the whole process of discernment and dialogue between local churches such that, at the end, official voting on the final text and resolutions of the Council was enthusiastic and almost always unanimous. Subsequently, the Philippine bishops articulated PCP-II's vision of Church on the road to renewal in the following way:

> **Vision:**
>
> Immersed in a society fragmented by divisive conflicts and afflicted by widespread poverty, yet deeply aspiring for fullness of life in God, we, as Church in the Philippines with total trust in God's love, envision ourselves as a *community of disciples*, who firmly believe in the Lord Jesus and who joyfully live in *harmony and solidarity with one another, with creation, and with God.*

[6] *Gaudium et spes* 43.

> Following *the way of the Lord*, we opt to be a *Church of the Poor* which demands evangelical poverty of us all and harnesses the transformative power of the poor among us toward the justice and love of God in this world.
>
> **Mission:**
>
> To achieve this vision, under the leading of the Spirit of God and with Mary as our guide, we shall embark on a *renewed evangelization* and *witness to Jesus Christ's Gospel* of salvation and liberation through our words, deeds, and lives.
>
> As Bishops, Priests, Religious, and Laity, we together commit ourselves *to implement the spirit and decrees of the Second Plenary Council of the Philippines* in order to *inculturate Gospel values* in our milieu. By this shall "*kaayusan*" (order and harmony) be achieved through persons who are "*maka-Diyos, maka-tao, maka-bayan and maka-buhay*."
>
> Ours will then be a civilization of life and love, a sign of the in-breaking of the Father's Kingdom.[7]

Noteworthy are the key concepts in the vision of a Church-in-mission, on the road to renewal: *community of disciples; following the way of the Lord; solidarity with one another, with creation, and with God; Church of the Poor; renewed integral evangelization; witnessing to the Lord's Gospel; inculturation.* As with the FABC, these concepts are fundamental dimensions of becoming a local church in the Philippine context.

## Major Pastoral Priorities towards the Vision of Church

After 1991, most dioceses in the Philippines enthusiastically embarked on the journey of renewal—with mixed results. Dioceses in Mindanao continued their work of building Basic Ecclesial Communities. They had been doing so since the momentous gathering

[7]"Vision-Mission Statement of the Church in the Philippines," nos. 1–5. Formulated by the Catholic Bishops' Conference of the Philippines on July 23, 1992, the statement is a comprehensive summary of the Acts and Decrees of PCP-II.

of local churches called the Mindanao-Sulu Pastoral Conference (MSPC) in the early 1970s. This dialogue between the local churches was sustained through regular sub-regional assemblies, assemblies of Mindanao-Sulu diocesan clergy, and meetings of pastoral programs such as catechetics, youth, family life, indigenous peoples and social action, and community-based health.

But elsewhere, with no dialogue between local churches (such as those in Mindanao) to help them, a good number of dioceses lost momentum in the movement of church renewal and reverted to their safety zones of pastoral ministry.

Therefore, 10 years after PCP-II, all the Philippine dioceses, represented by 369 delegates (bishops, religious, clergy, and laity), gathered together again in Manila to dialogue in a week-long forum, the National Consultation on Church Renewal (January 22–27, 2001). The Consultation recalled the vision of Church drawn up by the Second Plenary Council of the Philippines, selecting three key concepts: *community of disciples*, *Church of the Poor*, and *Renewed Integral Evangelization*. Finally, it synthesized the many pastoral thrusts of PCP-II for the Church in the Philippines into 9 major pastoral priorities in order to realize the vision-mission of PCP-II:

- Integral *Faith* Formation
- Empowerment of the *Laity* towards Social Transformation
- Active Presence and Participation of the *Poor* in the Church
- *Family* as the Focal Point of Evangelization
- Building and Strengthening of *Participatory Communities* that make up the Parish as a Community of Communities
- Integral Renewal of *the Clergy and Religious*
- Journeying with the *Youth*

- Ecumenism and Interreligious Dialogue
- Animation and Formation for *Mission Ad Gentes*

Excerpts from the Consultation Message, "Behold, I Make All Things New" (Rev. 21:5), indicate what some of the above pastoral priorities mean:

- "(The laity) must be empowered to engage in greater dialogue and discernment with the clergy and religious concerning social, economic, political, and cultural issues, in order to take the leading role in the transformation of society."
- "(To be evangelically poor), we shall seek to liberate ourselves from mentalities, values, behaviors and lifestyles that discriminate against the materially poor."
- "We also recognize that the family is the origin of many cultural distortions that lie at the root of our problems as a people. We shall therefore commit ourselves to a more intensive evangelization of the family, so that the family might become not just object, but agent of proclaiming the Gospel."
- "We shall support the growth and strengthening of Basic Ecclesial Communities and other forms of faith-communities, such as lay associations and movements, as vehicles of renewal. We shall … seek to develop structures of coordination and participatory decision-making."
- "We shall therefore ensure [a] deeper dialogue of life between the clergy and the poor, so that [the] clerical lifestyle may truly witness to poverty after the manner of the poor Christ."
- "We shall engage in a dialogue of life, faith, prayer, and common action (with other ecclesial communities and religious traditions, especially the followers of

> Islam). As a way to healing, reconciliation and national unity, we shall encourage dialogue among all sectors of society."[8]

One observes from the above how *dialogue* is conceived by the Church in the Philippines as the operative process in the renewal of the local church and society, or as the various sectors of the Church at the Consultation expressed it, "our journey to the new creation we so deeply desire."

## A Method of Pastoral Discernment in the Dialogue between Local Churches

In the Church in Asia, a method of pastoral discernment for pastoral decision and planning has been developed. It is used by diocesan pastoral assemblies in many local churches in Asia and by BECs. It is also used by the FABC in its various plenary assemblies and seminars conducted by its offices. It is to be recalled that bishops, priests, religious, and laity from different Asian local churches participate in these assemblies and seminars. One can therefore truly say that it is *a method used in the dialogue between local churches towards discernment, decision, and action*.

The method is a variation or elaboration of the classic "see-judge-act" method. It is called the Pastoral Spiral / Cycle: **Situation** Analysis of the pastoral situation (social/cultural analysis) →→ **Reflection in Faith** (in the light of Sacred Scriptures and the Teachings of the Church) →→ **Pastoral Decision** regarding the situation →→ **Pastoral Planning** to implement the decision →→ **Implementation** →→ **Evaluation** →→ New pastoral situation →→ … [9]

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[8]"'Behold, I Make All Things New' (Rev. 21:5): Message of the National Pastoral Consultation on Church Renewal," no. 7 (January 27, 2001), http://www.cbcponline.net/documents/2000s/html/2001-churchrenewal.html (accessed November 10, 2013).

[9]Joe Holland & Peter Henriot, SJ, *Social Analysis: Linking Faith & Justice* (Maryknoll, New York: Orbis Books, 1983/1989), 7–10. The pastoral spiral or

Every step of the Pastoral Spiral is participatory by way of dialogue. At every stage, the goal is to reach a consensus rather than decide by voting. Therefore, maximum opportunities are provided for dialogue between members of local churches in order to discern and decide together. The method ensures that decisions achieved through dialogue are both rooted in pastoral realities and are also the results of faith-reflection.

## Theological Principles in the Dialogue between Local Churches in Asia

From the experience of dialogue between local churches in Asia, operative theological principles are clearly discernible. To be highlighted are the following:

### 1. Communion

FABC III in Bangkok, 1982, was devoted to the theme of "The Church—A Community of Faith in Asia." Its final statement declared that the "local church must be a community of graced communion rooted in the life of the Trinity, a community of prayer and contemplation, and of sacramental celebration and life centered around in the Eucharist."[10] The Trinitarian icon of communion, and the contemplative and sacramental dimensions of communion, are fundamental to understanding the very nature of local church. In addition, the Christological image of the Body of Christ (already

circle has its roots in the "see, judge, act" method of Cardinal Joseph Cardijn, the "hermeneutic circle" of Juan Luis Segundo, the methodology of modern Catholic Social Teaching, and the spirituality of St. Ignatius of Loyola.

[10]Final Statement, no. 15, "The Church—A Community of Faith in Asia" (Bangkok, Thailand: October 20–27, 1982), in *FABC Papers* 32 (1982): 30, http://www.fabc.org/fabc%20papers/fabc_paper_32.pdf (accessed November 10, 2013).

expressed in FABC I [Taiwan: 1974], no. 10) reflects the communion of local churches.[11]

FABC I described the communion of all local churches as a communion in one faith, one Spirit, and one sacramental life, a communion of "filial oneness" with the See of Peter:

> (The local church) is not a community in isolation from other communities of the Church one and catholic. Rather, it seeks communion with all of them. With them it professes the one faith, shares the one Spirit and the one sacramental life. In a special way it rejoices in its communion and filial oneness with the See of Peter, which presides over the universal church in love.[12]

But the dialogical aspect of the life of local churches in Asia is really one of seeking solidarity with cultures, with various religious traditions, and with Asian peoples, especially the poor, in such a way that Christian communities in Asia would truly be "Asian in their way of thinking, praying, living, [and] communicating their own Christ-experience to others."[13]

And so too with communion for mission.

> The renewal of our sense of mission will mean … that the *acting subject of mission* is the *local church living and acting in communion with the universal church*. It is the local churches and communities which can discern and work out (*in dialogue with each other and other persons of good will*) the way the Gospel is best proclaimed, the Church set up, the values of God's Kingdom realized in their own place and time. In fact, it is by responding to and serving the needs of the peoples of Asia that the different Christian communities become truly local churches.[14]

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[11]See Thesis 1, no. 1, in FABC Theological Advisory Commission (TAC), "Theses on the Local Church: A Theological Reflection in the Asian Context," *FABC Papers* 60 (1991): 12–13, http://www.fabc.org/fabc%20papers/fabc_paper_60.pdf (accessed November 10, 2013).

[12]FABC I Final Statement, no. 11.

[13]Asian Colloquium on Ministries in the Church (Hong Kong: 1977), no. 14.

[14]"Journeying Together toward the Third Millenium," FABC V (Bandung: 1990), no. 3.3.1.

At the Asian Synod, the bishops spoke of communion for mission, mission of communion, and communion of communities.[15] By so doing, they confirmed and underscored their conviction in the Church as a communion and their vision of making *communion a pervasive reality in the life of the Church in Asia.*

## 2. Discipleship

The dialogue between local churches is facilitated through their shared discipleship of Christ. This is a point of departure as well as a faith reality that has to be deepened through dialogue. Spirituality is described in terms of discipleship. For the local churches in Asia, the effectiveness and credibility of proclaiming Jesus in the Asian context depends on lived spirituality. And spirituality is one of discipleship, "nothing more and nothing less than following Jesus-in-mission."[16]

A *new way of being Church* in Asia is realized by becoming a "communion of communities"—communities in communion with one another under the sign of Christian discipleship. FABC would state: "It is the Spirit of Jesus that creates the disciple community."[17] This is so because discipleship entails abiding in, living in, and walking with the Spirit of Jesus—being filled with the Spirit and driven by the Spirit (Luke's Gospel is replete with the action of the Holy Spirit in Jesus).

## 3. Church of the Poor

In a continent where "teeming millions" live in massive and abject poverty, the local churches in Asia deeply desire to be a Church of the poor, in the manner of the poor Christ. The Son of God is the God-made-poor, born poor of parents from an obscure village. As a young itinerant preacher, he called those who were poor to be his first disciples, announced the Reign of God to the poor, called the

[15]*Ecclesia in Asia* 25.

[16]See FABC IV (Tokyo: 1986) and FABC V.

[17]"Christian Discipleship in Asia Today: Service to Life," FABC VI (Manila: 1995), no. 14.

poor his friends, ate with them, taught them of His Father, and did works of wonder for them. His "compassion for the multitudes" was profound and moved him to minister to them.

Christ's preferential love for the poor is what drives his Asian disciple-communities towards the vision of being a Church of the poor. In this new way of being Church, everyone, rich or poor, is committed to live the spirit of evangelical poverty—living simply and in solidarity with the poor, sharing with them, acting in their defense, and promoting their dignity while eschewing the pomp of this world and its often immoral use of power. It is in this way that the poor become active agents of evangelization, able to harness their resources for God's Kingdom.

## 4. Co-Responsibility and Participation

In the Asia of the 1970's, the terms "co-responsibility" and "participation" were theological buzzwords flowing from Vatican II. They entered the vocabulary of the local churches as well as the FABC plenary assemblies and seminars. The vocabulary was learned in parish pastoral councils, in clergy meetings and assemblies, in the on-going formation of religious, and in seminaries.

With the adoption of the BEC as a pastoral thrust and vehicle in becoming a new way of being Church, the vocabulary began to see concrete realization at the grassroots level. The training of lay leaders to perform various tasks and ministries for the building up of the community and the faith formation of members called for participatory learning experiences.

These processes meant lay and clergy empowerment, or the activation of charisms that are the special gifts of the Holy Spirit in the sacraments of Baptism and Confirmation. Participation in pastoral discernment, in pastoral decision-making, in church activities, in the mission of the Church to evangelize, and in the task of social transformation—these were all fundamental to the pastoral thrust of church renewal. Such desiderata were highlighted by local churches in dialogue with one another through assemblies and seminars.

The focus of the local churches in Asia regarding co-responsibility is not so much on the shared responsibility of local churches for the one common mission of the Church to evangelize. Their focus is the building of awareness among the laity that the whole Church is in mission. The whole Church, namely bishops, clergy, religious, and laity, shares in the one common mission to announce the Good News of Jesus Christ in Asia.

As FABC I said, "With large expectations, we turn to our lay people also, especially to our catechists …. More and more they must assume responsibility in the task of evangelization."[18]

With their empowerment, trained lay leaders and members of grassroots communities are now participating actively in the renewal of the Church, dialoguing together with their bishops, the clergy, and religious on matters of pastoral governance and ministry, church support services, and the evangelizing mission of the Church.

## 5. Proclamation, Renewed Integral Evangelization, and the Kingdom of God

From FABC I in Taiwan to FABC IX in Manila, the local churches of Asia in dialogue with one another chose "renewed integral evangelization" as their mission, illumined by the mission of the Church to evangelize, to proclaim the Good News of Jesus.

In the Church in Asia, there was never any hedging about proclaiming the Lord Jesus as central to mission. Considering the various cultures, religious traditions, and the poverty of Asian peoples, the mode of evangelization would be dialogue.

At the Asian Synod, Pope John Paul II heard from the Asian bishops about the difficulties of proclaiming the Good News of Jesus in a continent that hardly heard of Jesus or much less accepted him. It was Pope John Paul II who wrote that "*the silent witness of life* still remains the only way of proclaiming God's Kingdom in many places

[18]FABC I Final Statement, no. 36.

in Asia where explicit proclamation is forbidden and religious freedom is denied or systematically restricted."[19]

In dialogue with one another, the Asian bishops at the Synod spoke of the complex cultural and multi-religious situation and the Asian cultural way of story-telling to drive home a point. Taking up the bishops' reflections, Pope John Paul II acknowledged that the proclamation of Jesus has to be evocative, progressive, and gradual, using stories as the Asian Jesus did, until such time, with the guidance of the Spirit, when hearers would be ready to fully appropriate the mystery of Jesus.[20]

In the social, economic, political, and cultural context of Asia, what is most needed is the task of social transformation. In many places and at various times, in FABC plenary assemblies and seminars, in gatherings of local churches to dialogue with one another, the laity's leading role in social renewal would be mentioned and fostered.

The Gospel calls for social transformation. The realities of the Asian continent where "death-dealing forces" in a culture of death abound demand social transformation. Local churches in dialogue at the 1994 FABC Plenary Assembly in Korea had a comprehensive discernment of the Asian death-dealing forces that threaten the Asian family. These ranged from economic and cultural globalization, the feminization of poverty, the phenomenon of a new slavery suffered by migrant workers, and women- and child-trafficking to the instability of families because of war and conflict, the degradation of the environment, and assaults on the Asian family by population control policies.

It is no wonder that, through the use of the pastoral spiral, local churches in Asia make pastoral decisions that integrate the social teachings of the Church in announcing the Good News of Jesus and the Kingdom of God. The multi-religious dimension of Asia also impels the local churches to emphasize the spread of Kingdom values,

[19]*Ecclesia in Asia* 23.

[20]*Ecclesia in Asia* 20.

so that collaboration with Muslims, Hindus, Buddhists, etc., in the task of social transformation would be possible.

## Conclusion

Much more could be said about other operative theological principles that surfaced in the dialogue between local churches in Asia as they, at the FABC level, pray, discern, reflect, and decide together on the dynamic interaction between Asian realities and our faith. But the above would provide a glimpse of the dialogue of life and heart, of pastoral and theological exchange, among the local churches in Asia.

The core basis of dialogue between local churches lies in the depths of the Church's identity as a sacrament of communion, a communion of communities, with a mission for communion. These are faith-realities that are "now and not yet."

Landas 27:2 (2013) 21–34

# REFLECTIONS ON POSTMODERNITY AND FAITH

*Randolf S. David*

As a sociologist, I may be able to say a lot about modernity and postmodernity as social trends or as forms of society, but faith is something I am still trying to grapple with and clarify for myself. What can I tell you about faith, other than my generation's struggle to reconfigure a version of belief in a world that has lost all sense of certitude?

The question "What is the impact of postmodernity on faith?" cannot be answered without clarifying what is meant by postmodernity or, as Jean-François Lyotard preferred to call it, the "postmodern condition." Postmodernity, wrote Lyotard memorably, signals "the death of all metanarratives."[1] By that he meant not only the all-encompassing theological metanarrative of a divinely-created world, but also the grand metanarrative of human progress drawn by modern science and technology, not to mention the other metanarratives of human emancipation, justice, and prosperity advanced by industrial capitalism, on one hand, and by Marxist socialism, on the other.

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[1]Jean-François Lyotard, *The Postmodern Condition: A Report on Knowledge*, trans. Geoff Bennington & Brian Massumi (Minneapolis: University of Minneapolis, 1984), xxiv.

As if that were not complex enough, postmodern for some means not just the death of metanarratives, but indeed the end of all foundational thinking, and the questioning of all meaning. No concept, no belief, no perspective is left standing under the piercing lens of postmodernity. Every truth is seen as no more than a construct to be deconstructed. Every belief is stripped of its foundation. Every assertion of fact provokes automatic challenge. Nietzsche—the prototypical postmodernist—once said, "There are no facts, only interpretations, and even this is just an interpretation."

And, finally, from this perspectivism of the postmodern, all our notions of good and evil become no more than moral intuitions given to us by our culture and our time. As such, they can lay no claim to universality.

It is this philosophical adventurism which Benedict decries as dangerously "relativist" in his writings.[2] Still, he is sensitive enough to recognize the immense space which postmodernity opens up for the return of faith, of belief, and of transcendental values. But, this is getting ahead of the discussion. Let us backtrack a bit.

The term "postmodern" at once suggests that it is what comes after the "modern," presumably when the "modern" has exhausted its possibilities. The word "modern" itself—taken from the Latin "modus"—initially meant "just now." But, from the end of the 16th century onwards, "modern" came to mean "of the present age," referring to the civilization that came into being with the rapid rise of science and industrial technology, the emergence of a market economy on a global scale, the rise of liberalism, the emergence of independent nation-states from the decomposition of empires, and the rise of cities and urbanization (the unprecedented large-scale movement of populations from the countryside to the metropolis).

It is important to bear in mind that the spread of modernity across the globe has been *uneven*, and so, even as we may be seeing the

[2]Cardinal Joseph Ratzinger, Homily for the Mass *Pro Eligendo Romano Pontifice*, April 18, 2005.

emergence of the postmodern in Western Europe and North America, a number of societies continue to be mired in feudal, backward, and relatively isolated circumstances. Many of them, like Philippine society, are still busy negotiating the difficult and wrenching transition to modernity. While, for most of our people, modernity remains an ideal to aspire for, in the West, ironically, people are turning their back on modernity, rejecting the naïve hopes that had accompanied the birthing of the modern world. The kind of reflectiveness induced by this reversal of expectations is what is referred to today as postmodern.

Postmodernists precisely suggest that modernity has reached its end point. Indeed, some talk about the "end of history." What follows after, they say, is something we cannot fully grasp yet. Used in this context, the term postmodern thus refers more to a type of discourse, an attitude, a perspective, or a way of talking, rather than to a new form of society.

Modern society is typically contrasted with what came before it, and that is *traditional society*. So, we have three terms here: the traditional, the modern, and the postmodern. There is a lot of debate on whether these terms refer to three distinct stages or periods in history, or whether they refer simply to types of societies, sensibilities, or worldviews.

For this discussion, I will use these terms to refer either to a type of society or to a distinct sensibility or world view, or to both. My aim is to locate the place of religious faith in these three types of societies, particularly in what we call the postmodern society. We start with the traditional society.

## Religion in Traditional Society

Religion enjoyed unquestioned ascendancy over other institutions in traditional society. Faith was the dominant discourse, permeating all spheres of society with its distinctive moral code. Indeed, politics played second fiddle to religion, and perhaps nothing shows this better than the fact that the propagation of the faith was one of the basic functions of the traditional State. The economy was no exception. So

tight was the intertwining between faith and economic life in the early years of European modernity that Max Weber was prompted to analyze this phenomenon in his famous work, *Protestant Ethic and the Spirit of Capitalism*, if only to show how religious belief very much inspired and underpinned economic activity. In traditional society, education, too, was virtually inseparable from religious instruction. This was not at all surprising given that the two most important institutions of traditional society were the family and the Church, both of which are fundamental teaching institutions.

But, more than this, in traditional society, the moral code of the family tended to be replicated in the other institutional systems of society. The values promoted by the moral code of the family are worth noting. First of all, members of the family are valued for who they are, rather than what they can do. Secondly, the duties that people owe one another are diffused rather than specific. People treat one another holistically, rather than in terms of the partial roles they play.

In the traditional society, people deal with one another according to the pre-ordained statuses of their respective families in a hierarchically ordered society. Statuses are thus basically assigned at birth, rather than earned by merit in the course of one's life. Everyone is expected to know where he/she stands in the social hierarchy according to his/her birth or social status.

Traditional society is a well-ordered and stable society because it is based on moral consensus. The interests of the collectivity—i.e., the family, the community, and the larger society—take primacy over individual rights.

In many traditional societies, including our own, the guardian and main interpreter of this moral order was indeed the Church. Everything that took place within the family, within the political system, within the economy, or within the educational institutions had to be justified in terms of its relation to faith. People worked six days in various arenas of life, and on the Sabbath, they were expected to pause and reflect on what they accomplished, and they offered this to God, in the hope that he would complete their work by his grace.

Modernity changed all this. The religious system was dislodged from its pre-eminent position as the center of human society. Its place was taken over first by the State, and later by the Market.

## Modernity and Faith

Various forces came together to bring about modern society, beginning in the second half of the 18th century in Europe. As mentioned earlier, the rise of cities, the rapid development of science and technology, the expansion of commerce and industry, the spread of markets, the rise of the nation-state, and with it, of liberalism—all these precipitated the collapse of traditional society. What exactly happened to society under modernity?

Let us count the ways, at the risk of simplifying what is in truth a very complex and slow process. In modernity, the extended clan and the tribal community vanished overnight; the small nuclear family consisting of husband and wife and children became the norm. The State broke loose from its religious ties, thereby instituting the much-misunderstood concept of separation of Church and State. In lieu of moral education, which explicitly aimed at building character, the objective of public education came to be education for productive citizenship or nation-building or personal advancement. Economic enterprise definitely lost its meaning as a moral vocation. Economic success began to be measured solely in terms of profitability or monetary gain.

Perhaps—more importantly for our discussion—in the modern Western world, religious faith found itself increasingly consigned to the private sphere. In the words of William James, religion came to be equated with what a person does in his solitude.[3] So-called public religions—meaning religions that had previously made themselves heard on all the pressing issues of the day—were expected to die a natural

[3]William James, *The Varieties of Religious Experience: A Study in Human Nature* (London and Bombay: Longmans, Green, and Co., 1902), 31.

death in the course of modernity. Under the impulse of secularization, religion was expected to withdraw from the public sphere.

That, of course, has not happened everywhere. Indeed, in the developing world, religion remained very much a distinct voice in the public sphere. Notably in Latin America, but also in parts of Asia like the Philippines, religion took a distinctly political turn, sometimes even supplying the moral justification for violent revolutions.

The question remains: what is it about modern society that promoted these dire expectations about the marginalization of religion in the modern world?

One of my favourite definitions of modernity comes from the German sociologist Niklas Luhmann. Modernity, he says, is nothing but the internal differentiation of society primarily along functional lines. This form of differentiation replaces the old differentiation that revolves around the categories of gender, ethnicity, religion, race, or social class. The only divisions that will matter in modern society are functional. Institutional spheres will gradually split off from one another, operating autonomously according to their distinct codes and rules.

Thus, law evolves as a distinct sphere separate from politics and from religion. One by one, the political system, the religious system, the family, the economy, the mass media, art, science, education, etc., will spin off into distinct spheres, and operate on the basis of their respective mediums of communication and functional codes. Each institutional system will be impelled to jealously guard its own turf and defend its autonomy, even as they may often try to influence the other institutional systems. Autonomy certainly does not mean that institutions will stop watching one another. Indeed, while they become normatively closed, they remain cognitively open.

Obviously, functional differentiation is not completed overnight. Indeed, Luhmann thinks of it as an evolutionary achievement of society, indicating the general direction in which all societies are headed. Still, people have tended to use modernity as a normative model or as a guide for correct institutional conduct. Let me offer

two instructive instances where modern functional differentiation is implicitly invoked as a norm. The first comes from Pope Benedict XVI, and the second is taken from a recent landmark decision of incumbent US Supreme Court Chief Justice John Roberts.

No other pope in recent times comes close to Benedict XVI in grasping the role of the Church in the modern age. Benedict is truly the first modern Pope. In his opening address to the 5th General Conference of the Bishops of Latin America and the Caribbean on May 13, 2007, he made a point that has been articulated in various other Vatican pronouncements. I quote from it at length because it shows a Pope who, instead of opposing modernity, shows the way for the Church to work within it.

> The political task is not the immediate competence of the Church. Respect for healthy secularity, including the pluralism of political opinions, is essential in the authentic Christian tradition. If the Church were to start transforming herself into a directly political subject, she would do less, not more, for the poor and for justice because she would lose her independence and her moral authority, identifying herself with a single political path and with debatable partisan positions. The Church is an advocate of justice and of the poor, precisely because she does not identify with politicians or with partisan interests. Only by remaining independent can she teach the great criteria and inalienable values, guide consciences and offer a life choice that goes beyond the political sphere. To form consciences, to be the advocate of justice and truth, to educate in individual and political virtues: that is the fundamental vocation of the Church in this area.[4]

If this is not a modernist view, then I do not know what modern is.

Speaking from the perspective of the legal system, US Chief Justice John Roberts stressed the same need for functional differentiation when the US Supreme Court recently upheld the constitutionality

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[4]Benedict XVI, Address at the Inaugural Session of the 5th General Conference of the Bishops of Latin America and the Caribbean (Conference Hall, Shrine of Aparecida: Sunday, May 13, 2007), no. 4, http://www.vatican.va/holy_father/benedict_xvi/speeches/ 2007/may/documents/hf_ben-xvi_spe_20070513_conference-aparecida_en.html (accessed September 12, 2012).

of President Obama's controversial health care program, rejecting countless petitions to strike it down as unconstitutional. This is what Justice Roberts wrote in upholding the constitutionality of the healthcare law:

> Members of this Court are vested with the authority to interpret the law; we possess neither the expertise nor the prerogative to make policy judgments. Those decisions are entrusted to our nation's elected leaders, who can be thrown out of office if the people disagree with them. It is not our job to protect the people from the consequences of their political choices.[5]

What Chief Justice Roberts is saying here is simply that judges should stick to their work of interpreting the law; it is not their job to make policy. Policy-making is the work of political leaders chosen by the people. Pope Benedict was saying essentially the same thing. The work of the Church is to form and educate consciences, so that individuals may make the right decisions in their lives. It is not the Church's function to make these decisions for the laity, and certainly neither is it the pastor's role to substitute his conscience for that of his flock, or, worse, to take on the work of the politician.

It is, of course, not at all easy for influential institutions like the Church or the Supreme Court to maintain the kind of institutional restraint that Pope Benedict and Justice Roberts advocate. This is especially so when the Church and the courts find themselves called upon to intervene or solve problems in a deeply flawed, confused, and dysfunctional society. But, as Benedict warns, no institution can make a habit of invading the spheres of other institutions without exposing itself to the risk of undermining its authority within its own sphere.

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[5]Opinion of U.S. Supreme Court Chief Justice John C. Roberts on the National Federation of Independent Business v. Sebelius, Secretary of Health and Human Services, Certiorari to the United States Court of Appeals for the Eleventh Circuit, no. 11-393, argued March 26–28, 2012, decided June 28, 2013, page 6, http://msnbcmedia.msn.com/i/msnbc/Sections/NEWS/scotus_opinion_on_ACA_from_msnbc.com.pdf (accessed September 12, 2012).

Social scientists think of functional differentiation as modernity's solution to the complexity posed by the emergence of plural and morally diverse societies. Which is not to say that modernity does not breed new problems—indeed, it does. Not the least of these problems is the resulting fragmentation of the human condition, the manifestations of which often defy comprehension—as when decisions handed down by courts of law contradict our moral intuitions, or when politicians we know to be lawbreakers are routinely voted into office and given the task of making laws. These contradictions often leave us with the strong sense that we may have lost control over our societies and over our individual lives. This condition is what is called "alienation."

Some philosophers, like those from the Frankfurt School, trace this condition to the "dialectic of reason"—the negation by reason of all our highest hopes and expectations about the modern era. Instead of reason serving as our reliable guide in the creation of a better world, we become its hapless slave. All around us, we see intelligent people devoting their lives to looking for the most efficient means to attain goals, yet even as they do, they appear to have lost all ability to look at the rationality of these same goals. We find ourselves increasingly ruled by technocrats who have no vision, by politicians without morals, by businessmen without conscience. Our schools produce graduates armed with sophisticated knowledge and skills, but no wisdom and no love in their hearts for others. We bring out the finest and most productive technologies that give us instant gratification, but which produce catastrophic consequences for society and nature in the long term. Reason, indeed, can be blind.

## Postmodernity and Faith

The crisis of modernity that we are talking about here is what has spawned the sustained reflection that we today call "postmodernism." This is not so much, then, a new type of society as it is a new way of thinking about the world—a sensibility that emerges from the failed promises and disappointments of modern reason. The postmodern sensibility takes a hard look at the modern era, and asks what went

right and what went wrong, what can be preserved and what needs to be rejected. Above all, it asks the most important question of all—how shall we live in such a world? Benedict seizes this moment, and reminds us: faith without reason is no more than blind prejudice; but reason without faith leads to self-absorption and a destructive detachment from reality.

There is no standard postmodern attitude. To postmodernists, there is no single proven model for living meaningfully in the modern world. Indeed, for many, there is not even a yearning to create a better world. I think it is from this profound postmodernist pessimism that Benedict seeks to rescue the present intellectual age. In their self-absorption, unable to look to something beyond them, and operating without a steady compass, many people, especially the young, sink into despair and self-destruction. One icon of the postmodern generation was the young creative American genius, the writer David Foster Wallace, who took his life precisely when he was at the height of his achievements. The modern world has prompted so many to abandon their faith, yet today they find themselves trying to work their way back to the old metaphysics that had inspired their elders, but which they themselves could no longer accept.

Some, like the Italian philosopher Gianni Vattimo, a Nietzschean and Heideggerian scholar, explicitly willed themselves to believe. Vattimo avoided the perils of nihilism by committing himself to Christianity as a religion of love. His friend, the late American philosopher Richard Rorty, could not bring himself to embrace any form of religion even at his death bed. He sought comfort instead in a secular philosophy of social solidarity that, like faith, he knew he could not ground on philosophical certainty. Like Vattimo's ungrounded faith in love, Rorty remained steadfastly committed to an ungrounded hope in a world that makes no room for cruelty.

What, then, is postmodernity's impact on faith? I would argue that postmodernity probably creates far more room for the religious sensibility than was originally permitted by the conventional modernity that sought its exile to the private sphere. But perhaps the more interesting question to ask is "What kind of faith is taking shape

within the context of postmodernity?" My quick answer is "Maybe, something closer to a 'faith of the faithless'"—to borrow Simon Critchley's memorable phrase. What is meant by this?

Let me devote the remainder of these reflections by lifting some interesting passages from two books that, in their separate ways, painfully grapple with the challenge of faith in the modern world.

I start with Simon Critchley's *The Faith of the Faithless: Experiments in Political Theology*. Critchley's book takes off from a quotation from Oscar Wilde's last essay, "De Profundis," written entirely from prison. Wilde was a socialist and an agnostic. This is what Wilde wrote:

> When I think of religion at all, I feel as if I would like to found an order for those who cannot believe: the Confraternity of the Faithless, one might call it, where on an altar, on which no taper burned, a priest, in whose heart peace had no dwelling, might celebrate with unblessed bread and a chalice empty of wine. Everything to be true must become a religion. And agnosticism should have its ritual no less than faith.[6]

It was the sentence "Everything to be true must become a religion" that struck Critchley. It seems to stand out from the rest of the paragraph. What does it mean "to be true," Critchley asks. He offers an answer: truth is an "experience of fidelity." Unbelievers do not give up on the idea of truth, Critchley says; rather, they transfigure its meaning. Critchley's quest is basically for a kind of faith—a "fidelity to the infinite demand"—that is not trapped in any kind of religious metaphysics, a faith that can cure the cynicism and apathy of the modern age. He elaborates this thesis in what he calls "the catechism of the citizen."

This may not seem much of a religion as we usually understand the term. But here we get an idea of what the postmodern consciousness is yearning for which it cannot seem to find in conventional religion. It yearns for commitment to an infinite demand, something that exceeds our ordinary human striving. Critchley thinks he has found it in the

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[6]Oscar Wilde, *De Profundis* (New York and London: G. P. Putnam's Sons—The Nickerbocker Press, 1905), 18–19, http://www.gutenberg.org/files/921/921-h/921-h.htm (accessed September 12, 2012).

rigor of Christian love—not the easy kind of love we reserve for those near to us, but the love that Christ demands of us, the love for our neighbors, including our enemies. That is what is difficult.

"Faith," Critchley concludes,

> is the enactment of the self in relation to a demand that exceeds my power … a subjective strength that only finds its power to act through an admission of weakness: the powerless power of conscience. Conscience is the inward ear that listens for the repetition of the infinite demand. Its call is not heard in passive resignation from the world, but in the urgency of active engagement. … [I]t is perhaps the faithless who can best sustain the rigor of faith without requiring security, guarantees, or rewards.

For such a person, says Critchley, it is enough to hear "Be it done for you as you believed." I have never come across a stronger endorsement of the power of conscience.

The second book that has given me so much to think about was written by someone who has the same background in leftwing politics as I. This is Terry Eagleton's *Reason, Faith, and Revolution: Reflections on the God Debate*. As the subtitle indicates, Eagleton's work is a sustained polemic against the flashy atheism that has recently become the vogue among intellectuals like Richard Dawkins and Christopher Hitchens. Eagleton is of Irish descent, was raised as a Catholic, but lived, studied, and taught in Cambridge University, where he became a Marxist. He is a leading postmodern literary critic, and his faith is idiosyncratic and not at all conventional.

Eagleton believes that under modernity, culture and civilization were fatally torn apart from one another. Marxism held up the hope of bringing civilization and culture back together, he said, but unfortunately it was rejected as a political project. In light of this, we cannot avoid asking, he says, where have the radical impulses that used to animate the political movements migrated. To theology, he exclaims.

> This is not entirely surprising, since theology, however implausible many of its truth claims, is one of the most ambitious theoretical arenas left in an increasingly specialized world—one whose subject is nothing less than the nature and destiny of humanity itself, in relation to what it takes to be its transcendent source of life…. Theology's

> remoteness from pragmatic issues is an advantage in this respect…. In a world in which theology is increasingly part of the problem … it is also fostering the kind of critical reflection which might contribute to some of the answers.

In other words, it is precisely the holistic perspective of religion that makes it possible for it to bridge the fragmented arenas of the modern world. This is what Eagleton seems to be saying. I find it intriguing that some of the most refreshing spiritual reflections of our time are coming from agnostics who have the humility to recognize the limits of reason.

I think I can now begin to pull the various strands of my reflection in order to answer the question, "What is the impact of postmodernity on faith?" Let us bear in mind that postmodernity as a sensibility arose from the disenchantment with modernity—particularly the confusion resulting from the fragmentation of human society into autonomous and highly differentiated institutional spheres. If every institution had been able to do its work, this condition in itself might not have spawned the kind of pathological crises we have seen in recent years. But something happened to modern society that was entirely contingent. This was the rise of market society—meaning the spread of the code of the market and its medium (money) into spheres that could not resist its efficiency. The result of this is the ascendancy of monetary valuation over all other forms of valuation. The State was the first to succumb to the logic of the market by prioritizing capital accumulation and economic growth over social justice, ecological sustainability, the development of the family and community, or the cultivation of a just culture. Nowhere is this clearer than in the total co-optation of higher education today by business.

Now we know that our main problem is neither political nor economic. It is cultural—something that hearkens back to the centrality of beliefs and values. Unfortunately, the thirst for those values that can restore balance to our lives, and beliefs that can adequately orient us as we make our way into a complex world, can no longer be quenched by radical political ideologies or by conventional religion. Many churches and political movements are trapped in obsolete vocabularies that

offer no credible ethics for living in today's world. As such, they do not speak to the anxieties and needs of the modern individual.

What makes reading Pope Benedict's writings interesting for a non-theologian like me is that they suggest a way out of modern nihilism through the rediscovery of the Biblical roots of the Western civilizational project that has given us modernity. I am just a beginner, an amateur, in this difficult quest to ground my faith in something enduring, but what little I have read fills me with the grace of understanding.

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# CATHOLIC POLITICAL PARTISANSHIP

## Good or Bad for Democracy?

*Eleanor R. Dionisio*

My mission is to talk about the different categories of Catholic partisanship that emerged in the 2013 elections and whether these forms of partisanship are good for the party system—or for the Catholic Church in the Philippines. I will begin by telling four stories which illustrate three different forms of partisan political engagement on the part of the Church in the 2013 elections. By "Catholic Church" I mean not just the bishops, the clergy, and members of religious orders, but also lay groups and individuals who publicly carry Catholic values and a Catholic identity into their political interventions. I will then discuss how they may or may not be good for the Church and for democracy.

So here is the first story. Two months after the elections, I was a fly on the wall—or, if you like, a lowly laywoman, which is about the same thing—at the Fourth Congress of the National Clergy Discernment Group (NCDG). The NCDG is an assembly of Catholic priests with a strong orientation toward social justice. In the first workshop group I attended, the priests were asked to talk about sources of fulfillment in their ministry. Sitting beside me was a clergyman from the diocese of Bacolod.

The diocese of Bacolod was the one that hung on the façade of its cathedral a much-talked-about banner. The banner listed six senatorial

candidates and two party list groups under the label Team Buhay, or Team Life, and seven senatorial candidates and four party list groups under the label Team Patay, or Team Death. The not very subtle suggestion was that Catholic voters should vote for Team Buhay, and not for Team Patay.

The diocese of Bacolod's binary of life and death, at least for the senatorial candidates, though not necessarily for the blacklisted party list groups, was built largely around the issue of support for, or opposition to, the Reproductive Health (RH) Law. Just for the benefit of those who have been on another planet for the last decade and a half: the RH Law contravenes Catholic reproductive ethics by, among other things, making it an obligation of the state to provide the full range of contraceptive methods short of abortion. There may have been one other life and death issue playing into the binary, which had to do with the four blacklisted party list groups. But you can ask me about that later.

In drawing up its list of "pro-life" senatoriables, the diocese of Bacolod seems to have overlooked some other life and death issues. Two of the candidates they endorsed were former adventurists of the Philippine military, who had sought to seize state power through violent means. One of these was suspected of having been behind the assassination of prominent political leaders of the aboveground left in the late 1980s. This history must have been known to Bacolod Bishop Vicente Navarra, who was a vocal defender of human rights in the late 1970s and 1980s. But perhaps he considered the candidates' opposition to the RH Law to have cleansed them of whatever previous offenses they may have committed against life outside the womb.

These two candidates won nationally, as did three others on the diocese's slate. Five out of six is not bad at all. It should be noted though that all five winners were already among the winning senatorial picks identified by the Social Weather Station survey as early as January 2013, *before* the banner was hung on the San Sebastian Cathedral. So it probably wasn't the diocese's endorsement that got them into the winner's circle. And in the actual territory of the diocese, the province

of Negros Occidental, as well as in Bacolod City where the banner was hung, only three of the diocese's anti-RH candidates made it in.

Among the pro-RH candidates blacklisted by the diocese, four of the seven won in Negros Occidental—the same four who won nationally—and five won in the City of Bacolod itself, where presumably the Catholic campaign against them was most intense. The fifth pro-RH winner in Bacolod City, Ana Theresia N. Hontiveros, also known as Risa, placed seventeenth in the national elections. In Negros Occidental, which roughly constitutes the diocese of Bacolod, she placed three places higher, at fourteenth. In Bacolod City, she made it into twelfth. So if Bacolod City had been the nation, Risa Hontiveros would be a senator now.

This seems to suggest that the diocese of Bacolod may want to give some thought to what it isn't doing right. The Bacolod clergyman sitting next to me at the NCDG workshop had obviously given some thought to what the Catholic electorate in Bacolod wasn't doing right. Sadly, he lamented their ignorance, their incomplete and improper formation. But then his face brightened up with beatific relish as he recounted how particularly pleased the Bacolod clergy were that "Baraq" had lost the national elections.

Fr. Robert Rivera was also in that workshop group, although not as a fly on the wall. He glanced quickly at my face to see how I was taking the remark. Fr. Robert knew, as well as I did, that by "Baraq" our Bacolod clergyman didn't mean United States President Barack Obama, although he might also have been pleased if Obama had lost the 2012 elections in the United States. He meant Hontiveros, whose late husband's surname was Baraquel. I suspect that the monicker "Baraq" had a double significance: first, as a way of associating Hontiveros with President Obama, who is sometimes depicted by Catholic conservatives as a leader of an international conspiracy against life, and secondly, as a reminder that married women have no business using their premarital surnames, even when their husbands are already dead.

It seemed ironic to me that this priest should single out Hontiveros' loss as a particular source of satisfaction, because his presence at this

Congress suggested he was also a priest committed to social justice. And more than any of the anti-RH candidates endorsed by the diocese of Bacolod, Hontiveros has been an ally of the Church on social justice issues: agrarian reform, health care for the poor, opposition to large-scale mining, protests against human rights violations, the fight against corruption, support for the peace process. But none of that mattered anymore because she had also supported the RH Law.

Our Bacolod clergyman and the diocese of Bacolod's Team Buhay Team Patay campaign represent one type of Catholic partisan involvement in the 2013 election: the engagement of members of the clergy, including a bishop, in political partisanship around pretty much a single advocacy.

To be fair, another Bacolod priest who supported the banners on San Sebastian Cathedral took pains to claim, about a week after the campaign's launch, that it was actually a lay people's initiative which Bishop Navarra had merely supported. This seems to be an encouraging new development in the Catholic Church in the Philippines: the clergy and the bishops invoking the will of the laity to legitimate politically unpopular moves. "The laity did it! And if the laity did it, it must be the Holy Spirit!" Of course, they use that argument only when the laity in question agree with their positions. Still, I suppose it is a form of lay empowerment that we of the laity should be happy to observe.

Nonetheless, it is clear even from the account of the laity-invoking priest that the decision to post the banners at San Sebastian Cathedral was ultimately Bishop Navarra's, so the Team Buhay Team Patay campaign undoubtedly counts as political partisanship by a bishop and some of his clergy.[1] And the laity-invoking priest's insistence that the campaign was lay-initiated probably wasn't just because he believed in lay empowerment and the *sensus fidei*. It was also because papal teaching, as well the teaching of the Catholic Bishops' Conference

[1]Nirva'ana Ella Delacruz, "Bacolod's 'Team Patay,' lay people's initiative," CBCP News (March 01, 2013), http://www.cbcpnews.com/cbcpnews/?p=14567 (accessed February 10, 2014).

of the Philippines (CBCP), which Bishop Navarra obviously belongs to, explicitly discourages political partisanship among the clergy and especially the hierarchy.

You wouldn't know this from the GMA News report on the Team Buhay Team Patay campaign on February 22, 2013. The news report billed it as a national "voter education campaign" of "the Filipino Catholic hierarchy" that was being launched in Bacolod as its "first battleground." That angle sells news. But as it is written by the CBCP, in the *Acts and Decrees of the Second Plenary Council of the Philippines*, the document which sets the directions of the Catholic Church in the Philippines for the third millennium: "Bishops, priests and religious must refrain from partisan politics, avoiding especially the use of the pulpit for partisan purposes, so as to avoid division among the flock."[2]

And it is also written, by the CBCP again, in its 1997 "Pastoral Exhortation on Philippine Politics": "The members of the hierarchy simply set guidelines to help the laity vote wisely. Under normal circumstances, they do not endorse any particular candidate or party but leave the laity to vote according to their enlightened and formed consciences."[3]

Perhaps Bishop Navarra thought that the passage of the RH Law counted as an abnormal circumstance, but it is significant that most of his fellow bishops did not publicly endorse the Team Buhay Team Patay campaign. Nor for that matter did all of Bishop Navarra's clergy. At least one priest of the diocese of Bacolod is reported to have publicly contested the campaign as "un-Christian" and a possible violation of

[2]"Decrees," in Second Plenary Council of the Philippines (PCP II), *Acts and Decrees of the Second Plenary Council of the Philippines* (Manila: Catholic Bishops' Conference of the Philippines, 1992), Art. 28, No. 2, p. 242. Look up Canons 287 No. 2 and No. 672 so one can invoke the universal Church.

[3]Catholic Bishops' Conference of the Philippines, "Pastoral Exhortation on Philippine Politics" (Sept. 16, 1997), http://www.cbcponline.net/documents/1990s/1997-philippine_politics.html (accessed February 10, 2014).

canon law, and he is reported to have said that he was not the only priest of the diocese with this position.[4]

A second form of Catholic partisanship visible in the 2013 elections was that of lay movements unaffiliated with particular parties campaigning for individual candidates on the basis of specific Catholic advocacies. The White Vote Movement, an alliance of lay Catholic organizations with impressive Catholic credentials, was launched in April 2013 under the leadership of an organization of the laity mandated by the bishops, the Sangguniang Laiko ng Pilipinas (LAIKO). The movement endorsed a full senatorial slate of twelve candidates from different parties. On its website, the movement declared itself to be supporting a range of Catholic advocacies for the elections beyond the RH Law: "Vote for the poor. Vote for the abused. Vote for family. Vote for life." But judging from its choice of candidates, its central issue was still pretty much whether candidates had opposed the RH Law. So one might consider the White Vote Movement as still largely a single-advocacy campaign, like the Team Buhay Team Patay campaign.

The difference between this and the first form of partisanship, however, is that it is officially encouraged by the Catholic Church. In Catholic teaching, partisan politics is seen primarily as the function of the laity. Since at least the 2nd quarter of the 20th century, the Catholic bishops of the Philippines have urged lay Catholics to get involved in partisan politics, whether as supporters of candidates or as candidates themselves, in order to protect the Church's institutional interests, or to advance its ethical perspectives, or both. The CBCP's 1997 "Pastoral Exhortation on Philippine Politics" declared that "[d]irect participation in the political order is the special responsibility of the laity in the Church … it is their specific task to renew the temporal order according to Gospel principles and values."[5] More recently,

[4]Carla Gomez, "Bacolod Rector: 'Team Patay' list 'unChristian'," *Philippine Daily Inquirer* (March 16, 2013), http://newsinfo.inquirer.net/374783/bacolod-rector-team-patay-list-unchristian#ixzz2svcOIwhj (accessed February 10, 2014).

[5]Catholic Bishops' Conference of the Philippines, "Pastoral Exhortation on Philippine Politics."

in 2009, the CBCP issued a statement calling for the lay faithful to engage in "principled partisan politics."[6] They reiterated that call in two pastoral statements on the 2010 elections.[7]

But although the CBCP officially encourages political partisanship among the laity in the service of Gospel values, it does *not* officially encourage the White Movement's insistence, confidently emblazoned on the "About us" page on its website, that "Catholic Faith calls for unity with the White Vote Movement."[8] The CBCP's 1997 exhortation, while declaring that Catholic participation in politics must work toward laws and policies consistent with the Gospel, also recognized that there might be a plurality of options consistent with the Gospel:

> Justice, peace and integral development can be pursued through many political ways. Hence there can be no one political party nor one political program that can exclusively claim the name Catholic. That is why there is normally no such thing as "the Catholic vote." Nor can particular Catholic groups present their candidates as the Church's candidates.[9]

It is also important to note that the documents which mention "principled partisan politics" nowhere mention opposition to contraception as the primary Catholic principle for such politics. Instead, the 1997 exhortation singled out laws that would protect and empower the poor. The 2009 statement did speak of the Church's commitment to defend the sanctity of human life, but it did not talk at all about life *in utero*. Instead, it focused on *ex utero* life issues, calling

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[6]Catholic Bishops' Conference of the Philippines, "A CBCP Pastoral Statement on Lay Participation in Politics and Peace" (July 12, 2009), http://cbcponline.net/v2/?p=570 (accessed February 10, 2014).

[7]Catholic Bishops' Conference of the Philippines, "Statement on the Coming National and Local Elections: Transforming Election through a Solidarity of Consciences" (May 4, 2010), http://www.cbcponline.net/documents/2000s/html/2010-Statement%20on%20the%20Coming%20National%20and%20Local%20Elections.html (accessed February 10, 2014).

[8]See http://whitevote.org/# (accessed April 07, 2013).

[9]Catholic Bishops' Conference of the Philippines, "Pastoral Exhortation on Philippine Politics."

for an end to human rights violations, redress for victims thereof, and a search for peaceful and negotiated resolutions to insurgency.

So, a couple weeks after the White Vote Movement was launched, also in April 2013, about thirty Catholic friends and acquaintances who supported these advocacies—pro-poor legislation, human rights, and a peaceful resolution to the nation's armed conflicts—dutifully obeyed the bishops' call for "principled partisan politics" by writing a letter called "Catholics for Risa Hontiveros." I was one of those Catholics.

Our letter did not defend Hontiveros' position on contraception, because if you are a Catholic trying to persuade fellow Catholics, you cannot argue against Church doctrine. And although Church doctrine on the "intrinsic evil" of contraception has not been awarded the status of infallibility, it is still Church doctrine—at least until someday a pope changes it, like maybe this pope. But we tried to make the point that Catholics could vote for Hontiveros in good conscience because her positions on other issues important to the Church were consistent with other Church teaching—especially Catholic social teaching. We talked about her advocacies for peace, agrarian reform, accessible health care, and other legislation addressing the needs of the poor. We posted the letter on our Facebook pages and emailed it to our contacts and invited them to sign on and forward the letter to their friends. Because we deliberately did not centralize the collection of signatures, we don't know how many did sign on. I doubt that it "trended" on Facebook. But the objective was not to gain numbers. It was to make a dent in the discourse, and to make an implicit statement that there could be no single Catholic position on Hontiveros, because the value for life involves more than just opposition to contraception.

A third form of partisan political involvement on the part of the Church is the establishment of political parties inspired by Catholic teaching. The party list system has created an excellent space for the emergence of such parties, which need only two percent of the national vote to gain a seat in Congress. Two such parties are Ang Prolife and Buhay. They do not declare themselves to be officially Catholic, because the party list rules state that religious organizations cannot be party list groups. But their Catholic linkages are fairly obvious. Buhay, one of the

two party list groups on the diocese of Bacolod's Team Buhay, has as a reliable mass base the Catholic Pentecostal movement El Shaddai. Ang Prolife was initiated by Pro-life Philippines, a movement for the defense of life, especially of the unborn. Pro-life is not officially Catholic but is dominated by Catholics and by a recognizably Catholic agenda focused on what liberal Catholics call "the pelvic issues": issues of sexual and reproductive ethics. Both parties declare the defense of life and the family to be their primary commitments, although Buhay seems to carry a wider range of issues, including environmental protection and welfare. Ang Prolife, a very new party, seems to be much more focused and militant on the pelvic issues than Buhay. Buhay was the top-grossing party list group in the 2013 elections, though probably less because of its platform and principles than because El Shaddai commands hundreds of thousands of votes.

But a far more interesting party is Ang Kapatiran Party (AKP), a national party, not a party list group, which has been fielding candidates since the 2007 elections for various positions ranging from president to municipal councillor. Many of its principles derive from Catholic social teaching. As Ka Nandy informed us yesterday, its theme song is a Catholic Mass hymn, *Pananagutan*. But AKP is in principle open to people of all faiths, at least, as long as they believe in God. It calls itself "the alliance for the common good" and declares itself to be founded on "universally accepted principles and tenets of social justice." So there is a clear attempt at universalizing its language. AKP also embraces what it calls a "consistent ethic of life"—one that embraces a much broader range of life issues than either Buhay or Ang Prolife.

AKP is an odd hybrid of militantly conservative Catholicism and militantly progressive positions on social justice—sometimes within the same person. Its 2010 presidential candidate and 2013 senatorial candidate, John Carlos de los Reyes, is an entrepreneur (of my favorite toy, Lego bricks) who got his early education from the Jesuits and the Christian Brothers, but is proud of having gone to "one of the most conservative Catholic universities in the world," the Franciscan University of Steubenville, Ohio. He taught at the Opus Dei's Center for Research and Communication under the guidance of an Opus Dei

priest, Fr. Joseph de Torre, but was also a disciple of the late great Fr. Joe Dizon, a hero of the Catholic left in the Philippines. AKP's secretary-general and 2013 senatorial candidate, Rizalito David, worked for three years for the Opus Dei senator Francisco Tatad, but describes himself as a Christian socialist and espouses left-wing causes. He can be heard on Saturday mornings on Veritas 846, the Catholic radio station of Metro Manila, skillfully wielding the politics of indignation on such issues as agrarian reform and pork barrel. I think I may even have heard him last month slyly hinting at the possibility of an impending extraconstitutional transfer of power, maybe even this month, from the current administration, a la EDSA I or II. And then there are the Imbongs: Atty. Jo Aurea Imbong, who teaches at the Opus Dei's University of Asia and the Pacific and at times seems to be advocating a return to medieval Christendom, which might not be that good for democratic pluralism, and her son James, who filed the petition in the Supreme Court to declare the RH Law unconstitutional. I admire how AKP manages to hold together these very different strains. But in that sense the AKP is just like the Roman Catholic Church, except without the soft moderate center. Perhaps the absence of that moderate center makes it easier for left and right to affirm and reinforce each other's absolute moral convictions. That can make it difficult to enter into compromises which democracy requires with people of differing convictions. It will be interesting to watch how AKP will evolve, and whether it will hold together and become a successful party that knows how to play effectively with other political forces.

So we have three types of Catholic partisan involvement visible in the 2013 elections: partisan endorsement by bishops and clergy of specific candidates, partisan campaigns by lay people for specific candidates on the basis of Catholic values, and parties founded on Catholic principles. Are these good or bad for democracy, or for the Church herself?

The argument is often raised that partisan political engagement on the basis of religious convictions violates the constitutional separation of Church and state. In fact it doesn't. The separation of Church and state prohibits religious establishment, which is defined as the

institutionalized favoring of one particular religion by the state at the expense of others. It does not prohibit the participation of religious adherents in campaigns for and against candidates, even when those religious adherents are priests or bishops. Religious adherents, and even priests and bishops, are, after all, citizens too. And there may be a greater case for saying that to disallow their use of religious values as a standard for choosing and campaigning for candidates is an unconstitutional violation of religious freedom.

A more cogent argument against Church political partisanship is that raised by José Casanova in his seminal work *Public Religions in the Modern World*.[10] Casanova holds that the political engagement of religion is not necessarily deleterious to democracy or to the legitimate autonomy of the political realm. He identifies three levels on which public religions may attempt to locate themselves. The first is the state. The second is political society, the realm of political parties, the electoral system, and the legislature. The third is the relatively undifferentiated realm of civil society. It is his contention that public religions are most compatible with modern differentiated pluralistic societies—and by implication with democracies—when they operate at the level of civil society.

This makes sense because the state and political society in a world of increasing religious plurality must operate as best they can to formulate policies and legislation that take into consideration the diversity of religious and secular beliefs in the societies in which they operate. Public religions located at the level of the state and political society may endanger this function: as for instance in the case of a number of countries with Islamist governments in the Middle East, or in the case of Turkey, where there has been much secular opposition to the ruling Justice and Development Party because of what is perceived as its agenda to desecularize and re-Islamize Turkish society.

Casanova also notes that since Vatican II, the Catholic Church worldwide has pulled back from both the state and political society in a

[10]José Casanova, *Public Religions in the Modern World* (Chicago: University of Chicago Press, 1994).

self-limiting gesture, and has relocated itself, more or less firmly, in civil society. This is because, by accepting the principle of religious freedom for all faiths, as the Church did in *Dignitatis Humanae,* the Catholic Church has also accepted that no religion, not even Catholicism with its sacred monopoly on the truth, has the right to use the state to coerce others "to act in a manner contrary to [their] own beliefs."

But wait—isn't the CBCP's call for the faithful to engage in "principled partisan politics" a call to engage political society? And isn't that a channel by means of which Catholics may be able to coerce non-Catholics into following principles of Catholic morality to which they don't necessarily subscribe—for instance, the Catholic proscription of contraception?

It might be argued that if a critical mass of conservative Catholic candidates wins, they may begin systematically to introduce policy and legislation that favor Catholicism over others, or impose Catholic beliefs on others, thus curtailing the religious or irreligious freedom of those who do not subscribe to Catholicism. In my view, this is secularist bogey-making. If past history is any indicator, this is unlikely to happen in the Philippines any time soon. But if it should, then the liberal democratic system of checks and balances can kick in and allow the constitutionality of such legislation to be contested in the Supreme Court.

There is, however, a real danger to the Church herself when it is the hierarchy and the clergy who back specific candidates. If those candidates win and prove to be dishonest, corrupt, unjust, anti-poor, or repressive, the institution loses credibility. This is especially true of single-issue campaigns. With apologies to AKP, no candidate or party can perfectly represent all of the Church's moral teachings. There are bound to be a few to which they do not measure up. This is, I think, amply illustrated by the inclusion of known military putschists and a suspected human rights violator in the diocese of Bacolod's Team Buhay.

There is also the problem that candidates may be rejected by the institutional Church who on balance are supportive of a much wider range of Catholic issues than those whom she endorses. For instance, on the diocese of Bacolod's blacklist were Hontiveros and

Teodoro Casiño, Jr., both of whom are stronger advocates of legislation consistent with the Church's "love of preference for the poor" than any of the diocese's supposedly prolife candidates. So by vigorously rejecting these two candidates, the diocese of Bacolod also rejected and possibly alienated two potential allies on issues that the Church has also identified as priorities.

Those are the strategic risks. A second category of risk to the institutional Church, however, is a much graver one because it is a moral risk. By cultivating relationships with political candidates or parties, the institutional Church compromises her own moral autonomy, and hence her capacity to oppose them if her own values are being violated.

What about lay engagement in campaigns for specific candidates or parties? Since lay Catholic groups do not speak with the same authority in the Church as the hierarchy, the danger to the institutional Church is much less. Also, given the diversity of views within the Church herself, it is almost impossible for any one lay partisan effort to maintain a monopoly over the discourse. For instance, the White Vote Movement has tried to portray itself as *the* Catholic vote. This is supremely irritating to Catholics who do not share the White Vote Movement's positions. And because there are, as the CBCP itself points out, many ways in which Catholic teaching can be applied to policy, such partisanship also generates counterdiscourse and countermobilization—for instance, Catholics for Risa Hontiveros, and Catholics for Reproductive Health. This forces the Church to confront her own internal diversity and plurality. Depending on whether you are a conservative Catholic or a pluralist one, that can be good or bad. I happen to think it is good because it forces the Church into greater ethical clarification, and also into greater internal democratization.

What about parties based on Catholic values? Don't they narrow the space for non-Catholics? Again, because of the plurality of Catholicism, this will not happen without contestation from within the Church herself. Also, rather than narrow the space for non-Catholics, it may actually broaden the Church's own perspectives. One of the things that can happen when Catholics have to compete in a democratic political arena is that they are forced to universalize their language and

their arguments so that they can win over people who do not share their religious convictions. This is already happening to AKP. This translation of religious values into more universal values is one of the important prerequisites that Casanova, as well as Jürgen Habermas, stipulate as a requirement for the constructive participation of religions in the public sphere. In other words, participation in the public sphere requires religious people to learn ethical multilingualism. They have to be able to translate their religious ethics into language that people of other faiths, or no faith, will understand.

But the translation of religious values into values that can be shared with others can also have a transformative effect on those who are doing the translating by forcing them to enter the perspectives and the logic of those who do not belong to their own religion. This is one of the potentially democratizing consequences of partisan political engagement on the part of the laity. And since politics is the art of compromise, it also means they may have to learn how to make room for the needs and convictions of others without necessarily sacrificing their own core beliefs.

Finally, let's look at the state of Philippine political society. Casanova's prescription for religious self-limitation to civil society works best for societies that already have a well-functioning state and political society. But in the Philippines, we have a very weak state, and we don't have a system of parties based on ideas or principles, or for channeling interests other than those of the political class. And judging from the quality of the people who are elected into our government and our legislature, we can safely assume that the majority of Filipino voters do not make their electoral decisions based on issues.

So from that perspective, voting for someone on the basis of advocacies grounded in religious conviction is actually a step up from voting for someone because of patronage, or bribery, or their box office popularity, or their boxing credentials, or sheer name recognition. And a party based on Catholic principles is a step up from parties formed around personalities, or representing the interests only of the professional politicians and their allies. In that sense, AKP makes a significant contribution to our political maturation as a nation by

demonstrating the possibility of a party based on values and principles. That doesn't necessarily mean I'll vote for them in every election, but I recognize the effort as a challenge to the status quo.

That is one way in which principled partisan engagement on the part of the laity of the Catholic Church can help to strengthen the political system. But besides that, the Church can make two other important contributions. One is to bring into the public sphere the commitments of Catholic social and political teaching: to human dignity, to respect for human life in all its forms, to defense of the right to association, to a preferential option for the poor and vulnerable, to participation, to solidarity with humanity, to stewardship, to equality, to the common good, to freedom of conscience. Most of these principles are included in AKP's commitments, and they are not just Catholic, they are universal—which is the true meaning anyway of the word "Catholic." The second contribution that the Church can make is to bring into the political realm the Church's particular charism: the compassion of Christ.

But I still agree with Casanova that the primary place for the Catholic Church in general—and the Catholic Church in the Philippines in particular—is not in political partisanship, however principled. Rather, it is in the strengthening of civil society—especially in collaboration with those invisibilized and marginalized by domestic and global political and economic processes.

This was brought home to me last July by a young Jesuit scholastic who was a discussant at a panel sponsored by the Philippine Association for the Sociology of Religion. He is a member of Simbahang Lingkod ng Bayan (SLB), which means "Church Serving the People." SLB is an organization of mostly young seminarians and laity engaged in nonpartisan social justice advocacy.

We were asked to talk about whether there had been a widespread religious vote in the 2013 elections. When his turn came, this young Jesuit announced, with the passionate, rabble-rousing conviction that young Jesuits are known for, that all our talk about the existence or non-existence of a Catholic vote, or whom and whom not to vote for, or whether there was a genuine vote at all, was a distraction from the

real mission in which the Church should be engaged: solidarity on the ground with the poor and marginalized. He spoke of how SLB has been accompanying the farmers and indigenous peoples who are in danger of displacement by APECO, a corporation which seeks to convert the rich farmlands and waters of Casiguran into a freeport zone to serve the needs of capital.

SLB is not the only Catholic organization that accompanies the poor and the marginalized in their local struggles. All across the country are basic ecclesial communities, diocesan social action centers, and other Catholic organizations that help to organize or support community struggles against big mining or logging firms. In some cases, these efforts are backed by the local bishops: to name just a couple, the diocese of Marbel supports community resistance to the Tampakan Copper-Gold project in South Cotabato, and the diocese of Borongan supports community resistance to mining on Manicani and Homonhon islands.

This is the work of building civil society, and it is important and necessary work. Without a strong civil society, political society cannot function. And without such solidarity with the poor, the Church's engagement in principled partisan politics is empty. Only through such solidarity can the Church nurture the compassion of Christ that is her special charism, the compassion that should be her primary contribution to the political arena, the compassion grounded in solidarity with suffering, which is the most effective prophylactic and antidote to the potential tyranny of a Catholic politics based on absolute, uncompromising, exclusionary morality.

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# LITURGICAL LANGUAGE AS A COURSE FOR THEOLOGICAL THOUGHT

## The Case of Dom Prosper Guéranger and the Vatican II Council[1]

*Oliver G. Dy, S.J.*

In 1962, the fathers of the newly opened Vatican II Council heatedly debated on the language to be used in the celebration of the liturgy of the Roman rite, mainly revolving around two provisions contained in the Schema on the Liturgy:

> 24. [*Liturgical language*]. The use of the Latin language is to be preserved in the Western liturgy. However, when "in not a few rites, the use of words in the vernacular can appear to be greatly advantageous to the people," a greater place may be granted to it in the liturgy. The Episcopal Conferences in each region—having consulted with the bishops of the neighboring regions of the same language, if this be the case—may propose to the Holy See the limits and manner for the vernacular to be admitted into the liturgy.[1]

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[1] *Acta Synodalia Sacrosancti Concilii Oecumenici Vaticani II* (henceforth referred to as AS) I/I, 272: "24. [*Lingua liturgica*]. Latinae linguae usus in Liturgia occidentali servetur. Cum tamen 'in non paucis ritibus vulgati sermonis usurpatio valde utilis apud populum exsistere' possit, amplior locus ipsi in Liturgia tribuatur, imprimis autem in lectionibus et admonitionibus, in nonnullis orationibus et cantibus. Sit vero Conferentiae Episcopalis in singulis regionibus, etiam, si casus ferat, consilio habito cum Episcopis finitimarum regionum eiusdem linguae, limites et modum linguae vernaculae in Liturgiam admittendae Sanctae Sedi proponere" (AS has quoted here Pius XII, Litt. Encycl. *Mediator Dei*: AAS 39 [1947], 545).

> 41. [*Language*]. A more suitable place may be assigned to the vernacular in Masses with a congregation, primarily however in the readings, communal prayers, and some songs according to the norm of article 24 of this Constitution.[2]

Using this conciliar debate on liturgical language as a point of departure, this article demonstrates how the eventual decision of Vatican II in *Sacrosanctum Concilium* 36 and 54 to allow a greater use of the vernacular in the Latin rites indicates and constitutes a certain shift away from the position of the French ultramontanist and polemicist Dom Prosper Guéranger (1805–1875) and his operative ecclesiological context.[3] The founder of the Benedictine Abbey of Solesmes is widely recognized as the main catalyst for the total Romanization of the liturgy in France during the nineteenth century.[4] With the publication in 1841

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[2]AS I/I, 280: "41. [*Lingua*]. Linguae vernaculae in Missis cum populo congruus locus tribuatur, imprimis autem in lectionibus, oratione communi et nonnullis cantibus, ad normam articuli 24 huius Constitutionis."

[3]"36. 1. Particular law remaining in force, the use of the Latin language is to be preserved in the Latin rites. 2. But since the use of the mother tongue, whether in the Mass, the administration of the sacraments, or other parts of the liturgy, frequently may be of great advantage to the people, the limits of its employment may be extended. This will apply in the first place to the readings and directives, and to some of the prayers and chants, according to the regulations on this matter to be laid down separately in subsequent chapters. 3. These norms being observed, it is for the competent territorial ecclesiastical authority mentioned in Art. 22, 2, to decide whether, and to what extent, the vernacular language is to be used; their decrees are to be approved, that is, confirmed, by the Apostolic See. And, whenever it seems to be called for, this authority is to consult with bishops of neighboring regions which have the same language. 4. Translations from the Latin text into the mother tongue intended for use in the liturgy must be approved by the competent territorial ecclesiastical authority mentioned above …. 54. In Masses which are celebrated with the people, a suitable place may be allotted to their mother tongue. This is to apply in the first place to the readings and 'the common prayer,' but also, as local conditions may warrant, to those parts which pertain to the people, according to the norm laid down in Art. 36 of this Constitution" (*Sacrosanctum Concilium* 36 & 54).

[4]For more on the life and works of Prosper Guéranger, see for example Cuthbert Johnson, *Prosper Guéranger (1805–1875): A Liturgical Theologian—An*

of the second of his three-volume *Institutions Liturgiques*, he further intensified his ongoing campaign against the various French diocesan rites, sometimes also called the "neo-Gallican rites," consequently implicating himself in a public controversy with some French bishops who in turn defended the legitimacy of their own local liturgies.[5] Despite this level of opposition, Guéranger was nevertheless able to ultimately realize in 1875, the year of his death, the goal of his lifelong project—the uniform implementation of the Roman liturgical books across the whole diocesan landscape of France. This article deals with one particular aspect of Guéranger's liturgical theology, namely his liturgical essentialization of Latin which, to this day, is considered as the language proper to the celebration of the Mass in its Tridentine form.[6] Guéranger's views on liturgical language, as will be shown later, were

*Introduction to His Liturgical Writings and Work*, *Analecta Liturgica* 9, *Studia Anselmiana* 89 (Roma: Pontificio Ateneo S. Anselmo, 1984); Vincent Petit, *Église et Nation—La question liturgique en France au XIX^e siècle* (Rennes: Presses Universitaires de Rennes, 2010); Marie-Hélène Deloffre, *Confesser L'Église—Introduction à l'ecclésiologie de dom Guéranger* (Solemnes: La Froidfontaine, 2006); David Hayes & Hyacinthe Defos du Rau, trans. & ed., *In a Great and Noble Tradition—The Autobiography of Dom Prosper Guéranger (1805–1875), Founder of the Solesmes Congregation of Benedictine Monks and Nuns* (Herefordshire: Gracewing, 2009). See also Arno Schilson, "Rinnovamento dallo spirito della restaurazione. Uno sguardo all'origine del movimento liturgico in Prosper Guéranger," *Cristianesimo nella storia* 12:3 (1991): 569–602.

[5]For more on the neo-Gallican rites, see for example Anscar Chupungco, ed., *Handbook for Liturgical Studies: Introduction to the Liturgy* Vol. 1 (Collegeville, Minnesota: The Liturgical Press, 1997), 163; Ellen F. Weaver, "The Neo-Gallican Liturgies Revisited," *Studia Liturgica* 16:3/4 (1986/1987): 54–72; C. Davy-Rigaux, B. Dompnier, D.-O. Hurel, eds., *Les cérémoniaux catholiques en France à l'époque moderne—Une littérature de codification des rites liturgiques* (Turnhout: Brepols, 2009); Xavier Bisaro, *Une nation de fidèles: l'Église et la liturgie parisienne au XVIII^e siècle* (Turnhout: Brepols, 2006).

[6]See for example Benedict XVI, *Summorum Pontificum*: "The use of the old Missal presupposes a certain degree of liturgical formation and some knowledge of the Latin language."

later carried into the discussions during Vatican II by some Council fathers aligned with or sympathetic to his liturgical school of thought.

## The Vatican II Debate on Liturgical Language[7]

One of the matters for consideration at the forefront of the Vatican II debate on liturgical language was the meaning of the "active participation" [*actuosa participatio*] of the faithful in the liturgy, a catchphrase which came to be largely associated with the type of reform advocated by the pre-conciliar liturgical movements and which had appeared in several places in the Schema on the Liturgy.[8] At this point in time, the Roman rites were predominantly celebrated in Latin—predominantly and not absolutely, for one must take into account here certain legitimate exceptions, such as the case of the centuries-long tradition of the Glagolitic rite or the limited use of the vernacular approved by the Holy See for the mission territories of India.[9] Given this predominance of the use of Latin in the liturgy, a number of Council fathers argued that "active participation" required

[7]See also Mathijs Lamberigts, "The Liturgy Debate," in Giuseppe Alberigo & Joseph A. Komonchak, eds., *History of Vatican II* Vol. 2 (Maryknoll, New York and Leuven: Orbis and Peeters, 1997), 107–166; Monika Selle, "Latein und Volkssprache im Gottesdienst: Die Aussagen des Zweiten Vatikanischen Konzils über die Liturgiesprache," PhD. diss. (Ludwig-Maximilians-Universität, 2001), esp. 213–290.

[8]For more on the history and use of "active participation," see for example Jozef Lamberts, ed., *The Active Participation Revisited—La participation active. 100 ans après Pie X et 40 ans après Vatican II* (Leuven: Peeters, 2005); Bernad Botte, *From Silence to Participation: An Insider's View of Liturgical Renewal* (Washington, D.C.: Pastoral Press, 1988); Armando Cuva, "La notion de participation dans Sacrosanctum concilium," *La Maison-Dieu* 241 (2005): 137–149; Jozef Lamberts, "L'évolution de la notion de 'participation active' dans le Mouvement liturgique du XX$^{e}$ siècle," *La Maison-Dieu* 241 (2005): 77–120. For the mention of "active participation" in the Schema on the Liturgy, see also AS I/I, 267, 269, 273, and 279.

[9]For a brief history on the use of bilingual rituals in the Latin rites immediately before Vatican II, see for example Cyril Korolevsky, *Living Languages in Catholic*

the intelligibility of the language used in the celebration of the liturgy, which in this case meant the vernacular rather than Latin:

> [Cardinal Maurice Feltin, Archbishop of Paris:][10] If however we wish to confess the truth, may not we be far from good reason to speak to the faithful in our teaching or exhortation in words which they do not understand; or to invite them to a prayer brought to them in a language unknown to them so that they can actively join themselves to it? The Latin language, I certainly admit, is not a burden to some people whose everyday speech is closer to it; but I know in many other regions, especially in the Missions, the exclusive use of this language in the liturgy presents a more serious obstacle.[11]
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> [Cardinal Giovani Montini, Archbishop of Milan:][12] For let us not forget that St. Paul in 1 Cor. 14 clearly teaches us and namely asserts that

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*Worship—A Historical Inquiry*, trans. Donald Attwater (London, New York, and Toronto: Longmans, Green and Co, 1957), 109–114.

[10]Maurice Cardinal Feltin was born on May 15, 1883 in Delle, France, ordained priest on July 03, 1909, appointed Bishop of Troyes on Dec. 19, 1927, ordained bishop on Mar. 11, 1928, appointed Archbishop of Sens-Auxerre on Aug. 16, 1932, appointed Archbishop of Bordeaux-Bazas on Dec. 16, 1935, appointed Archbishop of Paris on Aug. 15, 1949, with an additional appointment to the Military Ordinariate of France on Oct. 29, 1949, and elevated to Cardinal and appointed Cardinal-Priest of Santa Maria della Pace on Jan. 12, 1953, with an additional appointment as Bishop of France, Faithful of Eastern Rites on Jun. 16, 1954. He participated in all four Sessions of Vatican II as well as in the conclave of the papal election in 1963. See "Maurice Cardinal Feltin †," http://www.catholic-hierarchy.org/bishop/bfeltin.html (accessed November 22, 2013); "Military Ordinariate of France, Military," http://www.catholic-hierarchy.org/diocese/dmlfr.html (accessed November 22, 2013).

[11]AS I/I, 368: "Si autem vera fateri volumus, nonne longe a bona mente sit nos fidelibus ad eos docendos velhortandos alloqui, sermone quem non intelligunt; aut eos precibus lingua ab eis ignota prolatis ut sese activeconiungant invitare? Lingua latina, fateor quidem, quibusdam populis quorum sermo propinquior, oneri non est; sed scio in multis aliis regionibus, praesertim missionum, huius linguae in Liturgia usum exclusivum etiamgraviora incommoda praebere."

[12]Giovanni Battista Enrico Antonio Maria Montini was born on Sep. 26, 1897 in Concesio, Italy, ordained priest of Brescia on May 29, 1920, appointed Archbishop of Milan on Nov. 01, 1954, ordained bishop on Dec. 02, 1954,

> the one who prays in the *ecclesia* ought to understand with one's mind what one verbalizes and, knowing what it says, to respond "Amen". The liturgy was truly instituted for people, and not people for the liturgy. It is the prayer itself of the Christian community; if we wish that this community not abandon our temple, but in order that they freely approach it and thereupon be formed towards the interior life of the soul and worthily express their faith, then the impediment of language—a language which cannot be understood or is suitable only to a very few people and which induces our people not to participate in the divine cult but instead alienates it from them—must prudently, but without delay and hesitation, be removed.[13]
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> [Louis La Ravoire Morrow, Bishop of Krishnagar, India:][14] The schema laudably urges "active and conscious participation" of the faithful in the liturgy. But such participation, active and conscious, is hardly a possibility especially for the less educated, that is, the masses of the faithful, as long as the liturgy is celebrated in an unfamiliar language. In

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elevated to Cardinal and appointed Cardinal-Priest of Santi Silvestro e Martino ai Montion on Dec. 15, 1958, later elected pope on Jun. 21, 1963, and died Aug. 06, 1978. See "Pope Paul VI, Giovanni Battista Enrico Antonio Maria Montini †," http://www.catholic-hierarchy.org/bishop/bmontini.html (accessed November 22, 2013).

[13]AS I/I, 315: "Non enim licet nobis oblivisci quod S. Paulus in cap. 14, *1 Cor.* diserte docet, scilicet affirmateum qui orat in Ecclesia, mente intelligere debere id, quod ore efferat et respondere « Amen » scientem quiddicat. Liturgia nempe pro hominibus est instituta, non homines pro Liturgia. Ipsa est precatio communitatis christianae; si cupimus, ne haec communitas templa nostra deserat, sed ut eo libenter accedat ibique ad interiorem animae vitam formetur et fidem suam digne exprimat, prudenter, sed sine mora et cunctatione, amoveri debet impedimentum linguae quae intelligi nequit, vel admodum paucis tantum est accommodata, quaeque gentem nostram non ad participandum cultum divinum allicit, sed ab eo abalienat …."

[14]Bishop Louis La Ravoire Morrow, S.D.B. (Salesians of Saint John Bosco) was born on Dec. 24, 1892 in Weatherford, Texas, USA, ordained priest of the Salesians of Saint John Bosco on May 21, 1921, appointed Bishop of Krishnagar, India on May 25, 1939, and ordained bishop on Oct. 29, 1939. He participated in all four Sessions of Vatican II. See "Bishop Louis La Ravoire Morrow, S.D.B. †," http://www.catholic-hierarchy.org/bishop/bmorrow.html (accessed November 22, 2013).

> what way can "their minds be in accord with the voice", as our schema desires, if they do not understand the voice that speaks?[15]
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> [Enrique Rau, Bishop of Mar del Plata, Argentina:][16] The faithful are altogether ignorant of the Latin language, even in the Latin regions. A difficulty arises today even for the clergy. As I have said, in the public schools the Latin language is not sufficiently taught, and neither for seminarians. Nor is any hope present that this will be better advanced in the future. How can the faithful consciously and devotedly participate if they do not understand the sacred words themselves?[17]
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> [Paul John Hallinan, Archbishop of Atlanta, along with some US bishops:][18] The office of the bishop is the care of souls. These souls however are not incompetent and unthinking, but intelligent and conscious. For centuries, pastors of souls have preached the Gospel in a way that is easily grasped, and that is good. In the most recent

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[15]AS I/I, 467: "Schema laudabiliter urget 'actuosam et consciam participationem' fidelium in Liturgia. At talis participatio, actuosa et conscia, est vix possibilis, praesertim pro incultis, i.e., pro massa fidelium, quamdiu Liturgia celebratur in lingua ignota. Quomodo possent 'suam mentem voci concordare', sicut schema nostrum desiderat, si non intelligunt quid vox dicat?"

[16]Bishop Enrique Rau was born on Sep. 29, 1899 in Coronel Suárez, Argentina, ordained priest on Dec. 23, 1922, appointed Auxiliary Bishop of La Plata and Titular Bishop of Voncaria on Mar. 20, 1951, ordained Bishop on Jul. 01, 1951, appointed Bishop of Resistencia on Oct. 23, 1954, and appointed Bishop of Mar del Plataon on Mar. 13, 1957. He participated on all four Sessions of Vatican II. See "Bishop Enrique Rau †," http://www.catholic-hierarchy.org/bishop/brau.html (accessed November 22, 2013).

[17]AS I/I, 481: "Fideles omnino ignorant linguam latinam, etiam in regionibus latinis. Crescit in diem difficultasetiam pro clero … in scholis publicis lingua latina non sufficienter docetur, nec pro seminaristis. Nec ulla spesadest res in futurum melius iri. Quomodo participare possunt fideles conscie et pie si verba ipsa sacra non intelligunt?"

[18]Archbishop Paul John Hallinan was born on Apr. 08, 1911 in Painesville, Ohio, ordained priest of Cleveland on Feb. 20, 1937, appointed Bishop of Charleston on Sep. 09, 1958, ordained bishop on Oct. 28, 1958, and appointed Archbishop of Atlanta on Feb. 19, 1962. He attended all Sessions except the Third. See "Archbishop Paul John Hallinan †," http://www.catholic-hierarchy.org/bishop/bhallinan.html (accessed November 22, 2013).

> years, we have opened the way for the Christian faithful to participate more intimately in the liturgy through the responses themselves translated from Latin, which is better …. If the order of the Mass is clarified more and laid out more intelligibly, this renders the souls of the faithful conscious and knowledgeable, truly prepared to complete the sacred action.[19]
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> [Cardinal Julius Döpfner, Archbishop of Munich:][20] The constitution satisfies what innumerable faithful expect—truly expect—from the Council …. It prepares the way so that all may actively participate in listening to the Word and also in the celebration of the mysteries through the prayers of Holy Mother the Church. It likewise widely opens the doors so that the faithful from all nations can follow in a language with full understanding and with a complete affection of the heart what they do externally.[21]

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[19]AS I/II, 75–76: "Officium episcopi est cura animarum. Istae autem animae non sunt inertes et mutae, sed sunt intelligentes et consciae. A saeculis, pastores animarum Evangelium modo facili captu praedicaverunt, id quod bonum est. Ultimis annis, christifidelibus viam aperuimus ad magis intime Liturgiae participandum per responsiones ab ipsis lingua latina factas, quod melius est …. Si ordo Missae magis clarificatur, et magis intelligibiliter disponitur, hoc reddet animas fidelium conscias et scientes, vere praeparatas ad actionem sacram peragendam."

[20]Julius August Cardinal Döpfner was born on Aug. 26, 1913 in Hausen, Germany, ordained priest of Würzburg on Oct. 29, 1939, appointed Bishop of Würzburg on Aug. 11, 1948, ordained bishop on Oct. 14, 1948, appointed Bishop of Berlin on Jan. 15, 1957, elevated to Cardinal and appointed Cardinal-Priest of S. Maria della Scala on Dec. 15, 1958, and appointed Archbishop of München und Freising on Jul. 03, 1961. He attended all four Sessions of Vatican II and participated in the conclave for the papal election in 1963. See "Julius August Cardinal Döpfner †," http://www.catholic-hierarchy.org/bishop/bdopfner.html (accessed November 22, 2013).

[21]AS I/I, 319: "Quod innumeri fideles a Concilio exspectant—exspectant vere—constitutio implet …. Viam parat, ut omnes in auditone Verbi et celebratione mysteriorum necnon in orationibus Sanctae Matris Ecclesiae actuose participent. Portas etiam quam latissime aperit, ut fideles ex omni gente et lingua cum plena intelligentia et perfecto cordis affectu sequi possint, quod externe agunt."

Some Council fathers did not in principle oppose the need to make the rites more linguistically comprehensible, but, desiring to restrict rather than expand the application of the vernacular in the liturgy, they qualified "active participation" to mean the use of bilingual missals as was already customary in the celebration of the Mass in some places:

> [Cardinal Francis Spellman, Archbishop of New York:][22] Those who do not understand the Latin language can have at hand "Missal" books with a version in the vernacular in which they can satisfactorily follow the action of the Holy Sacrifice of the Mass.[23]
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> [Cardinal Ernesto Ruffini, Archbishop of Palermo:][24] Certainly the majority of the faithful do not understand the Latin language, but

[22]Francis Joseph Cardinal Spellman was born on May 04, 1889 in Whitman, Massachusetts, ordained priest of Boston on May 14, 1916, appointed Auxiliary Bishop of Boston and Titular Bishop of Sila on Jul. 30, 1932, ordained bishop Sep. 08, 1932, appointed Archbishop of New York on Apr. 15, 1939, appointed Archbishop of the Military Ordinariate of the United States of America on Dec. 11, 1939, and elevated to Cardinal and appointed Cardinal-Priest of Santi Giovanni e Paolo on Feb. 18, 1946. He participated in all four Sessions of Vatican II and in the 1958 and 1963 conclaves for the papal election. See "Francis Joseph Cardinal Spellman †," http://www.catholic-hierarchy.org/bishop/bspellman.html (accessed November 22, 2013); "Military Ordinariate of United States of America, Military," http://www.catholic-hierarchy.org/diocese/dmili.html (accessed November 22, 2013).

[23]AS I/I, 318: "Ii qui linguam latinam non intelligunt ad manus habere possunt libros « *Missales* » cum versione in lingua vernacula, qua actionem S. Sacrificii sat facili sequi possunt."

[24]Ernesto Cardinal Ruffini was born on Jan. 19, 1888 in San Benedetto Po, Italy, ordained priest of Mantova on Jul. 10, 1910, appointed Secretary of the Congregation of Seminaries and Universities on Oct. 28, 1928, appointed Archbishop of Palermo on Oct. 11, 1945, ordained bishop on Dec. 08, 1945, and elevated to Cardinal and Cardinal-Priest of S. Sabinaon on Feb. 18, 1946. He was in all four Sessions of Vatican II and in the papal elections of 1958 and 1963. See "Ernesto Cardinal Ruffini †," http://www.catholic-hierarchy.org/bishop/bruffini.html (accessed November 22, 2013).

nowadays, more easily than in the past, all can have at hand a missal according to one's own language.[25]

[Cardinal Antonio Bacci:][26] Furthermore, the Missal in use today comes translated into the national languages.[27]

[Alexandre Gonçalves do Amaral:][28] If anyone therefore wishes to follow the Mass with a true understanding of the meaning of the words—and this is the ideal to be greatly desired—, one may acquire a bilingual missal.[29]

[Benedict Reetz, Benedictine Abbey of Beuron, Germany:][30] A moderate use of the vernacular may be granted by the Holy See for the

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[25]AS I/I, 366: "Plerique sane fidelium linguam latinam non intelligunt, sed hodie, facilius quam heri, prae manibus omnes habere possunt missale secundum uniuscuiusque linguam."

[26]Antonio Cardinal Bacci was born on Sep. 04, 1885 in Giugnola, Italy, ordained priest of Florence on Aug. 09, 1909, elevated to Cardinal and appointed Cardinal-Deacon of S. Eugenio on Mar. 28, 1960, and appointed Titular Archbishop of Colonia in Cappadocia on Apr. 05, 1962. He participated in all four Sessions and in the papal election of 1963. See "Antonio Cardinal Bacci †," http://www.catholic-hierarchy.org/bishop/bbacci.html (accessed November 22, 2013).

[27]AS I/I, 409: "Praeterea hodie in usu venit Missale in nationales linguas conversum."

[28]Archbishop Alexandre Gonçalves do Amaral was born on Jun. 12, 1906 in Carmo da Mata, Brazil, ordained priest of Belo Horizonte, Minas Gerais on Sep. 22, 1929, appointed Bishop of Uberaba on Aug. 05, 1939, ordained bishop on Oct. 29, 1939, and appointed Archbishop of Uberaba, Minas Gerais on Apr. 14, 1962. He attended all four Sessions of Vatican II. See "Archbishop Alexandre Gonçalves do Amaral †," http://www.catholic-hierarchy.org/bishop/bgondaa.html (accessed November 22, 2013).

[29]AS I/I, 418: "Si quis igitur voluerit—et hoc optimum est et valde desiderandum—sequi Missam cum vera intelligentia sensus verborum acquirat missale bilingue."

[30]Abbot Benedikt (Johannes) Reetz, O.S.B., was born in 1897 in Ripsdorf, Germany and appointed abbot of the Order of Saint Benedict (Beuron) in 1957. He was present at the first three Sessions of the Council. See "Abbot Benedikt

> rituals, the reading of the Gospel and Epistles, and for various songs and prayers. The homily in fact is always held in the vernacular and with regard to the rest, all can have at hand a Roman Missal in Latin and at the same time in the vernacular.[31]

Furthermore, there were also some conciliar interventions that seemed to relativize and even disregard the very notion of linguistic intelligibility, emphasizing instead the apophatic nature of the liturgy and the key subjective experience of "mystery" within the liturgical celebration:

> [Reetz:] In the community it is not necessary that all take action nor all understand everything, but each has one's own proper part. For this reason it is not very much to be insisted that all understand all the words. And with regard to the rest, Christ the Lord always maintains the first place in the Christian community and he understands everything …. The mystery of faith in the Holy Sacrifice of the Mass must not be exceedingly removed, but be more veiled so that the reverence of divine things is increased. The Latin language or even the Greek or Slavonic or any other sacred language is as if an "iconostasis" or a veil of the sacred mystery …. [The] faithful must not understand everything, but it is sufficient that they understand the universals and not all the particulars. The active participation of the faithful does not only consist in songs and prayers, but even in their vision of what is done at the altar. Saint Thomas already speaks of them who do not understand what is sung in church, and he wrote in the *Summa Theologica*: "Even if they do not

(Johannes) Reetz, O.S.B. †," http://www.catholic-hierarchy.org/bishop/breetz.html (accessed November 22, 2013). On the relationship between the Benedictine abbeys of Solesmes and Beuron, see Louis Soltner, "Beuron und Dom Guéranger," *Erbe und Auftrag* 51 (1975): 5–10; Cyrill Schäfer, ed., *Solesmes und Beuron—Briefe und Dokumente 1862–1914*, *Studien zur monastischen Kultur* 6 (St. Ottilien: EOS-Verlag, 2013).

[31]AS I/I, 472: "… Usus moderatus linguae vulgaris a Sancta Sede conceditur pro Ritualibus, pro lectione Evangelii et Epistolae et pro variis cantibus et orationibus. Homilia denique semper habetur in lingua vulgari et de cetero omnes prae manibus habere possunt Missale Romanum in lingua latina simul et vulgari."

> understand what they sing, they nevertheless understand on account of what they sing and this suffices in the stirring up of devotion …."[32]
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> [Cardinal Pietro Parente:][33] … the Latin language, just like the other approved and esteemed liturgical languages, precisely because they transcend the vernacular language, are suitable in fostering the sense of mystery especially in the celebration of the Mass. Ascetics and psychologists have well ascertained that that sense of mystery can exercise a powerful influence in raising souls to the divine.[34]

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[32]AS I/I, 470–472: "In communitate non est necessarium ut omnes faciant neque omnes omnia intelligant, sed unusquisque partem suam propriam habet. Ex hac ratione non est nimis urgendum ut omnes omnia verba intelligant. Et de cetero Christus Dominus in communitate christiana semper primum locum obtinet et omnia intelligit …. Mysterium fidei in Sacrosancto Sacrificio Missae non debet nimis detegi, sed potius velari, ut rerum divinarum reverentia augeatur. Lingua latina vel etiam graeca aut slavica vel quaecumque alia lingua sacra est quasi 'iconostasis' vel velum mysterii sacri … fideles non debere intelligere omnia, sed sufficere ut intelligant universalia et non omnia particularia. Actuosa participatio fidelium non tantum consistit in cantu et oratione, sedetiam in visione eorum, quae in altari aguntur. S. Thomas iam loquitur de iis qui in ecclesia non intelligunt quaecantantur, et scribit in *Summa Theol*.: 'Etsi non intelligunt quid cantant, intelligunt tamen propter quid cantant ethoc sufficit ad devotionem excitandam' …."

[33]Pietro Cardinal Parente was born on Feb. 16, 1891 in Casalnuovo Monterotaro in southeast Italy, ordained priest of Naples on Mar. 18, 1916, appointed Archbishop of Perugia on Sep. 15, 1955, ordained bishop on Oct. 23, 1955, appointed Titular Archbishop of Ptolemais in Thebaide on Oct. 23, 1959, appointed official of the Congregation of the Holy Office on Oct. 23, 1959, later appointed Secretary of the Congregation for the Doctrine of the Faith on Dec. 07, 1965, and elevated to Cardinal on Jun. 26, 1967. He was present at all four Sessions of Vatican II. See "Pietro Cardinal Parente †," http://www.catholic-hierarchy.org/bishop/bparente.html (accessed November 22, 2013).

[34]AS I/I, 426: "… lingua latina, sicut aliae linguae liturgicae admissae et probatae, praecise quia transcendunt linguam vernaculam, apta sunt ad fovendam sensum mysterii, praesertim in celebratione Missae. Ascetae ac psychologi bene compertum habent quam efficacem influxum exercere valeat ille sensus mysterii in extollendis animis ad divina."

> [Carlos Eduardo Melo, Bishop of Palmas, Brazil:][35] Let us consider this: in the silence itself of the people, the "mystery of faith", the mystery of the Mass is expressed and produces the highest psychological impression in the souls of the faithful.[36]

Cardinal Valerian Gracias,[37] Archbishop of Bombay (Mumbai), had actually earlier alluded to this apparent antithetical opposition between linguistic intelligibility and ritual "mystery," but with an ironical twist:

> For many years now, we have in the Indian East, not only with the permission but even with the urging of the Holy See, various rites in the vernacular language, in the major languages purely of the Indians (of which the official number is fourteen). By these means, we can administer certain sacraments and carry out certain rites entirely in the vernacular, except in the [sacramental] form and [the sacrament of] anointing for which one must use Latin. And this indeed so that the faithful may have an active participation in the rites. Our experience shows that not only the faithful are so well-instructed in this way, but even [our] friends among the non-Catholics who often assist in these rites are able to participate in them in an intelligible way. And for them, it is more because in their religions they understand nothing that their

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[35]Bishop Carlos Eduardo de Sabóia Bandeira Melo, O.F.M., was born on Jul. 01, 1902 in Petrópolis, Brazil, ordained priest of the Order of Friars Minor on Jan. 04, 1925, appointed prelate of Palmas and Titular Bishop of Girba on Dec. 13, 1947, ordained bishop on Mar. 14, 1948, and appointed Bishop of Palmas on Apr. 11, 1958. He participated in all four Sessions of Vatican II. See "Bishop Carlos Eduardo de Sabóia Bandeira Melo, O.F.M. †," http://www.catholic-hierarchy.org/bishop/bsabbm.html (accessed November 22, 2013).

[36]AS I/I, 443 [sic, 543]: "Consideremus: in ipso silentio populi 'mysterium fidei', mysterium Missae exprimitur et psychologiae maximam impressionem in animas fidelium producit."

[37]Valerian Cardinal Gracias was born on Oct. 23, 1900 in Karachi, India, ordained priest of Bombay on Oct. 03, 1926, appointed Auxiliary Bishop of Bombay and Titular Bishop of Thennesus on Apr. 11, 1946, appointed Archbishop of Bombay on Dec. 04, 1950, and elevated to Cardinal and appointed Cardinal-Priest of Santa Maria in Via Lata on Jan. 12, 1953. He participated in all four Sessions and in the conclave of 1963. See "Valerian Cardinal Gracias †," http://www.catholic-hierarchy.org/bishop/bgarcias.html (accessed November 22, 2013).

> ministers say, even to those who are educated, because among the Hinduists, for example, it is held in the dead language Sanskrit; with the followers of Zoroaster, i.e., Parsis, it is held in the dead language of Avesta-Pahlavi. Among them there is a concept of religion where the more the mysterious and unintelligible the rites, the more they experience the majesty of the unknown diety. Most certainly among us Catholics, at least among the mature, we do not wish that the same circumstances prevail.[38]

At another level, several pro-Latin fathers also raised the dangers the use of the vernacular posed to the unity of the Church, especially in regions where linguistic differences were a source and catalyst of political factionalism and nationalistic tensions. Given this divide, they cited the advantage of Latin as a politically neutral, supranational, and common language for Catholics coming from diverse and even rival nations or tribes.

> [Józef Gawlina, Bishop Emeritus of the Military Ordinariate of Poland:][39] On the other hand, it appears that the introduction of certain

[38]AS I/I, 402–403: "Iam per plures annos nos habemus in Indiis orientalibus, non solum cum licentia, sed etiam impulsu Sanctae Sedis, varia ritualia in linguis vernacularibus, in linguis maioribus pure indianis (quarumnumerus officialis est 14). His mediis nos possumus administrare quaedam sacramenta et peragere quasdam caeremonias integre in lingua vernaculari, exceptis forma et unctionibus, pro quibus oportet uti lingua latina. Ethoc quidem ut fideles habeant actuosam participationem in caeremoniis. Nostra experientia ostendit non solumfideles esse tali modo bene instructos, sed etiam amicos inter non-catholicos, qui saepe assistunt his caeremoniis, in eis posse participare modo intelligenti. Et hoc, eo plus quia in eorum religionibus intelligunt nihil quod ministri dicunt, etiam illi qui sunt culti, quia apud Hinduistas, exempli gratia, adhibetur lingua mortua Sanscrit, apud sequaces Zoroaster, i.e. Parsis, adhibetur lingua mortua Avesta-Pahlavi. Apud eos conceptus religionis estquo plus caeremoniae sunt mysteriosae et inintelligibiles eo plus sentiunt maiestatem Deitatis incognitae. Certissime inter nos catholicos, saltem apud excultos, nolumus quod eaedem conditiones praevaleant."

[39]Archbishop Józef Gawlina was born on Nov. 18, 1892 in Strzybnik, Poland, ordained priest on Jun. 19, 1921, appointed Bishop of the Military Ordinariate of Poland and Titular Bishop of Mariamme on Feb. 15, 1933, ordained bishop on Mar. 19, 1933, resigned as Bishop of the Military Ordinariate in 1947,

> parts of the Mass in the vernacular, although attractive at first glance, nevertheless is not to be admitted on account of harmful results, considering especially the reason of nationalistic vexations … which people in various bilingual regions aggravate. For there is a danger that the "living" language of a certain nation among others may be considered as an instrument of "denationalization" and not a few people may back away from the Mass. But Latin is not of any nation and it serves all people; wherefore anywhere on earth, all people in the Catholic West feel at home in hearing the Mass in the Latin language.[40]

> [Bacci:] In my opinion, the national languages are not to be introduced into the celebration of the Mass not only because that which we wish to attain—this greater participation of the people in the eucharistic sacrifice and a greater understanding of the hearers of the things which are read by the priest—can be attained in another way … [namely] through the homily held in the vernacular [and] through the catechism for the people where everything is appropriately explained and accommodated to the intelligence of the people …. As a matter of fact, we cannot not only pursue here the proposal which sought to achieve this greater understanding on the part of the people, this greater participation; but also there are dangers, discriminations, and contensions that are easily introduced in not a few regions of mixed languages …. For in what language, if not in Latin, will the Mass be celebrated …? What about in certain cities in Switzerland where there are three languages in use? What about in Canada (New France) where the English and French languages are in use? What about in parts of the Belgian nation where two languages are equally held? And so forth

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appointed Titular Archbishop of Madytus on Nov. 29, 1952, attended the first three Sessions of Vatican II, and died on Sep. 21, 1964. See "Archbishop Józef Gawlina †," http://www.catholic-hierarchy.org/bishop/bgawl.html (accessed November 27, 2013); "Military Ordinariate of Poland, Military," http://www.catholic-hierarchy.org/diocese/dmlpl.html (accessed November 27, 2013).

[40]AS I/I, 434: "Pars vero altera, nempe interpositio alicuius partis S. Missae in lingua vernacula, quamvis primo aspectu alliciens, tamen ob nocituros eventus non admittenda videtur, ratione praesertim habita irritationis nationalisticae, qua animi … in variis regionibus bilinguibus exasperantur. Periculum enim est, ne lingua « viva » cuiusdam nationis, ab alia, uti instrumentum « denationalizationis » consideretur et non paucos a Missa repellat. Lingua vero latina nullius est nationis omnibusque servit; quapropter omnes ubique terrarum catholici occidentales sentiunt se 'domisuae' audientes Missam in lingua latina."

> …. There is certainly [much] to be feared here in this proposal, lest nationalism and its struggles are carried into the altar and imposed on the eucharistic sacrifice, which indeed there is no one who does not see this to be greatly detrimental; whereas on the contrary, the Latin language must be a bond of unity, as the Supreme Pontiffs have asserted.[41]
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> [Luigi Maria Carli, Archbishop of Segni:][42] Consider, I pray you, the case of a certain nation in which the faithful use several languages and belong to a common ancestry, certainly living but hostile among themselves. Will not the use of one of the vernacular languages ahead of the others be the kindling for discords and enmities? And thus the liturgy, by no means unites, [but] rather more and more divides the people and stirs up hatred within religion itself![43]

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[41]AS I/I, 408–410: "In Missae celebratione, meo consilio, linguae nationales inducendae not sunt, tum quia id affere potest grave periculum et damnum, tum quia id ipsum, quod omnes obtinere cupimus, hoc est maior populi participatio eucharistico sacrificio, et maior intelligentia audientium earum rerum quae a sacerdote leguntur, alio aptiore modo … obtineri potest …. Per homiliam vulgari lingua habitam, per catechesim ad populum, qua omnia opportune explanatur et ad intelligentiam populi accommodentur …. Etenim id quod attingere quaeritur, hoc est maior intelligentia ex parte populi, magis participatio, non modo hac ratione assequi non possumus, sed etiam facile inducuntur pericula, discrimina, contentiones in non paucis regionibus mixtae linguae …. Quanam in quibusdam urbibus Helvetiae ubi tres linguae in usu sunt? Qua enim lingua, quae latina non sit, celebrabitur Missa …. Quanam in Canadia (vulgo Canada) ubilingua anglica et gallica in usu sunt? Quanam in partibus Belgicae nationis, ubi pariter duae linguae habentur? Etc. …. Profecto hac ratione timendum est ne nationalismus et contentiones eius afferantur ad altare et inferantur in eucharisticum sacrificium, quod quidem valde detrimentosum esse nemo est qui non videat; cum contra lingua latina, ut Summi Pontifices asserunt, vinculum esse debet unitatis."

[42]Archbishop Luigi Maria Carli was born on Nov. 19, 1914 in Comacchio, Italy, ordained priest on Jun. 20, 1937, appointed Bishop of Segni on Jul. 31, 1957, and ordained bishop on Sep. 21, 1957. He attended all four Sessions of Vatican II. See "Archbishop Luigi Maria Carli †," http://www.catholic-hierarchy.org/bishop/bcarli.html (accessed November 27, 2013).

[43]AS I/I, 456: "Cogitetis, quaeso, casum alicuius nationis in qua fideles pluribus utantur linguis et pertineant stirpibus promiscue quidem viventibus sed inter se hostilibus. Nonne usus unius linguae vernaculae prae aliis fomes

> [Thomas Cooray, Archbishop of Colombo:][44] … through a common language, controversies are avoided … (not rare in these days when political rivalries among nations prevail) around which is foremost among the different national languages; for example, if one may use French or English, why actually not the language of India or China or Sinai, etc.? … Divine Providence through twenty centuries preserved the Latin language in the Western Church. There does not seem to be a sufficient reason to change today this perhaps mysterious order of things of Divine Providence.[45]
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> [Charles Calewaert, Bishop of Ghent:][46] In our times more than in the past, an external symbol or sign of unity is necessary, especially using

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esset discordiae et simultatum? Et sic Liturgia, nedum uniret, animos potius magis magisque divideret, et odium in ipsam Religionem excitaret!"

[44]Thomas Benjamin Cardinal Cooray, O.M.I., was born on Dec. 28, 1901 in Periyamulla, Negombo, Sri Lanka, ordained priest of the Oblates of Mary Immaculate on Jun. 23, 1929, appointed coadjutor Archbishop of Colombo and Titular Archbishop of Preslavus on Dec. 14, 1945, ordained bishop on Mar. 07, 1946, succeeded as Archbishop of Colombo on Jul. 26, 1947, and later elevated to Cardinal on Feb. 22, 1965. He attended all four Sessions of the Council. See "Thomas Benjamin Cardinal Cooray, O.M.I. †," http://www.catholic-hierarchy.org/bishop/bcooray.html (accessed November 27, 2013).

[45]AS I/I, 431: "per linguam communem evitantur contentiones … (haud rarae his diebus, quando aemulationes politicae inter nationes praevalent) circa primatum inter varias linguas nationales; verbi gratia, si liceat uti lingua gallica vel anglica, quare non etiam lingua vel indica vel serica seu sinaica, etc? … Divina Providentia per viginti saecula conservabat linguam latinam in Ecclesia occidentali. Non videtur adesse ratio sufficiens mutandi hodie hanc dispositionem divinae Providentiae forsan arcanam."

[46]Bishop Charles Justin Marie Ernest Calewaert was born on Oct. 17, 1893 in Deinze, Belgium, ordained priest on Apr. 23, 1922, appointed Bishop of Ghent on Jan. 28, 1948, ordained bishop on Mar. 08, 1948, attended the first two Sessions of the Council, and died on Dec. 28, 1963. See "Bishop Charles Justin Marie Ernest Calewaert †," http://www.catholic-hierarchy.org/bishop/bcale.html (accessed November 27, 2013). See also Mathijs Lamberigts, "Msgr. Calewaert, Bishop of Ghent and *Sacrosanctum Concilium*" in D. Donnelly, J. Famerée, M. Lamberigts, & K. Schelkens, eds., *The Belgian Contribution to the Second Vatican Council* (Leuven, Paris & Dudley, MA: Uitgeverij Peeters, 2008), 611–632.

> the modern means of bringing people of every race and language, even those from widely dispersed regions, so easily together …. Now truly the Latin language, inasmuch as it is a supranational language, is a very clear sign—indeed an effective psychological agent—of this unity …. [When] everything in the liturgical language is proclaimed and chanted in the vernacular, after several years the faithful, namely the more simple-minded, will no longer recognize the *Kyrialis Romani* [Penitential] chant in Latin, and they will be entirely strangers in all things in a Mass celebrated outside of their own country and thus, an immoderate nationalism will be presented an opportunity, where, slowly without perceiving it, the faithful are drawn into constituent churches of nations independent from Rome, and this is a very serious danger that threatens Christian unity in our time.[47]

This claim of the political neutrality and universality of Latin was however indirectly countered by the written intervention of the bishops of Africa where they suggested that the Latin language was in fact politically associated with the legacy of European colonialism:

> [Gilbert Ramanantoanina, Archbishop of Fianarantsoa:][48] The bishops of the continent of Africa, Madagascar and the [surrounding] islands

[47]AS I/I, 474–475: "Nostris temporibus magis quam antea necessarium est symbolum vel signum externum unitatis, praesertim cum mediis modernis vectationis gentis ex omnis tribu et lingua … tam facile convenient etiam ex dissitis regionibus. Iamvero lingua latina, utpote lingua supernationalis, est praeclarum signum, immo actor psychologicus efficax huius unitatis … quando omnia in lingua liturgica lingua vulgari proclamantur et canuntur, post aliquot annos fideles iam not cognoscent vel simpliciores cantus Kyrialis Romani in lingua latina, et omnino alieni erunt in moni Missa celebrata extra propriam patriam et ita, ansam praebebitur immoderato nationalismo, quo, sensim sine sensu, trahentur fideles ad constituendas Ecclesias nationales independentes a Roma, et hoc est periculum valde grave quod nostris temporibus imminet unitati chrisitianae."

[48]Archbishop Gilbert Ramanantoanina, S.J., was born on Dec. 13, 1916 in Ambositra, Madagascar, ordained priest of the Society of Jesus on Aug. 01, 1948, appointed Auxiliary Bishop of Fianarantsoa, Madagascar and Titular Bishop of Acmonia on Jan. 12, 1960, ordained bishop on Apr. 24, 1960, and appointed Archbishop of Fianarantsoa on Apr. 02, 1962. He attended all four Sessions of Vatican II. See "Archbishop Gilbert Ramanantoanina, S.J. †," http://www.catholic-hierarchy.org/bishop/bramg.html (accessed November 27, 2013).

> do not doubt the sense of the truth in the expression "in the Western liturgy" that is found in the text of the Schema; for the Western liturgy is distinguished from those that flourished in the Christian East. However, given the circumstances of today arising from the political emancipation of the peoples of Africa, the term "Western" evokes to the ears of many of them bygone times and it seems the Church is exceedingly connected with the culture and history of the people of the European West. Therefore, the term may be deleted and … the name Roman rite and affiliated rites is proposed.[49]

Furthermore, they as well as other Council fathers similarly based in the Mission territories also accentuated the specificity of Latin to the Western civilizations and cultures:

> [Ramanantoanina:] The bishops of the continent of Africa, Madagascar, and the [surrounding] islands, however much they take effort to entirely preserve the use of the Latin language, nevertheless deem of supreme importance the use of the vernacular in those parts of the liturgy that turn to the people. The principal reason is that the use of the vernacular in those parts of the liturgy serves the interests of a better and active participation of the people and a more suitable and more fruitful religious formation. Indeed the liturgy celebrated in the vernacular will naturally become the optimal expression of their own Christian culture: thus indeed in their experience of the Holy Mass, the Sacraments, and the Divine Office and in the instruction provided therein, these will more easily touch their minds, will be better retained in their memory, and more intimately penetrate their own life and culture.[50]

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[49]AS I/I, 420: "Episcopi continentis Africae, Madagascar et insularum non dubitant de vero sensu expressionis « in liturgia occidentali » quae in textu schematis invenitur; distinguitur enim liturgia occidentalis ab illis quae in Oriente christiano florent. Attamen, datis hodiernis circumstantiis ex emancipatione politica populorum Africae exortis, vocabulum « occidentali » auribus plurimorum eorum evocat tempora peracta et Ecclesiam nimis connecta videtur cum cultura et historia populorum europae occidentalis. Ergo vocabulum deleantur et … nomen ritus romani et rituum affinium proponitur."

[50]AS I/I, 420: "Episcopi continentis Africae, Madagascar et insularum, quamvis usum linguae latinae servare omnino intendant, tamen maximi momenti existimant usum linguae vernaculae in iis Liturgiae partibus quae ad populum dirigunt. Ratio praecipua est quod usus linguae vernaculae in istis Liturgiae partibus ad meliorem et actuosam populi participationem et ad

> [Alfonso Ungarelli, Bishop of Azura:][51] Not only in expression and manner of speaking, but also the frame of mind itself and the way of life are deeply connected with the language of whatever people. It cannot be that the Latin language drags along with itself very many human institutions which, even if venerable, must not at all be imposed on other nations. For people are not obliged except in receiving the divine call, [and] not at all in accepting the culture of the West, having given less esteem to their own culture. Thus, the Christian religion of the Latin language, and therefore with the culture of the West introduced, will appear absolutely foreign to the non-Latin people; and will be held as a strange religion which produces a discrepancy from the customs and institutions of their native land. The Catholic religion in that case becomes a detested religion, not out of the nature of the preached Word of God, but by reason of the human instrument by which the Gospel is clothed. Therefore we deem as necessary that the Latin language be rightly reserved for the people of the West, as the people in the Western civilization thus need not be imbued with the new printed liturgy adapted to one's particular language. If we do not do this, the evangelization of the world will be advanced more languidly and slowly.[52]

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aptiorem magisque fructuosam efformationem religiosam inserviet. Etenim Liturgia vernacula lingua celebrata naturaliter fiet optima expressio culturae eorum christianae: ita enim sensu et doctrina Sanctae Missae, Sacramentorum et divini Officii mentem eorum facilius attingent, memoriae melius retinebuntur, vitam et culturam eorum intimius penetrabunt."

[51]Bishop Alfonso Maria Ungarelli, M.S.C., was born on May 02, 1897 in Marrara, Italy, ordained priest of the Missionaries of the Sacred Heart on Dec. 22, 1928, appointed prelate of Pinheiro, Maranho, Brazil and Titular Bishop of Azura on Nov. 13, 1948, and ordained bishop on Mar. 27, 1949. He attended all four Sessions of Vatican II. See "Bishop Alfonso Maria Ungarelli, M.S.C. †," http://www.catholic-hierarchy.org/bishop/bunga.html (accessed November 27, 2013).

[52]AS I/I, 337: "Non tantum locutio et dictio, sed et ipsa forma mentis et ratio vitae penitus coniungitur cum lingua cuiusque populi. Fieri non potest quin lingua latina secum trahat permultas institutiones humanas quae, etsi venerabiles sint, nullatenus debent aliis gentibus imponi. Gentes enim non obstringuntur nisi ad nuntium divinum accipiendum, minime ad humanitatem occidental accipiendam, sua posthabita humanitate. Ita christiana religio linguae latinae, ideoque humanitati occidentaliinserta, populis non latinis videbitur prorsus aliena, et habita erit pro religione extera, quae in discrimen datmores

> [Peter Kobayashi, Bishop of Sendai, in the name of all the Japanese bishops:][53] For our Japanese culture, I thus assert, is in no way founded in any Western culture either of the Romans or the Greeks, but in the ancient culture of the East and especially in the Chinese culture. Therefore, the Latin language does not signify anything else to us Japanese except something pertaining to the Western world; if therefore the use of Latin in the liturgy exceedingly prevails, the faithful can become familiar with the liturgy only with great difficulty, and the unconverted will go on to consider the Catholic religion as something Western[,] totally alien from the Japanese mentality. In addition, the Latin language in Japan is entirely unknown so that through the use of Latin, our people are therefore impeded from approaching the divine treasure contained in liturgy …. Therefore for the sake of the progress of the Catholic Church among all our people, I think it is entirely necessary that a greater use of the vernacular in the sacred liturgy, indeed in the liturgy of the Mass, be appropriately granted.[54]

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et institutiones patrias. Catholica religio, igitur, fit religio invisa, non ex natura Verbi Divini praedicati, sed ex apparatu humano quo Evangelium vestitur …. Quapropter necessarium aestimamus linguam latinam reservandam esse gentibus vere occidentalibus, ita ut populis humanitate occidentali non imbutis novae Liturgiae accommodentur in suis propriis linguis exaratae. Si hoc non facimus, evangelizatio mundi languidiores ettardiores progressus faciet."

[53]Bishop Petro Arikata Kobayashi was born on Sep. 22, 1909 in Kobe, Japan, ordained priest of Osaka on Mar. 21, 1935, appointed Bishop of Sendai on Feb. 21, 1954, and ordained bishop on May 03, 1954. He attended all four Sessions of Vatican II. See "Bishop Petro Arikata Kobayashi †," http://www.catholic-hierarchy.org/bishop/bkoba.html (accessed November 28, 2013).

[54]AS I/I, 525–526: "Cultura enim nostra iaponensis, ut ita dicam, nullo modo fundatur in aliqua cultura occidentali vel romanorum vel graecorum, sed in cultura antiqua Orientis, et specialiter in cultura sinensi. Quare, lingua latina non aliud significat apud nos Iaponenses, nisi aliquid pertinens ad mundum occidentalem; si ergo in Liturgia nimis praevalet usus linguae latinae, fideles valde difficile cum liturgia familiares fieri poterunt, et infideles considerare pergent Religionem catholicam ut quid occidentale, totaliter alienum a mente Iaponiae. Insuper lingua latina in Iaponia omnino incognita est ita ut, per usum linguae latinae populus noster impediatur ab accessu ad thesauros divinos in Liturgia contentos …. Pro progressu igitur Ecclesiae catholicae in nostro populo omnio necessarium puto ut maior usus linguae vernaculae in sacra Liturgia, etiam in Liturgia Missae, apte concedatur."

> [Cardinal Yü-Pin, Archbishop of Nanjing:][55] Many vernacular languages are appropriate for their complete use in the liturgy, indeed in the Mission areas, for example in China of which the written language, although it has a four-millenia history, is used until now, not only among the Chinese people, but even among the people of neighboring nations, so that about a third of the human population makes use of this writing everyday. With this language in its ideography, syntax, and monosyllabication having an overall shape different from Latin, it is, in accordance with its more suitable measure and rhythm, greatly appropriate for the understanding of the Roman Missal and in rendering it more easily in one's mind.[56]

Another attitude brought into the debate was the centuries-long habit of competition, if not antagonism, between Catholics and Protestants. Two Council fathers from the Anglo-Saxon tradition observed that in their own countries and in comparison to the Protestant churches, there were more Catholics attending the liturgical rites, thanks to the use of Latin in the liturgy:

> [Cardinal William Godfrey, Archbishop of Westminister:][57] It is well known that in the present time our Catholics, great in number, assist at

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[55]Paul Cardinal Yü Pin was born on Apr. 13, 1901 in Lan-si Sien, China, ordained priest on Dec. 22, 1928, appointed vicar-apostolic of Nanking [Nanjing] and Titular Bishop of Sozusa in Palaestina on Jul. 07, 1936, ordained bishop on Sep. 20, 1936, appointed Archbishop of Nanking, and later elevated to Cardinal on Apr. 28, 1969. He participated in all four Sessions of Vatican II. See "Paul Cardinal Yü Pin †," http://www.catholic-hierarchy.org/bishop/byupin.html (accessed November 28, 2013).

[56]AS I/II, 128–129: "Multae linguae vernaculae sunt idoneae ad usum completum liturgicum, etiam in terris Missionum, v.g. in Sinis quarum lingua scripta, quamvis quater millenariam historiam habeat, nunc adhuc usurpata, non solum apud populum sinensem, sed etiam apud populos finitimarum nationum, ita ut quasi tertia pars humanitatis hac scriptura quotidie utatur. Haec lingua, toto caelo a lingua latina differens, ideographica, synthetica, monosyllabica, proinde mensuris rythmisque aptior, valde idonea est ad Missale romanum interpretandum ac intellectu facilius reddendum."

[57]William Cardinal Godfrey was born on Sep. 25, 1889 in Liverpool, UK, ordained priest on Oct. 28, 1916, appointed Apostolic Delegate to Great Britain and Titular Archbishop of Cius on Nov. 21, 1938, ordained bishop on Dec. 21,

> Mass and listen to the word of God. While our churches are full, other churches on the contrary not rarely have small congregations, with these churches [especially the Anglican Church] having not opposed the use of language in the vernacular form which is fairly beautiful and not classical.[58]
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> [Cardinal James McIntyre, Archbishop of Los Angeles:][59] In the recent times, even in North America so materialistic, the growth of Holy Mother the Church was a true miracle, with the sacred liturgy language having been preserved in the Latin language. The efforts of Protestantism fall short, and Protestantism makes use of the vernacular.[60]

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1938, appointed official to Poland in 1943, appointed Archbishop of Liverpool on Nov. 10, 1953, appointed Archbishop of Westminster on Dec. 03, 1956, appointed Administrator of England and Wales on Jun. 10, 1957, elevated to Cardinal and appointed Cardinal-Priest of Santi Nereo ed Achilleo on Dec. 15, 1958, attended the First Session of the Council, and died on Jan. 22, 1963. See "William Cardinal Godfrey †," http://www.catholic-hierarchy.org/bishop/bgodfrey.html (accessed November 29, 2013).

[58]AS I/I, 374–375: "Notum est quod hodierno tempore catholici nostri, magno numero, assistunt Missae etaudiunt verbum Dei. Ecclesiae nostrae plenae sunt dum, e contra, ecclesiae aliorum non raro habent parvas congregationes, et hoc non obstante usu linguae vulgaris forma sat pulchra necnon classica … [praesertim in ecclesia anglicana]."

[59]James Francis Aloysius Cardinal McIntyre was born in New York on Jun. 25, 1886, ordained priest of New York on May 21, 1921, appointed Auxiliary Bishop of New York and Titular Bishop of Cyrene on Nov. 16, 1940, ordained bishop on Jan. 08, 1941, appointed coadjutor Archbishop of New York and Titular Archbishop of Paltus on Jul. 20, 1946, appointed Archbishop of Los Angeles, California on Feb. 07, 1948, and elevated to Cardinal and Cardinal-Priest of Sant' Anastasia on Jan. 12, 1953. He participated in the papal elections of 1958 and 1963, and was present in all four Sessions of Vatican II. See "James Francis Aloysius Cardinal McIntyre †," http://www.catholic-hierarchy.org/bishop/bmcintyre.html (accessed November 29, 2013).

[60]See AS I/I, 370: "Saeculis recentibus, etiam in America Septentrionali tam materialistica, incrementum Sanctae Matris Ecclesiae vere mirabile fuit, retenta sacra Liturgia in lingua latina. Conatus protestantismi deficiunt, et protestantismus lingua vulgari utitur."

Some pro-Latin fathers also warned that the use of the vernacular in the liturgy would result in the repetition of the ecclesial schism and factionalism linked to the Reformation:

> [MacIntyre:] The Protestant sects shifted to the vernacular and they dissolved themselves into innumerable factions.[61]

> [Giovanni Peruzzo, Archbishop of Agrigento:][62] In the Augsburg Confession, nothing was more desired except the chants of the people in the vernacular language during the time of the Mass. But what happened? The substitution [of Latin] by the vernacular in the Mass, in general, was the first act of separation from Holy Mother the Church. This serious assertion is not mine, but of the Lord Abbot Guéranger who is truly the father of the renewal of the liturgy. In his words: "The departure from the liturgical language, almost always, even with the dispensation of the Supreme Pontiff, by a certain inexplicable reason not known to us, leads to schism and to the full separation from the Catholic Church." One may examine what he affirms, as you can read it in volume II of his *Institutions Liturgiques*. These words, these facts must render us very much cautious in this matter of so great an importance.[63]

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[61]AS I/I, 370: "Sectae protestanticae linguae vulgari se converterunt et in factiones innumeras se dissolverunt."

[62]Archbishop Giovanni Battista Peruzzo, C.P., was born on Jul. 14, 1878 in Molare, Italy, ordained priest of the Congregation of the Passion on Jan. 13, 1901, appointed Auxiliary Bishop of Mantova, Italy and Titular Bishop of Euroea in Epiro on Jan. 18, 1924, ordained bishop on Feb. 10, 1924, appointed Bishop of Oppido Mamertina on Oct. 19, 1928, appointed Bishop of Agrigento (Girgenti), Italy on Jan. 15, 1932, appointed Archbishop (Personal Title) of Agrigento on Mar. 29, 1952, attended the first Session of Vatican II, and died on Jul. 20, 1963. See "Archbishop Giovanni Battista Peruzzo, C.P. †," http://www.catholic-hierarchy.org/bishop/bperuzzo.html (accessed November 23, 2013).

[63]AS I/I, 595: "In Confessione Augustana (Augsburg), nihil aliud petitum fuit nisi cantus popularis in lingua vernacular, tempore Missae. Sed quid evenit? Substitutio linguae vulgaris in Missa, generatim, primus fuit actus separationis a Sancta Matre Ecclesia. Gravis haec affirmatio non est mea, sed domini abbatis Guéranger, qui vere pater est renovationis liturgiae. En sua verba: « Separatio a lingua liturgica per quamdam inexplicabilem rationem, a nobis non cognitam, fere semper, etiam habita dispensatione Summi Pontificis, adduxit ad schisma et ad plenam separationem ab Ecclesia catholica ». Quod affirmat ille probat,

Countering this position, several advocates of the vernacular cited the ecumenical agendum declared in the Introduction of the Schema on the Liturgy, namely "to foster in whatever way whatever can bring about the union of the separated brethren into the Church,"[64] and here they stressed the merits of the vernacular:

> [Sergio Méndez Arceo, Bishop of Cuernavaca:][65] It will be psychologically impossible that our non-Catholic Christian brethren will accept the Latin language in the liturgical prayers and readings.[66]
>
> [Adam Kozłowiecki, Archbishop of Lusaka:][67] It is for us to ask whether insisting excessively on the use of the Latin language may actually bring about the union of the separated brethren. Allow me to add these words stated from the Acts of the Apostles after the first ecumenical council of Jerusalem: "For it seemed to the Holy Spirit, and to us, to impose no further burden on you than these necessary things: that you abstain from the sacrifices of idols and from blood and from what is strangled, and from fornication, [and] having guarded yourselves from

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uti vos legere poteritis in volumine III eius *Institutions Liturgiques*. Haec dicta, haec facta nos reddere debent permultum cautos in hac re tanti momenti."

[64]AS I/I, 262: "quidquid ad unionem fratrum separatorum in Ecclesia quoquo modo conferre potest, fovere;"

[65]Bishop Sergio Méndez Arceo was born on Oct. 28, 1907 in Tlalpan, Mexico, ordained priest on Oct. 28, 1934, appointed Bishop of Cuernavaca, Morelos on Mar. 11, 1952, and ordained bishop on Apr. 30, 1952. He participated in all four Sessions of the Council. See "Bishop Sergio Méndez Arceo †," http://www.catholic-hierarchy.org/bishop/bmendeza.html (accessed November 29, 2013).

[66]AS I/I, 358: "Psychologice impossibile erit fratres nostros christianos non-catholicos linguam latinam in oratione et lectione liturgica accepturos esse."

[67]Adam Cardinal Kozłowiecki, S.J., was born on Apr. 01, 1911 in Huta Komorowska, Austria, ordained priest of the Society of Jesus on Jun. 24, 1937, appointed Vicar Apostolic of Lusaka, Zambia and Titular Bishop of Diospolis Inferior on Jun. 04, 1955, ordained bishop on Sep. 11, 1955, appointed Archbishop of Lusaka on Apr. 25, 1959, and later elevated to Cardinal on Feb. 21, 1998. He participated in all four Sessions of Vatican II. See "Adam Cardinal Kozłowiecki, S.J. †," http://www.catholic-hierarchy.org/bishop/bkozl.html (accessed November 29, 2013).

these, you will do well." Neither may we impose other burdens except only the necessary burdens.[68]

[Ungarelli:] Now if the entire liturgy in the West must preserve the use of Latin, an impediment not necessary to the union with the separated brethren—for example, with the Protestants who use the vernacular—is retained; and perhaps they may more easily enter into the Catholic Church with the impediment of language removed.[69]

## Guéranger's Opposition to the Use of the Vernacular in the Liturgy

How can these examples, selected from the conciliar discussions on liturgical language during the very first session of Vatican II, be thematically linked to the position of Prosper Guéranger in the matter of liturgical language? Taking cue from the quotation cited in the intervention of Archbishop Peruzzo, it is now time to further inspect the stance of Guéranger with regard to the use of the vernacular in the context of the liturgy. In his *Institutions Liturgiques*, Guéranger attempts to delegitimize the various French diocesan rites by associating them with what he coins as "the anti-liturgical heresy" intimately linked with Jansenism and certain strains of Protestantism.[70] In here, he states:

[68]AS I/I, 422–423: "Quaerendum nobis est utrum nimia insistentia in usu linguae latinae ad unionem fratrum separatorum revera conferat. Liceat mihi adducere hic verba ex Actibus Apostolorum post primum concilium oecumenicum Hierosolymitanum dicta: « Visum est enim Spiritui Sancto, et nobis, nihil ultra imponere vobis oneris quam haec necessaria: ut abstineatis vos ab immolatis simulacrorum, et sanguine, et suffocato, et fornicatione, a quibus custodientes vos bene agetis ». Ne imponamus onera alia nisi tantum onera necessaria."

[69]AS I/I, 336: "Iam vero, si universa Liturgia occidentalis servare debet usum linguae latinae … impedimentum retinetur non necessarium conciliationi cum Fratribus separatis, ex. gr. cum protestantibus, qui lingua vernacula utuntur, et in Ecclesiam catholicam forsitan facilius introirent, dempto impedimento linguae …."

[70]Dom Prosper Guéranger, *Institutions Liturgiques* Vol. 1 (Le Mans and Paris: Fleuriot and Débécourt, 1840), 405–425; *Institutions Liturgiques* Vol. 2 (Le Mans

> 8. Since the liturgical reform had for one of its principal aims the abolition of actions and formulas of mystical signification, it is a logical consequence that its authors had to vindicate the use of the vernacular in divine worship. This is in the eyes of sectarians a most important item. Cult is no secret matter. The people, they say, must understand what they sing. Hatred for the Latin language is inborn in the hearts of all the enemies of Rome. They recognize it as the bond among Catholics throughout the universe, as the arsenal of orthodoxy against all the subtleties of the sectarian spirit, a weapon more powerful than the papacy. The spirit of rebellion which drives them to confide the universal prayer into the idiom of each people, of each province, of each century, has for the rest produced its fruits, and the Protestants themselves constantly perceive that the Catholic people, in spite of their Latin prayers, relish better and accomplish with more zeal the duties of the cult than most of the Protestant people do. At every hour of the day, divine worship takes place in Catholic churches. The faithful Catholic who assists leaves one's mother tongue at the door. Apart from the sermons, such one hears nothing but mysterious words which, even so, are not heard in the most solemn moment of the Canon of the Mass. Nevertheless, this mystery charms one in such a way that one is not jealous of the lot of the Protestant, even though the ear of the latter doesn't hear a single sound without perceiving its meaning. While the Protestant Church gathers with great effort once a week, the Christian purists, the Church loyal to the papacy[,] ceaselessly sees its many altars besieged by its religious children; every day, they detach themselves from their work to come and hear these mysterious words which are of God because they nourish the faith and alleviate the pains. We must admit it is a master blow of Protestantism to have declared war on the sacred language. If it should ever succeed in ever destroying it, it would be well on the way to victory. Exposed to profane gaze, like a virgin who has been violated, from that moment on the Liturgy has lost much of its sacred character, and very soon people find that it is not worthwhile putting aside one's work or pleasure in order to go and listen to what is being said in the way one speaks [at] the marketplace.[71]

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and Paris: Fleuriot and Débécourt, 1841), 170–255; *Institutions Liturgiques* Vol. 3 (Paris: Julien, Lanier et Ce, Editeurs, 1851), xix–xxiv.

[71]Guéranger, *Institutions Liturgiques* Vol. 1, 419–421. Unless otherwise stated, the English translations of this section of *Institutions Liturgiques* are borrowed from "The Anti-Liturgical Heresy," http://catholicapologetics.info/modernproblems/newmass/antigy.htm (accessed November 29, 2013). On the

In this extract, which can also be said to represent the polemical style found throughout the *Institutions Liturgiques*, Guéranger frames his polemical discourse against the use of the vernacular in the liturgy by capitalizing on the conventional contradistinction between Catholic and Protestant identities, as well as the sacred and secular spheres. Thus, for example, the Catholic worshippers, in contrast to the Protestants, leave their own mother tongue, the vernacular of the secular marketplace, at the door of the Church as they enter the physical space marked out by the liturgy and by Latin, the language proper to the liturgy. Likewise, the differentiation between Latin and the vernacular is cast as an opposition between the sacred language of Rome and the secular speech of the sectarian Gallicanist State. One can therefore note here that the polemical impact of the text strategically relies on the existing ethos of animosity between Catholics and Protestants and between the antithetical movements of ultramontanism and Gallicanism which extensively characterized Guéranger's religious milieu.

Consequently, one must pay special attention to the fundamental differences between the historical contexts of Guéranger and the Vatican II Council. Whereas Guéranger conducted himself under an existing climate of anti-Protestantism typical of the Catholicism of his day, Vatican II, on the other hand, had already adopted a more reconciliatory and open-minded approach towards Protestants, thanks largely to the pre-conciliar ecumenical movement received by the Council. Furthermore, Guéranger's operative horizon was spatially confined to Europe in general and his native France in particular; it has also been argued that his ultramontanist vision of the Church at work in his writings was that of "a unique nationality in the West" [*nationalité unique en Occident*].[72] By contrast, Vatican II had a more

theme of liturgical language, see also Guéranger, *Institutions Liturgiques* Vol. 2, 253–254; Vol. 3, 161–215.

[72]Peter Raedts, "Prosper Guéranger and Liturgical Unity," in Robert Norman Swanson, ed., *Continuity and Change in Christian Worship* (Suffolk and New York: Ecclesiastical History Society, 1999), 333–344; see also Peter Raedts, "The Church as Nation State: A New Look at Ultramontane Catholicism (1850–1900)," *Nederlands archief voorkerkgeschiedenis* 84 (2004): 476–496.

enlarged geographical purview that embraced and highly valued the Mission territories outside Europe, some of which at the time of the Council were politically characterized by the emergent movements and strong sentiments of anti-colonialism and indigenous nationalism.

Given these contextual differences, and given the eventual decision of Vatican II to allow for a greater vernacularization of the Latin liturgy, one can note here the ironic reversals of history: if the vernacular was stereotypically typecasted as a cause and marker of the Protestant schism, the vernacular in the eyes of Vatican II would in turn be a source of the healing of this split. If in the European context of the ultramontanist campaign against Gallicanism the use of Latin in the liturgy served to strategically set the Church apart from the secularizing tendencies of the State, in the context of anti-colonialism in the Mission territories it would, on the contrary, ideologically align and identify the Church with the history of colonialism of the European powers. Thus, the shift in the policy on liturgical language during Vatican II is indicative and constitutive of a shift in the operational climate and context of the Church—from anti-Protestantism to ecumenism, and from ultramontanism to anti-colonial nationalism. It is therefore not merely a shift on the level of language, but is suggestive and determinative of a broader shift in the ecclesiological context that plays a significant influence on the shape the Church consequently envisions for itself.

## The Latin Language and the Tridentine Form of the Mass

During the conciliar debate, while some fathers insisted that the entirety of the Mass be celebrated in Latin,[73] there were others

[73]See, for example, the interventions of Costantini and McIntyre (AS I/I, 462 and AS I/II, 108, respectively). Bishop Vittorio Maria Costantini, O.F.M., was born on Jan. 16, 1906 in Gubbio, Italy, ordained priest of the Order of Friars Minor Conventual on Jul. 07, 1929, appointed Bishop of Sessa Aurunca on May 28, 1962, and ordained bishop on Jul. 08, 1962. He was present in all

on the other hand who proposed that the vernacular be granted for the more "didactic parts" of the Mass while retaining Latin for the "sacrificial part":

> [Feltin:] Cannot this general norm be held: the use of the vernacular language can be permitted for all those parts for which the priest himself turns to the faithful: namely the proclamation of the Word of God, the exhortations, and the admonitions; for all those parts which are spoken by the people, or by the people united with the priest or recited by them in alternative succession. This principle may be applied in the celebration of the Mass, indeed by all means not only in the Mass of the Catechumens, lest only this part, to the disadvantage of the other part [the Mass of the Faithful], becomes penetrable to the faithful.[74]

> [Cooray:] In the celebration of the Mass, as I have said, the use of the Latin language is to be observed in the parts which properly pertain to the sacrifice. As for the rest, especially in the didactic parts, freedom may be granted to the Episcopal Conferences …. The use of the vernacular in the sacrifice itself is not necessary. Certainly the sacrifice is a social cult act, but it is not an act to be completed by all, but only by the priest delegated on behalf of human beings …. From here, it is sufficient that the assembly of the faithful can participate through written commentaries or through the living voice offered.[75]

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four Sessions of Vatican II. See "Bishop Vittorio Maria Costantini, O.F.M. Conv. †," http://www.catholic-hierarchy.org/bishop/bcostv.html (accessed November 30, 2013).

[74]AS I/I, 368: "Nonne adhiberi posset haec generalis norma: vernaculae linguae usus permitti potest pro his omnibus quae sacerdos ad ipsos fideles vertit, scilicet Verbi Dei proclamationem, exhortationes, monitiones; pro his omnibus quae a populo dicuntur, vel a populo una cum sacerdote, vel ab ipsis alternis vicibus recitantur. Hoc autem principium applicandum esset Missae celebrationi, haud quidem Missae catechumenorum tantum, ne haec pars, alterius incommodo, fidelibus sola pervia fieret."

[75]AS I/I, 431: "In celebratione Missae, sicut iam dictum est, servetur usus linguae latinae in parte quae proprie pertinet ad sacrificium. In ceteris, praesertim in partibus didacticis, relinquatur libertas Conferentiis episcoporum …. Usus linguae vulgaris in ipso sacrificio non est necessarius. Sacrificium certe est actus cultus socialis, sed not est actus ab omnibus peragendus, sed tantum

> [Reetz:] A moderate use of the vernacular may be granted by the Holy See for the rituals, the reading of the Gospel and Epistles, and for various songs and prayers.[76]

The reservation of the vernacular only to the didactic parts of the Mass, if not only to the preached homily, appears to be premised on the assumption that there exists a vital relationship between the Latin language and the character of the Mass as a sacrifice which is centrally expressed, given the Tridentine form of the rite, by the celebrant's inaudible recitation of the Canons of the Mass in Latin, along with his prescribed position of facing the altar and his back toward the people (the didactic part is where the priest turns or faces the people).

Earlier in his discussion on "the anti-liturgical heresy," Guéranger also highlights the importance of the sense of mystery of the Mass, the prime meaning of the Mass as a sacrifice, and the identity of the priest as the main performer of this liturgical act of the sacrifice of Christ:

> 5. Since the reform of the liturgy is being undertaken by the sectarians with the same purpose as the reform of dogma of which it is the consequence, it follows that as Protestants broke away from unity in order to believe less, they found themselves led to cut away from the Liturgy all the ceremonies, all the formulas which express mysteries …. No more altar, but simply a table, no more sacrifice as in every religion, but only a meal.[77]

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a sacerdote pro hominibus delegato …. Unde sufficit si coetus fidelium possit in sacrificio participare per commenta scripta vel viva voce tradita."

[76]AS I/I, 472: "Usus moderatus linguae vulgaris a Sancta Sede conceditur pro Ritualibus, pro lectione Evangelii et Epistolae et pro variis cantibus et orationibus."

[77]Guéranger, *Institutions Liturgiques* Vol. 1, 418: "5° La réforme de la Liturgie étant entreprise par les sectaires dan le même but que la réforme du dogme dont elle est la conséquence, il s'ensuit que, de même que les Protestans se sont séparés de l'unite afin de croire moins, ils se sont trouvés amenés à *retrancher dans le culte toutes les cérémonies, toutes les formules qui expriment des mystéres* …. Il n'y a plus d'autel, main seulement une *table*; plus de sacrifice, comme dans toute religion, mais seulement une *cène*."

> 11. In order to establish its reign forever, the anti-liturgical heresy needed the destruction, in fact and in principle, of all priesthood in Christianity. For it felt that where there is a Pontiff, there is an Altar, and where there is an Altar, there is a sacrifice and therefore a mysterious Ceremonial.[78]

In the matter of liturgical language, Guéranger not only opposes the audible recitation of the Canons of the Masses practiced by some French diocesan rites, but also emphasizes the value of the silence experienced by the congregation during this supreme moment of sacrifice. At the same time, Guéranger resists the very translation of the Latin liturgical texts into the vernacular, claiming [that] this is a form of the secularization of the liturgy [*sécularisation de la Liturgie*] and therefore removes the sense of mystery linked to the prime sacrificial meaning of the Mass.[79] Incidentally, the use of the bilingual missal, already an accepted practice in some local churches even before the convocation of the Vatican II Council, indicates a later development of the Church's attitude towards the role and place of the vernacular in the liturgy since the time of Guéranger.

Returning to this theme of "mystery," one can observe some resonances between Guéranger and some fathers of the Vatican II Council (Reetz, Parente, Melo) who stressed the primacy of the "mystery" of the Mass over its linguistic intelligibility. All things considered, the Mass in its Tridentine form is said here to express a particular set of theological doctrines that are closely associated with or defined by the very liturgical form of the rite, namely the sense of "mystery" as essential to the Mass, the Mass as primarily a sacrifice, the

[78]Guéranger, *Institutions Liturgiques* Vol. 1, 422–423: "11° L'hérésie Antiliturgiste, pour établir à jamais son règne, avait besoin dedétruire en fait et en principe tout sacerdoce dans le christianisme; car elle sentait que là où il y a un Pontife, il ya un Autel, et que là où il y a un Autel, il y a un Sacrifice, et partant un Cérémonial mystérieux."

[79]Guéranger, *Institutions Liturgiques* Vol. 2, 170–255, esp. 179 and 230; Vol. 3, 161–215.

celebrant at the altar as the principal actor of this sacrifice, and Latin as the language of the Mass. In other words, Latin is caught up in this register of interconnected meanings. Hence, the shift in the policy on liturgical language during Vatican II is not simply a shift in language *per se*, but it also has some bearing on the level of sacramentology. Thus, while these conciliar interventions, again coming from the Mission areas, explicitly deal with the issue of the language of the Canons, they in fact refer to a wider shift in the whole register of interconnected liturgical-sacramentological meanings attributed by both Guéranger and some Council fathers to the Mass in its Tridentine form, namely the primacy of the liturgical sense of mystery, the sacrificial character of the Mass, and the identity of the priesthood as the celebrant of this sacrifice. It is therefore not simply a question of the use of language, but inevitably also of a certain theological worldview implicated therein.

> [Morrow:] Not any justifiable reason can be found why one may not be allowed to recite certain formulas of the Roman rite and the Canon itself of the Mass except in Latin. Can it be that they are so sacred that they ought to be said in a "sacred" language? To the non-Catholics, especially the educated, this tastes of esotericism and a magical mentality. It is especially fitting that the faithful understand not only the adjunct components of the rite, but also the Canon itself of the Mass and the sacramental forms, as in baptism and absolution.[80]

> [Yü-Pin:] … it seems to me that the vernacular ought to be used in all parts of the Mass, the Canons of the Mass even included, for a Mass celebrated with a congregation.[81]

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[80] AS I/I, 468: "Nec ulla probabilis ratio inveniri potest cur quasdam formulas Ritualis Romani, et ipsum Canonem Missae non liceat recitare nisi latine. An sunt tam sacrae ut debeant dici lingua « sacra »? Non catholicis, praecipue cultis, hoc sapit esoterismum et mentem magicam. Maxime vero convenit ut fideles intelligant non solum ritus accessorios, sed ipsum Canonem Missae et formas sacramentales, ut baptismi et absolutionis."

[81] AS I/II, 128: "… mihi videtur linguam vernaculam in omnibus partibus Missae celebratae cum populo usurpari oportet, incluso etiam canone Missae."

## Conclusion

By presenting some aspects of the Vatican II debate that lies behind *Sacrosanctum Concilium* 36 and 54, and by establishing a few strands of its connection with the liturgical thought of Dom Prosper Guéranger and his context, this author hopes to have argued in this article that the Church's incumbent policy on liturgical language is a serviceable and instructive indicator of the historical context of the Church and the desired shape of its ecclesiology within this context. A shift on the level of liturgical language is therefore not merely about language *per se*, but it implies a broader shifting on two levels—diachronically of the larger formative social context in which the Church is historically embedded, and synchronically of the whole construct of theological meanings associated with liturgical language. The very choice to use one or another language or linguistic expression in the liturgy, to elevate one language over and above another, or to append one language to another as in a bilingual translation is undoubtedly loaded with meaning. Precisely because it is often a neuralgic issue, language can serve as a fertile ground for systematic theological reflection and thematization. Liturgical language, therefore, constantly offers itself as a course for theological thought: a *course*, that is to say, a formal *academic subject*, a *path* of exploration, and *food* for deeper consideration.

Landas 27:2 (2013) 85–99

# PUTTING "DIRTY MONEY" TO GOOD USE

*Mark L. Lopez, S.J.*

Among the ethical issues faced by many fundraising practitioners of non-government organizations worldwide is whether or not to raise monies from people or organizations whose practices of business or sources of income are morally questionable.

Donor lists or potential funders of many a development organization usually include politicians, wealthy businessmen, and members of prominent families, if not the corporations owned by them. Often, these are the "prime targets" for fundraising campaigns because of their willingness to share and further the developmental mission of these NGOs, and because of their ability to provide substantial support. While many such benefactors are praiseworthy in their generosity and in their sense of social responsibility, there are, of course, some whose methods and sources of income are morally questionable. The possibility of illicit activity in the means by which these donors make a profit and obtain their income cannot be denied. Such can range from unjust labor practices to graft and corruption, illegal drug trade, gambling operations, and the like. The question then arises of the acceptability of using such "bad money" or money raised illicitly by others, and putting it to "good use" or towards a charitable organization's noble ends.

Naturally, the Church as a charitable and fundraising institution has not been immune to such an ethical dilemma. As time and again featured by the media, prominent Church-related individuals who are involved in work for the poor have supporters and benefactors who may include those in question. Some, like the Blessed Mother Teresa of Calcutta,[1] the late Cardinal Sin,[2] and the much awarded Tony Meloto of the Gawad Kalinga movement,[3] are of the view that even monies from donors of ill repute can and should be received and put to good use. Others take the more conservative stance and try to avoid dependence on benefactors of questionable means and sources of income, while others conveniently turn a blind eye and will receive donations without wanting or bothering to know where these monies probably came from.

This article will attempt to weigh the issue at hand using three frames of moral consideration, namely 1) cooperation with evil, 2) the appropriation of evil, and 3) the consideration of scandal. The first and third are among traditional principles in Catholic moral thought while the second is a more recently developed theory from the turn of the second millennium. All three will hopefully allow us to understand the pertinent considerations in addressing the question "Is it ethical for the Church to solicit and receive funds—to be used for unquestionably worthwhile purposes—from benefactors whose businesses or sources of income involve illicit activity?"

In order to concretize the above question and make ethical discernment possible, the following case shall be considered:

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[1]Susan Adams, "Leadership Lessons from Mother Teresa," *Forbes Magazine*, http://www.forbes.com/sites/susanadamas/2011/09/01/leadership-lessons-from-the-mob-and-mother-theresa/ (accessed January 7, 2012).

[2]Genalyn Kabiling, "Nothing Wrong with Receiving Cash Donation—Bunye," *Manila Bulletin* (October 15, 2007), http://mb.com.ph/node/39060 (accessed January 7, 2012).

[3]Floyd Whaley, "Engagement Not Judgment," *Development Asia* (Asian Development Bank, October 2009), http://development.asia/issue05/field.asp (accessed January 7, 2012).

Bishop W is the apostolic vicar of an under-resourced Vicariate in Southern Mindanao. Among the pastoral programs that he manages are poverty alleviation projects of the social action committee. These provide microcredit livelihood support for indigent communities and basic relief services (food, shelter, and education) for the poorest of the poor. Funding for these projects comes from various sources—foreign agencies, local charities, families, and individuals. Recently, he was contacted by a member of a very prominent political family from that province. The family was interested in making a substantial donation for the social action programs of the Vicariate in the name of the corporate social responsibility arm of the family-owned company, XYZ, Inc. Upon doing a background check, Bishop W discovers that the XYZ corporation is notorious for unjust labor practices, and is involved in several land disputes with indigenous peoples in other parts of Northern Mindanao after they managed to arrange the purchase of several parcels of land that were under the ancestral domain claims of said indigenous groups. The Bishop is aware that the donation amount being offered will greatly augment the social action committee's budget (for which fundraising has been difficult) for the coming year, but he is hesitant given XYZ, Inc.'s reputation. Should the Bishop accept the donation?

## The First Principle: Cooperation

Developed by Alphonsus Liguori in the 18th century, the first principle to help us better understand the choice that Bishop W needs to make is the principle of cooperating with evil. More particularly, this principle or theory helps moral analyses shed light on instances when the action asked or expected of an agent *facilitates* another's illicit action.[4] Classical cases used to illustrate such a situation of cooperation would be a servant's act of delivering his master's letter to his illicit lover, or a bank employee who, at gunpoint, assists robbers in filling bags with money. More contemporary cases involve nurses who assist in abortion or Catholic health workers who are left with little choice but to prescribe condom use to sexually active patients with HIV.

The traditional understanding of "cooperation" in these contexts and under the said principle is "concurrence with another in some

[4]Cathleen Kaveny, "Appropriation of Evil: Cooperation's Mirror Image," *Theological Studies* 61 (June 2000): 286.

immoral action."[5] To be clear, as Fr. James Keenan, S.J., points out, the principle is a guiding principle and not a permitting principle (i.e., the question to be asked is not "May I cooperate?" but rather "Should I or should I not, and if so, how much?"). As such, cooperating with evil *per se* is regrettable and this principle must not be used at our convenience. It should, in fact, be avoided.[6]

Given the case of Bishop W, however, the immediate question that faces us is whether or not the Bishop's option of receiving the donation can even be considered as *concurrence*, or something that *facilitates* the illicit act of the unjustly earned profits of XYZ, Inc. After all, the donation, if it were received, 1) will be put to very good use (for poverty alleviation), 2) is being made after the fact of the illicit acts (as it is *derived* from profits unjustly earned), and 3) is *not* something on which the illicit act is contingent upon (precisely because the illicit act has already been committed!). Will this principle of cooperation, therefore, even be helpful for our discernment of Bishop W's dilemma?

Two wider frames of understanding will be enlightening here. The first will be as regards cooperation, and the second, sin or, more particularly, social sin. Moral theologians who have further reflected on the principle of cooperating with evil have associated this with "any and every physical or moral assistance in the commission of sinful action and in union with others."[7] More simply put, this means "helping,"[8] in

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[5]Henry Davis, "Cooperation with Evil," in Bernhard Stoeckle & Jack Dominian, eds., *A Concise Dictionary of Christian Ethics* (London: Burns & Oats, 1979), 129.

[6]James Keenan, "Institutional Cooperation and the Ethical and Religious Directives," *Linacre Quarterly* 64:3 (August 1997): 55–56.

[7]Bernard Haring, *The Law of Christ 2: Special Moral Theology* (Cork: Mercier, 1963), 495, as quoted by Kaveny, "Appropriation of Evil: Cooperation's Mirror Image," 283.

[8]Germain Grisez & Joseph Boyle, *Life and Death with Liberty and Justice: A Contribution to the Euthanasia Debate* (Notre Dame: University of Notre Dame, 1979), 422, as quoted by Kaveny, "Appropriation of Evil: Cooperation's Mirror Image," 283.

the sense of some type of assistance which facilitates the performance of an immoral procedure. More than a mere "concurrence with illicit acts," cooperating with evil acts involves this sense of taking part in the act by helping the principal agent (in this case, XYZ, Inc.), and so this allows us to ask, "Will Bishop W, by receiving the donation, be helping, assisting, or facilitating XYZ's illicit actions in any way?"

If we are to consider merely the act of how the monetary donation to be received was already derived from profits unjustly earned in the past, then the discussion again becomes moot. However, and quite importantly, given 1) that the nature of a business operation is not merely a singular act but an ongoing series of acts toward building an entity or enterprise, and 2) that there are social dimensions of sin and of oppressive structures which further the sinful situation of poverty, the case is seen in an entirely different light.

Structurally speaking, Bishop W's acceptance of such a donation may, however indirectly, contribute to legitimizing and propping up the business of XYZ. This is partly the function of many a corporate social responsibility department.[9] Accepting the donation, in effect, can be considered as helping XYZ fulfill its obligation. This thereby allows XYZ to continue to operate as an oppressive structure or as a corporation illicitly involved in the social sin of making unjust profits at the expense of its labor force and of marginalized groups which it exploits.

This clears the way for us to more seriously consider under what circumstances would such cooperation with XYZ be deemed morally permissible, if at all. These considerations include the intention of the cooperating agent, how the action to be undertaken by the cooperator is directly (or indirectly) connected to the illicit act of the principal agent,

[9]Under Philippine law, housing development corporations are required to allocate a portion of their development budget for charitable or socially oriented development projects. See Republic Act 7279, "An Act to Provide For A Comprehensive and Continuing Urban Development and Housing Program, Establish the Mechanism for its Implementation, and for Other Purposes" (Republic of the Philippines: approved March 24, 1992), http://www.chanrobles.com/republicactno7279.htm (accessed February 1, 2012).

the proximity of the act of cooperation to the illicit act, and, finally, the proportionate reason for which cooperation is being considered.[10]

In considering the intention of Bishop W, we should be asking the following: "What does Bishop W intend by the act in question? How different is this from XYZ's intention in performing the illicit act?" Bishop W's intention is ultimately to help the poor. We note that it is clearly not in line with, and is even antithetically in contrast to, the intention of XYZ's abusive practices, which is to make a profit. The former's intention is constructive and developmental, and the latter's is exploitative. Technically speaking, in a moral analysis, this would allow us to say that Bishop W's cooperation would only be material (and therefore possibly permissible) and not formal.

Next, we ask whether the cooperation of Bishop W presents an immediate or mediated form of assistance (i.e., "How much direct involvement in the illicit action will this entail?"). Whereas the first consideration involved intention, the second involves the action itself. Bishop W's action in this case is clearly *mediated*. This means it is not directly involved in the wrongful activity of exploitation. A series of actions that can be seen as a chain of events which are not necessarily illicit in themselves, but all contributing or leading to the unjust end, is involved here. The Bishop's act of receiving the donation assists in but one of the links of this chain and therefore can be considered as distantly mediated.

Furthermore, we consider proximity, which in this case may prove a very important factor. Despite the acceptability or justifiability of material and mediated cooperation, we are advised to be as distanced or remote from the illicit activity as possible. Consider in the case at hand that most of the exploitative activities of XYZ are in Northern Mindanao, while Bishop W's vicariate is several hundred kilometers away in Southern Mindanao. The picture would be very different if the same people whom XYZ was abusing, say the company's labor force, would become beholden to XYZ through the Vicariate's programs. This would

[10]Keenan, "Institutional Cooperation and the Ethical and Religious Directives," 58–59.

not only add insult to the injury of the oppressed laborers, but would also highly compromise Bishop W's credibility among his constituents and would likely cause scandal (to be discussed later in the article.)

Last but not least, we consider the reasons for which Bishop W is considering to cooperate. The classical rule of "proportionate reason" is applied to such cases of cooperation to mean that "one only cooperates to the extent that something valuable is threatened … the degree of cooperation depends upon how urgently that value needs to be protected."[11] Hypothetically speaking, the constituents of the poverty alleviation programs of the Bishop are likely to be the poorest of the poor in the country. They would greatly benefit from the projects, and it would not be an exaggeration to say that some lives would actually depend on the program. The value of life itself and the quality of life are at stake here. But some nuancing is necessary, for we must ask whether or not the programs of the Bishop will truly be "threatened" should he not accept the donation. Are there no other donors? What will happen should they not accept the support from XYZ? The situation, therefore, would possibly call forth a different response if fundraising were never a problem for the Bishop. However, in this case where donor fatigue has set in and the Vicariate is desperate in the search for funding for the coming year's poverty alleviation work, the problem is serious.

In summary, the guiding principle is that "material cooperation could be justified only if the action was in itself not sinful and if there was a sufficient and proportionate reason for cooperating."[12] Thus far, the frame of cooperation, therefore, seems to make Bishop W's acceptance of the donation morally permissible since 1) his intended action will in itself be good (and, in fact, noble), and 2) sufficient reason is seen in the seriousness of their financial straits coupled with the

[11]James Keenan, "Prophylactics, Toleration and Cooperation: Contemporary Problems and Traditional Principles," *International Philosophical Quarterly* 114 (June 1989): 216.

[12]Davis, "Cooperation with Evil," 129.

undeniably positive outcomes of their work for the poor. The matter, however, does not end here.

## The Second Principle: Appropriation

In 2000, Cathleen Kaveny published an article entitled "Appropriation of Evil: Cooperation's Mirror Image" in *Theological Studies*. She expounded on a framework which she had developed from the matrix of cooperation because she found the principle of "appropriating evil" more apt to many modern-day cases. Through this new framework, Kaveny claims that we are able to "more accurately describe what is morally at stake" given situations described below.

> The category of cooperation covers cases in which agents worry about whether they may morally perform an action that in some way *facilitates* someone else's morally objectionable activity; it does not cover the "mirror image" situations in which agents wonder whether they can *take advantage of* the fruits or byproducts of someone else's wrongful acts in order to facilitate their own morally worthwhile activity.[13]

Cases that are better understood using this framework range from research that makes use of products or by-products of illicit activity (e.g., Nazi experimentation on people, or on electively aborted fetuses) to the purchase of goods from exploitative businesses (e.g., clothes manufactured in third-world sweatshops). Kaveny asserts that the framework for understanding the appropriation of evil is much in line with virtue ethics. It presupposes and highlights how evil acts not only cause harm to victims and those against whom the acts are performed, but also inflict serious damage on those who perform them.

> From a perspective that focuses on the external dimension of human acts, cooperation problems are obvious; we can see how the cooperator's action fuels the evil act of another agent. But such a perspective renders the moral dangers of appropriation virtually invisible. Appropriators make no causal contribution to the evil action whose fruits or by products they appropriate; generally speaking, at the time they confront the decision about whether to act, the evil has

[13]Kaveny, "Appropriation of Evil: Cooperation's Mirror Image," 286.

> already been done. [But] the main effect of a decision to appropriate the evil action of another is internal; by choosing to tie their action to the evil act of another, appropriators shape their characters in a way that may not have immediate, tangible consequences in the external world. In short, the immediate impact of the decision to appropriate the illicit act of another is a deeply interior one; it alters the character of the appropriator.[14]

By now it should be clear that the case in question (of Bishop W) fits this model of analysis. The donation which the Bishop is contemplating to receive was raised through means that were exploitative, all of which he now has the power to *appropriate* for good use. The questions that Kaveny suggests should therefore be considered in evaluating Bishop W's situation.

The first concern which poses as a moral hazard for appropriators is "ratification." Ratification involves the appropriator eventually *taking on* and *adopting* the very intentions of the principal agents who performed the illicit act. Such forms of appropriation are easily seen as impermissible since this would be the equivalent of formal cooperation. In Bishop W's case, however, it is clear that he is by no means ratifying the illicit actions of XYZ. As previously stated, the poverty alleviation efforts and the not-for-profit nature of the Bishop's fundraising effort are antithetically opposed to the unjust means by which XYZ earned its monies.

The second concern that Kaveny raises, however, is of greater import for the discussion. This involves what she has termed "contamination." By this, she illustrates how the act of appropriating evil poses the danger of affecting or contaminating the very character of the appropriator by making him or her prone to *self-deception* (in terms of motivations and intentions).

Applying the above to the case at hand, we consider how "contamination" poses its dangers. Since XYZ's unjust acts will contribute greatly in a long-term manner to Bishop W's projects, it will be difficult for the Bishop, his workers, and the beneficiaries of his programs to view XYZ in a negative light. Eventually, if some

[14]Kaveny, "Appropriation of Evil: Cooperation's Mirror Image," 287.

of these people become involved themselves in practices of social injustice, they may find it easier to do so. It will be easier for them to rationalize such illicit acts because the Church itself (which they may look up to or consider themselves a part of) has appropriated and benefited from such evil.

Furthermore, dependence on the support of XYZ may eventually lead the Bishop to refrain from taking action or steps that condemn or eliminate the wrongdoing of XYZ, even if the opportunity arose to do so. This may eventually entail self-deception on the part of the Bishop, who will likely justify the work for the poor as an indispensable value that is being threatened. Meanwhile, he and the Social Action Committee team may become blind to the fact that not taking steps to eliminate the wrongdoing of XYZ constitutes a great disservice to the poor. Not only would the Bishop and his Vicariate have fallen into self-deception and a clear degradation of character, but they would have also contradicted the very values and objectives which they claim to uphold through their social action initiatives.

Finally, Kaveny suggests that we ask, "Is the appropriation likely to make it easier for the wrongdoing auxiliary agent to rationalize his or her illicit action?" By the above exposition on the role of corporate social responsibility departments, it has been established that if the Bishop accepted the offered donation, XYZ would be fulfilling its corporate social responsibility obligations and would be able to go on with (illicit) business as usual, perhaps with its owners' consciences appeased. Supposing there is guilt or a sense of unease with its owners and managers, given the abusive practices they are known to further, the good which their donation to the Church will do might just help them sleep better, reassuring them that they have done good with their profits anyway. Furthermore, given such a partnership between XYZ and the Church for the latter's poverty alleviation programs, it is not unlikely that the company managers will think of and project themselves as pro-poor.

Kaveny's concept of appropriation, as such, sheds light on these very serious implications of the matter at hand. While the act of receiving and using the donation to help the poor may not in itself be

morally impermissible, the consequences that may arise from it may seriously erode the values and character of the Bishop and of the many people with whom and for whom he works.

## The Third Guiding Principle: Scandal

Finally, we look at the other possible effects on the faithful that may result from Bishop W's action of receiving donations from XYZ. By "the faithful," we must realistically consider not only the constituents of Bishop W's Vicariate, but the larger Philippine Church and greater Philippine society as well, given the stature and honor of the agent in question. Will Bishop W's acceptance of support from and partnership with an exploitative corporation not scandalize the members of the Church?

In a recent address to a Vatican audience, Luis Antonio Cardinal Tagle, expounding on the situation in the Philippines and Asia, said that the crises being faced by the Church are "immense in scope," with the faithful being scandalized not only by sexual misconduct but by "suspicions about the clergy's handling of money, accusations of misuse of authority, inappropriate lifestyle and a host of other things … [like] the rudeness of their pastors … [and] priests who do not preach well or do not preside at sacraments religiously."[15] Across the world, it is also more and more acknowledged that the "breadth and depth of the crisis" is all "becoming too much," and has resulted in undocumented but significant numbers leaving the Church or, worse, turning away from God.[16] The immensity and hypersensitivity of the current situation should, therefore, lend to taking most seriously the probability of scandal for Bishop W should he partner with XYZ.

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[15]Ma. Ceres P. Doyo, "Breaking the Culture of Silence, Deafness," *Philippine Daily Inquirer* (Feb. 15, 2012): Sec. A, 9.

[16]Cathleen Kaveny, "A Darkening—Why a Church Scandal Does More Harm than the New Atheism," *Commonweal* 137:9 (May 7, 2010): 6.

According to the Catechism of the Catholic Church, "Scandal is an attitude or behavior which leads another to do evil …. Scandal is a grave offense if by deed or omission another is deliberately led into a grave offense."[17] The teaching also considers the stature or authority of the person causing the scandal to bear weight on the matter. The higher the authority, the graver the offense.

Bishop W's acceptance of such support can be interpreted by the faithful in various ways:

1. It can be understood as a sign of the Church failing in its prophetic role to denounce the oppressive practices of XYZ (for if it were truly prophetic, then the offer of support from XYZ would never have been accepted).

2. It may be taken to mean that the Church is taking the side of XYZ and its owners.

3. It will further the reputation of the Church as being aligned with, or beholden to, such powerful circles.

Any or all of the above are likely to weaken the faithful's resolve to remain with the Church, and may cause many to lose heart at a time when there is already much reason to do so.

By accepting donations to help the poor, the Bishop does not intend to lead others to turn away from the Church or from God. In fact, helping the poor may edify and strengthen the faith of others. The only real danger is what people may impute or take the act of receiving donations from XYZ to mean.

Would it be possible for Bishop W to accept the donation without relegating his prophetic responsibility? Can the Bishop make use of this opportunity to begin critical engagement with the donor without allowing the Church to be "tied down" by XYZ, Inc.? While ideal, this may be very difficult to achieve in the present day Philippine context.

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[17]"Respect for the Souls of Others: Scandal," *Catechism of the Catholic Church*, 2nd ed., http://www.scborromeo.org/ccc/p3s2c2a5.htm (accessed January 29, 2012), par. 2284–2287.

Bishop W, in considering this alternative, will have to seriously ask if he is ready to take the backlash of biting the hand that feeds. At the very least, this will involve seeing the promised support withdrawn by XYZ, and at worst, XYZ can destroy the Bishop's good name and credibility in the donor community's circles, making it very difficult to raise funds for the continuity of his work for the poor.

## Conclusion

In this author's humble opinion, while the considerations presented by the framework of appropriation and scandal are serious, they *do not* render Bishop W's acceptance and use of support from XYZ for the benefit of poverty alleviation projects immoral. Given the material and mediate nature of the cooperation, and given the dire needs of the Vicariate and of the poor who will be helped by the donation, this act remains permissible, as established using the principle of cooperating with evil. However, it cannot loosely be said that "there is nothing wrong" with such a practice. The unintentional yet highly possible consequences involved—many more of the faithful turning away from the Church, and the erosion of the character of the Bishop and of the faithful under him—make this action imprudent and ill-advised. Should the Bishop, out of great need and dedication to the work for the poor, still choose to receive and make use of the donation, he must take extra steps to guard against or counter these identified dangers.

While the action of the Bishop in receiving the donation may not be an illicit act under the given circumstances, the situation itself should be taken as a clear indicator of, or a pointer to, a possibly greater moral failure on the Bishop's part—that of not taking action against the unjust practices of companies like XYZ, Inc. It should lead the Bishop to review, discern, and question whether he has been remiss in fulfilling his prophetic role in denouncing unjust and oppressive business practices, critically engaging corporations that profit from such conditions, and siding with those on the losing end of such oppressive structures.

As regards the principles of cooperation, appropriation, and scandal, we can also hereby appreciate the depth and range of contributions that continuously developing moral theories provide for our understanding of ethical issues. Kaveny's principle of appropriation is a clear case in point. In the above case, we saw that, without undermining the value of the principle of cooperation, the principle of appropriation was able to highlight several considerations that should significantly bear on the decision to be made by the Bishop. Interestingly enough, this case also demonstrates the fact that once an act has been judged to be morally permissible, it does not necessarily mean that one can and should proceed with the action. The dangers that the consequences of the action pose may not make an action illicit, but prudence and caution should still dictate and help determine the more responsible course of action.

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# A LOVE LIKE A MORNING MIST

## Hosea 5:15–6:6

*Felipe Fruto Ll. Ramirez, S.J.*

Hosea 5:15–6:6 belongs to a larger pericope that includes 5:8–14 as its first part.[1] The unity of 5:8–6:6 can be recognized on the basis of the following features: a) The whole pericope consistently deals with both the northern and the southern kingdoms. Nowhere else in the book of Hosea does Judah figure so notoriously and culpably as Ephraim. Only here are the two kingdoms given equal attention and receive equal condemnation. Although Judah is mentioned in the preceding pericope (5:1–7), it seems to have been inserted there as an afterthought. The same may said of the reference to Judah in 6:11: it appears to be secondary and tenuously located in its context. Here, on the other hand, the mention of Judah is essential to comprehending the nature of the offense that has brought about the prophetic denunciation. b) Like two pieces of cloth made from the same fabric, the two sections of the pericope (5:8–14 and 5:15–6:6) employ the same language and imagery of wound/healing (5:12 pus, caries; 5:13

[1]Despite many linkages with Hos. 5:8–14, Wolfgang Werner ("Einige Anmerkungen zum Verständnis von Hos 6:1–6," in *"Wer ist wie du, HERR, unter den Göttern?": Studien zur Theologie und Religionsgeschichte für Otto Kaiser zum 70 Geburtstag* [Göttingen: Vandenhoeck & Ruprecht, 1994], 354–372) insists that 5:15–6:6 is a post-exilic composition. Ehud Ben Zvi (*Hosea*, FOTL 21A/1 [Grand Rapids, Michigan: Eerdmans, 2005], 120–149) includes Hos. 5:1–7 in the pericope.

sickness, wound, cure, heal, wound; 5:14 rend, rescue; 5:15 distress; 6:1 tear, heal, strike, bind up; 6:2 keep alive, make to stand, live). c) Both pieces are woven together at the seam by catchword threads:

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|---|---|---|---|---|
| 5:13 | לרפא | | | ילך |
| 5:14 | | אטרף | | אלך |
| 5:15 | | | אשובה | אלך |
| 6:1 | ירפאנו | טרף | נשובה | לכו |

The Septuagint and the Syriac, as a matter of fact, introduce the song in 6:1–3 with a citation formula in 5:15 (LXX λέγοντες), thus clearly indicating that the song is recited by those people who seek the Lord in 5:15.

What distinguishes 5:15–6:6 from the previous section is the theme of repentance. This theme is introduced in 5:15 by the words אשם (acknowledge guilt, expiate) and בקש פנים (seek the face [of God]). The penitential song itself commences with the words לכו ונשובה (come, let us return) that have already been prepared for by אלך אשובה in 5:15. Moreover, the healing metaphors (6:1 heal, bandage; 6:2 revive, raise up, live) appear more prominently here than in the previous section. Another feature that sets 5:15–6:6 apart from the previous section is the use of imageries culled from nature (6:3 dawn, showers, spring rains, early downpour, earth; 6:4 morning cloud, dew, daylight).

To be able to comprehend Hos. 5:15–6:6, we must first look into its wider setting, i.e., we must investigate 5:8–14 to see what it has to contribute to the later discussion of repentance.

## Hosea 5:8–14

In an article published in 1919,[2] Albrecht Alt interpreted 5:8–6:6 as a series of five oracles delivered by the prophet during and after

[2]Albrecht Alt, "Hosea 5:8–6:6: Ein Krieg und seine Folgen in prophetischer Beleuchtung," in *Kleine Schriften zur Geschichte des Volkes Israel*, Band II (München:

the Syro-Ephraimite war (733–732 BC): a) The first oracle (5:8–9) is given in the course of a counter-attack launched by Ahaz of Judah against Israel. The battle alarm summons the southern territory of Israel (Benjamin) to defend itself against the invasion. Gibeah, Ramah, and Bethel, in that order, reflect the military advance coming from Jerusalem. b) The second oracle (5:10) is directed against the Judahite warlords who seek to capture and annex Israelite territories. They are said to be "like those who move the boundary marker" (כמסיגי גבול 5:10). c) The third oracle (5:11) reflects the war going badly for Ephraim, here portrayed as "oppressed" (עשוק) and "crushed" (רצוץ), because it insisted on following Damascus, which was actually its enemy (צרו for the MT צו). d) The fourth oracle (5:12–14) takes place shortly after Syria is captured and Ephraim joins Judah in vassalage to Assyria: "Ephraim went to Assyria, and the house of Judah to the Great King" (מלכי רב-בית יהודה אל for the MT וישלח אל-מלך ירב).[3] The divine statement "I will rend and go away; I will carry off, none shall rescue" (ואין מציל אני אני אטרף ואלך אשא) indicates the Assyrian seizure of Gilead and Galilee. e) The fifth oracle (5:15–6:6) embodies the prophet's final assessment of the events of the Syro-Ephraimite war. As he sees it, the problem that plagues the nation is basically religious, and hence the solution must be a return to God. However, the people's facile and shallow attempt at reconciliation (6:1–3) meets further rebuke from God (6:4–6): "Your devotion is like a morning cloud, like a dew that disappears quickly (חסדכם כענן-בקר וכטל משכים הלך) …. Steadfast love is what I desire and not sacrifice, the knowledge of God rather than burnt offerings (חסד חפצתי ולא-זבח ודעת אלהים מעלות)."

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C. H. Beck, 1953–1959), 163–187; reprinted from *NKZ* 30 (1919): 537–568. See also Wolfgang Schutte, "Eine originelle Stimme aus dem syrisch-ephraimitischen Krieg: Zu Hos 5:8–6:6," *ZAW* 99 (1987): 406–408.

[3]Alt changed וישלח to בית יהודה and מלך ירב to מלכי רב. The latter emendation is now well accepted: the MT *mlk yrb* is thought to be a Hebrew rendering of the Assyrian king's title *sarru rabu* ("Great King"). The title *mlk rb* is attested in Aramaic (Joseph A. Fitzmyer, *The Aramaic Inscription of Sefire*, BibOr 19 [Rome: Pontifical Biblical Institute, 1967], 61). The *yod* in the MT is usually explained as an anaptytic vowel inserted between consonantal clusters to facilitate the pronunciation.

Alt gives the impression that history becomes the starting point of his exegesis. He does not hesitate to emend the text in order to make it allude to the historical situation that he imagines underlies the passage. Moreover, the purported counter-attack which he used to explain 5:8–9 is sheer conjecture, imaginable perhaps but unattested in the historical records. Despite these obvious problems, Alt's basic insight has gone unchallenged for many years and has held sway on a number of influential commentaries on Hosea.

In 1966, Edwin M. Good wrote an article[4] in which he rejected Alt's historicist approach, and proposed instead a liturgical setting with two foci: legal judgment and restoration through theophany. According to Good's interpretation of 5:8–9, the summons to blow the trumpet (שופר) and the horn (חצצרה) as well as to shout (הריע) indicates a convocation to a cultic assembly at the sanctuary towns of Gibeah, Ramah, and Bethel. In this assembly, "among the tribes of Israel" (בשבטי ישראל), the prophet announces a legal decision: "After you, Benjamin, Ephraim shall become a desolation" (בנימין אפרים לשמה תהיה אחריך). This is followed in 5:10–14 by a series of three dialogues in a litigation form. The prophet would state the charge and Yhwh would decree the sentence, first against Judah (v. 10), then against Ephraim (vv. 11–12), and finally against both (v. 14). In 5:15–6:6, Good sees more allusions to the cult, e.g., the place (מקום) to which Yhwh returns (v. 15) refers to a sanctuary where he waits until the contrite people bring a guilt offering (עד אשר־יאשמו), seek his face (בקשו פנים), and in their distress search for him (בצר להם ישחרו). In their song, the people confidently express their hope for a restoration through a theophany (6:2 מוצא). The words "after two days … on the third day" recall the event at Sinai, in which the people perform a two-day purification rite in preparation for Yhwh's appearance on the third day (Exod. 19:11, 15, 16). The motif of rain suggests to Good the autumnal festival. However, Yhwh's response in 6:4–6 is not what the people expected. Instead of restorative theophany, his "coming forth" becomes an occasion for judgment (6:5 משפט). The people's devotion, he remarks, is "like a morning cloud, a dew that goes early away" (6:4 משכים הלך

[4]Edwin M. Good, "Hosea 5:8–6:6, an Alternative to Alt," *JBL* 85 (1966): 273–286.

כענן־בקר וכטל). The last verse (6:6) reminds the people of what the Lord really wants: not sacrifice and burnt offerings, but steadfast love and knowledge of him.

What Alt has done for historical exegesis, Good does similarly for form criticism: he tries to fit the text to a literary genre. He does this not by emending the text as Alt does, but by abstracting the desired form. But what he sees in the text as a litigation process remains fuzzy. It is not clear what criteria he uses for distinguishing between divine and prophetic speeches in 5:10–14. There is no compelling reason why these verses cannot be construed entirely as a divine utterance. Yet even if they were in a form of a dialogue, still it cannot be concluded that we have here a litigation, a court trial. The alternation of divine and prophetic speeches is so common in Hosea. Moreover, although there are allusions to the cult, especially in the second half of the pericope, it is strange that Hosea would depict Yhwh delivering his criticism of cult within cult itself. The prophet even dissuades others from entering the shrines in Bethel and Gilgal (4:15), and as far as he is concerned, for the moment there is a cessation of God's presence in the cult (predicted in 3:4; actualized in 5:6).

In his commentary published in 1993, Horacio Simian-Yofre offers a novel interpretation with the following salient points:[5] a) The summons to battle in 5:8 is not aimed at meeting an actual military threat against the nation; rather, it is a rhetorical representation of a past event, well-known in Israelite tradition, in which the other Israelite tribes waged a fratricidal war against the tribe of Benjamin, nearly wiping out its population (Judges 20). The historical actualization is meant to draw out an important lesson from that war. The sarcastic remark "after you, Benjamin!" (5:8d אחריך בנימין)[6] is an admonition

[5]Horacio Simian-Yofre, *El desierto de los dioses: Teología e historia en el libro de Oseas* (Córdoba: Ediciones El Almendro, 1993), 77–97. See the book reviews by Charles C. Conroy (*Greg* 75 [1994]: 157–160) and Innocenzo Cardellini (*Bib* 75 [1994]: 572–576).

[6]The preposition אחרי ("after") is understood here as "following the example of; in the manner of." Hos. 5:7 may be paraphrased thus: "Sound the alarm for battle … just as you have done, Benjamin!" See Simian-Yofre, *El desierto*, 86.

and a warning against taking up arms: "convocad a la guerra como ha hecho una vez Benjamín en contra de sus hermanos, y cargad con las mismas consecuencias."[7] The anachronistic reference to the "tribes of Israel" in 5:9 supports such an interpretation. b) The background of the text is without doubt a political question. The authorities of Judah are said to behave "like those who modify the boundary" (5:10). It is hard to imagine that the prophet would be referring here to a private transgression as indicated in Deuteronomy (19:14; 27:17).[8] Most likely, the issue involves a border dispute between Ephraim and Judah. The northern kingdom for its part is accused of "proceeding according to its own norm" (5:11 הואיל הלך אחרי־צו), i.e., according to its political calculation. Expediency brings it to kowtow to mighty Assyria (5:13). The text does not offer sufficient information to ascertain to which political crisis it alludes, whether for instance it has anything to do with the Syro-Ephraimite war or not.[9] But the main preoccupation of the prophet is the actual situation of antagonism between the two brother kingdoms. c) The penitential liturgy (6:1–3) does not come from an actual rite performed by the people but from the prophet's own imagination of how the people might attempt to return to God through cult. The words of the pretended liturgy serve as a foil against which Yhwh reproaches the people's facile attitude towards reconciliation (6:4–7). Yhwh shall not manifest himself as surely as the breaking of dawn or the coming of the spring rain. He will come only when he wills, because Israel's ***ḥeseḏ*** is like the morning mist that dissipates so quickly.

Our interpretation of 5:8–14 is closer to that of Simian-Yofre than to those of Alt and Good. In particular, we take 5:8–9 to be a rhetorical actualization of the fratricidal war between Benjamin and the other Israelite tribes. We see behind 5:10–14 a political issue involving a

[7]Simian-Yofre, *El desierto*, 86.

[8]Rick Van De Water, "'Removing the Boundary' (Hosea 5:10) in First-Century Palestine," *CBQ* 63/4 (Oct. 2001): 616–629.

[9]Since the passive participles עשׁוק (oppressed) and רצוץ (crushed) as applied to Ephraim do not exclude a future sense, they cannot be made to allude to the Assyrian invasion of 733/732 BC as having already taken place.

border dispute between Israel and Judah. The violent imagery employed by the prophet also suggests to us the possibility that bloody skirmishes might have actually taken place. Ephraim's "going to Assyria, and sending [tributes] to the Great King" (5:13) comes closest to alluding to the destructive consequence of the Syro-Ephraimite war, but war situations at other times cannot be entirely ruled out.[10]

As for Hos. 5:15–6:6, there are two main issues debated by scholars: a) whether 6:1–3 is an actual liturgy quoted or parodied by the prophet,[11] or an imagined one;[12] b) whether 6:4–5 is directed against the people in the penitential liturgy (actual or imagined),[13] or at the two nations

[10]According to Michael C. Astour ("841 BC: The First Assyrian Invasion of Israel," *JAOS* 91 [1971]: 363–389), a conflict with Assyria may have already taken place as early as 841 BC. However, it is unlikely that this is Hosea's point of reference. Patrick M. Arnold ("Hosea and the Sin of Gibeah," *CBQ* 51 [July 1989]: 447–460) presents other possible war situations.

[11]Theodore H. Robinson, "Hosea," in T. H. Robinson & F. Horst, eds., *Die zwölf kleinen Propheten*, HAT 14 (Tübingen: J. C. B. Mohr / Paul Siebeck, 1964), 25; Hans Walter Wolff, *Hosea*, trans. G. Stansell, Hermeneia (Philadelphia: Fortress, 1974) (the German original, Neukirchen-Vluyn: Neukirchener Verlag, 1965), 116–117; James Luther Mays, *Hosea*, OTL (London: SCM, 1969), 87; Wilhelm Rudolph, *Hosea*, KAT 23/1 (Gütersloh: Gerd Mohn, 1966), 134; Alt, "Hosea 5:8–6:6," 184–185; Good, "Hosea 5:8–6:6," 280.

[12]Wilhelm Nowack, *Die kleinen Propheten*, HKAT III/4, 2nd ed. (Göttingen: Vandenhoeck & Ruprecht, 1903), 43; Thomas Kelly Cheyne, *The Book of Hosea*, CBSC (Cambridge: University Press, 1913), 77; William Rainey Harper, *Amos and Hosea*, ICC (Edinburgh: T. & T. Clark, 1904), 283; Artur Weiser, *Das Buch der zwölf kleinen Propheten*, ATD 24/1 (Göttingen: Vandenhoeck & Ruprecht, 1949), 57; Douglas K. Stuart, *Hosea-Jonah*, WBC 31 (Waco, Texas: Word Books, 1987), 107–110; Francis I. Andersen & David Noel Freedman, *Hosea*, AB 24 (New York: Doubleday, 1980), 418; Thomas E. McComiskey, "Hosea," in T. E. McComiskey, ed., *The Minor Prophets: An Exegetical and Expository Commentary* Vol. 1 (Grand Rapids, Michigan: Baker, 1992), 87–93; Simian-Yofre, *El desierto*, 91.

[13]Hans Schmidt, "Hosea 6:1–6," in *Beiträge zur Religionsgeschichte und Archäologie Palästinas, Fs. Ernst Sellin* (Leipzig: A. Deichtert, 1927), 111–126; Edmond Jacob, "Osée," in E. Jacob, C.-A. Keller, & S. Amsler, eds., *Osée, Joël, Abdias, Jonas, Amos*, CAT 11a (Neuchâtel: Delachaux et Niestlé, 1965), 51; Brian Peckham,

in conflict with each other in 5:8–14.[14] Our position on these issues will be summarized at the end of the philological analysis.

## Hosea 5:15–6:6

| | | |
|---|---|---|
| אלך אשובה אל־מקומי | **5:15** | *I will go and return to my place* |
| עד אשר־יאשמו | | *until they bear their guilt,*[15] |
| ובקשו פני | | *then they will seek my face.* |
| בצר להם ישחרנני | | *In their distress they will search for me.* |

This verse is no longer a part of the theriomorphic description of Yhwh in the preceding verse. The use of אשם (be held guilty, bear punishment)[16] and בקש פנים (seek God's presence) indicates that this

*History and Prophecy: The Development of Late Judean Literary Traditions* (New York: Doubleday, 1993), 191; James M. Pitts, "Falling Apart and Falling Together," in C. P. Stanton, ed., *Interpreting Hosea for Teaching and Preaching* (Macon, Georgia: Smyth & Helwys Publishing, 1993), 72–81; Marvin A. Sweeney, *The Twelve Prophets I: Hosea, Joel, Amos, Obadiah, Jonah*, Berit Olam (Collegeville, Minnesota: Liturgical Press, 2000), 71–73; Nowack, *Die kleinen Propheten*, 43–44; Cheyne, *Hosea*, 77–78; Harper, *Amos and Hosea*, 283–287; Alt, "Hosea 5:8–6:6," 184–185; Weiser, *Zwölf kleinen Propheten*, 57; Robinson, "Hosea," 25–26; Wolff, *Hosea*, 116–117; Mays, *Hosea*, 87; Simian-Yofre, *El desierto*, 92–94.

[14]Henry McKeating, "Hosea," in *The Books of Amos, Hosea, and Micah* (Cambridge: University Press, 1971), 109–110; Hughell E. W. Fosbroke, *Divine Transcendence in the Old Testament* (Evanston, Illinois: Seabury Western Theological Seminary, 1950), 25; Graham I. Davies, *Hosea*, NCBC (Grand Rapids, Michigan: Eerdmans, 1992), 150–151; Daniel J. Simundson, *Hosea, Joel, Amos, Obadiah, Jonah, Micah*, Abingdon OT Commentaries (Nashville, TN: Abingdon, 2004), 55–60; Andersen & Freedman, *Hosea*, 426; Stuart, *Hosea-Jonah*, 107–110; McComiskey, "Hosea," 87–93. For a thorough discussion of these issues, see A. A. MacIntosh, *Hosea*, ICC (Edinburgh: T. & T. Clark, 1997), 216–219.

[15]The LXX ἀφανισθῶσιν ("they shall disappear, be destroyed") presupposes the Hebrew *yĕšammû* or *yašommû* from the root *šmm*. However, Aquila, Symmachus, and Theodotion support the MT *ye'šĕmû* ("they shall bear guilt").

[16]Aside from its usual meaning of "to become guilty, to incur guilt" (Hos. 4:15; 13:1), the verb אשם sometimes has the sense of bearing the consequence of guilt, of being punished (Hos. 10:2; 14:1; Isa. 24:6; Jer. 2:3; Zech. 11:5; Ps. 34:22–23).

verse speaks plainly and no longer in terms of animal metaphors. Moreover, the opening line אלך אשובה is clearly intended to introduce the song that begins with the same combination of words: לכו ונשובה.

מקום means, therefore, not the lion's lair, but an unspecified abode of God that is inaccessible to the sinful people. It cannot refer to the earthly sanctuary, as Good supposes, because the ***miškan*** symbolizes God's presence among his people (Ps. 26:8; 46:5; 74:7; 78:60);[17] and the prophet, on a number of occasions (4:15; 5:6), including here (5:15), hints that God shall withdraw or has already withdrawn from the shrine, rendering cultic activity ineffective.

עד אשר ("until") introduces a double-purpose temporal clause, which sets a time limit to God's withdrawal in v. 15a ("I shall return to my place until they bear their guilt") and, at the same time, marks the moment when the people will again approach God in the cult ("… then they shall seek my face"). See Gen. 27:44–45 which employs the same technique. The double use of the temporal clause is not easy to recognize because of the Masoretic punctuation ( ׃ ).

Thus, ובקשו פני most likely does not belong to the temporal clause.[18] The liturgical "seeking of God's presence" is not part of the condition for Yhwh's coming back to his people.[19] Only the recognition of guilt or expiation (אשם) is demanded. ובקשו פני is rather the apodosis of v. 15b.

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The latter is what is meant in Hos. 5:15. The usage here is not influenced by the technical term *'āšām* ("guilt-offering") of the Priestly Code. Cf. Jacob Milgrom, *Cult and Conscience: The Asham and the Priestly Doctrine of Repentance* (Leiden: E. J. Brill, 1976). Diether Kellerman ("אשם *'āšām*, *'āšēm*," *TDOT* Vol. 1, 429–437, esp. 435–436) does not sufficiently distinguish the various meanings of this word in Hosea, but *BDB*, 79, does.

[17]Especially in the theology of P (Exod. 25:9; 26:30; Lev. 17:4; Num. 16:9).

[18]Andersen & Freedman, *Hosea*, 416.

[19]For a non-cultic interpretation of ובקשו פני, see Horacio Simian-Yofre, "פנים *pānîm*," in G. J. Botterweck & H. Ringgren, eds., *Theologisches Wörterbuch zum Alten Testament* 6 (Stuttgart: W. Kohlhammer, 1973), 639. Simian-Yofre argues on the basis of the theriomorphic description in the preceding verse which he believes still continues up to v. 15ab (see also *El desierto*, 87).

The cultic search for God is the consequence of the awareness of sin: "when they realize their fault, then they will seek my face." The poetic parallelism between vv. 15b and 15c confirms this interpretation:

עד אשר־יאשמו ← ובקשו פני *until they bear their guilt*
*then they will seek my face.*

בצר להם ← ישחרנני *in their distress*
*they will search intently for me.*

Here אשם and צר are parallel in thought because both refer to a situation of suffering due to sin. In line with Hosea's concept of educative punishment (cf. 5:2 מוסר), the affliction brings the people to seek remedy (cf. 5:13). They know that Yhwh has caused their affliction (5:12), so now they turn to him for relief and remedy.

The verbs בקש and שחר, standing in synonymous parallelism, are used for the act of seeking God. Both have cultic nuances in as much as the prophet himself imagines the song that follows as a part of a future penitential liturgy.[20] Despite the severity of the prophet's attack against the present cult (5:6; 6:6), rites and rituals have a legitimate place in Hosea's vision of the future (3:5; 14:2–3). This is clearly the case here where the search for reconciliation with God is depicted as a liturgical action.

The following points should be noted concerning בקש: a) Unlike in 5:6 where בקש describes an actual, concrete, and on-going cultic activity of the people, here the search for God is putative, i.e., it exists only in the mind of the prophet/God as a projection of a future reconciliation. b) Unlike 5:6 where בקש is external and inauthentic in as much as the people are not properly disposed to it ("Israel is defiled, their deeds do not permit them to return to God"), here the attempt to reach out to God is internalized and genuine: it comes as a result of the recognition of and expiation for sin (אשם), on account of which the Lord himself promises to put an end to his withdrawal from the

[20]Likewise, אשם has cultic nuance, although the expiation here has to do with a real experience of chastisement rather than simply a cultic offering in repayment for sin.

people. c) The imagined "seeking for God's presence" in 5:15 must probably be equated with the prophet's prediction in 3:5—"afterwards the Israelites shall again seek the Lord their God … and shall come in fear"—or the idealized picture of repentance in 14:2–3. Both are located in the future, both are the consequences of punishment, and both are authentic.

שחר ("to seek diligently") is a denominative verb derived from *šaḥar* ("dawn") which appears in the song as a metaphor for God's "coming forth" (6:3). In all its occurrences in the Bible, this verb has a positive meaning of a) "seeking God" (Hos. 5:15; Isa. 26:9; Ps. 63:2; 78:34; Job 8:5), b) "seeking wisdom" (Prov. 1:28; 8:17), c) "seeking the good" (Prov. 11:27), d) "seeking [to discipline] a son" (Prov. 13:14), and e) "seeking for food" (Job 24:5). As a theological concept, it is paired with the words בקש (seek), דרש (search), שוב (turn, repent), התחנן (supplicate), and אוה (desire). More than בקש and דרש, the seeking that is associated with שחר has an overtone of intense personal involvement, deeply internalized and acutely felt: "O God, thou art my God, I *seek thee* (אשחרך), my soul thirsts for thee; my flesh faints for thee, as in a dry and weary land without water" (Ps. 63:2). "My soul yearns for thee in the night, my spirit within me *earnestly seeks thee*" (שחרך, Isa. 26:9). Such an internalized attitude is usually borne by people like Job (8:5) who have met some personal tragedy in life, or the Israelites who have been chastised by God: "when he [God] slew them, they sought for him; they repented and *sought God earnestly* (שחרו־אל); they remembered that God was their rock" (Ps. 78:34). Hosea could not have used a better word in 5:15 than שחר, since the people's recourse to God arises from a desperate situation (צר), a result of an expiatory and disciplinary punishment of God (אשם). Here, as elsewhere, שחר is a sincere quest for reconciliation with God.

| | | |
|---|---|---|
| לכו ונשובה אל־יהוה | 6:1 | *Come, let us return to the Lord;* |
| כי הוא טרף וירפאנו | | *For he has torn, and he will heal us;* |
| יך ויחבשנו | | *He has stricken, and he will bind us up.* |
| יחינו מימים | 6:2 | *After two days he will revive us;* |
| ביום השלישי יקמנו | | *On the third day he will raise us up,* |
| ונחיה לפניו׃ | | *that we may live in his presence.* |

| | | |
|---|---|---|
| ונדעה נרדפה לדעת את־יהוה | 6:3 | *Let us know, let us strive to know Yhwh;* |
| כשחר נכון מוצאו | | *his going forth is as sure as the dawn;* |
| ויבוא כגשם לנו | | *he will come to us as the showers;* |
| כמלקוש יורה ארץ׃ | | *as the spring rain that waters the earth.* |

The penitential song in 6:1–3 is easily recognized as a self-contained section within the pericope by the use of the first-person plural pronoun in almost every line. The only other instance when "we, us, our" are used quite extensively is in another penitential song in 14:3b–4.[21]

The song is a well-crafted poem with two strophes, each introduced by a cohortative. The first strophe has two verses (vv. 1–2), each verse a tricolon of two or three beats. The inner lines of the strophe come in parallel couplets: 1b // 1c; 2a // 2b. Three lines end with *-ēnû*.

| | | Beats: | Rhyme: |
|---|---|---|---|
| 1a | לכו ונשובה אל־יהוה | 3 | *-āy* |
| 1b | כי הוא טרף וירפאנו | 3 | *-ēnû* |
| 1c | יך ויחבשנו | 2 | *-ēnû* |
| 2a | יחינו מימים | 2 | *-yîm* |
| 2b | ביום השלישי יקמנו | 3 | *-ēnû* |
| 2c | ונחיה לפניו׃ | 2 | *-āw* |

The strophe employs therapeutic (wound/healing) imagery—טרף (tear), רפא (heal), נכה (strike), חבש (bind up), חיה (revive), קום (raise up)—in the inner lines. The outer lines (1a and 2c) contain formulaic theological concepts that summarize the message of the strophe: "Come, let us return to the Lord … that we may live in his presence" (לכו ונשובה אל־יהוה … ונחיה לפניו׃).

The second strophe has a single verse, a quatrain introduced by an *anacrusis*. The quatrain comes uniformly in three beats. A rhyming

[21]The occurrence of the first-person plural pronoun in Hos. 7:5 ("on the day of our king") may reflect a popular designation of a particular feast. The one in Hos. 12:5 ("there he speaks with us"), if it is not actually a third-person singular pronoun as many scholars think, may reflect a liturgical usage.

pattern in *-ʿāh* / *-āy* appears only in the opening lines (3ab). The last three lines, however, stand in thematic parallelism (3c // 3d // 3e).

| | | Beats: | Rhyme: |
|---|---|---|---|
| 3a | ונדעה | 1 | *-ʿāh* |
| 3b | נרדפה לדעת את־יהוה | 3 | *-āy* |
| 3c | כשחר נכון מוצאו | 3 | *-ʾô* |
| 3d | ויבוא כגשם לנו | 3 | *-nû* |
| 3e | כמלקוש יורה ארץ׃ | 3 | *-reṣ* |

The second strophe utilizes similes derived from meteorological phenomena: שחר (dawn), גשם (shower), מלקוש (spring rain), יורה (autumn rain).[22] All found in the last three lines, these similes describe God's "coming forth" (מוצא // ויבוא). The opening line expresses the intent of the strophe in stereotyped theological parlance: "Let us know—let us press on to know the Lord" (ונדעה נרדפה לדעת את־יהוה).

The theme of repentance is found in the opening line of the first strophe: "Come, let us return to the Lord." The invitatory "come!" (לכו) expresses resolve to perform an action signified by the following cohortative "let us return" (נשובה).[23] With God as the object of the cohortative, שוב definitely has an ethico-religious sense of repentance. כי introduces the reason:

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[22]On Hosea's usage of various metaphors and similes, see C. J. Labuschagne, "The Similes in the Book of Hosea," in *Studies on the Book of Hosea*, OTWSA 7 (Potschestroom: Pro Rege-Pers Beperk, 1964), 64–76; Jacob A. Löwen, "Some Figures of Speech in Hosea," *BT* 33 (1982): 238–242; P. A. Kruger, "Prophetic Imagery: On Metaphors and Similes in the Book of Hosea," *JNSL* 14 (1988): 143–151; Carol J. Dempsey, "Hosea's Use of Nature," *BT* 39/6 (Nov.–Dec. 2001): 347–353.

[23]"The effect of the plural cohortative is frequently heightened by a verb of motion in the imperative, which functions as an auxiliary or interjection. The verbs used include הלך, בוא, קום …. Such a verb may be linked to the cohortative with a *waw* or may be juxtaposed asyndetically" (Bruce K. Waltke & Michael O'Connor, *An Introduction to Biblical Hebrew Syntax* [Winona Lake, Indiana: Eisenbrauns, 1990], 574). The pattern לכו + cohortative commonly appears in liturgical songs and prayers (Ps. 34:12; 46:9; 66:5, 16; 95:1; Isa. 2:3).

| *a* | *b* | *c* |
|---|---|---|
| For he → | has torn → | and he will heal us. |
| | *b'* | *c'* |
| | has stricken → | and he will bind us up. |

Although the two lines stand in synthetic parallelism (טרף // יך; וירפאנו // ויחבשנו), they are of unequal length. Perfect symmetry is sacrificed in favor of making an emphasis on the subject: הוא ("he") is made explicit in the first line in order to drive an important theological point—it is *God* who has inflicted the wound; *he* will be the one to cure it. This statement contrasts with the previous attitude of Ephraim and Judah who, when they saw their wound, went to Assyria to seek remedy (5:13). Finally realizing that it was God who has afflicted them (5:12, 14), the people now turn to him for a cure (6:1).

The theological insight is neither new nor original. The Song of Hannah makes a similar point with extended merisms: "The Lord kills and brings life; he brings down to Sheol and raises up; the Lord makes poor and makes rich; he brings low, he also exalts" (1 Sam. 2:6–7), and so does the king of Israel who was requested to heal Naaman: "Am I God, to kill and to make alive, that this man sends word to me to cure a man of leprosy?" (2 Kgs. 5:7). Interestingly, Deuteronomy uses words that are very close to our text: "I put to death and bring to life; I wound and I heal" (32:29). What is new here is its realization—the old insight is recalled and relived with the experience of sin and its consequences (5:15).

The forms of the verb are particularly revealing of the situation the people are in. The first verb (טרף), in the perfect tense, indicates that punishment has already been given and is now being experienced by the people. This is followed by another verb (וירפאנו) in the *wəyiqtol*,[24] which still awaits future fulfillment. A similar pattern occurs in the

[24]"The conjunction does not mark *wəyiqtol* as successive or subordinate; it is rather an unmarked connector, though it may introduce (for lexical rather than grammatical reasons) a clause that is logically or temporally subordinate to its predecessor" (Waltke & O'Connor, *Biblical Hebrew Syntax*, 562–563, #33.4b). The RSV's translation "… that he may heal us" is legitimate, but it already interprets

next line with the original ויך[25] followed by ויחבשנו. The song, therefore, presupposes a lived experience of sin and its consequences; at the same time, it expresses hope for a future restoration.

The next two lines also stand in synonymous parallelism (יחינו // יקמנו;[26] מימים // ביום השלישי), but this time in a chiastic fashion:

*a* *b*
He will revive us → after two days,
*b'* *a'*
on the third day → he will raise us up.

The verbs יחינו ("he will revive us") and יקמנו ("he will raise us up") continue the therapeutic imagery of v. 1.[27] The position of מימים and ביום השלישי at the center as well as their coming one after the other make these time adverbial phrases the focal point of the verse. Unfortunately, the significance of the time-reference "after a couple of days, on the third day" has eluded scholars.

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healing as the purpose of God's punishment. The more literal translation "… and he will heal us" is to be preferred.

[25]The ו of the original ויך has been assimilated to the preceding word.

[26]The parallel pair חיה and קום are also found in Isa. 26:14a, 19a; 2 Kgs. 13:21. Michael L. Barré ("New Light on the Interpretation of Hos 6:2," *VT* 28 [1978]: 131–135) gives equivalent word-pairs in Aramaic and Akkadian.

[27]The MT text points חיה as a *piel* "to preserve life, revive" (Num. 31:15; Josh. 9:15; Isa. 7:21); but even in *hiphil* חיה is used for healing (2 Kgs. 5:7; Isa. 38:16). Joanne N. M. Wijngaards' study which sees חיה in Hos. 6:2 as part of the covenant context ("Death and Resurrection in Covenantal Contexts: Hos 6:2," *VT* 17 [1967]: 226–239) analyzes the meaning of חיה without taking into account its word-pair קום. According to Barré ("New Light," 136), the usage of חיה // קום in Hebrew, Aramaic, and Akkadian "points beyond all doubt to only two possible interpretations of the parallel pair: it refers either to recovery from sickness or to resurrection from death." The context of Hos. 6:2 suggests cure from illness, even if later rabbinic exegesis gives the expression a much more eschatological character (Harvey K. McArthur, "On the Third Day," *NTS* 18 [1971–1972]: 83–84). Cf. Teresa Sola I Simon, "Os 6,2: El gran referent de la Resurrecion 'el tercer dia,'" *RCT* 23 (1998): 249–265.

a) Some take it as a rhetorical device of the n/n+1 sort, which may have a real numerical value or simply be an idiom for a short time, similar to the English expression "in a day or two" or "soon."[28] This explanation flounders on two counts. First, ימים (dual) and יום השלישי (ordinal) are not the usual cardinal numbers employed in the n/n+1 formula. Second, by the use of different prepositions—מן (after) and ב (in)—the two adverbial phrases become tautological, and thus a definite number appears to be indicated: "after two days = on the third day."

b) Other scholars prefer to see here an allusion to the Sinai theophany that happened "on the third day" (Ex. 19:11, 16).[29] This explanation, however, is not persuasive: never does the context of Hos. 6:2 suggest that Yhwh's appearance is expected (see discussion of מוצא further below). Only healing is awaited, and the Sinai episode provides no instance of a cure.

c) A more likely explanation comes from 2 Kgs. 20:1–11 where a miraculous healing is foretold. When Hezekiah became sick and at the point of death, he wept bitterly and prayed to the Lord who answered him through the prophet Isaiah: "I have heard your prayer, I have seen your tears; behold, I will heal you; *on the third day* you shall go up to the house of the Lord" (v. 5, cf. v. 8). The Lord promised not only

[28]The early grammarians thought that the n/n+1 arrangement simply expressed a number not exactly specified or an indefinite total (*GKC*, 437); but it is now generally recognized that the formula can have a real numerical value in some instances (Wolfgang M. W. Roth, "The Numerical Sequence x/x+1 in the Old Testament," *VT* 12 [July 1962]: 300–311; John J. Davis, *Biblical Numerology* [Grand Rapids: Baker, 1968], 93–102). Stuart (*Hosea-Jonah*, 108) also utilizes the n/n+1 argument. "Three days" simply represents a short while for Johannes B. Bauer ("Drei Tage," *Bib* 39 [1958]: 354–358), McComiskey ("Hosea," 88), and Mays (*Hosea*, 95).

[29]Good, "Hosea 5:8–6:6," 280; Simian-Yofre, *El desierto*, 96. Christoph Barth ("Theophanie, Bundesschliessung und neuer Anfang am Dritten Tag," *EvT* 28 [1968]: 521–533) further sees an allusion to covenant making in the expression "on the third day." Walter Brueggemann ("Amos iv 4–13 and Israel's Covenant Worship," *VT* 25 [1965]: 1–15) argues similarly for Amos 4:4 "the morning on the third day."

to add fifteen more years to the king's life, but also to deliver his city from the hand of the Assyrian king. The third day (real or symbolic) may be a popular motif connected with medical prognosis.[30] On that day, recovery from sickness is expected, and (if God wills) healing takes place, so that appropriate thanksgiving to the Lord is offered in the temple.

Whatever explanation is given for the time reference, it is important to realize that we are dealing here with liturgical poetry that may be used at various occasions. Perhaps we should not insist too much on its literal meaning. If "wound" or "illness" can signify any kind of human predicament (e.g., war, pestilence, natural calamity, etc.), why cannot "after two days, on the third day" be any length of time in which healing takes place? The definiteness of the expression does not make it less of a metaphor.

The first strophe of the penitential song ends with a profound theological statement: ונחיה לפניו, which can be interpreted either as a consequence ("then we shall live before him") or as a motive ("that we may live before him") of God's healing activity. Either one makes good sense.

"To live in the Lord's presence" (חיה לפניו) has an ethico-religious sense. This is clear from its only other occurrence in the Bible. In Gen. 17, Yhwh made a promise to Abraham: "Walk in my presence, and be blameless; and I will make a covenant with you, and will multiply you exceedingly" (v. 1). A little later, the Lord announced to the patriarch that he would give him a son through whom the promise of numerous descendants would be fulfilled. Abraham, still a bit incredulous, thought at first that Ishmael was meant, so he exclaimed: "Oh that Ishmael might live in your presence!" (v. 18).[31] This wry remark is at

[30]Barré ("New Light," 138–140; also "Bullutsa-rabi's Hymn to Bula and Hosea 6:1–2," *Or* 50 [1981]: 241–245) refers to a number of medical prognoses in Akkadian texts that contain a temporal expression, the most frequently mentioned of which is "within three days." What is more interesting is that the Akkadian equivalent to חיה // קום also appears in such texts.

[31]Ephraim A. Speiser (*Genesis*, AB 1 [New York: Doubleday, 1964], lxviii) suggests the meaning "by your will" for this idiom; so do Andersen & Freedman

the same time a wish that his son might prove a worthy conduit of God's promise and blessings. "That he might *live in your presence*" (לפניך יחיה) takes up the ethical requirement of the covenant: "walk in my presence" (התהלך לפני).[32] The two idioms are synonymous.

Hence, the result of, or reason for, God's healing action will not just be physical restoration—not just, e.g., bringing about peace after a war, or rebuilding after a devastation, or survival after a plague—but more profoundly, the Lord's healing power shall eradicate sin, the basic source of the people's estrangement from him.[33] In that way, the Lord shall reestablish the people in faith and moral integrity. Ultimately, this is the noble purpose of the summons to reconciliation with God: "Come, let us return to the Lord … that we may live in his presence."

The second strophe of the penitential song takes up another theme that is closely related with reconciliation: knowledge of God.[34] It opens with the double cohortatives inviting the people to a deeper knowledge of God: "Let us know—let us strive to know the Lord" (3ab את־יהוה ונדעה נרדפה לדעת).[35] Scholars who denigrate the penitential song are unable to do justice to the prominent place Hosea gives to these themes

(*Hosea*, 522) and Millard C. Lind ("Hosea 5:8–6:6," *Int* 38 [1984]: 401).

[32]"To walk before the Lord" is the more common idiom, e.g., Gen. 24:40; 1 Sam. 2:30; 12:2; 1 Kgs. 2:4; 3:5, 6; 8:23, 25; 9:4; 2 Kgs. 20:3; 2 Chr. 6:16; 7:17; Ps. 56:13; 116:9; Isa. 38:3; Mal. 3:4.

[33]The metaphor of healing is often applied to religious and moral restoration (Hos. 7:1; 11:3; 14:4; Isa. 6:10; 19:22; 30:26; Ps. 107:20; 147:3; 2 Chr. 7:14). Jeremiah (3:22; 14:19; 17:14; 30:13, 17) and Deutero-Isaiah (53:5; 57:18–19) have a special predilection for this metaphor.

[34]Robert G. Boling, "Repenting, Praying and Knowledge of God according to Hosea," in C. Osiek & D. Senior, eds., *Scripture and Prayer: A Celebration of Carroll Stuhlmueller* (Wilmington, Delaware: Michael Glazier, 1988), 20–32.

[35]The repetition is not anomalous once it is recognized that the first cohortative is an *anacrusis*, and that reiteration is a common device in Hebrew for making an emphasis.

of repentance and knowledge of the Lord. "It is quite unjustified to say that these terms are used here in some lesser sense than that in which Hosea used them."[36] The auxiliary verb רדף (pursue) expresses commitment, preoccupation, and effort to succeed or attain the goal.

The following three lines (3cde), although asymmetrical and unrhymed, are closely linked to one another by word-pairs (מוצאו // יבוא; נשם // מלקוש // יורה) as well as the triple use of the particle כ. All the similes ("dawn, rain, spring rain, autumn rain") describe God's "coming forth" (מוצא // בוא) as certain (נכון).

| **Object Described** | | **Similes** |
|---|---|---|
| His coming forth is sure | \| | as the dawn,[37] |
| He will come | \| | as the rain for us, |
| | \| | as the spring rain |
| | \| | or autumn rain for the earth.[38] |

Scholars who consider "the third day" in the previous strophe as an allusion to the Sinai theophany also speculate that מוצא refers specifically to God's theophany, and behind the song is a presumptuous confidence on the part of the people that Yhwh's appearance at Sinai can be repeated in cult. Such conjecture, however, is baseless: a) מוצא ("coming out, issue, source, spring") is never used in the Bible to designate a theophany. Deut. 8:3 מוצא־פה (divine utterance) and

[36]Davies, *Hosea*, 151.

[37]The emendation by F. Giesebrecht—***kešaḥarēnû kēn nimṣa'ēhû*** ("when we seek him, we shall find him")—based on the LXX, and followed by a number of scholars (Wellhausen, Nowack, Smith, Marti, Gordis) and also by the BHS apparatus, is ingenious but requires considerable alteration.

[38]יורה can be either a noun ("autumn rain") placed asyndetically with מלקוש ("spring rain") or a *qal* active participle of יורה ("to throw, shoot, rain") as in the RSV: "as the spring rain that waters the earth."

Ps. 89:35 מוצא שׂפתים (promise)[39] relate more to giving oracles than to the manifestation of God himself.[40] b) The similes used in this verse do not fit the stereotyped depiction of hierophanies in the Bible. The usual phenomena that accompany divine appearances are those that evoke what Rudolph Otto calls *mysterium tremendum*,[41] e.g., thunders (רעם/קלת), lightning (ברקים), thick clouds (ענן כבד), trumpet blast (קל שׁפר), smoke (עשׁן), fire (אשׁ), earthquake (רעשׁ), storm (סופה), tempest (סערה), etc.—extraordinary and spectacular events that elicit fear and awe from those who experience them. The more common, gentle, and predictable שׁחר, נשׁם, מלקושׁ, and יורה are not found in numinous context.

**מוצא** must be understood then in the broadest possible term. Note that it is paired with **ויבוא** which is also generic. In the context of Hos. 5:15–6:6, these terms designate God's "coming forth" from his place (5:15a מקום) to be with his people after some period of absence. His presence will be felt in various ways according to the needs of the people who await him—perhaps through a cure of somebody who is ill, through a bountiful harvest after a spell of drought, through a restoration of peace after a period of war and chaos, etc. The song is thus a eulogy to God's steadfast love for his people (note the contrast with the people's ***ḥeseḏ*** in 6:4c). His beneficent **מוצא** is awaited with the certainty (נכון) of the dawn and the seasonal rains.[42]

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[39]**מוצא שׂפתים** (lit. "utterance of the lips") is not restricted to God's promise. It is also used of a person's vow to the Lord (Deut. 23:24), a marriage vow (Num. 30:13), and Jeremiah's vow (Jer. 17:6).

[40]Andersen & Freedman's suggestion that **מוצא** in Hos. 6:3c refers to God's solemn vow (*Hosea*, 423) is unlikely because of its parallelism with **ויבוא** ("and he will come") in 3d.

[41]Rudolph Otto, *The Idea of Holy*, trans. W. Harvey (London: Darton, 1958), 1–40.

[42]Else Kragelund Holt ("Excursus 1: The Cult of Yahweh and the Canaanite Fertility Cult," in *Prophesying the Past: The Use of Israel's History in the Book of Hosea*, JSOT Sup. Ser. 194 [Sheffield: Sheffield Academic Press, 1995], 81–88, esp. 85) detects Ugaritic mythological features in this verse. The similes, however, are a sterling Yahwistic depiction of the benevolence of God (Ps. 72:5–7;

Yhwh's coming is not an outcome of the liturgy itself, as if by sheer ritual performance God's מוצא results automatically. The Lord requires אשם, not the cult. Hosea's idyllic portrayal of the penitential liturgy presupposes that the participants have already realized their sin and expiated for it (5:15b אשם), and that in their distress (5:15 צר) they now turn to God. We must assume, therefore, that the idealized future liturgy is authentic and not an empty ritual. In such a situation, the people can truly expect God's מוצא. When and how the Lord will come depend entirely on his volition. What the people are sure of is that he will come, he will answer their plea, because he is a faithful God, an *'ēl nākôn* (1 Sam. 23:23).

Although the words and ideas of the song are typically Hosean,[43] some motifs may have been borrowed from existing poems or sayings:

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2 Sam. 23:4; Isa. 55:10–11; Deut. 32:2; 1 Kgs. 17:1; 18:1, 45) and not a syncretistic adaptation of Canaanite religion. We must heed the advice of Mark S. Smith ("Yahweh and Other Deities in Ancient Israel: Observation on Old Problems and Recent Trends," in W. Dietrich & M. A. Klopfenstein, eds., *Ein Gott allein?: JHWH-Verehrung und biblischer Monotheismus im Kontext der israelitischen und altorientalischen Religionsgeschichte*, OBO 139 [Freiburg: Universitätsverlag, 1994], 226) that certain essentialist oppositions posed between Israelite and "Canaanite" religion need to be reconsidered: "It is necessary to challenge the assumption that 'Canaanite' religion was a 'nature' or 'fertility' religion while Israel was not." In a more thorough and convincing way, Yvonne Sherwood (*The Prostitute and the Prophet*, JSOT Sup. Ser. 212 [Sheffield: Sheffield Academic Press, 1995], 214–235) "deconstructs" this naive notion regarding the Yhwh-Baal hierarchy (opposition).

[43]Hos. 5:15–6:3 is a late insertion according to Karl Marti (*Das Dodekapropheton*, KH 13 [Tübingen: J. C. B. Mohr / Paul Siebeck, 1904], 9, 52), Rolland E. Wolfe ("Editing of the Book of the Twelve," *ZAW* 53 [1935]: 93), E. Day ("Is the Book of Hosea Exilic?" *AJSL* 26 [1909–1910]: 129), and Ina Willi-Plein (*Vorformen der Schriftexegese innerhalb des Alten Testaments*, BZAW 123 [Berlin: Walter de Gruyter, 1971], 146–149). On the basis of its similarity with Deut. 4:29–30, Gale A. Yee (*Composition and Tradition in the Book of Hosea: A Redaction Critical Investigation*, SBL Diss. 102 [Atlanta: Scholars Press, 1987], 146–147; also "Hosea," in *The New Interpreter's Bible Vol. VII: Introduction to Apocalyptic Literature, Daniel, the Twelve Prophets* [Nashville: Abingdon, 1996], 249) assigns 5:15–6:3 to an exilic redactor.

e.g., the expected recovery from sickness "on the third day" may reflect a common motif in medical prognosis, the merisms applied to God have parallels in other parts of the Bible, and so do the meteorological similes used for God's care and providence for his people. Even ***da'aṯ 'ĕlohîm*** is a theological jargon that Hosea shares with others, including his opponents (8:2 "To me they cry, my God, we know thee"; cf. 4:6).

| | | |
|---|---|---|
| מה אעשׂה־לך אפרים | 6:4 | *What shall I do with you, O Ephraim?* |
| מה אעשׂה־לך יהודה | | *What shall I do with you, O Judah?* |
| וחסדכם כענן־בקר | | *Your love is like a morning mist,* |
| וכטל משׁכים הלך׃ | | *like the dew that goes away early.* |
| על־כן חצבתי בנביאים | 6:5 | *Thus I have hewn them by the prophets,* |
| הרגתים באמרי־פי | | *I have slain them by the words of my mouth,* |
| ומשׁפטיך אור יצא׃ | | *And my judgment goes forth like the light.* |
| כי חסד חפצתי ולא־זבח | 6:6 | *Indeed, **ḥeseḏ** I desired, and not sacrifice;* |
| ודעת אלהים מעלות׃ | | *Knowledge of the Lord, rather than burnt offerings.* |

The last block of materials in our pericope (Hos. 6:4–6) has another time frame. It deals with the warring nations, the contemporaries of the prophet, and not with the imagined people of the future penitential liturgy. The names Ephraim and Judah reappear in the opening lines, signaling a return to the concerns of 5:8–14. God laments the present generation by means of an emphatic reiteration of a self-searching question: "What shall I do with you, O Ephraim? What shall I do with you, O Judah?"

At the same time, however, the theme of God's faithfulness in the penitential song (6:1–3) still provides a contrastive backdrop against which to view the infidelity of the two nations. This is achieved by the use here of similes drawn from meteorological phenomena, comparable with those of 6:3.

| **Object Described** | **Similes** |
|---|---|
| Your ***ḥeseḏ*** is | like a morning mist. |
| | like the dew that goes early away. |

In v. 3, the meteorological phenomena describing God's מוצא ("dawn, rain, seasonal rains") are beneficial, substantial, and reliable. But here in v. 4 the elements characterizing the people's ***ḥeseḏ*** are thin, evanescent, and flighty: the "morning fog" (ענן־בקר // טל)[44] holds out some promise of rain, only to be quickly dissipated by the coming of day (משכים הלך).[45] Incidentally, the contrast can only be made if we assume that 6:3 is an orthodox, not a "Baalized," statement about Yhwh![46] Hosea's diatribe is not aimed at the idealized liturgy in 6:1–3. ***Ḥeseḏ*** is never used in the Bible for cultic devotion.[47] Most likely, the people's lack of genuine ***ḥeseḏ*** portrays the situation of enmity between the two brother nations Ephraim and Judah (5:8–14).

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[44]The same similes are used in Hos. 13:3. There is no justification in supposing one of the doublets as the work of a redactor. Hosea himself could have used the same similes on two different occasions.

[45]The verbal combination הלך חשכים represents a single action: "to go early in the morning." On the meaning of the metaphor, see Thurman Wisdom, "'Goodness … as a Morning Cloud' (Hosea 6:4–7:16)," *Biblical Viewpoint* 30/2 (1996): 17–22.

[46]M. G. Swanepoel ("Solutions to the *Crux Interpretum* of Hos 6:2," *OTE* 7/1 [1994]: 49–53) and Elizabeth Achtemeier (*Minor Prophets I*, NIBC [Peabody, Mass.: Hendrickson, 1996], 50–51) take the poem of Hos. 6:1–3 as a Baalized statement about Yhwh, and thus fail to see the real contrast being made by the prophet between God's faithfulness eulogized in Hos. 6:1–3 and the people's unreliable חסד deplored in Hos. 6:4. The attribution of the death-resurrection motif in 6:2 (even if such interpretation were correct) and the meteorological similes in 6:3 to Baal or to a Baalized form of Yahwism is simplistic. Hosea himself depicts Yhwh as the God of nature "who gave (Israel) the grain, the wine, and the oil" (2:10; cf. 14:6–9), then as a punishment "will lay waste her vines, her fig trees" (2:14), make "the land mourn" (4:3), and cause women to be infertile (9:14). He has power over life and death (4:5; 6:5; 8:14; 9:12, 16; 11:9; 12:15; 13:9, 14). Cf. Dirk Kinet, *Ba'al und Jahwe* (Frankfurt/M.: Peter Lang, 1977), 154–160.

[47]חסיד is later used to designate a cultic community (Ps. 30:4; 50:5; 79:2; 89:20; 132:9; 148:14; 2 Ch. 6:41), but that is a development confined to this word. See Helmer Ringgren, "חסיד ḥasîḏ," *TDOT* 5, 75–79.

The next verse (6:4) explains the rationale behind God's past and present punitive action against his people. The first two lines are parallel:

| | God's Action | God's Instrument |
|---|---|---|
| Therefore | I have hewn (them)[48] | by the prophets, |
| | I have slain them | by the words of my mouth.[49] |

The verbs חצבתי and הרגתי, both in the perfect tense, speak of chastisement that has already been given but is still continuing in the present.[50] This time frame fits the description of Ephraim and Judah in 5:13 as already "sick" and "wounded," and of God as the cause of the illness. This time frame does not, of course, prevent God from announcing further punishment in the future (5:9–10, 14), but for the

[48]The object of חצב may be implied by the parallelism, or else the verb may be translated without an object "to hew in pieces" as *BDB*, 345, proposes. Either one makes good sense.

[49]Pier G. Borbone ("L'uccisione dei profeti: Osea 6:5," *Hen* 6 [1984]: 271–292) thinks the MT of Hos. 6:5 is another instance of modification of the original text inspired by an ideology favorable to the prophets. He believes that the LXX, which speaks of God killing the prophets (ἀπεθέρισα τοὺς προφήτας ὑμῶν), reflects the original text. Giovanni Rinaldi (*I profeti Minori*, 2º fasc., La Sacra Bibbia [Torino: Marietti, 1959], 72), Rudolph (*Hosea*, 131–133), and the BHS apparatus recommend changing בנביאים to באבנים, and הרגתים to הודעתים. Shalom Spiegel ("A Prophetic Attestation on the Decalogue: Hosea 6:5 with Some Observations on Psalms 15 and 24," *HTR* 27 [1934]: 136–138) suggests changing *'l kn* ("therefore") to *'l kf* ("upon a rock"), and thus reads "upon a rock I inscribed …." Spiegel's suggestion has been revived recently by Simian-Yofre (*El desierto*, 93–94). The word *kf*, however, is poorly attested. Probably an Aramaic loanword in Hebrew, *kf* appears in the Bible only in the plural form (*kefîm*) meaning "a place of refuge (?), rocky mountain (?)" (Jer. 4:29; Job 30:6). See *BDB*, 495.

[50]Simian-Yofre's interpretation also overlooks the syntactic parallelism between 5a and 5b. Both have verbs in the perfect-conjugation, followed by ב-instrumental phrases.

moment his interest lies in explaining his past and present dealings with his people.

The verb חצב (hew) may be a figure of destruction (// הרג), on the analogy of a rock being split up or a mountain destroyed in the process of quarrying.[51] Perhaps it may have a further nuance of "forming" or "shaping" the people, just as rectangular blocks of stone are neatly hewn from a rocky mountain for use in building city walls and palaces.[52] If so, then the idea of devastation as a way of reforming and educating the people may be hinted at. The use of הרג (kill) as a hyperbole for chastisement is not uncommon in the Bible (see Ps. 78:34 הרג; also Hos. 6:1 נכה).[53]

God's instruments of chastisement are the prophets (נביאים) and the words of his mouth (אמרי־פה). The parallelism here reflects an understanding of the prophets as spokespersons of God, particularly as messengers of his judgment. God's death-dealing word belongs to the common notion of curses in the Bible. אמרי־פה is set in parallel with משפט (judgment) in the next line: "And my judgment goes forth like the light."[54] This line is epexegetical: it explains the nature of

[51]In Ps. 29:7, the *qal* חצב has a figurative meaning of "splitting up" the lightning. In Isa. 51:9, the *hiphil* participle of חצב is used for destroying Rahab. Although the Qumran scroll has here another participle derived from the more common verb מחץ, Edward Y. Kutscher (*The Language and Linguistic Background of the Isaiah Scroll 1QIsa.a* [Leiden: E.J. Brill, 1974], 33) points out that both roots appear in parallel three times in the Ugaritic story of Lothan (= Rahab), and since חצב is less common in Hebrew, it is more likely to be the original reading in Isa. 51:9. Aquila, Symmachus, and Theodotion support the MT in this case.

[52]We cannot rule out an original figurative use of חצב by Hosea; after all, he has some very novel and creative imageries in his book, e.g., "the new moon shall devour them" (4:7).

[53]Simian-Yofre's mitigated translation of הרנתים "los he castigado" (*El desierto*, 94, cf. 90) is correct but perhaps unnecessary once the verb is recognized as a hyperbole.

[54]Most scholars today divide the MT ומשפטיך אור יצא to ומשפטי כאור יצא. The imperfect יצא is best understood as an on-going action rather than as a single act in the future.

God's word spoken through his prophet. Such word is a "judgment" that comes like the "light" (אור). The similarity of the imagery here with line 3c of the penitential song ("His coming forth is as sure as the dawn") is unmistakable. The intent is, again, to make a powerful comparison between God's beneficent coming (מוצא) to restore his people and his coming in judgment to chastise them. Both are sure to come as the sunrise! But note the difference in time frames: the former speaks of reconciliation in the future, the latter of God's judgment in the present.

The last line of our pericope is a motto of what God desired of his people:

| | *a* | *b* | *c* |
|---|---|---|---|
| Indeed | ***ḥeseḏ*** | I desired | and not sacrifice. |
| | *a'* | | *c'* |
| | ***daʿaṯ ʾĕlohîm*** | | rather than burnt offerings. |

The two lines are parallel (חסד // דעת אלהים; זבח // עלות). Placing the word ***ḥeseḏ*** before the verb highlights it. The particle כי is also emphatic. The whole verse structure is built around the contrast between what the Lord wants and does not want. The verb הפצתי in the perfect tense indicates that this verse is part of the explanation of why God has chastised his people.

What the Lord wanted from his people are ***ḥeseḏ*** and ***daʿaṯ ʾĕlohîm***. The two concepts are essentially united in the mind of Hosea (cf. 4:1).[55] ***Ḥeseḏ*** refers to an act of kindness or generosity shown by a superior to his subjects, or "a beneficent action performed, in the context of a deep and enduring commitment between two persons or parties, by one who is able to render an assistance to the needy party …."[56] Hence, in the

[55]Else Kragelund Holt, *"Daʿaṯ ʾĕlohîm* und ***ḥeseḏ*** im Buche Hosea," *SJOT* 1 (1987): 87–103.

[56]Gordon R. Clark, *The Word* ***Ḥeseḏ*** *in the Hebrew Bible*, JSOT Sup. Ser. 157 (Sheffield: JSOT Press, 1993), 267. Similarly, Katherine Doob Sakenfeld (*Faithfulness in Action: Loyalty in Biblical Perspective* [Philadelphia: Fortress, 1985], 131)

Bible it is a quality that is often attributed to God's faithful love for the Israelites in view of his covenant with them.[57] When ***ḥeseḏ*** is demanded of the people, it means both a) loyalty to God and b) kindness and loyalty to others, especially to kin. The religious (vertical) and ethical (horizontal) dimensions of ***ḥeseḏ*** are inextricably linked to one another because faithfulness to God involves a commitment to follow his moral injunctions. Like ***ḥeseḏ***, ***da'aṯ 'ĕlohîm*** involves loyalty to Yhwh as well as the religious observance of the moral precepts that govern one's relationship with others.[58] Note, e.g., 4:1, where the people's ignorance of God is followed immediately by a list of various offenses that recall the Decalogue ("there is swearing, lying, killing, stealing, committing adultery …").

Here in 6:6, ***ḥeseḏ*** and ***da'aṯ 'ĕlohîm*** are set in contrast to sacrifice and burnt offerings. Thus, the stress is on the opposition between ethics and cult. Hos. 6:6 is not, however, a reaction against the idealized future liturgy of 6:1–3, which never speaks of sacrifice and burnt offerings in the first place, but to the contemporary cultic practices of the people (5:6; 8:13).[59] Hosea's point is that while the present

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defines חסד as "a freely undertaken carrying through of an existing commitment to another who is in a situation of need."

[57]Katherine Doob Sakenfeld, *The Meaning of* ***Ḥeseḏ*** *in the Bible: A New Inquiry*, HSM 17 (Missoula: Scholars Press, 1978); Hans-Jürgen Zobel, "חסד ***ḥeseḏ***," *TDOT* 5, 44–64.

[58]Iginio Ambanelli, "Il significato dell'espressione ***da'aṯ 'ĕlohîm*** nel profeta Osea," *RivB* 21 (1973): 119–145; John L. McKenzie, "Knowledge of God in Hosea," *JBL* 74 (1955): 22–27; J. Hänel, *Das Erkennen Gottes bei den Schriftpropheten*, BWANT 4 (Stuttgart: W. Kohlhammer, 1923); Gregory Vall, "Hosea and 'Knowledge of God,'" *BT* 39/6 (Nov.–Dec. 2001): 335–341.

[59]The rejection of ***zebaḥ*** and ***'olāh*** must not be taken as a blanket disapproval of the idea of sacrifice. A more nuanced criticism is indicated by the following points: a) What is rejected is a sacrifice divorced from moral life (5:4, 6; 8:12–13) or tainted with idolatry (4:13; 11:2; 12:12). b) Hosea seems to point to a resumption of cultic activity *in the latter days* (3:5; 5:15; 14:1–3). c) Analogously, Samuel appears to denigrate the Levitical institution (1 Sam. 15:22–23), yet he himself officiated in many sacrifices (1 Sam. 9:13).

people continue to offer sacrifice (5:6 "with their flocks and herds"), they have totally neglected the weightier matter of fraternal love. The central problem brought forth in 5:8–14 (a war between Ephraim and Judah) points precisely to an utter disregard for kindness and allegiance among God's people.

Our interpretation is best able to explain the essential linkages between the two parts of the pericope (5:8–14 with 5:15–6:6), and with what has been said before it (5:1–7). On the other hand, the view that sees 6:6 as a rebuke of 6:1–3 is short-sighted, and does not sufficiently take account of the wider context.

## Summary

Our exegesis of Hos. 5:15–6:6 has the following salient points: a) We take the song of 6:1–3 as an idealized presentation of a future penitential liturgy, in which a contrite and expiated people seek reconciliation with God.[60] The song is a panegyric to Yhwh's constant love for his people. It does not reflect a "Baalized" view of Yhwh, nor does it express a belief in a magical efficacy of the cult. b) Although the theme of the song is typically Hosean, it is possible that some of the motifs may have come from existing materials. c) 6:4–6 is not a rejoinder to the idealized penitential liturgy, but a sad remark on the attitude of the two warring nations Ephraim and Judah, whose superficial and ephemeral ***ḥeseḏ*** makes a stark contrast with God's faithfulness eulogized in the song. d) 6:6 expresses what God wanted from his people: not their sacrificial practices (5:6; 8:13), but ***ḥeseḏ*** and ***daʿaṯ ʾĕlohîm***—values that are sorely missing in the attitude and behavior of Ephraim and Judah (5:8–14).

[60]Recent scholars increasingly tend to support this view, e.g., Ernst R. Wendland (*The Discourse Analysis of Hebrew Prophetic Literature: Determining the Larger Textual Units in Hosea and Joel* [Lewiston, NY: Mellen, 1995], esp. chap. 5), J. Randolph Jaeggli ("There Is Hope [Hos 6:1–3; 11:1–11; 14:1–9]," *Biblical Viewpoint* 30/2 [1996]: 29–35), and MacIntosh (*Hosea*, 216–219).

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# THE FORMATION OF HUMILITY TODAY

## Lessons from the *Rule* of St. Benedict and the *Spiritual Exercises* of St. Ignatius

*Karel S. San Juan, S.J.*

Humility stands out as one of the foremost virtues in Christian spirituality. It counters a foundational vice, pride, and a strong psychological tendency, narcissism. It is an essential disposition for the Christian imperative of service and compassion for others. It is considered a foundational virtue since it builds other virtues like patience, obedience, and faith. It helps build mature and healthy interpersonal relationships. Humble individuals are almost always admired and respected.

Despite its fundamental character as a virtue, there is still much to understand about humility especially in the context of today's world. Many still understand it negatively, confusing it with low self-esteem and self-denigration. Many still wonder how humility is possible amid a world dominated by proud and arrogant behavior. Still, for many, humility is hardly noticed due to its quiet and unobtrusive character.

Christian tradition has much to contribute to this need for greater understanding and appropriation of humility. The centrality of humility in Christian ethics is embedded in the Gospels, the very life of Jesus Christ, and His proclamation of the Kingdom of God. It is also contained in the teachings of Paul, the apostles, and the Fathers of the Church. The lives of the saints witness to humility and their works

propagate its practice. In the history of the Church, two such saints and their respective works have emerged as classics in spiritual life—the *Rule* of St. Benedict of Nursia and the *Spiritual Exercises* of St. Ignatius of Loyola. They were written in two different epochs of Church history, by two leaders espousing two different ways of living the Christian vocation. Yet both the *Rule* and the *Exercises* teach humility. The *Rule* contains the so-called "Twelve Ladders to Humility," while the *Exercises* include "The Three Kinds of Humility."

This article aims to contribute to a deeper understanding of humility by reflecting on the *Rule* and the *Exercises* particularly in the context of today's world. First, it will ask how humility is understood today, and how it could be understood more properly with the help of the social sciences and Christian spirituality. Second, it will look into how humility is understood in the *Rule* and the *Exercises*, how their writers envision the formation of this virtue, and how the two works converge given their different perspectives and contextual origins. Lastly, this article will show that these two classics of Christian literature still remain relevant to the challenge of forming humility in today's world.

## Humility in Contrast to Low Self-esteem, Pride, and Narcissism

A way of understanding humility may entail two things: one, distinguishing it from low self-esteem and weakness of character, and two, setting it in contrast to pride and narcissism. Regarding the first point, humility is often misconstrued as possessing a low sense of self-worth resulting in weakness of character, passivity, and a tendency toward humiliation, shame, and self-disparagement.[1] These character traits give humility a negative connotation, hence the term "false humility," and psychologists are quick to contend that humility

[1]C. Peterson & M. E. P. Seligman, *Character Strengths and Virtues: A Handbook and Classification* (Washington, DC: American Psychological Association / NY: Oxford University Press, Inc., 2004), 463.

is simply the opposite. To be humble is to possess a healthy acceptance of one's self, both one's strengths and limitations. It is not a negative view of the self that tends to dwell on and magnify weaknesses and imperfections, whether real or imagined. Rather, a humble person has a perspective on the self that is grounded in reality and reason, and hence has a capacity for more accurate and honest self-estimation.[2]

The realistic and honest self-estimation of humility counters the other tendency: overestimation and inflation of the self that characterize pride and narcissism. Hence, as humility is often described as "antagonistic to and restrictive of pride,"[3] a deeper understanding of humility necessitates a deeper understanding of pride as well. French spiritual writer Canon Beaudenon[4] characterizes pride as

> a sense of superiority, a desire for pre-eminence …. Nothing is more deceptive and misleading than pride; it can disguise itself, grow and extend itself imperceptibly; when it has gained a footing, one is scarcely aware of it; by the time one glimpses it, one is ready to excuse it …. It does not inspire disgust; its unsightliness and malice are less obvious than that of other vices …. None the less, so harmful is its influence, that the saints call it the father of all vices.[5]

Pride is thus the spiritual malaise that is the antithesis of humility, and it manifests itself in self-seeking and self-entitled behavior, "in thought or speech that presents the individual's conviction that he or she is extraordinary."[6] Psychologists label this behavior as "narcissistic personality disorder" or narcissism, and they describe humility in juxtaposition to it. Varying degrees of narcissism are found in many

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[2]S. J. Sandage & T. W. Wiens, "Contextualizing Models of Humility and Forgiveness: A Reply to Gasin," *Journal of Psychology and Theology* 29:3 (2001): 207.

[3]C. Beaudenon, *Formation to Humility* (Cork, Ireland: The Mercier Press, 1958), 3.

[4]Beaudenon, *Formation to Humility*.

[5]Beaudenon, *Formation to Humility*, 9.

[6]P. Zagano, "Spiritual Wisdom, Narcissism, and 'Healthy Humility'," *Journal of Pastoral Counseling* 39 (2004): 23.

people. A hallmark of narcissism is an inflated, highly positive conception of the self, which includes the following: a belief that one is better than other people, fantasies about fame and success, high-competitiveness, compulsion to seek admiration from others, and a strong feeling of entitlement.[7] In their research on narcissism, Peterson and Seligman[8] further characterize narcissists as possessing high tendencies toward dominance, hostility, anger, and aggression, especially when their superiority is questioned. Because of their high sense of entitlement, they believe that they deserve special treatments and overestimate the benefits that they expect to receive. This toxic self-importance is also called "hubris."

## Humility as a Way of Seeing and Relating

To see humility in contrast to low self-esteem and passivity on one hand, and to pride and narcissism on the other, allows us to define what it is. First of all, humility is not the wrong understanding of the self that low self-esteem and pride have. It is neither self-deflation nor self-inflation. Nor is it an underestimation or an overestimation of one's worth. Humility is putting the self in perspective, realistically and truthfully, allowing one to gain a proper, accurate estimation of one's self, with one's strengths and weaknesses. Humility is "honest self-evaluation."[9] Humility is thus a way of seeing. It counters a wrong way of seeing that is self-deceptive, lending itself to ignorance, denial, and delusion.

Second, and on a deeper level, humility can be understood as a way of relating. It is, as discussed above, a way of seeing the self, and this self is seen in relation or in reference to another. The accurate, truthful self-estimation of the humble person is grounded in a sense of self that relates to other persons, to the world, and to God. The self

[7]Peterson & Seligman, *Character Strengths and Virtues*, 467.

[8]Peterson & Seligman, *Character Strengths and Virtues*, 467.

[9]E. L. Worthington, "Humility: The Quiet Virtue," *Journal of Psychology and Christianity* 27:3 (2008): 273.

is thus not understood in isolation. Seeing one's self in reference to another and to God broadens one's perspective of the self and creates the attitude of dependence and interdependence, as opposed to the self-reliant, self-sufficient disposition of the narcissist.[10] Humility is "to assume an inferior position before others due to one's natural moral condition and the greatness of God."[11]

This religious dimension of the self relating to a higher, greater, more powerful being—God—naturally instills a sense of need for, and dependence on, God, and this cultivates humility. The self is seen as a creature ever dependent on the Creator for everything. The person credits God, not themselves, for their natural gifts, which they use in God's service.[12] This sense of creaturely dependence on, submission to, and service of God is fundamental to humility such that "when we fail to appreciate the creatureliness of life we also inevitably fail in our understanding of humility."[13]

From this fundamental way of seeing and relating, the humble person acquires certain capacities like the following as identified by Tangney:[14] an accurate sense of abilities and achievements; acknowledgment of one's mistakes, imperfections, gaps in knowledge, and limitations; openness to new ideas, contradictory information, and advice; keeping one's abilities and accomplishments in perspective; low focus on the self or to view the self from a broader perspective; appreciation of the value of all things, as well as the many different ways that people and things can contribute to the world.[15]

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[10]Zagano, "Spiritual Wisdom, Narcissism, and 'Healthy Humility'," 22–23.

[11]J. S. Spiegel, "The Moral Irony of Humility," *Logos* 6:1 (2003): 141.

[12]P. Yancey, "Humility's Many Faces," *Christianity Today* (December 4, 2000): 96.

[13]N. Wirzba, "The Touch of Humility: An Invitation to Creatureliness," *Modern Theology* 24:2 (2008): 229.

[14]Peterson & Seligman, *Character Strengths and Virtues*.

[15]Peterson & Seligman, *Character Strengths and Virtues*, 462–464.

Furthermore, humility fosters a decision to serve others rather than to be served, since humility increases one's capacity for compassion, patience, and forgiveness.[16] A writer believes that Christianity has made a difference in history "by surrounding the use of power with humility."[17] This is seen whenever those who are strong due to "wealth, education, political power, superior culture, or favored location—have reached out to the despised, the forsaken, the abandoned, the lost, the insignificant, or the powerless."[18] As it helps build other virtues, it curbs the development of vices like vanity, boastfulness, conceit, and arrogance, and other ego-centered dispositions. At the cosmic level, humility is essentially a "profound deference" toward God and creation, for "when we contemplate the vastness of creation, coupled with an eagerness to learn, we also accept the limits of human knowledge" and our search for truth. This is the stance of humility rendered upon nature and science.[19]

Humility can thus be understood today as a way of seeing one's self and a way of relating with others, with the world, and with God. It enables one to have an accurate estimation of self, thus countering two tendencies: the self-inflation of pride and narcissism, and the self-deflation of self-abasement and low self-esteem. It is seen as a fundamental virtue that builds other virtues and capacities, and restrains the self-centeredness of vices.

The next question to ask is "What has Christian tradition said about this virtue?" Two perspectives can represent how Christian tradition sees humility as a central tenet of Christian spirituality, and how its formation is to proceed. These two perspectives are derived

[16]Spiegel, "The Moral Irony of Humility."

[17]M. Noll, "The Gift of Humility," *Christianity Today* (December 6, 1999): 56–57.

[18]Noll, "The Gift of Humility," 56–57.

[19]R. L. Hermann, ed., *God, Science and Humility* (Philadelphia & London: Templeton Foundation Press, 2000), 72.

from two classics in Christian literature, the *Rule* of St. Benedict and the *Spiritual Exercises* of St. Ignatius.

## The *Rule* of St. Benedict

The sixth through tenth centuries in the Church are considered the "Benedictine centuries" due to the pervasive influence of monasticism, the spirituality enshrined in the *Rule* of St. Benedict.[20] The *Rule* is a product of several other rules followed by different monasteries all over Europe, foremost of which is the anonymously-written "Rule of the Master." A systematic study of the *Rule* traces its roots and inspiration from the teachings and ideas of many Church Fathers, like Basil, Origen, Pachomius, Cassian, and Augustine, originating from Egypt, Syria, Asia Minor, North Africa, and Southern Gaul.[21] The work thus became a synthesis of Eastern and Western spiritualities in a still undivided Christendom. It is considered the most important document of monastic life in the West,[22] teaching people the virtues of prayer and work, obedience to the superior, asceticism, living in community, moral behavior, and basic dispositions in the following and imitation of Jesus Christ.

The *Rule* was composed by Benedict "to sum up his experiences as monk and abbot," and also to serve as instruction to abbots who ran monasteries which he founded.[23] From his birth place in Nursia in Italy, Benedict pursued a hermit's life in Subiaco in his search for God and inner purification. He drew followers and later established monasteries in Subiaco. He moved to Montecassino, where he founded

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[20]K. Waaijman, *Spirituality: Forms, Foundations, Methods* (Leuven, Belgium: Peeters, 2002), 171.

[21]G. Holzherr, comm., *The Rule of St. Benedict: A Guide to Christian Living* (Dublin, Ireland: Four Courts Press, 1994), 1–19.

[22]Holzherr, *The Rule of St. Benedict: A Guide to Christian Living*, 8; T. Kardong, *The Benedictines* (Dublin, Ireland: Dominican Publications, 1988), 11.

[23]Holzherr, *The Rule of St. Benedict: A Guide to Christian Living*, 13.

a monastery, the place where he wrote the *Rule* between the years 530 and 550 AD.[24] The diffusion of the *Rule* throughout Christian empires started in the late sixth century through monks travelling across Europe, gaining widespread acceptance and giving Benedict recognition as the "patriarch of Western monasticism."[25]

## Humility in the *Rule*

The *Rule* is composed of seventy-three chapters of varying length and style of organization. The themes of these chapters touch on the spiritual and practical dimensions of monastic life: types of monks, the abbot and his role, prayer, liturgy, the penal code in the monastery, the officials and their authority, obedience of monks to their superiors, meals, relations with the outside world, common goods, times and seasons, communal relations.[26] The seventh chapter is the one on humility, and it is organized in terms of the twelve rungs of a ladder that need to be climbed in order to attain humility. Each rung of humility describes proper Christian attitude and behavior, but the main theme of each rung can be discerned as follows:

1. Fear of the Lord, mindfulness of His omnipresence, and desire to follow His will
2. Following God's will and not one's self-will
3. Submission and obedience to the superior
4. Patience and endurance in obedience and in following the Lord
5. Self-revelation and confession to the Lord and abbot
6. Contentment with one's poor, unworthy, and marginal state

[24]Kardong, *The Benedictines*, 11.

[25]R. McBrien, *Catholicism*, 3rd ed. (Mumbai, India: St. Paul India, 1994), 1024.

[26]Kardong, *The Benedictines*, 11–29.

7. Conviction of one's lowliness
8. Conformity to monastery rule and example of superiors
9. Restraint of speech
10. Control of laughter
11. Gentle and prudent speech
12. Humble body postures and presence

The chapter ends with a conclusion that after ascending all the twelve rungs, the monk attains love of God, a definitive love that enables him to follow more naturally and without fear the directives of humility.

For Sebastian Carlson,[27] the twelve rungs of Benedict's ladder of humility correspond to degrees moving from interior dispositions toward exterior signs in "words, deeds, and gestures, which manifest that which is hidden within."[28] It culminates in seeing oneself in reference to God, and the necessary fear or reverence that this demands. The *exterior signs* of humility include those in terms of deeds (8th rung: that one does not depart from common practices), words (9th and 11th rungs: restraint and prudence in speech), and gestures (10th rung: repression of unreasonable mirth, and 12th rung: repression of lifting up of the eyes). The *interior signs* refer to the *thoughts* which help recognize one's deficiencies, which include the 5th rung (recognition and confession of one's defects), 6th rung (consideration of one's self as incapable of greater things), and 7th rung (preference of others over one's self).

The next degree considers the *appetite*, "lest it tend inordinately to its own excellence,"[29] and encompasses the 2nd to 4th steps which speak of denying one's own will in order to follow the will of God

[27]S. Carlson, *The Virtue of Humility* (Dubuque, Iowa: Wm. C. Brown Company, 1952).

[28]Carlson, *The Virtue of Humility*, 76.

[29]Carlson, *The Virtue of Humility*, 77.

and the superior who represents the Lord, and the necessary embrace of hardship that accompanies this obedience. The ultimate degree, or root source, of humility is the *fear of God and mindfulness of His commands*, which is the 1st step in the ladder.

In Michael Casey's[30] contemporary reflection on the *Rule*'s teachings on humility, he summarizes the emerging basic qualities of a humble monk according to Benedict as follows:

> serious in his commitment, free enough of inner conflicts to be able to follow the way of Christ, able to endure the reverses and sufferings that are part of every human life, honest about himself, not ambitious or boastful, does not hide behind a wall of talking and laughing, and transparent in his goodness.[31]

He sees the steps of the ladder of humility as a progressive movement of greater integration and transformation toward the heart and mind of Christ, such that humility becomes a habit, a grace that flows naturally and instinctively in one's body and soul.

## The *Spiritual Exercises* of St. Ignatius

Ten centuries after Benedict, in another era of Church history, another classic in Christian spirituality emerged, one that also contains a major section on humility. This is the *Spiritual Exercises*, written sometime in the sixteenth century by Íñigo of Loyola, later called Ignatius, a Spanish soldier and courtier turned pilgrim and mystic. Ignatius started composing the *Exercises* in Manresa during an intense period of personal spiritual illumination after a radical conversion experience while fighting French forces in a battle in Pamplona. The *Exercises* was developed and finalized in the course of his journey "to do great things for God," a journey that led him and his companions to travel across Europe, "saving souls" by teaching the faith and giving the *Exercises* to people from all walks of life. They counseled secular and

[30]M. Casey, *A Guide to Living in the Truth: Saint Benedict's Teaching on Humility* (Liguori, Missouri: Liguori/Triumph, 1999).

[31]Casey, *A Guide to Living in the Truth: Saint Benedict's Teaching on Humility*, 193.

Church leaders like kings, queens, dukes, bishops, and popes, attracting opposition in the process from different quarters like the Inquisition.

Ignatius and his companions eventually formed a new male religious order, the Society of Jesus, or the Jesuits, which was to play a leadership role in defending the Catholic faith and the Church against the challenges of the Protestant Reformation. The *Exercises* and the works of the Jesuits eventually defined a new spiritual tradition that is more "apostolic" or mission-directed rather than enclosed and "monastic." This new spirituality integrated—rather than separated—prayer and action, contemplation and engagement in secular affairs, and mysticism and service, expressing itself through the increasingly diverse ministries of both lay and religious in the post-medieval Church.[32]

Like the *Rule* of St. Benedict, the *Spiritual Exercises* is a product of preceding spiritual traditions. In his historiographical study of the *Exercises*, Javier Melloni[33] traces how Ignatius inherited these traditions and how several features made their way to the structure and content of the *Exercises*. The books that facilitated Ignatius's conversion in Loyola during his convalescence after the Battle of Pamplona directly influenced him: *Vita Christi* of Carthusian Ludolph of Saxony and the *Flos Sanctorum* of Dominican James of Voragine. During his stay at Montserrat and Manresa, Ignatius was influenced by *Imitation of Christ*, now attributed to Thomas à Kempis of the *Devotio Moderna* tradition, and the writings of Garcia de Cisneros, the Benedictine Abbot of the monastery of Montserrat. Melloni believes that Cisneros's *Compendio*, a resume of many of his spiritual writings, heavily influenced the writing of the *Exercises*. The *Compendio* contains

> a synthesis of the best of the spiritual tradition of the West: the Benedictine tradition with its liturgical ordering of time; the Carthusian tradition, source of the ascending sequence *lectio, meditation, oratio,* and *contemplatio*; the Franciscan tradition with its devotion to the humanity

[32]McBrien, *Catholicism*; T. M. O'Meara, *Theology of Ministry* (Ramsey, NJ: Paulist Press, 1983).

[33]J. Melloni, *The Spiritual Exercises of St. Ignatius Loyola in the Western Tradition* (Leominster, UK: Gracewing, 2000).

> of Christ; the *Devotio Moderna* with its methods of interiorizing prayer; and as a patrimony common to all these, the mystical tradition of the *three ways* (purgative, illuminative, unitive), which goes back to Denys the Aeropagite.[34]

The *Spiritual Exercises* is like a modern-day manual written for those who are to guide or direct people (the "exercitants") in the ways and methods of what is now called the "retreat." The book contains introductory explanations for both director and exercitant, followed by prayer points organized into four "Weeks," or groups, which may be understood as corresponding to the three ways of the spiritual life. According to George Ganss,[35] the First Week corresponds to the purgative way, where the soul is purified and freed as it advances toward God. The Second Week contains exercises proper to the illuminative way, in terms of more intimate knowledge, love, and following of Christ. The Third and Fourth Weeks facilitate the unitive way through contemplation on the sufferings and joy of Christ through His passion and resurrection, and through a deeper love for God who labors in creation.

## Humility in the *Spiritual Exercises*

Ignatius's explicit points on humility are found in the Second Week. They are located in a section called "Three Ways of Being Humble"[36] or "Three Kinds of Humility."[37] This section prepares the exercitant in making the "election," the process of making a choice or decision on one's state of life or any important spiritual matter[38] like those related

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[34]Melloni, *The Spiritual Exercises of St. Ignatius Loyola in the Western Tradition*, 11, italics author's.

[35]G. E. Ganss, trans. & comm., *The Spiritual Exercises of Saint Ignatius* (St. Louis, MO: Institute of Jesuit Sources, 1992), 5–8.

[36]Ganss, *The Spiritual Exercises of Saint Ignatius*.

[37]M. Ivens, *Understanding the Spiritual Exercises: Text and Commentary: A Handbook for Retreat Directors* (Leominster, UK: Gracewing, 1998).

[38]Ganss, *The Spiritual Exercises of Saint Ignatius*, 176–177.

to vocation, career, and relationships. The election is central to the *Spiritual Exercises*, and Ignatius suggests several rules and guidelines in making decisions in the light of one's maturing faith and commitment to God, a process called "discernment." In the Second Week, the election is preceded by three successive meditations and considerations which are meant to allow the exercitant to reflect on his or her values and dispositions, and see how they converge—or diverge—with the ways of Christ and the Kingdom of God.

The first moment is knowing the basic way or value system of Christ vis-à-vis that of the enemy, Lucifer, through the "Meditation on the Two Standards." It juxtaposes the two worldviews: riches, honor, and pride on one hand, and poverty, humiliation, and humility on the other. The second moment consists in developing a commitment to follow the way of Christ through "indifference" or spiritual freedom, and a desire to discard "inordinate attachments" that hinder this commitment. This is done through the "Meditation on the Three Classes of Persons." The third moment is the section on humility, and it can be considered as a fuller development of this commitment to the way of Christ. Three ways, manners, or kinds of being humble are presented, and these ways are also interpreted as "three kinds and degrees of love of God and desire to obey and imitate and serve His Divine Majesty," as written in the notes of a papal ambassador who made the *Exercises* under Ignatius in 1538.

The first kind of humility is characterized by obedience and fidelity to the law of God. The second kind of humility is non-attachment to wealth, honor, and long life, and choosing the opposite: poverty, dishonor, and short life. More than obedience to the law of God, the second kind consists in actively choosing the values of the Kingdom of God, and carrying a positive attitude of "indifference" for the sake of serving the Kingdom and saving one's soul. The third kind of humility is described as "the most perfect." It contains the basic desire to "want and choose" not just the values of the Kingdom but Christ himself, poor and humiliated. It further desires "to be thought worthless and a fool for Christ" rather than be regarded as "wise and prudent in this world."

The third kind of humility includes everything specified in the first two modes—obedience to the law and choosing the service of the Kingdom. Its difference lies in its desire to imitate Christ to the point of poverty, foolishness, and humiliation. This desire can only be made by a person deeply in love with Christ. The attitude is one of loving Christ and wanting "to be as like to him as possible, no matter what the cost."[39] The third kind of humility is essentially the love of Jesus, an affective loving that leads to imitation of Him, including an embrace of suffering which this love entails.[40] This humility is not the "false humility" that induces a shrunken soul; rather, it elicits "great-souledness," or magnanimity.[41] Hence, in the Ignatian *Exercises*, the three kinds of humility follow a three-fold movement: from obedience to the law to cognitive commitment to the way of Christ, and then to affective love for the person of Jesus. They can thus be understood, as stated above, not just as modes of being humble, but more deeply as degrees of loving, serving, and imitating Jesus.

## The *Rule* and the *Spiritual Exercises*: Different Accents in the Formation of Humility

The *Rule* and the *Spiritual Exercises* provide perspectives in the formation of humility in three ways: first, the need for integration of different elements of one's life; second, the need for self-transcendence; third, the need for a spirituality, or a way of following Jesus Christ. Discussing these dimensions will surface similarities and differences in the *Rule* and the *Exercises* in the formation or cultivation of humility. They offer different accents in the challenge of forming the humble person. The following table summarizes the main points of this comparative reflection.

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[39]Ganss, *The Spiritual Exercises of Saint Ignatius*, 175.

[40]Ganss, *The Spiritual Exercises of Saint Ignatius*, 175–176; Ivens, *Understanding the Spiritual Exercises*, 126–127.

[41]D. Brackley, *The Call to Discernment in Troubled Times: New Perspectives on the Transformative Wisdom of Ignatius of Loyola* (NY: Crossroad Publishing Company, 2004).

| Dimension in the Formation of Humility | The *Rule* | The *Spiritual Exercises* |
|---|---|---|
| Integration of different dimensions of one's life<br><br>Humility as integration | Interior dispositions and thoughts, external signs of words-deeds-gestures, and love of God | Obedience to the law, cognitive commitment to the way of Christ, affective love for the person of Jesus, and decision-making |
| Self-transcendence in thought and action<br><br>Humility as a self-transcending act | Guidelines for ascetic living in monastic community life<br><br>The daily life as transformative | Guidelines for individual prayer and discernment<br><br>The process of making the election, or decision-making based on the way of Christ as transformative |
| Spiritual tradition and Christian vocation<br><br>Humility as imitation of Christ | Monastic spirituality and vocation<br><br>Following Christ through fidelity to monastic ascetical practices | Apostolic spirituality and vocation<br><br>Following Christ in the world through discernment and action |

*Integration of different dimensions of one's life*. Both the *Rule* and the *Spiritual Exercises* identify a number of points necessary in living out a humble life. There are twelve steps in the ladder of St. Benedict, and three kinds or ways in the prayer points of St. Ignatius. They may be seen as increasing grades or degrees in the practice of humility. As such, for both *Rule* and *Exercises*, the summit in the living out of a humble life is the love of God and Jesus Christ, and how this love flows into one's daily actions (in the case of the *Rule*) and basic decisions in life (in the case of the *Exercises*).

More than stressing the degrees in the practice of humility, the *Rule* and the *Exercises* specify certain dimensions that need integration in one's life. The twelve ladders in the Rule can be summed up through three essential elements, namely: interior dispositions and thoughts, external signs through words, deeds, and gestures, and love of God. The twelve steps are not strictly arranged in terms of value or importance;

rather, they show which aspects of a monk's life need to be integrated in order to be authentically humble in the monastic community life. In the *Spiritual Exercises*, on the other hand, the three ways of humility become requirements for an authentic election to follow Christ. Hence, four dimensions are integrated, namely: obedience to the law, cognitive commitment to the way of Christ, affective loving and imitation of Jesus, and decision-making. All, not just one, are needed, like the twelve steps of St. Benedict.

*Self-transcendence in thought and action.* The *Rule* and the *Exercises* are both pedagogies toward self-transcendence. Transcendence entails going beyond the self toward values and goals that are higher than one's interests and concerns. It stretches one's perspectives and behaviors through the act of choosing and acting, and is thus both cognitive and performative,[42] facilitative of self-transformation. Both the *Rule* and the *Exercises*, in different ways, provide concrete guidelines to facilitate this process of transcendence and transformation.

The *Rule* is a set of guidelines for living the monastic life, while the *Spiritual Exercises* are guidelines for prayer and discernment of one's vocation in life. As such, the *Rule* presents very specific ways of living, thinking, and acting out the ascetic life expected of a monk living in community. It stresses the practice of poverty, obedience, control of appetites, work and prayer structure, regulation of behavior, and submission to spiritual authority. Fidelity to these is the way to self-transcendence and transformation. The daily life in monastic community and cloister thus becomes transformative in itself.

The *Spiritual Exercises*, on the other hand, facilitates transcendence and transformation through discernment and decision-making. For Ignatius, the election is central to transcendence.[43] Unlike the *Rule*, the *Exercises* is not a guide for ascetic living in community but

[42]Spiegel, "The Moral Irony of Humility," 133–135.

[43]L. M. Garcia Dominguez, "Inordinate Affections in Ignatian Anthropology," in F. Imoda, ed., *A Journey to Freedom: An Interdisciplinary Approach to the Anthropology of Formation* (Leuven, Belgium: Peeters, 2000), 280–281; Melloni, *The Spiritual Exercises of St. Ignatius Loyola in the Western Tradition*.

an individually-directed process of making discernment. Ignatius prescribes a process that entails cognitive transformation leading to performative commitment. Through meditations, considerations, and contemplations, the values and worldviews of Christ are slowly internalized through the Four Weeks, preparing the exercitant toward an Election that is centered in God, the implications of which will be lived out after making the *Exercises*. Through the *Exercises*, the spiritual disposition of the retreatant matures through the three ways of purgation, illumination, and union, leading to a choice for the Kingdom.[44] The emphasis of the *Exercises* lies more on this process of maturing in spirituality, rather than on following strict rules of thinking and acting. The ten centuries that separated the *Rule* and the *Exercises* seemingly allowed the progression of a spiritual pedagogy of transcendence from rule-promulgation to process-orientation.

*Spiritual tradition and Christian vocation*. The differences in formative thrusts of the *Rule* and the *Spiritual Exercises* are rooted in inherent differences in their respective spiritual traditions. They are products of their times. St. Benedict and St. Ignatius are both pioneers and recipients of spiritual traditions that responded to the call of their respective epochs in the history of the Church and of the world. A vast ocean spanning ten centuries separates these two saints and their works. The specific tenor of their respective spiritualities defines their unique paths to holiness, or ways of following Christ, and their corresponding teachings on humility. They possessed a common passion to search for and follow God, but held in different contexts of Church history and tradition. They expressed, codified, and propagated this search and their ideas of Christian vocation in different ways, as seen in the distinctiveness of the *Rule* and the *Exercises*.

St. Benedict and his *Rule* inherited the ancient monastic tradition of the early Church dating back to the fourth century, the time of Antony the Great of Egypt. The thrust was *fuga mundi* or flight from the world through asceticism in solitary (anchoritism) or community-based (cenobitism) forms, emphasizing separation and remoteness

[44]Melloni, *The Spiritual Exercises of St. Ignatius Loyola in the Western Tradition*.

from traditional centers of habitation.[45] The Christian Church was in its nascent, formative stage, and understandably the Christians of the early Church centuries defined their lives closely with the Scriptures and in close imitation of the life of Christ himself. This served as the pattern for early monastic regulations, which influenced the *Rule*:

> The Rule is an epitome of Sacred Scripture. Benedict's aim is to form men according to the Beatitudes. Christ is the prototype of monks. Monks are Christians who commit themselves fully to the ecclesial community. The Acts of the Apostles offer the perfect pattern of such commitment. The early monastic Fathers and Benedict transposed this *biblical ideal* into a monastic rule of life.[46]

Christian perfection is thus attained through life inside the monastery. Through fidelity to the structures of a common life of prayer, work, and obedience, the monastery becomes both a foretaste of and the longing for the heavenly Jerusalem.[47] This is the specific thrust of the monastic paradigm of Christian vocation.

The Church of Ignatius's time in the fifteenth century, on the other hand, was very different. Recovering from the Middle Ages, the Church was struggling for its survival amid an increasingly complex world characterized by rapid discovery of and expansion to new territories, advances in science and technology, church-state conflict, and threats to papal authority. It was a Church splitting apart due to the Reformation and the new ideas of Christian vocation that Protestant Reformers like Luther propagated. Ignatius and the first Jesuits became instrumental in the "Counter-Reformation" movement that defended the Church. The reform that they sought was geared to revitalize exemplary conduct among Christians through a spirituality that called for a renewal of mind and heart, and that which resulted

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[45]McBrien, *Catholicism*; O'Meara, *Theology of Ministry*; C. Stewart, *Prayer and Community: The Benedictine Tradition* (Maryknoll, NY: Orbis Books, 1998).

[46]Holzherr, *The Rule of St. Benedict: A Guide to Christian Living*, 1, italics author's.

[47]Waaijman, *Spirituality: Forms, Foundations, Methods*, 174.

in action and service for others.[48] This was a reform movement that reclaimed the fundamentals of the Christian faith amid a confusing environment of competing theologies and ecclesiologies, creating a distinctive spiritual tradition like no other in that era.

Ignatian spirituality emerged in continuity with the 13th century mendicant tradition of the Franciscans and Dominicans, seeking *vita apostolica*, or the apostolic way of following Christ, living and serving in closer contact with the lives of ordinary people than did the monastic orders.[49] Ignatius and his companions, however, made a difference through a "profoundly positive evaluation of the contingencies of history," inaugurating "an original, creative interpretation of the Christian life."[50] The Society of Jesus eventually replaced monastic community and spirituality "with a modern, professional, ascetic individualism—all at the service of the church," influencing not just religious men and women but the laity and secular clergy as well.[51] New and diverse expressions of the Christian ministry and vocation, which affirmed rather than denied the world, thus emerged in the Church through Ignatian spirituality, the *magna carta* of which is the *Spiritual Exercises*.

This distinctive character of Ignatian spirituality is formed through the discernment and election processes of the *Exercises*. In the *Exercises*, "the name for union with God is 'election'," and this union

> comes about in the world through the continuous discernment of the will of God, that from this discernment emerges the shape of a personal vocation, specific to each individual and which it is for each to find … [it is one] of incarnation not elevation, or more accurately, the form of elevation for Ignatius is one of descent … not through the flight from

[48]J. Conwell, *Impelling Spirit: Revisiting a Founding Experience: 1539, Ignatius of Loyola and His Companions* (Chicago: Loyola Press, 1997); J. W. O'Malley, *The First Jesuits* (Harvard University Press, 1993).

[49]McBrien, *Catholicism*, 1026.

[50]McBrien, *Catholicism*, 1030.

[51]O'Meara, *Theology of Ministry*, 121.

> the world of monastic tradition, but through the kenotic movement of incarnation in the world and for the world. This "in the world" and "for the world" are contained in every act of choice.[52]

Thus, discernment and election, the act of choosing to align one's self with the mission and ministry of Christ in the world, are the unique contributions of the Ignatian *Exercises* to the mystical and spiritual tradition of the West. This world-affirming character of Ignatian spirituality thus integrates contemplation and action, prayer and mission. A person is imbued with humility and other virtues in the way of Christ, for the purpose of actively joining Christ in His mission of building the Kingdom in the world today.

## Conclusion: Forming Humility Today Through the *Rule* and the *Spiritual Exercises*

Having reflected on the formation of humility through the *Rule* and the *Spiritual Exercises*, it is time to put together some thoughts on how these two pedagogies of humility are relevant today. How can these ancient works of the sixth and sixteenth centuries inform our contemporary understanding of, and concern for, the foundational virtue of humility? There are perhaps three ways to answer this, ways that correspond to the three points in the contemporary understanding of humility that were discussed in earlier sections: humility in contrast to pride and low self-esteem, humility as a way of seeing, and humility as a way of relating. The following table summarizes the main points.

| **Contemporary Understanding** | **Deepening Lessons from the *Rule* and the *Spiritual Exercises*** |
|---|---|
| Humility as distinct from pride and low self-esteem | Humility as cultivation and integration of interiority and exteriority |
| Humility as a way of seeing | Humility as discernment and transcendence |
| Humility as a way of relating to others and God | Humility as relating with Christ in daily life and mission |

[52]Melloni, *The Spiritual Exercises of St. Ignatius Loyola in the Western Tradition*, 50.

*Humility as cultivation and integration of interiority and exteriority*. As discussed above, humility today is properly understood as distinct from the self-inflation of pride, on one hand, and the self-deflation of low self-esteem, on the other. It is thus an accurate or proportionate estimation of one's self amid the temptations of self-aggrandizement and self-abasement. These temptations can be addressed. The *Rule* and *Exercises* show that this can be done through the formation and integration of interiority as well as exteriority. Interiority refers to the inner life of the individual, his or her thoughts, feelings, motives, and intentions. Exteriority may refer to the outer life, inclusive of actions, gestures, and works. The *Rule* and *Exercises* stress the flow and movement from inner to outer, from one's soul to one's world, from one's prayer and contemplative life to one's active engagement with the mission of Christ on earth, and vice-versa. A disruption of this flow causes fixation on the self, leading to the pitfalls of self-centeredness manifested in pride, narcissism, and self-denigration. There is an Ignatian maxim that shows the need for this integration of interiority and exteriority: "Work as if everything depended upon you, but pray as if everything depended upon God."[53] This has been reinterpreted as the opposite: "Work as if everything depended upon God, but pray as if everything depended upon you."[54] Both versions emphasize intensity of prayer and dedication to works for God, and the need to integrate both. This wisdom addresses the modern-day struggle and tension of work and prayer, contemplation and action.

*Humility as discernment and transcendence*. As discussed in earlier sections, humility is a way of seeing one's self from a standpoint that is accurate and grounded in reality. The *Rule* and the *Spiritual Exercises* cultivate this honest self-evaluation by situating the self always in reference to one's world. For the *Rule*, this is the call to obey monastic community norms; for the *Exercises*, this is the call to join Christ's mission. Temptations to focus on one's excellences and one's power are therefore countered

[53]McBrien, *Catholicism*, 1030.

[54]W. A. Barry, "Jesuit Spirituality for the Whole of Life," *Studies in the Spirituality of Jesuits* 35:1 (2003): 11.

since the monk and the exercitant are always brought face-to-face with the values and standards of Christ, and are asked to make choices that impact on their lives both on a daily and a long-term basis. They are constantly made aware of the contrasting and opposing forces and worldviews, those belonging to Satan and the evil spirits of the world. This attunement constitutes the act of discernment, and the choice to follow the path of Christ is the act of transcendence of self for the sake of the Kingdom. Both acts—discernment and transcendence—foster the virtue of humility. In a world full of individuals obsessed with their own excellences and power, discernment and transcendence are formative acts for nurturing humility.

*Humility as relating with Christ in daily life and mission*. As discussed in earlier sections, humility is understood as a way of relating to others and to God, a way that fosters a creaturely dependence on one's Creator, and an impulse to serve others. The *Rule* and the *Spiritual Exercises* deepen this relationship further by forming an intimate relationship with the person of Jesus Christ. Both works affirm that this relationship is the summit, the center, the ultimate dimension in the formation of humility. It is in the imitation of Christ—poor, humble, and obedient—in one's daily life, and in one's definitive choices or elections for vocation and mission, that infuses the spirit, attitude, and disposition of humility. It is in knowing Christ's ways and standards, following His mission on earth, and loving Him affectively that the self is transformed toward authentic humility. Ultimately, it is a personal relationship with the person of Jesus, nurtured by a spirituality, whether monastic or apostolic, that forms the humble individual in today's world. The contemporary spiritual hunger can be seen as a hunger for such a relationship with the person of Jesus who is fully human and fully divine, fully humble, integrated, discerning, and transcendent.

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# Documentation

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# IDENTITY, LIFESTYLE, AND MISSION OF THEOLOGIANS[1]

*Jose V.C. Quilongquilong, S.J.*

Most Rev. Honesto Ongtioco (*Bishop of Cubao*), Rev. Fr. Antonio Moreno, S.J. (*Provincial Superior)*, Rev. Fr. Jose Mario Francisco, S.J. (*past LST President*), Rev. Fr. Enrico Eusebio, S.J. (*Dean of LST*), members of the LST Board of Trustees, Most Reverend members of the Catholic Bishops' Conference of the Philippines, esteemed members of the Diplomatic Corps, LST administration, faculty, staff, students, and alumni, LST benefactors, superiors of religious communities, distinguished guests, ladies and gentlemen, good afternoon!

I began my theology studies at Loyola School of Theology in 1989, and I completed it with my ordination to the priesthood in 1993. I left Manila in 1999 to pursue further studies in theology, specializing in Spirituality at the Pontifical Gregorian University in Rome. In all these years of theological studies, it never occurred to my consciousness that I would become president of LST.

[1]Inaugural address of Rev. Fr. Jose V.C. Quilongquilong, S.J., S.T.D., on the occasion of his installation as the 9th President of Loyola School of Theology (LST). Ateneo de Manila University, Quezon City, Philippines: July 05, 2013.

Thus, to stand before this special academic convocation is truly a humbling experience. I acknowledge my former professors in Theology; many of them enjoy the special status of being "emeritus," and I pray for my other professors who passed away into eternal life. I thank all of them for their important role in my basic theological formation. I also follow a distinguished line of past LST presidents (those who are present here are Fr. Catalino Arevalo, Fr. Joel Tabora, and my immediate predecessor, Fr. Jose Mario Francisco).

The invitation card that was sent on this occasion featured the kneeling statue of St. Ignatius of Loyola on the grounds facing the main building of Loyola School of Theology. The image commemorates the mystical experience of St. Ignatius beside the river Cardoner in Manresa, where he stayed for ten months from March 22, 1522 to Mid-February of 1523. But what you see now in front of the LST building is St. Ignatius looking into a pool representing the river Cardoner. In the middle of the pool is a Hebrew script of the name of Jesus, "Yeshua." Since my theological formation is in the area of Spirituality, I thought that the chosen design on the invitation card by Fr. Francis Alvarez is an appropriate image as I start my mission in LST.

The mystical experience of St. Ignatius beside the river Cardoner was a turning point in his spiritual life. Ignatius described this event in his words:

> … the eyes of his understanding were opened and though he saw no vision he understood and perceived many things, numerous spiritual things as well as matters touching on faith and learning, and this was with an elucidation so bright that these things seemed new to him. He cannot expound in detail what he then understood, for they were many things, but he can state that he received such a lucidity in understanding that during the course of his entire life—now having passed his sixty-second year—if he were to gather all the helps he received from God and everything he knew, and add them together, he does not think they would add up to all that he received on that one occasion.[2]

[2] *Autobiography*, no. 31.

In his commentary about the aforementioned event, Ignatian scholar Fr. Joseph de Guibert affirmed "that the graces which Ignatius received were in reality eminent intellectual lights, directly infused by God into his faculty of understanding."[3] This grace of mystical illumination was a radical spiritual experience of Ignatius which affected his "identity, lifestyle and mission."[4]

*First is identity.* Ignatius said that "the eyes of his understanding were opened and though he saw no vision *he understood and perceived numerous spiritual things touching on faith and learning.*" To understand and to perceive is "to attain awareness." This capacity to perceive is also related to discernment, the capacity to distinguish the motions of the spirit which Ignatius observed during the initial stage of his conversion in Loyola.

For Ignatius, the foundation of spiritual things is the *Lord Jesus*, the Word made flesh. The heart of *intellectus fidei* (understanding of faith) is Jesus who transformed the identity of Ignatius. According to Joseph Tylenda, "Together with the broader understanding of the faith Ignatius received a fuller realization of his vocation and possessed a clearer determination to follow Christ."[5]

*Second is lifestyle.* The determination of Ignatius to follow Christ meant a radical change of his lifestyle. Having donned his pilgrim's tunic at Monserrat, Ignatius began a life of penance and prayer in Manresa in imitation of the saints. It was during this period that Ignatius described "God as dealing with him in the same way a schoolteacher deals with a child while instructing him."[6] In this relationship with God, Ignatius lived the lifestyle of humility and

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[3]Joseph de Guibert, *The Jesuits: Their Spiritual Doctrine and Practice: A Historical Study* (St. Louis: Institute of Jesuit Sources, 1972), 31.

[4]Cf. Marie Theresa Coombs & Francis Kelly Nemeck, *Called by God: A Theology of Vocation and Lifelong Commitment* (Collegeville, MN: Liturgical Press, 1992), 2–3.

[5]Ignatius & Joseph N. Tylenda, *A Pilgrim's Journey: The Autobiography of Ignatius of Loyola* (San Francisco: Ignatius Press, 2001), footnote 30–31.

[6]*Autobiography*, no. 27.

poverty. It was in this context of God's dealings with Ignatius that he described his mystical illumination at the river Cardoner which confirmed his resolution to follow Christ as a pilgrim to Jerusalem, Salamanca, Paris, and finally to Rome.

*Third is mission*. Ignatius perceived a new vision of the world and all of reality as a result of the illumination of his understanding. His deepened perception of many spiritual things touching on faith and learning led him to greater service in his following of the Lord and shaped his apostolic vocation to help others—*ayudar las almas*! While studying theology in Paris, Ignatius attracted followers who shared his mission. And the evolution of this mission reached its full development in Rome, when Ignatius formed the Society of Jesus and directed its various ministries under the Roman Pontiff.

So the mystical illumination of Ignatius at the river Cardoner was a decisive point in his life. The illumination of his understanding deepened his understanding of faith (*intellectus fidei*) which affected his identity, lifestyle, and mission. In this regard, the monument of Ignatius in front of LST is an appropriate image to make us reflect on our identity, lifestyle, and mission as theologians.

The document issued by the Vatican International Theological Commission last year (2012), entitled "Theology Today: Perspectives, Principles and Criteria," provides clear orientations about theology. This document is composed of three chapters: first is "Listening to the Word of God"; second is "Abiding in the Communion of the Church"; and third is "Giving an Account of the Truth of God." In his address to the International Theological Commission, Benedict XVI said that "the document seeks to present, so to speak, the genetic code of Catholic theology, namely, the principles that define its identity and consequently guarantee its unity in diversity of its achievements."

With the aforementioned experience of Ignatius as our inspiration and with the guidance of the document "Theology Today" as the "genetic code of Catholic theology," I seek to outline our mission as theologians of LST in terms of our identity, lifestyle, and mission.

## On the Theologian's Identity

Chapter one of "Theology Today" underlines the central place of God's Word in theology. The document affirms that "theology, in all its diverse traditions, disciplines and methods, is founded on the fundamental act of listening in faith to the revealed Word of God, Christ himself. Listening to God's Word is the definitive principle of Catholic theology."[7]

Therefore, the theologian's identity is anchored on listening to the Word of God. The theologian is first a listener, a hearer of God's word. We know how creation came to be through the power of God's Word (*Dabar Adonai*), so my identity as a theologian is rooted in this listening to the creative power of God's word. The theologian's identity is also shaped by a faith response to the Word of God. As affirmed in the document, "the act of faith, in response to the Word of God, opens the intelligence of the believer to new horizons … in this light, faith contemplates the whole world in a new way; it sees it more truly because, empowered by the Holy Spirit, it shares in God's own perspective."[8] This quotation echoes the illumination experience of Ignatius at the river Cardoner.

LST has given primacy of place to the study of the Word of God in its theological programs. You can check the impressive line-up of our biblical scholars on the souvenir program. This is important since "scripture is the soul of theology." Scripture gives the proper identity of our theological enterprise.

## On the Theologian's Lifestyle

Chapter two of "Theology Today" speaks about "Abiding in the Communion of the Church." It is within this communion in the

[7]International Theological Commission, "Theology Today: Perspectives, Principles and Criteria" (Vatican, 2012), no. 4.

[8]"Theology Today," no. 16.

Church that theologians find a home for their theological inquiries. It is within this communion in the Church that theologians "endeavor to open wide the Scriptures to the Christian faithful."[9] It is within this communion in the Church that theologians preserve the fidelity to the Apostolic tradition. Thus, the lifestyle of theologians is marked by communion and the readiness to collaborate with the different states of life in the Church.

The lifestyle of communion for theologians is marked by "adherence to the magisterium in its various gradations."[10] In this regard, the theologians recognize the "competence of bishops, and especially of the college of bishops headed by the pope, to give authentic interpretation of the Word of God handed on in Scripture and Tradition."[11] The presence of our bishops in this convocation underlines the ecclesial bond between LST as an Ecclesiastical Faculty and the bishops.

LST has been active in collaborating with various events and initiatives of the local Church, theological faculties, seminaries, and other sectors of civil society. Our professors have been asked for their expert advice on various matters affecting the Church not only in the Philippines but also in the other Churches in Asia through the Federation of Asian Bishops' Conferences. LST is also a place of cultural communion as it annually forms close to 400 students coming from twenty countries not only from Asia but from as far as Europe, Africa, and Latin America.

LST's relationship with the Ateneo de Manila University and its collaboration with other Jesuit educational networks, and its participation in international programs like the Asian Mandate of the Jesuit Conference of Asia Pacific, also highlight the school's openness to dialogue with other academic institutions.

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[9]"Theology Today," no. 24.

[10]"Theology Today," no. 44.

[11]"Theology Today," no. 44.

Thus, the fruitfulness of our vocation as theologians truly depends on our rootedness in ecclesial communion. Pope Paul VI said that "The task of the theologian is carried out with a view to building up ecclesial communion so that the People of God may grow in the experience of faith."[12]

## On the Theologian's Mission

Chapter three of "Theology Today" speaks of "Giving an Account of the Truth of God." To give an account is to give an explanation of the truth of God. Thus, the mission of theologians is "to translate into scientific discourse the Word of God expressed in revelation."[13] In the language of Ignatius, this discourse is about "conversations"—spiritual conversations about God which is central to Ignatian spirituality.

In its theological work of articulating the truth of God's revelation, LST has been intensely involved in fulfilling its vision and mission "to educate in the faith, sustain personal theological growth, and assist in the effective empowerment of all who desire to serve God's people by ministries in and of the Church."[14]

Also, LST has been involved in nation building and was at the forefront in responding to various issues and challenges affecting our country. Our professors and students are actively involved in their respective fields of mission *ad intra* and *ad extra*. Many of our alumni (a number of them are bishops) are recognized and appreciated for their particular service of offering the divine truth in an intelligible form. In particular, the scientific work of theological research and the publication of articles in our LST Journal "Landas" are important

[12]Pope Paul VI, Letter Le transfert a Louvain-la-Neuve to the Rector of the Catholic University of Louvain, September 13, 1975 (cf. *L'Osservatore Romano*, September 22–23, 1975). Also cf. John Paul II, Encyclical Letter *Redemptor hominis* 19 (AAS 71 [1979]: 305ff).

[13]"Theology Today," no. 60.

[14]Cf. LST Vision and Mission, http://lst.edu/about-us/vision-a-mission.

in fostering "the unity of theology in a plurality of methods and disciplines."[15] Our theological research is also open to other sciences and cultural trends which lead to new frontiers of engagement with post-modern culture today.

## Thanks to Fr. Mario Francisco

At this point, I wish to express the gratitude of the whole LST community to Fr. Jose Mario Francisco who served for seven years as president of LST. In the last issue of the LST student publication "Tinig Loyola," Mario articulated his consolations and desolations as president. Among the consolations he mentioned are the following: "opening doors to diverse voices from outside and facing long-term issues within; working with local Churches through JCAP and the Asian Mandate, linking with international theological centers beyond our region, cooperating with the Jesuit educational network; exploring ways of addressing management and financial concerns." For desolations, Mario mentioned "the sense that administration is never ending. No sooner has one finished with an issue when another issue erupts."

In the same interview, Mario also gave an advice to his successor and this is now directed to me: "To keep his cool. More seriously though, I hope he would listen to voices not only from outside but also from within LST. They would cue him where to go. For instance, I wished that I had done more to encourage and support our faculty in doing more research and writing."

Again, thank you Fr. Mario for your service and for your kind words of advice. Now you deserve a break from your desolations.

## Theology and Spiritual Experience

In conclusion, I wish to underline the special relationship between theology and spiritual experience which brings us back to the religious

[15]"Theology Today," no. 85.

experience of Ignatius at the river Cardoner. As affirmed in "Theology Today," there is a close link between theology and spiritual experience, "which it enlightens and by which in turn it is nourished, and of its nature it opens into an authentic wisdom with a lively sense of the transcendence of the God of Jesus Christ."[16]

The statue of Ignatius in front of LST depicts him kneeling on the ground, his right hand holding a walking staff and his eyes fixed on the Hebrew script of the name of Jesus, "Yeshua," on the floor. As I begin my new mandate as President, I see myself kneeling down before the mystery of God. The task ahead is enormous since I take this responsibility with my other mission as rector of Loyola House of Studies. But I trust in the confidence, competence, and collaboration of the LST community: administration, faculty, staff, students, alumni, and our benefactors. In this Year of Faith, in the first year of the papacy of Pope Francis, the first Jesuit pope, in communion with our bishops and all church communities, we renew our commitment to make the message of Christ known to all the ends of the earth.

Last June 23, I celebrated Sunday Mass in the chapel of Barangay San Isidro, a relocation site in Montalvan, Rizal. Hundreds of people were relocated there after they lost their homes as a result of Typhoon Ondoy. After the Mass, Bro. Ernald Andal invited the people to pray for me, for my new mission as LST President. During the period of silent prayer, I felt deep consolation and communion with our poor. In prayer, I felt their *sensus fidelium* ("the intimate sense of spiritual realities that the faithful have"). At that moment, I felt like being installed as president. This experience reminded me that theology must take account of the *sensus fidei*, the *sensus fidelium* especially of our poor. The document "Theology Today" points out "that theologians depend on the *sensus fidelium*, because the faith that they explore and explain lives in the people of God."[17]

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[16]"Theology Today," no. 60.

[17]"Theology Today," no. 35.

So together we pray, through the intercession of the Blessed Virgin Mary, St. Joseph her most chaste spouse, St. Ignatius and all the saints, that "the eyes of our understanding may be opened so that we may understand and perceive many things, numerous spiritual things on faith and learning" and be always enlightened by God's Wisdom. Ultimately, theology "implies a striving for holiness and an ever-deeper awareness of the transcendence of the mystery of God."[18]

In the end, we are reduced to silence as we contemplate the glory of God. Amen.

Maraming salamat po!

[18]"Theology Today," no. 99.

# CONTRIBUTORS

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**Orlando B. Quevedo, O.M.I., D.D.,** earned his degree in Philosophy from San Jose Seminary, Quezon City, in 1960. After finishing his STB and MA in Religious Education at the Oblate College, Catholic University of America, in Washington, D.C., he was ordained a priest of the Missionary Oblates of Mary Immaculate on June 5, 1964. He was made the Bishop of Kidapawan in 1980, Archbishop of Nueva Segovia in 1986, and Archbishop of Cotabato in 1998. A peace advocate and a powerful voice for interreligious dialogue in the southern Philippines, he co-founded the Bishops-Ulama Conference of the Philippines in 1996. He was elected President of the Catholic Bishops' Conference of the Philippines (CBCP) from 1999 to 2003, and of the Federation of Asian Bishops' Conferences (FABC) from 2005 to 2011. Pope Francis made him a Cardinal in the consistory of February 22, 2014.

**Jose V.C. Quilongquilong, S.J.,** has recently been installed as the 9th President of Loyola School of Theology. He earned his Licentiate and Doctorate in Spirituality at the Pontifical Gregorian University in Rome. He wrote a dissertation on *The Grace of Vocation in the Spiritual Exercises of St. Ignatius of Loyola* under Fr. Anton Witwer, S.J., as mentor. Aside from teaching in LST, he gives lectures on various topics in Ignatian Spirituality. While doing his studies, he also worked as Regional Secretary for Asia-Pacific at the Jesuit General Curia in Rome. He is also currently the Rector of Loyola House of Studies.

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