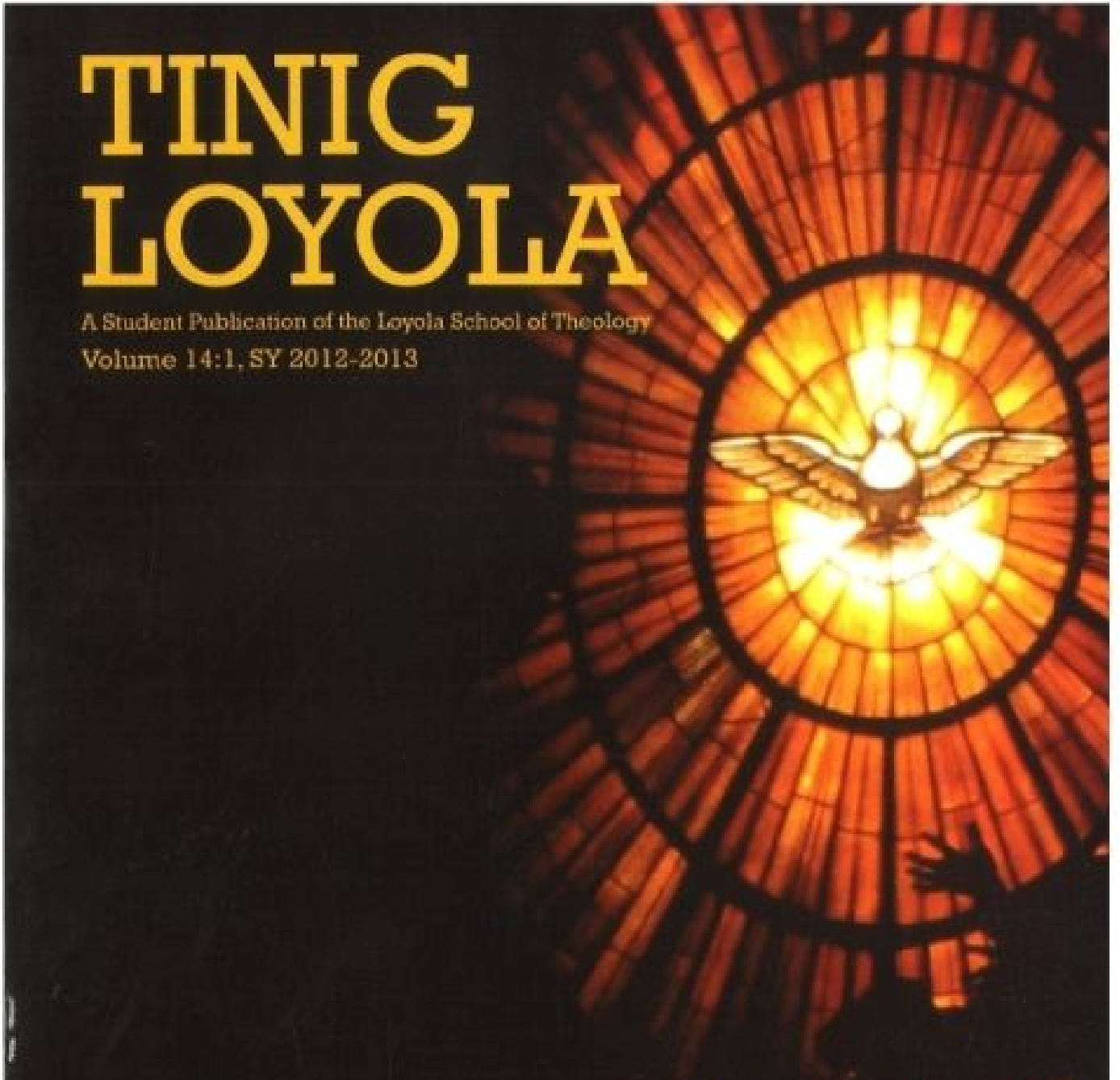
TINIG LOYOLA

A Student Publication of the Loyola School of Theology
Volume 14:1, SY 2012-2013



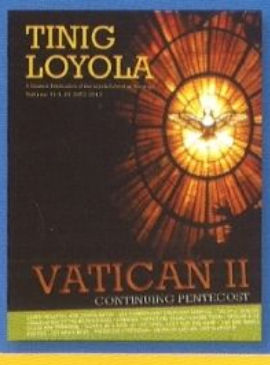
VATICAN II

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TINIG LOYOLA

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of the Loyola School of Theology



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editorial

Communication and Conciliation

On his Facebook page, our eminent seasoned professor, Father Catalino Arévalo, offered this comment: "The present division in the Philippine Church community (on this issue) is perhaps the worst in living memory...." He was referring to the RH (reproductive health) bill crisis; I cannot help but agree with him.

It can perhaps be told that this unnecessary division in Philippine Church and society lies in the incapacity, or the non-exercise, of many to engage in reasonable dialogue. The recent manner of discussion has been marked by exchanges of acerbic language and offensive words from both "pro" and "anti" parties. Many are narrow-minded. Many do not read and listen in order to learn more about the issue and make well-grounded opinions.

As Father James Kroeger noted in his mini-reflection for *Sambuhay* on August 5, 2012, Vatican II called for the Church and State to engage in ongoing dialogue (*Gravissimum Educationis* 8); indeed, "cooperation is the order of the day" (GE 12). Yet, it seems that the Church and the State fail in *bayanihan*.

Amid the unhelpful and un-Christian cacophony of voices, any responsible person must advocate for rationality, sobriety, and a spirit of dialogue marked by a listening disposition.

Amid the unhelpful and un-Christian cacophony of voices, any responsible person must advocate for rationality, sobriety, and a spirit of dialogue marked by a listening disposition. If Philippine social structure and Filipino culture cannot provide this, then the Philippine Church must be the first to imbibe and model this disposition. As another one of our professors, Archbishop Luis Antonio Tagle, told his fellow bishops during their meeting in Rome in 2008:

> Listening is a serious matter.... Events in our world show the tragic effects of the lack of listening: conflicts in families, gaps between generations and nations, and violence. People are trapped in a milieu of monologues, inattentiveness, noise, intolerance and self-absorption. The Church can provide a milieu of dialogue, respect, mutuality and self-transcendence. God speaks and the Church, as servant, lends its voice to the Word. But God does not only speak. God also listens especially to the just, widows, orphans, persecuted, and the poor who have no voice. The Church must learn to listen the way God listens and must lend its voice to the voiceless.

Through conversations with many young pro-RH advocates, I discovered that these pro-RH activists, more often than not, do not really controvert the moral teaching of the Church. Rather, most of them are just disappointed with and angry about the perceived manner in which

the Church teaches her morals. Truly, the faithful are not helped whenever the men and women of the Church, especially her leaders, are heard and felt to be using power at the cost of genuine prophetic passion, exercising authority that lacks considerate empathy, and asserting rectitude without compassion, charity, and most importantly, exemplification. These attitudes only breed misunderstanding and contempt.

True enough, in various social forums such as the tri-media and social media, it may be observed that many have misconstrued the reasons behind the Church's anti-RH position. Some also misunderstood the meanings of very nuanced terms such as "heresy," "Dark Ages," etc. Most of these persons are even schooled in higher learning. One cannot help but ask, "Why did these educated ones misunderstand and reject the well-grounded and well-reasoned moral stands of the Church? Are they really hard-hearted and close-minded? Or are the leaders of the Church just bad teachers and inadequate communicators?" One pro-RH young woman poignantly responded, "It would do the Church better to exert more effort to change our heart, rather than our stand." Her response brought to mind a maxim by Father Romeo Intengan: "In ethical discussions, the goal of a Christian is not to win debates but to win persons."

One cannot help but ask, "Why did these educated ones misunderstand and reject the well-grounded and well-reasoned moral stands of the Church? Are they really hard-hearted and close-minded? Or are the leaders of the Church just bad teachers and inadequate communicators?"

Men and women who claim to be ministers of the Word of God cannot afford to accommodate sloppiness in making pronouncements about the truth. Theology that is an "accountable speech of God" is certainly vital for orthodoxy. One has to exercise intellectual rigor and honesty to better understand and proclaim the truths of the faith. However, maybe this is not enough. Heart speaks to heart. Only a heart can change a heart. Only a truthful and loving heart can bring another heart to love and truth. God is love (1 Jn 4:8), so the truth of God must be spoken in love in order to be lived in love (cf. Ps 85:11, Eph 4:15).



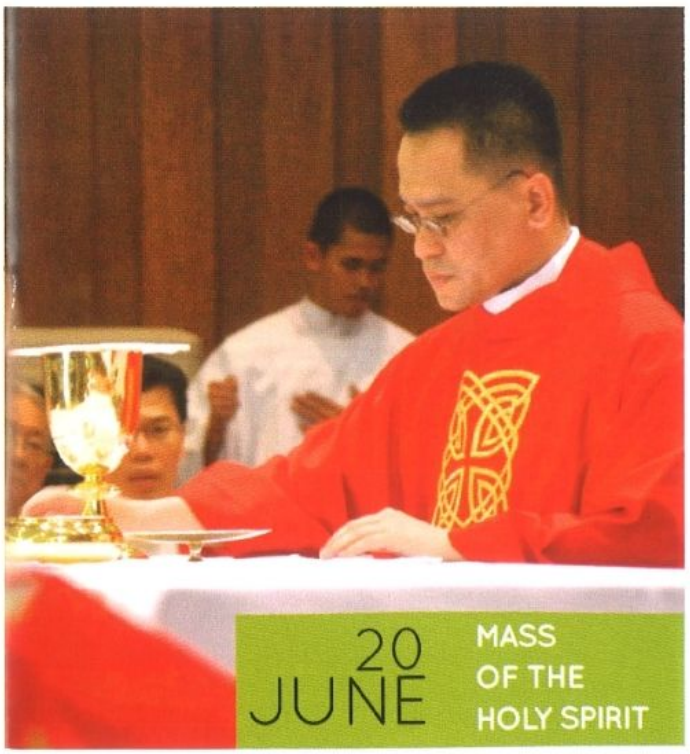
Joseph Don Zaldivar
editor

Blessed Pope John XXIII, together with the rest of the Fathers of the Second Vatican Council, may have had this in their hearts when they decided to do away with dogmatizing and anathematizing during the Council. Instead they veered their focus towards making the Church more present to the men and women of the world in this age. The Council participants may have sensed that, as the Church continues to discern the faithfulness of her teaching to the message of Christ, she also sought make the message she proclaims more sensible and "edible." They indeed discovered that one important element of this task is reading and *listening* to "the signs of the times." Indeed, it may be said that communication—in both the broader sense of "building communion" and the narrower sense of transmitting and receiving truth in love—is the very spirit of Vatican II.

On Facebook, Father Arévalo continued his comment with a rhetorical question that gives hope, "How can we heal [this discord in our nation] with God's grace?" Yes, undeniably with God's grace! Our faith in the grace of the Paschal mystery makes us hope that things will be better and Filipinos will learn to iron out the mistakes of miscommunication and become true agents of significant development for holistic healthcare in this country. TL

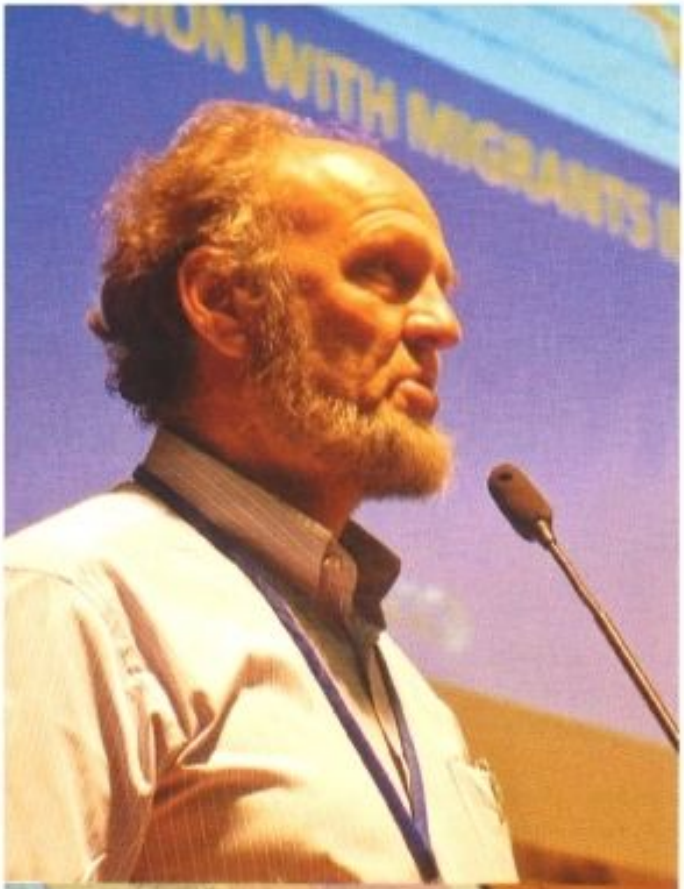
FIRST SEMESTER IN REVIEW

Jay B. Gargaceran

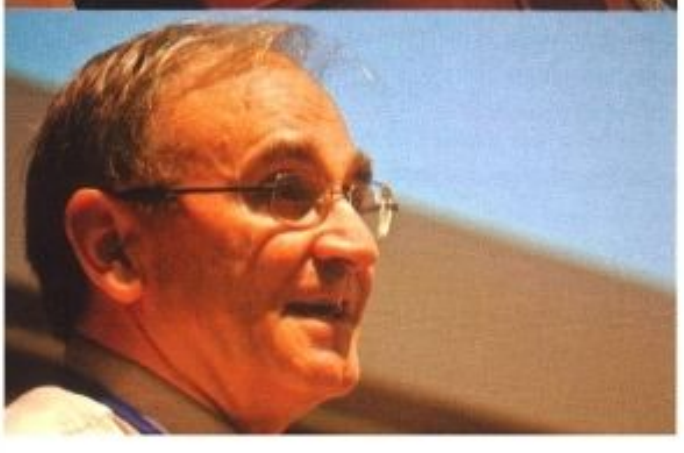


The Loyola School of Theology community formally celebrated the beginning of the academic year 2012-2013 with the traditional Mass of the Holy Spirit at the Oratory of Saint Ignatius of Loyola on June 20, 2012. Father Genaro Diwa, Executive Secretary of the Episcopal Commission on Liturgy of the Catholic Bishops' Conference of the Philippines (CBCP-ECL) and LST professor of liturgy, was the main presider and homilist.

In his homily, Father Diwa shared his insights on the Gospel of the Annunciation, especially on how the Holy Spirit created transformation through a simple woman with a pure and open heart. He exhorted the community to be open to the gifts of the Holy Spirit as the new academic year begins. The Mass was followed by an acquaintance party for the faculty, students, and guests at the Cardinal Sin Center.



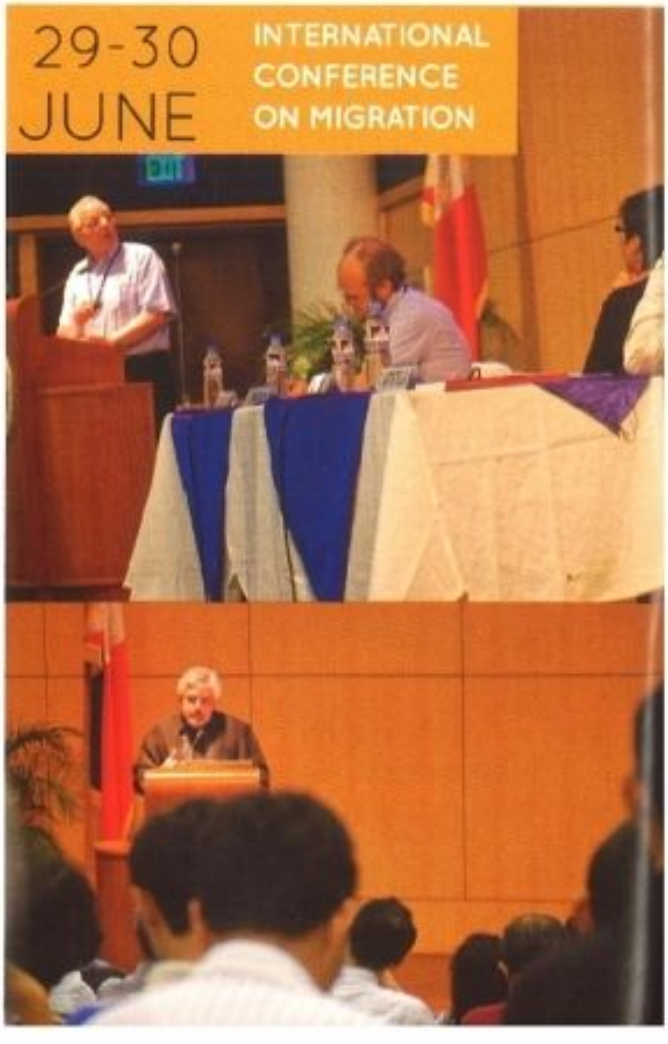




MIGRATION CONFERENCE

On the occasion of the 25th anniversary of the Scalabrini Migration Center, an international conference on migration held on June 29-30, 2012 at the Leong Hall Auditorium, Ateneo de Manila University. Entitled *Migration, Religious Experience and Mission with Migrants in Asia*, it was organized by the Scalabrini Migration Center in cooperation with the Loyola School of Theology and Ateneo de Manila University.

The topics discussed in the sessions were: the religious experience of Catholic migrants in Asia, interfaith dialogue in migration, theology of migration, mission with migrants, and perspectives and approaches in pastoral care of migrants. The Scalabrinians also briefly presented the life and spirituality of their founder. The two-day conference was attended by faculty and students of Loyola School of Theology and Ateneo de Manila University, together with local and international guests.





EUROPEAN SECULARISM

"What is the point of being Christian for many in Europe today? Believing, yes! Belonging, no! This is the problem faced by the Church in the traditionally Catholic countries," asserted Anton Jamnik, DD, Auxiliary Bishop of Ljubljana, Slovenia; he presented the first LST theological hour entitled *Challenges to Christian Believing in Today's World*. The conference was held on July 4, 2012 at the Cardinal Sin Center.

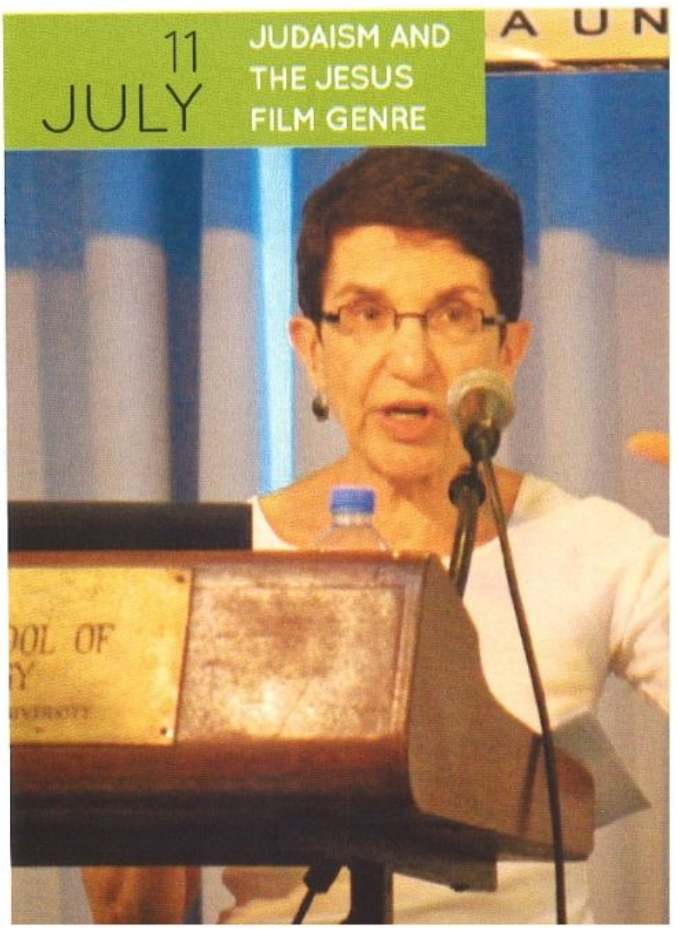
Bishop Jamnik said that traditional Catholic beliefs should be transformed to personal beliefs that must be shared with other people. He noted that Catholic countries have gone secular. He commented on the phenomenon in Europe wherein faith is confined to the church and is neglected in the home, workplace, and public life. He understands that this may also be true in other Catholic countries like the Philippines due to globalization.

He enumerated three main challenges of faith in today's secularist-liberalist world. The first is *consumerism* and *materialism* by which a person attempts to artificially create his version of paradise in this world. The second factor is *ethical relativism* by which religious norms are selected to gratify ego needs. The third and biggest problem is *individualism*. The Bishop observed: "The computer has been the only friend of some people; drugs and alcohol have become artificial ways to enter the spiritual.... The challenge for us is not to condemn these people, but to be close to them and understand them."

JUDAISM AND THE JESUS FILM GENRE

"Jesus' life and message is subject to different interpretations and different focuses when made as a subject in film," said Professor Adele Reinhartz in the second theological hour of the first semester. The session bore the title *Jesus and Judaism in Jesus Film Genre* and was held on July 11, 2012. Professor Adele Reinhartz is from the Department of Classics and Religious Studies of the University of Ottawa.

To illustrate her points better, Professor Reinhartz showed clips from famous Jesus films like *King of Kings* (1927), *Godspell* (1973), *Jesus of Nazareth* (1977), *The Last Temptation of Christ* (1988), *Jesus of Montreal* (1989), *The Miracle Maker* (2000), and *The Passion of the Christ* (2004). She noted that some scenes depict Jesus as a real Jew who is deeply rooted in Jewish customs and traditions; however, anti-Semitic messages are conveyed in some scenes.



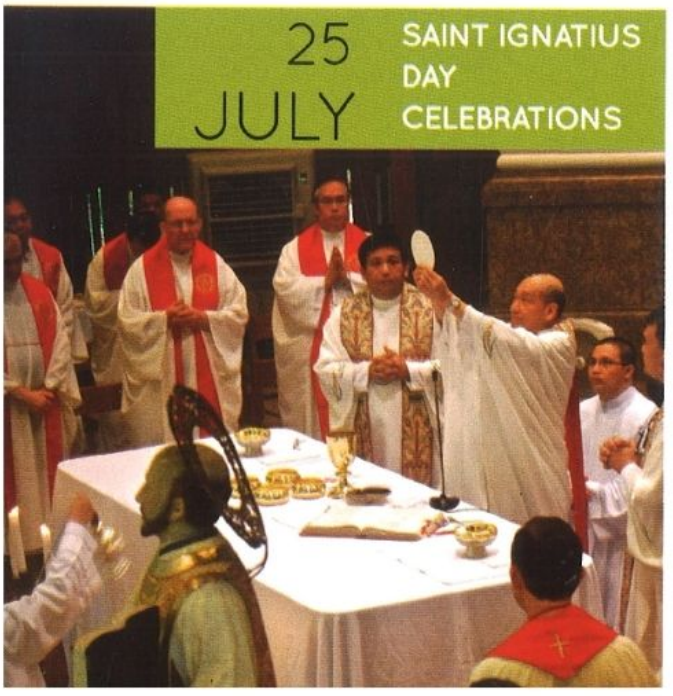
FEAST OF SAINT IGNATIUS

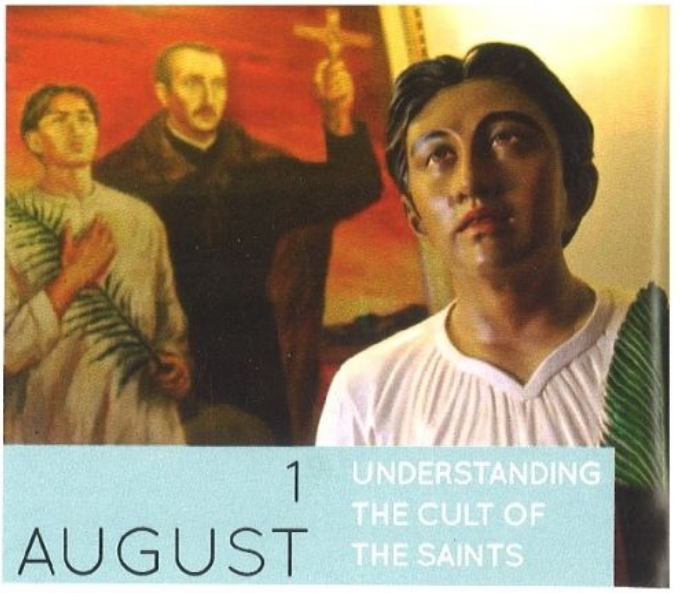
On July 25, 2012, the Loyola School of Theology community anticipatively celebrated the solemn feast of Saint Ignatius of Loyola, founder of the Society of Jesus and namesake of the school. A Solemn High Mass, held at the Oratory of Saint Ignatius, was led by Father Ramon Bautista, SJ, former novice master of the Philippine Province of the Society of Jesus.

In his homily, Father Bautista made beautiful links between the martyrdom of the apostle James the Great (his feast day) and the spirituality of Ignatius of Loyola. He said that, while both saints dedicated their lives to the Lord in different ways, they both surrendered their whole selves to the Lord. He exhorted the members of the school community: "Just surrender and wait for God to make His move. This is the best that you can do."

The liturgy also included the induction of the new officers of the Student Council for school year 2012-2013. The student council is composed of Roberto Oliveros Jr, President; Fernando Abing, SJ, Vice President; Ernest Joseph Luis Ganancial, CP, Secretary; and Erl Dylan Tabaco, SSC, Treasurer.

After the Eucharist a lunch-program was held at the Cardinal Sin Center. It showcased talent presentations by students and faculty. The occasion celebrated the diversity of the school community; both professors and students represent various nationalities, religious congregations and dioceses.





MAKING SAINTS

"What would our Church be without saints? Our Church is holy and remains alive thanks to the saints who in every generation allow the Holy Spirit to inspire lives and give new evangelical responses to the challenges of their times. Without the saints, the Church would be reduced to an institution," words spoken by Father Robert Godding, SJ during the third theological hour of the semester, held on August 1, 2012.

Father Godding explained that, in the broadest sense, saints make up the Church. He noted that, theologically speaking, every Christian actually applies for sainthood in baptism. And vice-versa, the Church makes saints because she is the one who recognizes the quality of the saint and gives the designation. She has the authority to verify the authenticity of the conditions required for sainthood namely: fame, holiness, and the vast and spontaneous movement among the faithful.

The speaker systematically explained the long history of the development of the process of making saints. He also cited the procedures of canonization in each generation and cited some controversial issues and reforms initiated by the Church due to various problems like discrepancies in records and the slow and rigorous processes. He concluded by saying that the Church needs modern saints who can inspire the next generation of Christians.

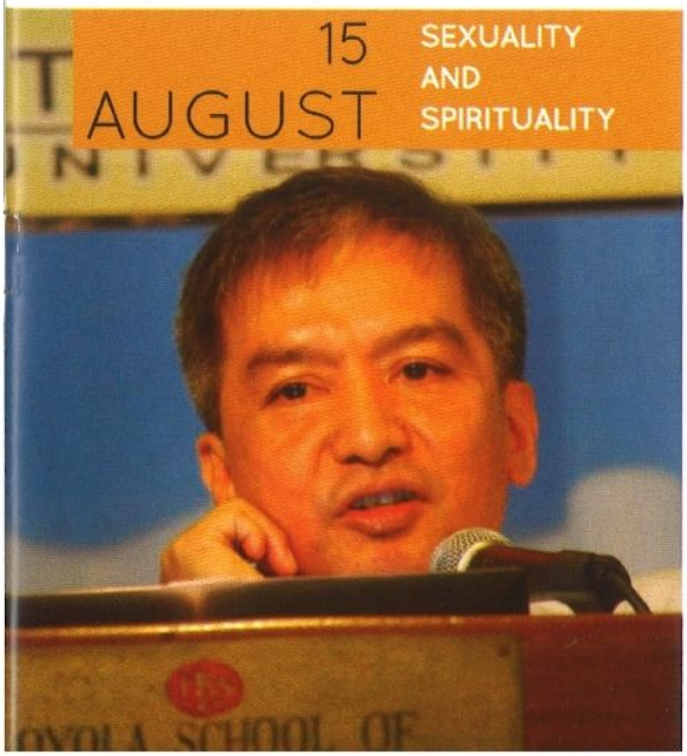
Father Robert Godding, SJ is from Belgium and a visiting professor at the Loyola School of Theology. He teaches courses in Church history, Patristics, and hagiography.

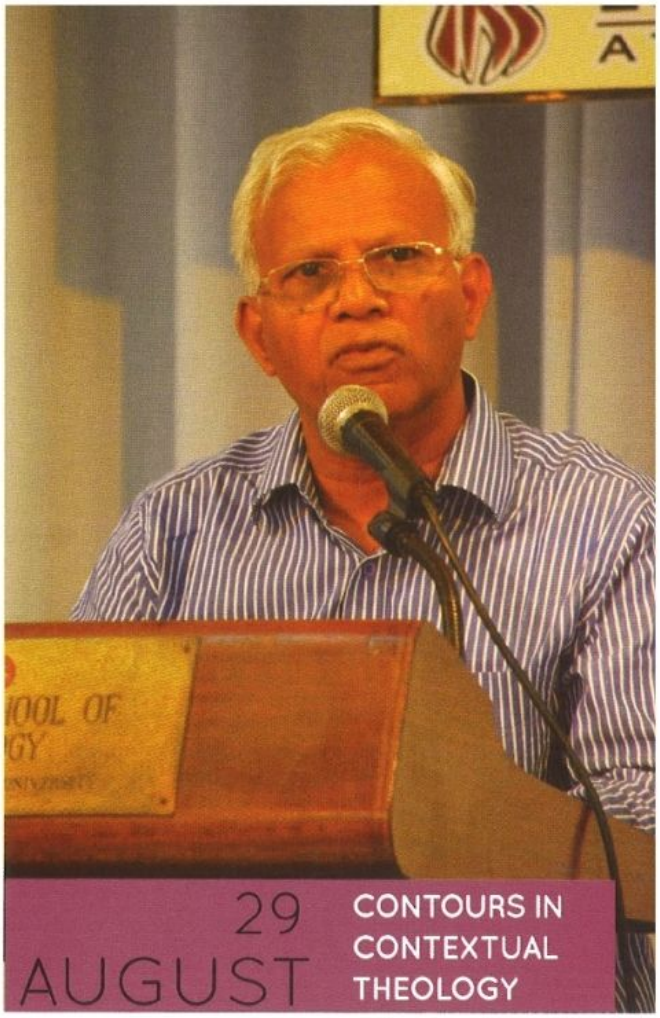
EXPLORING SEXUALITY

The Loyola School of Theology organized the fourth theological hour with the topic, *Sexuality and Spirituality: Claiming and Coming Home to My Body* on August 15, 2012. Father Percival Bacani, MJ, Superior General of the Missionaries of Jesus, was the speaker.

Father Bacani introduced his talk by stating that the body is a "battleground" given the common misconception and poor estimation of the body due to the influences of social media, cosmetic industry, food industry, pornography, and the usual tendency of religious practitioners to separate sexuality from spirituality. He noted that the repression of sexuality can cause cultures to seek sexual gratification in commoditizing the body and in disordered acts.

The speaker advocated reclaiming the real value of the body. He believes this can be attained by: (1) revising definitions and norms in sexuality to foster lived meaningful experiences; (2) integrating psycho-sexual issues in spirituality; (3) moving from a suspicious attitude about sexuality toward celebrating it as sacred energy; and, (4) becoming a liberating, caring, healing, and person-oriented Church. Father Bacani challenged his listeners to examine their appreciation of their bodily nature and to come to terms with their sexual selves. He also shared several experiences and insights coming from his own priestly life and ministry.





CONTEXTUAL THEOLOGY

A fifth theological hour was held on August 29, 2012 with the topic: *Contours in Contextual Theology*. Renowned Indian theologian, Father Felix Wilfred, was the speaker. During the conference, Father Wilfred underlined the necessity of becoming sensitive to one's social milieu and local-historical circumstances in doing theology. He believes that a singular focus on Scriptures and Tradition is methodologically insufficient if it does not take into account the experiences of men and women of today's world, especially the poor and the oppressed. He underlined the elements of a genuine contextual theology and noted its current challenges and areas for growth.

Father Wilfred is a prolific writer in the area of contextual theology, especially Asian theology. He was a member of the Theological Advisory Committee of the Federation Asian Bishops' Conferences (FABC). He is currently a visiting professor in Loyola School of Theology.

JOURNEYING WITH MIGRANTS

Migration, Religious Experience and Mission with Migrants in Asia was an international conference on the occasion of the twenty-fifth anniversary of the Scalabrini Migration Center (SMC) in the Philippines. It was organized by SMC in cooperation with the Loyola School of Theology and the Ateneo de Manila University. SMC, established in Manila in 1987, is dedicated to the promotion of the interdisciplinary study of international migration, with a specific focus on migration questions in the Asia-Pacific region. Aside from research, SMC maintains a resource center specializing in migration literature, publishes an academic quarterly, *Asian and Pacific Migration Journal*, organizes training programs, advocates for the promotion of the rights of migrants, and builds networks with academic institutions, civil society, international organizations and governments.

The first day of the conference focused on four main points: the Scalabrinian mission with migrants, the religious experience of Catholic migrants in Asia, interfaith dialogue in migration, and the theology of migration. The second day focused on the evolution of the Church's understanding of migration and the significant role of the laity in mission with and for migrants. It also involved the search for an ethical framework in dealing with the concerns of migration and a sifting through of the various perspectives in the pastoral care of migrants. The second day was capped with a talk by the Chairperson of the Episcopal Commission for the Pastoral Care of Migrants and Itinerant People, Bishop Precioso Cantillas, SDB, DD.

In this context, Tinig Loyola solicited from some LST international students their own experience as students and as migrants. It sought to elicit from them their own theological reflection on the joys and pains of being a student in a foreign land.

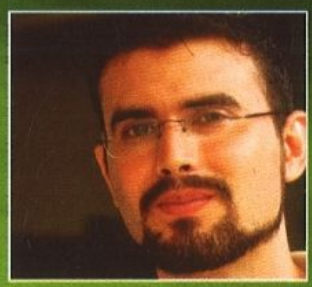


Elizabeth Tan Bee Lean

Elizabeth Tan Bee Lean belongs to the Franciscan Missionaries of Mary and has been away from her home country, Malaysia, for the past seven years. The experience enabled her to "adapt and to feel at home in a society and culture that is different from where I come. This takes into consideration the appreciation of the cultural values of the other and the acceptance of differences." But the transition was painful and a source of great sorrow. "I struggled with the non-acceptance of others and their cultural values, whom and which I perceived to be different from me and my values." In retrospect, these key experiences "made me realize that God does not come in the form and shape of how I expect God to be, nor does God come in situations that I am familiar with. In other words, these experiences led me to experience and to appreciate the universality, diversity and the unity of the Church."

Francisco Javier Beltran

Francisco Javier Beltran, a Xaverian in the Philippines for two years, sees the experience of encountering a new culture as an opportunity "to understand my own culture and myself." Learning Tagalog "is a good preparation and formation in my life" as God's pastor. Javier admits that he misses much his family and loved ones in Mexico. "Although the modern ways of communication allow me to keep in touch with them, it is just painful to long for their physical presence." This experience "has opened new realities in my life that I could not see before. These realities confront my life and my relationship with God, and at the same time, are opportunities to pray and improve my spiritual life."



Another student of theology from Vietnam, who was not comfortable to be named, shared that as a migrant, "it is nice to receive the warm welcome and friendliness from the people.... It is a joy to exchange the same notion and see it in different contexts, to listen to the sharing of people from different continents. It is also a joy to see that there is no distinguishing of students from this country or that country." The experience of migration "helped me to see that God is a journeying God. God who journeys with my neighbor is also the same God who journeys with me. The joy and sorrow of being a migrant and a student of theology continue to be woven in God's heart and God's will. It is a God who accepts adversity and great adaptation."

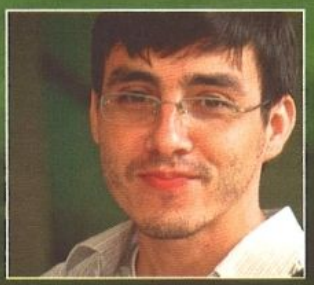
Nguyen Van Dinh



Nguyen Van Dinh belongs to the Congregation of the Priests of the Sacred Heart of Jesus. Dinh is a third year student of theology and has been out of his country for the past eleven years. He expressed his sorrow that he has "no relatives to take care of me when I get sick." And, he feels sorry when he "could not go home to pay respect" to his relatives who has passed away. There is a deep sadness when one is away from home, far from loved ones. Yet, it is in the midst of this sadness "I feel the hands of God shepherding," caring for and loving me "to be a future pastor for God's people. To be a pastor for God is to remember God's love for me."

Angelo Jose Cartelli Jr

Angelo Jose Cartelli Junior belongs to the Xaverian Missionaries. He has been away from Brazil for almost three years now and he is in his first year of studies here in LST. Angelo finds studying abroad "as a unique experience ... looking at the world through a different window. Every single reality presented to me is a gift and an opportunity for growth. In fact, each of them enriches my experience and enlarges my knowledge." He shared that "one of the most beautiful experiences as migrant is to experience God away from home and to realize that God has different faces. The ways God uses to communicate with his sons and daughters are diverse. When I see myself talking with my classmates coming from different places I come to appreciate how great God is, and how powerful is his Gospel in entering into different cultures, languages and customs and in bringing us together here in LST to study theology."



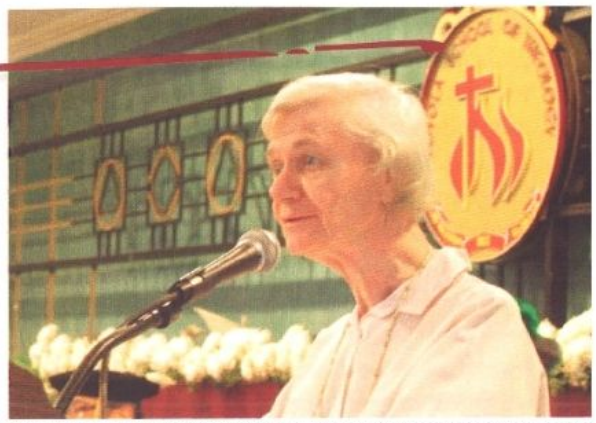
Aik Maung



Aik Maung is a Jesuit from Myanmar and has been away from home for the past three years. He is a third year student of theology. He enjoys being given by his superiors "the chance to study in an Asian country where majority are Christians." He appreciates too the opportunity to be assigned in a country that "knows so well how to be happy and enjoy life."

COMMENCEMENT ADDRESS 2012

HELEN R. GRAHAM, MM



LST administration, colleagues on the faculty, students, guests, dear graduates: Good Morning. Congratulations to you for having successfully navigated your years of theological study at the Loyola School of Theology!

I am not sure what one says at a Graduation Address, having attended only one of my own graduations, the last one! I cannot even remember who the speaker was, let alone what was said! So I imagine your thoughts are elsewhere this morning. I have no illusions that you will treasure my words. But, this is my last chance to give those of you who may have been my students, as well as those of you who were spared from my clutches, my perennial number one homily (or harangue) on the importance of studying scripture in order to preach or teach!

Founded in 1965, the same year that Vatican II concluded its deliberations, Loyola School of Theology (LST) has devoted itself to providing quality theological and pastoral education. LST was five years old when I enrolled in a Master's program. In that half-century since its foundation LST has, according to its own Mission Vision Statement, sought to: "educate in the faith, sustain personal theological growth, and assist in effective empowerment" of all who desire to serve God's people by ministries in and of the Church.

It is the desire of the administration and faculty of this institution that our students become "academically competent, spiritually well-grounded, and apostolically motivated."

This morning, in the time allotted to me, I would like to focus on two phrases from that Mission Vision: "sustain personal theological growth" and "spiritually well-grounded." The fact that you are graduating this morning does not mean these goals have been achieved. Having sat in the pew for about seven decades now I can speak with some authority!

Your studies are not completed at the conclusion of this graduation ceremony. One does not "sustain personal theological growth" without continually engaging in theology through study and reflection. And, one does not become "spiritually well-grounded" by having taken one semester each of Torah, Prophets, Synoptics, Paul, and Johannine Studies. Whether you are to teach or preach, study and prayer must be an essential part of your daily life.

As we read in Vatican II's *Dei Verbum* promulgated the same year that LST was born: "Therefore, all the clergy must hold fast to the Sacred Scriptures through **diligent sacred reading and careful study** ... so that none of them will become **'an empty preacher of the word of God** outwardly, who is not a listener to it inwardly'" (DV 25, emphasis mine).

Furthermore, Pope John Paul II wrote in his not-so-well-known apostolic letter of 1998 *Dies Domini*: "Clearly, **much depends on those who exercise the ministry of the Word. It is their duty to prepare the reflection on the Word of the Lord by prayer and study of the sacred text,** so that they may then express its contents faithfully and apply them to people's

NOTE: *This address was delivered to the LST community on March 14, 2012.*

concerns and to their daily lives" (DD 40, emphasis mine).

When texts are taken out of their historical and literary contexts and placed in a liturgical context, they begin to take on meanings they did not previously have. They all need to be studied and prayed about in their new liturgical context. I often wonder why we bother reading the first reading and the psalm response to the first reading, when we never (or very rarely or almost never) hear about these in the homily. Instead, what we normally hear (there are exceptions, of course), at best, is a paraphrase of the Gospel that was just read. And at worst, we hear about something that has nothing to do with any of the readings!

It used to be said that "scripture was the handmaid of theology," used to bolster apologetic teachings. Vatican II has reaffirmed, a statement apparently originally made by Leo XIII, that "scripture is the soul of theology." To cite Vatican II once again: "access to Sacred Scripture ought to be open wide to the Christian faithful" (DV 22). Therefore, "the study of the sacred page should be the very soul of sacred theology.... The ministry of the Word, too—pastoral preaching, catechetics and all forms of Christian instruction, among which **the liturgical homily should hold pride of place**—is healthily nourished and thrives in holiness through the Word of Scripture" (DV 24, emphasis mine).

And, the rabbinic sages say: "Words of Torah are like golden bowls. With golden bowls, the more you polish and rub them, the more they shine and brighten the faces of those who look at them. So it is with words of Torah, the more they are studied, explored for meaning, discussed, and used as a guide for action, the more they brighten the faces of those who love them" (*Avot de-Rabbi Natan* 31.34b) [Harvey Fields, *A Torah Commentary for Our Times* III (New York: UAHC Press, 1990): 1].

It is true that we read passages in a cycle of three years so that the same readings continue to come up again and again. There is a temptation to say, "Oh, I heard that before, I know what it means." This reminds me of an Hasidic tale of a student who approached his rabbi and questioned the annual cycle of the Torah reading. He asked, "Rebbe—I don't understand, every year we return to synagogue and read the same words over and over. It never changes." The rabbi gave what must have been a knowing smile and replied, "Yes, the Torah never changes, but you do" (story told in *Parashat Yitro* by Rabbi Marc Wolf, *JTSA*, 2/9/12).

True, the Torah never changes, but there are a number of rabbinic tales that stress the multiplicity of meanings that every text is open to. A midrash on a Jeremiah verse: "Is not my word like fire, says the Lord, and like a hammer that breaks a rock in pieces?" (Jer 23:29) makes the following claim: "As the hammer that breaks the rock in pieces creates sparks that fly off in all directions, so every word that comes from the mouth of the Holy One divides itself into seventy languages" (*Safer Haggadah* 81:43). "This tradition presents the reader with a powerful metaphor: the process of interpretation that 'shatters' the Word of God, each biblical verse creating multiple meanings. Interpretation energizes the words of the text" (*Ibid*).





WHETHER YOU ARE TO TEACH OR PREACH, STUDY AND PRAYER MUST BE AN ESSENTIAL PART OF YOUR DAILY LIFE.

An initial reading suggests that the rabbis used the metaphor of the rock to represent the text, while the hammer is the process of interpretation. "The hammer shatters the rock producing

many splinters, many different interpretations. This is the way most readers have understood this passage." However, it is also possible to focus on the actual wording of the Jeremiah verse: "'Behold, My Word is like fire, and like a hammer that shatters a rock.' God's Word itself is likened to fire and to a hammer. The hammer seems to represent the text and not the process of interpretation, as most have thought." (*Ibid*).

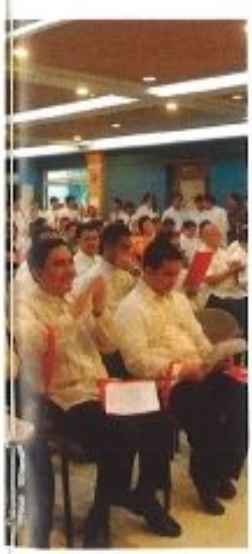
"The school of R. Ishmael taught, 'And like a hammer that shatters a rock into many pieces': just as a hammer is divided into many sparks [*nitzzozot*] so 'every single word that went forth from the Holy One split into seventy languages' ... [so that] each individual reader, symbolized by the seventy languages, hears the text in his or her own unique way" (Norman J. Cohen, *The Way Into Torah* [Jewish Lights Publishing, 2000]: 76-77).

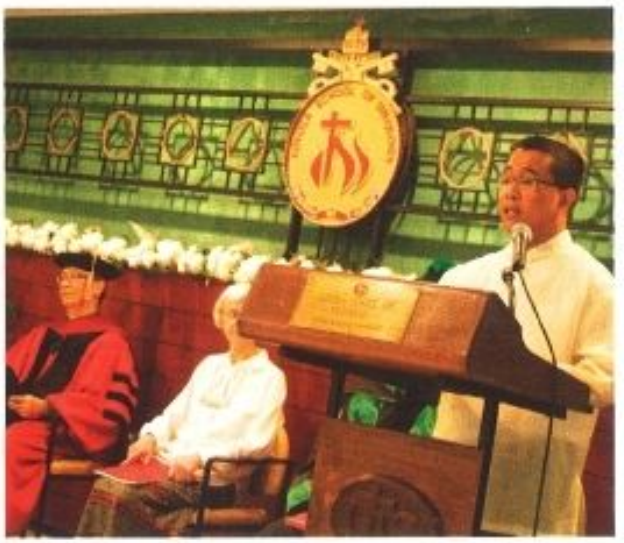
And, one final rabbinic tale that stresses how new contexts lead to very new interpretations and augmentations of the ancient texts:

When Moses ascended on high, he saw the Holy One affixing crowns to the letters. Moses asked "Lord of the universe" [why are you doing this?]. God replied "At the end of many generations there will arise a man, Akiva ben Joseph by name, who will infer heaps and heaps of laws from each title on these crowns." "Lord of the universe," said Moses, "permit me to see him." God said, "Turn around." Moses went and sat down behind eight rows [of R. Akiva's disciples] and listened to their discourse on the law. Not being able to follow what they were saying, he became so distressed that he grew faint. But when they came to a certain subject and the disciples asked R. Akiva, "Master, where did you learn this?" and R. Akiva replied, "it is a law of Moses given at Sinai." Moses was reassured. He returned to the Holy One and said, "Lord of the universe, you have such a man, yet you give the Torah [not by his hand] but by mine?" God replied, "be silent—thus it has come to my mind" (*Sefer Haggadah*, 232:140).

I HOPE AND PRAY THAT YOU WILL NOT CONSIDER THIS DAY A COMPLETION BUT RATHER A MOMENT OF COMMITMENT TO CONTINUE TO BECOME DEEPLY AND DAILY INVOLVED IN THE BIBLICAL TRADITION.

And so, my dear graduates, I hope and pray that you will not consider this day a completion but rather a moment of commitment to continue to become deeply and daily involved in the biblical tradition for the sake of "sustain[ing] personal theological growth" and "[becoming] spiritually well-grounded." Finally, the words of the ancient sage, Ben Bag Bag with regard to the Torah: "Turn it over and over because everything is in it. And reflect upon it, and grow old and worn in it, and do not leave it, for you have no better lot than that" (*'Avot* 5:25). TL







The Deluge: 1999 and 2012

James H. Kroeger, MM

As Manila experienced unprecedented rains and floods during the early days of August 2012, my thoughts travelled back to an auspicious day in the history of the Loyola School of Theology (LST). The particular day was September 10, 1999; it marked the official public declaration in the Philippines of LST as an Ecclesiastical Faculty.

Context. A brief historical synopsis will provide some important background data to the September 10, 1999 event. It is well known that LST traces its origins back to San Jose Seminary, founded on August 25, 1601. In the mid-1960s the theological faculty of San Jose Seminary was combined with the philosophical faculty of the Jesuit Berchmans College. Then in 1965, this newly merged entity was transferred to the Loyola House of Studies complex within the Ateneo de Manila campus and began to function as a federated unit of the Ateneo de Manila University.

The Congregation for Catholic Education approved the LST Statutes on December 1, 1994, definitely aggregating it to the Jesuit Faculty of Theology at Fujen University in Taiwan, thus enabling LST to grant ecclesiastical degrees. Work then began in earnest to secure permission for LST to grant the ecclesiastical degrees of Bachelor, Licentiate, and Doctor in Sacred Theology *in its own right*. Finally, on August 13, 1999, LST was established as an Ecclesiastical Faculty of Theology by a decree from the Congregation for Catholic Education. In the Philippines the public declaration and celebration of LST's new status was scheduled for September 10, 1999—an auspicious day!

Landas, the LST journal, contains some documentation which will augment the brief historical account presented here (for those who wish further details on LST history). Francis X. Clark, SJ has written "In the Service of the Church—LST: From Inception to the Present" [*Landas* 16:1 (2002): 134-143]. The address delivered by Jaime L. Cardinal Sin, DD at the event on September 10, 1999 bears the title: "Carving Out the 'Asian Face of Christ': Challenge to a New Ecclesiastical Faculty" [*Landas* 13:2 (1999): 100-105]. With this brief historical background, the presentation now turns to the actual day of the celebration of LST as an ecclesiastical faculty and the investiture of Father Victor R. Salanga, SJ as the seventh LST President.

Many dignitaries graced the occasion; among them were: Jaime Cardinal Sin, Archbishop of Manila; Gaudencio Rosales, Archbishop of Lipa; Romeo Intengan, SJ, Jesuit Provincial; Daniel Patrick Huang, SJ, Rector of San Jose Seminary; Bienvenido F. Nebres, SJ, President: Ateneo de Manila University; and, Joel E. Tabora, SJ, President: Ateneo de Naga University. The Cardinal Sin Center of LST was filled to overflowing for the late afternoon event—even despite the extremely inclement weather prevailing outside.

There were other important dignitaries who were unable to be present; they were the Dominicans from the University of Santo Tomas: Father Tamerlane Lana, OP, UST *Rector Magnificus*, and Father Fausto Gomez, OP, Dean of the UST Faculty of Theology. They made a heroic effort to join the celebration, to make it, in the words of Cardinal Sin, an "ecumenical event," showing Dominican-Jesuit fraternity. Listen to an e-mail account sent by Father Gomez to his close friend Father Gerald Healy, SJ of LST [both professors cooperated closely in the area of biomedical ethics].

Fantastic Voyage! Father Healy entitled this (never-before-published) document: "The Dominican Struggle to be here on September 10: 13.5 hours on the road!!!" Father Gomez begins his e-mail: "Amigo Gerald: Wet greetings!" Then Gomez narrates an incredible story.

"Yesterday afternoon two Dominican friars, the UST Rector [Lana] and the Dean of the UST Faculty of Theology [Gomez], went to Loyola School of Theology. They wanted to witness the inaugural program of LST as an Ecclesiastical Faculty of Theology. By 3:20, pm, their car was approaching,



Stage Party for the LST "Ecclesiastical Faculty" Event (l-r): Archbishop Gaudencio Rosales, Father Victor Salanga, SJ, Jaime Cardinal Sin, Father Romeo Intengan, SJ, and Father James Kroeger, MM.

via Quezon Avenue, EDSA. The rain was falling abundantly and strongly. The traffic began to be terrible; at one point, a total stand-still. One hour passed. Still in Quezon Avenue. Another hour passed. Not yet crossing EDSA. We tried to contact LST; no luck."

"At 6:30, pm, the Fr. Rector said: 'Fausto, let us go home.' Easier said than done: we could hardly move forward, or sideways.... We were able to reach Timog Ave and went to eat supper in the first restaurant we saw: *'Paellas Alba'*."

"We had a good dinner. With two glasses of white wine: with one, we wished luck to LST; with another, we wished luck to our Faculty of Theology. Back to the car. More rain. Heavy traffic. Many roads flooded. From Timog Avenue, it took us—it is almost impossible to believe it—9 hours (NINE HOURS!!!) to reach home, UST. In all: 13:30 hours (THIRTEEN HOURS AND A HALF!!!) since we left UST to go to LST. We arrived in UST at exactly 4:30 am, September 11, 1999."

"Did the program push through? We wanted to be there; Fr. Rector had a message prepared. We apologize to Fr. Schneider. Gerald, what is the new name of LST? Take care. Stay home, *kaibigan*.... *Un abrazo*, Fray Fausto."

And, what happened? The inaugural ceremony and celebration of LST as an ecclesiastical faculty proceeded nicely. Father Jim Kroeger was called upon to read the message of the UST Rector, Father Tamerlane Lana, OP (which had been sent earlier to Father Schneider). Jim Kroeger was introduced as an "Honorary Dominican" for the day and he graciously read the congratulatory message. As an aside, he also noted the incongruence of a Maryknoller reading a Dominican document in a Jesuit institution!

History is full of little vignettes and personal experiences that will never reach the history books. Thanks to Gerry Healy for sharing this personal correspondence with Jim Kroeger. It records the human dimensions of life. It is also a testimony to the good will and respect shared between UST and LST, the two ecclesiastical faculties of theology in the Philippines. And the floods and traffic in Manila? Has anything changed in the past 13 years?



Participants at LST Event on September 10, 1999 (l-r): Herbert Schneider, SJ, James Kroeger, MM, Daniel Huang, SJ, James Meehan, SJ, Bienvenido Nebres, SJ, and Joel Tabora, SJ.



LET'S PLAY THE GAME

EXPLORING THE HUNGER GAMES

NINA LORILLA, FSP

Film, as one form of social communications, has always had an impact on me. Watching movies is my favorite pastime. I am fascinated with the creativity, imagination, and skills of those who make the films come alive on wide screens. Last summer, I had the chance to watch the film 'Hunger Games' with my sister. The cinematography was superb, although it carries the theme of killing and violence especially at the climax. The auditory and visual highlights were masterfully crafted. The story itself was solid, besides the fact that it is based on one of Suzanne Collins' trilogy. The movie is worth pondering and is matter for my reflections and insights in matters pertaining to communications and the new evangelization.





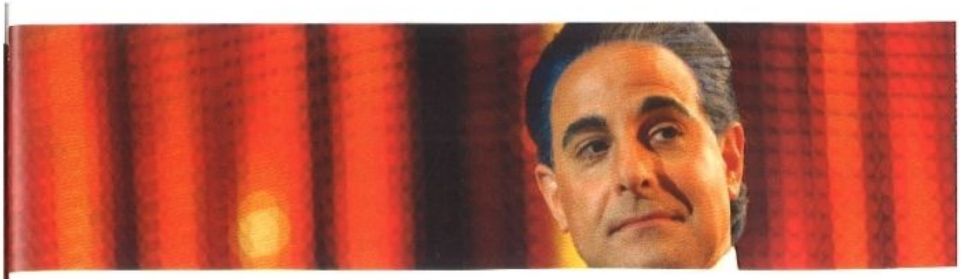


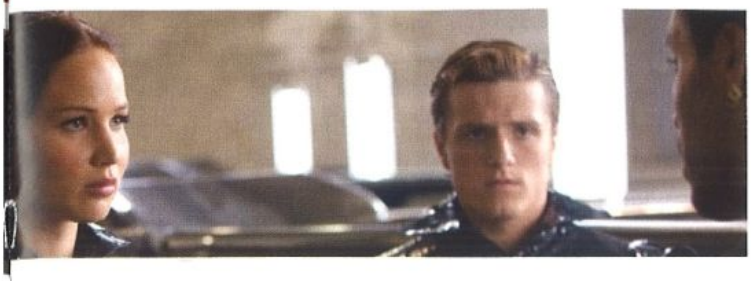
The movie is set in a futuristic America called "Panem." The thirteen impoverished "Districts" have failed in their uprising against the rich "Capitol." To prevent further uprisings, the Capitol organized the "Hunger Games." Every year, two youth tributes from each district are randomly selected to participate in a fight-to-death competition. The dehumanizing battles are televised for all citizens to see. This annual event will dramatically change its course when, on its 75th run, the protagonist in the film, Katniss (Jennifer Lawrence), challenged its very existence. Her first revolutionary act was to volunteer herself as replacement for her younger sister, Prim (Willow Shields), whose name was drawn as a tribute. She became the first-ever volunteer to the Games.

In the movie, the mainstream media was controlled by an oppressive government. This was emphasized by a film clip that was shown before the drawing of names. It flashed the history of the failed revolution of the thirteen Districts against the wealthy Capitol. It also falsely portrayed the tributes to be having fun; they were costumed impeccably to gain more commercial sponsorships and public patronage for the media company. The fighting and killings among the representatives are also broadcasted and televised theatrically. Obviously, the mainstream media is used by the government to convey its message to the once rebellious districts—they are mere slaves and will never have power over them. This very message was even explicitly articulated by the top leader (played by Donald Sutherland) of the Capitol. Apparently, the media is used for the purpose of maintaining the oppressive status quo.



In a certain way, this also happened in the history of the Church. The invention of the printing press by Johannes Gutenberg in Mainz, Germany around 1590 paved the way for printing to become a "worldly profession." Any individual could now create ideas and publish books that were "free from the Magisterium." The Vatican became suspicious of these developments. The proliferation of heretical books and other publications prompted the Church to censor everything to be printed. It issued *imprimatur* (permission to print) on books whose contents are "free from doctrinal errors," while those that contain dissent from the official teaching of the Church were banned, condemned, and destroyed. Penalties, both spiritual and financial, were meted out to those who did not abide with the censorship policy.







Yet, this suspicion was not without reason. The defensive stance of Church was occasioned by the abuse of the new printing technology. Many used the press mainly for material profit and social influence. For instance, Popes Gregory XVI and Pius IX (1830-1878) suffered from anti-papal and anti-Church sentiments that the press propagated by portraying them as antagonists to the emerging nationalistic and democratic movements in Europe.

Now, in the film, Katniss changed the rules of the game. Through her gracious character, she circumvented the manipulations of the Capitol in *Hunger Games*. Amid terror and pain, she took advantage of the television coverage to send messages of hope, justice, and truth to her people and to the leaders of the totalitarian government. She stood strong, compelling, and edifying even as she and the other tributes fought and murdered each other like animals. As much as possible, she evaded her opponents and caused less harm; if she killed another tribute, it was only to defend herself.

One emotionally compelling scene was when she shared food with a girl from another district instead of treating her as an enemy. She rescued her when she got trapped, sang her a lullaby as she lay dying, mourned over her death, and gave her a decent burial.

Towards the climax of the film, Katniss and her fellow District 12 tribute, Peeta, attempted to outwit the Capitol from declaring a winner. They planned to eat a poisonous fruit together so their common death would yield no victor and effectively put the Capitol to shame. Sensing their brazen attempt, the Capitol declared both of them as winners of the Hunger Games.

Katniss revolutionized the game and showed to the powerful and oppressive leaders of the Capitol that they, the poor from the Districts, have the power of self-determination. Her courage eventually stirred the people of the Districts to a start a revolution against the injustice caused by the Hunger Games. Her character proved her to be a true heroine who knows what she is fighting for in the arena—not riches, power, fame or pride for her district but justice, selfless love, and authentic humanity.

In an analogous sense, this is the same reason for the Church's shift towards creating and developing a "good press" from the "bad press." In *Rerum Novarum*, Pope Leo XIII developed a new and positive approach to communications, especially to the press. Several other documents followed this new view that seeks to use the press, radio, television, and film in the service of the truth, the formation of consciences, and the unity of all believers and all people of good will.

At the ripe time, in 1963, the Fathers of the Second Vatican Council promulgated a Decree on Social Communications, *Inter Mirifica*. It was the first time that social communications was treated in a council of the universal Church. The decree itself introduced the term "social communication" as something not confined to media, technologies, and instrumentalities, but includes all

ways of human communication that create commonness and unity between peoples in society. It also underscored the need for proper training and formation of Church ministers as both transmitters and receivers in the communication process, and for developing the proper use of media in the light of Gospel values.

Consequently, *Inter Mirifica* gave birth to more documents on social communications. In 1971 *Communio et Progressio* (Pastoral Instruction of the Means of Social Communication) was issued. It was the fruit of thorough and serious studies and research by experts and theologians and is considered the most professional and theologically developed document on social communication in the Church. This pastoral instruction stressed the unity and advancement of humans as the main purpose for any communication for which the source and model is the Trinitarian communication between the Father, Son, and Holy Spirit. When God creates man and woman, he gives them the capacity to be in communion with each other as a reflection of his own dialogue with his beloved creatures. Social communication is thus clearly defined as the "giving of self in love." The distinct purpose of social communication must be the unity among peoples which leads to justice, peace and communion.

Katniss and Peeta of *Hunger Games* returned home with pride in their victory of making the Capitol realize that even the powerless can defeat a tyrannical government. As a Church, we similarly celebrate all the progress made in the field of social communications. Through the years, mass media has been used to reach millions of people and introduce them to the Good News.

Yet, we still recognize that there is much more room to grow. Prompted by a loss of the living sense of faith among the baptized, John Paul II and Benedict XVI called for a "new evangelization." Furthermore, the Church continues her efforts to reach out to those who still do not know Christ and his Good News. We begin our response by taking as our model in communicating the very person and life of Jesus, the Perfect Communicator, who used all the means at his disposal—parables, stories, miracles, gestures, etc.—in order to communicate the message of the Kingdom of God. We also read in the Acts of the Apostles how the apostles grabbed whatever opportunity there was in proclaiming the Good News. Today, we are challenged to do the same. Beginning with an authentic life of witnessing and a well-formed conscience, we communicate on various levels—personal communication, social communication through traditional means, and social communication through modern means.

The capacity to dialogue with cultures would lead us to be open to the needs of the people and respond accordingly. In Asia, we face this great challenge posed by the post-synodal apostolic exhortation, *Ecclesia in Asia*. It called for ways of "thoroughly integrating the mass media into the pastoral planning and activity, so that by their effective use the Gospel's power can reach out still further to individuals and entire peoples and infuse Asian cultures with the values of the Kingdom" (EA 48).

Hence, after 50 years of *Inter Mirifica*, we embark on another journey of reading the signs of the times and addressing the hunger of the world for the presence of God. Much work is yet to be done and we surrender the rest of the work to the Holy Spirit. Unlike the Capitol citizens in the film, who wish less hope to the tributes by saying the words, "Happy Hunger Games! May the odds be ever in your favor!" we as Church, pastors of those entrusted to us by virtue of our vocation and mission, bring them an authentic message of hope and proclaim, "May God be ever in your favor!"



BRIEF CHRONICLE OF
VATICAN II









BRIEF CHRONICL

James H.

January 25, 1959:
Pope John XXIII at Saint Paul's Outside the Walls announces his intention to summon a Council.



December 25, 1961
Pope John in the apostolic constitution *Humanae Salutis* convokes the Council.



July 20, 1962
Invitations are sent to separated Christian Churches and Communities to send delegate-observers to the Council.

October 12, 1962
The Council adjourns at its first meeting to prepare to elect its own commission members rather than accept those appearing on the prepared lists.

October 20, 1962
The Council issues its "Message to Humanity."



December 4, 1962
Cardinal Suenens proposes redrafting the schema on the Church, with two emphases, *ad intra* (the nature of the Church) and *ad extra* (the Church's mission in the world); proposal is enthusiastically accepted.

January 4-6, 1964
Pope Paul makes an ecumenical journey to the Holy Land and meets with Patriarch Athenagoras.



April 11, 1963
John XXIII issues his encyclical *Pacem in Terris.*

June 21, 1963
Pope Paul VI is elected and announces his intention to continue the Council.

1959 | 1960 | 1961 | 1962 | 1963

June 5, 1960
Pope John establishes the preparatory commissions.

September 11, 1962
Pope John addresses the world, asking for prayers for the Council.

October 11, 1962
The Second Vatican Ecumenical Council solemnly opens. John XXIII gives his opening address: *Gaudet Mater Ecclesia.*



December 8, 1962
The First Session of the Council concludes without any completed results or approved documents.

November 27, 1962
The first of the lay observers (men and women) is invited to the Council.



June 3, 1963
Pope John XXIII dies.



September 29, 1963
The Second Session of the Council opens.

December 4, 1963
The Second Session of the Council closes with the promulgation of the Constitution on the Sacred Liturgy and the Decree on Social Communication.

E OF VATICAN II

Kroeger, MM

November 18, 1965
The Dogmatic Constitution on Divine Revelation and the Decree on the Apostolate of the Laity are promulgated. Pope Paul announces the beginning of the reform of the Roman Curia, the introduction of the beatification process of Popes Pius XII and John XXIII, a Jubilee period, and the convocation of the Synod of Bishops not later than 1967.

March 7, 1965
The reformed Eucharistic liturgy is inaugurated; Pope Paul celebrates Mass in the vernacular.



September 14, 1964
The Third Session of the Council opens.

November 21, 1964
The Third Session closes with the promulgation of the Dogmatic Constitution on the Church, the Decree on Ecumenism, and the Decree on Eastern Catholic Churches. Pope Paul proclaims the title of Mary as Mother of the Church.



December 4, 1965
At Saint Paul Outside the Walls, where John XXIII first announced the Council, an ecumenical prayer service is held with the purpose of promoting Christian unity.

September 15, 1965
Pope Paul in the apostolic constitution *Apostolica Sollicitudo* issues the norms governing the new Episcopal Synod [Synod of Bishops] established to assist him in governing the Church.

December 6, 1965
Pope Paul issues a *motu proprio* inaugurating the reform of the Roman Curia.

November 28-December 8, 1985
An extraordinary synod of bishops is held on the twentieth anniversary of the close of Vatican II to study and promote the fruits of the Council.

1964 | 1965 | 1985 | 2000 | 2011

May 19, 1964
Pope Paul creates the Secretariat for Non-Christian Religions [renamed Pontifical Council for Interreligious Dialogue in 1988].

November 14-21, 1964
The so-called "Black Week" unfolds, revealing tensions on issues such as religious liberty, relations with non-Christians, and the role of the Church in the modern world.

December 2-5, 1964
Paul VI travels to India for Eucharistic Congress.

September 14, 1965
The fourth and final session of the Council opens.

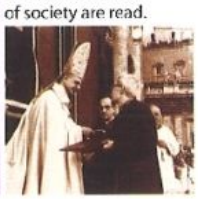




October 4-5, 1965
Pope Paul travels to New York to address the United Nations General Assembly; he reports to the Council about his visit.

October 28, 1965
The following documents are promulgated:
Decree on the Bishops' Pastoral Office in the Church;
Decree on the Renewal of Religious Life;
Decree on Priestly Formation;
Declaration on Christian Education;
Declaration on the Relationship of the Church to Non-Christian Religions.

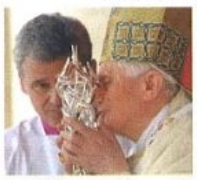
December 8, 1965
The Second Vatican Ecumenical Council solemnly closes in Saint Peter's Square. The messages addressed to various sectors of society are read.



December 7, 1965
The following documents are promulgated:
Declaration on Religious Freedom;
Decree on the Ministry and Life of Priests;
Decree on the Church's Missionary Activity;
and, Pastoral Constitution on the Church in the Modern World.
At Istanbul and Vatican City, a joint declaration lifts the mutual excommunications between Greeks and Latins (1054).

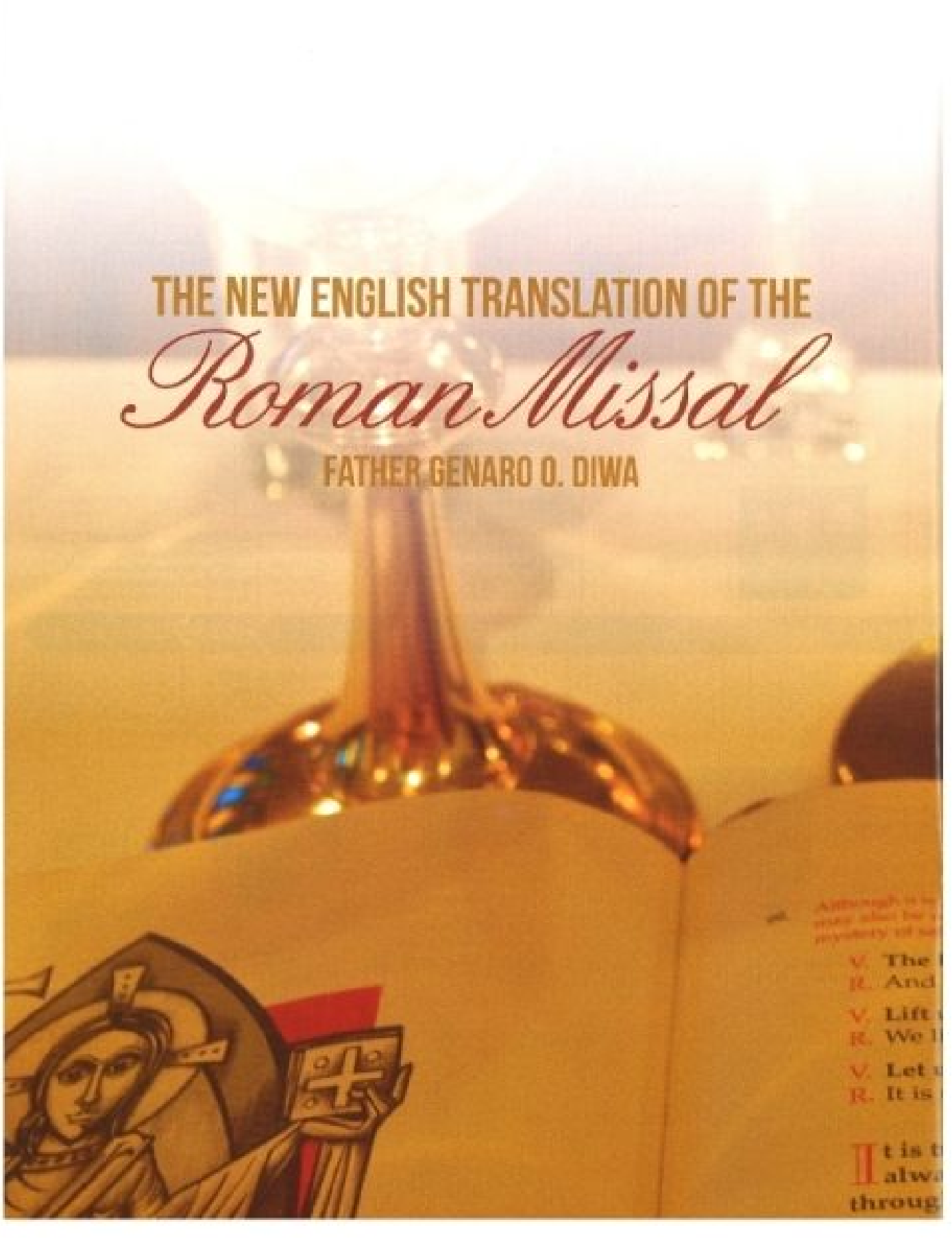
September 3, 2000
Pope John XXIII, "Pope of Vatican II," is beatified.

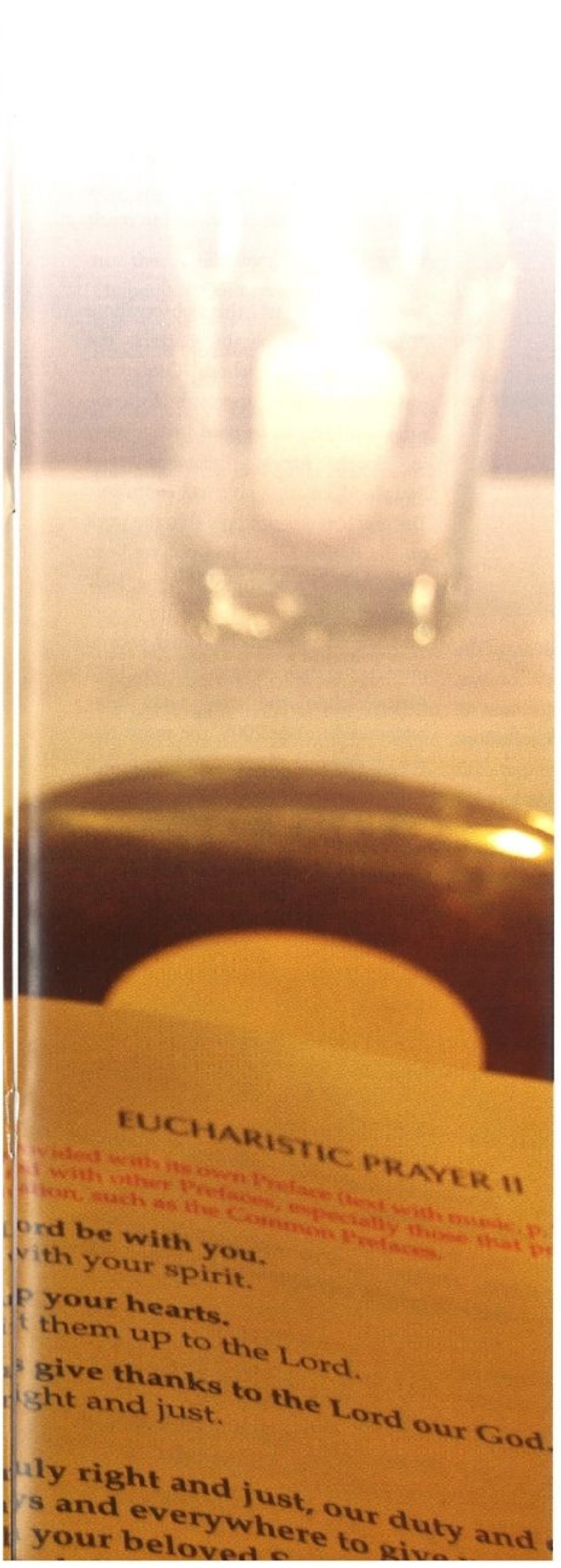
May 1, 2011
Pope John Paul II, a participant in Vatican II, is beatified.



THE NEW ENGLISH TRANSLATION OF THE *Roman Missal*

FATHER GENARO O. DIWA





Dynamic Equivalence and Formal Correspondence. Saint Jerome expresses his difficulty in the work of translation: "If I translate word for word, it sounds absurd; if I am forced to change something in the word order or style, I seem to have stopped being a translator." Word-for-word translation often does not make sense, but a change in the meaning of the word betrays the message.

Translation is a composite of a receptor language and the attempt to render the meaning of the message of the source language. In this case, the receptor language is the vernacular and the source language is the Latin text, that is, the message which the Church intends to communicate to a particular assembly. This assembly is the addressee for whom the Latin text has been originally prepared.

With its particular cultural and linguistic qualities the new form should be able to clothe the content in the same manner as the original form has done. It is implied that the new form possesses equivalent qualities wherein the content can be adequately expressed. This type of translation follows the theories of "dynamic equivalence" and has gained the approval of the Concilium in its 1969 Instruction *Comme le prevoit* on the translation of liturgical texts. This would be the guiding principle of translations in the vernacular of liturgical texts after the Council.

"Formal correspondence," on the other hand, aims to be faithful to the original text, its fidelity centers almost exclusively on the surface level of the source language and on literal transference into the receptor language.

The principle of "dynamic equivalence" would be set aside in the translation of the English Roman Missal. This will now be the official guide to liturgical translation: *Liturgiam Authenticam*. It asserts vehemently: "The greatest prudence and attention is required in the preparation of liturgical books marked by sound doctrine, which are exact in wording, free from ideological influence and otherwise endowed with those qualities by which the sacred mysteries of salvation and the indefectible faith of the Church are efficaciously transmitted by means of human language to prayer" (LA 3).

It favors word-for-word translation when it says: "It should be borne in mind that a literal translation of terms which may initially sound odd in a vernacular language may for this very reason provoke inquisitiveness in the hearer and provide an occasion for catechesis" (LA 43). The guiding principle for the

new English translation of the Roman Missal is *Liturgiam Authenticam*. This has superseded what we have been following in *Comme le prevoit*.

The New English Translation of the Roman Missal in the Philippines. The New English translation of the Roman Missal was almost unanimously voted yes by the bishops of the Philippines in their plenary assembly last January 2011. Before the bishops voted on it, they were given a seminar on the new English translation by the Episcopal Commission on Liturgy. The changes and the principles in the new translation were explained to them. The Bishops asked a lot of questions after the formal talk by the ECL resource persons. There was a long debate on the use of the word "spirit" for the response to the greeting and *pro multis* which is translated into English as "for many." However, it was pointed out that the debate on the issue was moot and academic, as even the American bishops were debating on this issue for years already. The ECL chairman informed the Bishops that the ICEL brought for the bishops' review all sections of the Missal that had been translated, precisely for their critique and evaluation.

Thus, during the plenary session, after an afternoon of much questioning and debate, the bishops voted in favor of the new translation. The proposal to have the new Missal printed locally was also put to a vote and all the bishops gave their approval since it would mean a cheaper price and also the Philippine printed edition will include all the local celebrations approved for the Philippines, such as the feasts of the Santo Niño, San Isidro and San Roque and the *Misa de Aguinaldo*. The Bishops also decided that the official use of the new translation will be on December 2, 2012, the first Sunday of Advent. The period before the implementation was earmarked as a time for catechesis on the new English Missal. The Bishops delegated the ECL to prepare materials to help the local liturgy commissions for the catechesis.

AFTER VATICAN II... THERE WAS NOT ENOUGH TIME FOR CATECHESIS AT THAT TIME. WE SHOULD LEARN FROM THAT EXPERIENCE AND NOT TAKE SHORT CUTS. WE KNOW THAT THE IMPLEMENTATION OF THE NEW TRANSLATION WITHOUT CATECHESIS CAN RESULT IN MORE CONFUSION.

Archbishop Romulo Valles, then Chairman of the Episcopal Commission on Liturgy, communicated to the Congregation of Divine Worship the favorable result of the votes of the Philippine bishops on the new English translation. The report was a requirement of Rome for the *recognitio* needed for the publication of the Missal in the Philippines. In February 2012, Rome gave the *recognitio* to the Philippine edition of the English Roman Missal.

Need for Catechesis. There is a need to give the clergy and faithful a catechesis on the Mass and the new translation. We cannot deny the fact that the current English Missal was hastily implemented immediately after Vatican II. There were many reactions against it, but there was not enough time for catechesis at that time. We should learn from that experience and not take short cuts. We know that the implementation of the new translation without catechesis can result in more confusion.

Pecklers gives us this observation: "To further complicate matters, the Southern African Bishops' Conference mistakenly gave approval for the proposed texts to be used immediately in South Africa, Botswana, and Swaziland, creating no small confusion. The problem was not only that the work on the *Roman Missal* had not yet been concluded and approved by the Holy See, but also that there was no proper catechesis done in the local level prior to introducing the new texts. In Southern Africa, when the new texts were introduced in late 2008, the result was predictably one of anger and confusion among the clergy and faithful alike. The Congregation for Divine Worship and the Discipline of Sacraments then asked the Southern African Bishops Conference to stop using the new texts until the entire process had been completed and the Roman Missal approved so that English-speaking churches throughout the world might proceed with the implementation together." Obviously, once such a door has already been opened, it becomes quite difficult to close it. Indeed, had the bishops suddenly halted use of the new texts having just introduced them, it would have probably caused even greater confusion and unrest, and further impeded the eventual implementation of the new Missal. So the Holy See conceded and allowed the new texts to continue being used, even though the pastoral problems remained, with the clergy and parishioners not understanding the rationale for the new translations, thereby calling into

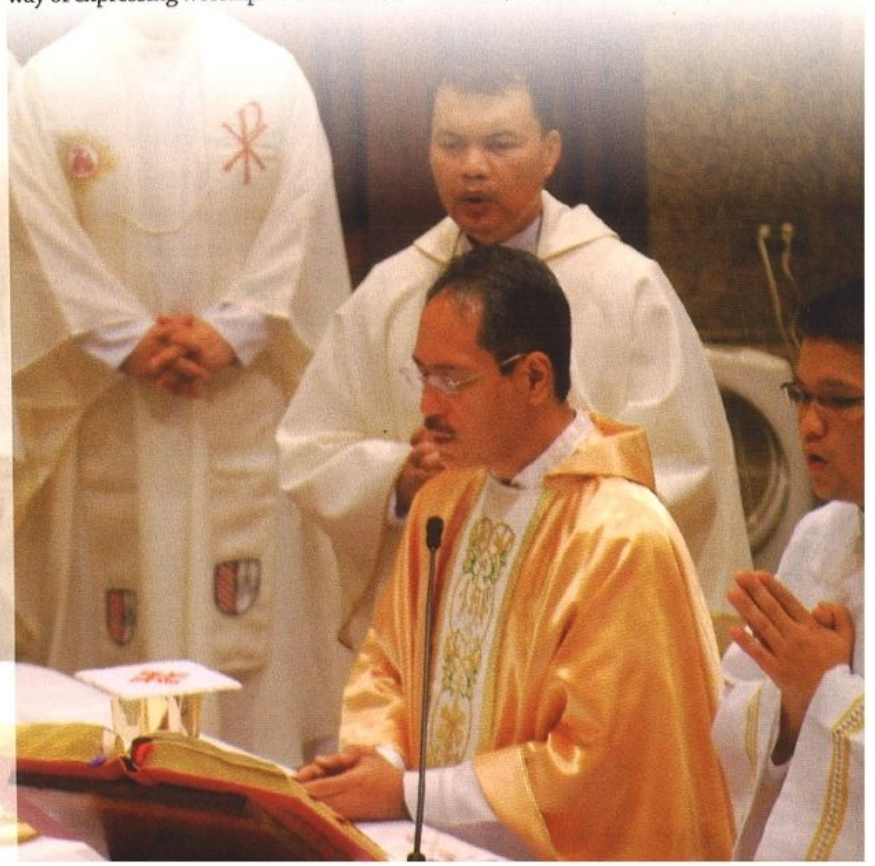
question the conciliar principle of "reception": "how are the texts to be received by the people so that they are made their own" (*The Genius of the Roman Rite*, 109-110).

In the Philippines, Father Anscar Chupungco, OSB, seriously took on the task of catechetical preparation. Father Anscar immediately wrote a catechetical primer on the new English translation of the Roman Missal. The book was launched on June 24, 2011. We know the familiarity of Father Anscar with the source language of the Roman Missal, Latin, having been the key person in the ICEL's translation group before Rome re-organized the committee. He gives us a very objective catechesis that does not gloss over the weakness of the new translation but helps us understand the real issues behind the translation. In the end we understand the spirit behind the translation and the celebration of the Eucharist itself.

The Missal also needs new musical settings because the new translation will affect the responses of the faithful. Leading Catholic musicians were tasked to compose new musical settings for this purpose. Fathers Benildus Maramba, OSB, Nilo Mangussad, Manoling Francisco, SJ and Mr. Ferdinand Bautista and were some of those who immediately responded to this challenge to help the faithful get used to the new texts of the Mass and the new melodies that accompany them.

Another task that the Bishops laid on the Episcopal Commission on Liturgy was to develop a catechetical tool on the re-catechesis on the Mass. The Bishops realized that as we near the celebration of the fiftieth year of Vatican II, there is a need to re-visit and re-appreciate the liturgical reforms implemented by Vatican II in the Constitution on Liturgy, especially in the celebration of the Mass. In this connection, the Episcopal Commission on Liturgy and the Jesuit Communications have joined efforts to produce a catechetical DVD (20 segments of 7 minutes each per catechesis) on the celebration of the Eucharist. The said catechesis on DVD has been sent to all the parishes of the country; it can be used to instruct the faithful before the Sunday celebration of the Eucharist and in the formation of lay ministers, Church workers and young people. Thus, the implementation and catechesis on the new English translation of the Roman Missal simultaneously can be a re-catechesis on the Mass; this is a much needed effort today.

I would like to conclude by borrowing a bit of Pecklers' insight in all these attempts of the Church to offer us a new way of expressing worship: "we would do well to ask ourselves where we find hope as we move forward and how we can discover that deeper source that underlies true liturgical formation and catechesis. Forty-five years after the promulgation of *Sacrosanctum Concilium* we are being invited to ask deeper questions far beyond the practicalities or the obligation of implementing a new Missal given to the Church. The recently deceased Anglican liturgical scholar Thomas Talley once quipped that 'too many communities have already been brought to despair by the discovery that, having rearranged the furniture of the sanctuary and instituted an offertory procession, they will still love one another.' As the true and indispensable source for Christian life, authentic liturgy and indeed, authentic liturgical formation should lead to ongoing conversion and transformation both individually and corporately as the Body of Christ alive within God's word" (*The Genius of the Roman Rite*, 113).



LIEVEN OF LEUVEN, LIVE IN LOYOLA!

ANTHONY V. COLOMA, SJ



The Friday afternoon traffic on August 17 was remarkably terrible. Santolan Avenue was moving at a snail's pace; we were inching our way along the C-5 Highway going to Ortigas Avenue. We are supposed to be in Baclaran before three in the afternoon to pick up Professor Lieven Boeve, but we arrived more than an hour late. Upon our arrival, my two companions rushed out to attend to some personal concerns. I remained in the car. While waiting for Mr. Boeve, I saw a tall man approach our vehicle; he opened the door and sat on the back seat. I turned around and extended my hand to him saying, "Hello there, I believe you are Mister Boeve. I am Anthony." He beamed, grabbed my hand and replied, "Just call me, Lieven. The formalities are reserved for the university."

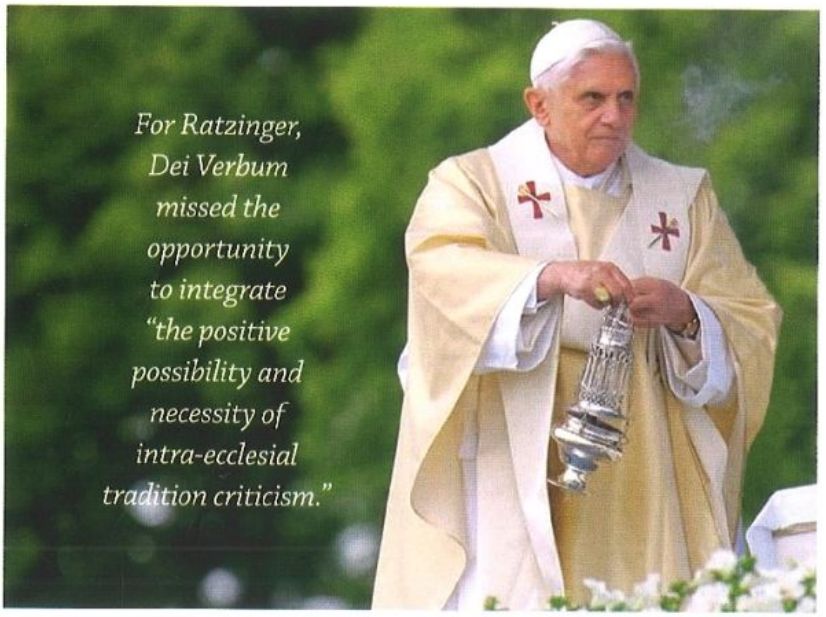


Lieven teaches fundamental theology at the Catholic University of Leuven in Belgium, where he also serves as the Dean of the Faculty of Theology and as the coordinator of the Research Group for Theology in a Postmodern Context. The Research Group conducts studies on theological epistemology, theology and continental philosophy, among other things. He collaborated with Gerard Mannion to produce *The Ratzinger Reader* which was released in 2010.

As we inched our way through the horrible traffic along C-5 Avenue and Libis, I asked him about a certain issue regarding the academic community in Leuven: "So, the University of Leuven is 'born again'? I mean, you returned the word 'Catholic' in your university's name after removing it a year ago." He chortled and replied, "The University did not remove the word 'Catholic.' The Board did consider removing it, but we did not implement it." He then suggested that the media may have misrepresented or misunderstood the message proffered them by the university rector.

Lieven's talk was scheduled for half past four in the afternoon, but we arrived when the angelus bell was being tolled. Upon arrival at the Loyola House lobby, he went straight to the AV room and started his presentation on Benedict XVI's hermeneutic of Vatican II. He began by emphasizing the significance of the Constitution on Divine Revelation, *Dei Verbum*, the conciliar document on which, according to John Allen, "Ratzinger has exercised the greatest personal influence." For Lieven, this conciliar document is the "key to understanding what Ratzinger had been doing in the Council as a theologian and as the Prefect" of the Congregation for the Doctrine of the Faith. Lieven (to my surprise) painted Ratzinger as a progressive thinker who is able to enter into dialogue with modernity.

Ratzinger writes that this Conciliar text "ties faithfulness to Church tradition with the yes to critical science and thereby



introduces for the first time the way for faith to enter into the present day '... in which the past is read in the manner of today, and is thereby, at the same time, reinterpreted with regard to what is essential as well as to what is inadequate." Lieven echoes Ratzinger's view and affirms "the development of tradition occurs in dialogue with the sources, with developments in theology and exegesis, with other Christians, and with the world of today ... and it requires the ability to come with both continuity and discontinuity in order to safeguard the Church's faithfulness to tradition."

Lieven explains that for Ratzinger, "Revelation does not primarily concern content but the salvific event of God's self-revelation as love in Jesus Christ and the Spirit. That is, the encounter in person between God and humanity within concrete history. This event constitutes the basis for considering the revelatory nature of scripture and tradition." Lieven adds that "the distinction between the event of revelation in history and scripture and tradition which originate from and bear witness to this event remains an important hermeneutical principle for every encounter with the signs, deeds, words, texts and doctrines that signify this economy of revelation. This distinction instigates the development of a profoundly hermeneutical consciousness as the Church deals with revelation and its mediations."

Tradition, Lieven explains, is "a living reality that encompasses both the learning process and the learning outcome of the whole Church, fuelled by its listening to, living by and worship of the Word of God. Tradition is not a static whole of doctrines, rules and cult, but develops over time, in relation to the historical conditions in which the Church transmits the Gospel. Moreover, tradition is not only a matter of magisterium, but involves the entire Church." And quoting the words of Ratzinger, this means that this process "on the one hand is the whole Church listening, and on the other, is the whole Church sharing in perseverance of orthodox teaching."

There is greater accent given to the historical and dialogical character of revelation, scripture, tradition, theology and the magisterium. Lieven recognizes that *Dei Verbum* affirms the intrinsic importance of dialogue. This paints Ratzinger as a progressive thinker who is able to enter into dialogue with modernity.

However, it seems that, according to Lieven, Ratzinger shifts gear in most of his post-Conciliar remarks regarding *Dei Verbum*. Ratzinger laments "the lack of tradition criticism and the too optimistic view on issues like revelation, history and salvation." For Ratzinger, *Dei Verbum* missed the opportunity to integrate "the positive possibility and necessity of intra-ecclesial tradition criticism." Furthermore, he thinks that such an exclusive optimism forgets the fact that "divine salvation in essence concerns the justification of the sinner, that grace only is realized by undergoing the judgment of the cross, and by this itself bears a judgmental character.... It would seem that the pastoral optimism exposed by a time looking for understanding and reconciliation has somewhat troubled the view on a not unessential part of the biblical witness."

For Ratzinger, the reception of Vatican II is a problematic. "The opening of the Church to the modern world has resulted in a too far-reaching adaptation to a progressively radicalizing modernity that threatens the essence of the Christian faith itself.... Giving up on dialogue with the contemporary world has also been accompanied by the restraint on dialogue within the Church. Moreover, the principle of dialogue itself as the motor of revelation, scripture and tradition again seems to be downplayed." Lieven longs for a reconsideration of the nature of dialogue in relation to contemporary theological-hermeneutical insights. He affirms that

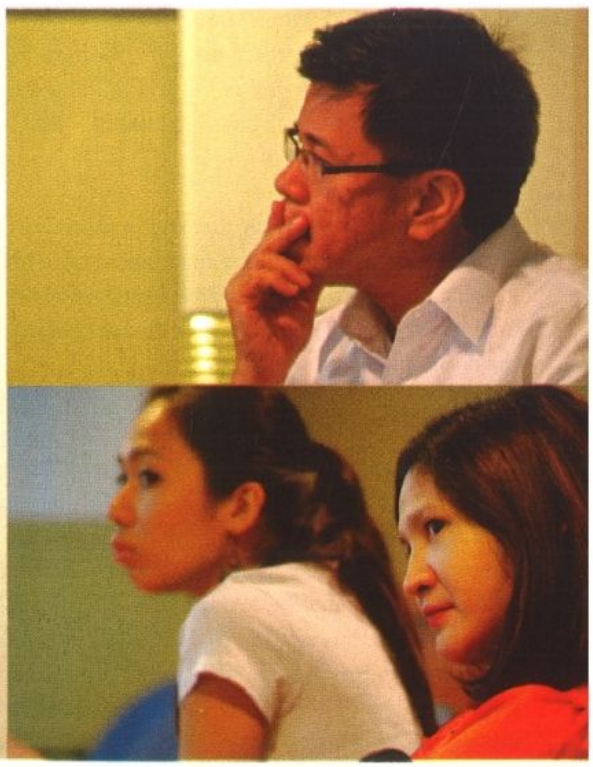
both continuity and discontinuity are constitutive for an historical-dynamic conception of tradition, because *Dei Verbum* is constitutive for every legitimate understanding of the Council. Lieven ends his remarks with this longing.

This writer would like to add a portion of the Christmas address given by Benedict XVI on December 22, 2005, two weeks after the fortieth anniversary of the Second Vatican Council. The Pope noted that "it is precisely in this combination of continuity and discontinuity at different levels that the very nature of true reform consists. In this process of innovation in continuity we must learn to understand more practically than before that the Church's decisions on contingent matters—for example, certain practical forms of liberalism or a free interpretation of the Bible—should necessarily be contingent themselves, precisely because they refer to a specific reality that is changeable in itself. It was necessary to learn to recognize that in these decisions it is only the principles that express the permanent aspect, since they remain as an undercurrent, motivating decisions from within. On the other hand, not so permanent are the practical forms that depend on the historical situation and are therefore subject to change."

For Ratzinger, the reception of Vatican II is a problematic. "The opening of the Church to the modern world has resulted in a too far-reaching adaptation to a progressively radicalizing modernity that threatens the essence of the Christian faith itself...."

Clearly, the Church is inching its way towards a full realization of Vatican II. Dialogue remains to be a critical motor in our attempt towards this realization. But it is a dialogue that ought to be grounded on a clear understanding of one's Christian identity. We enter into dialogue bracketing our biases and prejudices, not as an end in itself but as a necessity—for a marked openness is necessary for dialogue to take place. But it cannot just end there. A genuine dialogue is also marked by a sharing of one's individuality that has been shaped by a variety of social forces, including one's Christian belief system. We are not living our lives in a vacuum, but our relationship with the world begins with the integrity of the "I"—as it has been shaped and molded in the relationship of the "I" with the world and with God. The "I" can suspend his or her Catholic biases. But she or he cannot drop it absolutely. This writer would appreciate conversing with someone who can suspend his or her judgment of me. But for our relationship to deepen, he or she has to speak of the truth that is rooted in her or his heart of faith.





VATICAN II

"Vatican I?" my voice gave away my ignorance.

"It means the teachings are too conservative."

In those past days, I was only beginning to take personal interest in God. Then came the phrase "Vatican II."

"So, there's a Vatican II!" I thought as I listened to a priest speak.

He said the words "priestly, prophetic and kingly...." I missed the last part. The terms were far too big for a newbie. I'm no biggie in the world of ecclesiology nor am I confidently familiar with the documents of Vatican II. What I have is a first-hand, lived experience of the reforms and teachings of Vatican II and some insights on how these have touched my life, colored it, and made it a life worthy of my attention and relishing.

In time, I got the whole thing together when I read the Apostolic Exhortation *Christifidelis Laici* (*The Vocation and Mission of the Lay Faithful in the Church and in the World*, John Paul II) to prepare for a diocesan conference on Lay Spirituality. That was my first taste of theological lingo.

The document helped me discover and understand my place in the Church, including my unique and unrepeatable meaning in it. However, it was a moment's insight during a quiet afternoon at the Pink Sisters' Convent in New Manila that really brought home to me the truth of what the document spoke about.

Wondering about how my life came to be as it was, about the faith that blossomed through all its twists and turns, and about the apostolate that emerged, I ended up asking, "So where did all these start?" Going as far back as I could, I landed on an answer: my Baptism. Years after, during a retreat, I heard a religious sister say that in essence our life stories begin in the heart of God. How lovely, I thought. And very "John." This brings me to how I got drawn to the Word of God. I don't really know what stirred my interest in reading the Bible. Maybe it was boredom—or a yearning for something: "I'll read the Bible from cover to cover." I promised myself, thinking it would somehow take the blues away.

Maybe the Book of Genesis wasn't a good place to start, after all. "How come there are two stories of creation?" I remember asking myself. "How did this world really come about?" "And their names and ages, are they real?" I thought all it took to read the Bible was a steady resolve and a good pair of eyes. Sorry. The promise had to go.

To my surprise, the desire didn't die. Years after, I stumbled upon bible seminars and short courses on Scripture. Then I met John and fell in love with his Gospel. That love blossomed many years later when an opportunity to study it even more closely came my way.

But that is moving ahead of my story. Slowly, I found myself in the circles of seminarians, religious, and members of the various Church-mandated organizations in our Diocese of Malolos. I would get invited to facilitate recollections, retreats, and give conferences. In a word, I found myself in the Church's life and its apostolate. The years went on, the retreats and conferences multiplied. I remember those days when I returned home only to unload my baggage and get a new set of clothes for the next engagement. By then, I was already enrolled at the Loyola School of Theology (LST) and with studies already consuming my time and my business posing many challenges; I eventually had to keep a focus.

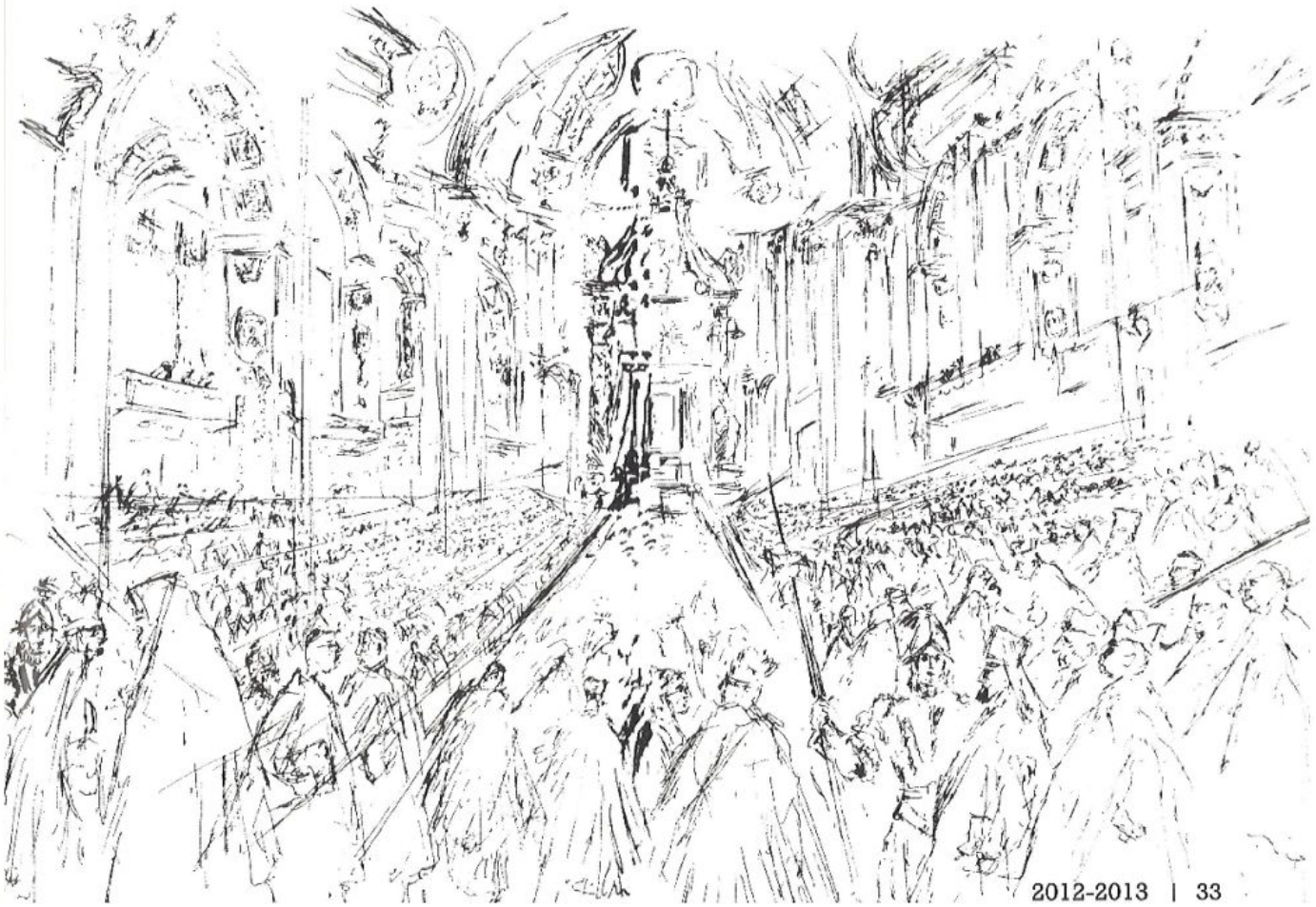
UP CLOSE *and personal*

Marida Paez

My retreat with Father Carlos Abesamis in 2002 was a most crucial one. Armed with the grace of an eight-day retreat, I decided to let go of my business; I plunged into what I thought would be the beginning of a full-time work in the apostolate. However, that direction would be stalled, first, by a three-month pastoral course in Rome and, then, by burnout.

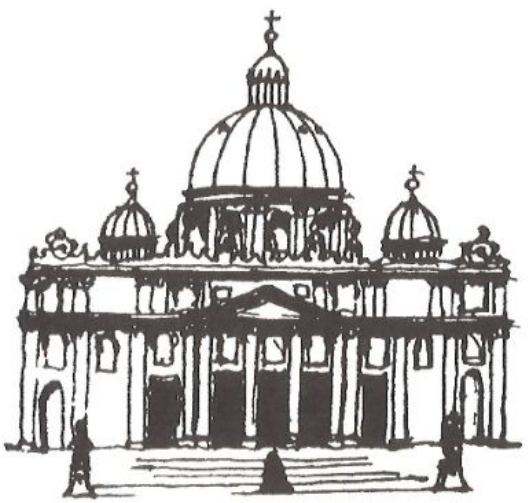
My healing took all of three long years and lots of questions and endless waiting. My return to LST in 2010 would turn out to be a most auspicious one. At first appearance I didn't take to dogma. I was happy with my Spirituality subjects and dreaded returning for the dogmatic foundation courses. Besides, I told myself, "I've studied long enough. What else do I need?" Many agreed. But the winds had it differently. So, I'm back, happily surprised. Dogma isn't really so bad. It made me cry!

By now, you're probably wondering where I'm going. What do all these details have to do with Vatican II? A lot. My conscious



journey with God would not have gone this far without the Eucharist, which I resolved to attend as frequently as possible, if not every day, thanks to a graced New Year's resolution. If the Word of God proclaimed at mass were not intelligible and if the homilies didn't touch my own life, I would not have come to love and discover a God who was involved with my life. Were it not for the opportunity to learn more about the Word of God and learn why the Scriptures were so written and how to read and understand them through the lens of their own people, their own time and through the author's intention, I would not have found its sense and relevance to my own times and my own life. Were it not for the opening up of theological schools to the un-collared, I would not have my questions satisfied nor have discovered what questions are made for. And would I have gradually found the terms "revelation, God's initiative, symbolic mediation, Kingdom of God, God's self-communication, polar reversal, implicit faith, human dignity"? Theology integrates those fleeting moments and realities which I only know too well from the experience of living, laughing and getting hurt.

Would I have known the depth of meaning the mass holds, and would I have even sought its healing grace in my darkest years?



If I hadn't discovered the beauty of having friends at Church and sharing the same faith, holding on to the same hope, I would not have understood and rejoiced at being Church. And if I hadn't understood what understanding entailed or the unconditional acceptance it asked for, would I have stayed on? Or would I have simply interpreted being Church according to my own terms and stayed in my comfort zones instead?

Would I have even come to appreciate who I am and my unique, unrepeatable meaning in this world? And, would I have even come to know what gives me true worth and value? And, would I know that value and dignity lie at the heart of all humanity and of all creation?

How far would I have understood peace? Would I have stumbled upon its cradle in gnawing nothingness? Would I have looked for its shadow over an empty plate or over scarred bare feet? What might justice mean beyond getting what is due? Would I have even tied it close to love?

If the Divine were confined to the church buildings and the kingdom only a work, a privilege of the few, how could I have found meaning in washing the dishes late at night or borne the pockets of loneliness that visit my empty world? What sense could I have found in the routine and rituals of Mondays to Fridays? And what—I dare imagine—would my weekends be like, if leisure and play were not also God's? Ah, it must be fun! And perhaps, so fleeting still.

If where I am is not a worthy and fitting place to be with God, where is? And where else do I go? Thank God for the incarnation. And Jesus, for that unfathomable surprise!

Vatican II has brought such an immense and ineffable grace into my life, but also a call and mandate. The call to be human and the task to humanize the affairs I find myself in: to be a witness to hope and inspire strength and resistance against all forms of abuse and dehumanization. Or, quite simply, would I have seen the way we lay people know how best to say it—to make a difference in this world and make it a better place.

Perhaps, it was no mere coincidence that Vatican II and I sort of "grew" together. I witnessed, felt and gradually understood the meaning of the changes. Reverence took a new meaning apart from the veils. *Dominus Vobiscum* gave way to a more heart-felt response. The priest ceased to be a showman. The people were no longer mere spectators. Homilies moved from the center to the margins. And finally, women and children were counted. The Eucharistic celebration has truly become prayer rising from a common humanity. The mass was never the same again. And, so am I. Thanks to Vatican II. TYL



Women as a Sign of the Times

Amavel Ortinero, ACI

The role of women and lay empowerment are two of the many changes in the Church that continue to give spiritual vigor to most people since Vatican II.

As we celebrate the fiftieth anniversary of the beginning of the Second Vatican Council this year, allow me to offer some experiences and reflections on how "women" were recognized in the past and how the Church "sees women as a sign of the times today."

WOMEN IN RETROSPECT

We hear ambiguous and confusing voices from our Judaeo-Christian tradition in various approaches in viewing women. It seems that early theologians, such as Augustine and Aquinas, both affirmed and denied the dignity of women as created by God. Some contemporary feminist theologians shed light on our heritage of perspectives on women.

Elizabeth Johnson provides a fresh reading of the Irenaean axiom, *Gloria Dei vivens homo* (the glory of God is the human being fully alive). She insists that the female reality should be included in the Latin word *homo*, and therefore she argues that we can say, *Gloria Dei vivens mulier*" (the glory of God is every woman fully alive). She believes that whenever human beings are violated, the glory of God is dishonored; and whenever human beings are led towards fuller and richer life, God in turn is glorified.

The Hebrew Scriptures seem ambiguous about the status of women. On the one hand, the Genesis creation

narratives speak of how God created the human race as male and female, in complementarity with each other in every human activity. Moreover, many female figures played major roles in the history of Israel, especially during difficult times. Yet, as Mary John Mananzan points out in *Woman and Religion*, among other forms of degradation of women in the Old Testament, the rite of membership into the Israelite religious community by circumcision as well as the exclusion of women from the temple gave them a lower status in religious life. Discrimination against women was not only economic and social, but also religious in nature.

The New Testament writings seem to be much clearer on its positive view and treatment of women. Elizabeth Schussler Fiorenza calls attention to how the early followers of Jesus fostered a movement that was critical of Jewish societal structures during their time by accepting all those who were marginalized and exploited—the ritually "unclean," the poor, the public sinners, the maimed, the sick, and most especially, the women.

Jesus himself had an inclusive attitude towards women. He was born of a woman—a poor, young virgin from Nazareth. Women with doubtful reputations were among his followers. They participated in his life and ministry, whether in good times or bad. Many of his Kingdom parables use the imagery of women. In John, we read Jesus loving Martha and Mary of Bethany and revealing his truth to the Samaritan woman at the well. In Luke, we read about a woman who anointed His feet with perfume. And in the resurrection narratives, we read about women being the first to learn about or witness to the risen Lord. Jesus clearly worked to dismantle the system dominated by men of His time. He was never threatened by the gentleness of women.



Jesus clearly worked to dismantle the system dominated by men of His time. He was never threatened by the gentleness of women.

Paul was the first writer to give directives about the role of women in the Church. Several times, he spoke well of the help given by women in the actual preaching of the Gospel. Indeed, the noble role of women is essential for the Church to exercise its mission.

Yet, even in the early history of the Church, women underwent various restrictions and harsh discriminations in their practice of faith. The dominant form of first century Judaism confined the woman to the home and exhorted her to remain submissive to her father and to her husband. Rabbis regarded them as socially and religiously inferior, and they were thus excluded from religious practices. This eventually crept into the Christian community. Women became excluded from positions of leadership and authority in the Church. Around the second to fourth century, we find Christian writers and pastors viewing menstruating women as "impure" and calling for restrictions against them from approaching the altar. As a result, many women embraced asceticism as a way of life around the late third century.

Catherine Halkes notes that medieval theologian Thomas Aquinas claimed that women are created inferior to men, second only in the order of creation, and less intellectually endowed. Thomas thought that the male sperm provided the original form of the human person and that women are thus "misbegotten humans." Indeed, in the Middle Ages, it was not uncommon that women were denounced in strong terms, viewed as wicked and untrustworthy.

During the Reformation, many schools were set up for young girls, but the curriculum focused on sewing, nursing, and Bible study, all aimed at forming obedient wives and household managers rather opening them to a wider world or training them in critical thinking.

Nonetheless, this also became a time for women to rediscover their roles in religious life. Until the Enlightenment period, when secularism and deism flourished, faith and orthodoxy were preserved and renewed, to a large extent, by the influence of women, especially mothers.

WOMEN IN THE VATICAN II ERA

By the 19th and 20th centuries, feminism became influential in various fields of thought, including theology, as immense changes in culture, society and religion occurred in the transition from modernity to postmodernity. This feminist theology developed and was aimed at increasing the role of women in the life of faith. It also sought to reinterpret the male-dominated imagery and language about God. In this way, feminist theologians struggled against the increasingly suffocating image of the "proper" role of women.



As the Church renewed its pastoral exercise in the Second Vatican Council, the leaders of the Church made a definitive articulation of a Christian appreciation of women as co-equal to men and of the laity as co-equal to the clergy. Women were empowered to the service of evangelization in the Church.

The post-conciliar document, *Inter Insigniores*, spoke highly of the role of women in evangelization—especially in parish life, liturgy, and ministry—and in engaging the modern society as Church. Indeed, women, more than men perhaps, have become deeply involved in Church life in its history and until the present day. It calls to mind how "women have played a decisive role and accomplished tasks of outstanding value." Women, such as Clare of Assisi, Teresa of Avila and Catherine of Siena, are among the founders of great religious families. We may also mention Mother Ignacia del Espiritu Santo, Filipina foundress of the Religious of the Virgin Mary (RVM), Teresa of Calcutta, and Raphaela Mary of the Sacred Heart of Jesus. Many great women of the Church have left rich writings; four women are among the Doctors of the Church. Nowadays, a very large number of Christian communities are already benefitting from the apostolic commitment of countless women religious, missionaries, lay catechists, and pastoral workers.

Some Christian women in the 20th century influenced a great deal of change in the lives of many people. For instance, we proudly mention the late Corazon Aquino, first woman president of the Philippines who offered her life in the service of the Church and of society. On a personal note, I take pride in being one of the millions at EDSA who successfully and bloodlessly revolted against the twenty-year oppressive regime of Marcos in February 1986 and brought Aquino to power, even if I was only about a year old then.

We may also mention 1991 Nobel laureate, Aung San Suu Kyi of Myanmar, who endured fifteen years of detention to win democracy for her people. Indeed, more and more women today make greater contributions of good leadership in various levels of our Church and various societies. I am certain that each of us has significant women who influenced our lives.

GRACE AND GRATITUDE

Truly, ours is a graced history, and the proper response to grace is gratitude. First of all, we gratefully remember our mothers who bore pains and risked their lives to usher us into life and raise us as good Christians. We also recognize those women working for the protection of the weak—their fellow women, children, and the elderly—from all kinds of abuses. We acknowledge the women who actively pursue peace and justice. In the Philippines, we recognize the great service of *mga bagong bayani*, our overseas Filipino workers, the majority of whom are women. We also value the women who present accurate information and hold their stand against the threats of the Reproductive Health Bill (RH Bill).

Vatican II asks Christians to heed the "signs of the times." The signs of the times include the continuing liberation of women from oppression and discrimination. The visible presence of women in our Church is not really about an attempt to supply for the lack our ministers; it is focused on the realization of the spirituality of women who, like Mary, are empowered to lead through service.

Many papal documents such as *Redemptionis Donum* (1984), *Redemptoris Mater* (1987), *Mulieris Dignitatem* (1988), *Letter to Women* (1995), and *Rosarium Virginis Mariae* (2002) show appreciation for women and call for their protection from abuse and their liberation from prejudice. Our recent popes are great men who positively affirm and take to heart the gifts of women for humankind and creation.

Each person has a God-given dignity which will never be lost. However, the change we hope for must begin in ourselves. The need to change our standard of women's role in today's society and Church is an urgent call beyond race, gender, culture, belief, and religion. We need to balance every aspect of our individual and communal life for we are all members of one universal Church saved once and for all by the love Christ.

Vatican II asks Christians to heed the "signs of the times." The signs of the times include the continuing liberation of women from oppression and discrimination. The visible presence of women in our Church ... is focused on the realization of the spirituality of women who, like Mary, are empowered to lead through service.

The perspective of the Church today on the role of women challenges us to make reparation for the pain that women experienced in the course of history. As one Body of Christ, we feel sorry for having thought of women as "misbegotten humans." For truly, the blood of Christ (Eph 1:7), God's only begotten Son, has made each of us His truly begotten daughters. So together, we pray for all the women in our life, thanking God for all the graces that have been given us through them:

Lord, I thank you and I praise you for:
my mother who has given me life,
my sister who journeys with me in joys and trials,
my daughter who makes me feel better,
my grandmother who pampers me with care,
my wife who changes me from better to best,
my fiancé/girlfriend who inspires me from within,
my woman friend and mentor who teaches me what life is,
my woman relative who keeps me guided,
my walk-in co-journeyer who shares with me the same faith,
our Mother Earth which serves as our place of inhabitance,
our Mother Church who embraces all the human race,
Mary, our Mother, who leads us to her Son Jesus,
you, my God—Great Mother, who makes all things
always *new* for us. TL



Forming the Future Church Leader Today

Patrick Nogoy, S.J

As the Loyola School of Theology prepares to celebrate its golden jubilee in 2015, Father Mario Francisco S.J. its current president, shared his thoughts on the school's growth and direction in the context of Vatican II and the Asian Mandate. The interview waxes a little sentimental since this is the last school year of his term as president of Loyola School of Theology. A search committee has been formed and has already begun its careful search for a replacement. In this piece, Father Mario also reflects on his term as LST president – his consolations and desolations. Here are his responses to the twelve questions that cover LST, Vatican II, the Asian mandate, and his presidency.



REFLECTIONS:
LST AND VATICAN II

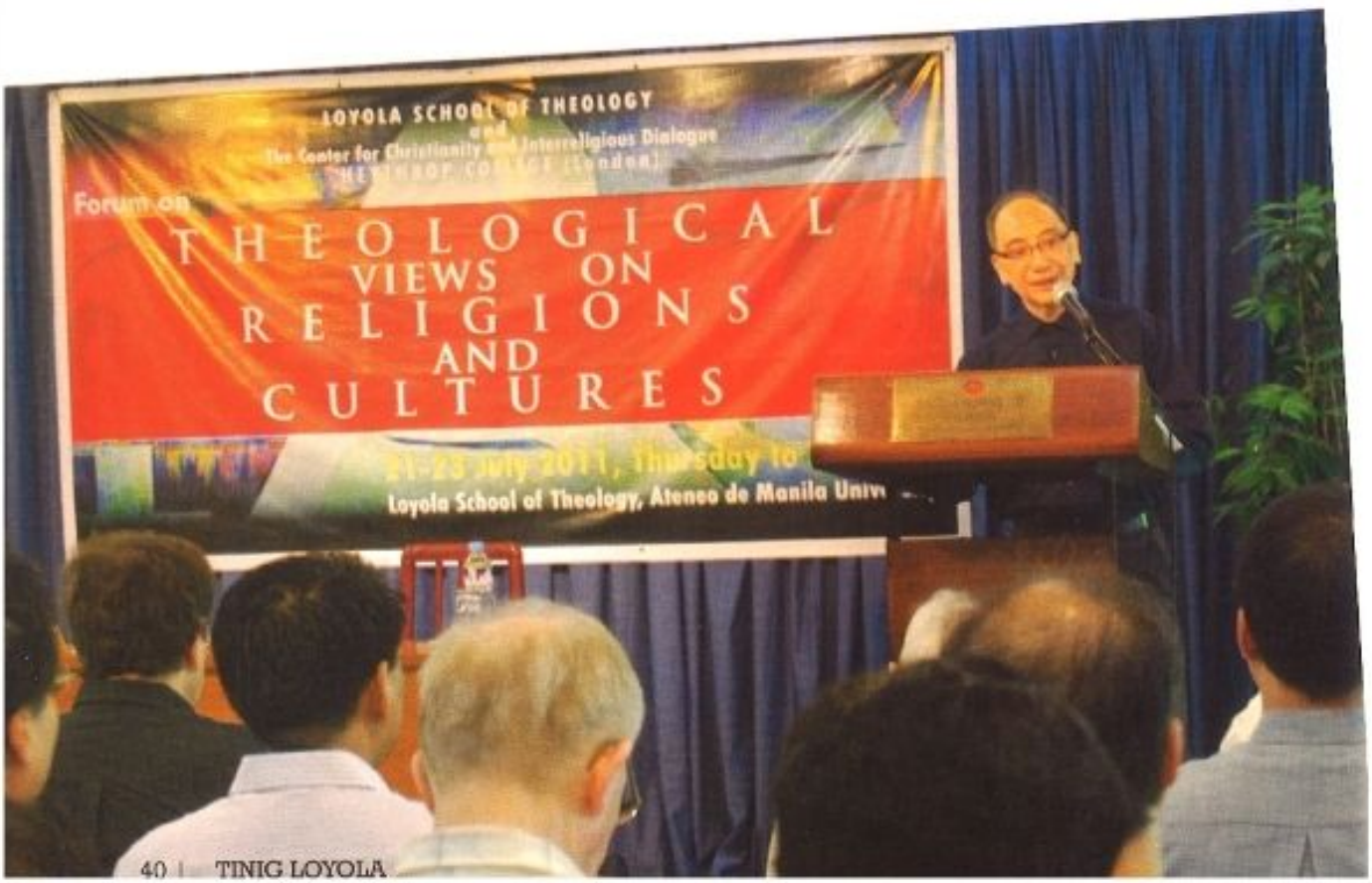
***Tinig Loyola* (TL):** The Loyola School of Theology (LST) was established and opened in 1965 at the close of Vatican II. In opening this theologate in the defining times of the Church, can you describe the feeling and tension of the people involved in LST at that time, especially about the curriculum that would be taught?

***Father Jose Mario Francisco, SJ* (JMF):** I was not even a Jesuit then, so this is not from first-hand experience but from other sources. It must first be noted that LST had its roots in the old San Jose Seminary then located on Highway 54 (which is now called EDSA). When it transferred to the Ateneo campus in 1965, it was known as the School of Theological and Ecclesiastical Studies (STES), open not only for Jesuits and San Jose seminarians but also for Oblates. It absorbed the faculty of San Jose (unless they were missioned elsewhere) and eventually welcomed other Jesuits after their graduate studies. English had become the official language of instruction; changes in the general curriculum as well as in the individual courses did not take place all of a sudden but through gradual revisions and many discussions.

LST was founded when the spirit of Vatican II was blowing through the entire Church. This spirit of opening windows to the world, often expressed as "reading the signs of the times," included continuity with tradition and its sources in Scripture and conciliar texts. Then, as today, there is tension in holding on to both.

TL: How has LST, over the years, promoted and expanded the teaching of Vatican II?

JMF: The perspective, orientation and ethos of Vatican II were promoted, explained and expanded primarily through the program and courses at LST. But as earlier mentioned, this happened primarily through the painstaking efforts of the faculty. Some faculty members contributed to the promotion and implementation of Vatican II in other ways. For instance, Father Eduardo Hontiveros SJ, a pioneer of Vatican II liturgical music in Filipino, shaped the succeeding generation of Jesuit composers and musicians. Then, Father Catalino Arévalo, SJ of LST and Father Horacio de la Costa, SJ contributed to the emergence of the Federation of Asian Bishops' Conferences



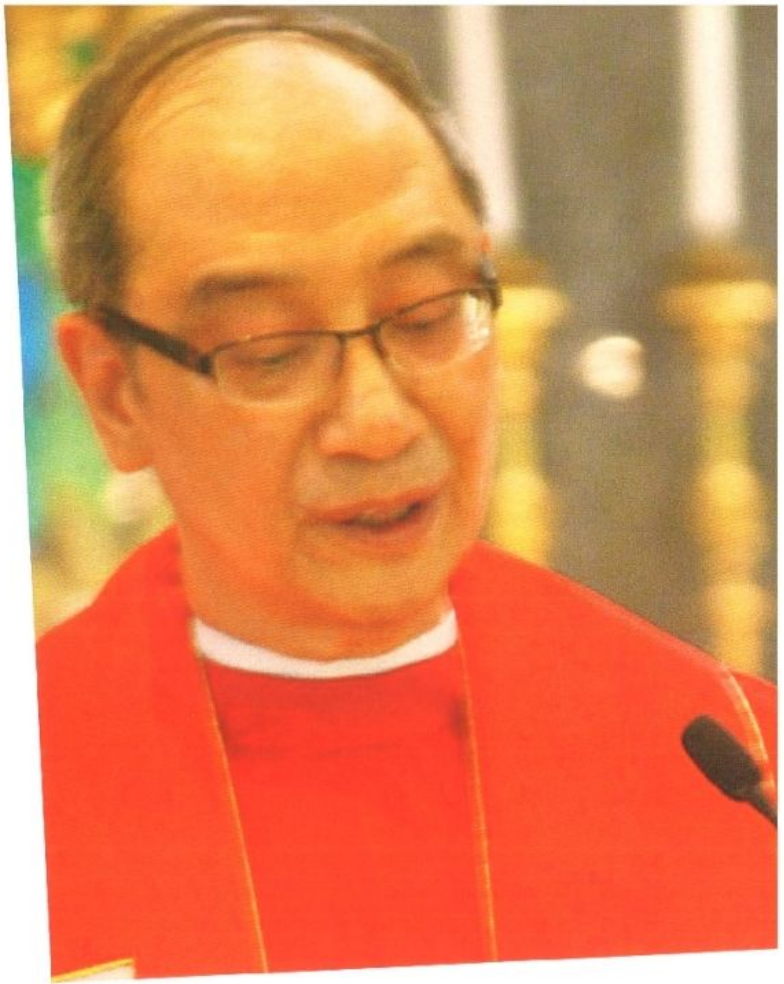
(FABC), which was to be a beacon of Vatican II in our region. Since then, LST programs and courses, especially the Asian Mandate-International Theology Program, draw from the rich resources that the FABC has produced.

TL: Was there any contentious issue then with Vatican II that LST took up and academically responded to?

JMF: Theological gaps and tension points were present during the Council's discussions and after the publication of the documents. In its immediate aftermath, many ecclesiological questions came to the fore; for example, the relation between the Church of Christ and the Roman Catholic Church, the relationship between the different Christian Churches, or the nature of the Church *ad intra* and *ad extra*. I remember many LST courses where these were discussed by faculty. Other faculty members, like then President Father Pedro de Achútegui, SJ, were actively involved in ecumenical affairs. Still others took leading roles in social analysis, theological reflection, and pastoral action related to the deepening poverty of our people and the growing authoritarianism of the Marcos government. Some of these questions remain as burning theological issues, especially in the light of dialogue with other churches and religious traditions.

TL: Given the pluralistic society today—the dynamic contexts of culture, technology, and ecology—which faith finds itself immersed in, do you think we need another "Vatican II" to address these issues?

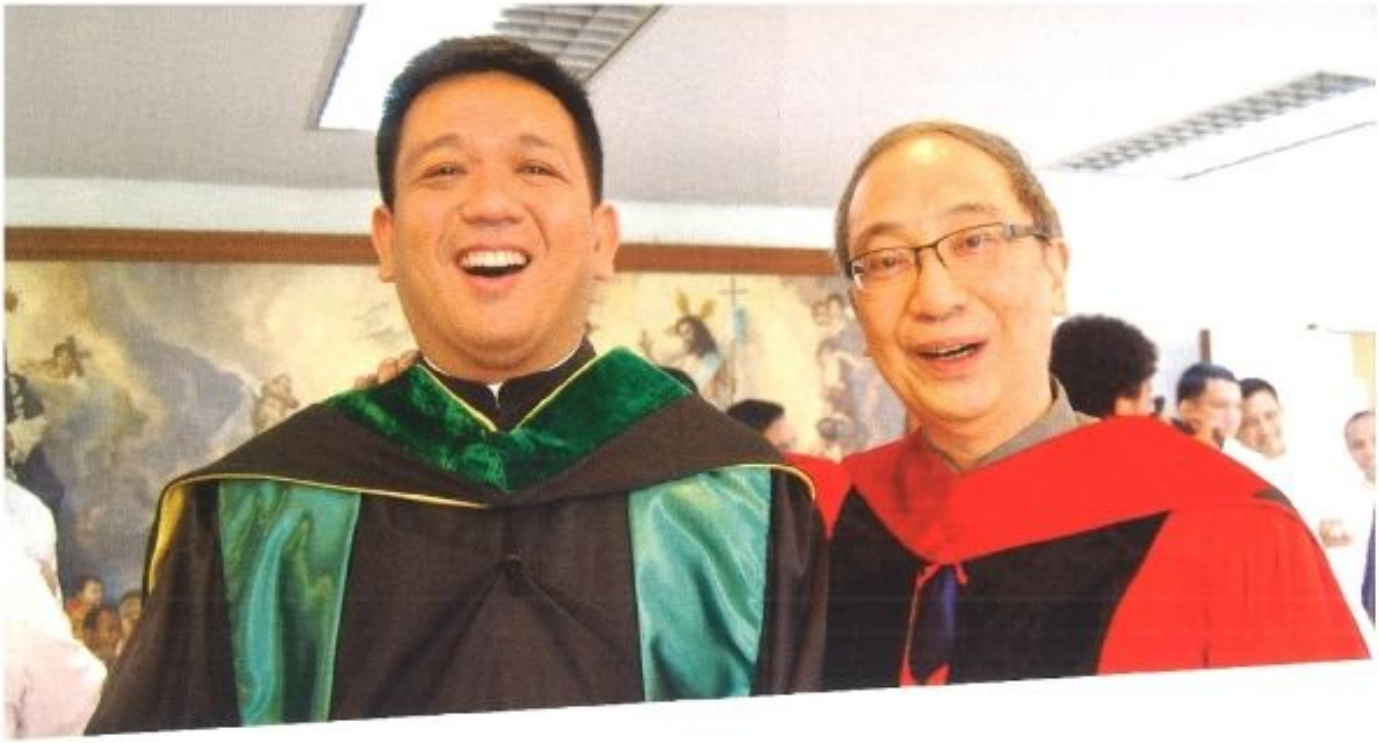
JMF: I would say that there is no pressing need for a follow-up right now, because the spirit of Vatican II is still very applicable today. Aside from the depth of what it said, the Council's "way of proceeding" (to borrow Jesuit vocabulary) continues to be its living legacy to the Church today. To be fair, there were practices that were thought to be implementing Vatican II, but later were discarded as inappropriate, even distorting. An example would be the post-Vatican II rush to use wooden patens and chalices as well as vestments made from indigenous materials. Later experience has shown that aside from practical problems with using these items, what makes liturgy meaningful to the local Church goes beyond these externals. Today local Churches are in a better position to use the insights and principles of Vatican II in their search for truly profound worship.



REFLECTIONS
LST AND THE ASIAN MANDATE

TL: How do you assess LST's implementation of the Asian mandate? What would be the welcome opportunities and things to improve upon?

JMF: The Asian Mandate-International Theology Program (AM-ITP) is an on-going process. As elsewhere, contexts in Asia are in constant change, and we have to be "on the ball" with these changes. In partnership with the Center for Christianity and Inter-religious Dialogue in Heythrop College, the Jesuit School of Theology at Santa Clara University, and the Theology Department at Boston College, we



have convened theologians from different East Asian centers at annual international conferences on aspects of doing theology in these contexts. Our library collection on Asian theological concerns has increased. But the most important locus for change is in the classroom. Courses, both core and elective, must seek to discuss Asian concerns and materials.

An area for continuing improvement is faculty development. Though we have had some exceptional visiting lecturers from other Asian centers, our present core faculty should continue to familiarize itself with other Asian contexts, and this familiarity must be reflected in their syllabi and courses. The long-term goal is for the so-called Asian mandate to be so fully integrated in all programs and courses that it "disappears" and becomes an assumed dimension in all.

Some think that the Asian mandate is not relevant to those whose ministry will be in the Philippines or that it hinders formation for local diocesan priests. Aside from the fact that the Philippines is located and rooted in Asia, one becomes more aware and critically reflective of one's own context when one sees it beside other contexts. Thus I am happy with the increased number of international students at LST. Learning, conversing and praying together in a multicultural community can only be beneficial to all.

TL: How does LST benefit from its linkages from the Churches of Asia? What more can it do to be able to strengthen and maintain those linkages?

JMF: LST has become decidedly international because of its linkages through the Jesuit Conference of East Asia and Oceania (now known as Jesuit Conference of Asia Pacific or JCAP). In 2004, the Jesuit major superiors in our region asked LST to be more Asian in content, methodology and ethos. JCAP has since then sent more Jesuit scholastics to LST (about one-half of all Jesuit theology students in the conference today) and provided some financial support to LST. It has also encouraged faculty and student exchange but this has not happened extensively.

TL: What is the contribution of the Asian mandate to the Church?

JMF: Many international religious congregations have made Manila the center of formation in Asia for pragmatic reasons such as the use of English in education as well as the country's relative stability and facility in granting visas for religious. But more than this, they see resources for training their members for ministry in Asia. LST's Asian mandate has been enthusiastically welcomed by their superiors.

Moreover, Jesuit Superior General Adolfo Nicolas formed an international commission under Father Bienvenido Nebres, SJ to study philosophical and

I would like to think that the shape of the Church is not one that it decides on its own, but one formed by its being servant to the world....

theological studies. The result of this study could further sharpen the focus of the Asian Mandate in preparing ministers for the local Churches in Asia.

TL: How does LST see the future Church of Asia?

JMF: I would like to think that the shape of the Church is not one that it decides on its own, but one formed by its being servant to the world. To paraphrase *Gaudium et Spes*, the Church's appropriation of the joys, anxieties and concerns of the world, and its pastoral response to them are what will form the identity and mission of the Church of Asia in the future.

REFLECTIONS:
LST DURING YOUR PRESIDENCY

TL: Can you describe your consolations and desolations in your experience as LST president?

JMF: Consolation comes from opening doors to diverse voices from outside, and from facing long-term issues within. On the one hand, this involved, among others, working with local Churches through JCAP and the Asian Mandate, linking with international theological centers beyond our region, cooperating with the Jesuit educational network here in the Philippines. On the other, it meant exploring ways of addressing management and financial concerns of the institution. Desolation occurs with the sense that administration is never ending. No sooner has one finished with an issue when another issue erupts.

TL: In what direction, do you think, have you steered LST? Can you describe the discernment behind it?

JMF: As I mentioned above, the opening of LST to other voices. If you had to specify one strategic direction, it would be its internationalization in different aspects—the Asian Mandate, the increasing number of international students, the international conferences and the visiting professors from other theological centers.

This was not the result of the discernment of a single individual but a convergence of the discernment of different constituencies—the JCAP major superiors, the Philippine Jesuit Province, LST, and others. This was, so to speak, the "writing on the wall."

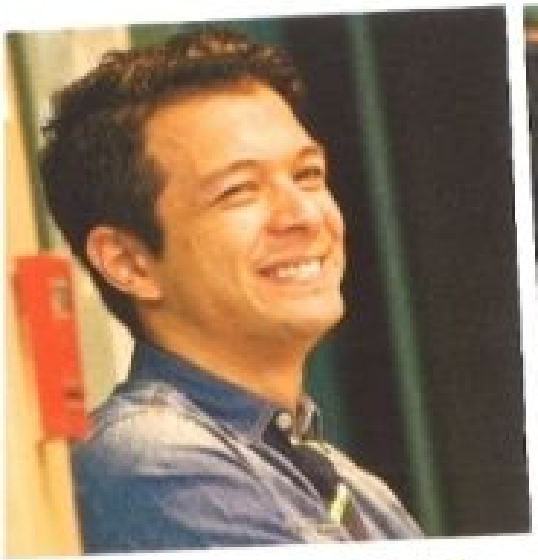
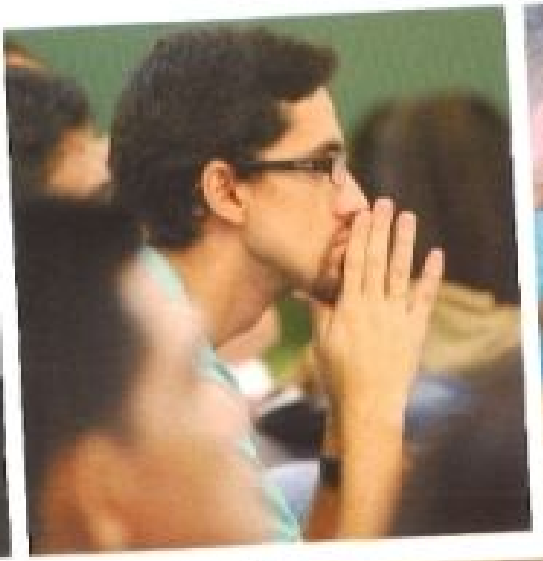
TL: What issues do you think LST needs to address internally and externally in order to maintain its relevant contribution to the future of the Church?

JMF: Financial stability would be the major internal need. As a stand-alone graduate school with its particular clientele, LST cannot be self-sustaining without additional funding. It needs to raise close to one-third of its operating expenses every year. JCAP and the Philippine Jesuit Province contribute some of this amount. This lack of financial stability makes it difficult to do long-term planning for LST, as it survives on a yearly basis, almost like *isang kahig, isang tuka* [surviving as a chicken does, i.e. one peck on a worm for every scratch on the ground].

Another significant external issue would be the continuing reflection on how well LST achieves its goal of preparing ordained, religious, and lay leaders for the local Churches today. This requires a good understanding of the needs of the contemporary situation, close cooperation with local Churches, and the political will and painstaking work necessary to align LST programs and courses with these. I believe this is what Father Nicolas had in mind in convening the commission on philosophical and theological studies. In particular, this would call theology to collaborate with other disciplines in forming Church leaders.

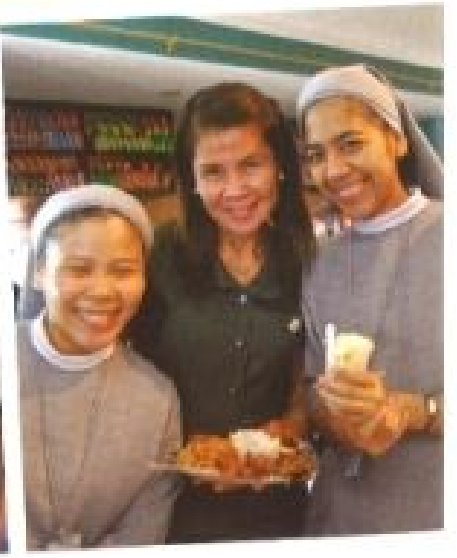
TL: What advice can you give to your successor? What should he consider as important elements in his discernment for the future direction of LST?

JMF: To keep his cool (a visible smile appears). More seriously though, I hope he would listen to voices not only from outside but also from within LST. They would cue him where to go. For instance, I wished that I had done more to encourage and support our faculty in doing more research and writing. TL

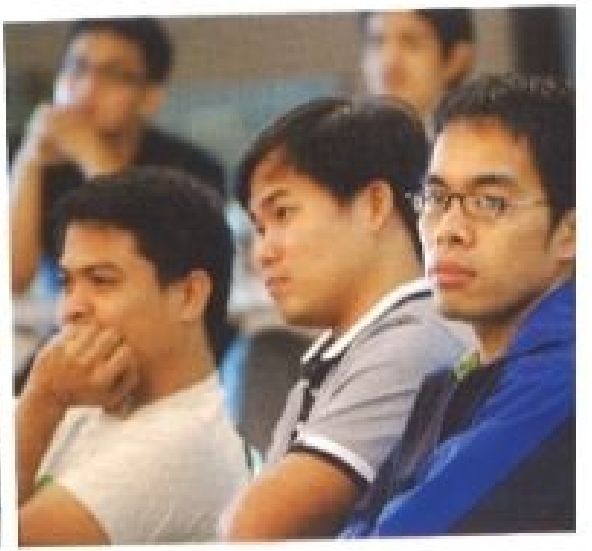








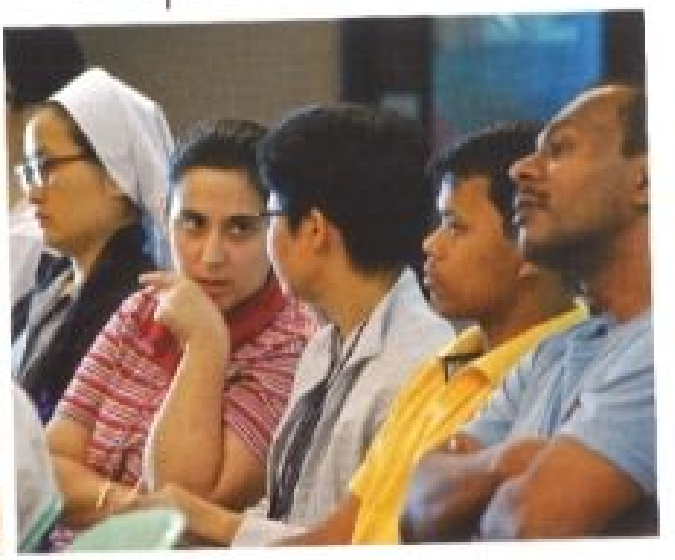




LST snapshots



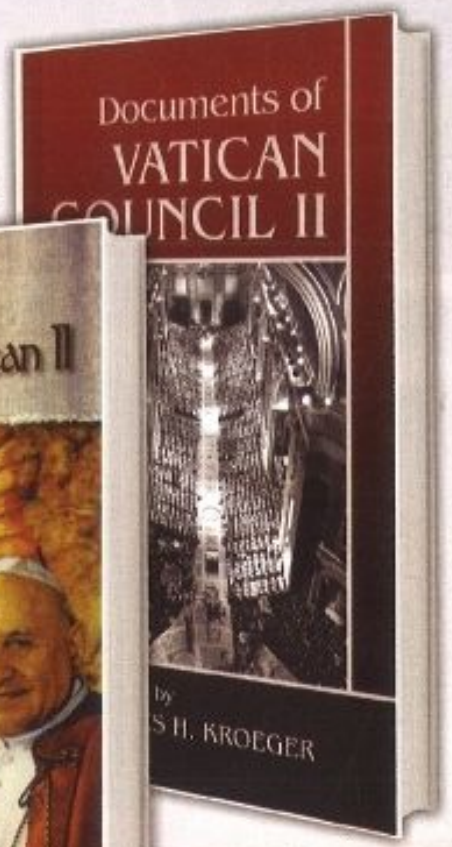




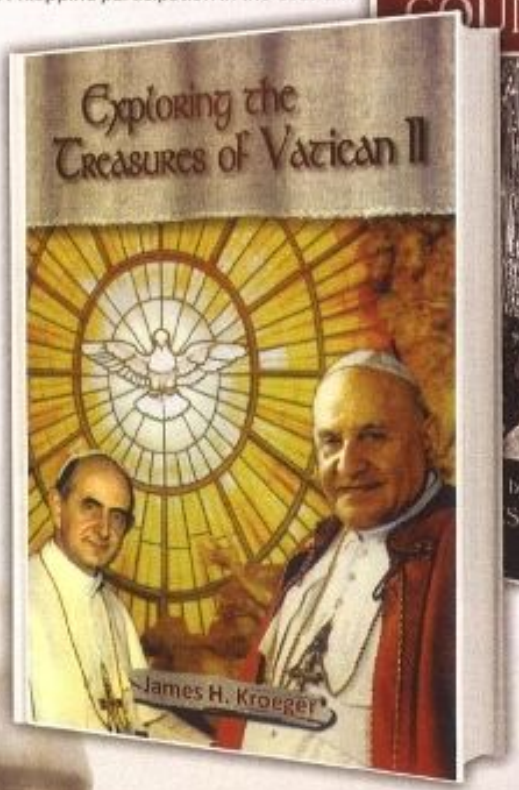
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