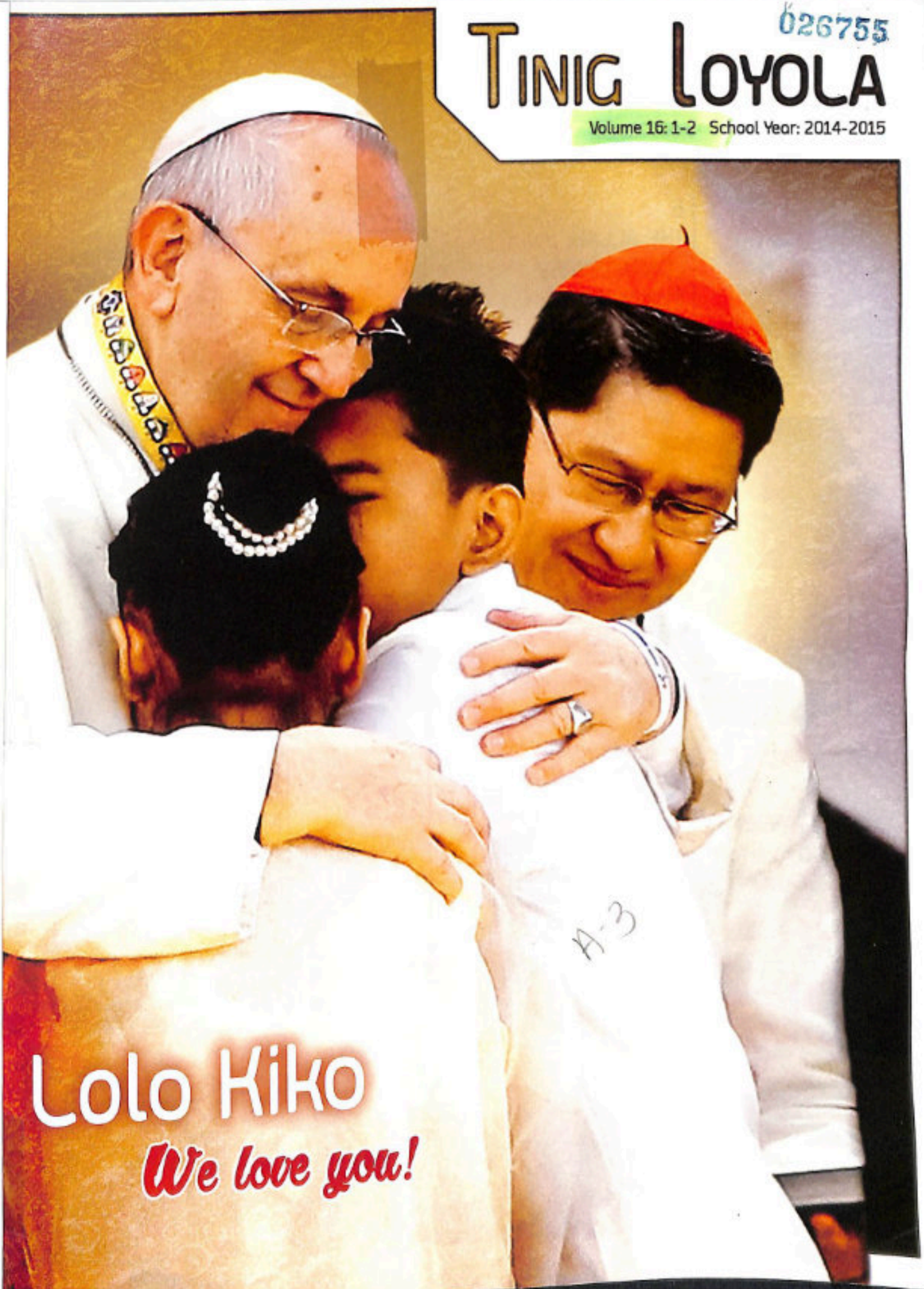
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TINIG LOYOLA

Volume 16: 1-2 School Year: 2014-2015



Lolo Kiko

We love you!

TINIG LOYOLA
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tinig loyola editorial

TINIG LOYOLA FINALIST 36th Catholic Mass Media Awards

Greetings of Peace and Joy to all!

In this year's double issue of *Tinig Loyola*, we primarily reflect on Pope Francis' continuing message of mercy. In these pages, one will find stories of mercy, viewed through the theme of reconciliation. Indeed, reconciliation affects many areas and is found in various dimensions of life—self, others, creation, and God. May the stories, thoughts, and experiences you find in these articles move you to reflect on your own personal journey of reconciliation.

In the center pages of this issue, one finds various photographs of Pope Francis' visit to the Philippines. More than words, these images capture the powerful message of compassion as seen in the Pope's gestures, smiles, and demeanor. May these images stir the same compassion and mercy in us as we evangelize the world through our heartfelt gestures, smiles, and personal demeanor. Perhaps, there is no better medium in preaching the Gospel in today's broken world than our ready and compassionate hands, feet, and hearts. May the Pope's visit strengthen our commitment and inspire our apostolic imagination that is not simply confined to words or theory.

In addition, this issue somewhat anticipates the coming jubilee celebration of Loyola House of Studies and Loyola School of Theology. Built in 1965, these rooms and walls have grown to welcome countless local and international seminarians, religious, and lay persons. They have, through their own mission involvement, translated God's love into life's different difficult areas, especially those of the poor and marginalized. LST has become instrumental in helping both the local and the Asian Churches in their continuing mission of evangelization. In addition, in recent months two pillars of LST passed to their eternal reward: John N. Schumacher, SJ, noted Church historian, and Joseph J. Smith, SJ, long-time professor of systematic theology and thesis mentor.

As this present school year draws to a close, we look forward to more exciting changes, foremost of which is the shift of the academic calendar from June-March to August-May. The noticeable upgrade of facilities and physical plant is another change that surely improves LST's environs to be more conducive for study, creative thinking, community gathering, and personal prayer. May these changes continue to motivate students to grow into what Pope Francis envisions as future pastors of the Church: theologically prepared and having merciful and forgiving hearts. TINIG LOYOLA expresses its gratitude to those kind individuals and organizations that permitted their photographs to be used in this issue.

Patrick V. S. Nogoy, SJ



the "ALLAH" controversy

Anna Yap, FSP

Malaysia is a multi-religious country where people can adhere to their own religion even though Islam is the country's official religion. For most of the time, the followers of different religions have lived in peace with each other. One does not see the kind of violence which exists between the followers of different religions as found in Northern Ireland, Lebanon, and the Indian sub-continent.

Malaysians respect each others' religions and the rights to the religious practices of their followers. We avoid commenting on other people's religion even though we may have furious debates within each religion.

Unfortunately, we now have this controversy on the use of the name of Allah to refer to God. Many years ago, this controversy was settled by allowing the Christians of Sabah and Sarawak to use the word Allah in their Malay language bible and teachings, despite this not being the case in the rest of the country.

Because some politicians want to get the support of Malaysian Christians, they demand that the Malay language bible be used in the whole country. Predictably, this caused a stir among Malay Muslims, which led to the revival of this old controversy.

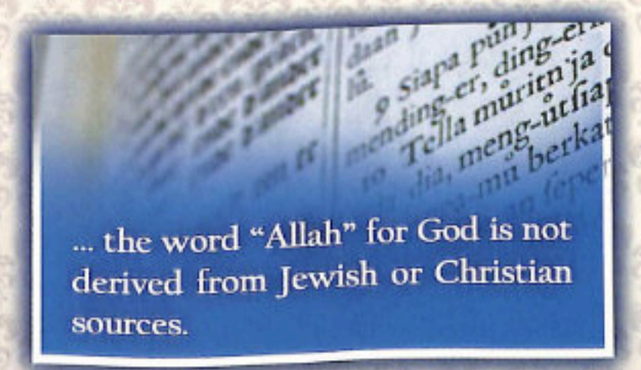
Christians and Jews know very well that in all their bibles, the Old Testament and the New Testament, and in different versions of the Bible used around the world, the word "Allah" had never appeared as the name of God. It is only after the emergence of Islam and the Qur'an that the world was introduced to Allah as a Divine name.

In their efforts to spread Christianity in the Malay-speaking world, the Christian missionaries used the word Allah for reasons best known to themselves. However, one must take note that the word Allah for God is not derived from Jewish or Christian sources. And, among Christians in Malaysia, save for the natives of Sabah and Sarawak, the word Allah for God has never been used. In any case, the need does not arise as most sermons are not in Malay. Even when they were in Malay, the word Allah was, to my knowledge, never used.

Religious confrontation can lead to very serious consequences. It can lead to violence and even killings. This peaceful country will not be peaceful anymore if we have religious violence, especially now that the point of contention is something that is essential to the faith of Malays, both Muslims and Christians alike.

It is unfortunate that Ibrahim Ali should suggest burning the newly-printed bibles. That may be one way we rid ourselves of unwanted publications. It cannot be done for the Bible any more than it can be done for the Qur'an. However, what Ibrahim said does not reflect the views of UMNO (United Malays National Organization). Unfortunately, some politicians would like to make it so in order to gain political mileage.

While UMNO believes that the word Allah is exclusive to Islam, it never advocated burning the Malay language bibles which use this word. I regard the attempt to imply Ibrahim's support for UMNO to mean what he says is what is seen by UMNO as



... the word "Allah" for God is not derived from Jewish or Christian sources.



Let this controversy be settled behind closed doors by responsible people. Let not the extremists take over and exploit religious issues.

mischievous. Ibrahim is not a member of UMNO. He may support UMNO, but he is not a spokesman for UMNO.

The Malay people have lived together in relative peace and harmony all these many years. Our country has developed fast because of this. While we can have political differences, we should not resort to our religious differences to win elections. It is a double-edged sword and those who live by the sword shall die by the sword.

Let this controversy be settled behind closed doors by responsible people. Let not the extremists take over and exploit religious issues.

While one can see this as a denial of freedom of speech, one should understand that freedom, even in a liberal democratic state, has limits, which must be necessarily respected if one desires that democracy work. Given these realities, I would like to appeal to all parties to stop trying to abuse this issue.

Sister Anna Yap, FSP *is from Malaysia and is finishing her MA in Theological Studies at LST; in her free time she supervises the sisters' book store.*

Magay

Tales of Reconciliation

Michael Angelo A. Dacaros, MSC

After the grueling final exams of the first semester, my brothers and I were missioned for something greater. we would spend the semestral break with the people whose houses were washed out a year ago by Yolanda—the strongest typhoon to make landfall in recorded history. The experience truly proved to be greater. And, this was true due to a lot of grace-filled treasons.

Reconciliation with God

The youth wearing their smiles welcomed us when we arrived on October 22, 2014 at Magay, a small Barangay in Tanauan, Leyte; the population was about 500 before Typhoon Yolanda. We stayed in the "upper room" of the San Lorenzo Ruiz Chapel, since the houses of our would-be foster families were still being constructed. The two-story chapel was the first structure to be built after Yolanda. The elevated large concrete cross did not only signify that it was a Christian building, it also spoke much of the people's faith.

The Augustinian Sisters of Our Lady of Consolation initiated the relief and rehabilitation mission after the typhoon. During their consultation with the Magaynons, a month after the calamity, they were surprised that the people wanted the chapel to be constructed first—and not their own houses. The people simply told them: "Sisters, if we see the Cross just lying on the ground we too are weakened, but when we see it exalted we too are strengthened." I told myself: "Now that is the Triumph of the Cross!"







Just across from the chapel was an old bell, which has also become a significant symbol for Magaynons. Previously, the bell was rung to signal the meal. Now, the bell is rung to call people to gather for a meal with the Lord in the Eucharistic celebration. Before Yolanda, less than ten persons would attend the liturgical celebrations. After Yolanda, the chapel has since become a living testament of the Magaynons' renewed faith.

Reconciliation with nature

The people, especially the children, had been traumatized by the experiences of the storm surges that literally wiped out their barangay and their loved ones. Hence, barely anyone went near the shore for quite some time. During our exposure experience, we were blessed to have witnessed and participated in their act of making peace with nature—we planted mangrove and talisay seedlings near the shore. Further, to culminate October, the rosary month, we formed a human rosary fronting the sea and prayed for those who died.

Reconciliation with themselves and culture

Two weeks after Yolanda ravaged Eastern Visayas, the OSA Sisters were searching for a town or barangay to adopt for a five-year holistic rehabilitation program, one which would consist of housing and livelihood projects, psycho-spiritual interventions, community organization and empowerment.

This program operates on the principle of making the beneficiaries the very agents of rebuilding. Hence, the *bayanihan* spirit is alive in the place as the people help one another in building the housing units awarded to them. The people themselves shared that it was a great experience for them who were used to doing things on their own before the tragedy. Now they have seen the value of community.

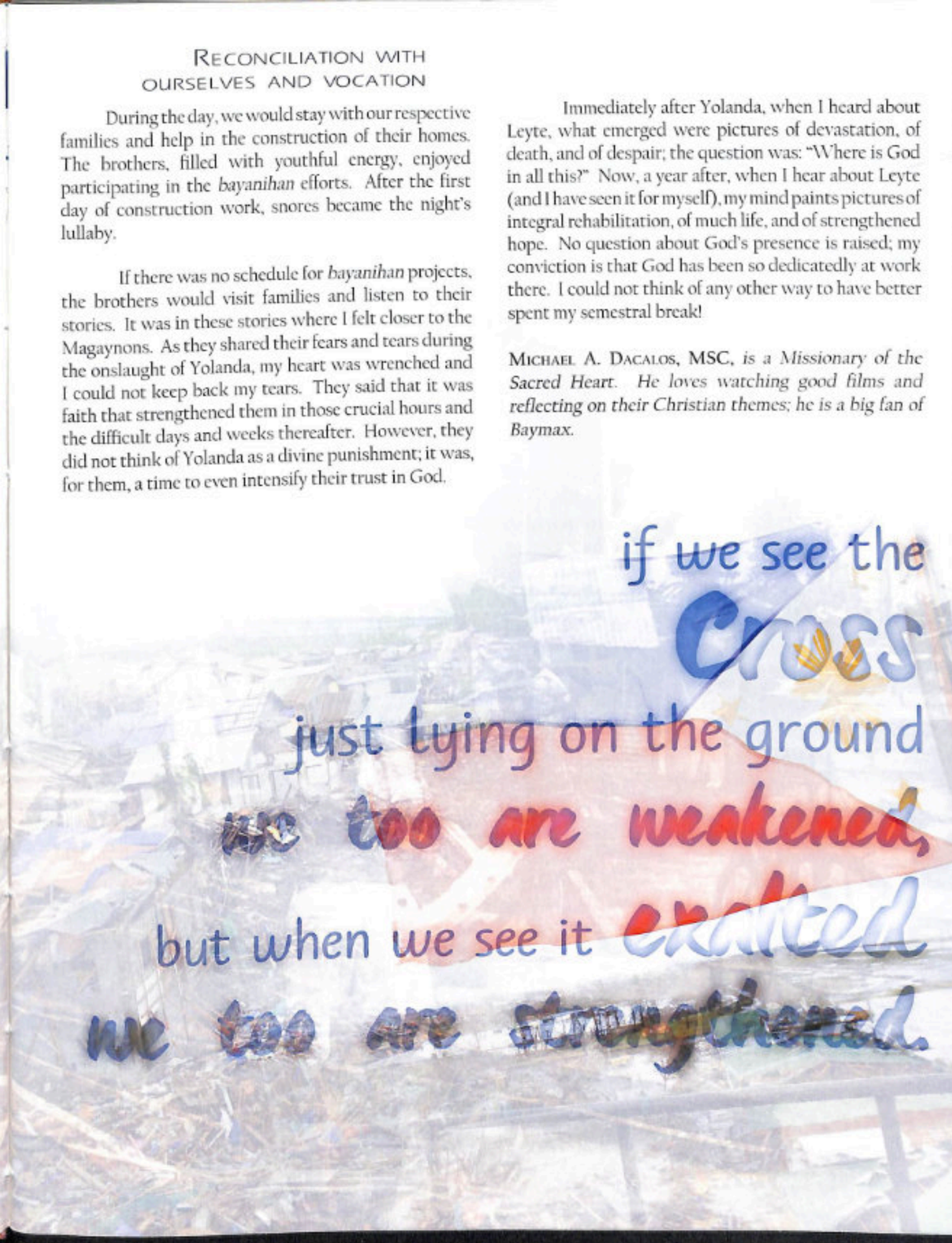
Reconciliation with ourselves and vocation

During the day, we would stay with our respective families and help in the construction of their homes. The brothers, filled with youthful energy, enjoyed participating in the *bayanihan* efforts. After the first day of construction work, snores became the night's lullaby.

If there was no schedule for *bayanihan* projects, the brothers would visit families and listen to their stories. It was in these stories where I felt closer to the Magaynons. As they shared their fears and tears during the onslaught of Yolanda, my heart was wrenched and I could not keep back my tears. They said that it was faith that strengthened them in those crucial hours and the difficult days and weeks thereafter. However, they did not think of Yolanda as a divine punishment; it was, for them, a time to even intensify their trust in God.

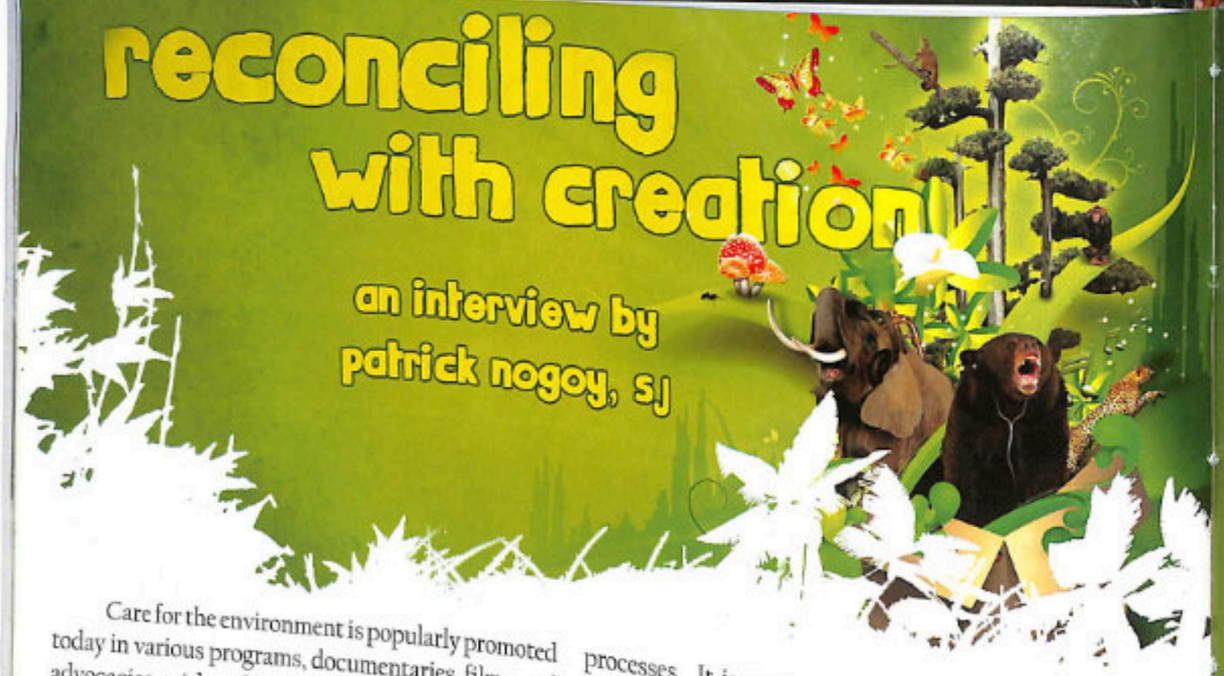
Immediately after Yolanda, when I heard about Leyte, what emerged were pictures of devastation, of death, and of despair; the question was: "Where is God in all this?" Now, a year after, when I hear about Leyte (and I have seen it for myself), my mind paints pictures of integral rehabilitation, of much life, and of strengthened hope. No question about God's presence is raised; my conviction is that God has been so dedicatedly at work there. I could not think of any other way to have better spent my semestral break!

Michael A. Dacalos, MSC, *is a Missionary of the Sacred Heart. He loves watching good films and reflecting on their Christian themes; he is a big fan of Baymax.*



reconciling with creation

an interview by patrick nogoy, sj



Care for the environment is popularly promoted today in various programs, documentaries, films, and advocacies, with endorsements from political leaders and celebrities like Al Gore and Leonardo di Caprio; however, translating this care into effective strategies and actions which have a meaningful impact remains a challenge. The 35th General Congregation of the Society of Jesus identified reconciliation with creation as an urgent and critical component of its mission.

There is intense global attention to environmental concerns as the impact of climate change is experienced, analyzed, and discussed, but there also appears to be a feeling among many that the actions and responses are slow. These initiatives seemingly are not keeping pace with the frequency and intensity of the global change taking place. However, there are groups who continue to work, often in the background, in this ministry of reconciliation with creation; they seek to create social change through the use of both science and faith. One of these groups is the Environmental Science for Social Change (ESSC).

Browsing through their website [http://essc.org.ph], one discovers that this Jesuit research institute's strategy in promoting environmental sustainability and social justice is by integrating scientific methodologies and social processes. It is part of their mission to collaborate with partners for the appropriate management of the environment for human development. Science is a basis for engendering environmental care, a care that makes an impact on people's lives and development. Leafing through their featured articles, I saw projects on managing watersheds in collaboration with communities, strengthening local disaster risk reduction and management capacity in urban poor areas such as Payatas in Quezon City, and collaborating with local and international organizations for resilient low-cost housing, among other initiatives. Their thrusts and programs widened my understanding of the scope of this ministry and raised my interest in this Jesuit apostolate composed mainly of professional lay men and women and a Jesuit research director.

Having met her during the recent Philippine Province Forum in Cagayan de Oro, I had the chance to talk with Sylvia Miclat, ESSC's executive director. Sylvia has been working for more than ten years with Father Pedro Walpole, ESSC's Chair and Director of Research. Sylvia's involvement is interesting for somebody with a degree in communications from the University of the Philippines and long-time human rights advocate. I posed a wide variety of questions to which Sylvia graciously responded.



Sylvia Miclat, ESSC Executive Director and Pedro Walpole, ESSC Research Director

Q: Working for the environment is commonly understood through activities like planting trees or garbage segregation. In your exposure in ESSC, what does "work for the environment" mean and what unique role does ESSC perform in such ministry?

You are correct. Usually when you hear the phrase "work for the environment," the usual response is that one must be planting trees or segregating waste. Those are important and necessary as individual actions and attitudes, and perhaps these types of activities are the starting point for many of us. But "working for the environment" involves a broader relationship beyond our homes and backyards. It involves management and planning, knowledge and understanding of the social, economic, political, and cultural environments as well as other contexts. It is a broad concern that cuts across our daily personal and professional lives and thus must necessarily connect with people. Essentially, what we want to achieve when we "work for the environment" is the integration of sustainability in the development we want for ourselves and for the next generations. During the 1970s when environmental movements were starting to emerge more visibly, conservation and protected areas were strategies to restore fragile and threatened natural habitats, especially for biodiversity; they did not necessarily involve people who also live in these areas. Strategies have shifted since then and people are increasingly part of the response. In ESSC, we have always worked with people as we work for the environment, understanding their concerns and integrating these in developing appropriate and sustainable responses. In ESSC, our platform is the environment and we use science in order to contribute to social change, which is where the impact of our scientific work should be manifested.

> "we want to achieve the integration of sustainability in the development we want for ourselves and for the next generations."

Q: Looking at our country today, what is the most pressing need, concern, issue, or problem in terms of working for the environment? Is any specific program in ESSC addressing this?

It is easy to cite poverty, corruption, weak governance as pressing concerns, and they are that. But in our discussions here at the Institute and in our engagements with government, national and local, and with communities and other assisting organizations, we are learning that what we seem to have is a lack of effective systems and limited capacities to ensure effective implementation.

These systems should include provision of regular and updated baseline information on themes such as forest cover, soil, water, land use, biodiversity, protected areas, and ancestral domains. From ESSC's experience in engaging with government, there are also limited systems for effectively monitoring implementation of projects, for reviewing and assessing implemented programs and projects, and for securing accountability. Individual government agencies and specific units may be doing fantastic work and providing good service to people, but a system of coordination and communication with other government agencies is often lacking, resulting in redundancy, overlapping functions, and generally ineffective service. ESSC's current work in disaster risk reduction involves site assessments of low-cost and socialized housing in post-disaster areas and other hazard-prone areas. The systems in government for securing permits and documents are very complex and seem to be established not to assist people, causing much delay in housing development.

Another concern that challenges our work at ESSC is the limited capacity among local government staff to enable them effectively plan and implement, and therefore deliver the critical services that communities need. To assist in land use planning and watershed management for example, ESSC developed training modules for local government staff in the use of free and open source software for their geographic information system (GIS) needs. But, this is just one aspect of the capacities that local governments need. They need architects, engineers, geologists, urban and rural development planners, sustainable agriculture practitioners, among other competencies; unfortunately, most perhaps prefer working for the private sector.

The challenge is to draw people in and have them work together to help local government units. There are good and bright people in many government offices who can be trained further and strengthened in their work functions; we need to focus on this aspect if we want to develop sustainable and effective governance and management at the local level, promoting the environment and the quality human development that we want.

Q: It is interesting to note that some of your programs not only affect the environment but also benefit communities in the area. Can you describe your experience in partnership with those communities and how have they benefitted from your programs?

Partnership is integral to ESSC's work. The basis for responding is the request for assistance, thereby establishing a "stake-holder" relationship at the onset with our partners. We join with local government units, non-government organizations, community groups, and even dioceses.

> **"ESSC's approach is to start from where the people are, listen to their concerns, and develop and adapt the response from there."**

In previous engagements with the dioceses of Cotabato, Butuan, Ipil, and Malaybalay, we were asked to assist the ecology desks, social action centers, or indigenous people's apostolates in developing an ecological agenda. The intention was to use this material in their planning of activities and in responding to the environmental and social concerns in the parishes. There are very specific contexts for each diocese. These include Lake Lanao, flooding, and working with tri-people [Muslims, Christians, and Indigenous] in Cotabato, logging in Butuan, mining in Ipil, and the impact of agricultural plantations in Bukidnon. For the latter, we developed a map that located parishes in the diocese, with the vegetation cover disaggregated into different types, along with administrative boundaries. Accompanying the map we provided an analysis of the resources identified and the emerging concerns. This type of information enables the development of an ecological work agenda, providing information to "forecast" scenarios by giving a context of where parishes are located, the potential concerns of parishioners who work in the plantations, the type of resources they have, the proper authorities to be approached, and what problems to prioritize. As this work was exploratory, we understood that this initial engagement would need much review and that its success would depend on the commitment of people who wish to sustain the work.

Q: What significant learning or experience have you gained in the ministry that somehow fuses science and faith? What is the important contribution of faith in this work?

I am increasingly discovering that I have a better appreciation of my faith as I engage in this line of work. The elements of care and compassion are felt especially in our collaboration with communities.

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ESSC staff during a planning workshop in Bendum in Bukidnon.



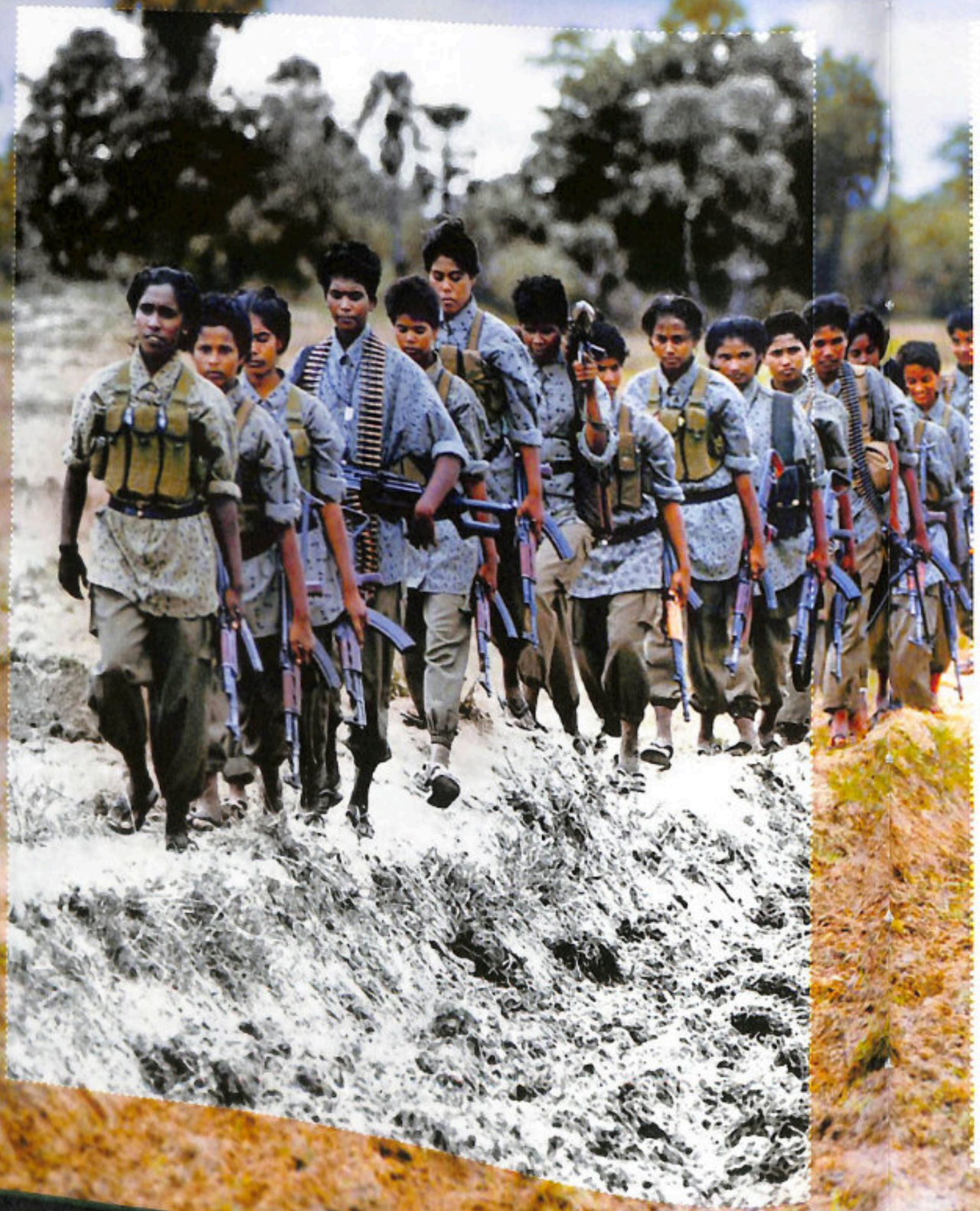
WAR ..... without ..... WITNESS

PEACE INITIATIVES IN SRI LANKA

Anton Prathap, SJ

The abbreviation "www" is mostly associated with the World Wide Web. But, in Sri Lanka it stands for something else: War without Witness. In 2009, the last phase of the ethnic war in Sri Lanka, a United Nations report said that "as many as 40,000 Tamil civilians have died in the last few months of the fighting." The Sri Lankan government carried out the war systematically without witnesses. Firstly, they tried to stop any international interference in the war zone areas. The NGOs were asked to leave the country. Priests and nuns abandoned the people upon the directive of Church authorities due to threats to life. Some of them were committed to stay with the people. The silence of the Sri Lankan Church to terminate the war was deafening, because the Church was divided due to ethnic differences. As a result, the government did not have to deal much with the pressure of the international community; so, they continued to bomb many places, killing hundreds of thousands of the Tamil minority. Due to ethnic biases there was no clear and united stand on the part of the Church to fight for justice and peace. These are some of the reasons why the government was able to carry out the "war without witness."

As a result, people suffered materially and psychologically. Their lands were confiscated by the Army forces which led the people to become homeless. Poverty forced some into prostitution. Children were mentally affected due to separation from their parents. Such conditions created a phenomenon of displacement within the state. Children were the most severely affected by internal displacement. Their separation from



their parents made them vulnerable to sexual harassment, which was committed by both the Army personnel and their own relatives in the refugee camps. Also, there were many cases of sexual violence against women in the camps by Sri Lankan Security Forces. A 140-page report published by Human Rights Watch on February 22, 2013 counted "75 cases of alleged rape and sexual abuse committed between 2006 and 2012 in official and secret detention centers and IDP camps throughout Sri Lanka." Also, the life of many youth in Sri Lanka has no guarantee due to a new trend of "white van kidnappings."

The Church in Sri Lanka is faced with the challenge to help and address these issues as one body irrespective of ethnic differences. The Church can only witness and be a hope for the wounded if all begin to work for the promotion of justice. When justice is achieved, there is the possibility of peace and reconciliation in Sri Lanka. To attain peace and reconciliation, Sri Lankan Church leaders and religious need to show, first of all, how its members—Sinhalese and Tamil priests and nuns—are agents of reconciliation.

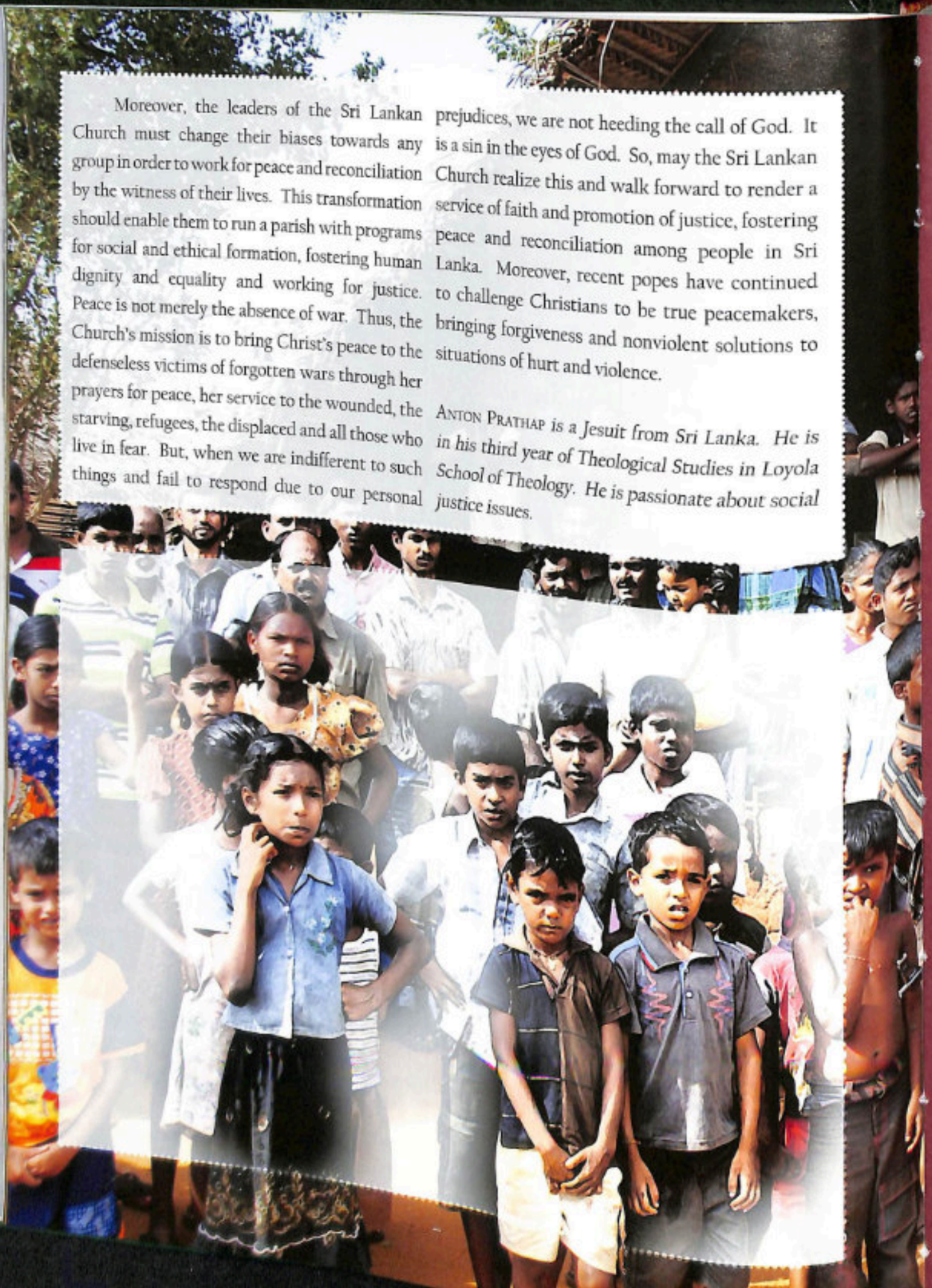
Pope Francis has introduced a new term into Catholic discourse: a "self-referential Church." It raises a challenge to the Church leaders in Sri Lanka to do a sincere self-evaluation in view of recognizing its weakness in terms of its response to social issues, particularly to the recent ethnic war. This self-evaluation would enable the Sri Lanka Church to commit itself to respond to any social issues in order to bring justice, peace and reconciliation, irrespective of ethnicity, gender or religion.

Unfortunately, as of now the Church is still greatly divided by ethnic favoritism. Church people can hardly work together. For instance, the response of the Church during and after the ethnic war was very minimal in comparison with the response to the tsunami in 2004 that took many lives both of the Sinhalese majority and the Tamil minority. The Church was very active in rehabilitation efforts. All Sinhalese and Tamil priests and nuns were available to respond promptly to the needs of the people. However, the story of the Tamil people, before and after war, remains a sad episode. The Church remains passive in many ways. If the Church could address attentively and effectively a problem such as a tsunami, then should not she also be attentive and effective to the challenge of the ethnic war?

Exodus tells the story of the Israelites who were victims of slavery in Egypt, but with God's powerful intervention they were saved. The minority Tamil people are also going through a similar situation as Israel in Egypt. Thus, the Sri Lankan Church must be a guiding light for these people to free them from the oppression to which they are subjected. *Gaudium et Spes* says that "the joys and hopes, the griefs and anxieties of people of our time are the joys and hopes, the griefs and anxieties of the followers of Christ as well." The Sri Lankan Church needs to be a voice of hope for these hopeless people and to set an example to its own Christian community so that they too can be a witness of peace and reconciliation. The Apostle Paul asserts: "There is neither Jew nor Greek ... for you are all one in Christ Jesus" (Gal 3:28). By understanding this truth, the Sri Lankan Church can better respond to these issues.

Moreover, the leaders of the Sri Lankan Church must change their biases towards any group in order to work for peace and reconciliation by the witness of their lives. This transformation should enable them to run a parish with programs for social and ethical formation, fostering human dignity and equality and working for justice. Peace is not merely the absence of war. Thus, the Church's mission is to bring Christ's peace to the defenseless victims of forgotten wars through her prayers for peace, her service to the wounded, the starving, refugees, the displaced and all those who live in fear. But, when we are indifferent to such things and fail to respond due to our personal prejudices, we are not heeding the call of God. It is a sin in the eyes of God. So, may the Sri Lankan Church realize this and walk forward to render a service of faith and promotion of justice, fostering peace and reconciliation among people in Sri Lanka. Moreover, recent popes have continued to challenge Christians to be true peacemakers, bringing forgiveness and nonviolent solutions to situations of hurt and violence.

ANTON PRATHAP *is a Jesuit from Sri Lanka. He is in his third year of Theological Studies in Loyola School of Theology. He is passionate about social justice issues.*



mercy as apostolic imagination

Patrick Nogoy, SJ

Father Michael Paul Gallagher, SJ, rector of Collegio de Belarmino and long-time professor of theology at the Gregorian University, visited the Philippines and gave a talk at one of the theological hours of the Loyola School of Theology; the title of the presentation was: "The Quality of Mercy: Pope Francis' Vision for Today's Culture." This piece contains some reflections on Father Gallagher's inspiring talk.

The focus of Gallagher's theological reflection and sharing was mercy, which is clearly Pope Francis' main pastoral theme since his election as pope. Drawing from the writings and insights of Pope John Paul II, Cardinal Walter Kasper, William Shakespeare, and Flannery O'Connor, Father Gallagher focused on the central image of God as mercy, and how this image was real and transformative in the lives of believers and non-believers. The second part of the talk dealt with the challenges of contemporary culture to mercy and how these can be transcended.

Gleaning insights from the Gallagher talk, one can see that mercy is not simply confined to the expression of pity or small acts of kindness and charity. Given that mercy is Pope Francis' pastoral approach, one deduces the larger reality of mercy operating as apostolic imagination, becoming a source of different ways of reaching out and healing brokenness. As an example, Father Gallagher employed Pope Francis' homily on the woman taken in adultery. In this homily, Pope Francis noted the difference between mercy and forgiveness, articulating a theological insight through their relationship. "In the approach of Jesus to the woman," the pope said, we find "something more than forgiveness." He does not tell her that adultery is not a sin. The key to this scene is that he does not condemn her with the law and in this, according to Francis, we find the "mystery of mercy," something "difficult to understand."

Then in his down-to-earth style, Pope Francis went on to invent a conversation: "But, Father, mercy wipes out sins." "No, it is the forgiveness of God that wipes out sins." "Mercy is the way in which God forgives." Father Gallagher continued: "the central reality of mercy captures God's whole response to human vulnerability and pain, whereas pardon is a more definite act that heals the self-destructiveness we call sin." Here we see mercy as an attitude framing action. It is a fertile reality, and, as Gallagher described: "Mercy is the divine birthplace of forgiveness and indeed of compassion."

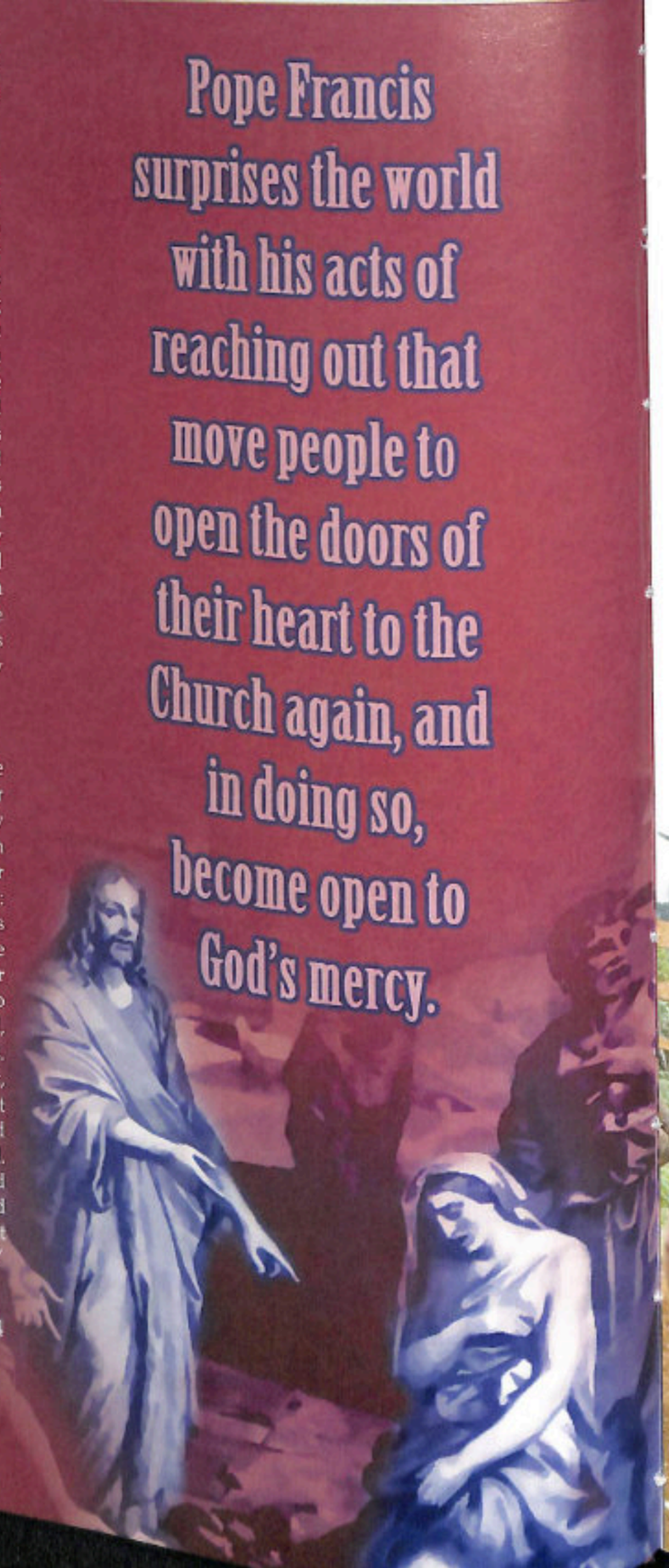
MERCY AS AN ATTITUDE

This central image of God fits well in Pope Francis' vision of the Church as a field hospital on the battle-front. God as mercy fills and animates the Church to go out into the streets, to reach out to those who are hungry for forgiveness and healing. According to Gallagher, "If God is love, that love transforms itself into mercy

because of us, because of our neediness and fragility, because of our multi-layered need for salvation." God's mercy teaches and inspires us to be merciful to others.

Yet, if mercy is an attitude, it goes beyond a "thing" received. Mercy is an experience and not simply something to be received and given away. It is God's love changing us. Through our transformation in mercy, we become disposed to it as if we are its heart, hands, and limbs reaching out to others. Using the insight from Pope John Paul II, Gallagher emphasized that mercy is "a restoration of essential human dignity"; here we rediscover "the common experience of that good which is man." In opening ourselves to God's mercy like those persons Jesus encountered and healed in Gospels, we experience healing as restoration to our dignity. This gift of restoration is what we share with others. What we actually share when we give mercy is our "restored selves." Thus, mercy is a disposition – an attitude rising from the constant transformative experience of God's love. This disposition makes us merciful and in turn, we become God's mercy to others.

Pope Francis surprises the world with his acts of reaching out that move people to open the doors of their heart to the Church again, and in doing so, become open to God's mercy.



From Attitude to Apostolicity

When we experience mercy, our minds are animated by affective love. Mercy inspires our imagination, pushing the limits of our creativity in our service to others. Situating mercy in the contemporary world, Father Gallagher enumerated some dominant challenges to mercy: reductive self-images and cultural numbness brought about by media. The influential image inherited from modernity according to Gallagher is the "self-made man." Such an image leaves no room for mercy. Autonomous, self-determined, and independent, humans do not need others. What happens when one experiences pain, hurt, shame, or disappointment? Mercy is standing at the doorstep of the lonely self-closed person and can only wait. The image of God too is affected. As Gallagher pointed out, "This image of God without mercy as a core quality, often produced a religion of individual moral duty but without any transforming source of divine compassion."

Continued on page 34

Reconciling with Creation

Continued from page 15

ESSC's approach is to start from where the people are, listen to their concerns, and develop and adapt the response from there. There are tremendous areas for innovation and exploration. ESSC's work also allows the application of a sustainable science where research is problem-driven; therefore ESSC can make a greater and more meaningful contribution in improving the lives of people. We in ESSC are asked to develop an analysis that requires a personal reflection, answering the question: "So what?" For example, if the research analysis shows that the rainfall in Cavite is higher than in Manila during a monsoon, so what? How does that impact people's lives or the communities' capacities to respond and prepare?

You asked about the difference that my work makes to my prayers; I can share that my prayers are broadened, going beyond my personal concerns. Given this line of work, my prayer becomes "incarnated" in the people we work with, as you put it. The fusion of faith and science seems to flow naturally in our work. Pedro, who is the only Jesuit on the staff, undertakes spiritual activities with us, with a lot of adaptations as we have a diversity of religious backgrounds. There is respect for faith in the workplace. In his Masses, he opens the homily for others to share and connects the readings of the day to present ecological concerns.

Q: Do you find any significant challenging area in the work for the environment, any challenging partnership?

The slow pace or progress of things can be very frustrating. Environmental awareness is high but the response is slow. Do we need to give people tools or use new ways of thinking? We face the challenge of transmitting innovation into practical action so that people can integrate it in their daily lives. At the same time, the global changes taking place cannot be ignored, and the planetary boundaries need to be integrated with sustainable development goals, emerging from the Millennium Development Goals that will reach their deadlines in 2015. Economic and growth models can no longer be defined without the environmental impact.



Jesuit Provincial Tony Moreno speaks with the youth training participants in Bendum

Can you describe ESSC's voice in social platforms like social media, government, and civic society? How strong or weak is this voice? How do you get people to listen to you?

ESSC is not an advocacy group, but we do develop the analysis that can inform and be used by advocacy groups. It is not for us to say whether our voice is strong or weak. I think it is more important that our work remains relevant and responsive, and that the individuals and organizations who value the work we do can use ESSC's work results and learnings to move their work forward as well. We facilitate Philippine Working Group meetings that gather professionals, government, non-government, business, academe, community organizations to discuss and develop action points for specific contemporary environmental agendas. Disaster risk resilience and "building back better" are work themes that generate great interest; an increasing number of people and organizations do want to improve upon the current situation. Recently, we engaged media to discuss drought and the impact of El Niño on both water and food security, especially for communities in the uplands.

Q: Are there any emerging areas of potential partnership, science, or philosophy that you feel would be helpful in the work for the environment?

As we speak, the initial stages of the Stockholm Dialogue on sustainability science and values are being pursued in Namur, Belgium. This is an exploration of a global conversation that the Global Ignatian Advocacy Network—Ecology is spearheading with religious and scientific communities. One emerging principle is the emphasis on values that are based on attitudes we have for the environment and resources, for our neighbor, and for ourselves. It is not enough that research is undertaken or ideas developed and implemented. People's attitudes have to be transformed, shaping values that engender care, compassion and action.

Q: How is it working with an interesting and varied mix of people coming from different sectors—scientists to government to religious? How do you manage consensus?

It is not necessarily consensus that we seek, but that we maintain communication at all levels so that there is a healthy exchange of ideas and points of view; thus, creativity and adaptation are encouraged and supported. There is no pro-forma response or a "one-size-fits-all" answer.



> "i am hopeful that some shifting of the minds and hearts can occur as we work and collaborate at both global and local levels in the pursuit of integrating ecology and sustainability in development efforts."

Q: Can you describe one or two significant joys or consolations in your involvement in ESSC?

As a mother and a parent, I am happy to be part of an effort that contributes to a better future for the next generation. I am also discovering that I have a deeper appreciation and understanding of my faith, which I did not consider important before. I have a feeling that my faith is deepened and strengthened by the work I am part of, and I am grateful for this opportunity.

Q: Do you have any hopes for the future in this ministry of reconciliation with creation?

I am hopeful that some shifting of minds and hearts can occur as we work and collaborate at both global and local levels in the pursuit of integrating ecology and sustainability in all development efforts. The international linkages in our work, and those occasions where we learn from experiences of various communities in regions across the world are very affirming. The online exchange platform that Ecology and Jesuits in Communication or "Ecojesuit" provides is contributing to this broadening. The youth are also a source of hope; that sector is where we must invest capacity, education, and broader livelihood options. They will be in charge of a planet that is vastly different from the one we had before and we have now; they need all our support and accompaniment.

This interview by
PATRICK NOGOY, SJ is with
Ms. Sylvia Miclat, ESSC's executive director.

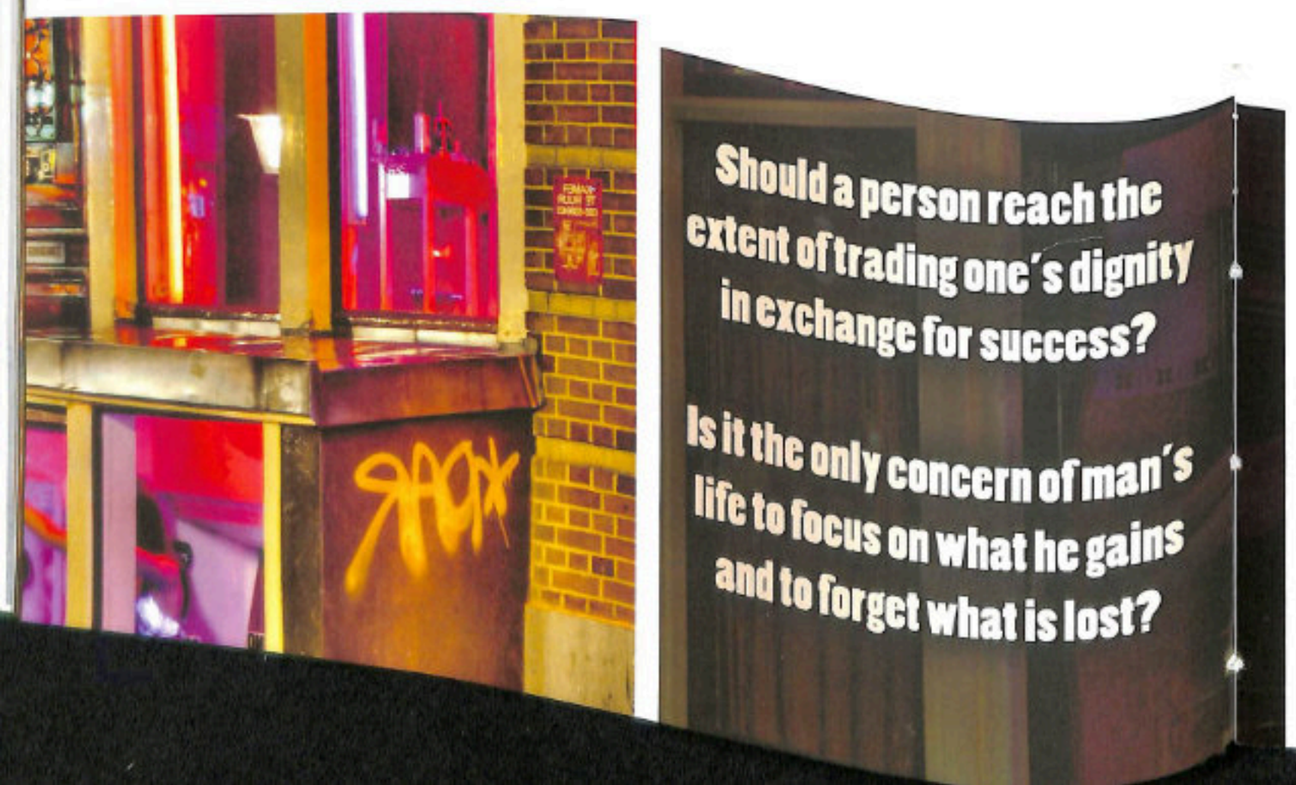


An ESSC team with visiting scientists listening to economic, environmental and social concerns of an upland community.

prostitution" were prominent. My friend Shesy told me once of the behavior happening in our previous college. She told me that this was happening during the mid-term and final examination periods. Students, mostly women, dressed nicely and proceeded to the back gate of the school, where a security guard was waiting for them; then he introduced them to various customers. After the deal was made, the young women walked hurriedly towards the customers' luxury cars.

Another story is told by one of our priests when he was in Cagayan de Oro. When he entered a taxi, the driver asked him: *"Sir, gusto ka mag-palamig sa ... ? Daghan studyante sa.... Karon kinahanglan sila'g kwarta kay midterm na"* ["Sir do you want to unwind for a while? There are many students.... They are in need of money because it is already mid-term exam week"]. This is surprising for the priest, who in turn just told the driver to bring him to his destination. Besides these incidents, I have also heard rumors that indeed, during midterm and final examination weeks, one can find students waiting for customers inside taxi cabs that have red roses on top of their windshields. Upon entering, a potential customer can view pictures provided by the taxi driver of the young women who are making themselves available.

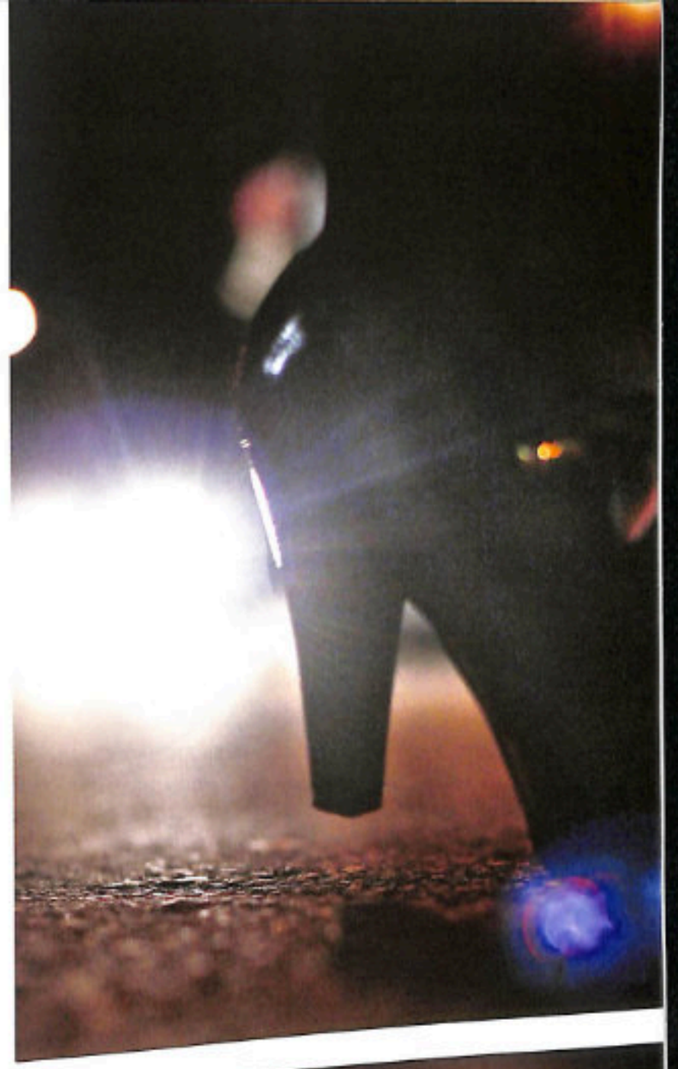
These are realities that are happening not only in the Philippines but surely in every large city of the world. One might say that college students might or might not have a complete and distinct idea of right and wrong, considering their material conditions. But then, does it really matter for them? What is important for these students is to finish their studies and to help their families. They might not like what they are doing, but do they have a choice?

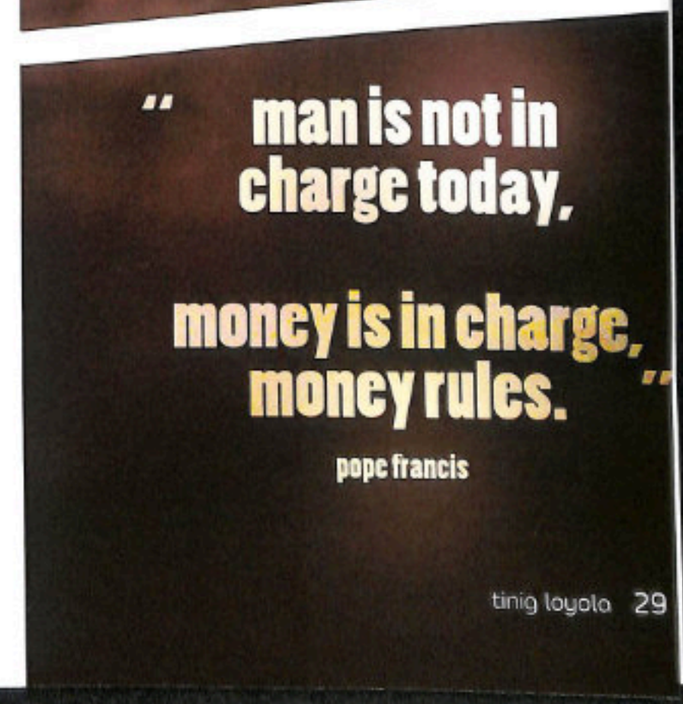


Church of the Poor. Pope Francis has noted that in deep misery "man is not in charge today, money is in charge, money rules." In this regard, I think Pope Francis accurately pictures our situation today. Money has the power to control one's life. The very challenge to the Church, therefore, is how to save the dignity of persons from the oppression brought about by the desire for money, especially those who are oppressed and poor. This challenge takes the form of an integral proclamation of the Gospel in every corner of the world, especially among those who are on the peripheries.

As Pope Francis says, "the first work of the Church for the poor is to announce the good news before others visit them in acts of charity." If we could only reach out with those young women before they unwillingly submit themselves, we might be able to help them in avoiding these miserable experiences in life—miseries which will inevitably become part of their history. They could have finished their studies without giving up their bodies; will they still hunger for an inner peace that might not be easily satisfied? On this point, the Holy Father notes: "the human person is in danger today ... because the cause of the problem is not superficial but profound. It is not just a matter of economics, but ethics and anthropology." So, what can we do? What are we willing to do? Shall we just close our eyes and pray? Or, shall we close our eyes, pray, then open them and find some concrete approach to help them?

April Jhon Magarzo is a first-year scholastic of the Missionaries of the Sacred Heart; he enjoys writing poems in his spare time.







LST STUDENTS' REACTIONS
TO POPE FRANCIS' VISIT IN THE PHILIPPINES

"His message to the people of Tacloban continues to resound in my heart. His smiles, words, and gestures were enough to let us experience the love of God."

Ernest Ramos

"I will never forget when Pope Francis said that we are called to be ambassadors for Christ; the love of Christ impels us to think, feel and live as Christ."

Christian Sanchez

"The moment came. Pope Francis waved his hand as he passed by. He looked into my eyes. It was heaven. It is heaven. And it was breath-taking!"

Kyrby Caluna

"The Papal visit showed us the love of a Pastor who cares for his flock, bringing hope and faith in Jesus."

Francisco Javier, SX

"The Holy Father's messages were rooted in experience. They were personal. When he speaks, he speaks with sincerity."

JunG Bargayo, SJ

"My encounter with Pope Francis is an Emmaus experience for me; a personal walk with the Lord."

Jonathan Illana

"Millions were touched during the recent visit of Pope Francis to the Philippines. I hope millions will also heed the call to passionately share mercy and compassion with others."

Sr. Josephine Tablante, FSP

"*Lolo Kiko* affirms my image of a God full of surprises. God never fails to open and close my day without showing me something new. I only need to be open."

Ariel Canete

"Pope Francis' visit was an experience of a life-time. Tears started to flow as he stepped on the ground. His holiness and simplicity strengthened my desire for religious life."

Ariel Canete

The Pope brought me back to the Gospel."

Jesseline Chang

"It was a wonderful exchange between the people and the Pope. It was indeed a meeting of hearts."

Khim Caermare, OS

"The Papal visit was indeed a pastoral visit, where there was mutual encouragement and exchange of spiritual blessings between pastor and faithful."

Sr. Anna, FSP

"In its essence, the papal visit reminds us who we are: Children of God."

Adelson Jougan, OS



PHOTO CREDIT: TYLER JARED LOCSIN BOONE

Mercy as Apostolic Imagination

Continued from page 22

Pope Francis surprises the world with his acts of reaching out that move people to open the doors of their heart to the Church again, and in doing so, become open to God's mercy. Using Archbishop Desmond Tutu's metaphor, images of lonely self-determining must be dismantled. Mercy shatters these walls of self-defense and preservation. Meeting merciful people eases one's hand toward openness of self to others. Thus, mercy as an attitude shifts into apostolic imagination in the form of reaching out. Pope Francis in several spontaneous occasions has embraced, kissed, listened to, and journeyed with the poorest. It is not only being with them and giving material presence and things. He is connecting with them—allowing a heart-to-heart encounter, which this contemporary world that glorifies an independent self has forgotten. It is in this heart-to-heart encounter that mercy is experienced. Mercy as apostolic imagination means creatively fostering a heart-to-heart encounter.

Another challenge is the cultural numbness promoted by the media. Father Gallagher describes it as "a superficial lifestyle to kidnap our energies and cause amnesia of our conscience over both faith and justice." It is the ability to gloss over suffering, becoming busier and busier, and not even hearing the cries of the marginalized. This cultural numbness prevents us from exercising and even receiving mercy. We become disconnected with others as we continue to live in our comfort zones. Disconnection prevents a heart-to-heart encounter, reducing mercy to a token act of pity, donation, or charity. It is a challenge for us to pause, quiet down, and reflect. And here, mercy as apostolic imagination takes the form of witnessing.

Gallagher mentioned not only persons like Mother Teresa or Pope Francis, but also those people who come together in generous caring whenever tragedy strikes. Personally, I was reminded of the unwavering Filipino spirit in times of typhoons (e.g. Typhoon Yolanda) where spontaneous, quick, and generous souls banded together to help others during and after the typhoon in form of donations, construction projects, rescue operations, psychological counselling, and personal immersion visits. As Father Gallagher mused, "In fact, both of these roads—real encounter and inspiring witness—liberate people's imagination for new possibilities, including the possibility of glimpsing the mercy of God through the mercy of believers. Perhaps our postmodern cultural shields are more penetrable than is often thought." Mercy as apostolic imagination gives birth to powerful witnesses whose lives ignite others whose hearts and minds have become numbed with the culture of superficiality. The challenge is to develop these precious moments—these heart-to-heart encounters—into deep relationships that build communities.

Enlarging the Heart.

Father Gallagher closed his presentation with an account from the prophet Jonah, showing the image of a God merciful to the people of Nineveh. Jonah became angry with the God of tenderness and compassion. Gallagher summarized the episode by saying: "if our picture of God is too small, our own mercy will be too mean. So, we are on a long and permanent journey out of smallness and towards enlargement of heart." This is the challenge he left us as he ended the talk. Mercy as apostolic imagination is a journey of the self, expanding as it reaches out others. It is a slow walk with the God of tenderness and compassion, reminding us of the setting sun on the road to Emmaus. Wrapped in desperation and hopelessness, we surprisingly encounter God in our mess. Hopefully, like the disciples, we open up, in freedom, to a heart-to-heart encounter. It is through that heart-to-heart encounter when, suddenly, they are lit up and find their hearts burning. Ignited by God's loving accompaniment, they hastened back to Jerusalem and set ablaze the Church of Easter Morn.

Our world today is no different. It hungers for mercy, the kind of mercy no commercial can give, the type of mercy the world does not know. It is our task, therefore, to reach out and deliver our experience of God's mercy to others, beyond the confines of dogmas and academic desks into the trembling hands and hearts of those neglected, marginalized, and even ostracized by the Church. It is to restore the Church anew as a credible edifice through our forgiven and burning hearts.

Patrick Nogoy SJ, is a Jesuit third-year theologian at Loyola School of Theology; he also guides young men in their discernment at Arvisu House.





Two Original LST Pillars

James H. Kroeger, MM

Only one week apart in May 2014, two of the Jesuit foundational pillars of Loyola School of Theology were called home to the Father of Mercies. Father Joseph J. Smith, SJ, passed away on May 7, 2014; he was 87 years old. On May 14, 2014 Father John N. Schumacher, SJ, died peacefully; he was 86 years old. Both of these missionary priests served the Loyola School of Theology and its students with genuine excellence and admirable dedication.

Some Life Parallels. A brief glance at the biodata of these two Jesuits reveals several interesting communalities. Both were born in 1927, less than six months apart; they were born in the state of New York, USA. They entered the Jesuit novitiate of Saint Andrew-on-Hudson, Poughkeepsie, New York on the same day: July 30, 1944. Both were assigned to the Philippine mission and spent over sixty years (from their first arrival) in service of the local Church. Interestingly, these two priests began their theological teaching careers in San Jose Seminary in the early 1960s (even before LST opened its doors).

Fathers Smith and Schumacher were members of the original faculty when STES (School of Theology and Ecclesiastical Studies) [the first name of the Loyola School of Theology (LST)] began in 1965; likewise, they belonged to the original residents of the Loyola House of Studies (LHS). Both of these dedicated servants taught at LST for over four decades, lasting into the years of the 2000s. Indeed, there are several divergences in their missionary service (spanning more than six decades); however, these few interesting parallels reveal two lives of dedicated commitment to professional scholarship at the service of the Church. LST owes both of them a profound debt of gratitude, expressed in a modest way in this brief tribute and narrative of their lives.

JOSEPH J. SMITH, SJ. Father Smith, of German parentage, was born on January 22, 1927 in Gardenville, New York, where he had his primary education (1932-1940) at the local Fourteen Holy Helpers Parish School. His secondary education (1940-1944) was at Canisius High School in Buffalo, New York. After his novitiate (1944-1946) and his juniorate formation (1946-1948), he completed philosophy studies (1948-1951) at Woodstock College in Maryland. Scholastic Smith had his regency at the Ateneo de Davao High School (1951-1954) where he taught religion, English, and mathematics. He returned to Woodstock College (1954-1958) where he finished an STB and STL in theology. His ordination to the priesthood was on June 22, 1957.

The years 1959-1962 saw him complete an STD at the Institut Catholique in Paris, France; his doctoral dissertation was on Emil Brunner's and Jürgen Moltmann's Theology of Revelation. Returning to the Philippines, Smith began his teaching career at San Jose Seminary in 1962, where he specialized in Fundamental Theology; he taught uninterruptedly until becoming emeritus professor of Fundamental Theology in 2005. In addition to serving as thesis mentor for scores of students, Smith briefly held other responsibilities in LST such as the LST librarian. As a theologian, he devoted his life to the training of ministers of Christ's Gospel, both at LST and occasionally at the Saint John Vianney Theological Seminary in Cagayan de Oro. His theological research and scholarly writing continued unabatedly until the declining years of his life; his final article, "N.T. Wright's Understanding of the Nature of Jesus' Risen Body" was published online in December 2011 in *The Heythrop Journal*.

Glimpses of His Person. During the wake and funeral masses for Father Smith, persons who knew him well shared several inspiring insights into the depth of his person. They often emphasized his profound faith and spirituality. Father Catalino Arévalo, SJ, said of Smith: "One single aspect we must note: the unobtrusive fidelity to his daily prayer, in the choir loft before and after his morning Mass, that very private Mass always celebrated with a quiet reverence; the daily prayer of the breviary, again with unfailing regularity of time and even place—overlooking the Marikina Valley; the almost secret evening prayer-period, really hidden in the dark in the oratory, when most people had already retired. One scholastic once remarked at a community meeting (when Joe was not present) that 'Father's unintended but constant example of faithful prayer was a rock of support' for his [the scholastic's] own life of faith."

Father Smith lived both his personal and academic life with a faithful regularity in his daily schedule. Father Timoteo Ofrasio, SJ, noted: "One could tell the time simply by observing his activity: 5:30 a.m.—private prayer at the choir loft; 6:25 a.m.—private Mass at the Saint Aloysius Gonzaga Chapel up on the fourth floor, and, after a brief thanksgiving, breakfast at his usual table.... After breakfast he would enclose himself in his study room in the library.... In the afternoon, at 5:00 p.m., he would leave the library to read the dailies..., followed by daily physical exercise: jogging around the campus, and then lifting weights. Back to his library study room after supper, he turned off his study lights at 10:00 p.m. sharp, and spent a few minutes in the chapel to cap his day.... Just about the only event that could disrupt his daily schedule was the Super Bowl."

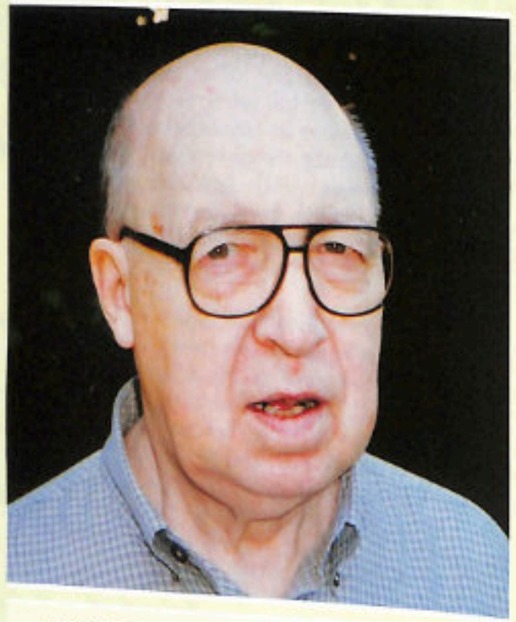
Father Danny Huang, SJ has said of Father Smith: "He was one of the few real scholars at LST. He never spoke without deliberation, research, reflection; one whose theological judgment one could trust, because it was always well-pondered. He took the trouble to read and check up on every footnote in a student's paper and thus paid his students the tribute of taking them seriously and respectfully."

In the preface to the special double issue of *Landas: Journal of Loyola School of Theology* published in 2006 (entitled: *A Joseph J. Smith, S.J. Collection*), Professor John P. Yocum noted: "His academic writing, sophisticated and of a very high caliber, flows directly out of his work as *the* Professor of Fundamental Theology at Loyola School of Theology (and many would say the pre-eminent fundamental theologian working in Asia). Articulate, careful, lucid, and profoundly erudite, these pieces illustrate what it means for theology to place itself at the service of the Church...."

In his funeral homily, Father Arévalo, SJ, who lived with Father Smith for fifty-two years in the same community, noted some of his additional qualities: "Joe's self-discipline; his seriousness and constancy, even passion, in study and teaching; his simplicity and humility of person despite his profound and extensive learning; his gentle goodness; ... maybe two sabbaticals in fifty years; not one word of complaint ever heard; ... a fidelity ... rooted in his silent, virile love for Jesus, for the Society and the Church.... Thank you, Joe, for so much that, yes, *unforgettably*, so much that you gave us."



JOSEPH J. SMITH, SJ.



JOHN N. SCHUMACHER, SJ.

JOHN N. SCHUMACHER, SJ. Father Jack, as he was commonly known, was born in Buffalo, New York, USA on June 17, 1927. His primary education (1932-1940) was at the parochial schools of Saint Rose of Lima Parish and Saint Mark Parish. For his secondary education he attended Canisius High School (1940-1944). He worked daily in the grocery store of his family. In 1944 he entered the Society of Jesus, completed his novitiate, and was missioned as a young seminarian to do philosophical studies at Sacred Heart Novitiate, Novaliches, just outside war-ravaged Manila. The years 1951-1954 saw him teaching Latin, English, and Apologetics and also serving as Prefect of Discipline at San Jose Seminary, then located on "Highway 54," now known as EDSA. Jack returned to the USA and completed his theological studies at Woodstock College (1954-1958). His priestly ordination was on June 22, 1957.

Father Schumacher made his tertianship in Gandia, Spain from 1958-1959. In 1959 he began his special studies at Georgetown University in Washington, DC, finishing in 1965 with a PhD in history. This period included, courtesy of a Fullbright grant, a year of special research in the various archives of Madrid, Barcelona, and Salamanca. Returning to the Philippines, he resumed his teaching at San Jose Major Seminary; he was part of the pioneer faculty that moved to Loyola House of Studies and Loyola School of Theology in 1965. For over forty years Father Jack taught, wrote, and mentored generations of Jesuits, seminarians and students at LST as well as in various seminaries (e.g. San Carlos in Guadalupe, Metro Manila, Divine Word Seminary in Tagaytay, and Saint Francis Xavier Regional Major Seminary in Davao City). He taught history in the College and Graduate School of the Ateneo de Manila University; his teaching career continued until 2001, when he turned himself more extensively to research and writing.

Glimpses of His Person. Father Jack became a citizen of the Philippines in 1976. Explaining his motivation, he simply said: "I wanted to stay here and work with the Filipino people, I intended to stay here the rest of my life.... [M]y main interest is the Philippines and that's where I expect to stay and die." When asked if he considered himself a Filipino, he responded: "Yes, a Filipino whose Tagalog is poor." As noted by Antonio de Castro, SJ, in his homily at the funeral Mass, "He knew Tagalog, he read it, he could write in it. But he was always insecure about his capacity to speak it.... It was a sore point with him, and he suffered this incapacity deeply." Undoubtedly, Father Jack accepted in faith that such challenges are inherent in the vocation of an overseas missionary.

In 1998, the centennial of Philippine independence, he received the Ateneo de Manila's *Gawad Tanglaw ng Lahi*. As William Abbott, SJ, said in a wake Mass homily, the citation that accompanied that prestigious award "well underscores the significant contributions of his lifetime of service, and deserves to be quoted." In part, it reads: "The dissertation that he wrote for the PhD has since been revised and published by the Ateneo de Manila University Press as *The Propaganda Movement, 1880-1895: The Creation of a Filipino Consciousness, the Making of the Revolution*.... A seminal work, this book depicts the efforts of Rizal, Marcelo del Pilar and other Filipino expatiates in Spain to articulate and formulate a sense of self-identity through their propaganda movement and how their efforts serve to inspire the leaders of the Revolution of 1896."

The citation continued: "His interest in Church history and the Filipino nationalist movement merged in another seminal work entitled *Revolutionary Clergy: the Filipino Clergy and the Nationalist Movement, 1850-1903* (1981) where he explores the role of Filipino priests from as far back as Pedro Pelaez and Jose Burgos in developing the mainstream of national consciousness leading to the Revolution and in sustaining the loyalty of the masses to the revolutionary cause. Father Burgos became the subject of another book, *Father Jose Burgos, Priest and Nationalist* (1972)...." Summarizing Father Jack's impressive contributions, the citation concluded: "Indeed, Father Schumacher has devoted more than a lifetime to sound scholarship and historical research in Philippine and Church history in a country that he has chosen to be his own.... His works are an eloquent testimony to his dedication and love for this nation, which also gratefully and proudly acknowledges him to be one of its own, bestowing upon him Filipino citizenship in 1976."

Filomeno V. Aguilar conducted a lengthy interview with Father Schumacher on April 5, 2010; this conversation, along with ten other pieces, is published by *Philippine Studies* (58:1-2) as a *Festschrift in honor of Father John N. Schumacher, S.J.* The final question posed by Aguilar was: "What would you consider as your greatest legacy?" Father Jack responded: "Well, I would hope it would be my *Readings in Philippine Church History*, that it influence priests, the education of priests, that they would be educated in conjunction with their history and not against it, appreciating it, seeing its limitations but knowing what the Church has passed through and what they should do, of course, in the future." Undoubtedly, this response expresses, at least partially, Father Schumacher's deep love and dedication to Jesus Christ, to the Church, and to an adequately formed clergy—indeed, to all ministers of the Gospel.

Personal Note. This writer was privileged to have both Fathers Smith and Schumacher as professors while he studied at Loyola School of Theology from 1973-1975. He had Father Smith for two semesters of Synoptic Gospels and found the material most helpful later for effective preaching. He had Father Schumacher for Philippine Church History, coming to appreciate the relevance of history for a deeper understanding of the contemporary Church and her mission. Father Schumacher's generosity is also noted by this author; when Kroeger was the Academic Dean at the Major Seminary in Davao, Schumacher twice (1977 and 1979) graciously agreed to teach Philippine Church History, filling an urgent need in the seminary curriculum.

TWO LIVING PILLARS

As LST approaches its fiftieth anniversary, all rejoice that two original faculty members still remain with the community. In God's graciousness, they will hopefully be able to join the celebrations planned for mid-2015.



Catalino G. Arévalo, SJ, was born on April 20, 1925 and ordained on June 19, 1954 (over sixty years ago). In 1997, when His Eminence Jaime Cardinal L. Sin, Archbishop of Manila, conferred on him the award *Pro Ecclesia et Pontifice*, he identified "Father Revs" (as he is known by his many students and friends) as "the Dean of All Filipino Theologians and the Godfather of hundreds of priests." He has also been identified as "Father of Asian Theology" and "FABC's Premier Theologian," owing to his voluminous theological writing "with an Asian emphasis." In 2011, *Landas* (25) published *Sentire cum Ecclesia: A Festschrift in honor of Catalino G. Arévalo, S.J.*



Joseph L. Roche, SJ, was born on June 14, 1928, came to the Philippines in 1949, and was ordained on June 21, 1958. Father Roche was known for his vigorous teaching of theology at the Loyola School of Theology, the Ateneo Theology Department, and the Mother of Life Catechetical Institute. In 1979, he founded the Formation Institute of Religious Educators (FIRE); he played a major role in the preparation of the *Catechism for Filipino Catholics*. In 2006, he received the *Pro Ecclesia et Pontifice* award from Pope Benedict XVI. In 1997, the Ateneo de Manila University published *Go and Teach: A Festschrift in honor of Joseph L. Roche, S.J.*



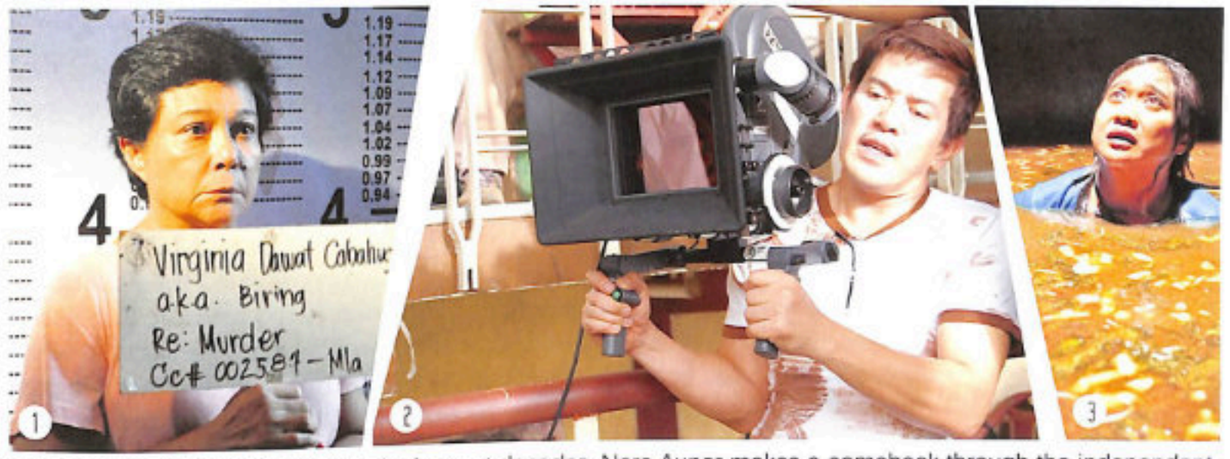
THE REAL IN THE REEL

Earl Allyson Valdez

The year 2014 marks the tenth anniversary of Cinemalaya, which displays various independent films by current critically-acclaimed filmmakers. What makes this festival significant for one who loves Filipino films is that it totally deviates from the concerns and methods of mainstream cinema of our time. While Philippine popular cinema would rather be preoccupied with putting local stars and celebrities at the fore, Cinemalaya's independent films stress various themes and narratives that are present and inherent in our Philippine society.

Inevitably, one of those themes that have always been the heart of independent films is poverty and the way certain people deal and cope with it. In the ten years of Cinemalaya's existence, the Filipino audience has been exposed to various images of poverty and marginalization. In the film festival's early years, Auraeus Solito's *Ang Pagdadalaga ni Maximo Oliveros* (2005) presents, in a quite comic but serious manner, the struggles of a teenage homosexual living in the slums and caught between his love for his family and for the police officer he likes. This same theme was brought out in a quite comic fashion in Ang Babae sa Septic Tank (2011) which features well-known comedienne Eugene Domingo as a woman stuck in poverty. Most recently, Joel Lamangan's *Hustisya* (2014) brings us into the reality of human trafficking, and how one woman caught in the middle of it all is forced to make tough decisions.

In addition to Cinemalaya, however, there are also several filmmakers dealing with poverty. Among them is Brillante Ma. Mendoza and his various films on poverty, ranging from the grim and violent to the hopeful and optimistic. On one hand, he has *Kinatay* (2009) and *Tirador* (2007) which show poverty as a pit where there is little to hold on to. On the other hand, he has *Lola* (2009) and *Thy Womb* (2012), masterpieces showing how good things can still come from



1. As an icon of Philippine Cinema in the past decades, Nora Aunor makes a comeback through the independent movie scene which brings us back to her days of fame. Photo from *Manila Bulletin online*.
2. Award-winning director Brilliante Mendoza weaves various stories from his experiences on the streets, turning them into messages that challenge the views of the ordinary Filipino today. Photo from *Indiewire.com*.
3. Eugene Domingo captivates everyone in *Ang Babae sa Septic Tank* by effectively satirizing poverty, bringing with it a sociopolitical critique. Photo from *Berlinale.de*.

those who are in hopeless situations. In a way, Mendoza has shown the Filipino audience a world of stories, which seem to be products of struggling with the harsh realities of our time as experienced by the suffering and the marginalized in our society today. Perhaps this is what makes independent films appealing to film aficionados in the Philippines and abroad; instead of picturing a world that is a mere product of fantasies, the films of Brillante Mendoza appear to be bearers of the reality that the ordinary Filipino encounters in his or her everyday life.

However, in seeing these films, one could ask: "Is Mendoza, as with all other filmmakers who create what the media industry calls "poverty porn" as a rough exposition of situations of poverty, exaggerating?" His films have become well-known abroad because of his disturbing and, at times, gruesome images of suffering in his films. But more than that, it appears that he provides little space for salvation on the part of his main characters, implying that there really is no way out of the situations they are facing. This leads to another and more important question: Does this provide us an exact image of the situation of our country, where there really is no escape and we are forced to succumb to the dehumanizing effects of poverty?

This question demands serious reflection, precisely because of the fact that these images are scarcely real in the apostolates to which the seminarians and members of religious orders are exposed. When we immerse ourselves in different communities and parishes, what greets us instead are faces which express hope, showing that even in the midst of situations of depravity and poverty, there is still a chance and an opportunity to live a life of happiness and fulfilment in God. This does not mean that the grim realities that poverty brings are not present. Once in a while, these poor communities and their individuals have their own problems to deal with and injustices to endure. However, we see that what stands at the fore are not these experiences but the faith and trust in God that, in the midst of these realities, life is going to be meaningful because of God's loving presence and His promise of salvation.

Considering these realities, does it mean that Philippine independent cinema stands on the wrong footing and sees poverty from broken and misaligned lenses, as it were? Quite the contrary! While it is true that these movies do not exactly portray the totality of one's experience with the poor, especially in the context of the apostolate,

one cannot deny that there are situations portrayed in these films which are real. One must also admit that our apostolic images of the poor have a visible and invisible side. While we see our poor brothers and sisters remaining faithful, hopeful, and charitable in the midst of suffering, there might still be something beneath these dispositions which we have not yet experienced. And, perhaps this is the same with the images of the poor in independent films, that while they expose what is hidden from the general view of the public or even from our own experiences in the apostolate, one sees that there is something beyond them.

In this context, it might be possible to see Filipino independent films as iconic images of poverty. Icons are generally identified as paintings which commonly depict figures staring back at those who look at them. Like such artworks, these independent films are fragments of reality, staring at us in all their lights and shadows. However, in viewing such a film, what is of utmost importance is not whether it is truly faithful to reality or not. Undoubtedly, this is an important aspect; however, what it immediately calls the viewer to have is an active response. In seeing these films, one is called to do something about the situation, to go beyond the film and encounter the poor and suffering, to listen to their voices and to be with them in their joys and hopes, as well as in their struggles and successes.

As individuals and communities committed to engaging the poor through our apostolates, as part of the mission and identity of the Church of the poor, we are called to expand our views, perspectives, and ways of being with and for the poor and the suffering. This is not so much said or expressed explicitly in these films; yet, this silent voice lies at the core of these films, one which calls us to not only understand the situation of the poor but do something about it, addressing as concretely as possible those factors which threaten the life, faith, and integrity of the poor whom we are called to accompany and to serve. But more than that, we are also called to be living icons of poverty, not just hearing and witnessing their stories but becoming bearers of their narratives. Through these films, one is called to recount and remember the stories of suffering and hope of the poor by living lives of poverty and simplicity, together with a genuine faith and hope that in this reality, one can truly find Christ, who lived with and dwelt among the poor as part of his work of salvation for all humanity.

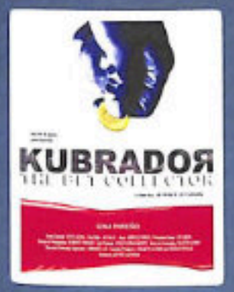
Pope Francis calls us to take on the smell of the sheep and live with the poor, but one can start by seeing how the sheep move about and make sense of their lives. Maybe it is in this way of seeing that one can be truly moved to be with them and live their lives.

Earl A. P. Valdez is a first-year theology seminarian of San José Seminary from the Archdiocese of Manila; he enjoys going around the metro with friends, looking for movie houses which screen independent films.

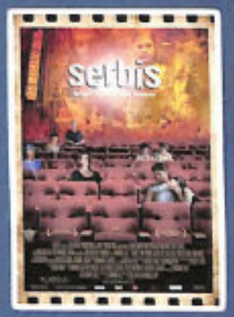
> we are also called to be living icons of poverty, not just hearing and witnessing their stories but becoming bearers of their narrative.

SIGNIFICANT FILIPINO INDIE FILMS ABOUT POVERTY AND SUFFERING

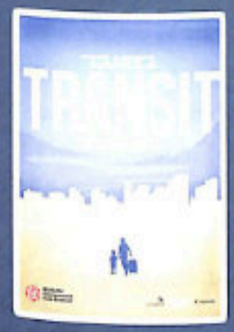
Philippine independent cinema largely flourished during the past decade. Here are a few films which are significant in our time.



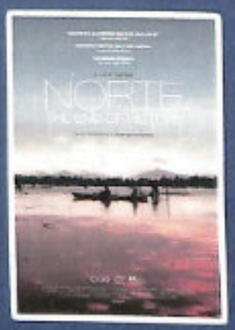
In Jeffrey Jeturian's *Kubrador* (2006), Gina Pareno stars as an old woman who collects *jueteng* bets and in the process comes face to face with the hard realities of her life, including the death of her son. This film has many themes to be explored and reflected upon, not only in terms of the social conditions exposed in the film but also in the different struggles that the main character faces.



Serbis (2009) tells the story of a family who runs a worn-down adult movie theater and how they balance their lives which revolve around it. But, beneath the family business (ironically named as "family"), Brillante Mendoza emphasizes how the lives of each member of this family are so caught up with their own concerns that they tend to forget the genuine presence of each other, beyond their own and other's physical bodies.



The lives of Overseas Filipino Workers are seldom made the focal point of independent films; *Transit* (2012) treats them with respect and reverence. Hanna Espia takes her audiences to Israel, in which different individuals related to each other have their own struggles while living in that country. The three related stories that comprise one whole narrative are altogether moving, as each of them highlights certain issues that all OFWs face as they leave their homeland.



The five-hour film *Norte* (2014) by Lav Diaz grants its audiences the space to dwell on suffering and hope through two characters: an idealistic young student and a poor man with a golden heart. As a loose adaptation of Dostoevsky's *Crime and Punishment*, Diaz explores themes regarding morality, poverty, and hope.





REACHING OUT TO THE FRINGES

EARL A. P. VALDEZ & RICHARD P. LABO

Fifty years ago, the Second Vatican Ecumenical Council opened the Church toward a different direction that is captured in one defining word: *aggiornamento*. Saint John XXIII coined this word to vividly capture his vision of Church renewal and the "opening of the windows of the Church to let in some fresh air." However, this renewal is not a one-time event. In opening itself to the world, the Church makes a commitment, with the help of God's grace, to constantly renew itself by reflecting on the Gospel in the light of different situations in the world which demand new forms of response.

This same spirit of renewal pervaded the atmosphere of the Extraordinary Synod of Bishops held during October 2014 in the Vatican. Initially, the public often thought of this event as a simple meeting to address the issue of deciding whether Catholics who were divorced and remarried could receive communion. However, it turned out that the Holy Father had something broader in mind; he intended to address various issues related to family life and the challenges that it faces today, such as homosexuality, same-sex marriage, cohabitation, and other forms of family life that have often been labeled as "abnormal" for ages.

These issues touch upon crucial Church teachings about humanity and the nature of its relationships. The Synod appeared to be a momentous event, generating much reaction and discussion, considering that it does not share the same status as an ecumenical council. Social media and the press have viewed the synod as a "drama" that exposed the different views of Catholic believers, often putting them in contrast to each other. Analysts and scholars viewing the Church from the outside see this as a clash between the "liberal" and "conservative" wings of the Church, often seeing the synod as a sign that finally the Church is moving forward and facing the issues of contemporary times.



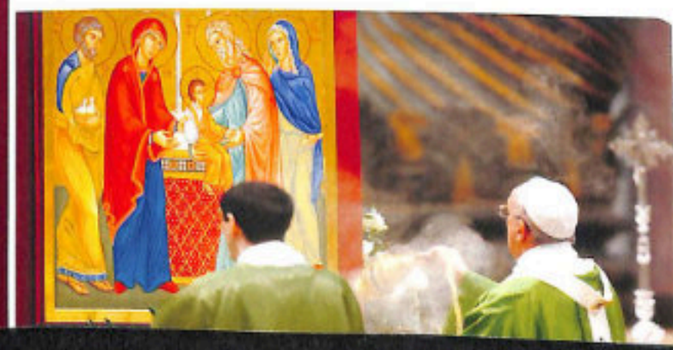
Two important personalities in the synod became the focal point of discussion, namely Walter Cardinal Kasper and Raymond Cardinal Burke, representing the supposed liberal and conservative parties, respectively. On one hand, Kasper emphasizes the need to address the reality of the situation of divorced and remarried Catholics, saying that the Church should make them feel welcome and embrace them. On the other hand, Burke worries that this direction might promote a rather lax attitude towards the Eucharist and a loose understanding of sin and grace; thus, it could release the floodgates on other issues that were formerly deemed unacceptable for the Church.

If the Church indeed shares in the mission of Christ its Head to promote the Kingdom of God in which everyone is included, then this Church should exert utmost effort to include each and every one in union with Christ.



Any extreme view, however, may seem to have lost the point and real meaning of this Extraordinary Synod, which the Holy Father and most of the bishops have been clear about: that the purpose of this gathering is to address these issues not on the level of doctrine but on that of praxis. It is clear that the concerns of this synod are pastoral, and that it seeks to change, not the teachings of the Church, but her attitudes towards those who have been living in different and very difficult conditions. If the Church indeed shares in the mission of Christ its Head to promote the Kingdom of God in which everyone is included, then this Church should exert utmost effort to include each and every one in union with Christ.

These perspectives are clearly reflected in the various issues opened and discussed by the bishops of the synod, among which was Luis Antonio Cardinal Tagle's concern over families of Overseas Filipino Workers. It is even more clearly articulated as a whole in the *Relatio post disceptationem* report made by Cardinal Péter Erdö of Budapest; he highlighted the main issues addressed in the synod and how they are



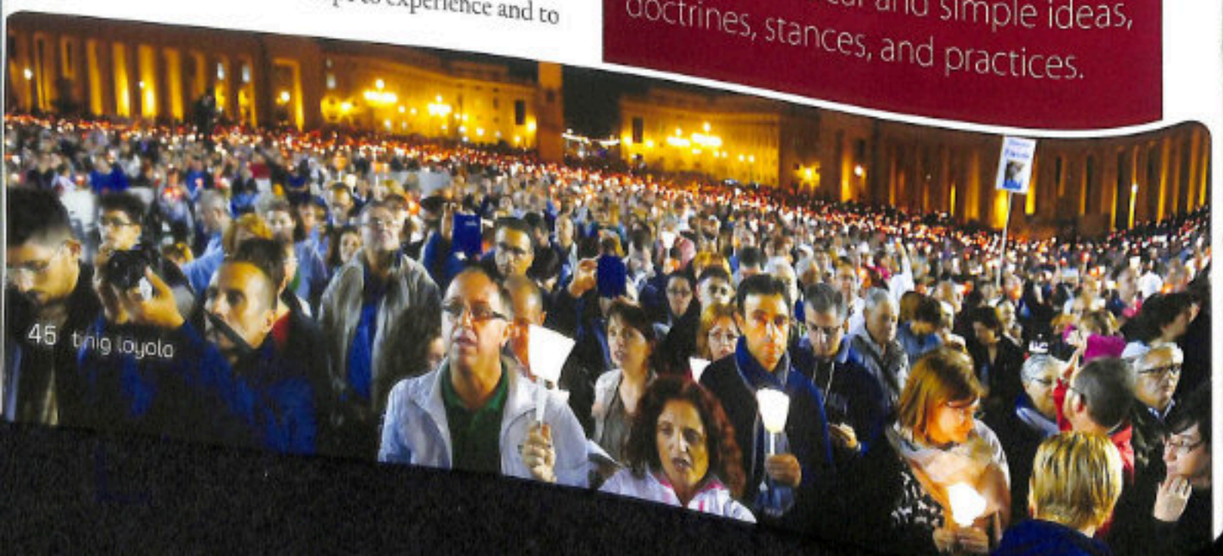
to be seen in a pastoral perspective. The three-part report composed of almost sixty articles mentioned and addressed the issues starting from the reality of the situation, which obviously strays from the ideal situation that the Church would want to espouse; it also entails responses demanded from the clergy and the laity, depending on their respective local Churches. Looking at the report, one can see that not one iota of Church doctrine was changed by the bishops; the document carries with it a tone of hope, mercy, and compassion, showing that the bishops seriously reflected upon the issues that are facing the family today.

A few days after the release of the report, several bishops, among them Cardinal Burke and Stanislaw Gadecki of Poland, deemed parts of it as unacceptable. Gadecki said that it strays from the theology of Saint John Paul II and reflects an ideology that is hostile to marriage by accepting complex conditions such as homosexual couples having and raising children. Despite these objections, the published report made it clear that in whatever way, the Church is taking a huge step toward bringing people back to itself, especially those who feel alienated. The synod shows that the Church accepts the challenge of the realities that it faces, not through a *fuga mundi* which turns its back toward those who are far from the ideal, but through a welcoming embrace which accepts that, despite the brokenness and the fragility of the human condition, there is abundant grace and hope to experience and to savor. In fact, one can see that the Church is moving from the center toward the fringes, where suffering and alienation dwell, and where love and pastoral care are most needed.

In taking this position toward the complex realities of the family, one which is yet to be solidified in the ordinary synod to be held in the year 2015, it appears that one thing is clear; the Church is not only concerned with clear and simple ideas, doctrines, stances, and practices. The clashing and contradicting voices show not only that much discussion is needed, but also and more importantly that there are growing concerns that the Church must properly discern, so as to come up with appropriate responses. After all, the Church does not identify with a particular ideology, either "conservative" or "liberal." Rather, the Church follows Christ, who himself accepted and dealt not only with the clear and simple, but with the complex and grey areas of life, responding to them through mercy and compassion.

EARL A. P. VALDEZ and RICHARD P. LABO, from Manila and Mati respectively, are first-year theology seminarians at San Jose Seminary.

It appears that one thing is clear: that the Church is not all about dealing with clear and simple ideas, doctrines, stances, and practices.



the CALL

April Jhon Margazo

The room was so dark and he started to cry.
He felt so cold and was alone in the middle of the night.
He was so hopeless, and started thinking to resign.
But then, he saw a light, so he started to listen.

He seized the brightness to make him feel safe.
He grabbed it and he stole it only to find it empty.
Why? Oh Why? He said, "I just want to be happy."
But what he attained was dark and gloomy.

Cursing himself for shifting to that light without malice,
He returned to the dark room where he used to laze.
But then, he felt strange; the world became so untidy.
He was sure those were the games he used to play.

"What does it mean or what should I do?"
He started to ask—even if he doubted Him.
"If you really love me, why are you letting me go?"
"I have nowhere to stay; I have nowhere to go."

Oh! Suddenly, the bright light appeared again.
He felt so calm; something penetrated his being.
He felt so empty and eager to receive.
He felt so complete and wanted to share.

Why did he not see it at first glance?
He became selfish; he let everything go.
Realizing happiness can be found only in self-emptying.
He found inner peace that few know or show.

Late have I realized it's you!
Late have I realized I belong to you!
In whom can I find the happiness I pursue?
Oh, late I have loved you!

until it hurts

Richard Labo

"Give, but give until it hurts." These words come from Mother Teresa of Calcutta, a missionary sister known for her generosity to the sick and the dying. Apart from her generosity, this statement also points to her main apostolate.

Since its beginning, the Church has always practiced various "apostolates." We, belonging to the "religious folks," have consistently been associated with the apostolate. Though integral to our faith and religious formation, the apostolate sometimes has been taken for granted.

There is much more in the apostolate than what meets the eye. It goes beyond seminary and religious formation. It is far richer than the usual out-reach programs. In fact, it embraces and even defines our very identity as followers of Christ.

The apostolate can be likened to a cross. It is a symbol with many meanings. Like the cross, it entails dedication and service. As a figure of the cross, the apostolate can have the vertical beam and the horizontal crossbeam. The apostolate can never be complete without suffering.

First, the apostolate is not a thing filled with options. For us in the seminary or in religious formation, it is not up to us to modify it according to our whims and caprices. We cannot just choose our apostolate areas. We cannot choose the people with whom we do our ministry. In almost all cases, we are sent to the people the least we expect. We are to minister to people who are complete strangers to us.

THE APOSTOLATE IS NOT A THING FILLED WITH OPTIONS

THE APOSTOLATE IS NEVER EVER IDENTIFIED WITH OUR COMFORT ZONES

Second, the apostolate is never ever identified with our comfort zones. It is typical for our formators and superiors to assign us to apostolate areas where we can grow the most. My own experience affirms that it is never comfortable, but it helps me to grow. A lot of dying to oneself happens within the apostolate.

Third, the apostolate is basically healing if not alleviating the suffering of others. People expect some healing from us. There is suffering on all sides; we are to be listening ears and the shoulders on which they unburden the injustices of life. It may not appear to be so, but in doing the apostolate we are likely to absorb their sufferings. In doing our apostolates, we share their sufferings and suffer along with them.

THE APOSTOLATE IS BASICALLY HEALING IF NOT ALLEVIATING THE SUFFERING OF OTHERS

THE APOSTOLATE ITSELF IS AN ACT OF GENEROSITY

Fourth, the apostolate itself is an act of generosity. It is sacrificial and altruistic in nature; the one who does the apostolate will surely give something that is precious. These realities make the apostolate a sort of suffering for the one who does the apostolate. The person will surely lose something precious as an exchange.

IN DOING OUR APOSTOLATE WE CARRY THE CROSS WITH OTHERS

Fifth, in doing our apostolate we carry the cross with others. We carry neither the "Christ-less cross" nor the "cross-less Christ," but we carry Christ with the cross. We carry Christ with us, and He can never be separated from the cross. We make people "feel" Christ who died on the cross for the love of us, who suffered for us. The cross is intrinsically associated with trials, and it entails much suffering.

We carry the cross, a combination of a vertical pole and a horizontal crossbeam. It may be asserted that the vertical pole is service and the horizontal crossbeam is suffering. It is the combination of the two that makes up the cross. The cross is our apostolate, and it is through our apostolate that we remind people of Christ. It is through our engagement that we make them feel Christ, to be with Christ and to suffer with Christ. We extend the cross, our very apostolate, and thus, we empower the least, the last and the lost of our society. In the apostolate, we give beyond reason, we give beyond human boundaries, and we give until it hurts. It is through our hurts, our sacrifices, and in our giving until it hurts that we make others whole, and we do it through Christ and His cross.

Richard Labo *is a first-year theologian seminarian of San Jose Seminary from the Diocese of Mati; he likes to bike in his free time.*











to see the dumagats

Ram Francisco

For some time now I have been thinking about Church initiatives in dialogue with ethnic groups. I am curious to unearth what the Church does and how it helps build communities in the peripheries. I believe we can only get a fine panorama of who the Church is when we view the time and energy it spends for the least, the lost, and the last. I actually wanted to play it safe by simply writing about the Church initiatives for the indigenous peoples (IPs) that are more familiar like the Aetas, Igorots, Mangyans, and Bajaos.

Recently I encountered a group named "Agta" or "Dumagat." I honestly did not know that such a group exists. Through a conversation with a missionary priest-friend, I got to learn and be interested in their lives. He gave me an idea about who the Dumagats are, how to get to the places where they live, and whom to talk to for logistics. I searched in Google about them to satisfy some of my curiosity. As the first semester ended, I got excited to do an interview with the Dumagats. This short article comes with hope that they may be known, seen, and heard.

The Dumagats have two names. They are one of the Negrito ethnic groups found in Luzon. Their physical features of brown to dark skin complexion and curly hair are definitive of being of true Negrito descent. There are quite a number of accounts about where and how the names Dumagat and/or Agta originate. The amalgamation of the terms taga-dagat (sea gypsies), gubat (forest), hubad (naked), and rumakat (walk or to walk) gave birth to their tribal names.







When we arrived at their place, I had reservations on how reticent the people seemed to be. But when the chieftain, Narita Matias, started calling out her members in the tribe and asked us to sit down, that simple gesture alone gave us a sense of relief. Narita has been the chieftain of the tribe for seventeen or so years; she is married with Gaspar, a member of another ethnic group. He is an Igorot. Their love story is more romantic than the classics. Further, I asked her if she or any of her tribe have been baptized as a member of the Catholic faith or any religion. She told me that none of them are baptized. She recounted that no pastor or priest has gone there for evangelization. I inquired about those groups who regularly visit them to teach the Word of God. She said they have two masses monthly.

"Paano ninyo po nararamdaman ang pagmamahal ng Diyos? Paano po lumalakas ang pananampalataya ninyo?" [How do you feel or experience the love of God? How does your faith grow?] It warmed my heart when I heard: *"Sabi ng mga anak ko, 'Hindi nagpapabaya ang Diyos. Ang Panginoon ang pinangagalingan ng lahat ng biyaya na natatanggap natin. Matuto tayong magpasasalamat sa lahat ng biyayang natatanggap natin'."* ["My children told me, 'God never abandons us. Our Lord is the source of all the blessings we receive. We should learn to be grateful for all the blessings that we receive'."]

"my children told me, 'god never abandons us. our lord is the source of all the blessings we receive. we should learn to be grateful for all the blessings that we receive'."







I was surprised how this woman, though not baptized, exhibited a bold faith. Her gratitude strengthens and illumines the community around her. When we were about to leave their tribe, I bade farewell with the words, *"Sana po makabalik po kami dito!"* [Hopefully we can come back!] She delighted us with her answer, *"Ang Panginoon ga-guide Niya kayo pabalik."* [The Lord will guide you back.]

It was an experience that I will cherish for a lifetime—meeting the tribe of Dumagats in Sitio Kasaysayan, Barangay Diagyan, Dilasag, Aurora. The Dumagats have a tapestry of culture, ethnicity, and tradition that should be understood and respected. Evangelization means taking a step back and beginning with what makes us most human and humane. Human encounters open a channel for us to better understand the Other. A kind look, a gentle touch, a sincere smile can certainly make a good start. The gaze with an unadulterated pose and uncalculated angle could mean a thousand words. Perhaps, evangelization can start when we let the gaze, the touch, and the smile of God make way for, in, with, and through us.

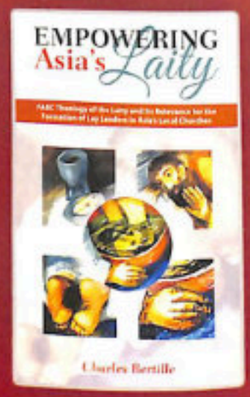
RAM FRANCISCO *is from Pampanga and is a first-year seminarian at San Jose Seminary; he is interested in addressing the plight of indigenous peoples.*

"perhaps, evangelization can start when we let the gaze, the touch, and the smile of God make way for, in, with, and through us."

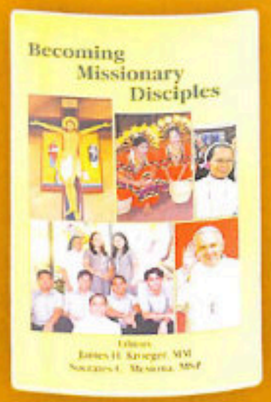


NEW BOOKS by LST AUTHORS in 2014

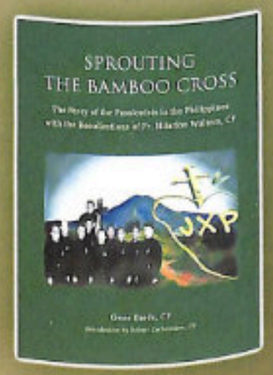
EMPOWERING ASIA'S LAITY: FABC Theology of the Laity and Its Relevance for the Formation of Lay Leaders in Asia's Local Churches. Author Charles Bertille is a married Catholic layman and father, living in Malaysia; he is a 2013 graduate of Loyola School of Theology. Charles is a permanent member of the apostolic community known as *Fondacio*, a "new ecclesial movement" founded in France in 1974. This 182-page book published by Claretian Publications draws on the insights of the FABC; it presents Asian perspectives on ecclesiology, concrete approaches to evangelization, a vision of ministries, especially lay ministries, and insights into formation for missionary evangelization.



BECOMING MISSIONARY DISCIPLES. Jointly edited by Socrates C. Mesiona, MSP and James H. Kroeger, MM, this 170-page book gathers together a selection of the best materials recently published by the Pontifical Mission Societies (PMS) in the Philippines, of which Father Mesiona is the current national director. Drawn from the PMS annual publications, *The Missions Newsletter* and the *Homily Guides and Reflections*, the twenty-eight items appearing here include mission spirituality and inspiration, papal insights on evangelization, the theology and praxis of contemporary mission, and significant PMS historical perspectives.

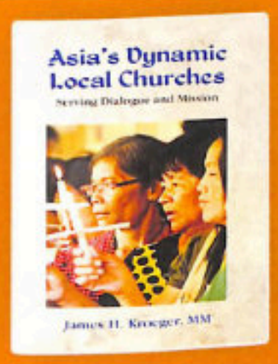


SPROUTING THE BAMBOO CROSS: The Story of the Passionists in the Philippines with the Recollections of Father Hilarion Walters, CP. This 175-page book published by Claretian Publications narrates the inspiring history of the Passionist Congregation in the Philippines since their arrival in South Cotabato in January-February 1958. Author Gwen Barde, CP, is a Filipino Passionist priest who completed his theological studies at Loyola School of Theology. He is the author of *The Snub-Nosed Christ: What if Jesus Were a Filipino?* (2002) and a collator of *Lenten Journey with the Spiritual Masters* (2003).

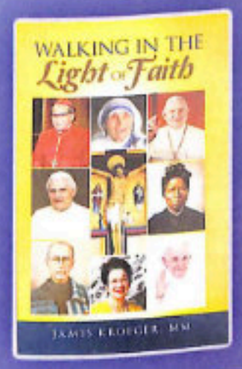




A JOURNEY TO THE KINGDOM IN THE SPIRIT: Becoming a Church for All the Peoples of Asia. Reaching 390 pages and including a foreword by Luis Antonio Cardinal Tagle, this book of ten chapters presents a contextual theology for the local Churches of Asia; it draws heavily upon the insights of the Federation of Asian Bishops' Conferences (FABC) over its forty-year history in articulating a "new way of being Church" apropos to the Asian context. Author Ruben C. Mendoza is a MA graduate of Loyola School of Theology and a PhD holder from the Katholieke Universiteit Leuven; he teaches in the Theology Department of the Ateneo de Manila University.



ASIA'S DYNAMIC LOCAL CHURCHES: Serving Dialogue and Mission. Authored by James H. Kroeger, MM, this 197-page book of seven lengthy chapters presents "an ecclesiology of the Asian Churches." Jointly published by Jesuit Communications and Claretian Communications, the volume comprehensively presents the profound theological insights of the FABC; it seeks to promote a renewed commitment to evangelization by, as Pope Francis writes, dedicated "missionary disciples" who are themselves "joyful evangelizers" since they have discovered the profound joy of Christ and his Gospel.

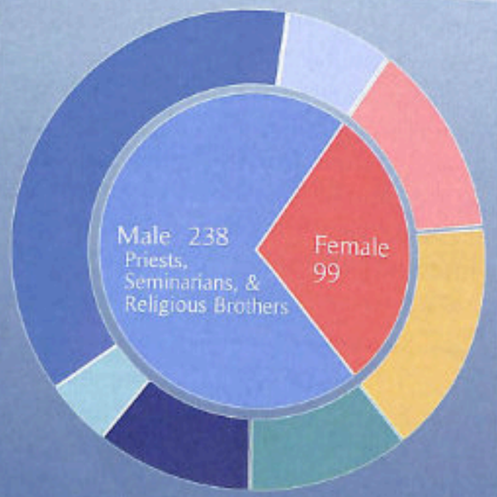


WALKING IN THE LIGHT OF FAITH. This popular book, authored by James Kroeger, MM, and published by ST PAULS Publications, is a compilation of the sixty "vignettes of faith" that originally appeared in the weekly missalette, *Sambuhay*, extending over the fourteen months of the Year of Faith, inaugurated by Pope Benedict XVI on the fiftieth anniversary of the opening of the Second Vatican Council (1962-2012). The book is intended to foster personal growth, spiritual meditation, and deeper insight into one's own "journey of faith." A short appendix includes some pivotal quotes from *Lumen Fidei*, Pope Francis' encyclical on faith.

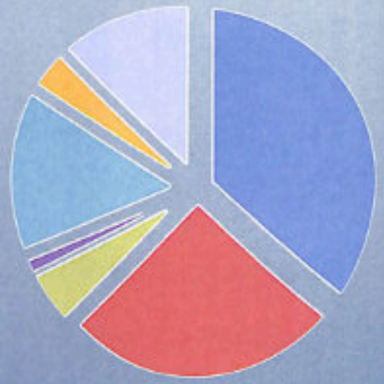
LOYOLA SCHOOL OF THEOLOGY
LST 2014 *in statistics*



LST STUDENTS



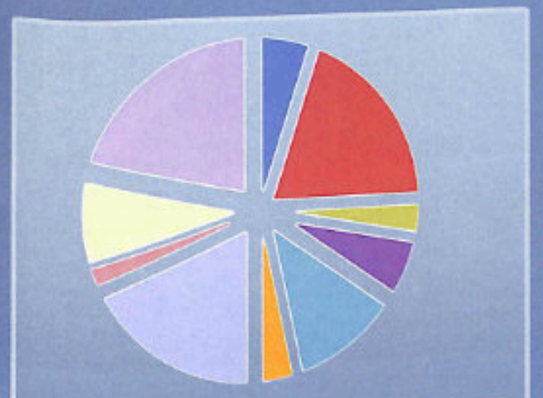
47	Society of Jesus [SJ]
36	San Jose Seminary [ds]
15	Diocesan Priests
180	Male Religious
34	Lay Male
44	Female Religious
55	Lay Female



171	Baccalaureate in Sacred Theology [STB] & Seminary Program
116	STB & MA Program
22	Licentiate in Sacred Theology [STL]
5	Doctorate in Sacred Theology [STD]
71	Master of Arts In Theological Studies, Pastoral Ministry, Biblical Exegesis, Religious Education [MA]
16	Doctor of Philosophy [PhD]
62	Special Programs

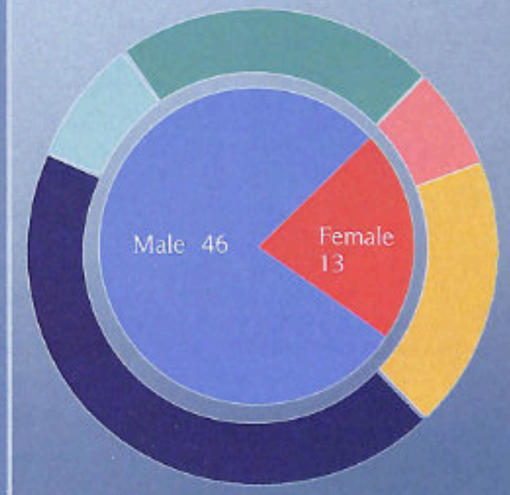
- 34 Professional Diploma in Family Ministries
- 5 Certificate in the Pastoral Care of Migrants
- 15 Certificate in Basic Pastoral Ministry
- 8 Certificate in Theological Studies & Pastoral Ministry





3	Asian Religions
12	Biblical Theology
2	Canon Law
4	Church History
1	Missiology
7	Moral Theology
2	Pastoral Management
11	Pastoral Psychology and Counseling
1	Religious Education
5	Spirituality
15	Systematic and Sacramental Theology

LST LECTURERS



4	Female Religious
11	Lay
26	Society of Jesus [SJ]
5	Diocesan Priests
26	Male Religious



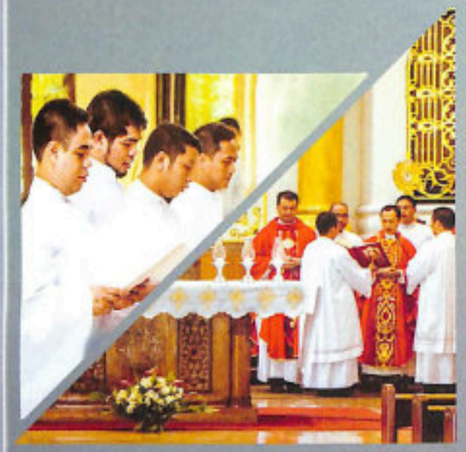








LST NEWSBITS



Mass of the Holy Spirit and Welcome Party

The LST Community opened the school year with the Mass of the Holy Spirit on June 25, 2014 in the Oratory of Saint Ignatius. The celebration was presided by Father Jose V. C. Quilongquilong, SJ, the LST president, together with other ordained members of the faculty. During the mass, members of the LST student council, composed of Felipe Yohan, Jr., SJ (President), Maiko Joseph Panis (Vice-President), Derrick Russel Tapel, CMF (Secretary), and Samy John Torrefranca, SSP (Treasurer), took their oath of office.

After the mass, the LST community had lunch in the Cardinal Sin Center. It was followed by the LST Welcome Party, which is basically a showcase of talent coming from the various congregations and groups within LST. Among others, dance and song numbers were delivered by some members of the LST staff, the first-year seminarians of San José Seminary, and the brothers and sisters from South Korea. Classes were cancelled for the rest of the day after the party; the LST faculty had a recollection and talk given by Father Francis Alvarez, SJ.





Ignatius Day Celebration

To celebrate the feast of Saint Ignatius of Loyola, the LST Community had its Saint Ignatius Mass on July 30, 2014 at the Saint Ignatius Oratory of the Loyola House of Studies. Father Rogel Abais, SJ, from the Pontifical Gregorian University in Rome, presided over the celebration. During the mass, Mr. Carlito Mejia, a retiring member of the LST staff, was recognized after having rendered twenty-five years of service to LST. After the mass, the community gathered in front of the Loyola House of Studies building for the blessing of the new kiosks, followed by a sumptuous lunch.

Physical Transformations at LST and LHS

Directed by the initiatives of LST President, Father Jose Quilongquilong, SJ, the Loyola School of Theology (LST) and Loyola House of Studies (LHS) grounds were landscaped and three new kiosks were added. A new cemented sidewalk for pedestrians was installed beside the driveway, together with a statue of *Santo Maria della Strada* placed in the middle; the surrounding area was enhanced with grass and plants of various kinds. Additional physical improvements are planned: the renovation of the classrooms on the second and third floors, including the installation air-conditioning units. A new elevator for the library has been secured. Earlier, during the summer break, many areas of LST were repainted; new roofs were installed on the classroom and library buildings; the roof-deck of the LST administration building was also renovated.





Faculty Holds Strategic Planning Seminars

In view of evaluating the programs of the Loyola School of Theology and forging new directions for the institution, the LST faculty held three half-day planning sessions on November 19 and December 3, 2014, and on January 8, 2015. Classes were suspended in lieu of these activities in order to allow the faculty to focus their attention on these sessions and the highly important matters to be discussed.

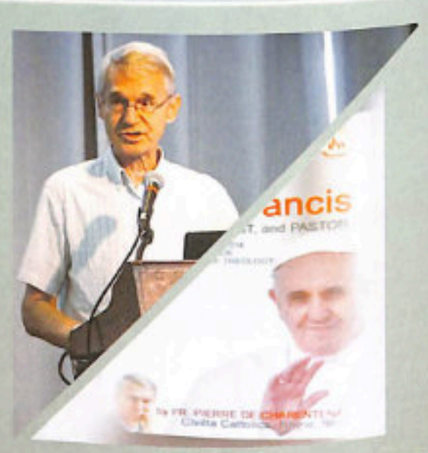


LST NEWSBITS

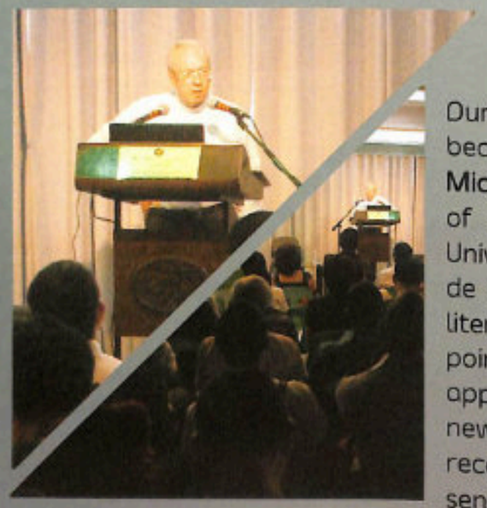
THEOLOGICAL HOUR SESSIONS

Update on Pope Francis

(July 6, 2014)



The first theological hour for the school year 2014-2015 was a talk on the current developments in Rome under the papacy of Pope Francis. It was given by **Pierre de Charanteney, SJ**, who has been a visiting professor of the Loyola School of Theology and the Departments of Philosophy, Theology, and Political Science of Ateneo de Manila University. Father Pierre discussed the various events which Pope Francis has attended and engaged in, clearly affirming that his papacy is going to usher in various changes that even the Vatican itself may not be used to.



A Papacy of Mercy

(August 27, 2014)

During the month of August, the "Quality of Mercy" became the focal point of the theological hour presided by **Michael Paul Gallagher, SJ**, who was formerly a professor of Fundamental Theology at the Pontifical Gregorian University and is currently the rector of the Jesuit Collegio de San Roberto Bellarmino. Coming from the fields of literature, philosophy, and theology, he gave various points which deepened the understanding of Pope Francis' approach of mercy frequently appearing in some of the news and events that the media has broadcast during the recent months of his papacy. Stressing mercy's original sense as a spiritual experience that links one person with the heart and being of another, he called everyone to move in the same way that the Pope does, that is, to go beyond the books and texts of theology toward a real encounter with those who need to feel the mercy of God through the presence of each and everyone.

A Pastoral Look at the Family

(September 3, 2014)



In preparation for the upcoming Synod on the Family, **Luis Antonio G. Cardinal Tagle** gave a general background on the Synod in the theological hour held at the Saint Ignatius Oratory of the Loyola House of Studies. The Archbishop of Manila clarified that the Synod is to discuss more than the issue over reception of Holy Communion by Catholic couples who have divorced and subsequently remarried. Some of the issues that the Cardinal stressed are the following: the changing contexts in which the family is situated, the need for pastoral care in dealing with complex realities like homosexual couples and single parenthood, and the reality of migration which, seen as a necessity among Overseas Filipino Workers (OFWs), splits families apart. After his talk, there was a brief open forum.



Bangsamoro and the Peace Process

(September 17, 2014)

After receiving the *Bukas Palad* award from the Ateneo de Manila University, **Orlando Cardinal Quevedo, O.D., O.M.I.**, gave a talk to the LST community regarding the Bangsamoro Basic Law (BBL), which is set to be approved and implemented in Mindanao within the next year. As one who joins in the ongoing discussions between the Philippine government and the Muslim leaders of Mindanao, he says that the BBL bears the promise of peace and unity in Mindanao, emphasizing the fact that it grants relative autonomy to the Islamic government in Mindanao. He also points out that there are also a lot of problems with the BBL; however, despite this, Cardinal Quevedo still expressed his optimism and hope for what the BBL can bring, provided that it is continually discussed by the various sectors of society, among which the Church certainly is an important factor.

Art and Spirituality

(10 December 2014)



The beauty of an artistic work and how it leads to prayer and contemplation became the focal point of the theological hour session presented by **Richard Lamoreaux, AA**, who discussed Michelangelo's *Rondanini Pietà*. Lamoreaux, who holds a PhD in Art History, discussed the *Pietà* by analyzing it from various angles and surfacing a wide variety of theological themes emerging from the work by Michelangelo Buonarroti. Lamoreaux demonstrated not only that Michelangelo's artworks reflect his deep relationship with God, but also and more importantly, that he played an important role in the Church's encounter with the Renaissance and the changing intellectual atmosphere of that time.


Priesthood
Celebrating A Tradition Of Academic Excellence And Social Involvement
TINIG LOYOLA
VATICAN II
PAGMAMAH SA BAYAN
Tinig Loyola
Many Faces, ONE Community
Awake, O sleeper, and arise from the dead, and Christ will give you light!
Saint Paul
apostle for all times
The WORD dwells with us
Dialogue of Theology, Life and Culture
LEADERSHIP
REJUVENATION
LOYOLA SCHOOL OF THEOLOGY
TINIG LOYOLA
through the years
Unchanging Word in a Changing World
ONGING TO BE SAVED
Faith and Suffering