Landas

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Cardinals Kim and Sin in Context: A Hermeneutics of Pastoral Leadership
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Parish Priest in a War Zone: Letters from Fr. Arthur Shea, S.J.
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FABC's Premier Theologian
JAMES H. KROEGER, M.M.

BOOK REVIEWS

The Making of a Local Church
By Francisco F. Claver, S.J.
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Evangelization for the Third Millennium
By Avery Cardinal Dulles, S.J.
PASQUALE T. GIORDANO, S.J.

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EDITOR'S PREFACE

LANDAS presents an all-Jesuit issue in celebration of the 150th anniversary of the return of the Jesuits to the Philippines after the suppression of the Society of Jesus. As can be expected with things Jesuit, the issue shows a diversity of areas and topics.

Two essays deal with the teaching and transmission of Christian Faith. Enrico Eusebio's piece mines the Vatican II document on bishops, *Christus Dominus*, for its view on their role in catechetics. It underscores the central responsibility of the local ordinary for catechesis as well as the primary aim of such catechesis as maturity in faith.

The essay of Joseph Roche investigates what practical theology could contribute to religious and theological education. It distinguishes practical theology from what was earlier referred to as pastoral theology, and proceeds to show how the aims and methodologies of passing on the Faith could be enhanced by the perspective of practical theology.

The other major essays share the topic of leadership. Karel San Juan's reflects on the meaning of the often-used phrase "the grace of office" and relates it to the leader's invitation to self-transcendence. My essay compares two influential religious leaders, Archbishop Cardinal Kim of Seoul and Archbishop Cardinal Sin of Manila. Their leadership at the time of political repression and their contribution to democratization are linked to their socio-cultural contexts and their own personal concerns.

This issue's Documentation section spotlights two outstanding Jesuits. The letters of the late Fr. Arthur Shea, longtime missionary and maverick of Mindanao, are annotated by Jesuit sociologist John J. Carroll. Fr. Catalino G. Arevalo, S.J., recently recognized by the 9th Plenary Assembly of the Federation of Asian Bishops' Conferences (FABC), is rightly described by James Kroeger, M.M. as the "FABC's Premier Theologian."

The last books of two great Jesuit intellectuals who have passed away—Avery Dulles and Francisco Claver—are reviewed.

May this all-Jesuit issue reflect the diversity characteristic of the last one-hundred fifty years of Jesuit ministry in the Philippines.



Articles

Landas 23:2 (2009) 1–37

CARDINALS KIM AND SIN IN CONTEXT
A HERMENEUTICS OF PASTORAL LEADERSHIP*

Jose Mario C. Francisco, S.J.

There is no question about the stature and influence of both Stephen Cardinal Kim Sou-hwan and Jaime L. Cardinal Sin in their respective nations as well as the Asian and global landscapes. During their tenure as archbishops in their country's capitals and at the time of their demise in February 16, 2009 and June 21, 2005, respectively, both were hailed as exceptional leaders in their own right, whose contributions toward the democratization of their countries transcended religious and national boundaries.

We conjure the figure of Cardinal Kim speaking to workers, students and many others on the grounds of the Myeongdung Cathedral in Seoul. We hear the voice of Cardinal Sin over Radio Veritas calling all listeners to surround two military camps in EDSA (Epifanio de los Santos Avenue) to protect defecting officers and soldiers against the onslaught of troops loyal to the Marcos regime. These remind us of

*An earlier version of this essay was delivered at the conference "Church Leadership in Asia in memory of Stephen Cardinal Kim" sponsored by the Graduate School of Theology, Sogang University in Seoul, Korea on September 17-18, 2009.

the critical role each played in dismantling authoritarian rule in 1986 in the Philippines and 1987 in Korea.

Because of their singular roles, one is tempted to see them as prominent figures isolated from their own contexts. This essay proposes to look at both as profoundly imbedded in their contexts, in the hope of not only demonstrating their full significance but also of showing how their contexts shaped their very contributions. Though it does not undertake a theological critique of their views, it offers a broad analysis of their actions and some of their important writings during this period, albeit limited to those available in English.[1] This analysis points to some similarities and differences between Cardinals Kim and Sin, and illustrates how our theological view of what constitutes pastoral leadership is historicaly mediated in the concrete context in which it takes place. Hence, it suggests a general hermeneutic for conceiving pastoral leadership in context.

There are three main parts to this essay: (a) their task as "heirs" in the post-Varican II era, (b) their location in the social context and (c) their pastoral response as leaders in context.

Their Task as "Heirs" in the post-Vatican II Era

One could rightly characterize the leadership of Cardinals Kim and Sin in terms of the mission to implement the spirit and the letter of the historic Second Vatican Council, especially in the light of subsequent synodal and papal documents. For instance, both often quoted from conciliar documents and papal writings such as *Evangelii Nuntiandi* [1975] and *Redemptor Hominis* [1979]. Though products of and already church leaders in the preconciliar period, both devoted their

[1]Since most these were spoken at particular occasions, references to them include the year of delivery followed by their location in published anthologies or other sources.

subsequent leadership to a serious commitment to the *aggiornamento* movement that inspired, convened and implemented the council.

However, Cardinal Kim's ascendancy to episcopal leadership in Seoul almost immediately after the council in 1968 left a profound mark on his person and views. Moreover, his involvement as one of the bishops who conceived the formation of what would eventually become the Federation of Asian Bishops' Conferences (FABC) strengthened his own commitment to the council. In the light of this involvement, documented in many published accounts, his later reflection truly captures his own understanding of the FABC's task and his own mission as episcopal leader within it:

> I thought then that for the future and evangelization of Asia in a rapidly developing world the bishops' conferences needed cooperation among themselves. Such mutual help would not only contribute greatly to the development of the Catholic Church in Asia, but it would have the potential of making a major contribution to human development, advancing justice and creating a human being-centered society, all of which were badly needed in many countries.[2]

Thus Jesuit theologian C. G. Arevalo, awarded by the just-concluded Ninth FABC General Assembly in Manila for his involvement and service since its inception, appropriately refers to the post-conciliar period in Asia as "the time of the heirs."[3] From this perspective, he rightly calls Cardinal Kim as one of FABC's "founding fathers": "It was his initiative which convened the organizing meeting in Manila during Pope Paul IV's 1970 visit."[4]

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[2]"Founding Father reflects on FABC's origin and development," *Asia Focus* (Jan 6, 1995), 3.

[3]Catalino Arevalo, "…The Time of the Heirs," in *For All the Peoples of Asia: Federation of Asian Bishops' Conferences Documents from 1970 to 1991* I, eds. Gaudencio B. Rosales and Catalino G. Arevalo (Quezon City: Claretian Publications, 1997), xv.

[4]Arevalo, "On His Eminence," 173.

Furthermore, Cardinal Kim's words about the need for the FABC allude to some of the major themes of the council—evangelization and its concommitant involvement in human development and justice—all of which appear in many of his addresses as well as in those of Cardinal Sin who only became archbishop nine years after the close of the council.

The theme of the mission of evangelization shared by all Christians was a constant refrain for both Cardinals Kim and Sin in their speeches. Whether speaking to Irish Columban missionaries to Korea [1971][5] or Asian Catholics [1988],[6] to a gathering of catechists [1970][7] or even to those about to be confirmed [1975],[8] Cardinal Kim never failed to challenge all to take up the mission to evangelize.

Cardinal Sin, too, emphasized this importance of the mission of evangelization. In the 1977 conference on mission in Mexico, he enjoined all in the following words: "It is not enough, according to Vatican II, for the Church to be present and to organize within a nation, nor is it also sufficient to carry on an apostolate of good example. For the goal of its presence and organization is to announce Christ, in word and in deed, to non-Christians and to help them receive Christ in the plenitude" [1977].[9]

Perhaps their insistence on evangelization came from their keen awareness of the small number of Christians in Asia and thus of what appears to be the seeming failure of Christianity in Asia. Cardinal Kim could only count 300,000 Catholics out of the seven million population

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[5]Stephen Sou-Hwan Kim, *The Complete Collection of Cardinal Kim* Vol. I (Seoul: Catholic Publishing House, 2001), 9–14.

[6]Kim, *The Complete Collection of Cardinal Kim* I, 232–37.

[7]Kim, *The Complete Collection of Cardinal Kim* I, 375–84.

[8]Kim, *The Complete Collection of Cardinal Kim* I, 427–30.

[9]Vijan Dumol, ed., *A Cry … A Song: Selected Writings of Jaime Cardinal L. Sin* (Quezon City: Archdiocese of Manila, 1989), 70.

in his diocese [1971].[10] Similar figures are not lost on Cardinal Sin who frequently reminded Filipino Christians of their "special missionary vocation" on account of their "providential history" as the only Christian nation in Asia then:

> But to be a chosen people is always, in the plans of God, to receive a responsibility in service to him …. Pope Paul IV enjoined us to thank our heavenly Father for 'four hundred years of grace.' But such gratitude, for so much given, for so much received, can only open up to a mission shaped for us by that same loving goodness. 'To proclaim His truth, His love, His justice and salvation before [our] neighbors, the peoples of Asia' [1981].[11]

Both Cardinal Kim and Cardinal Sin were thus aware of the reality of religious pluralism in Asia. As in his address at the East Asian Pastoral Institute after being conferred an honorary degree by the Ateneo de Manila University, Cardinal Kim echoed the Vatican Council's *Nostra Aetate* on the Church's recognition of what is true and holy in these religions. On another occasion, he spoke of how Confucianism, Buddhism and Hinduism "reveal the depths of human existence, and facilitate virtuous living" [1992].[12]

But Cardinal Sin added another dimension to "the sad fact of a 'not-yet-Catholic Asia,' and a hope, the hope of a 'Catholic-Asia'—or at least an Asia where the Catholic faith will feel at home and thrive as in its own motherland" [1978].[13] Here he indicated a possible reason for Christianity's apparent failure in Asia:

> If Catholicism in the Asian continent enters by the paths of 'authentic inculturation,' if it follows the clear directives of Vatican II in the Decree on the Church's Missionary Activity and the Declaration on non-Christian Religions, if the Church in Asia generously endeavours

[10] Kim, *The Complete Collection of Cardinal Kim* I, 13.

[11] Dumol, *A Cry … A Song*, 104.

[12] Kim, *The Complete Collection of Cardinal Kim* I, 255.

[13] Dumol, *A Cry … A Song*, 76.

> to integrate Christianity into the Asian life and the Asian people while preserving its universal character—as the 1974 Synod on Evangeization so forcefully proposed—then 'yes.' Catholicism will be a living reality in Asia, it will permeate the lives of many Asians, it will be at home in Asia: it will be—if you allow me to put it this way—it will be 'again' (not simply become) an Asian religion [1978].[14]

Given this need for an "Asian Christianity"—perhaps more emphasized by Cardinal Sin than Cardinal Kim—both still agreed on the fundamental reason for the seeming failure of mission in terms of the minority of Christians in Asia. Cardinal Kim "came to the conclusion that the answer to this painful 'WHY?' lay in the lack of love such as described in Paul's 1st Corinthians chapter 13," of "the radical love demanded of us" [1980].[15] He repeated similar words at another occasion many years later: "I am convinced in my heart that only an awareness of the love of Jesus can bring people to believe in him. Only an experience of this love can attract those, who live in a materialistic world, to Jesus" [1997].[16] He elaborated on this importance of love for mission and its relation to Christianity's "failure in Asia": "One is that we have not experienced love. We have not loved Christ and we have not loved people. The other is that we have brought Christ to others in world only, but we have not truly followed him, we have not become like Him" [1997].[17] Not surprisingly then, Mother Teresa of Calcutta is referred to as the paragon of this love [1997][18] and Mahatma Gandhi's comment about "Christians not being Christ-like" cited often [1997].[19]

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[14]Dumol, *A Cry … A Song*, 79.

[15]Kim, *The Complete Collection of Cardinal Kim* I, 92–3.

[16]Kim, *The Complete Collection of Cardinal Kim* I, 312.

[17]Kim, *The Complete Collection of Cardinal Kim* I, 280–81.

[18]Kim, *The Complete Collection of Cardinal Kim* I, 287.

[19]Kim, *The Complete Collection of Cardinal Kim* I, 281.

This emphasis on love as the way of evangelization is similarly found in Cardinal Sin's writings. At his installation as bishop in the Jaro Diocese during the turbulent 1970s, he told the gathered faithful: "'The next time you are tempted to wave a placard saying, 'down with this, down with that,' shout instead, 'UP WITH BROTHERHOOD, UP WITH UNITY, UP WITH LOVE!' … The crying need today is for a revolution—a revolution of love, of Christian love" [1972].[20] He even repeated this call at his 1974 installation as Archbishop of Manila, two years after President Marcos' declaration of martial law:

> I issued the call at a time when activists rule[d] the streets, when, in an orgy of violence against the Establishment, they raised their arms in defiance and their voices in a hymn of hate. Their voices today are no longer heard, but the need for that revolution of love remains [1974].[21]

These words of Cardinal Sin on love as well as his trademark closing line, "I love you all very dearly," were not sentimental piety addressed to an equally sentimental people. They were deeply rooted in his understanding of evangelization not only in the Philippines but in all of Asia. In a 1981 Vienna Convention on Missions, he said,

> the Christian faith and the Christian Gospel are not about statistic[s], even about human 'religious' statistics. Rather it is about a life which God shares with hearts which open themselves to His love, with people [who] receive His mercy into their lives [1981].[22]

These words from Cardinal Sin speak of the task that he and Cardinal Kim shared as "heirs of the Faith" in a post Vatican II era. Both took it upon themselves to preach the Gospel of Christ in and through love to Asia. How they accomplished this can only become clear when they are seen in their respective contexts.

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[20]Dumol, *A Cry … A Song*, 41–2.

[21]Dumol, *A Cry … A Song*, 50.

[22]Dumol, *A Cry … A Song*, 102.

Their Location in the Social Context

The social contexts within which Cardinal Kim and Cardinal Sin envisioned the evangelizing mission of the Church in love could not have been more different, save for the brutal reality of the authoritarian governments that ruled both Korea and the Philippines during the most significant period of their episcopal leadership. Park Chung-Hee came to power through a military coup in 1961 and ruled until his assassination in 1979, only to be replaced by Chun Doo-Hwan whose presidency until 1987 proved to be more repressive. Ferdinand Marcos extended his presidential term by proclaiming martial law in 1972 and remained in power until the 1986 People Power Revolution.

The authoritarian regimes of Park Chung-Hee and his successor and that of Ferdinand Marcos had much in common in terms of their broad political, social and economic outlines. First, both regimes were essentially military. Park and Chun were military generals; Marcos was a World War II soldier and an elected President with military support. Their regimes were established through military force. Park and Chun came to power through the 1961 and 1980 coups, while Marcos dissolved the existing civilian government and set up another under his control through martial law. Thus the military in both countries assumed a crucial political role. It promoted compliance with directives from their leaders and investigated, and meted out punishment for, non-compliance. Thus the Korean Central Intelligence Agency (KCIA) became infamous for their brutality. McCoy writes that "under Marcos … military murder was the apex of a pyramid of terror—3,257 killed, 35,000 tortured, and 70,000 incarcerated … some 2,520, or 77 percent of all victims, were 'salvaged'—that is, tortured, mutilated, and dumped on a roadside for public display."[23]

[23]Alfred McCoy, "Dark Legacy: Human Rights Under the Marcos Regime," in *Memory, Truth Telling and the Pursuit of Justice: A Conference on the Legacies of the Marcos Dictatorship* (Quezon City: Office of Research and Publication, Ateneo de Manila University, 2001), 131.

At the same time, both Park and Marcos were keen to camouflage the military nature of their rule and thus devised similar ways to cover it with civilian legitimacy. Park resigned from the military and formed the Democratic Republican Party to run as President. After his victory, he declared martial law, dissolved the National Assembly and called a referendum to ratify his *Yushin-Constitution* [Vitalization Reform Constitution]. Marcos' strategies were just as elaborate. Upon declaring martial law, he appointed all local officials and manipulated ratification of a new Constitution suited to legitimate his rule. In the face of rising civil unrest and opposition, he replaced martial law with "constitutional authoritarianism" in 1981 when Pope John Paul II visited, and oversaw elections for a rubber-stamp unicameral legislative in 1984.[24] But despite all these changes, the military character of governance prevailed in both Korea and the Philippines.

Second, fundamental rights and freedoms were curtailed, if not entirely suppressed. This was initially justified by both Park and Marcos through the specter of Communism. Communist North Korea cast a long shadow in the South. Though revitalized, the Communist Party of the Philippines could not have wrested power then. What in fact occurred through outright force or psychological intimidation was the practical disappearance of any space in civil society for independent discussion and critique, be it from organized opposition or ordinary citizens. Prominent opposition leaders were arrested and imprisoned. Kim Dae-Jung, who narrowly lost to Park in 1971 and later became president in 1997, was abducted in Tokyo and imprisoned in Korea in 1973. During Chun's regime, he was again imprisoned in the aftermath of the 1980 Kwangju massacre of students and condemned to death. Senator Benigno Aquino, Marcos' nemesis, was arrested with the declaration of martial law and remained in solitary confinement and later exile in the U.S.A. until his 1983 assassination. Countless people were harrassed, detained and even executed by government

[24]Joaquin Bernas, *Philippine Constitutional Law* (Manila: Rex Book Store, 1984), xix–xxiii.

instrumentalities or allied "private groups" on mere suspicion of opposing those in power.

All forms of media were closely monitored and often taken over by the state or its collaborators. In his story of the Park regime, Janelli shows "how the state intervened in the media not so much by forbidding news but by limiting the size and placement of stories, regulating the wording of headlines, and shaping the general slant of reports, all to make its economic policy choices more palatable."[25] An atmosphere characterized by possible spying and thus distrust permeated educational institutions, civic organizations and even neighboorhood or family groups. In Korea, the KCIA as "an arm of the executive … penetrated nearly every arena of Korean life, with agents in factories, central and local government offices, and university classrooms."[26]

Third, the general economic policies and activities of the Park, Chun and Marcos regimes were similar too, perhaps because both accepted the prevailing paradigm for development then and maintained strong economic links with both Japan and the West, particularly the U.S.A.[27] After assuming power in 1961, Park

> remov[ed] a number of other hindrances to the operation of free markets while providing public goods to foster market operation. Specific measures included promoting exports through various economic incentives, encouraging manufacturing industries that would allow South Korean enterprises to take advantage of their low-cost

[25]Roger Janelli, *Making Capitalism: The Social and Cultural Construction of a South Korean Conglomerate* (Stanford: Stanford University Press, 1993), 65.

[26]Bruce Cummings, "The Origins and Development of the Northeastern Asian Political Economy: Industrial Sectors, Product Cycles, and Political Consequences," in *The Political Economy of the New Asian Industrialism,* ed. Frederic Deyo (Ithaca and London: Cornell University Press, 1987), 72.

[27]Eric Hanson, *Catholic Politics in China and Korea* (Maryknoll, NY: Orbis Books, 1980), 3–4.

> labor through international trade, and opening access to international credit markets by guaranteeing loans for major enterprises."[28]

With Park's assassination, Chun's

> new strategy, constituting a second outward turn, was also based on an attempt to upgrade the industrial structure as a whole by moving into more technology- and skill-intensive niches. A key component of this technological upgrading was the liberalization of foreign investment rules.[29]

Many of these measures, especially export-oriented industrialization and investment-liberalization, were, similarly, keystones in Marcos' economic development plan. Philippine economist Miranda enumerates these as active government intervention in all sectors of the economy, opening of the national economy to foreign investments with multiple incentives, an export-oriented industrialization strategy, industrial peace through tripartite (management-labor-government) consultations and arrangements, agricultural development which also emphasized government intervention, and income policy which cheapened the price of labor.[30]

However, these similar development strategies produced different outcomes in the two countries. Korean economist Myung Soo Cha writes that

> in the decade following the shift to [export promotion], per capita output doubled, and South Korea became an industrialized country: from 1960/62 to 1973/75 the share of agriculture in GDP [general

[28]Janelli, *Making Capitalism*, 59.

[29] Janelli, *Making Capitalism*, 125.

[30]Felipe Miranda, "The Political Economy of National Plunder: The Philippines Under Marcos," in *Memory, Truth Telling and the Pursuit of Justice: A Conference on the Legacies of the Marcos Dictatorship* (Quezon City: Office of Research and Publication, Ateneo de Manila University, 2001), 93.

> domestic product] fell from 45 percent to 25 percent, while the share of manufacturing rose from 9 to 27 percent (4).[31]

With such growth except for the period following Park's assassination, Peter Drucker reportedly said "that Korea has compressed into thirty years what it took the Europeans and the United States almost 200 years, and the Japanese 100 years, to achieve."[32]

The apparent success of these policies came at a steep social cost, especially for the lower classes:

> This one-sided emphasis on economic and industrial development, was, however, accompanied by a sharp increase of social tensions within the Korean population, because the social rights of the labourers, the farmers and the small merchants were curtailed, while the members of the upper classes were able to increase their wealth and their possessions. The narrow working together of politics with the huge economic conglomerate (*chaebol*) proved very propitious for the economic growth of the country, but disastrous for the quality of life for the majority of the population who were deprived of their fundamental rights. Thus, the influence of the trade unions was curbed and the opposition of farmers and the fishermen against the deterioration of their life situation was crushed.[33]

In contrast, Marcos' economic policies and strategies failed on two counts: they did not promote real economic development nor improve the life situation of the overwhelming majority. Miranda writes: "If political economy has, as its core consideration, the distribution of costs, as well as benefits attending any economic process, the vast majority of Filipinos can be seen as having the worst of possible worlds

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[31]Myung Soo Cha, "The Economic History of Korea," *EH.Net Encyclopedia*, ed. Robert Whaples, http://eh.net/encyclopedia/article/cha.korea (accessed March 16, 2008), 4.

[32]Byung-Nak Song, *The Rise of the Korean Economy* 3rd ed. (New York: Oxford University Press, 2003), 300.

[33]Georg Evers, *The Churches in Asia* (Delhi: ISPCK, 2005), 53–54.

during the time Marcos and his cronies were in power" (95–100).[34] This dire situation included economic recession, huge foreign debt and increased capital flight as well as increase in the number of the poor and decrease in their quality of life.

These contrasting results of similar economic policies were brought about by many complex reasons such as differences in the fundamentals and infrastructures of the Korean and Philippine economies at that time. But corruption bred by authoritarian politics must be one of them, and though it was present in Korea under Park and Chun, the impact of "the politics of plunder" under Marcos and his cronies placed an unconscionable burden on the Philippines which "had been bled of billions of dollars and had become the 'basket case of Asia' by the late 1970s."[35]

This national situation characterized by authoritarian governance and its concommitant social and economic costs was the singular experience that both Cardinal Kim and Cardinal Sin faced as archbishops of the seat of the Church in Korea and the Philippines. Their response to it and their leadership within and beyond the Church were integral to their mission to preach the Gospel in word and deed during the post-Vatican II era, but these were inevitably shaped by differences in the Church's place in their nation's historical experience and contemporary situation then.

Comparative statistics point to the broad outines of these crucial differences. According to the landmark study *Korean Catholicism in the 1970s* undertaken by the Social Research Institute of Sogang University and commissioned by the Korean bishops and major religious superiors, the Catholic Church in Korea at that time "consists of a small body of about 800,000 Christians organized into fourteen dioceses and

[34]Miranda, "The Political Economy of National Plunder," 95–100.

[35]Belinda Aquino, *Politics of Plunder: The Philippines Under Marcos* (Manila: Great Books Trading and University of the Philippines College of Public Administration, 1987), 117.

approximately four hundred thousand parishes, served by slightly under one thousand priests. Catholics make up less than 2.5% of the total South Korean population."[36] But this was soon to change. Some thirteen years later, according to Cardinal Kim himself, "the increase in numbers, the growth of churches all over the country, the constant influx of students into our seminaries and the enthusiasm and active involvement of so many lay people" lead many in the Christian world to see Korea as a 'success story'." [1988][37] This change "from 800,000 to 2.5 million " was reported to have taken place "under his leadership."[38]

Such growth notwithstanding, Catholicism remains a minority religion in Korea with Buddhists totaling 4.9M, Confucians 4.4M and Protestants 3.1M in 1969.[39] Given these religious demographics and despite some negative perceptions about those of other religions, the Sogang survey concludes:

> Korea's society is religiously pluralistic to such a degree that every religion in the country is clearly a minority religion. This situation contributes to an equality among the major religions—at least in terms of social and political power—which gives their members and leaders a certain sense of security and confidence in dealing with each other. This secure atmosphere, in turn, makes possible the generally friendly relations which prevail among the major religions in Korea.[40]

This atmosphere has made possible cooperation between the Catholic Church and others from different persuasions, religious or otherwise:

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[36]William Biernatzski, et. al., *Korean Catholicism in the 1970s: A Christian Community Comes of Age* (Maryknoll, NY: Orbis Books, 1975), xi.

[37]Kim, *The Complete Collection of Cardinal Kim* I, 232.

[38]"In Memoriam Cardinal Stephen Kim Sou-hwan," *Chosun Ilbo* (Feb. 18, 2009), 1.

[39]Biernatzski, *Korean Catholicism*, Table 7-1, page 104.

[40]Biernatzski, *Korean Catholicism*, 89.

> It [Catholicism] has areas of mutual understanding with Buddhism and Protestantism and is not strongly disliked by many among the non-religious population or many traditional Confucians. This pivotal position gives the Church a potential for encouraging interfaith cooperation which is probably unique among Korean religious bodies.[41]

In contrast to its minority status in Korea, Catholicism has been and remains an overwhelming majority religion in the Philippines—often identified, despite Timor Leste's 2002 independence, as "the only Catholic country in Asia" with the third largest Catholic Church in the world. According to Moreno, "it is estimated that the percentage of Catholics relative to the total population in the Philippines ranged from 82 to 84 percent in the years from 1985 to 1995."[42] In the 2000 National Statistics Office report, Islam accounts for 5.06% of the population, more than any other Christian group, mainline or not.

Even with the entry of Protestant evangelical, fundamentalist and charismatic groups in the 1980s as well as with the exposure of Filipinos to religious groups other than Catholicism through media and migration, most Filipinos indicate their religion as Catholic despite the considerable range in religious practice and involvement among them.[43] A preparatory document for the 1991 Second Plenary Council of the Philippines (PCP II) "notes that only 20 percent of the Catholic population are catechized, 10 percent are regular churchgoers and recipients of the sacraments, while a mere '2% belong to Church-related affairs'."[44]

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[41]Biernatzski, *Korean Catholicism*, 89–90.

[42]Antonio Moreno, *Church, State and Civil Society in Postauthoritarian Philippines: Narratives of Engaged Citizenship* (Quezon City: Ateneo de Manila University Press, 2006), 33.

[43]Christl Kessler and Jürgen Rüland, *Give Jesus a Hand! Charismatic Christians: Populist Religion and Politics in the Philippines* (Quezon City: Ateneo de Manila University Press, 2008), 91.

[44]Moreno, *Church, State and Civil Society*, 34.

However, the social influence of Christianity in the Philippines extends beyond these numbers. Its 16th century entry into the archipelago's scattered native settlements except those already Muslim, its involvement with Spanish colonial governance and its historical role in the 19th nationalist and revolutionary movements have all contributed to an enduring national polity and ethos shaped by Christianity. Hence, though most Catholics are "unchurched, uninvolved, and untouched by the parish,"[45] they have been socialized and remain familiar with Christian stories and symbols.[46] Signs of these religious stories and symbols are often found in public, communal, familial and personal domains, and their symbolic power unleashed during times of an extraordinary nature or "liminality" such as the 1986 People Power Revolution.

Because of Christianity's historic role in the construction of the Philippine nation-state and of local culture as well as its overwhelming majority in contemporary society, Filipino Christianity as a whole continues to be a potent social presence and force. Though certainly not monolithic in many respects, the Catholic Church, its primary institutional form, acts like and is seen as "the church of the majority" in the Philippine social landscape even with emerging signs of religious pluralism.

In contrast, the Catholic Church in Korea has remained the "little flock" with "little prospect of major increases … in the near future."[47] This affects not only its strategy for evangelizing mission but also its location in society. As in the case of the Catholic Church in the Philippines, this situation of the Korean Catholic Church is linked to its earlier history marked by persecutions during the 19th

[45]Moreno, *Church, State and Civil Society*, 34.

[46]Jose Mario Francisco, "Christianity as Church and Story and the Birth of the Filipino Nation in the Nineteenth Century," in *The Cambridge History of Christianity: World Christianities c.1815–c.1914*, eds. Sheridan Gilley and Brian Stanley (Cambridge: Cambridge University Press, 2006), 532–34.

[47]Biernatzski, *Korean Catholicism*, 170.

century. As the Sogang study states, "modern Catholicism, too, cannot avoid the continuing influence, however subtle, of the persecutions which wracked its first hundred years," and one of the "enduring characteristics stamped upon the Korean Catholic community during the persecutions" is "the rural and 'catacomb' nature of community—perhaps 'ghetto' might better describe the continuation of this trait in post-persecution times …."[48]

From within this "little flock" on the Korean social landscape, Cardinal Kim carried on the mission of evangelization in post-Vatican II times, just as Cardinal Sin fulfilled the same task from within "the church of the majority" in the Philippines. They each exercised their decisive leadership against authoritarian regimes within the respective stature and ethos of the Catholic Church in their nations.

Their Pastoral Response as Leaders in Context

One does not diminish the decisive contributions of Cardinal Kim and Cardinal Sin towards democratization in their countries by pointing out two external factors that facilitated these contributions and magnified their impact within and beyond the Catholic Church.

First, the theological and juridical foundations of clerical leadership in the Catholic Church, as well as the dominant status of traditional leaders in both Korean and Philippine cultures, provide fertile ground for the emergence of the kind of strong leadership exercised by both cardinal-archbishops. Because of the centrality of ordained hierarchy in the Catholic understanding of Church and its juridical expression in church governance, the position of archbishop assumes *de facto* dominance, notwithstanding post-Vatican II reforms in theological understanding and canon law. Moreover, Kim and Sin were archbishops of Seoul and Manila—the seat of the Catholic Church as well as the capital city in both countries. Upon their installation as cardinal, they

[48]Biernatzski, *Korean Catholicism*, 171.

took on an additional honorific title bestowed by the Pope. Thus even without the presidency in the Catholic bishops' conference in their countries, they were often perceived to be the Church's highest local prelate. In the light of all these then and regardless of their own leadership styles, whatever they said or did was bound to be received with considerable authority.

This authority from their position as cardinal-archbishop in the most prominent episcopal seats in their respective countries is further reinforced by traditional Korean and Philippine history and culture. The Sogang study hypothesized the influence of Confucian and monarchical tradition thus:

> [Korean Catholics] could be expeced to have inherited a tradition which sacralized hierarchy and authority in social relationships. When applied to the clergy, this authoritarian tendency would be reinforced by the central role played by the priest in the Catholic communities during the persecutions. The clergy could be expected to respond to the community's expectation of authoritarianism by interpreting their role according to the only type-pattern of non-kinship authority readily available for imitation in nineteenth-century Korea: that of the *yangban* official.[49]

The study appears to confirm such a hypothesis. The surveyed Korean Catholics considered relations between bishops and priests as well as authoritarian attitudes among the clergy as tension areas (138),[50] but the study concludes that "if the Korean church moves forward, therefore, it will do so at the initiative of the bishops or it will not move at all" (172).[51]

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[49]Biernatzski, *Korean Catholicism*, 22.

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[51]But the study concludes that "if the Korean church moves forward, therefore, it will do so at the initiative of the bishops or it will not move at all" (Biernatzski,

Traditional Philippine culture similarly supports such authoritarian and leader-centered governance in social and religious affairs. In his study of pre-Hispanic native settlements, Scott states that their leader, called *datu*, "was expected to govern his people, lead them in war, protect them from their enemies, settle their disputes, and—as good administrator Dr. Morga said—succor them in their struggles and needs."[52] With the coming of Christianity, the parish priest practically took on many of these roles:

> Given the inadequate number of colonial personnel to administer newly gathered territories, he represented de facto church as well as colonial authority, and took on multiple tasks such building roads or teaching new techniques in agriculture. He also played a crucial role in the colony's social organization: first, by enticing local leaders to teach catechism and lead prayers for the dying in barrios too remote for the priest to attend to and second, by organizing them into sodalities and confraternities like those in Europe and the New World.[53]

This conjuncture of clerical and cultural forces provided the stage for the decisive and strong leadership of both Cardinal Kim and Cardinal Sin. Even without regard for their personal styles, both proved to be strong and effective leaders despite the spirit of anti-authoritarianism and democraticization current within and beyond the Church then.

Second, emerging changes in the Catholic Church at large and in both countries then coincided with the episcopacies of both and thus made possible their leadership. These changes within the Church—iconically symbolized by Vatican II—were part of and, at the same time, a response to great, at times turbulent, global changes. Cries for freedom and equality, for justice and human development as well as denunciations against individuals and institutions allied with the status

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Korean Catholicism, 172).

[52]William Henry Scott, *Barangay: Sixteenth-Century Philippine Culture and Society* (Quezon City: Ateneo de Manila University Press, 1994), 221.

[53]Jose Mario C. Francisco, "The Philippines," in *Christianities in Asia*, ed. Peter C. Phan (West Sussex: Wiley-Blackwell, 2011), 101–02.

quo rang throughout the world. These cries and denunciations found their target in the authoritarian regimes of Park and Chun in Korea and of Marcos in the Philippines. This new political reality and its social and economic consequences could not but demand a response from the Catholic Church, whatever it might be, and in the process, changes within it.

The response of "the little flock" of Korean Catholics and its effects on the Catholic Church were shaped by its relations to those in power and to opposition groups in civil society. In part due to Christianity's minority status, the Catholic Church and even the Protestant Churches did not have many and deep ties to those in the Park and Chun governments, and thus the possibility of being coopted was less likely. Park considered himself a Buddhist, and thus "renovated Buddhist temples" and

> also managed to control Buddhist organizations, and forced declarations of allegiance from believers, drafted monks into the military services, and disciplined dissenting monks. Probably due to South Korea's dependence on security support from the United States and to the strongly conservative (viz., anticommunist) bent of Korean Christians, the regime did not attempt to manipulate the churches as it did Buddhist temples.[54]

Despite this, Catholic leaders and laity had varying reactions to the state. Such division within the Church is not surprising in the light of the Sogang survey results: "the impression that emerges—both from the data and from observations of the behavior of Koreans as they try to meet the challenges of the new, dynamic world culture—is of a basic conservatism" but "relieved to some degree by a willingness to

[54]Tun-Jen Cheng and Deborah Brown, "Introduction: The Roles of Religious Organizations in Asian Democratization," in *Religious Organizations and Democraticization: Case Studies from Contemporary Asia*, eds. Tun-Jen Cheng and Deborah Brown (Armonk and London: M.E. Sharpe, 2006), 22.

undertake moderate changes slowly and by a scattering of resourceful adaptations to particular new situations."[55] Thus

> no group surveyed showed any tendency towards what could be termed a 'revolutionary' attitude towards social change. Priests and seminarians were perhaps the most 'liberal' groups polled, as well as being the groups most open to new options in the Church's response to the social needs of the times …. This individualistic, somewhat conservative attitude towards social change among Korean Catholics may have been changed somewhat by the various public protests against injustice in Korean society issued by the bishops since the survey was taken.[56]

These differences, however, did not prevent the rise of what Korean sociologist Im classifies as "resisters" rather than "adapters" or "conformists."[57] Though the conservative Bishops' Conference and the progressive Catholic Priests' Association for Justice (CPAJ) exchanged denunciations from mid-1970s to the early 1980s, Catholic activists, though a minority within the Church, acquired hegemony. Aside from the Church's high premium on unity, in fact or at least in appearance, informal interaction and communication between the activists and others in the Catholic Church continued. Moreover, the increasing repression of the authoritarian regime, especially arrests of clergy such as Wonju Bishop Chi Hak-sun in 1974 and Fr. Ch'oi Ki-

[55]Biernatzski, *Korean Catholicism*, 66.

[56]Thus "no group surveyed showed ay tendency towards what could be termed a 'revolutionary' attitude towards social change. Priests and seminarians were perhaps the most 'liberal' groups polled, as well as being the groups most open to new options in the Church's response to the social needs of the times…This individualistic, somewhat conservative attitude towards social change among Korean Catholics may have been changed somewhat by the various public protests against injustice in Korean society issued by the bishops since the survey was taken" (Biernatzski, *Korean Catholicism*, 161).

[57]Cheng and Brown, "The Roles of Religious Organizations," 33.

sik in 1982,[58] made it more difficult even for church conservatives not to support resistance to the state which "came to believe that their [the activists's] progressive stance reflected the position held by the entire Korean Catholic Church."[59] This show of solidarity, in contrast to the fragmentation within the Protestant Churches, "led Korean people to perceive that Catholics had contributed more to Korean democratization than Protestants."[60]

The relations of the Korean Catholic Church to other groups during this period also shaped its response to authoritarian rule. According to the Sogang survey, all groups questioned supported ecumenical cooperation, and "a huge majority of 90.65[%] of the sample [lay Catholics] agreed with the statement, 'Catholics should work together with non-Catholics to build up a good social order.'"[61] Given this, the Catholics were disposed to work with Protestants in facing authoritarian regimes.

The Korean Catholic Church collaborated with groups in civil society to the mutual benefit of both parties. As Im puts it, on the one hand, "Korean Christian churches not only were actively involved in democratization to seek legitimacy in the eyes of their constituencies, but also they passively accepted the invitation from social movements to

[58]Don Baker, "From Pottery to Politics: The Transformation of Korean Catholicism," in *Religion and Society in Contemporary Korea*, eds. Lewis Lancaster and Richard Payne (Berkeley, CA: University of California Press, 1997), 153–55.

[59]Hyug Baeg Im, "Christian Churches and Democratization in South Korea," in *Religious Organizations and Democraticization: Case Studies from Contemporary Asia*, eds. Tun-Jen Cheng and Deborah Brown (Armonk and London: M.E. Sharpe, 2006), 151.

[60]Im, "Christian Churches and Democratization in South Korea," 151.

[61]According to the Sogang survey, all groups questioned supported ecumenical cooperation, and "a huge majority of 90.65 of the sample [lay Catholics] agreed with the statement, 'Catholics should work together with non-Catholics to build up a good social order'" (Biernatzski, *Korean Catholicism,* 88).

join the struggle for democratization."[62] On the other, "antigovernment social movements needed churches because they believed that churches could lend moral authority to their movements and provide shelter to them from the harsh repression of authoritarian officials."[63]

These two factors—the traditional Korean and Catholic ethos of leadership as well as the emergent changes in the Korean Catholic Church—put the Church in an unique position during the period of authoritarian rule, one that even Park himself identified as "the Catholic problem."[64]

Perhaps not suprisingly, social dynamics similar to those in the Korean Catholic Church were undergone by the Catholic Church in the Philippines, only writ large because of its long tradition and majority population. During Marcos' authoritarian rule, hierarchy and laity were similarly divided into what Im categorized in the Korean case as "adaptors," "conformists" and "resisters." Youngblood estimates that "in 1979, forty-six bishops were classified as conservatives, eighteen moderates, and fifteen progressives."[65] At the Church's lower levels, however, many organizations like the Association of Major Religious Superiors of the Philippines (AMRSP), church instrumentalities like the National Secretariat for Social Action (NASSA) and religious communities engaged in direct work with the poor and marginalized were already critical of Marcos' regime. Still many causes of these divisions in the Korean Catholic Church were similarly operative among Filipino Catholics; among them would be splits between pre- and post-Vatican II mentalities, between rural and urban populations, and even between generations.

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[62] Im, "Christian Churches and Democratization in South Korea," 142.

[63] Im, "Christian Churches and Democratization in South Korea," 142.

[64] Hanson, *Catholic Politics in China and Korea*, 4.

[65]Moreno, *Church, State and Civil Society*, 42.

In the Philippine case, however, these divisions are complicated by two distinct factors. First, many prominent Catholics—whether bishop, clergy or lay—had strong social bonds with those in power, most of whom, like Marcos and his family, were Catholic. These bonds came from traditional sources of alliances in Philippine society—kinship by blood or affinity, regional origin, links brought about by religious rites like being godparents, membership in voluntary organizations like school fraternities, and "belonging to the same circles" or, in other words, class origin. Moreover, the Marcos regime, especially in the person of Imelda Marcos, cultivated bonds with Church officials through financial contributions to church projects or socializing with them at social occasions. Photographs of Mrs. Marcos dining with bishops like Cardinal Sin were widely circulated. These personal links therefore made it more difficult for the Catholic Church to disentangle itself from the establishment. Mrs. Marcos was known to have asked Papal Nuncio Archbishop Bruno Torpigliani to pressure the CBCP not to issue their 1986 statement about the regime's lack of legitimacy.[66]

Second, divisions within the Philippine Catholic Church were further complicated because ideological cleavages in Philippine society were at play within the Church. Aside from the right wing, many of whom were associated with the regime, there were independent liberals and liberal democrats. But the ideological division that made the Church's response to the regime more difficult was between the so-called "natdems" and "socdems" in the Church. The first "aligned themselves with the Communist Party of the Philippines-National Democratic Front-New People's Army (CPP-NDF-NPA)" and "offered a Marxist-Leninist-Maoist framework for social transformation."[67] Christians for National Liberation (CNL) "became the church sector in the underground Left that was engaged in the mobilization of church personnel and resources in aid of the armed revolution waged by the revolutionary Left, and in the transformation of churches

[66]Moreno, *Church, State and Civil Society*, 49.

[67]Moreno, *Church, State and Civil Society*, 42.

around national democratic principles."[68] The second—advocates of social democracy and initially open to an armed component—"were vigorously anticommunist, but committed to social justice and political transformation."[69] Theirs was an intense rivalry: "Both groups subtly vied with one another in occupying key establishments and positions of influence within the church. Both competed in recruiting members and sympathizers within the church."[70]

Though this ideological cleavage within the Church as well as the Church's entanglement with those in power made the Church's response to the Marcos regime more complex, what proved helpful were the links of the Church with professional groups like FLAG (Free Legal Assistance Group) or community organizing networks like COPE (Community Organization of Philippine Enterprises) as well as with local people's organizations. As in Korea, their association with the Church offered legitimacy and protection to these groups against the instrumentalities of authoritarian government. Though these groups were not formally connected to the Church, these links were forged because many of their members were Catholic, and some even had long-standing personal relations with clergy, religious and lay active in church affairs. This was similarly applied to opposition groups such as traditional political parties and human rights advocates.

Given the Church's ideological divisions as well as its intricate relations with those in power and those without, its protests against authoritarianism were not stifled. This occurred, as in Korea, when the Philippine Catholic Church became increasingly aware of the growing repression and brutality of the Marcos regime, let alone the worsening plight of the vast majority of the population. Church people—at the beginning, many vulnerable laity, but later, also some religious and priests—were harassed, arrested and even "salvaged."

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[68]Moreno, *Church, State and Civil Society*, 43.

[69]Moreno, *Church, State and Civil Society*, 43.

[70]Moreno, *Church, State and Civil Society*, 44.

Raids were conducted on religious houses, the most dramatic being the 1976 military raid with helicopters and armored vehicles on the Jesuit Sacred Heart Novitiate, the venue then of an international meeting of religious sisters. This drew an equally dramatic response—a Mass in protest at the Manila Cathedral presided over by Cardinal Sin. With this and many other events leading to the brutal climax in Ninoy Aquino's assassination, witnessed on international television, the Catholic Church became the *de facto* voice of the vast majority suffering at the hands of the regime.

Within these new contours of the Catholic Church in Korea and the Philippines emerging in the face of authoritarian rule, one must place the strong and decisive leadership of Cardinal Kim and Cardinal Sin. Though they certainly contributed much to the emergence of these contours, their words and deeds as leaders were equally shaped by these contours.

Listening to their words through an almost random sampling of their published texts during the authoritarian periods in their countries offers some insights into their contribution to democratization. Their words on development and justice in general and against authoritarian rule in particular came, as expected, from their focus on the evangelizing mission of the Church in love. Both were also critical of the promises of Communism as well as of the ills of capitalist ideology.

However, their different locations—Cardinal Kim within "the little flock" and Cardinal Sin within "the church of the majority" —influence the volume and nuances of their words. Because of the numerous opportunities in the Philippines for a prominent prelate to speak on urgent social issues, Cardinal Sin's talks and homilies on these issues were numerous.[71] They were addressed to audiences almost as wide and diverse as Philippine society. These included those in church groups like the CBCP, clergy, religious communities and

[71]James Kroeger, *Human Promotion as an Integral Dimension of the Church of Evangelization: A Philippine Experience and Perspective since Vatican II—1965–1984* (Rome: Gregorian University, 1985), 82–109.

lay associations as well as those in the wider society such as a Rotary Club or the Ambassadors' Association of the Philippines. Though many appeared in church publications including *Ichthys*, the AMRSP's mimeographed antidote to censored mainstream media, some came out in local publications like *Impact* or *The Fookien Times Philippines Yearbook* or in international magazines such as *Far Eastern Economic Review*. Some were open letters on particular issues addressed to government officials like Defense Secretary Juan Ponce Enrile [August 27, 1974], General Fidel Ramos [December 28, 1974] and even President Marcos [November 12, 1975].

Beneath this diversity of audience and volume of output lies an underlying concern for the rightful place of Christian involvement in society. Whoever the audience were and whatever the occasion, Cardinal Sin appeared bent on clearing obstacles to Christian social involvement whether in the form of "pseudo-spiritual verticalism" or of "a radical horizontalism." [1973][72] For more formal occasions, he resorted to technical language as in the 1973 biannual CBCP meeting:

> Although the Church, as religious community is by her nature and purpose, above, or better, beyond any political system, it is also her task and part of her mission to cast the light of her faith on the entire temporal, and therefore, on the political order, because 'her religious mission is by the same token a human one, and she has to serve the welfare of all men.' [1973][73]

To the 1983 Bishops-Businessmen's Conference (BBC), he used Jesuit John Courtney Murray's thought—also reflected on the Vatican II document on religious liberty—to stress that "the Church believes that integral human development requires a political order that can guarantee stability, security and freedom to its citizenry. Here is a tradition of order and rationality in civic affairs, not of chaos or anarchy."[74]

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[72]Dumol, *A Cry … A Song*, 34.

[73]Dumol, *A Cry … A Song*, 33.

[74]Dumol, *A Cry … A Song*, 130.

But in situations directly pastoral and urgent, such as the funeral Mass for Ninoy Aquino, Cardinal Sin's words could not have been more direct in stressing the dire need for Christian involvement:

> With the Supreme Pontiff, the Church in the Philippines renews her pledge to bring about—and I quote—'a truly human society where all men, women and children receive what is due to them to live in dignity: where especially the poor and the underprivileged are made the priority concern of all.' And I need not tell you, my friends, that Pope John Paul II uttered those words right in Malacañang in February 1981. [1983][75]

Along with other groups within the Church like the CBCP, this shift toward more direct criticism in Cardinal Sin's words was due to the increasingly oppressive nature of the Marcos regime not only to political opponents or leftist activists but also the poor majority and the middle class, not to mention Catholic institutions and communities. In 1973, he said "Praising, assenting, and encouraging, or criticizing, dissenting and protesting? These are all different forms of the 'wholesome cooperation' we must offer to the political community."[76] But from 1978 onward, he has shifted to "critical collaboration"—a phrase adopted too by the CBCP:

> it holds that the Church will support all governmental actions that promote the common good and are consistent with Christian values and principles …. On the other hand, the Church will not hesitate to denounce any act or decree contrary to Christian teaching, that diminishes, if not actually suppresses individual rights, where torture, illegal detentions, corruption in office are enforced. [1983/1984][77]

Though too many government acts and decrees had to be denounced in the 1980s and hence emphasis had clearly shifted to "critical," Cardinal Sin had never ceased to speak of reconciliation. At that same

[75]Dumol, *A Cry … A Song*, 135.

[76] Dumol, *A Cry … A Song*, 38.

[77]Kroeger, *Human Promotion*, 350.

1983 BBC meeting with Prime Minister Cesar Virata present, he dared to offer an alternative political structure

> … why don't we form some sort of council made up of three members in the government led by you, Mr. Prime Minister, and two other cabinet ministers, three members from the Catholic Bishops' Conference of the Philippines led by the incumbent President—hopefully, Archbishop Mabutas will make me one of the members—two members of the opposition and two members from the private sector …. This council will invite suggestions from the people on a broad range of subjects. It will then discuss this and, drawing from its manifold resources and expertise, refine them or discard them, as the case may be. And then, after it has arrived at a consensus, the council can present this to the President for implementation."[78]

This offer could arguably be construed as his crossing the line into the strictly political but could also be an indication of the lengths that he was willing to go to for the sake of some form of reconciliation and peace. With his offer neither publicly addressed nor accepted, his voice calling all to go to EDSA on February 25, 1986 was simply a matter of time. This act of Cardinal Sin became his iconic gesture against authoritarianism and toward democratization in the Philippines.

In contrast to this dramatic act of Cardinal Sin, Cardinal Kim's contribution to Korea's democratization was a long series of words and deeds of solidarity with the suffering poor under authoritarian regimes. These words and deeds were consistent, indicating no major shifts in attitude as in the case of Cardinal Sin. As Hanson points out,

> as early as the 1972 Christmas Midnight Mass in Myongdong cathedral, Cardinal Kim issued a warning to President Park; 'Your action [the new Constitution] will help widen the already existent gap between the people and the government, and will eventually lead to a government without people and a people without a leader' (101).[79]

[78] Dumol, *A Cry … A Song*, 133–4.

[79] Hanson, *Catholic Politics in China and Korea*, 101.

What he said and did was more than sufficient for him to be called "Korea's spiritual president" or "*k*un orun [the great elder]."

In many instances, this leader of "the little flock" spoke with many others, especially Protestants and groups of workers and students, as at the 1976 ecumenical prayer meeting protesting the arrest of those who issued the "Declaration for Democratic National Salvation."[80] When he spoke in his voice, his words were straightforward and simple, concerned with direct pastoral response rather than any reasoned justification for Christian involvement in society. According to reports, "when President Chun Doo-hwan visited him shortly after taking power in a military coup in 1979, the cardinal chastised him, comparing his illegal seizure of the government to 'an outlaw gunfight in a Western movie.'"[81]

Cardinal Kim's strong critique of authoritarianism derived from the profound belief of the core of democracy. In "When comes the Dawn of Democracy?", his Christmas homily soon after the 1987 presidential elections, he said

> the democracy we seek is humanization itself, rather than just a mere democratic system. It is to construct a society in which men can live as dignified human beings whom God created and the Messiah saved through the shedding of His blood.[82]

These words could only come from the heart of one truly in solidarity with the suffering poor. His talks and homilies referred to "the poor, to those who weep, to those who are alienated and marginalized." [1997][83] He wrote in his essay for Gustavo Gutierrez' 60th birthday that "the

[80] Hanson, *Catholic Politics in China and Korea*, 99.

[81] *New York Times* Obituary, http://www.nytimes.com/2009/02/17/world/asia/17kim.html (accessed January 10, 2012).

[82] Stephen Sou-Hwan Kim, *The Complete Collection of Cardinal Kim* Vol. V (Seoul: Catholic Publishing House, 2001), 262.

[83] Kim, *The Complete Collection of Cardinal Kim* I, 279–80.

Anawim of Scripture, the marginales of Latin America, the Minjoong of Korea, the poor and oppressed 'little' ones of the whole world are clearly the salt of the earth." [1988][84] Because of this privileged place of the suffering in his heart, he was attentive to them, wherever and whoever they were. Deeply pained by the situation of North Korean Catholics who legally belonged to his archdiocese, he

> believe[d] there must be existing the Church as the Mystical Body of Christ. And there is the priesthood of Christ, even though there is no ministerial priesthood. Why? Because our Lord Jesus Christ, who Himself is priest, must be with them and among them, sharing their suffering with them, and carrying them also the Cross of Redemption. [no date][85]

Without condoning the suffering of women, he recognized that

> women, because of their past experience, can bring to bear a unique vision of the relationship between family and the Church, which, in turn, embraces all of society: the man in the street, the child in the home, the deprived, the helpless, minorities, and the marginal and forgotten women. [1985][86]

To all these suffering, "Jesus reveals to us the wonder of the Compassion of God. The word 'Compassion' comes from Latin. It means 'to share the suffering of one who suffers.'" [1992][87] Morever, the God Jesus reveals is "a Poor God" whose evangelizing "was a process of total giving, of complete emptying of Himself." [1979][88] Thus Cardinal Kim emphatically insisted that after "seek[ing] out Jesus and ask[ing]

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[84]Stephen Sou-Hwan Kim, *The Complete Collection of Cardinal Kim* Vol. IX (Seoul: Catholic Publishing House, 2001), 205.

[85]Kim, *The Complete Collection of Cardinal Kim* IX, 12.

[86]Kim, *The Complete Collection of Cardinal Kim* V, 321.

[87]Kim, *The Complete Collection of Cardinal Kim* I, 257.

[88]Stephen Sou-Hwan Kim, *The Complete Collection of Cardinal Kim* Vol. VI (Seoul: Catholic Publishing House, 2001), 445.

for His healing," the Church "must know poverty experientially and existentially. Not by researching poverty, not by studying the poor, not by interviews or statistics, but by being poor."[89]

All these words of solidarity with the poor Cardinal Kim sought to live, and though he was certainly not extravagant in lifestyle, he put himself down too harshly by saying that "My dream to live with the poor couldn't be realised, not because of my post as cardinal but because of my lack of courage."[90]

His most significant deed for the suffering poor, however, was to offer them hospitality. Columban Donal O'Keeffe recalls how

> in 1986 when Seoul city evicted people to make room for a new development in preparation for the 1988 Olympics the cardinal invited the families to live in the cathedral grounds. He set up two huge tents and there, in the heart of the business and tourist centre of Seoul, those families lived with meals being cooked in the church yard and children playing around the entrance to the cathedral."[91]

The following year "students took refuge in the grounds after a rally for democracy and the police threatened to come in and arrest them. But the cardinal told the government: 'If you come in you will first have to trample over me, then the priests, then the sisters and only then will you take the students.'"[92]

His act of opening up the Myungdong Cathedral made it "the Catholic center for sit-in protests among the democratic opposition,

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[89]Kim, *The Complete Collection of Cardinal Kim* VI, 446.

[90]"Priestly Dream Unrealized, Cardinal Kim Says in Memoirs," UCAN Press Release KO7873.1332, March 18, 2005, emailed January 12, 2012.

[91]Donal O'Keeffe, "Stephen Cardinal Sou-Hwan RIP," *Misyon Online* (July–August 2009), http://www.misyononline.com/index.php?q=julaug2009.korea (accessed Jan. 5, 2012).

[92]O'Keeffe, "Stephen Cardinal Kim Sou-Hwan RIP."

striking workers, and the urboan poor."[93] Brother Anthony of Taize recalls witnessing these occasions:

> "I shall never forget listening to his sermons in Myongdong Cathedral at certain moments of great crisis and tension, standing in the packed church. I could feel how carefully he was choosing his words in order to indicate clearly the challenging message of the Gospel, never proposing some easy kind of emotion that would have no effect. It was clear that he knew no compromises, that he spoke with same voice to the simplest believers and to the most powerful leaders."[94]

His motivation was never political, as he himself puts it: "it was an era of oppression, a dark era. We had no other choice but to wait for the truth to free us. How could a priest, as a delegate of Christ, remain silent at such a time?"[95]

As a result of such acts of solidarity which spoke even louder than his words, Cardinal Kim became the conscience of the nation and Myungdong Cathedral the "holy place of democratization" since the 1970s:

> "It was the Myungdong Cathedral where the mass was held in protest against the arrest of Bishop Chi in 1974, the joint Catholic-Protestant declaration demanding restoration of democracy was announced in 1976, and the cover-up of the torture and death of Park Chong Chui was revealed by the priest, Kim Seung Hun, in 1987, leading to the nationwide demonstrations for the restoration of democracy in June that year. Beside democratic opposition forces, workers, farmers, urban poor, and people of the ghettos took refuge at the Myungdong Cathedral to avoid arrest by the police."[96]

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[93] Im, "Christian Churches and Democratization in South Korea," 143.

[94]"Remembering Cardinal Stephen Kim Sou-Hwan," http://www.koreatimes.co.kr/www/include/print.asp?newsIdx=39765 (accessed January 5, 2012).

[95]"Cardinal Kim Sou-hwan: The First Korean Catholic Cardinal and a Campaigner for Human Rights," *The Independent* (Feb. 21, 2009), 21.

[96]Hanson, *Catholic Politics in China and Korea*, 147–48.

This image of Cardinal Kim welcoming the suffering to Myungdong Cathedral time and time again appropriately symbolizes his leadership of "the little flock" against authoritarianism. The voice of Cardinal Sin calling "God's people" to EDSA at around 9 PM, February 22, 1986 clearly speaks too of his leadership of the "church of the majority" toward democratization. "Into the sanctuary" and "out to the streets" are not contradictory pastoral responses but two sides of the same evangelizing mission in different contexts.

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THE EVOLUTION OF *CHRISTUS DOMINUS* AND OF ITS TEACHING ON THE CATECHETICAL DUTY OF BISHOPS

Enrico C. Eusebio, S.J.

Vatican II does not have a full document on catechesis. Nevertheless, the Council succeeded in changing the direction of the Church's catechesis based on the catechetical provisions in *Christus Dominus, Ad Gentes, Gravissimum Educationis* and *Inter Mirifica*, all utilized as sources[1] of *CIC*/83 cann. 773 and 779 that provide legislation concerning the object and means of catechesis. These documents, especially *Christus Dominus* and *Ad Gentes*, provide clear and sufficient conciliar catechetical orientations, even proposing concrete provisions for the restoration of the catechumenate. *Gravissimum Educationis*, apart from its treatment of the nature of catechesis, also highlights the use of instruments of social communications for Christian education and catechesis, which *CD* 13 also mentions and which *Inter Mirifica* explores in depth. This essay, however, will treat only the first of the documents, investigating its redaction history

[1]Cf. Pontificia Commissio Codici Iuris Canonici Authentice Interpretando, *Codex Iuris Canonici*. Auctoritate Ioannis Pauli PP. II promulgatus. *Fontium annotatione et indice analytico-alphabetico auctus*, Libreria Editrice Vaticana 1989, 215; 217.

and its teachings on the object and means of catechesis, as well as its method, tools and agents.[2]

The Redaction of *Christus Dominus*

The decree *Christus Dominus*, On the Pastoral Office of Bishops in the Church, consists of three chapters. Chapter I discusses the role of bishops in the Universal Church. Chapter II treats their place within their particular churches or dioceses. Chapter III concerns the cooperative work of bishops for the common good of the particular churches and the whole Universal Church. *CD* 12a–14 on the teaching of Christian doctrine and catechetical instruction, found in Chapter II concerning the duties of diocesan bishops in their particular churches, evolved through the following stages before and during the Council: the 1962 and 1963 redactions of the schemata during the preparatory phase of the Council, and the development of the text at the Council itself as *textus prior*, *textus emendatus* and *textus recognitus*, respectively.

1.1 The 1962 Schema De cura animarum

Led by Cardinal P. Marella as its president, the Preparatory Commission on Bishops and the Governance of Dioceses met in two general sessions held in Rome from 27 September to 7 October 1961, and from 5 to 13 February 1962. These meetings resulted in the preparation of ten schemata which can be classified into two groups.

The first dealt with general matters concerning bishops themselves and the governance of the Universal Church and the dioceses: (1)

[2]The term "object" of catechesis pertains to the end, goal or purpose of the Church in her long-standing activity of catechizing. Moreover, in our essay, we distinguish the term "means" from "methods"; the latter term refers to the more specific procedures, processes or techniques utilized in carrying out the means of catechesis. The "tools" of catechesis refer to the material resources like catechisms, instruments of social communications, etc. that are used in accomplishing the tasks of catechesis. The "agents" of catechesis are those who undertake the task of educating participants in the faith through catechesis.

the relationship between bishops and the Congregations of the Roman Curia; (2) the division of dioceses; (3) episcopal assemblies or conferences; (4) the relationship between bishops and parish priests; (5) coadjutor and auxiliary bishops and the cessation of the pastoral duties of bishops; (6) the relationship between bishops and religious, especially concerning the exercise of apostolic works. The schemata that involved particular matters concerning the care of souls were the following: (7) care of souls in general; (8) care for migrants; (9) care for seafarers, airline personnel, nomads and pilgrims; and (10) care for Christians influenced by communism.[3] None of these schemata contained a section on catechetical instruction.

Msgr. Marella presented these schemata to the Central Preparatory Commission during its plenary meetings between February and June 1962. Meanwhile, this same Commission, realizing the need for better coordination, established the Subcommission for Mixed Matters.[4] It happened, therefore, that the said sub-commission decided to consolidate these ten schemata to form only two texts. The first, *De episcopis ac De dioeceseon regimine,* included much of the material from schemata one to six. Schemata seven to ten concerning the pastoral care of souls formed the second text entitled *De cura animarum.*[5] Added to this latter schema

[3]For a more detailed description of these schemata and a general assessment of them, see J. Komonchak, "The Struggle for the Council During the Preparation of Vatican II (1960–1962)," in G. Alberigo and J. Komonchak, eds., *History of Vatican II* I (Maryknoll-Leuven 1995), 180–183.

[4]The establishment of the subcommission was important in sorting out the volume of materials that tended to overlap. Seventy-three preparatory schemata were printed on the eve of the opening of Vatican II. Cf. J. Grootaers, "The Drama Continues Between the Acts: The 'Second Preparation' and its Opponents," in G. Alberigo and J. Komonchak, eds., *History of Vatican II* II (Maryknoll-Leuven 1997), 447.

[5]These two schemata were printed in the collection: Sacrosanctum Oecumenicum Concilium Vaticanum II, *Schemata constitutionum et decretorum de quibus disceptabitur in Concilii sessionibus*, Series III, Typis Polyglottis Vaticanis 1962. Cf. Komonchak, I, "The Struggle," 183–184.

were numerous points on pastoral care prepared by the Preparatory Commission for the Discipline of the Clergy and the Christian People. Among these were the provisions for catechetical instruction.[6]

The schema *De cura animarum* has two parts: I. The pastoral office of bishops, and II. Special matters concerning the care of souls. Part II included the topic on catechetical instruction in Chapter I entitled *De catechetica populi christiani institutione*. Its sections included: I. The catechism and catechetical books; II. Coordination of catechetical instruction; and III. The method of catechetical instruction. Albeit only a schema of an official document of Vatican II, this chapter on catechetical instruction provides a whole, new fresh insight into the object and means of catechesis never found before altogether in any of the official documents on catechesis between the promulgation of the 1917 *Codex Iuris Canonici* and the celebration of Vatican II. The schema presents a wide range of ideas and proposals that seem to have been influenced in a positive way by the developments in the catechetical movement prior to and at the time of the convocation of Vatican II. But since the 1962 schema *De cura animarum* was still a very raw schema, it

[6]Two other preparatory commissions drafted schemata that dealt with catechesis, but they were not incorporated into *De cura animarum*. The schema *De ecclesiis orientalibus*, prepared by the Preparatory Commission for the Eastern Churches, contained a chapter entitled *De magisterio ecclesiastico. De catechismo et catechetica institutione*. It basically insisted on uniformity in the teaching of Christian doctrine. It also urged the preparation of a kind of compendium of Christian doctrine for the Universal Church. Cf. Concilium Vaticanum II, Schema Decretum *De ecclesiis orientalibus*, in *Schemata*, IV, 25–26. The other commission, the Preparatory Commission for the Sacraments, drafted the schema *De matrimonii sacramento*. It pointed out the Church's insistence on marriage preparation, which should include the formation of Christian conscience and catechetical instruction especially on the sacrament of marriage. Cf. Concilium Vaticanum II, Schema Decreti *De matrimonii sacramento*, in *Schemata*, IV, 177–207. Cf. B. Marthaler, *Catechetics in Context* (Huntington 1973), XVII–XVIII. Cf. V. Carbone, "Gli schemi preparatori del Concilio Ecumenico Vaticano Secondo," *Monitor Ecclesiasticus* 96 (1971): 51–86.

remains to be seen whether or not its proposals would find their way into the final text of *Christus Dominus*.

1.2 The 1963 Schema De cura animarum

Pope John XXIII solemnly inaugurated Vatican Council II on 11 October 1962 and soon thereafter formed the new Commission on Bishops and the Governance of Dioceses (CB) with Cardinal P. Marella as president. On 31 January 1963, the Central Coordinating Commission (CC) wrote to the CB that while it approved the basic themes of the two schemata, the CB needed to improve the texts further and this had to be done by 10 March 1963. Due to time constraints, Msgr. Marella convoked only a subcommission of members and experts, and not the whole CB.[7] This sub-commission was able to submit, within the deadline given, the redactions of the two schemata to the CC, which then approved them. Copies of the texts, dated 22 April 1963, were distributed to the conciliar Fathers.[8]

The text of *De cura animarum* underwent important changes. The whole chapter on the care for people influenced by communism was removed, and much of the rest of the material was now classified into seven appendices,[9] not to be discussed anymore in the aula. These appendices now served as initial input for the revision of the Code of

[7]J. Grootaers writes that this commission, managed by Msgr. Carli, represented the voice of the minority in the Council that opposed a renewal of ecclesiology and the theology of the episcopate. As a result, many of the Fathers were very disappointed at their exclusion from the work of the CB. Cf. Grootaers, "The Drama Continues," 449.

[8]Cf. Schema Decreti *De episcopis ac de dioecesium regimine*, in *Acta Synodalia Sacrosancti Concilii Oecumenici Vaticani* (*ASSCOV*) II, II/IV, 364–392. Cf. G. Caprile, "Decreto sull'ufficio pastorale dei vescovi nella Chiesa. Formazione del decreto" in S. Garofalo and T. Federici, eds., *Dizionario del Concilio Ecumenico Vaticano Secondo* (Roma 1969), 239.

[9]Cf. Schema Decreti *De cura animarum. Appendix*, in *ASSCOV* II, II/IV, 751–826.

Canon Law and for the general directories to be prepared concerning various fields. A section on catechetical instruction, nevertheless, remained in the text of *De cura animarum*. Previously situated in chapter one of the previous 1962 redaction, it now formed chapter five.[10] Entitled "On the catechetical instruction of the Christian people," it contained eight articles: the prologue (art. 53); the necessity of catechetical instruction for the Christian people (art. 54); the goal of catechetical instruction (art. 55); the method to be used in catechesis (art. 56); preparation of catechists (art. 57); the ordering of catechetical instruction (art. 58); catechetical books (art. 59); and the mandate concerning catechetical directories (art. 60).

1.3 The 1964 Textus Prior

During the second conciliar period, beginning on the 60th general congregation held on 5 November 1963, the Fathers began their discussions on the first schema *De episcopis ac De dioecesium regimine*. Many suggested the revision of the text in the light of the teaching on episcopal collegiality already discussed and approved by the Fathers in the schema on the Church. Moreover, they pushed for highlighting the pastoral nature of the bishop's ministry instead of its merely juridical, disciplinary and administrative aspects.[11] Meanwhile, on 21 November 1963, Pope Paul VI decided to expand the various conciliar commissions to 30

[10]Though not discussed nor submitted for voting in the hall, *De cura animarum* had a great influence in making *Christus Dominus* a truly pastoral decree, faithful to the spirit of the Council. Grootaers writes: "Although no longer in the agenda of Vatican II, the schema was not therefore lost. Important parts were later 'retrieved' by the Commission on Bishops and Dioceses. When the plan of the schema was entirely revised in January 1964, many themes of the schema on the care of souls fitted into it quite naturally." Grootaers, "The Drama Continues," 482.

[11]Cf. *Oratio* of Msgr. P. Correa León (Cucuta, Colombia) on behalf of sixty Latin American bishops, in *ASSCOV* II, II/IV, 462–464. See also the oral interventions, all along the same line, of Msgr. A. Liénart (Lille, France) in *ASSCOV* II, II/IV, 445–446. Cf. Msgr. J. McIntyre (Los Angeles, USA) in

members. Moreover, a new group with a mandate from an enlarged CB was formed as a sub-commission and was led by Msgrs. P. Veuillot (Paris, France) and W. Onclin (Louvain, Belgium).[12]

In response to the input provided in the aula regarding the text, the CC decided on 29 November 1963 that the CB should once again rework the material in the light of the pastoral orientation of the Council. Moreover, matters of a predominantly juridical nature should be passed on to the commission working on the revision of canon law.

On 18 December 1963, Msgr. Marella wrote to the CC asking for a decision on the suitability of combining the two schemata, *De episcopis ac De dioecesium regimine* and *De cura animarum*. In its response on behalf of the CC, Msgr. Cicognani communicated the Commission's positive decision regarding the consolidation. Thus, those matters concerning the pastoral ministry of bishops contained in *De cura animarum* which were not yet discussed in the aula should be incorporated into the other schema *De episcopis ac De dioecesium regimine*. With this development, the *textus prior* of what would later be known as *Christus Dominus* was born as *De pastorali episcoporum munere in ecclesia*,[13] largely prepared by the sub-commission led by Msgrs. Onclin and Veuillot. The CB then met in Rome on 3–13 March 1964, approved the text dated 13 March and sent it to the conciliar Fathers on 22 May 1964 for their study.[14]

ASSCOV II, II/IV, 446–447. Cf. Msgr. P. Richaud (Bordeaux, France) in *ASSCOV* II, II/IV, 450–452.

[12]Cf. J. Famerée, "Bishops and Dioceses and the Communications Media," in G. Alberigo and J. Komonchak, eds., *History of Vatican II* III (Maryknoll-Leuven 2000), 156. Cf. E. Vilanova, "The Intersession," in G. Alberigo and J. Komonchak, eds., *History of Vatican II* III (Maryknoll-Leuven 2000), 383.

[13]Cf. Schema Decreti *De pastorali episcoporum munere in ecclesia*, *ASSCOV* II, II/III, 22–44.

[14]Cf. Vilanova, "The Intersession," 383–384. Cf. J. Komonchak, "Toward an Ecclesiology of Communion," in G. Alberigo and J. Komonchak, eds., *History of Vatican II* IV (Maryknoll-Leuven 2003), 86. Cf. L. Carli, "*Christus Dominus*,"

Though the schema *De cura animarum* was not discussed anymore in the conciliar hall as a full schema, sections of it were incorporated into the new unified schema. This new schema was discussed from the 83rd to the 86th general congregations held from 18 to 23 September 1964.[15] The debates were preceded by a presentation of Msgr. Marella, and by the official *relatio* of Msgr. Veuillot.[16]

In this new schema, the material on catechetical instruction appeared in Chapter II, entitled "Bishops and their particular churches or dioceses." The content was now much reduced compared to the preceding schema, leaving the rest for inclusion into the catechetical directory to be prepared after the Council. Articles 12a, 13 and 14, the core of the matter on catechetical instruction, were placed under Section I dedicated to the pastoral duties of diocesan bishops.

1.4 The 1964 Textus Emendatus

Based on the recommendations received, the CB accomplished its task of correcting the *textus prior.* The amended text[17] was presented on 30 October 1964 at the 113rd general congregation of the Council.

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in *Ufficio Pastorale dei Vescovi e Chiese Orientali cattoliche: genesi strico-dottrinale, testo latino e traduzione italiana, esposizione e commento, motu proprio Ecclesiae sanctae* (Torino 1967), 39–40.

[15]Komonchak provides a rather gripping account of behind-the-scene attempts to change the text approved by the CB and which received generally favorable comments in the aula. Cf. Komonchak, IV, "Toward an Ecclesiology," 86–93.

[16]Cf. *Relatio super Schema Decreti De pastorali episcoporum munere in ecclesia.* Exc. mus P.D. Petrus Veuillot, Archiepiscopus tit. Constantiensis in Thracia, coad. Parisiensis. Relatio, in *ASSCOV* II, II/III, 60–66.

[17]Cf. Schema Decreti *De pastorali episcoporum munere in ecclesia* (1964). *Textus emendatus et relationes*, in *ASSCOV* II, III/VI, 112–207.

After a brief introduction by Msgr. Marella, Msgr. Veuillot delivered his *relatio generalis*.[18] In explaining the guidelines that the CB followed in preparing the text, he noted that they included the general principles governing the pastoral duties of bishops. They considered these pastoral duties based on the theological teaching on the episcopacy contained in the *De ecclesia*.[19] Then followed the reporters' presentation of the sections of the document. Msgr. A. Carli (Segni, Italy) discussed sections 1 and 2 of the second chapter on bishops and their particular churches or dioceses, which contained the sections on catechetical instruction.[20]

From 4 to 6 November 1964, during the 114th to the 116th general congregations, the Fathers voted on the different sections of the *textus emendatus*. Results of the voting on chapter II, which contained the provisions on catechesis, were as follows: out of 2,129 Fathers, 1,219 voted *placet*, 19 *non placet*, 889 *placet iuxta modum* and 2 null. Chapter II did not get the required majority votes.[21] Consequently, the CB had to rework the text according to the numerous *modi* given by the Fathers. The Fathers did not vote on the whole schema because the CB wanted to wait until the final voting on *De ecclesia*, the principal point of reference of the schema especially concerning the theology of episcopal collegiality and its many practical ramifications.[22]

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[18]Cf. *Relatio generalis super Schema Decreti De pastorali episcoporum munere in ecclesia*. Exc. mus P.D. Petrus Veuillot, Archiepiscopus tit. Constantiensis in Thracia, coad. Parisiensis. Relatio, in *ASSCOV* II, III/VI, 114–119.

[19]Cf. *Relatio generalis* of Msgr. Petrus Veuillot, in *ASSCOV* II, III/VI, 115. Cf. *Animadversiones scripto* of Msgr. F. Spellman, in *ASSCOV* II, III/II, 388.

[20]Cf. Schema Decreti *De pastorali episcoporum munere in ecclesia* (1964). *Textus emendatus et relationes. Relatio prior de capite II, art. I et II*, in *ASSCOV* II, III/VI, 157, 162–166.

[21]Cf. Congregatio Generalis CXVI, 6 Novembris 1964, Exitum suffragationis super integrum cap. II, in *ASSCOV* II, III/VI, 356.

[22]Routhier explains: "After all, in a sense this decree [*De episcopis*] had for

1.5 The 1965 Textus Recognitus

After correcting the text and preparing its report on the schema and the *expensio modorum*, the CB submitted its work to the judgment of the CC, hoping that no one would take advantage of the intersession to modify it in contravention of the will of the majority.[23] Later in March 1965, Msgr. Marella, after discussion in the CC, sent back to Msgr. Veuillot the new version of the schema and the *expensio modorum*. Allaying the fears of Msgr. Veuillot, Msgr. Marella noted the relatively few changes in the text, which pertained basically to form and the use of Latin.[24]

On 16 September 1965, the updated version of the decree *De pastorali episcoporum munere in ecclesia*, together with the rationale for the revisions, was given to the conciliar Fathers.[25] From 29 September to

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its purpose to apply the principles of the Constitution on the Church. These principles were in danger of remaining simply declarations if they were not applied […]. The theology of the local Church and collegiality was in danger of being nipped in the bud without its more 'practical' complement as developed in this decree on the pastoral office of the bishops." Cf. Routhier, "Finishing the Work Begun: The Trying Experience of the Fourth Period," in G. Alberigo and J. Komonchak, eds., *History of Vatican II* V (Maryknoll-Leuven 2006), 177–178. The Constitution on the Church, *Lumen Gentium*, was promulgated by Pope Paul VI on 21 November 1964.

[23]Burigana and Turbanti relate the fears of Msgrs. Veuillot and Onclin on possible back-door, last-minute alterations before the final vote during the fourth period that would weaken the import of the text. The following points were particularly at risk: episcopal collegiality and the authority of the bishop in his diocese; the reform of the Roman Curia; episcopal conferences; and the establishment of the Synod of Bishops to help the Pope in the governance of the Universal Church. Cf. R. Burigana and G. Turbanti, "The Intersession: Preparing the Conclusion of the Council," in G. Alberigo and J. Komonchak, eds., *History of Vatican II* IV (Maryknoll-Leuven 2003), 598–601.

[24]Cf. Burigana and Turbanti, "The Intersession," 601.

[25]Cf. *Schema Decreti De pastorali episcoporum munere in ecclesia. Textus recognitus*

1 October 1965, votes were taken on various articles and sections. On 6 October, the Fathers voted on the full schema. After admitting a few minor changes in the text, the Fathers approved the definitive text during the 7th public session on 28 October 1965. They voted as follows: out of 2,322 Fathers, 2,319 voted *placet*, 2 *non placet*, 1 null vote.[26] The approved *CD* 12a, 13 and 14, found in Chapter II concerning the duties of diocesan bishops in their particular churches, read as follows:

> 12a. [The teaching office of bishops]. In exercising their duty of teaching—which [is] a preeminent duty of bishops—they should announce the Gospel of Christ to all, calling them to faith in the power of the Spirit or confirming them in a living faith. They should expound the whole mystery of Christ to them, namely, those truths the ignorance of which is ignorance of Christ. At the same time, they should point out the divinely revealed way to give glory to God and thereby to attain eternal happiness.
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> 13a. [The manner of presenting Christian doctrine]. Bishops should present Christian doctrine in a manner adapted to the needs of the times, that is to say, in a manner that will respond to the difficulties and questions by which people are especially burdened and troubled. They should also guard that doctrine, teaching the faithful to defend it. In propounding this doctrine, they should manifest the maternal solicitude of the Church toward all whether they be believers or not. With special affection, they should attend to the poor and the lower classes to whom the Lord has sent them to preach the Gospel.
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> 13b. Since it is the mission of the Church to converse with the human society in which it lives, it is especially the duty of bishops to seek out men and women and both request and promote dialogue with them. These conversations ought to be noted for clarity of speech as well as humility and mildness in order that at all times truth may be joined to charity and understanding with love. Likewise, they should be noted

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et modi, in *ASSCOV* II, IV/II, 510–555. Cf. *Relatio de singulis numeris capitis II*, *ASSCOV* II, IV/II, 562–592.

[26]Cf. Sessio Publica VII, 28 Octobris 1965, Approbatio et proclamatio decretorum Concilii, in *ASSCOV* II, IV/V, 673.

for due prudence joined with trust which fosters friendship and thus is capable of bringing about a union of minds.

13c. They should also strive to make use of the various media at hand nowadays for proclaiming Christian doctrine, namely, first of all, preaching and catechetical instruction which always hold the first place, then the presentation of this doctrine in schools, academies, conferences and meetings of every kind, and finally its dissemination through public statements at times of outstanding events as well as the press and various instruments of social communications, which by all means ought to be used in proclaiming the Gospel of Christ.

14a. [Catechetical Instruction]. Bishops should take pains that catechetical instruction—which is intended to make the faith, as illumined by teaching, a living, manifest and active force in the lives of men and women—is given with sedulous care to both children and adolescents, youths and adults. In this instruction, a suitable arrangement should be observed, as well as a method suited not only to the matter that is being treated but also to the character, ability, age, and circumstances of the life of the participants. Finally, bishops should see to it that this instruction is based on Sacred Scripture, Tradition, the Liturgy, Magisterium and life of the Church.

14b. Moreover, they should take care that catechists are properly trained for their function so that they will be thoroughly acquainted with the doctrine of the Church and will have both a theoretical and a practical knowledge of the laws of psychology and of pedagogical methods.

14c. Bishops should also strive to restore or adapt in a better way the instruction of adult catechumens.

Catechesis in the 1962–1964 Schemata

2.1 The 1962 Schema *De cura animarum*

The *object* of catechetical instruction according to the schema is to help men and women live their faith-lives in a vital and manifest

way, i.e., daily lives and decisions in harmony with the doctrines of the faith that they learn. According to art. 150,[27]

> the proper object of catechetical instruction is to make the faith, through the light of instruction, living and manifest in men and women. Catechetical instruction also hopes to stir them up to live a life in harmony with their Christian faith, consistently eager in accomplishing good works.

A living and manifest faith is one that more fully participates in the life of the Church, never separating the faith from daily life, as expressed in art. 152. Article 156 explains that one sign of a living and manifest faith that catechetical instruction aims for is the Christian's growing capacity to evaluate the realities of life on the basis of one's Christian beliefs, and so live morally according to one's faith. In other words, the object of catechetical instruction is the formation of true Christian witnesses in the world and for the world, in the domestic, professional and social sphere as stated in art. 158.

The schema provides two *means* of imparting Christian doctrine through catechetical instruction: the traditional presentation, explanation and memorization of the catechism, and the integration of doctrine with the other sources of catechesis. Regarding doctrinal instruction, art. 137 prescribes that the explanation should be simple and uncomplicated, avoiding controversial matters. Article 151 states that in such an explanation, the truths of the faith found in Scriptures and Church Tradition should all find their connection and center in the salvific message and person of Jesus Christ.

The other means that should be employed within the same process of catechetical instruction, apart from the mere teaching

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[27]Sacrosanctum Oecumenicum Concilium Vaticanum II, Schema decreti *De cura animarum*, in *Schemata*, Vol. III, 156. All our English translations of primitive Vatican II documents in Latin, i.e., prior to their final approval at the Council, are based on the English translation of definitive texts in Walter M. Abbott, ed., *The Documents of Vatican II: All Sixteen Official Texts Promulgated by the Ecumenical Council 1963–1965* (New York: America Press, 1966).

of doctrines, is the integration of these doctrines contained in the catechism with other sources of catechesis. Article 138 highlights the need to connect intellectual truths with aspects of Christian life that are more experiential: the liturgy and the apostolate. Corollary to the integration of the different sources of catechesis is the broadening of the Church's understanding of the process of Christian education and maturity. With the aid of developments in the science of pedagogy, catechesis should, henceforth, embrace much more than just a person's capacity to understand and memorize the catechism textbook but should consider all the faculties of the person, including age, character and condition (cf. art. 153).

The schema identifies books as *tools* for catechesis: catechetical books (cf. art. 135), scriptural commentaries (cf. art. 141), and the National Catechism adapted to local circumstances (cf. art. 136). The general *methodological principle* to be applied to all more specific methods in catechesis is the principle of adaptation and accommodation to the needs of participants as required by their own personal, environmental and cultural circumstances (cf. art. 139–140). Specifically, art. 159 proposes the method of the catechumenate for the formation of those preparing for baptism or those already baptized who needed some form of re-initiation into the Church.[28] Finally, the schema expresses due concern for the formation of the agents of catechesis: priests and lay religion teachers and catechists (cf. art. 145–149).

2.2 The 1963 Schema *De cura animarum*

The *object* of catechetical instruction according to art. 55[29] of the present schema is the same as its precedent in the 1962 schema. With regard to the *means*, however, the clarity of the dual means of catechesis

[28]It will be observed that such a formation, as contained in the schema at this early stage of the proposal to restore this ancient institution, consists basically of teaching or instruction in the truths of the faith and morals.

[29]Schema Decreti *De cura animarum*, in *ASSCOV* II, II/IV, 770.

expounded in the preceding schema seems to have been lost in the preparation of the present 1963 schema. The most that can be identified as the means of catechesis is found in the same art. 55, which states that the object of catechesis is achieved *per doctrinam illustrata* or through the teaching of Christian doctrine.

Though similar to its 1962 precedent, art. 56 on *method* weaves into the text the careful balance between fidelity to the sacred material being treated in instruction and consideration of the circumstances of those catechized. Something important, however, disappeared from the earlier version of the text *De cura animarum*: the reference to the institution of the catechumenate as a method for imparting catechesis to the people. The article was transferred to appendix seven[30] as art. 15, along with the other sections of *De cura animarum* now classified into seven appendices, not to be discussed anymore in the aula. Appendix seven was to serve as the most primitive text of the General Catechetical Directory to be prepared by a group of experts after the Council.

Unlike the 1962 schema, art. 59 of the 1963 schema clearly states that official catechisms and catechism textbooks are the primary *tools* for catechetical instruction. Other useful books may be used also, especially those with selected chapters from the Scriptures. With regard to *agents*, after stating in art. 53 the serious obligation of local ordinaries and priests as the agents in handing on Christian doctrine, art. 57 repeats the provision of the preceding 1962 schema concerning the training of catechists both in the doctrines of the Church and in the principles of psychology and pedagogy. They should also be prepared spiritually, i.e., in faith and love. However, unlike the 1962 schema, this version is silent concerning the catechetical preparation of priests and religious during the period of their seminary or religious formation.

[30]Cf. Schema Decreti *De cura animarum*, in *ASSCOV* II, II/IV, 821.

2.3 The 1964 *Textus Prior*

In comparison with the previous 1962 and 1963 versions of the schema *De cura animarum*, the *textus prior* presents the *object* of catechesis in a shorter way in art. 14a,[31] substituting the sentence on living a life congruent with the Christian faith with the word *operosa*:

> Catechetical training is intended to make people's faith become living, manifest and active [operosa] through the light of instruction. Bishops should see to it that such training be painstakingly given to children, adolescents, young adults and even grownups.

The *textus prior* confirms the statements of the previous 1962 and 1963 schemata that the *means* to be employed in order to have a living, manifest and active faith is teaching or instruction (*per doctrinam illustrata*) with the use of integrated sources: "[…] Bishops should see to it that this instruction is based on Sacred Scripture, tradition, the liturgy and life of the Church" (art. 14a). In particular, the experience of the liturgy and the life of the Church during the catechetical process should provide the more practical and lived aspect of catechetical formation.

A new dimension can be noticed in the *textus prior*'s presentation of the *method* of catechesis. Aside from using a method that is suited both to the Christian message being communicated and to the condition of participants (cf. art. 14a), catechesis should also be carried out in a relevant way, responsive to the difficulties and questions people face, with special attention to the needs of the poor and the marginalized (cf. art. 13a). With regard to catechetical *tools*, the content of art. 13b is new. The article encourages the use of various tools available in proclaiming Christian doctrine, including the printing press and the instruments of social communication. The article, nevertheless, does not mention the use of catechisms and other catechetical books, the treatment of which would, presumably, appear in the General Catechetical Directory to be prepared after the Council.

[31]Schema Decreti *De pastorali episcoporum munere in ecclesia*, in *ASSCOV* II, III/II, 27.

Concerning the *agents* of catechesis, the *textus prior* places the bishop at the head of the teaching ministry of the Church in the local setting (cf. art. 12a). As with the preceding 1963 schema, the present schema affirms the need to form catechists in both the doctrines of the Church and in the effective ways of imparting them with the aid of psychology and pedagogy (cf. art. 14b).

In summary, the *textus prior* follows the basic principles already enuntiated in the 1962 and 1963 versions of the schema *De cura animarum*, except for the fresh recommendation to use modern means of social communications in proclaiming Christian doctrine. Desirous in presenting the catechetical duties of bishops in a conciliar document on the pastoral office of bishops, the Council Fathers were also aware that much more should be put forward in a General Catechetical Directory about catechesis than what could be contained in a concilar schema on the multi-faceted ministry of bishops.

2.4 The 1964 *Textus Emendatus*

The catechetical texts under study are exactly the same as the *textus prior* except for some additional inputs that bring to clearer light the object, means and method of catechesis already contained in the *textus prior*.

The new material in art. 12a[32] on the teaching office of bishops confirms that the *object* of catechesis, already discussed in the *textus prior*, is a living faith:

> In exercising their duty of teaching, they should announce the gospel of Christ to people, a task which is eminent among the chief duties of bishops. They should, in the power of the Spirit, summon men and women to faith or confirm them in a faith already living.

The *means* involved in bringing Christians to a living faith is through doctrinal instruction: "They should expound the whole mystery of

[32]Schema Decreti *De pastorali episcoporum munere in ecclesia* (1964). *Textus emendatus et relationes*, in *ASSCOV* II, III/VI, 134.

Christ to them, namely, those truths the ignorance of which is ignorance of Christ."[33] However, catechesis should not just teach doctrine. According to the new text in art. 13a, "Bishops should also guard that doctrine, teaching the faithful to defend and spread it […]."[34]

Regarding the *method* of catechesis, the expression "life condition of the participants" has been added to art. 14a as one of the considerations for adaptation. Moreover, a whole paragraph on the Church's basic stance of conversation or dialogue with people was added to art. 13b, supporting the provision of an adapted catechetical method based on a deep knowledge and understanding of the circumstances of life of the catechetical participants. Still with regard to method, one crucial novelty of the *textus emendatus* was the re-appearance of the provision to restore the catechumenate as a method of catechesis. It should be recalled that reference to it had been suppressed both in the 1963 version and *textus prior*. Hence, art. 14c[35] of the *textus emendatus* now reads: "Bishops should also strive to re-establish or better adapt the instruction of adult catechumens."

A Commentary on *CD* 12a–14

This commentary on the catechetical provisions of *Christus Dominus* as they relate to the pastoral duties of bishops is organized according to the following headings: object, means, method, and tools and agents of catechesis.

3.1 The Object of Catechesis

According to *CD* 13c, catechetical instruction and preaching are two different forms of proclaiming the word of God. From this

[33] *Textus emendatus et relationes*, in *ASSCOV* II, III/VI, 134.

[34] *Textus emendatus et relationes*, in *ASSCOV* II, III/VI, 134.

[35] *Textus emendatus et relationes*, in *ASSCOV* II, III/VI, 136.

distinction emerges the special character of catechesis as determined by its object. Preaching is the proclamation of the salvific message of Christ to all men and women, carried out as part of the Church's ministry of the word. It has the specific purpose of "conquering for Christ those who are still distant from him, or confirming in the faith those who have already adhered themselves to Christ."[36] The preacher generally has no other fixed or programmed plan except to address the particular situation of his listeners at a given moment, in the light of the themes in the liturgical calendar of the Church and with the goal of leading his hearers to a deeper faith. On the other hand, catechetical instruction, also a form of the Church's ministry of the word, is the more systematic exposition of doctrine in the light of salvation history.[37] It seeks more than just addressing specific religious needs at a given moment or place. Rather, it is a true formation program, designed to deepen and strengthen the quality of one's Christian life.

More precisely, the object of catechesis in *Christus Dominus* is expressed in *CD* 14a. Catechesis aims to make the faith, as illumined by teaching, a living, explicit and effective force in the lives of Christians and prospective Christians. This process of coming to faith begins with the proclamation of the mystery of Christ, the working of the Spirit in the heart of the individual, and the person's belief and free conversion to the Lord. Conversion entails a deep awareness of having been "snatched away from sin and led into the mystery of the love of God" (*AG* 13b). One thus enters into a personal relationship with the Lord, accepting Him as Savior. Through post-baptismal catechesis, the new Christian progresses towards a more mature faith that is living, manifest and active.

A faith that is living, manifest and active does not merely remain on the spiritual, invisible level. Such kind of faith is experienced together with other members of the Christian community through

[36]Carli, "*Christus Dominus*," 266.

[37]Carli, "*Christus Dominus*," 266.

one's fuller participation in the whole life of the Church. One's faith becomes alive through continual nourishment in the teachings of the Scriptures, Tradition and the Magisterium (doctrine). One's faith becomes manifest when shared together in prayer and worship with the other members of the Christian community (worship). One's faith becomes truly effective and active when it bears fruit in works of charity and the apostolate (morals). Taken altogether, the kind of faith that catechesis hopes to form is one that seeks always to conform one's life to one's Christian beliefs. It is precisely *operosa*, effective in giving concrete proofs in actions as a true Christian witness in the world and for the world. Duly instructed in an excellent manner concerning one's Christian duties, the Christian formed through catechesis proclaims the message of Christ in words and in deeds, in personal and domestic life, as well as in professional and social life.

3.2 The Means of Catechesis

In his presentation of chapter two, art. 12 of the *textus emendatus*, Msgr. A. Carli noted that not a few of the Fathers proposed some formulations concerning the bishop's teaching office. He mentioned that in consideration of these proposals, the Central Commission had recommended the following text:

> In exercising their duty of teaching—which is preeminent among the duties of bishops—they should announce the Gospel of Christ to all. They should expound the whole mystery of Christ to them, namely, those truths the ignorance of which is ignorance of Christ. At the same time, they should point out the divinely revealed way to give glory to God and thereby to attain to eternal happiness.[38]

The quoted text emphasizes the intellectual aspect of catechetical formation. The means involved in bringing Christians to a living faith is through doctrinal instruction: "Catechetical training is intended to make people's faith become living, manifest and active through

[38]Schema Decreti *De pastorali episcoporum munere in ecclesia* (1964). *Textus emendatus et relationes. Relatio prior de capite II, art. I et II*, in *ASSCOV* II, III/VI, 157.

the light of instruction" (*CD* 14a). Bishops are enjoined to expound the whole mystery of Christ to Christians, namely, "those truths the ignorance of which is ignorance of Christ" (*CD* 12a).

Instruction in doctrine should be in the manner of simple presentation and explanation of the truths contained in the teachings and life of Christ and safeguarded in the Church's deposit of faith. It should avoid complex questions and controversial matters. Moreover, the truths of the faith found in Scriptures and Church Tradition should all find their connection and center in the salvific message and person of Jesus Christ.[39]

Still regarding art. 14, one Father requested that the magisterium of the Church be included as one of the sources of catechesis since official Church teaching was the ordinary source of the instruction of the faithful. The Commission responded favorably to this recommendation.[40] It can be seen that the Fathers were keen on stressing that catechesis is indispensably connected with divine salvation which precisely would give meaning and direction to human existence.

3.3 The Method of Catechesis

CD 14a presents the fundamental *methodological principle* that should characterize the catechesis of the Church. The mystery of Christ in its integrity should not only be imparted but also adapted to the situation of those catechized. All groups of Christians must be catechized, but not necessarily in the same way.[41] The doctrine of the faith should

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[39]Cf. Sacrosanctum Oecumenicum Concilium Vaticanum II, Schema decreti *De cura animarum*, in *Schemata*, Vol. III, 154; 156, art. 137; 151.

[40]"Quaeritur ut dicatur: '*et Magisterio Ecclesiae*,' cum magisterium sit fons ordinarius institutionis christifidelium (1 Pater). R.: Admittitur, ita ut textus sit: *Magisterio vitaque Ecclesiae*." *Schema Decreti De pastorali episcoporum munere in ecclesia. Relatio de singulis numeris capitis II. Modus ad num.* 13, n. 20, in *ASSCOV* II, IV/II, 564.

[41]Cf. J. Perarnau, *Decreto sobre el ministerio pastoral de los Obispos en la Iglesia*

be taken up to its core, without distortions nor exaggerations, and then presented in a way that is comprehensible and interesting, considering the character, ability, age, and circumstances of life of those catechized.

Article 55 of the early text *De cura animarum* (1963), part of which later found its way into *CD* 14, states that the goal of catechetical instruction is "[…] to make the faith, as illumined by teaching, a living, manifest and active force in the lives of men and women […] to stir them up to live a life consistent with their Christian faith, always accomplishing good works."[42] For the Fathers, the mystery of Christ in its integrity should not only be imparted *per se*, but also imparted in a way that is relevant to—and therefore touches and potentially transforms—the lives of men and women. The addition of the completely new text of art. 13b clearly illustrates the seriousness of the Council regarding this point. The Central Commission judged that a full paragraph should be added, one that would clearly affirm the need for the Church, through the bishops, to converse with the human society in which it lives and to seek out men and women and enter into dialogue with them.[43] On this account, the French bishops, in their proposed amendments, precisely highlighted the fact that the catechesis of the Church should constantly engage in dialogue and conversation with people. They proposed that to the words "the capacities and age of the participants" of article 14a should be added "the circumstances of their lives." They stressed that it was important for the life context of the participants to serve also as an indispensable source of catechesis.[44]

(Castellón de la Plana 1966), 67.

[42] *Schema Decreti De cura animarum*, in *ASSCOV* II, II/IV, 770.

[43] Schema Decreti *De pastorali episcoporum munere in ecclesia* (1964). *Textus emendatus et relationes. Relatio prior de capite II, art. I et II*, in *ASSCOV* II, III/VI, 157.

[44] Cf. *Animadversiones* of the French Bishops, in *ASSCOV* II, III/II, 459.

Such option of the Council for a conversational stance towards the world should involve a change not just in the language of catechesis but also in the leadership style of bishops. In his comment on the *textus prior*, Msgr. P. E. Léger (Montréal, Canada) explained:

> It is known to all that the so-called ecclesiastical language is antiquated, artificial, abstract, distant from life […]. This is the reason why we preach, as it were, in the desert. We must teach the integral and authentic mystery of Christ and not only a list of prohibitions […]. Many of the faithful come to us and we see how ignorant we are about their condition of life. They find it difficult to enter into dialogue with us. On the other hand, our opinions as bishops are often ignored because we do not utilize suitable and effective means to reach people.[45]

According to Msgr. L. Proaño Villalba (Riobamba, Ecuador), the text of *Christus Dominus* should mention the duty of bishops to know the people entrusted to their care and their needs because some priests and lay people have often complained that their bishop is isolated from them. Thus, it is necessary for bishops to enter into a spirit of true dialogue with people, offering them the possibility of sharing with him their problems, difficulties, aspirations and opinions.[46] But such pastoral knowledge that bishops should have of those entrusted to their care does not only entail a personal knowledge of individual persons. For Msgr. S. Ruiz Garcia (Chiapas, Mexico), bishops should also have a sufficient knowledge of contemporary society and its socio-political and economic dynamics as they affect, positively or negatively, the lives of people under their care.[47]

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[45]*Oratio* of Msgr. P. E. Léger, in *ASSCOV* II, III/II, 219–220.

[46]Cf. *Oratio* of Msgr. L. Proaño Villalba, in *ASSCOV* II, III/II, 269–270. See also the *oratio* of Msgr. A.M. Guerry (Cambrai, France), in *ASSCOV* II, III/II, 250.

[47]Cf. *Oratio* of Msgr. S. Ruiz Garcia, in *ASSCOV* II, III/II, 271–272. See also the *oratio* of Msgr. C. Himmer (Tournay, Belgium), in *ASSCOV* II, III/II, 279–280.

These interventions point to the fact that by its very nature, catechesis indispensably delves into the lives of people in order to lead them, with the help of the saving truths of Christ's mystery, to a Christian life filled with and moved by faith. For the catechetical process to touch and transform people, the Christian message should be handed on to them in such a way that they will realize its relevance to their lives, thus becoming eager also both to defend it and to share it with others (cf. *CD* 13a). Thus, Christians would be confirmed in their faith, and their supernatural end attained, if the bishops were to strive to do two things: expound on human problems in the light of faith, especially those things that greatly burden and trouble them, and utilize a language, method and leadership stance that are adapted to personal circumstances and the needs of the times.

With regard to specific catechetical methods, it was primarily due once again to the intervention of the French bishops during the discussions on the *textus prior* that the Council was able to steer itself into restoring the mention of the catechumenate in the text, including the role of the bishops in establishing the institution in their particular churches and adapting it to their local circumstances. The French lamented the fact that in a world where ancient Christendom was being afflicted by modern unbelief, the schema had no mention of the institution. Thus, they proposed the inclusion of the following text: "Since, however, the episcopal church is a sign raised to the nations and the Church desires new members to be born, through baptism, into the mystical body of Christ, it is necessary that the instruction of adult catechumens be restored or adapted in a better way."[48] Hence with *CD* 14c, Vatican II recommended the catechumenate for the non-baptized as a precise method for the catechetical formation of those already initially converted to Christ. According to Legrand, the bishop's role here as supervisor and overseer is needed in order to avoid the danger

[48] *Animadversiones* of the French Bishops, in *ASSCOV* II, III/II, 459. Cf. Schema Decreti *De pastorali episcoporum munere in ecclesia* (1964), *Relatio prior de capite II, art. I et II*, in *ASSCOV* II, III/VI, 157.

of "seeing the catechumenate as the business of specialists"[49] whereas this institution should actually be the fruit of the collaboration of the whole Christian community, led by its pastors.[50]

3.4 The Tools and Agents of Catechesis

Concerning *tools*, *CD* 13c encourages the use of various means available in proclaiming Christian doctrine but specifies two tools which are especially relevant to catechesis, the printing press and the instruments of social communication. Though *Christus Dominus* does not mention the use of catechisms and other catechetical books, they are surely products of the printing press. Guidelines for their use have been reserved to the General Catechetical Directory to be prepared after the Council.

With regard to the *agents* of catechesis, bishops occupy the most crucial catechetical role in the diocese. In fact, the most important of all their duties is the proclamation of the gospel to all. Legrand asserts that this is one of the clearest teachings of Vatican II, having its foundation in Scriptures. The primary mandate given by Christ to the Apostles was to teach the gospel to all creatures and to be His witnesses (cf. Mk 16:15; Mt 28:19). This duty is conferred upon bishops at the symbolic imposition of the Book of the Gospels on the head during their consecration.[51] Bishops are, therefore, true and authentic teachers of the faith who lead new disciples to Christ and

[49]H.M. Legrand, "Commentaire des numéros 11–24: Nature de l'Église particulière et rôle de l'évêque dans l'Église," in W. Onclin, *La charge pastorale des évêques. Décret "Christus Dominus."* Texte Latin et traducion Française (Paris 1969), 135.

[50]For brief accounts of the experiences of various local churches at the time of Vatican II regarding the catechumenate, cf. *Concilium* 22 (1967): 133–148 (Spain); 149–153 (Africa); 155–159 (Japan); 161–164 (Vietnam); 165–167 (Taiwan); 172–179 (Latin America).

[51]Cf. Legrand, "Commentaire des numéros 11–24," 126.

into the Christian community. They preach to people the faith that must be believed and put into practice. They also vigilantly protect the Christian community from errors that threaten their faith and morals (cf. *CD* 2b; *LG* 25a). Consequently, *Christus Dominus* assigns a central supervisory role to bishops with regard to catechesis in both the setting of established churches and in the missionary setting. They have the duty of coordinating the work among priests, religious and lay people.

A key catechetical duty of the bishop is to make sure that the diocese is supplied with good and sufficient resources for catechesis. Foremost among the diocese's human resources are its catechists, the prime collaborators of bishops and priests as agents of catechesis. Vatican II especially manifests the Church's special care for them, their role in the building up of the Church, and their own personal spiritual and professional preparation for their apostolate. Thus, in *CD* 14b, bishops are exhorted to take care that catechists are properly trained in their knowledge of the Church's teachings and in their ability to effectively transmit them through the help of both a theoretical and a practical knowledge of psychology and pedagogy.

Conclusion

The document *Christus Dominus* and its redactional history have shown that catechesis is a true formation program with the general *objective* of maturity in the faith. According to *CD* 14, a mature faith is one that is living, manifest and active. In the mind of Vatican II, catechesis is designed to deepen and strengthen the quality of one's Christian life, in which Christianity provides a positive influence on all other aspects of one's life as opposed to relegating the faith to a narrow corner of one's existence. *CD* 14 also highlights the teaching of doctrine as the *means* to arrive at a living, manifest and active faith, with the integrated use of the basic sources of catechesis: Sacred Scripture, Tradition, the Liturgy, Magisterium and the Life of the Church. Such teaching thus includes both doctrinal and experiential components.

The pastoral spirit of the Council most clearly emerged in its orientations and provisions with regard to the general *methodological approach* it gave to catechesis through the document under study. Indeed one impressive point that could not escape notice concerning the whole evolution process of the document was the Fathers' insistence on a true *cura personalis* or personal care for Christians. More precisely, this means that the mechanics of catechesis should be adjusted to the conditions of those catechized. While always maintaining a non-negotiable fidelity to the deposit of faith, the Fathers stressed the requirement of adaptation of catechesis to people—their circumstances and capacities, their dreams and their hopes, and therefore, their needs. This approach should decide whatever tools and methods to use in catechesis.

The doctrine of Vatican II in *Christus Dominus* concerning the object and means, as well as the method, tools and agents of catechesis was the consequence of the renewal of a mindset that gradually matured before the Council and at the Council. Alberich writes that the Council marked "the official closing of the 'age of the catechism' and the beginning of an in-depth renewal of the essential coordinates of catechesis."[52] However, the Council did not simply discard the catechism and the catechetical means it represents: the teaching and learning of doctrine. Rather, it rediscovered the essential nature of catechesis and placed the use of the catechism—its learning, understanding and memorization—within the framework of a whole new process of Christian formation wherein doctrine is learned as an effective force through which the Christian spirit is infused into the realities of concrete life. The *tools* of catechesis—the catechism, other printed materials, and modern means of social communications—have the purpose of delivering the Christian message to those who would otherwise fail to fully comprehend it at their own level or would be unreachable without such tools. They are also meant to facilitate the

[52]E. Alberich, *La catechesi oggi. Manuale di catechetica fondamentale* (Leumann, 2001), 64.

relevant integration of doctrine into the more concrete realities of peoples' lives.

Later developments in catechetical reflection would more clearly confirm that all catechesis in the Church should take its inspiration from the restored catechumenate program for adults, which exemplifies the very nature of the Church as a communion in a state of continual mission. While the 1971 General Catechetical Directory would take up this matter more comprehensively than what Vatican II was able to do, the Church would come to a deeper reflection on it at the Synods of 1974 and 1977. The continually maturing understanding of catechesis by the Church would find a fuller expression in Paul VI's apostolic exhortation *Evangelii Nuntiandi* and in John Paul II's *Catechesi Tradendae*.

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PRACTICAL THEOLOGY'S CONTRIBUTION TO RELIGIOUS AND THEOLOGICAL EDUCATION

Joseph L. Roche, S.J.

This study aims at clarifying the nature, method, and goal of a re-created theological discipline currently known as Practical Theology. Although this Practical Theology has been in the works for twenty-five years or more, it still remains in general poorly understood by many theologians who reject, or at least ignore, its potential value. These theologians seem to be turned away from considering Practical Theology seriously, often apparently because of its historical background and frequently misunderstood title, Practical Theology. But from the evaluation proposed in this study, Practical Theology could actually contribute significantly toward helping even these theology professors to profit positively from its theological approach to studying and understanding the Good News. The purpose of this essay, then, is, by critical analysis, to foster a more accurate understanding of the origin, nature and characteristic methodology of Practical Theology,[1] and hence of its potential importance for

[1]This study flows from two previous essays which inspired initial interest in Practical Theology. Cf. Ma. Lucia L. Natividad, Markus Locker and Joseph L. Roche, "The Use of Scripture in Theology and Religious Education: A Holistic Approach," *Loyola Schools Review* 3 (2002): 3–32; and Markus Locker, Ma. Lucia L.

religious and theological education in the 21st century, particularly in our Philippine context.

This study is developed in four sections. The introductory first section provides a brief account of some shifts in theology that have provided the impetus for re-creating the old discipline of Pastoral Theology. It then briefly sketches the general history of theology from apostolic times, as introductory to an initial exposition of Practical Theology's history and new focus. The second section proposes a description of the nature of Practical Theology in a three-step, deepening process which brings out both the positive and weaker dimensions of its present status. The third section shifts to its self-defining characteristic methodology of focusing on Christian Practices, the key element in its unique approach, while the final section analyzes the potential practical impact of Practical Theology on both religious and theological education, particularly in terms of the ministry of the Word in our local Catholic Church in the Philippines. The study ends with some brief recommendations for how to move forward.

Some Basic Theological Shifts: Proximate Origin of Today's Practical Theology

In the period of post-World War II and Vatican II twenty years later, significant shifts in Catholic theological education took place. From a *sociological* viewpoint, many theological studies moved from seminaries to universities with graduate Theology Programs. This

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Natividad, and Joseph L. Roche, "Grounding A Holistic Approach To Scripture in 'Practical Theology'," *Loyola Schools Review* 5 (2006): 57–72.

Regarding this study, since Practical Theology today refers to many disparate ways of theologizing, a choice was made to focus sharply on Practical Theology as exercised in one basic area (religious and theological education), by one select group of practitioners (C. Dykstra, D. Bass, M. Volf and A. Purves), and focused on its potential to contribute significantly to religious and theological education in the Philippines.

involved considerable changes in the theological faculty, basic orientation, and the majority of students taking up the various courses and degrees. From a *methodological* view of Catholic theology, the shift was from a basically objective scholastic approach to the subject in transcendental philosophy and theology—as exemplified by two major Jesuit theologians, Karl Rahner and Bernard Lonergan. They brought a new focus on human experience and historical praxis which was captured in a summary description of Vatican II's "Church in the Modern World" as moving from dogma to intent and implications.[2]

Since Vatican II's triumphant years, however, post-modernism has, to a certain extent, taken over with its relativistic and pluralistic vision, which has rejected many major epistemological and metaphysical claims of both the traditional objective and the modern subject-centered theologies. Nevertheless, beyond these negative aspects, a good number of commentators point out how post-modernism offers several positive supporting themes for Practical Theology, such as its recognition of the subjective dimension of human action, the importance of the community in perceiving reality, and the significance of narrative and story.[3]

While recognizing these very broad shifts in Catholic theological education, then, we wish to focus sharply on the area traditionally called Pastoral Theology. In pre-Vatican II times, pastoral theology was definitely a peripheral theological discipline in which the results

[2]The following is drawn largely from two initial articles drawing attention to the emergence of the transformed pastoral theology newly termed Practical Theology. Cf. R. Maddox, "The Recovery of Theology as a Practical Discipline," *Theological Studies* 51 (1990): 550–72, and R. Imbelli and T. Groome, "Signposts Towards a Pastoral Theology," *Theological Studies* 53 (1992): 127–37.

[3]Cf. Harold Horell, "Fostering Hope: Christian Religious Education in a Postmodern Age," *Religious Education* 99 (Winter 2004): 5–21; also Joanmarie Smith, *A Context for Christianity in the 21st Century* (Thomas More, 1995), and more recently, Benedict XVI's inspiring second encyclical, *Spe Salvi: Saved in Hope* (Makati: Word & Life, 2007).

of the core theological disciplines (Scripture, systematics, Church history) were applied to liturgical rites, homiletics, catechesis and counseling, etc.—none of which were presumed to have significant theological substance of their own. Since in such a view, pastoral theology was concerned merely with application, it was less demanding and rigorous, mostly relegated to part-time teachers, teaching at odd times, about content which lacked any clear, integrative vision of its own.[4] One unfortunate result was that such an understanding of pastoral theology offered the substantive theological disciplines an excuse for not addressing current major pastoral questions and theological concerns.

The Practical Theology that has developed over the past thirty years or more represents a complete shift from the above "application" view of Pastoral Theology. According to one of its major proponents,

> Practical theology is gaining new shape. It is stepping out of the shadow of being viewed only as the application of findings and guidelines developed by the so-called foundational theological disciplines of exegetical, historical and systematic theology. Rather the new practical theology is reminding all of theology of its practical nature.[5]

The new practical theology corrects the core deficiency of the former pastoral theology by revising its understanding of the relation between theory and practice, stressing its much more intimate and reciprocal quality than the notion of application could possibly convey. A major principle of the new Practical Theology is this: theory proceeds from practical interests, and practice itself is theory-laden.[6] The new

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[4]This brief sketch of the traditional understanding of pastoral theology draws on the originating articles identified in footnote 2.

[5]Quoted from the Foreword in the series "Studies in Practical Theology" by Don Browning, et. al., in J.A. van der Ven, *Formation of the Moral Self* (Grand Rapids: Eerdmans, 1998), ix.

[6]On this point, among the deluge of more recent sources, cf. Ray Anderson, *The Shape of Practical Theology: Empowering Ministry with Theological Praxis* (Downers Grove: Inter-Varsity Press, 2001), 14–22, which develops the complex, ever

practical theology, then, exemplifies the current stress on historical consciousness by its heightened appreciation of Christian theology's original concrete contexts. The Christian creeds are not timeless truths dropped down ready-made from heaven, but arise within a specific historical setting of the ecclesial community's reflection on its pastoral life and practice.

Foundational Insight

What perhaps is most fundamental in this new practical theology is its basic, foundational insight into theology's saving, profoundly dialogic nature and purpose—proposed as intrinsic to the whole theological enterprise.[7] This insight is articulated as an objective real force that must permeate the entire theological work and undertaking, based on the conviction that the *raison d'etre* of all theology is to communicate the Gospel of salvation and elicit from believers their living commitment of Christian Faith, both personal and communitarian.

But this implies that the more comprehensive issue at stake here is not just practical theology in itself, but the very nature of the whole theological enterprise, and specifically for this present study, authentic religious and theological education. All theological disciplines, flowing from the Biblical narrative and faith vision, must ultimately aim at active engagement and transformative action in the daily living out the Faith. The basis for this claim is that Christian Faith is a way of life which cannot be reduced to an academic intellectual vision, basic moral stance, or detached prayerful contemplation.[8] Many of today's varied

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changing "Theory to Practice" relationship through the pre-modern, modern and postmodern views of reality and its implications for Practical Theology.

[7]Cf. Raymond Webb's paper, "Catholic Practical Theology: Challenge and Opportunity," as summarized by Kathleen A. Cahalan in *CTSA Proceedings* 58 (2003), 146.

[8]This stress on Christian Faith as a way of life is developed in Joseph L. Roche, *Practical Catechesis: The Christian Faith as a Way of Life* (Quezon City: Phoenix, 2008).

theological currents exemplify this vision: for example, the current stress on integrating moral theology and spirituality, or Spirit-Christology, or the pneumatic-Christocentricity claimed for all Christian theology, or the ecclesiology of the believing subjective community, especially the local Church, or finally the importance of the liturgical enactment of Christian identity as a call to action (mission).[9]

Having affirmed this broader, comprehensive perspective of Practical Theology, however, one must add that the need for a specific course in Practical Theology for practical concerns is recognized by all current commentators.[10] Such a need is affirmed, at the very least, for a period of transition. More realistically, perhaps, there will probably always be a need for such a course which consciously takes its perspective from the contemporary life of the Church, the daily living out of the Christian Faith in today's world. Such a practical theology course would still differ from the Biblical or systematic theology courses which also relate their findings to the current scene because the practical theology course consciously begins with, and relates immediately to, the current living Christian Faith of the people of God (the Church) in the world, and appropriates the past tradition from this vantage point.

One explicit concern that animates much of current Practical Theology is the formation of a community for transformation, according to God's salvific reign revealed in Jesus Christ. This is called by many the foundational praxis around which all other pastoral practices cohere. Christian conversion always takes place in a specific social situation that demands specific renunciations and commitments. Practical theology, in a nutshell, seeks to inform, form and help

[9]Cf. James W. Fowler, "The Emerging New Shape of Practical Theology," in *Practical Theology: International Perspectives*, eds. F. Schweitzer and J. van der Ven (Frankfurt am Main: Peter Lang, 1999), 75–92.

[10]Cf. Raymond Webb, "The Development of a Catholic Practical Theology," *Chicago Studies* 45 (2006): 105–17.

transform that praxis of both the members of the community and of the community itself.[11]

Brief Historical Background of Practical Theology

Theology in early Christian practice included not only the saving knowledge of God—the *habitus* of the Christian believer—but the study, instruction, and discipline needed to form this *habitus*. This general approach shifted in the scholastic period when the place for theologizing changed from the episcopal/pastoral parish setting or monastery to the independent university. St. Thomas' view of theology as primarily a speculative science took over, characterized by the creation of scholastic *Summae theologiae* which became one of the major sources of university theology. These all-embracing summaries of the doctrines of the Faith were created through logical rational methodology developed in and through subtle academic, philosophical argumentation. Unfortunately, as time went on, this scholastic approach gradually began to crystallize into petrified systems which so concentrated on doctrinal clarifications that it profited little from actual living Christian faith, and exerted very little influence on that life. The result was a theology whose relation to human life became problematic, in the words of Congar.[12]

In contrast, as a process of reconceptualizing theology, Practical Theology began as a non-technical theology, then moved into a basic

[11]Cf. Don Browning, "Toward a Fundamental Strategic Practical Theology," in *Practical Theology: International Perspective,* eds. F. Schweitzer and J. van der Ven (Frankfurt am Main: Peter Lang, 1999), 54–74. Browning's specific approach is modified in some ways by Katherine A. Calahan and James R. Nieman, "Mapping the Field of Practical Theology," in *For Life Abundant: Practical Theology, Theological Education and Christian Ministry*, eds. Dorothy Bass and Craig Dykstra (Grand Rapids: Eerdmans, 2008), 62–85.

[12]Fowler, "Emerging New Shape," 76–78; also Edward Farley, "Theology and Practice Outside the Clerical Paradigm," in *Practical Theology,* ed. Don Browning (San Francisco: Harper & Row, 1983), 22–24.

moral stance, and on to a "Functional-Specialty Discipline," and finally to Practical Theology as described above.

New Focus: Recovering Theology as a Practical Discipline

Some commentators stress Practical Theology's self-becoming process in terms of rather distinct steps, which indicate something of its nature. Initially Practical Theology took the form of a "Functional-Specialty Theological Discipline" which gradually developed the idea of the broadened task of transforming current Christian praxis into more authentic forms by bringing in the normative convictions of Christian Faith—thus calling for recovery of theology as a practical discipline in itself.[13] This step has been clearly manifested in the current re-integrating of a spiritual ethics with doctrinal reflections by focusing on ethics as cultivating abiding virtues and character. Such an approach stresses the need to form the person's cognitive and affective character from which good moral acts flow. This integration actually parallels early Christian theology as both a *habitus* and a discipline.

But perhaps the more significant step in Practical Theology's self-becoming process was recovering the Socio-Political Dimensions of Theology. This is exemplified in liberation theology viewed as "a practical activity characterized by concreteness in dealing with particular events, stories, and witnesses," rather than limiting theology to the role of an analysis of general concepts.[14] From a different starting point, the new theological Feminism exemplifies the same thrust. Both new theological currents have called for a de-rationalization of the still current typical theological reflection dominated by a western scientific

[13]Recovering Theology as a practical discipline is stressed by many commentators. Cf. e.g. Anderson, *The Shape of Practical Theology* I, 11–76.

[14]Cf. Denis P. McCann, "Practical Theology and Social Action," in Don Browning, ed., *Practical Theology* (San Francisco: Harper & Row, 1983), 105–25. For a recent work on the socio-political dimension of theology, cf. the critique by the U.S.-Latino theologian Orlando O. Espin, *Grace and Humanness: Theological Reflections Because of Culture* (Maryknoll: Orbis, 2007).

[Enlightenment] rationality. A final step was noted in the renewed insistence on re-affirming first order theological activities—such as creating liturgies, composing hymns, and shepherding discipleship—which exercise the reciprocal relationship between doctrine and worship (prayer, liturgies, etc.) within actual moral daily living.

Such a schematic overview of the self-becoming process of Practical Theology offers some initial pointers toward understanding the more comprehensive, developed new view of Practical Theology's very nature.

Searching for the Specific Nature of Practical Theology

There is a major difficulty in presenting a simple, clear, objective description of the nature of the theological discipline currently called Practical Theology. Despite its many commonly shared factors, there are almost as many divergent Practical Theologies as there are major practical theologians and commentators. Pluralism rules the day.[15] In such a pluralistic context, this study proposes to attempt at least some basic description of the nature of practical theology by adopting three specific steps: (1) focusing sharply on one basic area in which practical theology operates, namely, religious and theological education; (2) choosing one basic common approach and group of theologians who can reasonably be accredited as leaders in that area, Dorothy Bass and Craig Dykstra, and (3) proposing three successive descriptions which move from the simplest to the more complex and comprehensive. Since the first two steps are evident from the rational flow of this study's content, as well as from its constant reference to the same basic primary sources, we can immediately address the proposed series of descriptive definitions.

[15]This pluralism simply adds to the more intrinsic difficulty of defining Practical Theology's nature arising from its widely misunderstood "practical" name and essence.

A. Practical Theology as Inherent in Faith Itself

In simple terms, Practical Theology is aimed at helping people today—especially lay leaders, religious and theological educators—live out their Christian Faith with integrity, vitality and creativity. It does this by fostering critical reflection on Christian Faith as a way of life shaped by participation in basic Christian practices. Practical Theology's primary focus is the actual capacity of individual believers and communities to practice a Christian life-giving way of life. Through theological engagement with specific, concrete dimensions of personal, social and ecclesial existence, Practical Theology seeks to study, clarify and strengthen the shape of Christian living in and for the world.[16]

Hence Practical Theology is a way of reflecting and thinking intrinsic to the life of faith itself—in which every community of believers engages in one way or another while striving to live in ways that respond to the merciful loving call of the Triune God made known to us in Jesus Christ. How can, and how do, our lives and our life together share the way of life that reflects God's own life of Love? What is the shape of a contemporary way of life that truly is life-giving in and for the sake of the world? How can the Christian community, the Church, foster such a way of life for the good of all creation?

Concretely, Practical Theology also refers to a disciplined, academically-formed way of thinking that emerges in the teaching, research and ministry of a certain number of religious and theological educators. This discipline is closely related to, but not identical with, the contextually alert, practice-shaping general theological reflection just described. As a specific theological discipline, Practical Theology involves patterns of discipline, criticism, and scope that flow from the norms of scholarly inquiry and the pedagogical needs of the Church. But the inner core of this academic Practical Theology flows directly from the life of faith itself, and thus academic Practical Theologians

[16]For the source of this basic description, cf. Dorothy Bass in *Prism* (Dec 2006) online at http://www.yale.edu/ism/Prism/prism-a2.htm.

play a specific role within and on behalf of the way of life they share with other Christians—a role of leadership through teaching and research conducted in service of this way of living Christian life.[17]

B. Practical Theology as Serving a Way of Life

A second approach to Practical Theology's nature arises from the very common complaint of college students regarding theological topics: "But what does that have to do with *real* life?" Moreover, after all the critically articulated objective academic responses, the feeling of inadequacy still remains. True, there are still some theology teachers who continue to teach and write as if they could not be bothered by the trite problems of their students' daily life. But the complaint is against a much larger number of theology courses which in presenting the great theological themes of the Revelation, Christology, Trinity, etc., often make little or no effort to link these truths to the mundane matters of daily life. Theology teachers rightly focus on conceptual difficulties raised in understanding the Faith, but in the process they often seem to miss or ignore the larger significance of these doctrines.[18]

In addition, contemporary academics are characterized by the commonly ever-increasing specialization as a necessary condition for fundamental research. As exercised in today's conventional view of theology, this often involves the unfortunate consequence of separating the research from the rightful overarching subject of all theology, namely, living the Good News of the Gospel. Such a view of its research defines theology as a theoretical rather than a practical science,

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[17]Cf. e.g. James Fowler, "Practical Theology and the Shaping of Christian Lives," in Don Browning, ed., *Practical Theology* (San Francisco: Harper & Row, 1983), 148–66, and Edward Farley, *Practicing Gospel: Unconventional Thoughts on the Church's Ministry* I: Practical Theology (Louisville: Westminster/John Knox Press, 2003), 3–68.

[18]This description is drawn primarily from Miroslav Volf, "Theology for a Way of Life," in *Practicing Theology: Beliefs and Practices in Christian Life,* eds. M.Volf and D. Bass (Grand Rapids: Eerdmans, 2002), 245–63.

and thus the scholarly interests of theologians are not concerned with the realities and challenges of daily living as Christians today.[19]

In contrast, Practical Theology's foundational insight is that theology is more properly taken to be a practical science—science in the broad sense of a critical, methodological disciplined reflection—whose purpose is not simply to deliver knowledge (a plausible intellectual vision) but rather to serve a way of life (a compelling account of a way of life). Hence this is best done within the pursuit of the Christian way of life, involving the complex relations between beliefs and practices or, put more in terms of disciplines, between systematic theology as a critical reflection on beliefs, and the Christian way of life as the sum of Christian practices.[20]

But how exactly do Christian beliefs and practices intersect? A critical study of their complex inter-relations provides sound ground for developing this second descriptive definition of the nature and role of Practical Theology.

Belief-Shaped Practices

Simply put, beliefs about Jesus Christ—who he is, what he did and does—, expressed in the form of the biblical narratives and

[19]This critique of theology as a theoretical science was confirmed—rightly or wrongly—by a recent "Appeal and Proposal" from the Association of Catechetical Centers and Colleges with Religious Education (ACCCRE), signed by Bishop Socrates B. Villegas, Chairman of ECCCE, to drop the title of "Department of Theology" at the college level and replace it with "Religious Education." The reason given was the fact that there is such a great difference between theology and catechesis. The present author considers this proposal extremely questionable—not only as rejecting 1500 years of Catholic catechesis, but precisely because of the reality of Practical Theology proposed in this study.

[20]"Beliefs" here refer to core Christian beliefs, convictions implicit in the basic act of Faith (the Creed) of both Christian individuals and communities. "Practices" refer to cooperative and meaningful human endeavors that people do together, over time, and that seek to satisfy fundamental human needs and conditions.

ritual actions, provide the norm for Christian practices for which Christ serves as the model (and more) for all practitioners. To be a Christian is to explicitly believe in Jesus Christ and be committed to follow his way of life. Christian practices are by definition normatively shaped by Christian beliefs. Moreover, since the story of Christ is embedded in the larger stories of God with Israel and the nations, and the even larger stories of creation, the Fall, redemption and final consummation, Christian beliefs provide the normative Christian moral space (questions about what is good or evil, what is meaningful and important versus the trivial and unimportant) in which alone engagement in Christian practices makes sense.[21]

That beliefs shape practices is clearest in beliefs about God who is not a particular object in the world with which humans may relate, but the Creator, Redeemer, Consummator of all that exists. This is the proper object of all theology, God, upon whom all humans depend completely for their identity, their freedom, their fulfillment and very existence. What is said of God does not have to be applied later to humans—what is said of God is already addressed to humans. Beliefs in God, precisely as beliefs, already entail practical commitments which are not added to the beliefs but inhere in the beliefs themselves. They provide a normative vision for practices. Thus Christian practices as such already have a Christian normative vision as part of what they are, and Christian beliefs as such are essentially practice-shaping.[22]

But the role of beliefs as shaping practices, from a theological viewpoint, though very important in itself, is secondary. The whole Christian way of life, with all its practices, is shaped by what God has

[21]Volf, "Theology for a Way of Life," 250–51. Cf. also the insightful article of Serene Jones, "Graced Practices: Excellence and Freedom in the Christian Life," in *Practicing Theology: Beliefs and Practices in Christian Life,* eds. M.Volf and D. Bass (Grand Rapids: Eerdmans, 2002), 51–77.

[22]This is the key to grasping Practical Theology's specific understanding of practices, particularly in the Dykstra-Bass group of practitioners, an understanding that stands in direct contrast to conventional theology's understanding.

done, is doing, and will do. Christian Faith is not primarily about what humans are doing but about humans receiving. Thus Christian beliefs cannot be reduced to mere knowledge [information]; they provide the normative guide for agents of Christian practices by situating them within the narrative of the total reality of God's actions with humans. But do practices actually contribute to beliefs in any way?

Practices Come First

In many Christian adult conversions there is an acceptance of Christian beliefs before the actual, habitual exercise of Christian practices. But this is not the case of the great majority of Christians who are born into Christian families, baptized as infants, and grow up in and through Christian practices. Practices are first, and Christian beliefs come initially as entailed in the practices, and gradually accepted, developed, and brought to explicit awareness through upbringing and education.

Christian practices continue to play a significant role in this process of coming to a deeper understanding of Christian beliefs. Acting morally seems in some sense to be a precondition for correct moral understanding, similar to the way habitual immoral actions often lead to poor moral discernment and motivation. For most Christians, Christian practices are the ordinary means by which they come to understand more deeply, and perform more accurately, the core Christian beliefs they profess. Thus we can speak of the hermeneutical impact of practices since the formulation of Christian beliefs through the centuries has basically been a hermeneutical process. Core beliefs are always initially formed in specific concrete situations of Christian living which ground the process toward deeper understanding through the continued exercise of Christian practices.

Christian Beliefs as the Ultimate Ground for the Christian Way of Life

But given the mutual impact of beliefs and practices on each other, the significant question arises, which grounds which? In Christian living, what precisely is the status of beliefs inherent within the

practices? In both academic and popular culture today, beliefs are usually subordinated to practices, developed after the practices for justifying them. But Christian theology claims to be focused not simply on talk about God, but on the reality of God. Thus Christian beliefs are not just reasons for such and such practices, but rather express the reality grounding the practices. Christians do not develop an image of God to safeguard some practice—rather God is the ultimate reality justifying the Christian practices and way of life.

Christian beliefs, then, as drawn from God's self-revelation in sacred Scripture and tradition, are the ways through which we identify God, and thus they become the ground for all Christian practices. Our Christian way of life must ultimately be grounded on our Christian beliefs about God. Christian theology must therefore be concerned about the truth of our Christian beliefs about God since they ground our Christian way of life. Concern for the truth of our beliefs about God here means how these beliefs about God and God's relation to the world fit together among themselves, and with all other human beliefs. The Christian beliefs about the Trinity, the Incarnation, Grace and the Eucharist must fit together, and fit with beliefs about human dignity, freedom, justice and love.[23]

C. Viewing Practical Theology: On Earth as It Is in Heaven

A third way to begin the arduous task to describe accurately and clearly the nature of Practical Theology would be to ask: why is it so difficult? Two reasons are commonly proposed. The first is the fragmentation of theology in general into numerous specialized fields (e.g. systematic, historical, moral, liturgical) which naturally inspires

[23]Compared with the great majority of commentators describing the belief-practice relationship, Volf's exposition is exceptional. It clarifies the relationship by grounding beliefs and practices in the very nature of God's engagement with the world, and therefore of Christian Faith. Cf. Volf, "Theology for a Way of Life," 254–62.

the question: "What is the specialty of Practical theology?"—to which the simplest answer may be: "a certain reintegration of theology's specialties, in terms of Christian living." Practical theology has a certain antipathy to neat descriptive definitions that distinguish it from all other theological disciplines. The second reason is that the ordinary inquiry into the nature of practical theology presumes theory is distinct from actual practice. This presumed mind-set already contradicts Practical Theology's nature which claims to indwell in practice itself. Only in the actual practice of doing theology do we come to understand better its proper nature.[24]

The first key, therefore, toward the positive understanding of Practical Theology is to realize it is more like something we do (verb-like) rather than some thing defined (noun-like).[25] It is more an activity to be practiced than an academic discipline to be strictly analyzed. Nevertheless, it is definitely not a question of the usual understanding of theory first, which then is put into practice. On the contrary, Practical Theology aims at radically changing this two-step division by stressing the intrinsic connection between theory and practice within the unity of Christian living. Theology always arises out of, and continues to be embodied in, the concrete historical and cultural life of the religious communities. The Incarnation and total Paschal Mystery ground this undeniable value of human living, in spite of the

[24]This third approach to Practical Theology's nature concentrates primarily on the work of Terry A. Veling, especially his *Practical Theology: On Earth as It Is in Heaven* (Maryknoll: Orbis Press, 2005), which was signaled out for high praise for offering a spirituality of practical theology. See also Veling's earlier article, "'Practical Theology': A New Sensibility for Theological Education," *Pacifica* 11 (1998): 195–210.

[25]But even before the current era of post-modernism, there were numerous examples of this insistence on actual living over systematic analysis popularized by Paulo Freire (e.g. his *Pedagogy of the Oppressed* [Penguin, 1972]), and exemplified in the whole thrust of liberation theology (e.g. Gustavo Gutierrez, "Liberation, Theology and Proclamation," in *The Mystical and Political Dimension of the Christian Faith*, eds. C. Geffre and G. Gutierrez [New York: Herder and Herder, 1974]).

ever present temptation to reduce the Word of God to context—Word to flesh. For it is in our concrete human lives that we find God's Self-Revelation calling us to salvation through love.

A second key toward grasping what Practical Theology is all about is its stress on understanding as more than just knowing, involving practical doing over mere theoretical thinking.[26] In conventional academic [seminary] theology, understanding has often been reduced, erroneously it must be said, to its many and varied possible applications. In actual fact, understanding initially goes beyond simple knowing by grasping the major relationships which surround and partially define any complex reality—prior to any specific application. Then precisely as theological, this understanding takes on the image of thoughtful attention, arising directly from the Christian faith as a loving way of life, which is not reducible to either any abstract intellectual synthesis or to utilitarian pragmatism. Such is a major theme of both the prophets and the Psalms: discovering God's attentiveness and concern for humans—we are apprehended by God. Current interpretation of the prophets stress that they were not primarily concerned with what humans do with their human ultimate concern, but rather with what they do with God's concern for humans.[27]

Characteristics Formed in the Process

These two keys toward grasping Practical Theology's nature (verb-like over noun-like, and understanding over knowledge) give rise to a number of specific characteristics.[28] Its action as a loving way of

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[26]This second key notion of understanding as more than just knowing will be developed more fully in the final section.

[27]Cf. the insightful little book which brings the message of the prophet Micah [6:8] to bear on catechesis: Walter Brueggemann, Sharon Parks and Thomas H. Groome, *To Act Justly, Love Tenderly, Walk Humbly: An Agenda for Ministers* (New York: Paulist, 1986).

[28]As with M. Volf, Veling insists on Practical Theology's God-focus. Cf.

life, for example, identifies Practical Theology as the work of God revealed by Jesus Christ (cf. Jn 5:17, 36; 17:4; Lk. 4:18; 7:18–23). This divine grounding of Practical Theology's work, then, renders its work as truly vocational, a response to the call of God, which, although it is a characteristic common to all theology, may perhaps be even more manifestly and realistically in Practical Theology than in most other theological disciplines as currently exercised. For Practical Theology's basic methodological focus, as we shall discuss in the next section, is on authentic Christian practices. These constitute the concrete ways through which today's Christians faithfully live out the Johannine text: "But whoever lives the truth comes to the light, so that their deeds may be clearly seen as done in God" (Jn. 3:21).

A further characteristic quality, then, is that the test for the truth in Christian living is measured not by any comparison with some great theory of life, but primarily by the fruit it bears (Mt 7:16–21; 12:33; Lk 6:43–49; Jas 1:22, 2:17). St. Paul makes lucidly clear that mere knowing the truth means little unless it is infused with love (1 Co 13:1–2).[29] But even this clear insight can be misleading, given the current widespread intellectual stress on method, the how to emphasis. Method often tends to separate the learner from the inner core of what is being studied. Thus some prefer to focus on understanding which integrates the truth-seeker directly into the process of the loving knowledge of Christian faith that is under study.

If the truth of Practical Theology is measured by the fruits it achieves—fruits that go beyond any reductionism or utilitarian pragmatism—then Practical Theology can claim that its own theological practice is itself a way of life, a craft in and through which the practical theologian answers and responds to the call to enter into

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"What Is Practical Theology?," in *Practical Theology: On Earth as It Is in Heaven* (Maryknoll: Orbis Press, 2005), 12–13.

[29]Veling's test for truth as grounded in the fruits which Practical Theology bears owes more to the Gospels and St. Paul than to any utilitarian pragmatism. Cf. Veling, "What Is Practical Theology?," 13–14.

the world of reality within the vocation of Christian apprenticeship and discipleship in God's ways. The way of life which Practical Theology claims as its own goes far beyond learning how to use the basic theological tools in an appropriate method. Rather it is generally related directly to traditional phronesis—the practical wisdom that is gradually achieved through reflected human development and growth. [30] Such a wisdom-type understanding is described as a *habitus*, a disposition of mind and heart from which our actions naturally flow—but in our case of Practical Theology, actions which are supernaturally elevated by grace, according to the Spirit indwelling in us.

This craft of exercising practical wisdom, characterized by its attentive, searching and responsive qualities, is to be exercised and developed at all times in every effort in, and exercise of, the theological task. Such a craft often requires, as a general rule, working together as partners with other disciplines such as the social sciences, or dialoguing with artists, novelists, poets, song-writers and others who are deeply involved with "reading the signs of the times."[31] That this is not an easy task is clear from Jesus warning that we "know how to interpret the appearance of the earth and the sky, but not the present time." (Lk 12:54–56). Instead, when it comes to reading the signs of the [present] times, we look but do not see, and hear but do not listen or understand (Mt 13:13; cf. Is 6:9).

But how is it that we do "look and not see, hear but do not listen?" Why must Jesus preach in parables? Why is "the knowledge of the mysteries of the kingdom of heaven" granted to some but apparently not to others (Mt 13:11; Lk 8:9–10; Mk 4:10–12)? Surely God does not wish what Isaiah's text clearly seems to say:

[30] The traditional theme that theology has wisdom/phronesis as its proper objective is also stressed by Veling. Cf. Veling, "What Is Practical Theology?," 16.

[31] The stress on the attentive searching quality of Practical Theology enables Veling to bring its wisdom/phronesis knowing-objective together with practical wisdom, thus forming a craft. Cf. Veling, "What Is Practical Theology?," 15–56.

> Go and say to this people: "Listen carefully but you shall not understand, look intently but you shall know nothing! You are to make the heart of the people sluggish, to dull their ears and close their eyes; Else their eyes will see, their ears hear, their heart understand and they will turn and be healed." (Is 6:9–10)

An intelligent interpretation of the Synoptics' use of this text is that they are citing a traditional text as precedent for the fact that Jesus' teaching was largely unheeded and disbelieved.[32] God did not intend Isaiah's preaching to fail and produce these negative results; but God knew that these would be the actual results—that Isaiah's call for repentance would never achieve the desired conversion. So too with the teaching of Jesus, the one greater than all the prophets. Jesus intended his parables to clarify, not conceal, the truth. His parables were designed not to be pointless riddles, but to challenge the hearers to penetrate more deeply into the faith realities proposed. The apparent absurdities of Jesus' message—for example, "whoever loves his life loses it, and whoever hates his life in the world will preserve it for eternal life" (Jn 12:25)—become paradoxes that challenge the believer to examine more closely the nature of Christian faith and living.[33]

Practical Theology's final basic characteristic formed in its self-becoming process is that it reads and interprets its sharp focus on the concrete conditions of human life in the light of the kingdom of God, the unconditional claims of God's living Scriptural Word. Practical

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[32]For this interpretation, cf. Bruce Vawter, *The Four Gospels* (Garden City: Doubleday, 1967), 156–58. The present author cannot let this opportunity pass by without explicitly stating the clear superiority, for religious education, of Vawter's work over the great mass of current popular level historical critical method-dominated interpretations.

[33]That Jesus taught in parables was surely to foster deeper reflective understanding of the truths of Faith which he often expressed in paradoxical form. A similar effort is made in presenting six Paradoxical Characteristics of Faith to foster deeper, critical, reflected understanding of Christian Faith. Cf. *Catechism for Filipino Catholics* (Manila: ECCCE Word and Life Publications, 1997), Chap 3., Nos. 142–54.

Theology is a theology![34] Its work is to discover the timeless beauty and truth of God's amazing grace within human time and history, to reveal God's own transcendent Self-gift to all peoples, challenging them all to become his own people, full of faith, hope and love, justice and mercy, a people striving to live and act on earth "as it is in heaven."

Some Key Practical Objectives of Practical Theology

A parallel way to getting to the nature of any discipline is to focus on its objectives—what precisely it attempts to accomplish, its goals.[35] Focusing on the key objectives of Practical Theology can therefore help in coming to a more concrete notion of its nature. A first objective is clearly that of unifying the various disparate theological elements (e.g. Scripture, Tradition, experience, faith and reason) around the common focus on Christian praxis as the norm. The goal is a certain "holistic, integrating orthodoxy, orthopraxis and orthopathy." For Catholic Practical theology, one could add an intellectual, ecclesial, spiritual, sacramental and ecumenical/inter-religious dialogue as an indispensable means.[36]

A second objective is stressing the primacy of praxis, drawn directly from the needs and challenges arising from actual, concrete Christian living in the world. This is what sparks the authentic unity of all theological activity. But this primacy rests on the critically developed authentic notion of Christian Practices (e.g. as proposed by Craig Dykstra and Dorothy Bass). The direct result flowing from this

[34]That Practical Theology is truly theology is emphasized by Paul Ballard and John Pritchard, *Practical Theology in Action: Christian Thinking in the Service of Church and Society* (London: SPCK, 1996), and also by James N. Poling and Donald Miller, *Foundations For a Practical Theology of Ministry* (Nashville: Abingdon Press, 1985).

[35]In traditional scholastic philosophy/theology, following Aristotle, there is a direct relation between the formal and final causes of any reality.

[36]Anderson develops this at length from his specific viewpoint. Cf. R. Anderson, *The Shape of Practical Theology*, 23–60.

interpretation of praxis is an inherently transformative understanding/knowledge/truth, and which, precisely as intrinsically transformative, challenges all theology to go beyond the present status quo.

A third objective commonly associated with Practical Theology is the desire to overcome the professional isolation so common among those pursuing one or other of the various theological disciplines. Put positively, Practical Theology focuses on the legitimate communal/contextual character of all theology. Yet it must be admitted that up to the present, Practical Theology has not been very successful in achieving these admirable goals—due mostly perhaps to the still very limited exercise and use of Practical Theology by most contemporary theologians. But we can hopefully look ahead toward greater success in the future as more and more theologians become acquainted with the authentic nature and method of Practical Theology.

But a more serious reason for Practical Theology's present lack of significant impact on current theology, and its present greatest concern, is its own problem of multiple versions and consequent lack of unity and consistency.[37] First, there is a notable difference between the way Practical Theology is studied, understood and exercised in Germany and in the United States—perhaps due more to the local theological culture and tradition rather than any theoretical basis in Practical Theology itself. But more alarming is the significant differences among the American Practical Theologians, some of whom seem to reduce theology to an inter-disciplinary study, lacking any clear, unified nature. This problem will be developed in this study's final section dealing with Practical Theology's impact on religious and theological education.

[37]Ballard and Pritchard, in their *Practical Theology in Action,* devote a whole chapter to various models (57–70). But such an academic listing of various approaches and intended objectives is not the real problem. Rather, it is the basic ambiguity about the very nature and appropriate functioning of authentic theology that is at the root of the lack of unity and consistency among many of Practical Theology's present practitioners.

III. Christian Practices in Practical Theology

The key notion and reality in Practical Theology is Christian Practices, which directly modify Practical Theology's whole notion of theology itself, and theological education in particular. Practical Theology's unique understanding of the nature and role of Christian practices is so important that we shall develop its exposition in three steps. First we begin with a dictionary understanding of practice in general, then secondly, proceed to a detailed description of Christian Practices' unique meaning and role in the form of Practical Theology proposed in this study. Thirdly, we shall bring out how such an understanding of Christian practices contrasts with the more common acceptance of theory and practice in current theology, and thus introduces the final objective of this study, namely, to clarify Practical Theology's potential to contribute significantly to a fuller understanding of theology in general and theological education in particular.

'Practices': Basic Definition

The *Oxford English Dictionary* gives four meanings of practice. The first is "the action of doing something; patterned activity—not random or haphazard, but with an inner or outer coherence." The second meaning is "the habitual doing or carrying out of something; usual, customary, or constant action; a regular pattern of repeated behavior." The third meaning is "doing something repeated or continuously, for the purpose, or with the result, of attaining proficiency; the basis of a skill." The fourth and final meaning is "carrying on or exercise of a profession or occupation; e.g. law or medicine."[38]

Christian Practices

We now turn to the specific meaning and role of *Christian* Practices precisely as understood in Practical Theology. We begin with a simple description:

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[38]Duncan Forrester, "What is Practice?," in *Truthful Action: Explorations in Practical Theology* (London: T & T Clark, 2000), 3–6.

> Rather than speak of a Christian way of life as a whole, we shall speak of the "Christian practices" that together constitute a way of life abundant. By "Christian practices" we mean things that Christian people do together over time to address fundamental human needs in response to, and in the light of, God's active presence for the life of the world in Jesus Christ.[39]

This descriptive definition is initially clarified by identifying twelve such practices among which are: honoring the body, hospitality, keeping the Sabbath, discernment, testimony, shaping communities, forgiveness, healing, dying well, and signing our lives to God.[40] But given the different ways in which practices are understood, even among (and perhaps especially among) those professing to be adherents of Practical Theology, much more needs to be specified in order to achieve an adequately accurate notion of Christian practices as proposed in this study.[41]

In order to bring out these specifics most sharply, it will help to sketch the contrast between the typical way in which practices are generally understood in post-Enlighten-ment [clerically dominated] theology, and in Practical Theology's understanding, for the specific contribution of Practical Theology to current theology in general, and especially to religious and theological education, depends completely on a clear grasp of how basically different these two understandings of Christian practices really are.

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[39]Craig Dykstra and Dorothy Bass, "A Theological Understanding of Christian Practices," in Miroslav Volf and Dorothy Bass, eds., *Practicing Theology: Beliefs and Practices in Christian Life* (Grand Rapids: Eerdmans, 2002), 18.

[40]Dykstra and Bass, "A Theological Understanding of Christian Practices," 19. Cf. also Craig Dykstra, "Reconceiving Practices in Theological Inquiry and Education," in *Virtues and Practices in the Christian Tradition,* ed N. Murphy (Harrisburg, PA: Trinity Press, 1997), 161–82, hereafter referred to as "Reconceiving Practices."

[41]The references cited clearly indicate that the notion of Christian practices proposed here is drawn from the works of Craig Dykstra, Dorothy Bass, and their co-workers.

The Fundamental Problem of Post-Enlightenment Theology

Much of conventional post-Enlightenment theology and theological education have generally been carried on in the form of a technology which effects causal changes, whose values are judged in terms of mastery of techniques, uncovered primarily through the social sciences. This grounds an understanding of theology that is harmfully individualistic, technological, ahistorical and abstract. When practice is reduced to merely an application of theory or current procedures, then all Scripture, systematic, moral and liturgical studies become theological disciplines in which practice has no intrinsic place. Moreover, practices could not be intrinsic to, or constitutive of, a way of life, but rather are reduced to the merely functional and the weaknesses of theology just sketched above.[42]

But when practice is rightly understood, the academic disciplines are themselves seen to be practices: their very own subject matter includes practices. Practices rightly understood refers to Dykstra's alternate view which starts by adapting MacIntyre's basic notion of practice and developing it in three main emphases. First, the theo-practitioner is not aiming at mere information, but views the complex interplay of human activity, involving theology professors, pastors, students, ordinary Christians, etc. Second, this action involves the practitioner's whole self precisely as participating in the moral and cognitive faculties of the community members, and thus, third, recognizes the basic good of theology as a way of life. These emphases reject both technology as the ultimate judge of the practical skill of living faith in the Christian tradition, and theology conceived as the individualistic, abstract, ahistorical discipline described above.[43]

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[42]Cf. Dykstra, "Reconceiving Practices," 162–63. From another point of view and approach, see also Farley, *Practicing Gospel,* 3–68.

[43]Brad J. Kallenberg in his Introduction as editor to C. Dykstra's article "Reconceiving Practices," 161–62.

Theology's Conventional Picture of Practice

In post-Enlightenment theology, practice can be described as:

1. we (e.g. theologians) do something (like preaching, teaching) to others (recipients);
2. this "we" are acting as individuals in our doing—there is no larger social and historical context;
3. as practitioners we know what we are doing and how to do it, guided by theory in which the social sciences play a significant role. Biblical, systematic studies provide content, or shape character, develop clear thinking, discerning skills, etc.;
4. this technological picture assumes the theory-practice relationship common to science-technology.[44]

Initial Critique

Practice thus means making something happen, producing some result. The criterion is effectiveness. Theory traces the causal relationships: how things work. Attention is focused on the cause-effect relationship, prescinding from moral questions as extraneous. When practice is basically reduced to procedure, its value is its utility. Morality then relates to the value of the results, not to anything intrinsic to the practice itself.

Thus the problem with this understanding of practice rests in its limited focus and exclusion. The specific focus often changes, but the one criterion is extrinsic effectivity. Such a technological idea of practice is both ahistorical and abstract. Practice is applied to a situation, but the practice itself is not regarded historically. Each practice is a unique singular event, with no internal history of its own.

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[44]Dykstra, "Reconceiving Practices," 164–66, following Edward Farley's repeated historical descriptions of clergy-based theology. Cf. Edward Farley, *The Fragility of Knowledge: Theological Education in the Church and the University* (Philadelphia: Fortress Press, 1988), chapter 5.

It is abstract, since there is no interest in the historical development of the practice itself.[45]

Summary Description of the Alternate View of Practices

Both in terms of its implications and effects, and of its very assumptions, such an understanding is extremely questionable for a good number of reasons that will be sketched below. But what is needed now more than a critique is a clear objective alternate view of practice.[46] The following offers some key insights:

1. Practices are not something an individual is doing, but are inherently cooperative, things in which a number of people are involved;
2. they are not doing something to others as much as with others—being engaged in a common practice;
3. nor can they be reduced simply to group activity since they can be exercised by an individual (e.g., prayer, which is a coherent and complex form of socially established cooperative human activity);
4. hence practice is participation in a cooperatively formed pattern of activity that emerges out of a complex tradition of interaction among many people over a long period of time. That is to say, practices are a form of socially established activity which gives people direction, meaning and significance;
5. the form of the practice itself, which must be coherent though complex, embodies the reasons for, and intrinsic value of, the practice;

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[45]Dykstra, "Reconceiving Practices," 166–68; Farley, *Fragility of Knowledge*, 10–11.

[46]Here Dykstra supplies the needed positive grasp of authentic Christian practices in his "Reconceiving Practices," 168–72 . He also lists eight authors who propose similar critiques of the conventional view of "practices." Cf. Dykstra, "Reconceiving Practices," 169 n. 12.

6. this means that to participate intelligently, with good results, one needs to become aware of the history of the practice;
7. therefore practices cannot be abstracted from their tradition; nor can they be created on the spot by an individual, but are formed only through a process of interaction among many people over a sustained period of time.

Some of the criteria for evaluating practices are intrinsic to the practice itself. For example, moral standards and values are built into the practices themselves which therefore by nature have moral weight as well as the epistemological importance with which we are primarily concerned. "Epistemological weight," therefore, refers here to the fact that by participating in certain practices, we come to see more than their inherent value—certain other realities outside the practices, e.g., new loving knowledge of the Triune God revealed by Jesus Christ. The concrete exercise of Christian practices in the everyday life of faith creates a new way of life, which presupposes a transcendent source or ground. The New Testament, for example, makes clear that certain practices (e.g. serving others) are the necessary pre-conditions for recognizing the risen Lord.[47]

The Proper Place for Practices in the Christian Life

In conventional theology, practice was understood technologically, individualistically, and a-historically—reduced to the merely functional. But Dykstra's alternate view puts Christian practices in the center of Christian living. He supports this position by three basic truths: first, our very identities as persons are existentially constituted by practices and the knowledge and relationships they mediate; second, correlatively, our communal life is constituted by practices—in fact communities themselves are practices; and thirdly, serious questions are constantly being asked about practices (e.g what status do they have? What power, under what conditions? What practices are sustaining?

[47]Cf. Marianne Sawicki, "Recognizing the Risen Lord," *Theology Today* 44 (Jan 1988): 441–49.

etc.) which the prevailing conception of practices fails even to generate. Any possible answer would have to cut across all the lines that presently divide biblical studies, systematics, moral and liturgical studies, and religious education.[48] Hence the identification, study and fostering of Christian practices are important tasks for theology.

Learning Practices

Learning practices has much affinity with conceiving theology as intrinsically linked to wisdom (phronesis and *habitus*) as discussed above. Here we are emphasizing the life-orienting, identity-shaping qualities which practices, taken as constitutive of Christian life, develop. With the help of others who are competent in these practices and can help us as our models, mentors, teachers, or partners, we need to understand the practices from the inside, as it were, not as something imposed from outside (e.g. "why do we have to go to Sunday Mass?"). Thus it is worthwhile to consider briefly what are the most effective ways of truly and accurately learning these practices.

Most of us come to learn practices best in conditions and situations in which:

1. we are active in them, actually *doing* what they involve, engaging in them personally in particular physical and material settings and in-face-to-face interaction with other people;
2. we participate in them jointly with others, especially with those skilled in them;
3. the people involved in the practices with us are personally significant to us;

[48]Dykstra cites with approval Margaret Miles, *Practicing Christianity: Critical Perspectives for an Embodied Spirituality* (New York: Crossroad, 1988), 87–144, approving her exposition of ascetic practices, worship sacraments, service and prayer, but questioning her tendency to equate practices with "exercises"—two realities which he holds must be distinct. Cf. Dykstra, "Reconceiving Practices," 173–75.

4. we are involved in increasingly broader, more varied and more complex dimensions of the practices;
5. we come more and more to connect the expressions of the significance and meaning of these practices, and the ways that various practices are related to one another, with our own activities in them and our reasons for engaging in them.[49]

Participation can occur naturally, but some practices demand planned and systematic education in the practices. We live our lives at the intersection of many different practices. Theological education must concern itself with the mutual influences which various practices have on one another—their complementarity or mutually conflicting qualities. Our whole lives are lived moment-by-moment within an ever changing and developing interplay and mutually inter-influencing of many practices.[50]

Practical Theology and Religious and Theological Education

The exposition of the nature, meaning and role of Christian Practices, especially as proposed in Dykstra's alternate view, has already provided one sound basis for Practical Theology to be a full theological discipline, its impact on the whole of theology, and on religious and theological education in particular. This final section

[49]Dykstra has a whole chapter on "Education in Christian Practice" in his *Growing in the Life of Christian Education and Christian Practices* (Louisville: Geneva Press, 1999), 66–79. He focuses more sharply on "Learning Practices" in "Reconceiving Practices," 175–78.

[50]Other sources on Christian practices are: Bass and Dykstra, *For Life Abundant*, 28–34; Elaine Graham, "Practical Theology as Transforming Practice," in J. Woodward and Stephen Pattison, eds., *Pastoral and Practical Theology* (Blackwell, 1999), 104–16, and Elizabeth Liebert, "The Role of Practice in the Study of Christian Spirituality," *Spiritus* 2 (Spring 2002): 30–49.

of our study develops this understanding of Practical Theology by one specific example within a brief sketch of current theology and theological education. This serves to confirm Practical Theology as an important academic discipline (theological form) with great potential for contributing significantly to the whole theological enterprise, and theological education in particular. The second section focuses on Practical Theology's potential for improving religious education.

Professional Theological Education Today

The first thing that one notices in theological education today is the proliferation of courses. The sheer quantity and diversity of these new courses of every description are impressive. Whether this is simply a response to the present market for theology, without any particular direction or purpose, only time will tell. Moreover, there is a certain recovery of confessional theology, perhaps as responding to the current societal pluralism, or to some challenges from post-modernism. Most popular are courses in Missiology and Theological Reflection, with a decided upswing for Practical Theology with its integration of life and practice as a theological source.[51]

Practical Theology as a Full Academic Theological Discipline

If theology as a distinct discipline can be described in terms of a complex activity with four essential qualities—descriptive, normative, critical and apologetic—then Practical Theology easily fulfills these essential marks for authentic theology. Moreover, it clearly manifests the threefold academic pattern: first, as a *practical discipline with built-in theory* rather than a purely theoretical science, it exercises the qualities needed for evaluating and developing practices within the very process of laying the foundations for an adequate critical theory;

[51]Cf. Paul Ballard, "Reflections on Professional Theological Education Today," *Theology* 107 (2004): 333–42; John Vincent, "Theological Practice," *Theology* 107 (2004): 343–50; Don Browning, "Toward a Fundamental and Strategic Practical Theology," 54–74.

second, it is a *recognizable field of study*—the Christian life and practices of the community of Christian faith flowing directly from Christ's revelation; third, it is a *critical reflective discipline*, exercising an open critical activity, probing, questioning, challenging assumptions, serving the Christian community by its unique service of integrating detachment, commitment and involvement.[52]

As a theological form, Practical Theology is recognized in three distinctively different approaches: the "Branch Approach" which follows the lead of Schleiermacher; the "Process Approach" of Browning and Farley; and the "Way of Being and Doing [and Living] Approach" of Dykstra, Bass, Veling and Volf. All three approaches are described as manifesting the same basic five phases: 1) experience; 2) situational analysis; 3) theological analysis; 4) situational analysis of theology; and 5) response.[53]

Trinitarian Basis for Practical Theology and Its Impact on Theological Education

One critically developed exposition of Practical Theology as Christian theology in its fullest sense, and as significant for all theology, particularly for theological education, is Andrew Purves' clear but dense article grounding Practical Theology in the Trinity itself.[54] He

[52]Paul Ballard, "Practical Theology as an Academic Discipline," *Theology* 98 (1995): 112–21. The same topic is taken up in Ballard and Pritchard's *Practical Theology in Action*, Chap. 2, 9–26.

[53]Emmanuel Lartey, "Practical Theology as a Theological Form," in J. Woodward and Stephen Pattison, eds., *Pastoral and Practical Theology* (Blackwell, 1999), Chap. 8, 128–34.

[54]Andrew Purves, "The Trinitarian Basis for A Christian Practical Theology," *International Journal of Practical Theology* 2 (1998): 222–39. Purves draws on a number of outstanding current trinitarian theologians: John Zizioulas, *Being as Communion: Studies in Personhood and the Church* (Crestwood: St. Vladimir's Seminary Press, 1985); Colin Gunton, *The One, The Three and the Many: God, Creation and the Culture of Modernity* (Cambridge U. Press, 1993); Thomas F. Torrance, *The*

begins by describing Practical Theology as a theology concerned with action, not simply ideas and arguments, while stressing that all theology—all knowledge of the acting, self-revealing God—is practical. All Christian knowledge of God is knowledge of the "missio Dei," of Jesus' ministry to the glory of the Father in the power of the Holy Spirit, for the sake of the world.

It is not we by our actions who make theology practical (the old notion of practical theology as applied theology), but God by virtue of what God does, who makes knowledge of God inherently a practical knowledge. Churchly practice arises out of our sharing in the practice of God. There is nothing more practical than teaching about who God is in relation to us and the concern to live in that relationship with God as the constitutive basis for what it means to be human in the first place, and Christian, in the second.[55]

Knowledge and theology of God in Jesus Christ, then, leads to a Trinitarian way of thinking about God which is inherently practical because it is knowledge of God's action grounded in his very being. This basis for this vision of the Trinity (both economic and immanent) rests on the Nicene Creed's identifying Jesus as "one-in-being with the Father."

At a second level is practical theology more narrowly viewed in terms of the Church's ministry, focusing on the dynamic interaction between knowledge of God (*missio Dei*) and critical reflection on what that calls forth and makes possible as the Church's ministry of participating in Christ. The result of this is twofold: 1) the knowledge

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Trinitarian Faith: The Evangelical Theology of the Ancient Catholic Church (Edinburgh: T & T Clark, 1993).

[55]Purves, "The Trinitarian Basis for A Christian Practical Theology," 223–24. Seeing all ministry as first of all God's ministry in Jesus Christ—the pastoring God as source of all meaning, creating, forgiving, saving, healing —before it is the Church's ministry is stressed by Volf in his "Theology for a Way of Life," 258–62.

of God is illumined by the study of human situations and events, and 2) the practice of the faith is enriched by an ever deeper practical trinitarian wisdom (phronesis), rooted in a graced Spirit-empowered sharing in God's mission reality.[56]

To summarize: practical theology is a bipolar hermeneutical process concerned with action. It involves the movements both from God's practice (*missio Dei*) to Churchly practice in human situations and events, as well as from situations and events to illumine and confirm God's practice.[57]

Christian life, therefore, must be understood as sharing in the Trinitarian practice of God. Following this *missio Dei*, the subject matter for practical theology is Churchly practice, which is the sharing through the Holy Spirit in the mission of the Son to the glory of the Father. In terms of doctrine, worship and morals, to live the Christian trinitarian faith consists in the Spirit-led sharing in Jesus' communion with the Father in worship, and in Jesus' mission from the Father to the world in vocation and ministry.[58]

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[56]All attempts to identify God's ministry apart from the Church's ministry lead to abstraction, while identifying the Church's ministry apart from God's ministry leads to utilitarian pragmatism. God is active through both the Scriptures and situations of human experience; the Scriptures provide the basis for interpreting human experience, and the meaning of Scripture is found as a lived reality in human experience (Church's pastoral practice).

[57]Purves then presents a critical reflection on the central use of the doctrine of the Trinity in defining the nature of and method for Practical Theology, including clarifying the accurate understanding of being, nature, person and the personal in the Church's trinitarian theology. God is viewed as inherently Self-related within the triune communion in describing who God is to us and for us in Jesus and through the Holy Spirit (*missio Dei*). The failure of much current theology to begin with the doctrine of the Trinity as communion means that it never effectively starts with, or gets to, God at all, or how God relates to us.

[58]The article then develops at length this Trinitarian image in both worship and ministry. In worship, focus is on the role of Jesus as High Priest uniting us by his Spirit to his life of worship and communion with the Father against any

Practical Theology's Impact on Religious Education

We now move on to Practical Theology's impact on religious education. We propose a concrete example of how Practical Theology has already begun to contribute significantly to improving the quality of Christian religious education through a critical analytic reflection on one specific catechist formation program, FIRE (Formation Institute for Religion Educators).

Critical Reflection on Practical Theology's Impact on the FIRE Program

One common educational approach to raising the quality of both teaching and learning has proposed a sequence of three stages: 1) identifying desired outcomes (results) of a particular program, course, method; 2) determining methods of testing and assessment that show achievement of objectives (placed before the third step); 3) planning the actual instruction and learning experiences (pedagogy).

Practical Implementation of these Stages

This calls for a process of moving from a uniquely objective academic approach to catechetical content/method, to recognizing the direct impact of the desired outcome (e.g. fostering Faith maturity) on prioritizing and selecting the content, method of teaching and of testing, in both input (content) and practicing catechesis. Practical Theology stresses this intrinsic interplay between the course content and the methods of communication, e.g. content (doctrine, morals, and worship), involving *performance and understanding*, which involve more than simple objective content and knowing, mere head knowledge of the Faith.

Pelagian Unitarian worship which focuses primarily on what we do—singing, praying, listening, giving money. In ministry, through the Spirit the Church also shares in Christ's redemptive mission for the world.

A. Identifying Religious Education/Catechetical Goals (First Stage):

Established Goals: Content + Performance

Both content and what the catechized are expected *to do* with what they learned.

Practical Implementation

Can the catechized perform what they have learned in their RE class? Practical Theology stresses that Christian faith is not a theory, but something to be lived and exercised in basic Christian practices. There is a direct intrinsic link between religious education/catechesis and daily living of the Faith. Catechesis needs to exercise these *existential linkages* more than mere logical definitions or precedents taken alone, because the goal of catechesis is not merely to inform, but to form and transform.

B. Further Goal: Genuine Understanding [Knowledge + Understanding]

To understand involves: 1) relating the term/word to the concrete reality it expresses, 2) including this reality's basic relationships with other terms/realities; 3) while realizing that the terms used in communicating the Faith resonate in concrete ways with the personal and cultural life of the catechized; 4) who grasp faith realities not primarily by theoretical, academic analysis, but by their aesthetic, affective, imaginative and rational participation in the Christian way of life—teachings, moral actions, sacramental, symbolic rituals—with their fellow believers in the Faith (cf. the "Reality Principle").[59]

[59]Cf. "The 'Reality Principle' in CFC's Communicating the Faith," in Joseph L. Roche, *A Companion to CFC* (Manila: ECCCE, 1998), 139–52.

Practical Implementation

Real understanding focuses on the total personal grasp of the content (doctrine, morals, worship) explained in the religion class/ catechesis. Different methods are used in teaching this content at various educational levels, but all methods are always in direct relation to the actual exercise (living out) of the faith in daily life, e.g. teaching Biblical inspiration, the act of faith, Jesus as the God-man, human freedom, conscience, moral laws, the sacramental principle, the Eucharist … as exercised in the daily living of the faith.

Key means for achieving this understanding is integrating

1. content with living the Christian way of life (Life Integration);
2. Scripture with Church Teaching and basic human experience—*effective and accurate use of sources* (Source Integration);
3. Creedal truths with one another, and moral values, norms and goals in a unified vision, and personal and public liturgical prayer together—all as exercised in daily life (Dimension Integration);
4. instruction and learning experiences with the way these catechized learn anything (Subject Integration), and
5. all this in the existing concrete culture and context. (Environmental Integration).[60]

C. Core Tasks in the Light of Pastoral Challenges

This refers to the catechized response to the objective pastoral challenges in their local Church by using (applying) what they learned

[60]Cf. "Multiple Integrations in NCDP and CFC," in Joseph L. Roche, *A Companion to CFC* (Manila: ECCCE, 1998), 37–56, and Joseph L. Roche, "Towards a Review of Integration in Catechesis," *CBCP Monitor* 11 #19 (Sept. 17–30, 2007): C3.

in their religious education/catechetical courses. All real world tasks are multi-faceted.

Practical Implementation

Here, core tasks can be addressed more effectively and fruitfully by concentrating on the specific tasks flowing directly from the Content + Performance ("A" above) and the Knowledge + Understanding ("B" above) of the specific catechesis.

Practical Theology teaches us that the real challenges are drawn primarily not from facing tests of our abilities, but from the objective difficulties, obstacles, and specific catechetical needs of the local Church. Living the Faith calls us to grapple with the trials and tests of the daily following of Christ in the essentials of the Faith as a member of his community, the Church.

Conclusion: Agenda for Renewed Theological Education

At the conclusion of this exposition of Practical Theology and its potential for contributing significantly to religious and theological education, we offer a simple summary in the form of how to move forward from our present position. Dykstra brings to an end his key article, "Reconceiving Practices in Theological Inquiry and Education."[61]

1. Christian educators are not ultimately teachers of practices; they are teachers of the Gospel. But this means education in truth and reality, in and through those practices by which truth and reality are manifested and actualized.
2. In the present theological system of curricular areas and departments, Practical Theology has to contend with a

[61]Cf. Dykstra, "Reconceiving Practices," 178–82. Cf. also Maureen O'Brien, "Disciplined Conversations, Faithful Practices: Practical Theology and the Theological Education of Lay Ecclesial Ministers," in *Religious Education as Practical Theology*, eds. Bert Roebben and Michael Warren (Leuven: Peeters, 2001), 273–306.

stripped down form of practice as mere know-how. The major theological disciplines continue to disregard practice almost entirely.

3. What is needed is to bring out the contributions that existing disciplines and courses can make to the understanding and interpretation of the Christian practices which actually permeate the subject matter of these courses. For example, Scripture study in its present form is itself the engagement of people in many of these practices. So too are historical and systematic studies: all these areas and courses are relevant and necessary for the kind of systematic investigation and understanding needed for an accurate grasp of the basic Christian practices. Likewise, all these courses could be enhanced significantly by recognizing and making explicit the relevance and necessity of these practices.

Soli Deo Gloria

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THE "GRACE OF OFFICE"
THE CALL OF LEADERSHIP AND TRANSCENDENCE

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In religious circles, the phrase "grace of office" is often invoked in the context of a superior or leader—or someone in authority—and how this person is endowed by a certain "grace" by virtue of his or her position. "Grace of office" may connote many things. It may mean, for one, a special kind of blessing given to the person who is given the mission to lead. It may refer to a special charism lodged in the position being occupied, or still, it may point to particular graces in the process of choosing the person who will lead, a process which entails communal discernment. This study explores these and other possible meanings and dynamics involved in this phrase. To assist in this process, the two terms, "office" and "grace," will be reflected on. Insights and lessons from Christian anthropology and theology of grace are drawn in to facilitate this reflection. Theologians in the history of Catholic thought, like Augustine, Thomas Aquinas, Martin Luther, and Karl Rahner, provide languages and frameworks on "grace" that will be useful in seeking clarity and understanding of this phenomenon of "grace of office."

This study will begin by clarifying possible meanings of the two basic terms, "office" and "grace." It will then proceed to reflecting on how these two words combine into the phrase "grace of office," generating the following possible meanings: 1) the radical need for

Centeredness in the Spirit
Integrative of Human and Divine
Fundamental Desire for God
Leader's Spirit and Capacity for Transcendence
Transformative of Self
A Place of Sin and Disgrace
"Grace of Office"
A Place of Goodness and Grace

grace in the office, given tendencies for disgrace; 2) the grace that is inherent in the office; and 3) faith in the spirit of transcendence that is given to those who hold office. On the third point, this spirit of transcendence is manifested in four things: 1) a fundamental desire for God; 2) centeredness in the Spirit; 3) integrative of humanity and divinity, and 4) transformative of self. The diagram on the previous page summarizes these ideas that are developed in this study.

Office and Grace

The term "office," in its most basic meaning, may be understood as a formal position of authority and leadership. It is "formal" in the sense that the people who "hold office" are normally those elected or appointed to the position through a process of choice or selection. The "position of authority and leadership" means a specific role in an organization tasked with the power to influence people primarily through decision-making. The "office-holder" then is essentially a leader who has responsibility over others in the organizational setting. In the context of religious organizations, those who hold "office" are called "superiors," who in turn come from different levels in the organizational hierarchy. For a religious congregation, the Superior-General is the highest superior, and the Provincial has the delegated authority of the Superior-General in the Provinces. Other "lower" positions of leadership and authority exist, like the Directors of works and institutions, Prefects of studies, Ministers of houses, and others. Hence, "grace of office" refers to the grace given to and received by these superiors and leaders in a religious organization.

The second term, "grace," can be more difficult to define since it contains the richness—and the accompanying complexity—of Church teaching and tradition. Its depth of meaning has impelled teachers of the faith toward systematic and technical language, eliciting confusion and controversy that has characterized Church history. However, at one level, grace can be simply understood as blessing. One recognizes something as "grace" when one experiences something good, something beneficial, something life-giving. Hence

it may be felt in terms of an increase in love, faith, hope, goodwill, beauty, truth, forgiveness, comfort, consolation. As such, grace is the presence of God Himself, since God is and gives all these blessings. As Rahner writes:

> Grace is God himself, the communication in which he gives himself to man as the divinizing favour which he is himself. Here his work is really himself, since it is he who is imparted. Such grace, from the start, cannot be thought of independently of the personal love of God and its answer in man. This grace is not thought of as a 'thing.'[1]

Grace is therefore God Himself, and the personal relationship that He initiates with human beings. This relationship reveals the nature and dynamics of grace itself. First is the giftedness, or gratuity, of grace, or as Rahner calls it, "grace as offered." Grace flows out of divine initiative, favor, privilege, providence, abundance, generosity, prosperity, and power. It need not be given, but it is, and this offer of grace makes the difference. Grace is the product of "divine condescension," God the Creator reaching out to creation, communicating Himself freely and gratuitously in love.

The other side of the relationship is the human recipient to whom grace is offered. Grace received produces "graced effects" on the person, prompting a spirit of gratitude, joy, goodness, and fruitfulness in the person's life and being.[2] This person is however free to welcome or reject this grace. Grace however becomes a radical need during experiences of "boundary" or "limit" situations integral to human life. These can be intense situations of deep sinfulness or depravity, when the radical dependence on God's redeeming and saving action is magnified. Also, grace is operative

[1]Karl Rahner, "Nature and Grace," in Joaquin Yap, *Theological Anthropology II: Grace* 4, Unpublished lecture notes (Quezon City: Loyola School of Theology, 2009), 3.

[2]Joaquin Yap, *Theological Anthropology II: Grace* 1, Unpublished lecture notes (Quezon City: Loyola School of Theology, 2009), 14.

> in the experience of infinite longings, of radical optimism, of unquenchable discontent, of the torment of the insufficiency of everything attainable, of the radical protest against death, the experience of being confronted with an absolute love precisely where it is lethally incomprehensible and seems to be silent and aloof, the experience of a radical guilt and of a still-abiding hope ….[3]

Beyond these basic descriptions of grace are several other ways of imagining and explaining it. These are the "theologies of grace" offered by teachers of our faith like Augustine and Thomas Aquinas. They stem from specific ways of comprehending the complex human condition; they bear specific perspectives in anthropology. These will be discussed and reflected on, especially as they apply to the "office." How can these theologies enlighten our understanding of the "grace of office"?

The Radical Need for Grace in the Office

The "office" is a place where grace is badly needed. As earlier mentioned, the office-holder is a person who is given the task to lead others, particularly in a formal organizational context, and this role of leadership entails at least three things. First, it means relating with others, typically called the "members," "followers," "subordinates," or "subjects" in the organization. Leading implies influence, direction, guidance, and providing vision and inspiration to them. Secondly, leadership also requires engaging the bigger context, environment, or system which the office is part of. In religious organizations, this could be the bigger Church hierarchical structures in dioceses and in the Vatican itself, or this could be the greater secular society where economics and politics play a critical role. Thirdly, aside from relating with others and with the bigger context, leaders need to deal with their

[3]Roger Haight, *The Experience and Language of Grace* (New York: Paulist Press, 1979), 128.

own inner selves, the interiority of their persons, their own internal psycho-emotional dynamics.

These three layers of relating—with others, with the bigger context, with their inner selves—make the leadership task complex and vulnerable to human tendencies of sin and self-centeredness. Adrian Van Kaam (1968) identifies three areas where these tendencies are operative: *power*, *pleasure*, and *possession*.[4] Van Kaam describes these three as instinctive human tendencies that the human species had to learn along the way as it adapts to and controls the environment, people, and things. These three constitute the innate striving of "man": power to cope with and survive the harsh environment; pleasure to seek and achieve a sense of belonging and community; and possession in order to use and enjoy things in their material world.

These three also become the loci for humanity's sinfulness and disgrace. History bears witness to how humanity has fallen due to power, pleasure, and possession, and leaders holding office have not been exempt from this "fallenness." Power is integral to leadership; the office gives leaders the power to make decisions that have impact on others. As a delicate force, leaders need to manage power well and responsibly. Those who do not learn how to do so tend to succumb to insidious ways of abuse and misuse, leading to dysfunctional and destructive behaviors like corruption, perpetuation in power, monopoly of power leading to authoritarianism and dictatorship, self-entitled behavior, sheer grandiosity and arrogance. Similarly, pleasure and possession invite self-centeredness as well. Holding office is a high-profile, public role, and it contains opportunities for unmitigated physical pleasure, unbridled acquisition of wealth, and other self-serving behavior. Left uncontrolled, the addiction to pleasure and possession has created leaders with destructive narcissistic personalities leading to sexual depravity, material aggrandizement, and self-indulgence. The combination of these three forces of unmanaged power, pleasure, and

[4]Adrian Van Kaam, *The Vowed Life: Dynamics of Personal and Spiritual Unfolding* (Denville, NJ: Dimension Books, 1968).

possession in the context of office or leadership has created dangerous, uncontrollable, dysfunctional leaders in history.

The office can thus be a place of possible disgrace through power, pleasure, and possession, and as such, is in need of grace. Office-holders—the leaders—radically need grace to fight the pitfalls of power, pleasure, and possession that are inherent in the office, temptations which leaders confront and contend with perhaps on a daily basis, and which become inevitable occasions for sin and disgrace. This idea of inevitability of sin is reflected on by Augustine in his theology of grace. He says that humans are saddled with "a cruel necessity of sinning" (*peccati habendi dura necessitas*), the necessity deriving "not from any physical or metaphysical determinism but from the fact that while our free will is intact, our existential condition so weighs upon it that psychologically we inevitably gravitate toward evil."[5] Augustine's concept of concupiscence describes the power and persistence of the inclination to turn away from God and "to engage in self-divinizing egoism of total self-satisfaction through the evanescent realities of the world."[6] For Augustine, in view of this inevitability toward evil, a medicinal grace (*gratia sanans*) is radically needed to heal the inherent woundedness of human beings. Augustine emphasizes this radical dependence on grace because "without God's help we cannot by free will alone conquer life's temptations." In the context of the office, leaders desperately need this healing grace to survive the inevitable moral temptations, pitfalls, and dangers of leading.

The Office as a Locus of Grace

As seen in the section above, the office is a place of inevitable disgrace, and hence the radical need for grace. The next perspective

[5]Stephen Duffy, *The Dynamics of Grace: Perspectives in Theological Anthropology* (Collegeville, MN: The Liturgical Press, 1993), 94.

[6]Duffy, *The Dynamics of Grace,* 92.

emphasizes perhaps the opposite: the office as a place of grace, and thus it bears the presence and power of God. This perspective can be understood in two aspects. First, the office, being part of the Church, is blessed in a special way by the Holy Spirit. Secondly, grace can be understood as universal and all-penetrating, and all of reality is suffused by the gift of grace.

The first point stems from Church tradition, where "offices in the Church" are seen as specially endowed by the gift of the Holy Spirit. These offices continue the work of Jesus, and Jesus, in His final discourse in the Gospel of John, equips His disciples with the special gift of the Holy Spirit, the Spirit which will be with them and the Church that they will build, forever. In Acts 1:8, the disciples receive the power of the Holy Spirit, and its work and presence in the Church continues and is guaranteed. This continuing indwelling of the Spirit in the Church is grace, and thus the "offices" that ensure its life and continuity are graced. Corollary to this is the privilege of being chosen and anointed, as in 1 Peter 2:9 ("You are a chosen race, a royal priesthood, a holy nation, God's own people"), and 1 John 2:20 ("You have been anointed by the Holy One"). This act of choosing and anointing God's people can also be understood as bestowing grace. Grace thus dwells among God's people in a special way, and in the representatives and leaders of the people who hold "office." Even in the contemporary era, leaders of the Church are given special, privileged attention in prayer, ritual, and worship. Constituents or members of the organization engage in "communal discernment," which are intensive exercises to seek the will of God for their leaders through collective prayer and conversation. Leadership is a distinguished mission and ministry in the Church, as manifested in the importance of the sacrament of orders. The offices of leadership are thus inevitably graced.

The second point is how Augustine calls grace as a "comprehensive ambiance." For Augustine, grace is inescapable, wholly prevenient, embracing the totality of his being and suffusing him with gratitude and joy: "every movement of his heart, every initiative of his will is

preceded by God who calls and sustains his holy restlessness."[7] This comprehensiveness of grace is echoed in Karl Rahner's view of the universality of grace. For Rahner, grace in the world is all-embracing, all-penetrating, all-inclusive:

> Because of the universal presence of grace, then, Christians cannot see the secular world as a hostile arena. Sin notwithstanding, there is no purely secular reality over against grace …. The confidence of the Christian does not stem from naivete in the face of evil, but from the consciousness of having been grasped by a reality that transforms everything.[8]

With these perspectives of grace from Augustine and Rahner, the office is not just a place of inevitable sinfulness and disgrace (as discussed in the previous section); it is at the same time a locus of divinity and goodness, a place of comprehensive grace where the possibilities of moral leadership abound. The world is witness to such through leaders at different levels—local, national, global—whose lives have shown a lot of goodness and grace. They lead with responsibility, competence, and character. Their lives mirror integrity and ethics. They are able to lead from a deep source within themselves, a spirituality that enables them to sacrifice and give their lives in generosity to others. They build communities of hope and strength in places where hardship and struggle are commonplace for people. These leaders carry the "grace of office" that theology claims as pervasive amid the tendencies for sin and disgrace.

Faith in the Leader's Capacity for Transcendence

We have thus far reflected on two ways of understanding the phrase "grace of office": firstly, the office as a place of disgrace and thus the radical need for grace, and secondly, the office as a place of grace and

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[7]Duffy, *The Dynamics of Grace,* 82.

[8]Duffy in Joaquin Yap, *Theological Anthropology II: Grace* 4, Unpublished lecture notes (Quezon City: Loyola School of Theology, 2009), 7.

spirit, containing possibilities for goodness. There is a third way of interpreting the phrase, and it might be the belief in the leader's capacity to transcend. By "transcend," we mean to overcome or go beyond one's self toward a new level of consciousness and ability. Concretely, "grace of office" may refer to one's faith and confidence that the person in position can actually transcend his tendencies toward sin or disgrace, and thus avoid the pitfalls of power, pleasure, and possession. No matter how strong the temptations may be, grace will allow the leader to transcend his very self and realize the vast possibilities of goodness which are also inherent in the office.

How can such process of transcendence happen? What characterizes this grace? How is such grace operative? This grace can be described in four ways: 1) a fundamental, natural desire for and disposition toward God; 2) centeredness in the Spirit; 3) integrative of human and divine aspects; and 4) transformative of the self.

A Fundamental Desire for God

The beginning of transcendence is a natural disposition toward the supernatural, a fundamental desire for God. This dimension of disposition and desire precedes action; it is the *a priori* of things, the primary orientation which affects the direction and quality of thought and action. Theologians claim that this is present in everyone. It is the work of the internal movement of grace making possible "one's coming to believe," or *initium fidei*. Hence, a person holding office may be exposed to several distractions and temptations toward disgrace and sin, but deep within him, at the level of his interiority and intentionality, dwells a natural movement of grace.

This fundamental force is described by theologies of grace in different but consonant ways. Thomas Aquinas calls it *desiderium natural*, a fundamental urge and propensity toward being. By nature we are made for grace, hence by nature, we yearn for the supernatural. This may also be the underlying meaning and spirit of Augustine's famous statement, *et inquietum est cor nostrum donec requiescat in te*: "You have made us for yourself, O Lord, and our heart knows no rest until it rests in you." The Second Council of Orange in 529 AD describes grace as

the very beginning of desire and will, in order to believe and think as required and as compatible to God's own will.

The scholastics and neo-scholastics call this desire and disposition as "obediential potency" (*potentia obedientialis*), or the "conditional openness in human nature, humbly and passively waiting for grace."[9] It is the potency for receptivity, a basic openness to God and His elevating action in our lives. Martin Luther's "justification by faith alone" underlines this dimension of grace as basic receptivity in faith. Sinful humanity is justified by grace through faith, on account of Christ. Luther's tenet of *sola fide* stresses the primacy of faith: God declares us just, "not on the basis of a divine gift of infused grace or of good works, but solely on the basis of the alien and extrinsic righteousness of Christ received by [the] sinner through faith."[10] Karl Rahner re-imagines *potentia obedientialis* as *supernatural existential*. The attraction to the supernatural is due not so much to human nature but to human existence. The supernatural permeates the entirety of human existence, creating a supernatural disposition to union with God: "Whatever one does, one remains interiorly ordered to absolute communion with God."[11]

Applied to the context of the office, what these theologies essentially say is this: we are propelled toward the supernatural, the divine in our lives, and thus, we can trust that this grace is present and operative in the interiority of those who hold office as they confront occasions of both grace and disgrace in their exercise of leadership and power. The potential for good, moral leadership and governance exists because of this intrinsic human desire for God and transcendence. Leaders have a capacity to connect to God, a *capax Dei*, and hence a capacity

[9]Duffy in Yap, *Theological Anthropology II* 4, 1.

[10]Joaquin Yap, *Theological Anthropology II: Grace* 3, Unpublished lecture notes (Quezon City: Loyola School of Theology, 2009), 24.

[11]Duffy in Yap, *Theological Anthropology II* 4, 5.

to discern God's will in their work of leading and governing others. Belief in this is one way of understanding "grace of office."

Centeredness in the Spirit

The path of transcendence entails a process of decentering away from self and ego, and a centering toward Spirit and God. The instinctive forces of power, pleasure, and possession were earlier discussed as potentially destructive to the office-holder since they feed one's ego and self-centeredness, pulling the leader toward grandiosity, narcissism, and self-indulgence. The same forces of power, pleasure, and possession can however be used in the opposite direction, toward goodness and grace. This entails a re-imagining of power, pleasure, and possession as centered not in the self or ego, but in God and the Spirit.

In the Old Testament, "grace" can be seen as having a variety of meanings[12] and these can provide insights in re-imagining power, pleasure, and possession. Pleasure can be reconceived away from physical indulgence; it can be appropriated as *charis*, which is spiritual delight, joy, beauty, elegance, charm, attractiveness, affection, and care. Possession can be re-imagined away from "possessiveness" or "materialism"; it can be appreciated as *beraka*, which is gift, given to others, evoking gratitude and thanksgiving from the recipient. In place of the tendency toward acquisitiveness is the idea of fullness of riches, or holy prosperity, shared and given to individuals for the good of community, or *charismata*. Power can be reconsidered away from its abusive and dominating properties; it can be held as *baruk*, the idea of being blessed, inviting praise, glory, gratitude and thanksgiving. Power, pleasure, and possession can thus be reconceived as blessings, as sheer graces, and are therefore centered in God and the Spirit, rather than in self and ego.

These alternative ideas on power, pleasure, and possession are contained in Augustine's theology of grace. One is drawn to God by

[12]Yap, *Theological Anthropology II* 1, 1ff.

delight (*delectatio*). Delight is akin to attraction to sweets and pleasure, and it has transforming power: it enables conversion into freedom, new life, new understanding, new spontaneity.[13] In terms of power, God's love is the *counterweight* to sin. "Concupiscence draws downward and scatters; love reverses the pull and leads us inward and upwards" to our appropriate place.[14] As Augustine says:

> Things out of their place are restless; put them in their proper place or order and they are quieted. My weight is my love …. By thy gifts we are set afire and carried upward; we burn within and move forward.[15]

Augustine's theology is one of "ordered loving" (*ordinate caritate*), a right way of loving that is ordered by the love of God "above all and in all." As Duffy comments, "the whole point of life is to turn the total self, mind and body, to what is better by means of an ordered love."[16] He adds that this order develops both vertically and horizontally, in time. By this it can be understood that this order is created by and through a relationship, the personal relationship of one with God, a relationship nurtured throughout one's lifetime. Grace can thus be understood as this primary relationship with God in our life.

The "grace of office" can thus be understood as the capacity of leaders to be ordered according to this primordial love of God. This love serves as the gravitational force, the "weight" that pulls us toward the center, a center that is the Spirit, and away from the center of ego and self-indulgence. The forces inherent in the office—power, pleasure, possession—are thus ordered and transformed into spiritual blessing, delight, and generosity. Leaders carrying these gifts of blessing, delight, and generosity are thus graced.

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[13]Duffy, *The Dynamics of Grace,* 102.

[14]Duffy, *The Dynamics of Grace,* 102.

[15]Duffy, *The Dynamics of Grace,* 103.

[16]Duffy, *The Dynamics of Grace,* 94.

Integrative of the Human and Divine

The presence and movement of grace in the office is further described as one of integration. What are integrated are the two dimensions, the human and the divine, or the dynamics of the person and the dynamics of God. The term "integration" means that one dimension does not negate, counteract, or remove the other. God's grace does not take over the scene and cancel out human dimensions, nor does human will assert its dominance over divine providence. Rather, both are needed and assimilated into the process. Humanity and divinity interact and merge. Transcendence happens through both human and Spirit, and never without the other.

This dynamic of integration is seen strongly in the theological discourse on grace and freedom. How does God's presence and action—grace—interact with the human nature, particularly the human condition of freedom? First of all, grace grounds itself in our human nature and condition. Thomas Aquinas describes the action of grace as *elevating* (*gratia elevans*) human nature toward a transcendent end. This elevating grace, along with healing grace (*gratia sanans*), show that grace does not destroy nature but rather perfects it. Such process of grace perfecting nature, however, does not cancel out human freedom. Grace and freedom are *complementary*; they do not oppose each other, as Rondet says: "Grace frees man and creates in him an ever greater freedom …. The more grace there is, the more there is of freedom."[17] Journet explains the divine action of grace in relation to human action as "*envelopment*": divine action gives rise to human action.[18] Stevens characterizes this relationship as *subordinative*: man's action is subordinate to the divine transcendent action. It is thus "not only God *and* man, grace *and* freedom, but God *through* man, grace *through* freedom."[19] As Duffy, in interpreting Augustine, writes:

[17]Yap, *Theological Anthropology II* 3, 35.

[18]Yap, *Theological Anthropology II* 3, 34.

[19]Yap, *Theological Anthropology II* 3, 35.

> Grace and true freedom are not at war; the former is the *condition of possibility* for the latter. The irresistible will of God operates in and through human wills, not substituting for them, but drawing them from within so that they become instruments of the divine will.[20]

Augustine differentiates between free will (*liberium arbitrium*) and freedom (*libertas*): "Freedom is not indifference before alternatives; it is free will put to proper use, fulfilling the innate desire of a restless heart to rest in God. Only that person is truly free who is in love with God and all else for the love of God and hence by conversion is freed from the shackles of sin."[21] Freedom is thus not passive, but active. It actively seeks and loves God. Freedom thus needs to cooperate with grace. This is implied in a central teaching from the Council of Trent, opposing what seems to be the Lutheran view of passivity under grace, that we are justified *sola fide*. Human cooperation with grace is needed, and this involves disposing the self not just in faith, but also in living in hope, and ordering ourselves in God's love. Loving and following God and our discernment of His will facilitate our openness and receptivity to God's action, which is essentially grace.

These theological understandings of grace and freedom shed light on the process of self-transcendence of office-holders or leaders. The term "self-transcendence" itself signifies the interaction of the self or the human with the force of transcendence or the divine. The process, therefore, does not deny the human in inviting the divine; rather, the process engages everything in the human as it welcomes the divine. Concretely, the very human, instinctive propensities for power, pleasure, and possession could be the same areas, as earlier discussed, where the Spirit can dwell, and thus, where transcendence can happen. What happens is the integration of psychology and spirit: the psychological dynamics of leaders with the divine intervention of grace. Psychological dynamics particularly of power, pleasure, and

[20]Duffy, *The Dynamics of Grace,* 99, italics mine.

[21]Duffy, *The Dynamics of Grace,* 99.

possession become the foundation and possibility for grace and its gifts of transformation.

How does this process of psycho-spiritual integration happen? First is the starting point of self-awareness and self-mastery. Leaders need to know more deeply and accept more courageously who they are, both the strengths of their character as well as the weaknesses and limitations which they can often deny. Next is an insight on patterns of inconsistencies, conflicts, and contradictions which make them desire for something more in their lives, something that opens them up to transcendent forces, and ultimately something that disposes them to grace. This "something more" may be in the direction of desiring to become better persons and better leaders. This can lead them to choice or decision, like opting for change and transformation in thought and behavior. In the process there is a realization of one's radical need for and dependence on grace, the action of God and His Spirit, which will provide strength and faith in this process of change and renewal. We see in this process that God enters not a vacuum, but a real human condition, with tendencies for sin and disgrace, yet open and receptive to grace and redemption. The psychological human dynamics therefore become the entry points for the divine work of grace, the "grace of office" made available to leaders, and this work of grace is transformative of the human, to be discussed in the following section.

Transformative of Self

In asserting Catholic particularity against Reformist teachings, the Council of Trent stressed the necessary renewal or transformation of the person as part of justification. The Council declares that justification is

> not the remission of sins alone but the sanctification and renewal of the interior man through the voluntary reception of grace and of the

> gifts, whereby from unjust man becomes just, and from enemy a friend, that he may be 'an heir in hope of eternal life.'[22]

Thus, justification through grace does not only cause remission of sins, but more positively and constructively, it facilitates the transformation of the human. Grace is thus received actively, not passively: the person can hope to emerge from the process with self renewed and his being renovated.

This renewal and transformation process, in the language of theologians, can be understood as *divinizing* grace. The nature and direction of change is toward becoming more and more like God. This so-called doctrine of deification (*theosis*) finds its basis in 2 Peter 1:4: "… he has granted to us his precious and very great promises, that through these you may escape from the corruption that is in the world because of passion, and become partakers of the divine nature." God sent His only Son so we might receive adoption as sons (Galatians 4:4–7) and as children of God (1 John 3:1–2). Jesus empties Himself and becomes poor for our richness (2 Corinthians 8:9, Philippians 2:5–11).[23]

Central to the teachings of many masters of the faith is this theme of divinizing grace which allows persons to become "partakers of divine nature." Augustine writes, "The Word became what we are that we might become what we are not. To make humans gods, God became human." Duffy summarizes Augustine's view of grace as deification through the phrase "grace is the mystery of the exchange of natures," and this exchange "accomplishes a real change in the human being: rebirth, justification, adoption, divinization, participation in divine life."[24] This theme of "interchange of places" (*admirabile commercium*) or "exchange of natures" is echoed in Thomas Aquinas, and even

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[22]Jacques Dupuis, ed., *The Christian Faith in the Doctrinal Documents of the Catholic Church* 7th ed., rev. (Bangalore, India: Theological Publications in India, 2001), 810.

[23]Joaquin Yap, *Theological Anthropology II: Grace* 2, Unpublished lecture notes (Quezon City: Loyola School of Theology, 2009), 5–7.

[24]Duffy, *The Dynamics of Grace,* 79.

more recently, by Pope Benedict XVI: "This exchange consists of God taking our human existence on himself in order to bestow his divine existence on us, of his choosing our nothingness in order to give his plenitude."[25] This does not imply pantheism, nor does it claim humanity's co-equality with God, as in the New Age tenet of "man is God." On the contrary, this exchange is grounded on the essential "asymmetrical relationship" between God and person, whose nature and substance remain distinct and on different planes. The exchange happens only through the person's reception of grace from God ("We become gods, not by nature, but by grace"), becoming sons by adoption and gods by participation.[26]

How does this renewing grace happen? From Duffy's commentary on Thomas Aquinas' teaching on grace, one can detect at least two important dimensions: right relationships and virtuous habit. Grace corrects one's relation with God (*sanatio mentis*) and eventually the relation of one's inner world with his outer world (*sanatio carnis*). Grace engenders thus a transformation that is multi-dimensional: inner and outer, personal and social. As Duffy observes, "the garment of grace is not only patchless but seamless." Furthermore, Thomas characterizes the process of healing one's relation with God—*sanatio mentis*—as instantaneous, and one's personal integration—*sanatio carnis*—as developmental. Hence, healing and transforming grace can happen in different ways, immediately or gradually, through the stages of one's life. Whichever the case, grace cultivates right relationships: with God, with others, with one's own self. In the process, virtuous habits are formed, which, for Thomas, are required for three reasons: for uniformity and consistency of action, for ease and spontaneity (with minimum of deliberation), and for pleasure and enjoyment.[27] While the passions pull a person toward new possibilities, habits determine

[25]Yap, *Theological Anthropology II* 2, 4.

[26]Yap, *Theological Anthropology II* 2, 11ff.

[27]Duffy, *The Dynamics of Grace,* 198.

and specify who the person will be. Virtuous habits create the *virtuoso* in the person: grace fuses with the person, and like the ballerina in her expertise in dance, the movement becomes "graceful."

Becoming "graceful" is perhaps the objective of the self-transcendent leader as he embraces the grace inherent in his office. This leader, ultimately, is called to, and propelled toward, transformation. The pattern of transformation is, as described above, multi-dimensional: the correction of relationships into "right relationships" founded on one's primary relationship with God, and the formation of virtuous habits. Leadership is essentially a relational act; it thus entails a cultivation of a relationship with God, and the integration of one's intrapersonal (within one's self) and interpersonal (with others) relationships. It makes leadership altogether a spiritual, personal, social undertaking. Furthermore, the Christian leader is called to a pattern of transformation that is Christic: emptying of self (*kenosis*) and humble obedience to God and His will for one's life. Thus, the leader's self, emptied yet filled and transformed by grace, acts in a specially graced and "graceful" manner according to God's will. Disposing and surrendering to this will, in confidence and humility, is the Christian path to transformation and transcendence.

Summary and Conclusion

To summarize, this study tried to make sense of the phrase "grace of office" from the perspective of Christian anthropology and theology of grace. The "office" was reflected on as a place of both grace and disgrace, sin and goodness. It invites instinctive human tendencies of power, pleasure, and possession which become the loci for both self-indulgence and self-transcendence. The "grace of office" refers to both the radical need for grace and the belief that grace abounds in the office. It also refers to faith in the capacity of the office-holder—the leader—to transcend or to overcome one's self toward the directives of God and the Spirit. Power, pleasure, and possession can be re-imagined as spiritual blessings, delight, and giftedness to be shared to others.

The self-transcendence of leaders is characterized and facilitated by four main things. One is fundamental desire of persons for God, or the natural yearning for the supernatural. Second is centeredness in the Spirit, and not on the self or ego. Third is the integration of human and divine dimensions, or the complementarity of human freedom and divine intervention, and the necessity of psycho-spiritual integration. Fourth is the transformation of the self through divinization, or the process of persons partaking of the divine nature. Leaders are called to a pattern of Christian life, transformation, and transcendence. As such, leaders follow the leadership example of Jesus and how he emptied and transcended His very self for others. This becomes the basis for moral, ethical, and spiritual leadership badly needed in the world today. Through the "grace of office," we believe that this is possible and attainable.

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Documentation

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PARISH PRIEST IN A WAR ZONE
LETTERS FROM FR. ARTHUR SHEA, S.J.
Annotations by John J. Carroll, S.J.

The town of Bayug, Zamboanga del Sur was truly a war zone in the mid-1980's. It lies in a valley with mountains on three sides, and the military, the New People's Army, and the Tadtad—a fanatical sect used by the military against the NPA—were engaged in a lethal game of hide-and-seek. The chief victims, however, were ordinary poor farmers caught in between the armed groups.

Fr. Arthur Shea, S.J., a Jesuit well into his 70's, was parish priest of Bayug, and I recently dug out a file of letters from him which I and Fr. Kenneth Bogart, S.J. had had the foresight to save. They give a vivid picture of life in the midst of a guerilla war, and incidentally of the remarkable personalities of Fr. Shea, his assistant Fr. Francisco Montecastro, S.J., and Bishop Federico Escaler, S.J., in whose prelature Bayug lay. What follows are quotations from the letters, with occasional explanatory notes.

John J. Carroll, S.J.

I am spending more money than I ever had to spend before in so short a time; it comes from the Bishop rebuilding a barrio burned by the Military back in March. The Bishop got past [sic] of the fund out of the Army. The project crowds my schedule.

We had a funeral Monday of a man killed the night before by allegedly unknown persons, though everybody knows. He had received four warnings to pay his workers and to give the gatherers of rattan a fair break. I do believe he was a scoundrel, an exploiter of the weak, but it sets the program to be followed by the Right when they are in the mountains and the Left is in Malacañang, Camp Crame and is running Bicutan. When will the Civil War end?

Sunday Nov. 24

The body of my slain worker Gregorio Inso[1] was brought to the Church to lie in state for a week. Different parish groups watched each night. I said Mass [at] about 4 a.m. before the watchers returned home. My days were occupied hearing confessions in the public schools, [and with] preparation[s] for Christmas. One day a barrio fiesta.

The funeral mass was scheduled for 10 a.m. We had to wait for the arrival of the Bishop.[2] He would be the final judge of the route of the procession. About nine, word was brought to me that the police carrying rifles were guarding the corner. I went there. I was angry though in control of my anger. In as loud a voice as I could raise, I inquired the purpose of their being there and asked to see the man who was in authority. I was talking to the Chief of Police. I actually felt ashamed that I did not know the Chief of Police. I had no reason

[1]Gregorio Inso, a farm laborer, was a parish worker and chair of the Justice and Peace Committee of the parish. He followed up the burning of houses by the military in Barrio Sigacad, and on the insistence of the Bishop the military provided some money for rebuilding, which Inso supervised. The officer responsible for the burning was disciplined, and it was commonly believed that it was he who later shot and killed Inso in the latter's house.

[2]Bishop Federico Escaler, S.J., Prelate of Ipil.

to be. He was from out of town and had assumed office only during the past week. He asked me to talk peacefully. I thundered that I would not talk peacefully while surrounded by rifles. My voice was my only weapon. He ordered the armed men to a distance and we had a peaceful talk. He was acting under orders from the Mayor. He asked me to go to the Mayor. The police were there for our security. I assured him that the only threat to our security was the Mayor; I could not appeal to him. He was startled when I told him I hoped he used the tear-gas the police had prepared. I was not supposed to know about that. I proceeded as far as the municipio, pointing an accusing finger at every rifle; there were only 19. Enough to kill a lot of people. The Mayor had very foolishly said that the banning of the procession was to avoid another Escalante. Several weeks ago in Escalante, Negros, the police fired on the demonstration of unarmed farmers killing more than twenty people. Coming from the lips of the Mayor sending out police armed, that was a threat.

Bayog has no fire department. The fire truck from Buug, 19 km. distant, rolled in bringing police reinforcement too. So they had the water cannon ready for us. I realized that W.S. Gilbert could have written the libretto, but the bullets were for real.

The Bishop arrived about 9:45. We drove right to the house of the Mayor. The Chief of Police was with the Mayor. We discussed for about fifteen minutes. The Mayor protested that we had no permit for the procession. The Bishop replied that no permit was required for a funeral procession. Deadlock. The Bishop asked for a piece of paper and wrote out a request for the procession going by the Mercado and the Municipal Hall. The Mayor refused to sign. The Bishop demanded that he sign his refusal to grant the permit and told him that his signed refusal would be in the hands of authorities in Manila in a few days. The Mayor backed down and signed the permit.

And now it is hard for me to believe that Gregorio Inso will not be at the desk in the office tomorrow. I have lost relatives and close friends whom I loved more deeply than I loved Greg. But the course of our lives had kept us physically distant for years; and the loss, however deeply felt, made no change in one's everyday order. I will never get a

better man and Christian qua man and Christian to serve me. About the month before the murder I spoke to him about the danger to his life. Yet he never considered stopping or suspending his service. He was in the strictest sense a 'Martyr of Christ.'

March 8, 1986

I have heard of self-fulfilling prophecies but never before of self-thwarting scenarios. The earlier letter of the bishops would never have been written if they had not read the scenarios and their truly revolutionary second letter was possible only as a follow-up of the first.[3] There could have been no revolution without that second letter. The Bishops have demonstrated to the episcopacies of the world that action in politics is not a Petrine privilege.[4] And the Holy Father may come to realize that Orders does not dispense priests from the obligation God imposed when he made man societal.

And what will the Holy Father think when he sees the Madres on the Betamax? And the Madres around the world! I am no enthusiast for Madre-lib but I suspect that their participation in the local Revolution will boost the global Sisters Revolution.

As was foreseeable in Bayog at least, the Cory supporters immediately split into two factions. One leader is a model specimen of our old politicians; when he was defeated for re-election back around 1970 or before, the municipio was burned that night. Can Cory find enough honest candidates for government on the provincial and local levels to change any effective campaign against corruption?

March 10, 1986

[3]Reference is to the "scenarios" produced and distributed by the Institute on Church and Social Issues before the "snap election" of February 1986, and to the statement of the Philippine Bishops following the election and characterizing the latter as fraudulent and as providing no moral basis for the Marcos regime's remaining in power.

[4]A humorous expression, meaning that it is not reserved for the Pope.

Yesterday I was talking to a farmer who is in a position to estimate and whose judgment is quite reliable. He estimates the NPA in this area to be over 500. "This area" is a vogue term. It would include the mountains of Bayog, Lakewood along Sindangan, a town on [the] northern coast, an area 20 or 25 kilometers long. At any rate there are many more than I estimated.

July 16, 1986

On May 22nd, a detachment from a distant town, commanded by Col. Garcia, with no notice to the local Commanding Officer of his presence here, descended upon Sigacad. The houses were strafed. The people fled. The soldiers camped there for the night and left the next day. The people returned and found two carabaos (each worth a fortune by local standards) had been killed. Their chickens had been killed for food. Seed and fertilizer had been scattered, kitchen utensils, tools and nails were missing. The wood for finishing the houses had served as firewood. Two women had given birth during their flight. One of the babies died.

We documented the case. That "we" now includes Municipal Government and the Church. Such team work would have been unthinkable before the Edsa Revolution. The Bishop carried the report to higher authorities and arranged for a "Dialogue" of the area's Brass with the offended parties.

So yesterday morning soldiers poured into Bayog. A war tank came with them. The road from the National Road up to Bayog was guarded. Then the Brass arrived by helicopter. The "Dialogue" was held in the Town Hall. The Mayor and Col. Kalupig who is in command of this part of the Province co-chairpersoned the meeting. Some 20 odd residents of Sigacad had special chairs provided for them. I studied the faces of the other officers there including Col. Garcia. They were all unsmiling. At a dialogue a year ago, attending officers would sit there like jurymen. Now they bore the countenance of prisoners in the dock. I was frightened most of the apparent low IQ's of some. A low IQ in command of armed men is dangerous.

It was thrilling to see uneducated farmers standing up and giving witness before such brass of what the soldiers had done. The male witnesses were sedate, factual and unemotional. Then women witnesses got into the act and reported dramatically and emotionally other abuses of the Military. The local CO lost his cool and had to learn that you cannot argue with a woman. The other officers had to persuade him to stop waving his arms and sit down. Happily it was a comic interlude that relieved tensions.

I was proud of that of the church. Bishop Escaler was immediately responsible for the Dialogue. But he had behind him the power of the Basic Christian Communities. There the poor learn to stand together to defend themselves. Note that the witnesses were 7th Day Adventists trained by Catholics.

July 17, 1986

Freddy[5] fascinates me when I see him in action, so simple, so familiar, so unassuming, so assuredly in control of events. He has the power which a Bishop can have if he is up to it, but it is the family background which taught Freddy how to carry such power.

August 25, 1986

Last Monday when I came home from hearing confessions, the parish secretary was documenting the testimony of an excited man. He had been to the Chief of Police, the Chief sent him to the Mayor, the Mayor sent him to the Commanding Officer of the Military who could not give the precise action the man wanted.

His mother and father had been coming down from a mountain barrio, ten km. distant. They were met by many heavily armed men. The armed men gave her the purse of the father and ordered her to go on. When she had gone about 100 meters she heard three shots.

[5]Bishop Federico Escaler, S.J.

She did not go back. People coming down the same trail shortly after reported that the dead body of her husband lay at the side of the road. The son wanted help in retrieving the body.

On Tuesday at 5:45 a.m., as I was preparing to say Mass, two farmers came to me. The Vice-Mayor had gathered a group of men to accompany him to get the body. They were willing to go but afraid to go unless the Padre was with them. So I postponed my Mass and went along. The spot of the killing was about 6 km. up. But it involved a steep climb of about 800 feet. It took me nearly an hour and a half to reach the spot. Rigor mortis had set in. I had forgotten to bring a camera. Maybe just as well. The limbs were stretched in that last second of agony he must have felt as he fell to the ground. There was a note from the killers. They charged the victim was a "bad" man who did much "harm" to society.

The face and clothes of the corpse testified to his status, that of a poor farmer. There were complications. Poverty had left him ignorant. He certainly believed that he had oil which rendered him invulnerable. So he was a member of and I suspect a leader of a fanatical group who are used by the Military to harass the NPA. So that would be one reason for the charge of the NPA. He had worked hard all his life, had lived frugally and had saved money. So though by ordinary social standards here, he would have been classed with the poor, he was a usurer, loaning money at a high rate of interest. In Bayog the rate of interest can reach 30% per month. That might be the second reason for the charge of the NPA.

Capital punishment in capitalistic countries is reserved for the poor. The rich can usually avoid it. The Marxist pattern in Bayog is similar. When I say that I do not mean to recommend that they begin on the bourgeois pillars of the parish. Any plan to reform society by liquidation of the evil men is diabolical, creative of its own hell, here and now.

Why did the farmers fear to go out without a priest? Was it superstition only? Perhaps partly. But Military have told them so often that the priests are communists, that that alone would make them think that we must be friendly to the NPA. They know too that priests go

freely into rebel territory. It is public knowledge that we give clothes to the cold and medicines to the sick including the NPA. So quite apart from faith or superstition, they figured that if the priest were with them the NPA would not shoot civilians. I should note that I would not have dared to go myself with a police or a military escort.

October 22, 1986

Two weeks ago, the NPA executed another "bad" man. He had been summoned to the mountains (I presume for a warning) and refused to go. So he was shot at home. Now I have heard no one say a good word for him. Such complaints as were voiced hardly deserved capital punishment. He had a PA system and he would allow no PA systems from outside to be used at dances in the barrio. And at dances he would not allow anyone to go home at midnight, they had to stay until 3 am. Those responsible for the dance would have a permit only to midnight. I suppose that these can be taken as signs that he was in his own way an oppressor. But if we proceed to purge society in this way, the last survivor will have to be a suicide.

October 23, 1986

My Sunday afternoon quiet was broken by the appearance of a youth. His hushed tone left me, a deaf man, impatient. It was hard for me to get him to raise his voice. He wanted Php3150 for a friend of his in a hospital in Pagadian who would not be permitted to leave until the bill was paid. His answers to my questions were quite vague. I suspect that he might be feeble-minded or a simple "operator." So I told him that I did not know him and I must have him identified. I asked him if there was anyone in Bayog who would identify him. He immediately gave two names, both active in Church activities. He alleged that he had stayed in the house of one, a woman, since his arrival on Saturday. I told him to call her and I doubted that he would return. He was back within minutes with the worker, a Mrs. Gacer.

She testified that he was genuine, he was from a barrio here. He was now 19 years of age. When he was seven their house was strafed by police. The target was his father who happened to be in Lanao at

the time. His mother and a brother were killed. He was wounded but survived. His father returned from Lanao and was shot. So he ended up an NPA. His companion in the hospital was the same.

Mrs. Gacer was visibly happy when I suggest[ed] that he sleep in the *convento*. She was glad to get him off her hands but she could not refuse him admittance to her house when he needed it. This is an example of personal relationships, a force that will frustrate any totalitarian regime here. She had known his parents, she had known him as a little boy, she could not refuse him hospitality.

His personality was amazing. When at ease he no longer talked in those hushed tones but his natural voice was soft and musical. His innocence, his guilelessness was hard to reconcile with his profession. I asked him whether he believed in God. He seemed surprised by the question and answered: "If there were no God, there would be no world." Is that a ratiocination from the "causa incausata"[6] or an intuition? I asked him about his companions and he went on to say that they pray and spoke of praying if they go by a chapel. Anyway I got him on his way to Pagadian on the first trip of the jeepney with more than he had asked for and some clothing I had which fitted him.

November 10, 1986

On All Saint's Day there were reports from up above that there had been an encounter in Sigacad the day before, nothing definite. On Sunday, All Soul's Day the reports had it that one soldier and many NPA had been killed. [On] Monday a Major confirmed this and reported an operation involving 5 battalions, one from Bayog, the others from Zambo Del Norte and a mountain town to the east, Midsalip.

On Tuesday morning Monte[7] left before dawn for Sigacad, an hour's ride for the first 18 km and the 14 km hike. What did he learn about the encounter? On Friday morning there was a group of 7 NPA

[6]Uncaused cause.

[7]Fr. Montecastro

near Sigacad. Three were resting in a nipa hut, four had gone on an errand elsewhere and left their weapons with the three. The Military came upon them. By accident? Or because of an informant? I am not sure but it could be the latter. In that "encounter" one soldier and one NPA were killed. On Saturday and Sunday the Military were still around requisitioning food and chickens[;] a carabao wounded in the encounter was slaughtered. On Monday morning with no NPA in sight, cannons were brought into the action. Ten shells were fired, one was a dud, two of these landed close to the barrio terrifying the people.

Late Tuesday afternoon Monte noticed some NPA passing the house. They came back in about an hour. They had executed an informant. She was a woman in her late twenties, the mother of three small children. They left a letter of explanation for the husband and one for the barrio lieutenant. The charge: she had been an informant for three years in the pay of the Military. She had been warned three times and had not listened. She was blamed for the death of the NPA on Friday morning. Monte hiked back the 32 km on Wednesday.

Before he left there was a meeting in the barrio hall. There was a cry that soldiers were approaching. Mothers gathered their little children to run. Monte told them to stay there, he would meet the soldiers. He went out to meet them as they approached. A woman at his side shouted: "*Ato sila,*" or "They are ours." All fear vanished, the meeting went on. Those two words reveal what the people in that barrio think of the Military and of the NPA. And this was the morning after execution of the informant.

The execution of the informer increases my confusion. I still preach that such an execution is murder. But I grow less certain of my position. I believe that the NPA are waging a just war. If that be so, is not the execution justified? Or must I conclude that a "just war" is a contradiction in terms? If that be so, why does not the Church denounce all Military Establishments? Now I see that is an exaggerated simplification. But I do believe that the American people sin greatly, to be more technical "gravely" when they consent to or tolerate an Administration's supplying arms for either side in a civil war. However

much it helps the American economy, it is blood money and participation in murder. God is just and God will repay them in kind.

December 24, 1986

On December 4th Fr. Montecastro took the two Switzers, International Red Cross workers to Sigacad for a rendezvous with the NPA. He brought back 2 NPA who wished to surrender. They left with the approval of the comrades. This is noteworthy since the papers report that men suspected of planning surrender are executed. We hid the two in the *convento* until after Cease-Fire. They would not dare go to the public market. They and I feared not the Military but the Tadtad.

On December 6, NPA visited two barrios not far from Sigacad and killed seven men. A sentence of capital punishment by an NPA court is usually, I admit not always, reserved for informers. Were all 7 informers? I doubt it. There is one report that they went to the barrios to warn the Tadtad. The Tadtad relying on their invulnerability attacked. Their bolos were no match for rifles. I attach high credibility to this report. I admit that I am a biased appraiser.

On the following day the Tadtad retaliated. They went to a barrio adjacent to Sigacad and killed four men. Were these NPA? Of course not. They were poor farmers just like themselves.

A mass evacuation from three barrios involved followed. As of now there are over 700 refugees in Bubuan and there are more in other barrios.

Fr. Montecastro wired his Red Cross friends immediately. And both the Philippine Red Cross and International have helped the refugees in a big way. As of yesterday the refugees still feared returning to their farms. They fear that the Cease-Fire will not hold, that hostilities will break out soon and they will be caught in between. They live in and depend for their sustenance on a true "No Man's Land."

December 29, 1986

Things are looking brighter today in Bayog. General Maderazo came here this morning to look into the disturbing situation and alleged violations of the Cease-Fire. Bishop Tobias[8] was with him.

There had been no violation of the Cease-Fire since the killings here on December 8th and 9th. The NPA killed seven Tadtad on the 8th in two barrios, the Tadtad killed 4 in an adjoining barrio on the 9th. The three barrios are empty, the people evacuated, the houses in one of the barrios were burned only a few days ago. So though the Cease-Fire has been honored, the society is in turmoil.

Father Montecastro represented the Church & I was able to set the records straight on who killed whom and when & back up the Mayor on his request for the removal of the Captain & his *verdugo*. He is the one I suspect of having arranged the murder of my secretary a year ago. We thought we were rid of him 6 months ago but he was brought back.

Now we have a promise that he will be removed. That will do away with fear of the Military and people may be willing to tell what they know about several killings. Fear of the Tadtad will remain. The formation of the Tadtad was fostered by the Military & now the people need the Military to protect them from the Tadtad.

And they will fear a ceasing of the Cease-Fire & they will be living again in a No Man's Land.

No one complains that life hereabouts is dull.

Three Kings 1987

The Tadtad in the southern part of our Parish had been quiet but the New Year's brought greetings from their captain in one barrio. Several Church workers were threatened by name and he promised to have my assistant Fr. Montecastro chopped up before the year is out.

[8]Antonio Tobias, Bishop of Pagadian.

Alas there was no threat to flatter the writer. Actually I fear more for the lives of the lay workers than I do for that of Fr. Montecastro. I was not killed; my secretary was because he was documenting cases of the violation of human rights for me.

March 21, 1987

Wherever my sympathies lie, my sermons are honest. Murder is a recurring subject, and I condemn murders by the NPA and name them as often as I do murders by the Tadtad. And in the first forty years of my priesthood I never thought murder as important enough to be made the subject of a sermon.

March 21, 1987

Last Dispatch from Bayog

Is one's virtue of poverty in inverse ratio to the weight of *cargamento* a professionally poor man carries with him? Or is the weight in direct ratio to one's scrupulosity? My Malaybalay experience taught me the folly of abandoning a good library, folly that would be a materially grave violation of the first vow. Even now I groan with pain as I gaze upon the treasures I'm leaving behind on the shelves.

I am telling the people that I will leave after Holy Week. I need not tell them that I steal away immediately after the Encuentro Easter Sunday morning.

You are not the first to pick me up on the statement that the NPA were fighting a just war. I fall back on a cautionary introduction and/or peroration I have often used. "Do not expect me to be consistent." Maybe only fanatics are consistent. Our feelings lead us to conclusions that the intellect on reflection might reject. It is Pascal's "The Heart has its reasons that the reason may not know."

Certainly, on the one hand, I reject the just war theory for our day and age. Perhaps it was valid in mediaeval times. Luther's vigorous adoption of Thomas' theses on the just war surprised me when I read of it in Pelican. But at the same time I so felt the rightness of the young men who went to the mountains that I still feel the need to justify them.

My feelings reveal to me where my sympathies lie. Since the Cease-Fire, the leaders of the NDF have shown themselves grossly incompetent. I cannot take joy in their mistakes. Nor am I saddened by their mistakes. I am simply angry. I feel that the men in the mountains have been betrayed by such leadership.

The situation here is far from idyllic. Three weeks ago I helped pick up and bury the body of a man who had been stabbed to death five days before. Probably the victim of some personal feud. Last Sunday, Monte went off on a similar errand. The man had been longer dead, body mutilated by animals and burned. Burning may have been indeliberate, caught in the burning of a "kaingin." The body had been decapitated and head lay outside the burned area. The full set of teeth suggests that the victim was a young man. Decapitation rules out the NPA as suspects. It suggests that the Tadtad were the agents.

Two days ago in broad daylight armed men executed a Subano farmer. He had been campaigning and organizing a group of Tadtad in the barrio where he was killed. I presume that the NPA were the agents. All of these occurred relatively close to the *poblacion*.

The Military here has promised to remain open for a dialogue with the leaders of the local NPA until the end of this month. They have been patrolling and on one occasion they came upon and killed two NPA. But it seems to me that both sides have been avoiding encounters. Father Montecastro is the liaison between the Military and the NPA. Monte has been awaiting word from his contacts for two weeks at least. Are they going to let him down? I don't know.

I've rambled on much longer that I expected. I must add that your Tertian Jack told me that mine was the most pessimistic report he had heard. I rejoined: "All others are wishful thinkers."

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FABC'S PREMIER THEOLOGIAN

James H. Kroeger, M.M.

"Without a vision, the people perish." This brief quote from the Book of Proverbs (29:18) enables us to understand the pivotal role that the person we are honoring today has played in the assembly of the local Churches of Asia. Father Catalino G. Arévalo, S.J. has served the Federation of Asian Bishops' Conferences (FABC) since its beginnings in 1970. In November of that year, when Pope Paul VI visited Manila and gathered together 180 Asian bishops, Father Arévalo already served as *peritus* (resource person) for this first-ever Asian Bishops' Meeting. From this organizational gathering, the FABC would soon emerge—with a wide vision of service for all God's peoples of Asia.

In 1974, at the First FABC Plenary Assembly in Taipei, Taiwan, Father Arévalo was the principal writing consultant for the first statement of the Federation, entitled *Evangelization in Modern Day Asia.* This visionary document has served the local Churches in Asia so well; it remains the single most influential articulation of the "vision and mission" of Asia's Churches in the post-Vatican II era. The depth of theological, pastoral, and missionary insight of this programmatic document has enabled Asia's missionary local Churches to understand and implement a vision of integral evangelization through dialogue. It has facilitated the reception of the Second Vatican Council in the

Asian continent. Indeed, today FABC can properly be called "Asia's Continuing Vatican II."

In fidelity to the promptings of the Holy Spirit and in communion and filial oneness with the See of Peter, the FABC has pioneered a "new way of being Church" in Asia. As expressed in FABC I, "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 focus of our task of evangelization then, at this time in our history, is the building up of a truly local Church" (9). "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 [of Asia]" (12). The validity of this "triple dialogue" vision, enunciated in 1974, has been repeatedly reaffirmed at subsequent FABC Plenary Assemblies as well as in the pastoral praxis of Christian communities across Asia.

As an integral part of his service as theological advisor for the FABC bishops (1970–1995), Father Arévalo was named in 1985 the first convener and founding member of the Asian Bishops' Theological Advisory Commission (TAC). In 1986 the FABC:TAC met in Hong Kong to begin treating the subjects of the local Church in Asia and interreligious dialogue. Participating in the conference were theologians of the different member countries of the FABC who had been appointed by their respective bishops' conferences.

Renamed the FABC Office of Theological Concerns in 1997, the basic aims of this FABC office are the following: (1) to foster Asian theological reflection on issues which are of special interest for the Asian Churches; (2) to be of assistance to the FABC in conceptualizing and making policies for missionary and pastoral action; and, (3) to bring relevant contemporary theological thinking into dialogue with "Asian" theological reflection emerging from within the FABC countries and then to mediate the results to the wider Church.

Father Arévalo shepherded the TAC for a decade. During this period several insightful and in-depth studies were produced: *Theses on Interreligious Dialogue* (1987), *Theses on the Local Church* (1990), and *Asian*

Theological Perspectives on Church and Politics (1992). In 1994 the FABC sponsored the first FABC International Theological Colloquium with the theme: *Being Church in Asia: Journeying with the Spirit into Fuller Life.* These profound studies had as their central focus the development of an "ecclesiology of the Asian Churches." Along with the plethora of FABC theological reflection, these materials are a privileged *locus* where the voice and experience of the local Churches of Asia are heard.

The committed involvement of "Father Revs" (as he is known by his many students and friends) spans a wide spectrum of activity. He was the first and for many years the only Asian to serve on the Pontifical International Theological Commission. Through appointments by Popes Paul VI and John Paul II, he served on that commission for twelve years. He was executive coordinator and program director for two major theological conferences held in Manila, the International Congress on Mission (1979) and the International Conference on the Alliance of Two Hearts (1987).

In 1997 His Eminence, Jaime Cardinal L. Sin, Archbishop of Manila, conferred upon him the award *Pro Ecclesia et Pontifice* and identified him as "the Dean of All Filipino Theologians and the Godfather of hundreds of priests." When he received the degree of Doctor of Humanities, *honoris causa*, from the Ateneo de Manila University in 1998, Father Arévalo was identified as "Father of Asian Theology," owing to his more than 9,000 pages of theological writing "with an Asian emphasis." Speaking of his own prodigious theological output, Father Arévalo simply says: "All this writing has been done, I trust, in the service of the Church. My Jesuit vocation places my life completely at the service of the Church: her people, her communities, her leadership, her works."

Father Arévalo has always remained involved in pastoral ministry in a variety of apostolates. Former Philippine President Corazon Aquino has revealed that he has been her family's spiritual confidant since the assassination of her husband Ninoy Aquino in 1983. She related that during that time she prayed at a church in Boston for a Filipino priest with whom she could talk. The following day, she said, Father Arévalo was at her doorstep. When Corazon "Tita Cory" Aquino was finally

laid to rest on August 5, 2009, Father Arévalo preached her funeral homily—fulfilling her and her family's personal request.

Thus, with sincere appreciation, the Ninth FABC Plenary Assembly is pleased to recognize the invaluable and visionary contributions that Father Catalino G. Arévalo, S.J. has made both to the Filipino nation and, through the FABC, to all the peoples of Asia. In profound gratitude and prayer, we lift you, your loved ones, your intentions, your life and priestly ministry to the Father of Mercies. Father Arévalo, to you we extend our sincere, heartfelt thank you. *Maraming, maraming salamat!* Together we pray: *Misericordias Domini in aeternum cantabo.* Forever I will sing the mercies of the Lord. Amen.

Book Reviews

Landas 23:2 (2009) 149–151

THE MAKING OF A LOCAL CHURCH

By Francisco F. Claver, S.J.

Maryknoll, NY: Orbis Books, 2008
194 pp., ISBN 978-1-57075-786-0
Reviewed by James H. Kroeger, M.M.

In a brief, succinct description, Claver describes his book: "I have no trouble saying this work is all about efforts at bringing about a Vatican II church" (3). Claver, a well-known Filipino Jesuit bishop who holds a doctorate in anthropology and has served two dioceses [Malaybalay (1969–1984) and Bontoc-Lagawe (1995–2004)] as well as being a regular professor at the East Asian Pastoral Institute, further expands his purview by noting: "There is no other way for us Asians to evangelize our continent and its people, to do pastoral work among them, than through our becoming truly and determinedly active local churches" (11).

The urgency and commitment to truly becoming a genuine local church repeatedly emerge through Claver's narrative and his sharing of poignant, first-hand experiences of what he terms his "thirty-five years of *episcopating*" (1). He captures much of Philippine history and culture in an early chapter entitled "The Locus of the Church in the Philippines." In the ten other chapters, Claver unfolds his personal pilgrimage with his people as they collaborate to build "discerning communities" (123) that flourish through "participative leadership" (163). As one journeys with Claver, the strong conviction emerges that these phrases are more than popular buzzwords; this is an ecclesial

vision that begs embodiment! And, Claver invitingly shows just how this genesis of "authentic local churches" (172) is accomplished.

Three germinal ideas from the Second Vatican Council (dialogue, participation, and co-responsibility) are the bedrock of Claver's vision of a renewed church. He consistently and forcefully interweaves them, drawing upon his theological and anthropological acumen as well as pastoral praxis and communal discernment. Church leaders, relying on the guidance of the Holy Spirit, are to put the *aggiornamento* teachings of Vatican II into practice, and this is best achieved by forming faith communities at all levels of the church.

In chapter seven, the longest of all, devoted to "Basic Ecclesial Communities" (BECs), the author lays out the essentials of BECs. For example, Claver illumines eight key elements and activities that are unique to BECs (88–92); he describes the various kinds of BECs (liturgical, developmental, and liberational) and the stages of their development (92–93). The bishop explores BEC leadership (98–99), opposition to their growth (101–103), and discernment in the BECs (105–107). In this well-crafted chapter, one finds a synthetic integration of Claver's most profound insights—valid for the Philippines as well as local churches worldwide.

Readers will profit much from Claver's insights on inculturation, social change, spirituality, solidarity, *aggiornamento* and pastoral renewal, particularly as they contribute to the process of ecclesiogenesis. The author has many experiential insights regarding the Synod of Bishops in Rome and the Second Plenary Council of the Philippines. Not to be missed are Claver's narratives from "our farmer-theologians" (130) and the "people of simple faith" (105–107).

This reviewer, a four-decade, veteran Philippine missioner, can testify to the depth and validity of the insights offered by Claver. Some very minor factual errors appear (72, 81, 161, 177), but they do not detract from the overall positive impact of the work. In this *vademecum* for pastoral leaders, one hears the voice of a shepherd, exuding pastoral sensitivity coupled with competent leadership, guiding God's people to become a genuine local church *ad majorem Dei gloriam*.

The Making of a Local Church was first published (2008) by Orbis Books at Maryknoll, New York. A Philippine edition, which reformats the essentially identical content, has been co-published by Claretian Publications and Jesuit Communications (2009). The local edition contains an enlightening and laudatory forward by Archbishop Orlando B. Quevedo, O.M.I. of Cotabato. He asserts that Claver "has written a truly exceptional book" (xiii), a work that "is exceedingly helpful for every member of the Church, laity, religious, priests and Bishops" (xiii). Quevedo also writes: "This wonderful book demonstrates why I personally consider Francisco F. Claver, S.J., one of the most outstanding Church leaders in the Philippines in the past fifty years" (xiii).

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EVANGELIZATION FOR THE THIRD MILLENNIUM

By Avery Cardinal Dulles, S.J.

New York/Mahwah, N.J.: Paulist Press, 2009
129 pp., ISBN 0-88344-984-6
Reviewed by Pasquale T. Giordano, S.J.

During his confinement at Murray-Weigel Hall, the Jesuit infirmary at Fordham University, coping with the illness that would eventually take his life, Cardinal Avery Dulles with the help of his assistant, Anne-Marie Kirmse, O.P., Ph.D, completed this crowning work in his distinguished career of writing. Struggling with his rapidly declining health that eventually took away his power to speak and move effectively, Cardinal Dulles chose ten articles from the twenty-three lectures he had given on evangelization. He supervised the editing and correcting of the text. This book is his final gift, his writings on evangelization, guiding the Church for the Third Millenium.

The ten articles are truly comprehensive, encompassing much that is necessary to know about evangelization. The book is written with the customary clarity of a Dulles text, getting to the roots of the question, exploring it thoroughly, historically and doctrinally, and projecting forward to future challenges. In this review, I will reveal the treasures present in each chapter.

Chapter 1, "Evangelization: New Testament through Vatican II," defines evangelization, and answers the questions of why evangelize, who should be evangelized, who should evangelize, and the ways of

evangelization. Chapter 2, "Paul VI and Evangelization," discusses the great apostolic exhortation *Evangelii Nuntiandi,* written in 1975. It analyzes the favorable and critical responses and presents its implementation in the United States. The footnotes are especially valuable in this chapter. Chapter 3, "The Program: Paul VI, John Paul II, and the New Evangelization," addresses what is distinctive to the New Evangelization: centrality of Christ, ecumenism, interreligious dialogue, religious freedom, continuing process, social teaching, evangelization of cultures, new media, involvement of all Christians, and the primacy of the Holy Spirit. Chapter 4, "The Gospel: Point of Contention and Convergence," discusses the differences in evangelization between the Protestant and Catholics, beginning with the debates between the Lutherans and Catholics in the sixteenth century and ending with Catholic-Pentecostal dialogue in the year 2000. Chapter 5, "Evangelization and Ecumenism," discusses the four main types of ecumenical activity and their relationship to evangelization: spiritual ecumenism, collaborative action, witness, and dialogue.

Chapter 6, "The Evangelization of Culture and the Catholic University," is a particularly rich chapter discussing the idea of culture, Christ and culture, the transmission of Christian culture, evangelization and culture, evangelization and higher education, and the contemporary situation dealing with the secularization process and the attempts of John Paul II in *Ex corde Ecclesiae* to counter this process. Chapter 7, "The New Evangelization and Theological Renewal," presents the seven trends in contemporary theology that are less than friendly to evangelization: the radical separation sometimes made between faith and belief, metaphysical agnosticism typified in the philosophy of Immanuel Kant who maintains that nothing speculatively true can be said of God, because the human mind can have assured knowledge only about phenomena—things that appear to the senses, religious pragmatism, cultural relativism, religious pluralism, a false concept of freedom, an antiauthoritarianism that militates against evangelization.

In the final three chapters, Cardinal Dulles employs his well known model approach. Chapter 8, "Models of Evangelization," reflects upon the different dimensions or styles of evangelization: personal witness, proclamation by word, worship, community, inculturation, and works of charity. Chapter 9, "Models of Catechesis," discusses the different ways the basic elements of the faith are proclaimed: doctrinal, kerygmatic, liturgical, experiential, and praxis. Dulles comments that each of these five models of catechesis have their merits, inasmuch as they represent valid dimensions of integral Christian formation. Religious educators should use them appropriately. The final chapter (chap. 10), "Models of Apologetics," discusses the use of apologetics as a special discipline spelling out why the message is credible and thus assisting and supporting evangelization. Dulles presents seven approaches: classical apologetics, biblical evidentialism, religious experience of believers, the yearning of the human heart, the theological aesthetics of Hans Urs von Balthasar, the presuppositionalist approach, and finally, patterns of history. Dulles concludes by saying that the combination of all the arguments is more impressive than anyone of them taken alone.

Although this book was written from the context of the American Church, there is much of value in it for the Philippine Church. It is an essential book for any library. It is necessary reading for any seminarian and pastoral minister, cleric, or lay. It presents the way of the Church for the Third Millenium. Avery Cardinal Dulles has left us a fitting memorial to his life.

CONTRIBUTORS

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Joseph L. Roche, S.J. did his doctorate at Louvain University (Belgium) and post-graduate work at Fordham University (USA). He founded the Formation Institute for Religious Educators (FIRE) in 1979, and served as consultant for the Episcopal Commission on Catechetics and Catholic Education (ECCCE). After many decades of teaching, he is now professor emeritus at Ateneo de Manila University and Loyola School of Theology.