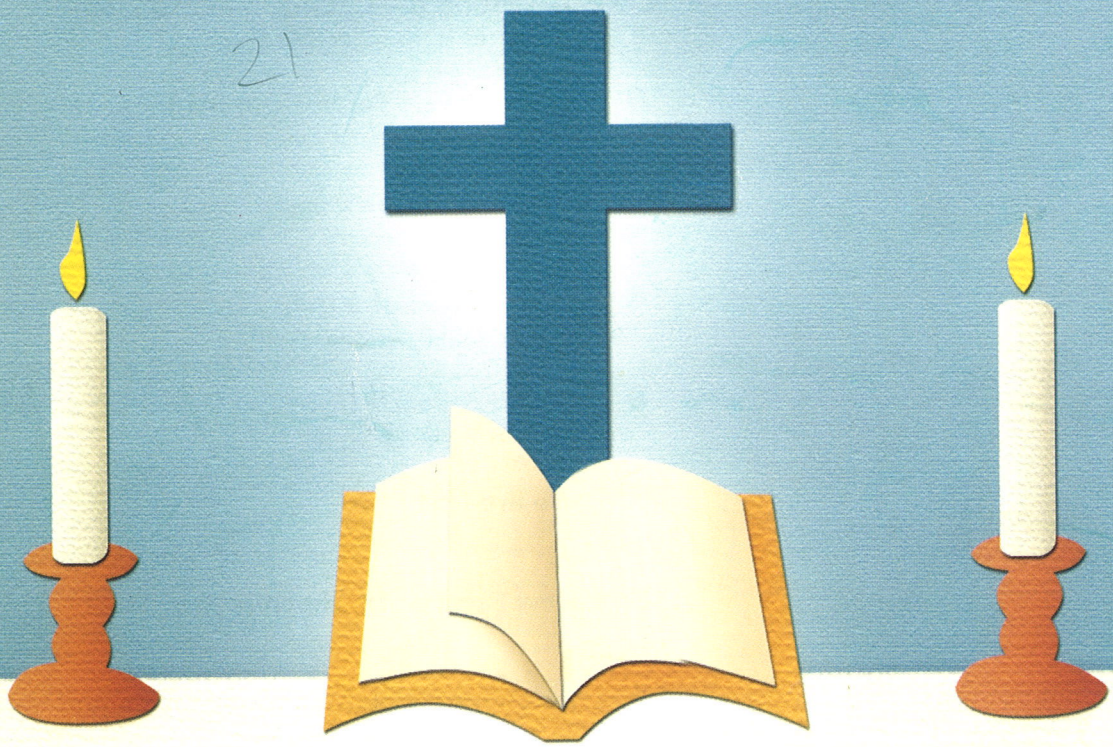
Tinig Loyola

Student Publication of Loyola School of Theology
Vol. 6 No. 1 · September 2004



Unchanging Word in a Changing World

Vatican II: 40 Years and Beyond



Tinig Loyola

Student Publication of Loyola School of Theology
Vol. 6 No. 1 · September 2004

LST ADMINISTRATION

Chancellor
Peter-Hans Kolvenbach, SJ,
Superior General, Society of Jesus
Vice-Chancellor
Daniel Patrick Huang, SJ,
Provincial Superior, Philippine Province,
Society of Jesus

President
Victor R. Salanga, SJ
Dean
Fruto Ll. Ramirez, SJ
Executive Secretary
Antonio B. de Castro, SJ
Treasurer
Jaime Javier Gana

TINIG LOYOLA STAFF

Gwen Barde, CP
Editor-in-Chief
Rogelio Magbanua, SSP
Associate Editor
Nono Alfonso, SJ
Managing Editor
Sr. Lea Bondoc, FSP
Layout Editor
Lambert Alfonso
Layout Artist
Sr. Mary Rosalie Abellanosa, OSB
Circulation Manager

Publication Team:
Joaquin Sumpaico III, SJ
Elmer Cantular, CMF
Ryan Cordova, CMF

Contributors:
James H. Kroeger, MM
William Becerra, CS
Carmelo Hernandez, CS
Rex Paul Arjona
Jose Macaraeg III
Nelson Francis DC Magnaye, SSS
Teresita Errazo Viduya
Bryan Tanangonan, CP

The Cover

Vatican II is not so much about a different orientation, but rather a **reorientation**. Sketched by Eric Funtanares, CP, our cover depicts a Church that refreshes itself like a curious bunch of children looking at Tradition in the face, embracing the Word of God, rediscovering its message and religiously living it along with the ever-changing world.

CONTENTS

FEATURES

4 **Revisiting the Council: Vatican II Vignettes**
By James H. Kroeger, M.M.

10 **LST gears up for Vatican II anniversary**
By Nono Alfonso, SJ

12 **Vatican II and Medellin**
By Br William Becerra C.S and Fr Carmelo Hernández, C.S

14 **Conjectures of a guilty bystander, sort of**
By Rex Paul B. Arjona

16 **Precious Pearls from the Ocean of Ideas**
By Jose T. Macaraeg III

17 **We are Part of It!**

18 **New Faculty: Dr. Joachim Yap, Ph.D.**

19 **Induction Speech: Pursue Service and Values as Practicing Christians**
By Br. Nelson Francis DC Magnaye, SSS

20 **The Body of Christ Has AIDS**
By Elmer T. Cantular, CMF

23 **HIV/AIDS Care: A Ministry Knocking**
By the Tinig Loyola Team

26 **Not Just Heroes**
By Ryan Cordova, CMF

INSPIRATIONAL

22 **The silence of the nights**
By Bryan P. Tanangonan, CP

28 **My Daughter... Isaac**
By Teresita Errazo Viduya

022868



EDITORIAL

At the Grip of the Spirit

Aggiornamento. Ecclesia semper reformanda. Reading the signs of the times. These are three of the several expressions that, despite their being so felicitous, could come to us empty. The Second Vatican Council, in highlighting these words in its documents, was not immediately taken to be different from previous church councils, which were stuck in a diarrhea of declarations. Pessimists were quick to liken Vatican II to Lateran V, another reforming council that failed.

Many other off-putting perceptions marked the shaky influence of Vatican II. Some thought of it mainly in terms of church politics. Some imagined that it abrogated the constituting truths that Christ gave the Church as its essential "form." Others thought of the council's theological affirmations as purely religious studies. Others refused to go by the council-mandated opening to the modern world, which actually involves a challenge to modernity to open its windows to transcendent truths and love. Above all, some could not appreciate the promising spark in the first proclamation of *Lumen Gentium*: that Christ is the "light of the nations" and that his Church exists to proclaim that to the ends of the earth.

Thankfully, the Holy Spirit has been working in a more constructive way so that we see the lights far greater than the council's shadows. Sr. Dianne Bergant of the Chicago Theological Union succinctly evaluates: "Over the years we have grown into social sensitivity. We take faith-based political stands. At times we even turn a critical eye to the teachings and traditions of the Church. Our faith has matured and our devotion has been enriched by reading the signs of the times."

It is not difficult to verify Bergant's assessment in the Philippine milieu. Pontifical theological schools like LST accommodate students from other churches and confessions. Lay men and women have indulged in theological studies at par with priests and seminarians. Church hierarchy collaborates with the laity in initiating peaceful revolutions like EDSA I and II. Muslims and Christians are engaging in dialogue in Zamboanga. The T'bolis and the B'laans sing the Kyrie in an evocative *Amo Kandom Gami*. And there is a whole lot more.

All these are reasons enough for us to jubilate as Vatican II marks its 40th anniversary. This semester's issue of *Tinig Loyola* devotes itself to expressing our indebtedness and gratefulness to those who processed into St. Peter's 40 years ago for bearing witness to the great adventure of Christian orthodoxy. And we feel it best to celebrate the council's jubilee by revisiting that "rainbow" event and by presenting some of its notable impact, especially to the Filipino clergy and its relationship with the laity.

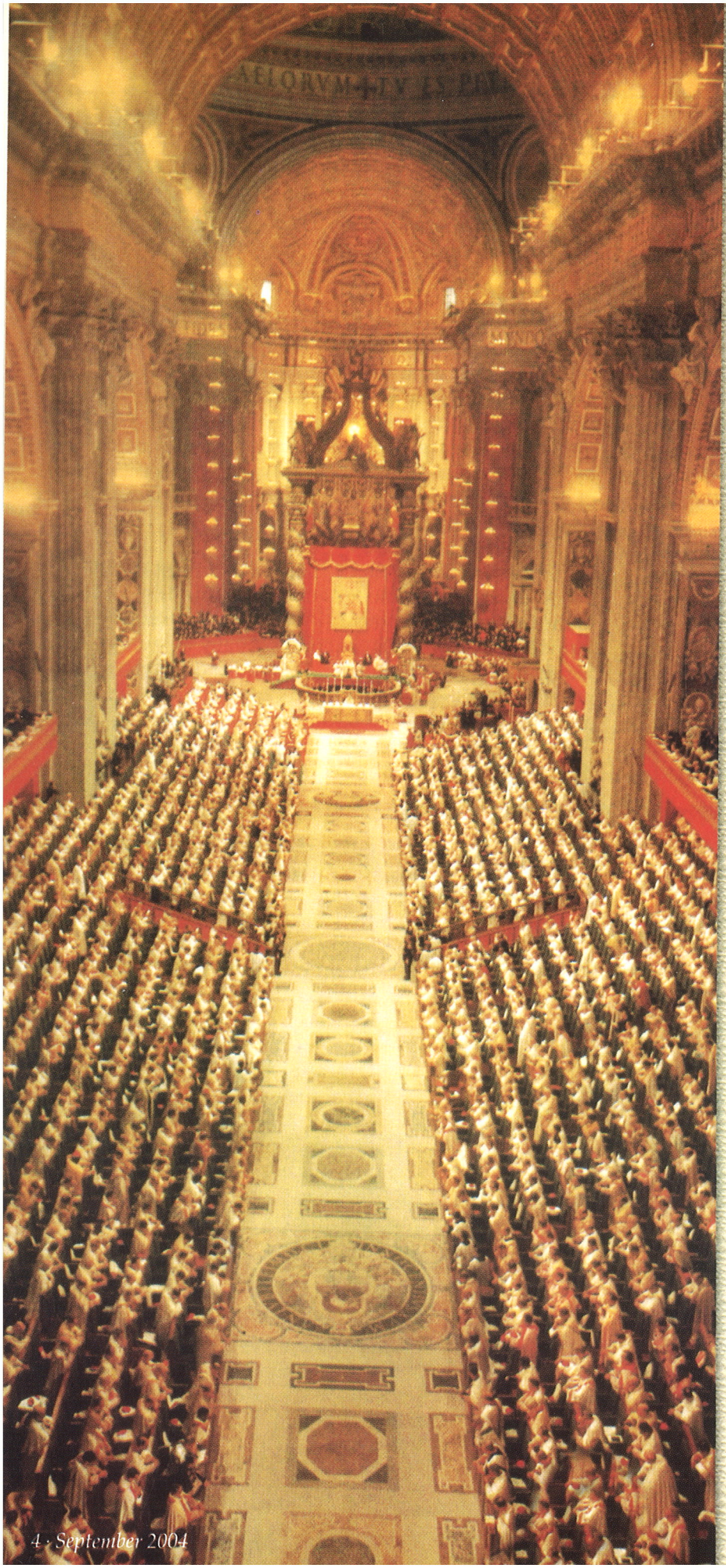
Of course, we continue to act on the council's challenges. We especially continue to read the signs of the times. Alluding to the Gospel of Luke, there is this "dismay of nations." This is, indeed, evident today, and unlike many times in the past, we are personally affected by it. Many of us heard of people who lost their lives in acts of terror or war. Fear has made us apprehensive of people of other races or religious beliefs. Sometimes our anger has grown into a desire for revenge, and our fear has taken on features of paranoia.

Fear has made us apprehensive of people of other races or religious beliefs. Sometimes our anger has grown into a desire for revenge, and our fear has taken on features of paranoia.

We can cite more signs like our public officials misappropriating our money leading us to fiscal crisis. The sinfulness of our Church, a sinfulness we have acknowledged as a fact of human frailty, has been revealed in its entire dreadfulness. Epidemics, with HIV/AIDS as most gruesome, have been so invincible and unfair as they infect even the most innocent. Overseas foreign workers (OFWs) leave their homes and country to a strange land and take chances for greener pastures despite the qualms in terms of safety and security. Truly, these are enormous challenges that any human can hardly manage to address. These would remain unmanageable if we choose to lose the guidance and support of the Holy Spirit.

To faithfully celebrate Vatican II's ruby jubilee is to take into account these signs of the times and respond to them with the council's call for collective heroism, patience, openness, empathy, vigilance, commitment, and faith—all at the grip of the Holy Spirit. ⌘

- Gwen Barde, CP



Revisiting the Council:

VATICAN II VIGNETTES

By James H. Kroeger, M.M.

Authors writing about the Second Vatican Council (1962-1965) often feel compelled to begin with a disclaimer. Even the most competent theologian or scholar knows that he is only offering, at best, a small insight into a momentous phenomenon, correctly described as "the most important event in the history of the Roman Catholic Church since the Protestant Reformation" (J. Komonchak). In addition, the Council certainly was, without doubt, the most important religious event of the twentieth century.

This writer, sensing the same compunction as other authors, will offer four brief glimpses into Vatican II; two will be in a serious mode, two in a lighter, even humorous, vein. All are intended to spark the reader's curiosity, interest, and dedication to embark on a serious journey to discover the profound depths of the Council both in itself as well as in the transforming impact that this "new Pentecost" has had on local Churches around the world.

A COUNCIL PANORAMA. On the feast of the conversion of St. Paul (January 25, 1959), less than one hundred days after his election, Pope John XXIII announced his plan to summon all the bishops of the world to a universal council. Many people were surprised that this "caretaker" pope (he was already 77 years old) would undertake such an enormous project. Some thought that the pope was simply convening a council to complete the unfinished tasks of Vatican I (1869-1870); John XXIII had something else in mind, or rather "in Spirit."

During the preparatory phases, several commissions and secretariats were established by papal *motu proprio*, meaning under the pope's personal authority. These working committees requested suggestions for topics of discussion; over 9,300 proposals were received. The material was indexed and distributed to eleven commissions appointed by John XXIII in June 1960 to draft discussion documents. These groups included bishops, priests, theologians, one layman and no women. The commissions met between November 1960 and June 1962 and produced 70 documents; these, in turn, were reduced to 20 separate texts and submitted to the pope. In July 1962 seven of these documents were circulated among the bishops of the world in preparation for the opening of the Council in October.

On Christmas day 1961 John XXIII had formally summoned the Council with his apostolic constitution *Humanae Salutis*. Vatican II opened on October 11, 1962. One can recall several significant moments of this first session: John XXIII's visionary and programmatic address, *Gaudet Mater Ecclesia* (Mother Church Rejoices); the bishops' refusal to accept the Roman Curia's organization of the conciliar commissions; the debates on the liturgy, revelation, and the Church; the rejection of the Curia's draft document on the Church. New winds were obviously blowing through the Church.



In 1961, John XXIII formally summoned the Council with his apostolic constitution *Humanae Salutis.*

"Good Pope John" died on June 3, 1963; he was succeeded by Paul VI who announced his firm intention to continue the Council. Paul VI's address at the opening of the second session (September 29) listed four aims: the development of a deeper idea of the Church, its renewal, the unity of all Christians, and dialogue between the Church and the world. At the end of this second session (December 4), the first two Council documents were formally approved (Sacred Liturgy and Social Communication).

In the eight-month interval between Council sessions, Paul VI took some key initiatives: he visited Ecumenical Patriarch Athenagoras in the Holy Land (January 1964); on Pentecost Sunday (May 1964) he established the Secretariat for Non-Christians [renamed in 1988 the Pontifical Council for Interreligious Dialogue]; he issued his first encyclical letter, *Ecclesiam Suam*, on the Feast of the Transfiguration (August 1964).

The third session of the Council extended from September 14 until November 21, 1964. There were discussions on a wide variety of complex topics: religious liberty, the Jews, the laity, the Church in the modern world, marriage, culture, the missions, and the formation of priests. Three documents were issued (The Church, Eastern Catholic Churches, and Ecumenism).

The intervening months between the third and fourth Council sessions witnessed some important events: Paul VI attended the Eucharistic Congress in India (November 1964); Cardinal Bea visited the World Council of Churches international center in Geneva (February 1965); Paul VI publicly celebrated Mass in the vernacular on the very first day it was permitted (March 1965); Paul VI issued his encyclical letter *Mysterium Fidei* (September 1965).

The fourth and final session of the Council began on September 14, 1965. The very next day Paul VI established the long-awaited Synod of Bishops. The Council Fathers debated the documents on the missions, religious life, priestly formation, priestly life and ministry, and non-Christian religions. Much of this session was devoted to a careful discussion of the document on the Church in the Modern World. Eleven more documents were issued, four of which bear the date December 7, 1965, the final public session of the Council. The closing ceremony was held in St. Peter's Square on December 8, 1965. The sixteen Council documents include: four Constitutions, nine Decrees, and three Declarations. The official Latin texts, exclusive of 992 footnotes of varying length, run to approximately 103,014 words. A phenomenal achievement!

STARTLING STATISTICS. While recognizing that the significance of the Second Vatican Council is to be found in its sixteen documents as well as in the renewal of the Church wrought by the action of the Holy Spirit, one may enjoy looking at some of the "impressive" facts of the entire Vatican II project.

Vatican Radio statistically summed up the Council in five sentences. There were 168 general meetings and 10 plenary ones; the first session had 36 general meetings, the second 43,

the third 48, and the last 41. During the general meetings there were 147 introductions or reports read, and 2,212 speeches; there were also 4,361 written interventions. The average daily attendance of bishops was 2,200; the peak of 2,392 was reached on December 6, 1965. During the period of the sessions, 242 Council Fathers died, including 12 cardinals. The number of officially designated experts was 460, of whom 235 were diocesan priests, 45 were Jesuits, 42 Dominicans, and 15 Franciscans.



Paul VI succeeded John XXIII and announced his firm intention to continue the Council.

Additional fascinating statistics (with some minor variations) are given by Ralph Wiltgen, SVD *(The Rhine Flows into the Tiber)*. The total cost to the Vatican for the Council and its preparatory work was $7,250,000.00. Since 2,860 Council Fathers attended all or part of the four sessions, which stretched over 281 days, the average outlay was $2,530 per Council Father, or $9 per day. These costs, however, did not include the expenses borne by the Council Fathers themselves; 67% paid their own transportation costs, and 53% paid for their own lodging. Of the total spent by the Vatican, 33% was used for lodging; 30% for transportation; 9% for furnishing the Council hall; 8% for the combined expenses of computers, Council Press Office, printing jobs, and telephone installations; 20% went for other costs.

Sickness, old age, or government-imposed restrictions prevented 274 Council Fathers from attending. Between the opening and closing dates, 253 Council Fathers died, and 296 new ones were added. Of the 98 cardinals who took part, 11 died before the Council was over; the only cardinal not in attendance was Josef Cardinal Mindszenty of Hungary. The average age of the Council Fathers was 60. Two-thirds were secular clergy, and the rest were members of religious orders.

The records of the Council are contained in two hundred large volumes that have the alphabetical lists of Council Fathers, indicating how each one voted on all 544 ballots. In addition to having all the documents on file, the archives contain a complete magnetic tape recording of all 168 general congregations, filling 712 reels, each 1,300 feet long, which run for 542 hours. Pope Paul VI praised the General Secretariat of the Council for its work in providing a complete theological, organizational, and administrative record of the Council. Statistics do not tell the full story of the Council, but they certainly reveal another rich dimension of John XXIII's ambitious project.

"GENIUS OF THE HEART." During his lifetime Pope John XXIII was immensely popular with people from all walks of life; he was often given various "titles." He was known as "The People's Pope" and as "Good Pope John." When he died on June 3, 1963 (Pentecost Monday) a major newspaper headline simply read: "A Death in the Family." Since his beatification on September 3, 2000, he is "Blessed Pope John." His incorrupt body can now be viewed through a glass-faced coffin near the main nave of St. Peter's Basilica.

This writer prefers to give another title to John XXIII, calling him a "Genius of the Heart." He lived and loved life—to the full. An easy-going man, he enjoyed people, stopping to talk, for example, with the gardeners while on a stroll. He invited the new recruits of the Swiss Guard to have a drink with him so he could get to know them. He spent his first Christmas as Pope with the sick in two Roman hospitals; the next day he visited the prisoners at Rome's *Regina Coeli* prison. He had known the horrors of World War I, having been drafted into the military as a chaplain. His deep faith and prayer-life were evident; he prayed the fifteen decades of the rosary daily. He was a "Good Shepherd" who knew people's hearts; he was a "Genius of the Heart."

Everyone loved Pope John's wit, his zest for life. He possessed in abundance a quality exceptional in a pope—a hearty sense of humor. A few incidents and quotes reveal this dimension of the "Father of Vatican II."

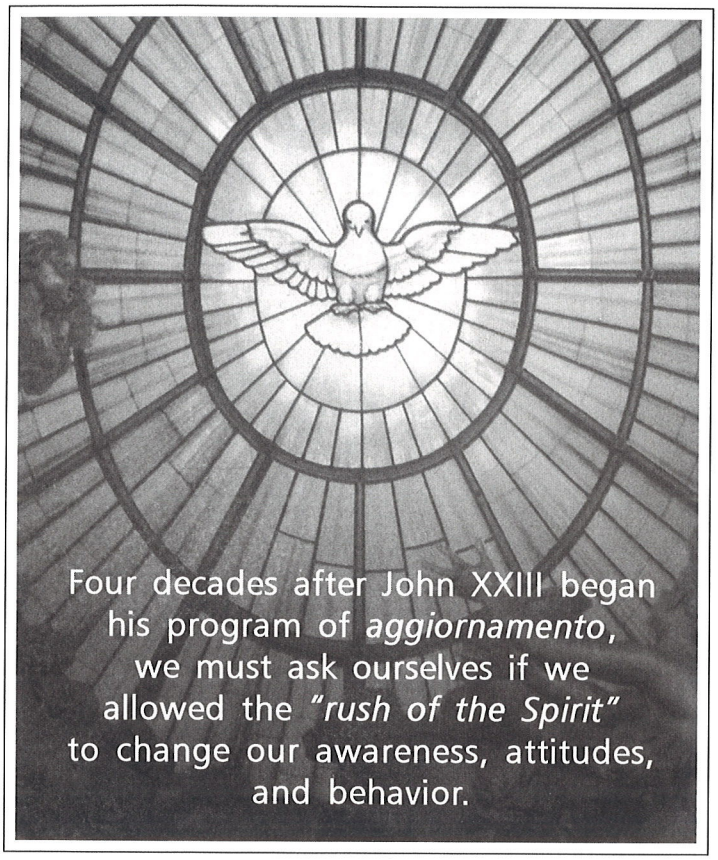
A newly accredited diplomat to the Vatican was received by the Pope and he asked: "How many persons work at the Vatican?" John XXIII replied with a wink in his eye: "Oh, no more than half of them." On another occasion, when the Pope was preparing to meet President and Mrs. Kennedy, he asked a monsignor what proper protocol would be; several suggestions were given (e.g. Madame). However, when he entered the audience room, he spontaneously opened his arms, smiled broadly, and exclaimed: "Ah, Jacqueline!" When the Pope visited the Holy Spirit hospital in Rome, he met the Mother Superior who said: "Most Holy Father, I am the Superior of the Holy Spirit." "Well, I must say you're lucky," replied the Pope. "I'm only the Vicar of Jesus Christ!"

During processions the Pope was often carried on the *sedia gestatoria* (portable chair) so the crowds could see him better. John XXIII found it distasteful, saying that it made him dizzy; he protested: "This is the most uncomfortable chair I know!" On one occasion he overheard two Italian women speaking of his appearance; they said he looked ugly; he was so fat and his nose so huge. The Pope quipped to them: "Being Pope is not a beauty contest!"



Good Pope John visits the prisoners at Rome's *Regina Coeli* prison. As an easy-going man, he enjoyed people and was immensely popular with people from all walks of life.

When he was Apostolic Nuncio to France, the future pope was asked during a dinner party: "Are you embarrassed, Monsignor, when there are women present who wear very low-necked dresses? It's often a scandal." Msgr. Roncalli replied: "A scandal? Why, no! When there's a woman with a plunging neckline, the guests don't look at her. They look at the Apostolic Nuncio to see how he is taking it."



John XXIII spoke of the Council on various occasions. "The Council?" he said as he moved towards a window, gesturing as if to open it. "I expect a little fresh air from it.... We must shake off the imperial dust that has accumulated on the throne of St. Peter since Constantine." John's intentions were clear: "We desire above all that the Council be an act of goodness." There would be no condemnations during the Council, because today the Church must prefer "the balm of mercy to the arm of severity." When a concerned prelate of the Curia told the Pope that it was absolutely impossible to open the Council in 1963, he replied: "Fine, we'll open it in 1962!"

Pope John confessed that he had some difficulty in falling asleep on the night after he announced the Council. He said that he talked to himself in this way: "Giovanni, why don't you sleep? Is it the Pope or the Holy Spirit who governs the Church? It's the Holy Spirit, no? Well, then, go to sleep, Giovanni!" Once, during the first session of the Council, he quipped: "I would like very much for Our Lord to appear to me to tell me when the Council will end. To get it started, I am in command, but to finish it...." On the evening of the opening day of the Council in 1962, the Pope addressed the Romans assembled in St. Peter's Square: "When you go back to your homes, hug your children for me. Tell them that it is an affectionate embrace from the Pope." Without doubt, people around the world found a special place in their heart for John XXIII; he was the loveable and compassionate man, who now, as "Blessed Pope John," intercedes for us.

PHILIPPINE PARTICIPATION. The fourth vignette in this Vatican II overview focuses on Council participation from the local Church of the Philippines. This data is presented in the form of a chart o panorama (see opposite page) The document lists the 4 bishop-participants and th one lay observer; it include their diocese of origin an notes which of the fou sessions they attended (I=1962 II=1963, III=1964, IV=1965) Further analysis reveals tha from the Philippines ther were: cardinals (1) archbishops (9), bishops (37) and lay observers (1). Th numbers in the categories o archbishops and bishops wer comprised of both Filipin bishops and expatriat missionary-bishops. Twenty seven bishops attended all fou sessions.

The Apostolic Nuncio t the Philippines, Salvator Siino, was among the bishop who died during the Council he passed away suddenl during the first week o November 1963. As of this writing (August 2004) three Filipin bishops are still living; they are: Pedro Bantigue, Manuel de Rosario, and Juan Nilmar. Juan Velasco, though bishop o Amoy, China, lived in Manila and headed the Chinese Missio Apostolate in the Philippines for many years; thus, he i counted as a participant from the Philippines.

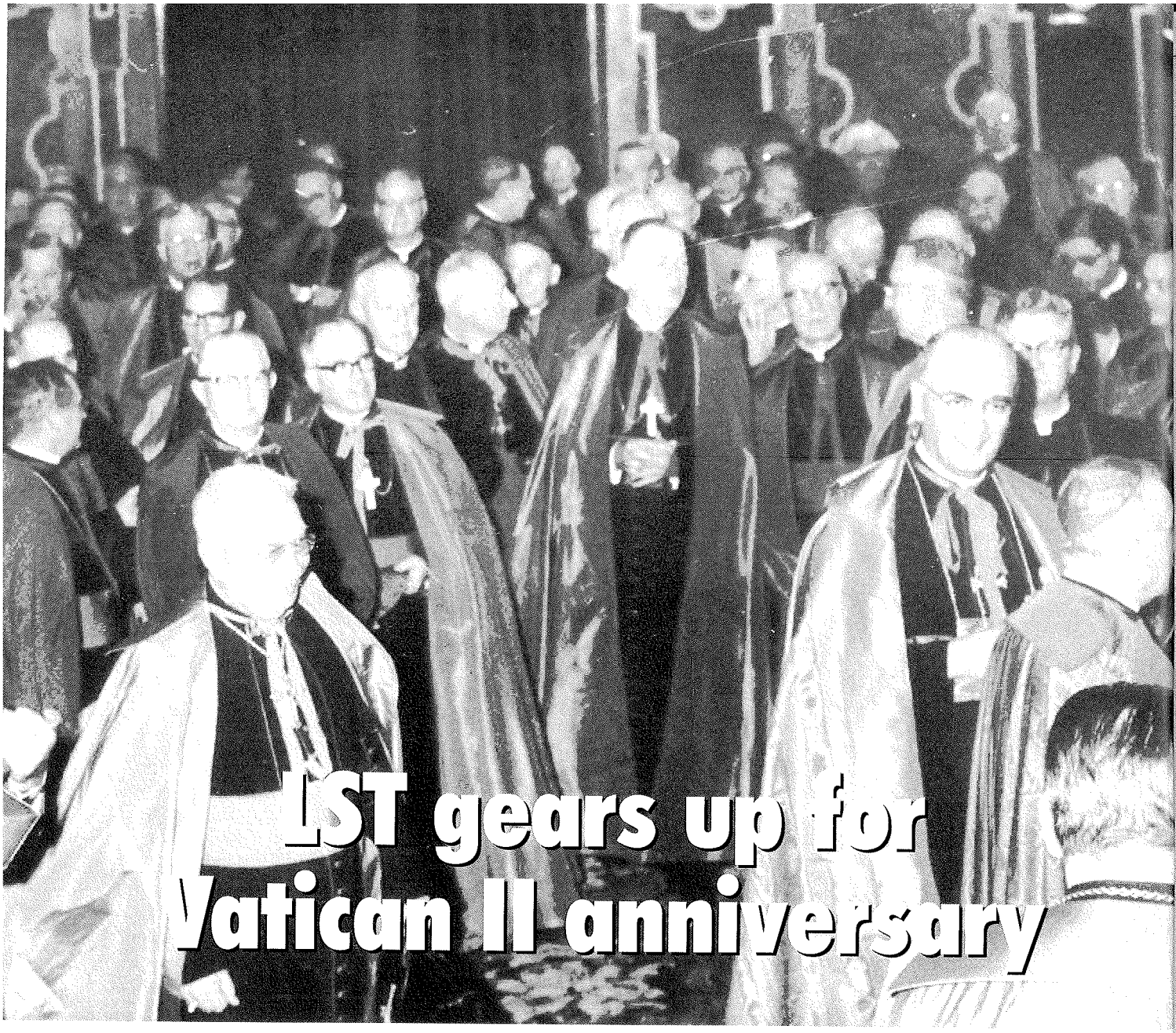
These statistics report the simple presence of th Philippine Church at the Council. Additional studies ar needed that will provide a depth analysis of the content of th participants' interventions, the various committees on which the bishops served, and their broader contribution to Vatica II. These demand another format and extensive archiva research; they await other dedicated researchers.

REFLECTION. As the Church celebrates the fortiet anniversary of the close of the Council (1965-2005), she need to assess the impact of Vatican II on the local Churches around the world. A key question to be asked is focused on th "reception" of the Council in the Philippines. How has th vision and the experience of the Council changed and renewe the local Church? Has the "rush of the Spirit" been felt deeply changing people's awareness, attitudes, and behavior? Where are we four decades after John XXIII began his program o *aggiornamento*? What are the new pathways of the Spirit we are challenged to discern and travel—all in fidelity to th Council? ⌘

Philippine Participation at Vatican II

Name	Place	Council Session			
		I	II	III	IV
1. Alberto, Teopisto	Caceres			*	*
2. Antiporda, Hernando	Manila	*			
3. Arcaira, Leopoldo	Zamboanga	*			
4. Arcilla, Arnulfo	Sorsogon	*	*	*	*
5. Ariola, Flaviano	Legaspi	*	*	*	*
6. Bantigue, Pedro	Manila			*	
7. Brasseur, William	Mountain Province	*	*	*	*
8. Byrne, Henry	Iba	*	*	*	*
9. Camomot, Teofilo	Cagayan de Oro	*		*	*
10. Casas, Artemio	Imus	*	*	*	*
11. Cinense, Emilio	San Fernando	*	*	*	*
12. Cronin, Patrick	Ozamis	*	*	*	*
13. Cuenco, Jose	Jaro	*		*	*
14. De la Fuente, Peregrin	Batanes	*	*	*	*
15. Del Rosario, Luis	Zamboanga	*	*	*	*
16. Del Rosario, Manuel	Malolos	*	*	*	*
17. De Wit, Cornelio	San Jose de Antique	*	*	*	*
18. Domingo, Teodulfo	Tuguegarao	*	*	*	*
19. Duschak, Wilhelm	Calapan	*	*	*	*
20. Espiga, Gregorio	Palawan	*	*	*	
21. Etspueler, Odilo	Bangued	*	*	*	*
22. Frondosa, Antonio	Capiz	*	*	*	*
23. Gaviola, Mariano	Cabanatuan		*	*	*
24. Gonzaga, Lino	Palo	*			
25. Mabutas, Antonio	Laoag	*	*	*	*
26. Madriaga, Mariano	Lingayen-Dagupan	*	*		
27. Mascariñas, Manuel	Tagbilaran	*			
28. McSorley, Francis	Jolo	*	*	*	*
29. Mongeau, Gerard	Cotabato	*	*	*	*
30. Nilmar, Juan	Jaro		*		
31. Obviar, Alfredo	Lucena	*			
32. Olalia, Alejandro	Lipa	*	*		
33. Olwell, Quentin	Marbel	*		*	*
34. Querexeta, Joseph	Basilan			*	
35. Regan, Joseph	Tagum	*	*	*	*
36. Reyes, Vicente	Borongan	*	*	*	*
37. Rosales, Julio	Cebu	*	*	*	*
38. Santos, Pedro	Caceres	*		*	
39. Santos, Rufino Cardinal	Manila	*	*	*	*
40. Siino, Salvatore	Apostolic Nuncio		*		
41. Sison, Jesus	Tarlac		*	*	*
42. Sison, Juan	Nueva Segovia	*	*	*	*
43. Surban, Epifanio	Dumaguete	*	*	*	*
44. Thibault, Clovis	Davao	*	*	*	*
45. Urgel, Cipriano	Calbayog	*			*
46. Van den Ouwelant, Charles	Surigao	*	*	*	*
47. Velasco, Juan	Amoy [Chinese Missions]	*	*	*	*
48. Hernandez, Jose Maria	Manila [Lay Observer]			*	*

(Panorama © by Kroeger)



LST gears up for Vatican II anniversary

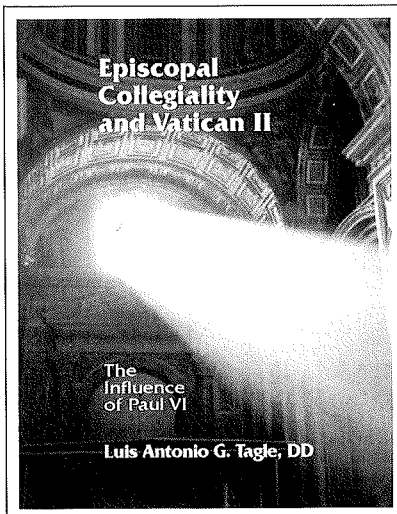
By Nono Alfonso, SJ

Next year, 2005, the whole Catholic Church celebrates the 40th year anniversary of the historical event that revolutionized the Church in the modern world—Vatican II. In preparation for this milestone, the Loyola School of Theology (LST) has lined up activities to help the school reflect on the achievements of Vatican II and the challenges that it still poses today. Fr. Miguel Lambino, SJ, LST faculty, identifies the main objective behind the school's commemoration activities: "We want to promote a greater awareness, a greater appreciation of the gift and the task that is Vatican II. For the students in particular, we want them to have a sense of the history of the Church and a sense that they are very much part of this history."

We want to promote a greater awareness, a greater appreciation of the gift and the task that is Vatican II. For the students in particular, we want them to have a sense of the history of the Church and a sense that they are very much part of this history.

It was in January this year that the idea of commemorating Vatican II was first discussed in a meeting of the Administrative Council of the school. Bishop Luis Tagle, D.D., part-time LST faculty, readily supported the idea but suggested that LST explore joint commemorative activities with other theologates in the country. For his part, he promised that he would broach the idea to the Catholic Bishops. The meeting ended by forming a working committee dubbed "Team Vatican II" which will oversee the planning and execution of possible commemorative activities. Fr Miguel Lambino, SJ was designated as the head of the team, with Fr. Antonio de Castro, SJ, and Fr. James Kroeger, MM, as members.

Since the January meeting, Team Vatican II has drawn up a two-year program for the commemoration of Vatican II. Under the theme "We recall, we learn, we look to the future," this program aims to review the influence of Vatican II on the Philippine Church. Fr. Lambino explains their primary goal: "We want to look at and highlight actual experiences that demonstrate how the Philippine Church has been growing, has been transformed and renewed in light of Vatican II."



In the spirit of *aggiornamento*, LST's Landas publications will launch Bishop Tagle's new book on the Philippine Church which was excerpted from his doctoral dissertation.

For the more specific line-up of activities, the members of Team Vatican II divided the work among themselves. Fr. Miguel Lambino, as chair, oversees the two-year program. He is however especially tasked to explore joint activities with the other theologates in the country, after the suggestion of Bishop Tagle. To date, he has started coordinating with the deans of the SVD Seminary in Tagaytay, San Carlos Seminary, Mother of Good Counsel in Pampanga, Immaculate Conception Seminary in Bulacan, St. Vincent Seminary, University of Santo Thomas, and the Maryhill School of Theology. Aside from these theologates, LST will also be working with the Department of Theology of the Ateneo de Manila University and the East Asian Pastoral Institute. With the latter, Fr. Antonio de Castro, SJ, is now working on the possibility of bringing into the country eminent speakers and lecturers on Vatican II.

The second member of Team Vatican II, Fr. Antonio de Castro, SJ, was put in charge of organizing activities for the faculty and the student-body of LST. Upon his suggestion, LST's twice-a-month Theological hour has started featuring talks related to the life of the Philippine Church. The theological hour committee, headed by Xavier Olin, SJ, lined up a total of four talks for this school year in connection with the school's Vatican II commemoration. Aside from this, Fr. De Castro was to encourage the faculty and students to engage in classroom discussions on Vatican II. Also in the pipeline are public exhibits that would highlight the achievements of Vatican II. An Art Exhibit for example, scheduled at the start of the second semester would feature the changes in Philippine Church Architecture from the period before and after Vatican II, which reflect the new ecclesiology that Vatican II ushered in. Fr. Miguel Lambino has commisioned Fr. Rene Javellana, SJ, eminent Art Historian for this job. Likewise, Fr. Miguel Lambino is organizing a Liturgical concert, entitled "Philippine Church in Search of a Melody," scheduled on August next year. The concert would topbill the Jesuit Music Ministry and the famous songs of Fr. Eddie Hontiveros, SJ, regarded as the father of Filipino liturgical music. To give the audience the whole range of Filipino liturgical music, the concert would also include songs by other Jesuit composers, compositions from San Jose Seminary and San Carlos Seminary, Visayan songs, and even charismatic songs.

The last member of Team Vatican II, Fr. James Kroeger, MM, was expectedly put in charge of churning up publications on Vatican II (please see, for instance, his very interesting article in this issue). In particular, Fr. Kroeger plans to put out a "trilogy," an ambitious three-volume series of publication. The trilogy has taken the theme "Journeying with the Council: Vatican II and the Philippine Church." The first of this trilogy is set to come out on November tentatively entitled "Resources and Remembrances" which would tackle facts and figures about Vatican II. The second volume, "Remembrances and Reflections," would, as its title suggests, feature reflections about Vatican II. This volume is set to hit the stand on July next year. Finally the last of the series entitled "Reception and Renewal," would be forward-looking as it dwells on the questions and the challenges that Vatican II continues to pose on the Philippine Church today. This last volume would be available on February 2006.

Apart from the trilogy, LST's Landas publications would also launch Bishop Tagle's new book on the Philippine Church which was excerpted from his doctoral dissertation. The Marian lectures given by Fr. Catalino Arevalo, SJ, Fr Antonio de Castro, SJ, Fr. Rene Javellana, SJ, among others, which LST featured in recent years were also collected and published into a book and will also be launched in connection with the Vatican II commemoration activities of the school.

With all these activities, Fr. Lambino expects the next two years to be busy and exciting. But more important, he hopes that the two-year commemorative program they have line up would do justice to and revive the spirit of "aggiornamento" or renewal that Vatican II has ushered in for the Catholic Church. ⌘

By Br William Becerra C.S and
Fr Carmelo Hernández, C.S

The CELAM (Episcopal Conferences of Latin America) had its II Conference in Medellin, Colombia from August 24 to September 6, 1968, with the theme of *"La Iglesia en la actual Transformación de América Latina a la luz del Concilio"* (The Church in the actual transformation of Latin America in the light of the Council). The CELAM was founded on Rio de Janeiro, Brazil in 1955 and at the same time, the First Conference of CELAM took place from July 25-August 4, 1955. It was the first continental organization of bishops in the Church.

The main idea of Medellin was how to incarnate the teachings of Vatican II to the complex realities of this vast continent. The peoples and nations of the Americas were changing: Fidel Castro took control of Cuba in 1959; there were guerrilla movements in different countries (names like Che Guevara, Fr. Camilo Torres of Colombia) and other nations were controlled by the army (that was the beginning of the infamous theory of "National Security"). A new conscience began to emerge, especially the consciousness of the indigenous people and the blacks, who were (and still are) discriminated against all over the continent.

The idea of violence occurred to be more than one Christian activism as a solution to an unjust situation. Father Camilo Torres was presented as prototype of the commitment in the reformation of the Local Church, he came from Louvain-formation in the middle sixties, joining a number of other Latin Americans, most notably Gustavo Gutierrez. Unfortunately, it was more the power of the unjust that moved Fr Camilo to join one of the revolutionary groups; he was killed in his first attempt to take up a gun in his hands.

What was taking place in the period from the end of Vatican II to the Medellín meeting was a mirror-image process of assimilation (of Vatican II) and Latinamericanization (the process of reflecting on the human and religious situation in Latin America and interpreting that situation in the light of Vatican II). Theologians assiduously studied the "new" theology expressed at Vatican II.

Even though we say with K. Rahner, that Vatican II was a "Catholic Council", meaning a more universal one, indeed it was still a very Euro-centric council. The names of theologians and bishops who shaped the council were all Europeans. The issues spoken in the Council Aula were relevant mainly to the



Medellin was a breaking point. Only after Medellin did the Mexican church begin to feel the fuller impact of the Vatican council.

European countries. It was seen that the presence of bishops from the so-called "first world" was more symbolic and maybe folkloric, that in the long run, in some unknown ways, would open the 'mentality' of the Church.

There was a need to "inculturate" the teachings of the Vatican II to the situations of the American continent. In Medellin there were very relevant figures in the continent: Bishops Helder Camara, Leonidas Proaño, Samue Ruiz, Sergio Mendez, etc.

Medellin was for the bishops, theologians and laity, an act of collegiality. There was open discussion on the different issues presented in the Conference and even, the results of the conference; the famous "Documents of Medellin" are reckoned as acts of collegiality. Paul VI gave permission to publish the documents right after the end of the conference, without the "supervision" (or corrections) of the Roman Curia.

VATICAN II AND MEDELLIN

In that Second Conference, the bishops 'received' faithfully and creatively the teachings of Vatican II and try to make them relevant to the Christians of this continent. There are some relevant points that can summarize the teaching of this historical Conference:

1. "People of God" is the image of the Church. As Israel experienced the saving acts of God, so is the Church experiencing His/Her saving grace.

2. The center of attention is the "peoples of this continent" (in that historical moment)

3. There is hope for a new era in the continent: freedom, liberation, a new civilization.

A new ideology for the Latin American church was born. Progressive thinkers had assumed intellectual leadership of the church and set it on a new course of change. The highest Church leadership in Latin America endorsed an ideology that would become increasingly clarified and elaborated as the *theology of liberation* in the coming years. The shift was from development to liberation, with spiritual as well as material overtones. The most important event in the modern era of the Latin American church was indeed the Medellin conference.

Medellin is a breaking point. The church became Latin American. The Documents of Medellin, in the words of Clodovis Boff, are the Magna Charta of the church in the continent. There are four characteristics that can be seen in the Documents:

1. The methodological option adopted was: seeing, judging and acting. The point of departure of any theological reflection is the realities of the people, then it has to be 'judged' according to the Word of God, and finally, it must lead to a commitment, to an action, which at the end is the liberation of the peoples.

2. Preferential Option for the Poor. Cardinal Lercaro of Italy spoke about this in the Council, but it was not received. In this occasion, the bishops set this option as a priority, as "preferential". They wanted to see a church free from its marriage with power and money, and at the service of the poor of the continent. The poor are the subjects of their own history and of the church.

3. The Theology of Liberation. Reflecting on the injustices –of sin- the bishops came to realize that there was a need to announce the good news of liberation to the oppressed. The Theology of Liberation had all the conditions to be born. The great theologians of liberation: Gustavo Gutierrez, Juan Luis Segundo, Segundo Galilea, and Leonardo Boff, among others.

4. Basic Ecclesial Communities. A group of people gathered to see their reality, to seek the light from the Word that could enlighten their reality and ways to promote the change in the communities.



Theology of Liberation. Reflecting on the injustices of sin, the bishops came to realize that there was a need to announce the good news of liberation to the oppressed.

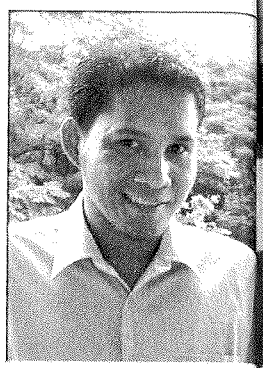
As in all social lessons, the assimilation and implementation of Vatican II took place in Latin America at considerably different levels. Vatican II had a strong effect almost immediately in Chile and some parts of Brazil. The council had a much more quiet voice and indirect impact in other countries, such as Mexico. Only after *Medellin*, and especially in preparing for the experiencing of *Puebla*, did the Mexican church begin to feel the fuller impact of the Vatican council.

With Medellin, the Churches of Latin America began a new way of being church in that continent. It has been a difficult journey, with plenty of tensions and problems. It seems that this new consciousness makes people with power –church, business world, and state- uneasy! Let me give you some examples. In many countries of Latin America the military took control of the governments, repressing and killing people, and establishing the doctrine of 'National Security'. The Congregation for the Doctrine of the Faith has been *'pounding'* against the Theologians of Liberation. The Holy See forbade the bishop of San Cristobal de las Casas, Mexico, to continue ordaining Indigenous married deacons. The world of money is 'putting' its money with the neo-conservative catholic groups of Latin America to counter attack the liberationist movements.

No matter how numerous the difficulties have cropped up in our reality, and in our being Catholic, we find in Medellin a Church willing to learn from history as she contributes to it, a Church that recognizes worthy elements in the world outside of herself and sees her mission in terms of promoting such elements. That Vatican II was taken seriously can be seen from subsequent magisterial pronouncements. We have the Medellin Document of 1968 through which the Bishops of Latin America clarified their mission. Among other things, they recognized that their obligation to evangelize the poor necessarily leads to concrete issues that first and foremost involve their putting their own house in order. They also identified among the enemies those from their ranks shy away from active involvement. ⌘

Br. William Fernando Becerra is a second year student in LST. He is a Scalabrinian from Colombia. Fr. Carmelo Hernandez is from the same congregation. He is a Mexican and currently the local superior of the Scalabrinian Missionaries in Manila.

By Rex Paul B. Arjona



Scenes from the First National Congress of the Clergy: priests waiting in line to confess to fellow priests; priests waiting in line to use the c.r.; priests praying together; priests listening to talks (in varying degrees of attention); priests sharing table, stories, joys, pains. Priests young, junior, middle, senior. Deacons, bishops, priests.

"We have experienced five extraordinary days of grace... an intens experience of union with the Lord and with each other... most of all in commo prayer and the Eucharist, common study and reflection, shared meals, laughte tears and dreams. We have been confirmed in priestly brotherhood. We ar grateful to God for showing once again his love and mercy to his priests..." (from the Final Congress Statement)

More scenes: smoke filling the enclosed hall, almost tripping off the fir alarm, from slips of paper, acts of contrition, burning in an urn. Silence, nea 4,000 strong, permeating the darkened hall with the Blessed Sacrament exposed Double life-size image of the Crucified Christ – syndonic or something, bloodie and badly bruised – being borne on shoulders then mounted for all to see. "An they shall look at him whom they have pierced" (Jn 19:37).

> The world is changing. The priesthood, too, has to go along with it. Maybe it has already. Now comes along the clergy congress trying to supply a need: some time-out to take a hard look and reflect on what has been going on and how best to proceed.

"The way of the priestly spiritua life is rooted in the cross of suffering failures, frustration and death – death to self and death to a life of vice and ease. And it is only in the depths of suffering and helplessness that the Lord and Savior can pick us up." (Archbishop Rosales)

"Let us look at Jesus. Let us look a his pierced side that opened his hear so that communion with us may be complete...In his appearance to the disciples, the Risen Lord presented to Thomas his wounds to convince him that he is truly Jesus. 'Put out your hand and place it in my side' (Jn 24:27). That touch by a doubting hand was a touch of communion that erupted in a cry of belief: 'My Lord and my God' (Jn 24:28). The pierced side is not anymore just a sign of the wound caused by sin, but now the sign of the triumph of love and of God over sin." (Bishop Tagle)

More talks – exhortations, testimonies, homilies, the obligatory messages from the Vatican. A few long drawn liturgies, symbols squeezed dry by lengthy commentaries. Seminarians scurrying all over the place as soutaned ushers and secretaries. Outside the hall: free phone and internet service (just don't ask how fast) courtesy of a phone company. Nuns in stalls, smiles perpetual on their faces, selling books and vestments.

*With apologies (not too contrite) to Thomas Merton for the title.



CONJECTURES OF A GUILTY BYSTANDER, SORT OF

A Seminarian at the First National Congress of the Clergy

In the outer (other?) world, a national daily headlined on the congress' second day: "Bishops, priests start crisis meet." The story went: "At the start of an unprecedented crisis meeting of the Catholic Church in the country, Filipino priests were exhorted against giving up their ministry for temporal rewards..." (Rivera, PDI, 6 July 2004).

From "inside," Father Robert Reyes deplored the secrecy (and "lack of trust in the laity") imposed on a Thursday morning session. That didn't sit well with some of his brother-priests, the organizers especially. Both sides did have valid reasons for believing and behaving so. The latter though stood on slightly higher ground by simply not doing their deploring in front of media cameras. Nothing "that" sensitive was discussed anyway. PR-wise, at the very least, it was doubtful the incident improved public perception of the Church, associated as it is already with such images as cover-up, hush money and old boys' club.

The world, or, at least, the Philippines, is changing. It has always been. And some of these changes are upsetting the Church more than the others. Her moral stand on several issues – contraception, divorce, gay marriage, overpopulation, feminism, to name a few – has been roundly criticized and dismissed by liberals as outdated and insensitive. Her incursion into politics frowned upon by conservatives and by a majority of the faithful (same demographic?). A recent survey among the youth showed remarkable, if unfortunate, shifts in their adherence to core Christian beliefs, such as, heaven, hell, even God. And, of course, there have been the sex scandals that have hounded the Catholic Church worldwide.

> "The way of the priestly spiritual life is rooted in the cross of suffering, failures, frustration and death – death to self and death to a life of vice and ease. And it is only in the depths of suffering and helplessness that the Lord and Savior can pick us up."
>
> -Archbishop Rosales

Signs of the times: the biggest ever gathering of Catholic clergy in the country happened not within the sacred confines of a venerable church – cathedral, basilica, whatever – but in a hulking metal-concrete multi-purpose shoebox that is the World Trade Center. Security measures almost within airport levels. Cell phone lights glowed intermittently every time the hall darkened. Couldn't be more post-modern, post-9/11 than that.

The world is changing. The priesthood, too, has to go along with it. Maybe it has already. Now comes along the clergy congress trying to supply a need: some time-out to take a hard look and reflect on what has been going on and how best to proceed.

(continued on page 31)

Precious Pearls from the Ocean of Ideas

Reflection from the Congress of the Clergy

By Jose T. Macaraeg III

The National Congress for the Clergy was definitely a moment of grace. Even as silence was not perfectly observed, as expected from a huge attendance of priests, somehow I feel like I've been to a silent retreat amidst the clamor and clatter of the retreatants. God, in his mysterious ways, has gathered His priests in a single room to remind them once again, lest they have forgotten, that they are special to Him...that He loves them dearly. It was just amazing how the Lord does it, so simply and so easily. The impact of the sight of the multitude of priests garbed in white and cream during the liturgy makes me feel like I am in another world, where guests have been asked to wear their wedding garments. Could this be the foretelling of the heavenly banquet? Perhaps...I hope.

Three phrases from all the speakers are what I picked out to reflect on. These may be the more significant to me, like three precious pearls I chose from the ocean of ideas shared to us during those five days. These could well be the very words I need at the moment in my own priesthood, or they could just be the very truths I need to hear to strengthen me in my ministry.

The first phrase is "*Jesus is praying for you!*" taken from the verse where Jesus tells Peter, "Simon, Simon...I have prayed for you that your faith may not fail...and once you have recovered, you in your turn, must strengthen your brothers" (Luke 22: 31ff). I remember that once, as a second year theology student going to class, one senior theology student shouted, "Igor, Igor, I have prayed for you..." Then, I wondered what he meant by that. Was he praying for me so that I will be ordained? Or perhaps, he must have come from Fr. Arevalo's class. But he continued this greeting for a couple of times. The idea must have hit him so hard. That was fourteen years ago. Now it is my turn to be hit by that phrase.

> "I have prayed for you that your faith may not fail...and once you have recovered, you in your turn, must strengthen your brothers."
> - *Luke 22: 31ff*

It is very unlikely that I would eve think that Jesus prays for me. To pray t him would be the normal thing. I coul not, on my own, arrive at this truth tha "Jesus prays for me...that Jesus pray for his priests." And I feel so ashamed o having ignored this fact. I have forgotte that in those moments when I felt s dejected and did not receive the suppor I was waiting for from my brothe priests, I forgot that Jesus was prayin for me. When on two occasions I wa maligned and misunderstood an became the topic of gossips, I forgot tha Jesus was praying for me. What a sham for me to forget. What a shame that have often brushed aside the truth tha my priesthood is Jesus' prayer for hi people.

The second phrase is "*to be a poo priest.*" I have heard lots of talks regardin "Church of the Poor" but they jus remained—talks. Yet, among the poo people, I have become a rich priest

(continued on page 30)



WE ARE PART OF IT!

Host families share their homes and love to guest clergy





It was not just about plenary sessions, sharing, and workshops. The National Congress of the Clergy was also about the laity's warm concern for priests. "Our host families welcomed us with open arms," remarked a group of priests from a diocese in Mindanao.

In many parishes in the dioceses of Manila, Cubao, and Parañaque, priests from around the country experienced not only hospitality, security, and good food, but also rich moments of personal sharing and social night-outs, which the congress proper cannot aptly provide. Some priests were wisely treated to a viewing of SPIDERMAN 2. They unanimously regard the movie as a visual supplement to the important themes of the congress. *With great power comes great responsibility*. A priest from Bataan quipped, "The aunt of Spiderman seemed to address those words to us."

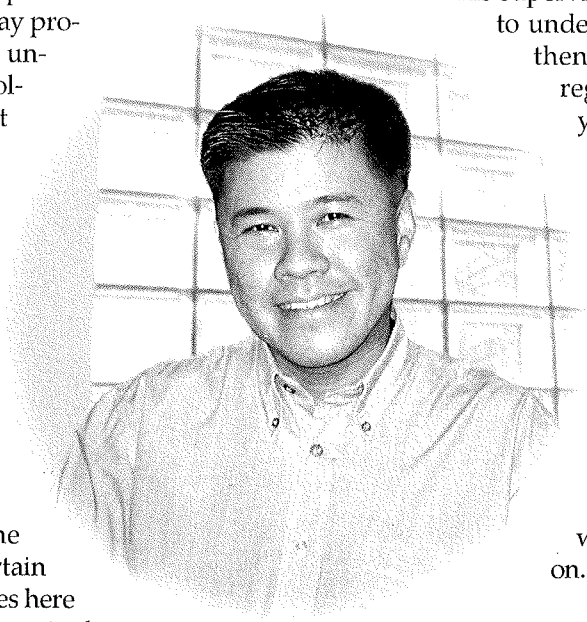
In Our Lady of the Most Holy Rosary Parish in Sun Valley, Parañaque, 36 priests from the Diocese of Daet were accommodated. The host families are proud to relay their enlightenments and learning from their esteemed guests.

- We learned to sacrifice, to die to ourselves…
- We learned to appreciate that even priests commit mistakes and are human, too, after all.
- Our guest emphasized the importance of prayer in both priestly and family life.
- We learned that the very essence of the National Congress of the Clergy is the sanctification of the clergy through intense prayers and reflections on the fraternal communion of priests centering in Christ, crucified and risen.
- We have realized so many things: the life of a priest is not easy and that explains why we have few; so much is expected from them and they need more support and understanding. We learned to see their life in a different perspective.
- It was our Lord visiting us in the person of His minister here on Earth.
- Much as we need their prayers, they also need our prayers.
- We learned from our interactions with him that simplicity of life is a grace from God.
- We were able to realize that priests are pretty much human with needs and idiosyncrasies peculiar to each one and that somehow, the lay people can help encourage them in their vocation by giving them the support and love of a Christian community.
- The five-day experience was more than a spiritual retreat. It was a blissful realization of a sense of deep bonding with a message of Christ. He entered our home first as a stranger. He was our brother when he left.
- His total submission of his will to Christ really humbled us. He helped us understand and appreciate better the value of the priesthood.
- He came to us when we are hurting from so many trials and difficulties and his presence made us feel God's love and generosity.
- He also taught my children the value of education and a prayerful life.
- He made us realize the value of the sacrament of reconciliation. Also, the importance of forgiveness and reconciliation with our relationships within the family and the community we belong.

Many other host families in many other parishes in Metro Manila would surely have many more stories to tell. Their openness to their visitors is among the best indications and confirmations that Filipinos do remain in giving top value to the clergy. These families truly played a great part in making the congress successful and fruitful. ⌘

Dr. Joachim Yap, Ph.D.

If anyone is still in doubt about the empowerment of the laity as among the greatest developments of the Church after Vatican II, one may sit in Room 305 of Loyola School of Theology and witness the display of real love for theological inquiry and integration coupled with a disarming smile by a small but potent lay professor. Dr. Jake Yap, professor of Trinity, unveils to *Tinig Loyola* the marriage of theology and spirituality deep inside his zest to share and improve what he understands in the God he believes in.



Tinig Loyola: Doctor, we feel so privileged to have a lay professor teaching a very important course, probably the queen of theological courses, here in LST.

Dr. Jake Yap: I really enjoyed teaching this course. I myself am privileged to teach this for a number of reasons, like what you say, this is the center of our faith, and therefore, in a certain sense, the center of our theological studies here in LST. I like teaching it because I got so excited to talk about the Trinity. And because I'm also forced to study Trinity, it also increases my understanding and my love for the Trinity. So, in some ways, I'm the one who benefits from teaching it because I also grow as a Christian.

TL: Where did you find the source of your love and inclination for deeper study of the Trinity—how were you able to advance your knowledge in this field?

DJY: I owe a lot to Fr. Roche. I studied under him here in LST many years ago. I took this Trinity course. When I went to Oxford I also did a lot of studying and reading on the Trinity. My field is Ecclesiology but, of course, we have to relate Ecclesiology to the Trinity. So, I also did a lot of reading around my research area. So, when I heard that LST was getting me to teach them, I also did some more reading.

TL: What is the difference between the Oxford classroom and LST classroom?

DJY: I'm very familiar with LST because I came also her
So, *alam ko na* it's very heavily lecture-oriented. But Oxfo
works completely different because a grad student, someboc
earning his Ph.D. is completely on his own except f
his supervisor. So he reads by himself, he tri
to understand the material on his own a
then he dialogues with his supervis
regularly. The value of that is it teach
you to read carefully and to reall
understand it. *'Yon ang isang nakiki*
kong limitation *o* weakness wi
our lecture-oriented system he
where it's very much, let's call
spoon-feeding. Whereas, *magan*
sana kung students are als
trained to read the origin
material and to formulate the
own opinion, to think critical
to analyze well not to simp
agree with everything, but to s
what does this mean for me an
what is the truth-value here and s
on.

TL: What could be the greatest treasu
that you have found in indulging yourself in t
study of Trinity—or something new that you want to shar
to us?

DJY: No, I don't want to teach something new becaus
when it's new, it's often heretical (*laughs*). My job as a theolog
professor is to discover or rediscover the treasures of t
Trinity. Very often these treasures are buried and we need t
unearth them, we need to find them again, and present ther
in a way that they speak to present situations, to presen
generations. My greatest contribution is in passing on to m
students a deeper love for the Trinity, a greater desire to pra
a greater excitement in speaking of the Trinity to variou
people.

TL: That's nice because Trinity is one of the discourse
that is often perceived as so separate from human life.

(continued on page 25

Pursue Service and Values as Practicing Christians

By BR. NELSON FRANCIS DC MAGNAYE, SSS
President, LST Student Council

Fr. Vic Salanga, LST President; Fr. Felipe Fruto Ramirez, LST Dean; my brothers from the Congregation of the Blessed Sacrament represented by our Provincial Superior, Fr. Sebastian Luistro; members of the Administration, distinguished faculty, staff, fellow students, guests; ladies and gentlemen: Good Afternoon.

At the outset, allow me to thank you for giving me this rare opportunity to be of service to the LST community. This is a chance to offer my uniqueness. After all, our uniqueness, they say, is the only significant contribution we can give to this vast universe.

When I first set foot here in LST, I never dreamed of becoming the Student Council president. But many things have happened to me since day one, that first day in school and lately, it dawned on me that God is definitely telling me something here... that it is about time that I extend my gift of self, our congregation's charism to a greater community. An invitation to continuously work to become bread — taken, blessed, broken and shared to all. I remember what my formator told me— that "in serving others, we are not to put limits on what we can do." And so after a short period of discernment, I embarked on an ambitious plan to serve the Student Council. A decision that I hope I can live with, die for and face God with. And the rest is now part of a beautiful history. Today, I stand before you, as a willing individual who accepts the challenges of the student council presidency.

The most common question addressed to me since I was elected is "What will you do?" As I've said before the election "concrete projects like trash cans in the corridors, air-conditioning units in the men's' and ladies' quarters or a more festive Sports fest" are good projects. But when and if these projects do not help develop us into better persons or practicing Christians, they're nothing! But whether these projects will help us develop into better people, practicing Christians is something I wonder about. And so, I shall prefer to move on with this overall theme, my own battle cry: "Pursue Service and Values as Practicing Christians." It's time to put into action and deed what we oftentimes hear from our distinguished professors. Let us start by applying the spirit of the law rather than the letter of the law. While it is easy to boast of worthwhile projects, if these do not lead us to improving our intrapersonal skills as well as interpersonal relationships, we will be wanting as practicing Catholics.



I will never be a perfect Student Council President or a popular one, but I promise to be a listening and assisting one. I admit this position is so overwhelming and sometimes, I feel this small and ineffective. And during these times, I ask myself "Is it worth it?" But whenever I see how committed are the heads and members of our various committees as they plan out this year's activities, I am inspired to move on. I also felt so blessed when I heard Rev. Martin Mroz, the outgoing Student Council president say that "he saw the hand of God in this year's election results." And whenever I hear students, especially our new ones tell me that they are behind me with their support, it becomes easy for me to believe that this is indeed the plan of God for me.

It dawned on me that God is definitely telling me something here... that it is about time that I extend my gift of self, our congregation's charism to a greater community.

(continued on page 30)

The Body of Christ Has AIDS

By Elmer T. Cantular, CMF

The body of Christ, which is the church, is composed of people. These are people of any race, color, affinity, rich or poor, healthy or sickly, and free or bound. Without people you cannot call the church an *ecclesia*. Imagine the body of Christ hanging on the cross dripping with blood. Have you seen the movie "The Passion of the Christ"? Just like that. Fast forward to today, this body of Christ, which is the church now is racked with sinfulness, foulness, and any diseases imaginable to man.

And what of one of these diseases - AIDS? This disease, which preys on anyone not respecting borders and race, is one of the epidemics that we sometimes try to ignore. Some governments even try to deny that this crisis exists. So what of the millions affected in Africa and in our region of Asia? Can we be indifferent enough not to feel of what is happening to our brothers and sisters all over the world? Is it their sin to be infected with the HIV virus that causes AIDS? Can we blame if their work put them in the high risk of getting and transmitting the disease? Don't tell me that you don't have a brother or sister, a relative, someone you know who is not working outside the country as a seafarer, an OFW, a commercial sex worker, a drug user, a homosexual, or even a heterosexual. No one is safe from this disease.

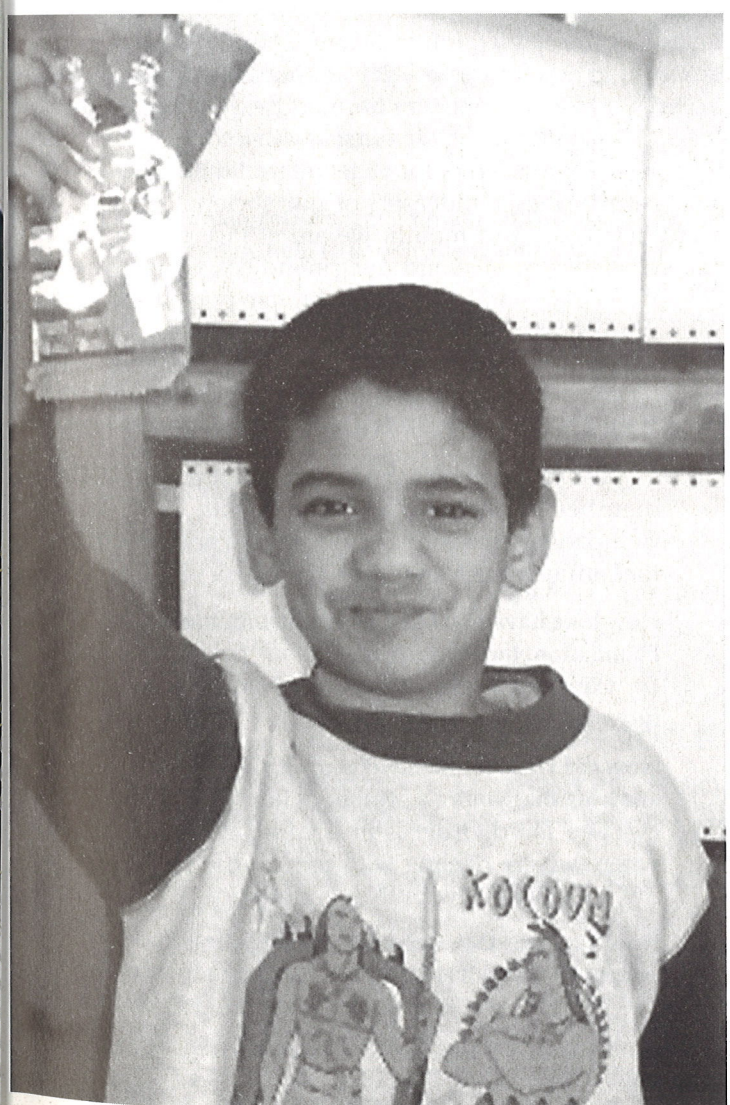
Can we judge these people infected with the disease? It is their discretion to do or not to do those



This disease, which preys on anyone not respecting borders and race, is one of the epidemics that we often try to ignore.

People newly infected with HIV	2001: 5.0 Million	2003: 4.8 Mill
Men (15-49 years old)	2,500,000	2,400,0
Women (15-49 years old)	1,800,000	1,700,0
Children (under 15 years old)	700,000	630,0
AIDS Deaths	**2001:** 3 Million	**2003:** 2.9 Mill
Men (15-49 years old)	1,300,000	1,300,0
Women (15-49 years old)	1,100,000	1,100,0
Children (under 15 years old)	600,000	499,0
South & South East Asia as of 2001		
People with HIV/AIDS		6.1 mill
Women as % of infected adults		3
People newly infected in 2001		800,0
Children newly infected		65,0
AIDS Deaths in 2001		400,0
Child Deaths in 2001		40,0
Children with AIDS (Dec. 2001)		200,0

things, which put them in susceptibility to the disease. Why did they still do it? Ask those commercial sex workers plying our red light districts during the night and you will know the truth. It is their sin and doing that they are sick now. Oh, really? How about those children infected through parents who are AIDS carriers? Isn't it the sin of their parents and not theirs? Are we now like the teachers of the law asking Jesus about the Mosaic Law that they followed literally and not in the spirit? Sometimes, we can be like these people. We tend to pick up stones and go to Jesus in order to ask him whether this person with AIDS is guilty. When we hear what Jesus said we let go of our stones. But others still hold on to their stones to maybe throw it some other time when Jesus is not looking? Maybe, maybe not. We hold on to our stones to remind us of our frailty as a person that we easily condemn others without even knowing the whole situation. Like for example of a mother of two children whose husband died and left nothing for her and the children. Uneducated, what other job can she go to but resort to prostitution. She can look for other jobs besides selling



herself. Easy for us to say. Can we give her a job? Look for her in our streets and I will believe you my friend. Actually, this woman can ask her customer to use a condom in order to protect both of them. What if the customer doesn't want to use a condom? Can that mother let her children die of hunger then? Let them die of hunger anyway at least the mother will go to heaven. What kind of heaven?

What can we do as seminarians, religious, and students of LST? As people of God studying and trying to understand the subtleties of God and his people we can really do much. What these people living with AIDS need are care and concern for their plight and not our harsh judgment. We could not let our government does the work alone. As what Paul said in his letter to the Galatians, we should bear one another's burdens. That person living with AIDS is part of the body of Christ. I will bear that person's body as though I am carrying the bloody body of Christ to the sepulcher for I know that in three days time, glory will surely come. ⌘

Philippine Situation

Reported Mode of Transmission

HIV/AIDS Registry, January 1984-June 2003

Reported Modes of Transmission	All cases N = 1,892	OFWs N=600
Sexual Transmission :		
Heterosexual contact	1192	438
Homosexual contact	336	92
Bisexual contact	96	29
Blood/blood product	12	6
Injecting Drug Use	6	1
Needle prick injuries	4	3
Perinatal	27	0
No exposure reported	219	31

What these people living with AIDS need are care and concern for their plight and not our harsh judgment.

Sources: TIME; UNAIDS, 2001; World Health Organization; World Bank; HIV InSite; Monitoring the AIDS Pandemic (MAP) Network; China Ministry of Public Health; Center for Disease Control, Taiwan; Philippine HIV/AIDS Surveillance 2002 Report

The silence of the nights

Lord, it's very lonely
loving myself
Making love with myself
very lonely.

I feel so empty and torn
between my white sheets.

I sense the smiles and faces
and hands of other's kids.
but they are not meant for me, not really.

I try to reach out and touch my friends.
I want to find the feel of love.
I want to have that soft shock of love
inside of me.
I want my nerves to quiver with the
excitement of love.

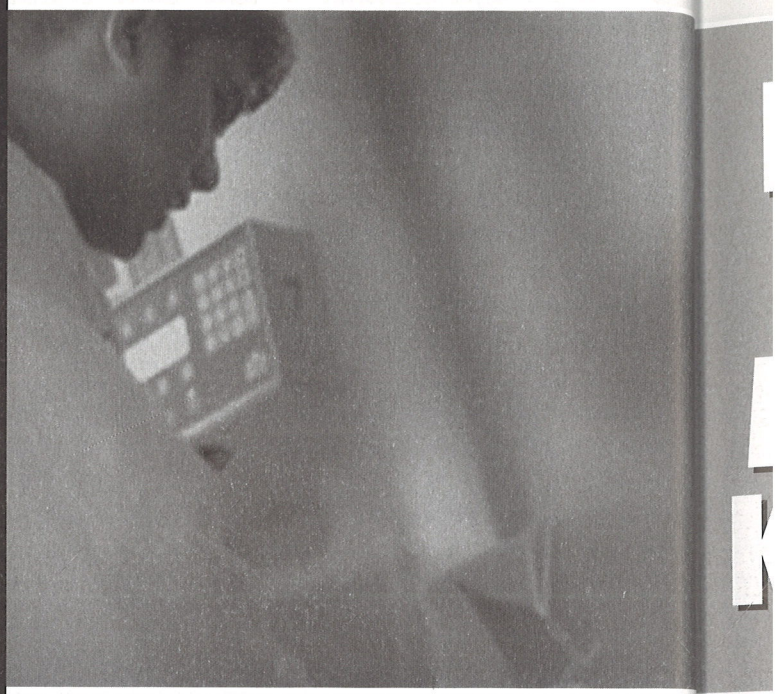
I dream about the brush
of skin on skin
of soul with soul
of love against love.

I dream.
But dreams are only lonely thoughts.

It's lonely Lord, loving myself tonight.
Were you lonely, Lord?
Were you lonely on the cross; without your
clothes and your friend?
Were you lonely asleep in that cold tomb for
two long silent nights?

Help me to love as you loved.
Without being empty
and lonely
and torn.

By Bryan P. Tanangonan, CP



By the Tinig Loyola Team

In an effort to check as to how the ministry of HI AIDS patients has been addressed here in the Ph ippines, Tinig Loyola sits with a couple of dedicat persons, who, for years offered their time and co cern to these "outcasts" of our society. Straight fro their heart and mouth, we are at face with a pressi challenge to suspend our prejudices against the HI AIDS issue and consider the human persons involved this epidemic. As we follow the interview, we fran within us a very important question: "How can we be *lumen gentium* (light of this world) to these brothers a sisters of ours?"

The first person to challenge us is Bro. Lito P. Cruz member of the Third Order of San Juan de Dio Companion of St. John of God. He is a graduate of Cent for Family Ministries (CEFAM) here in LST.

How long have you been involved with the NGO, INA Foundation, Inc. in particular?

Since the beginning of INA Foundation, three yea now.

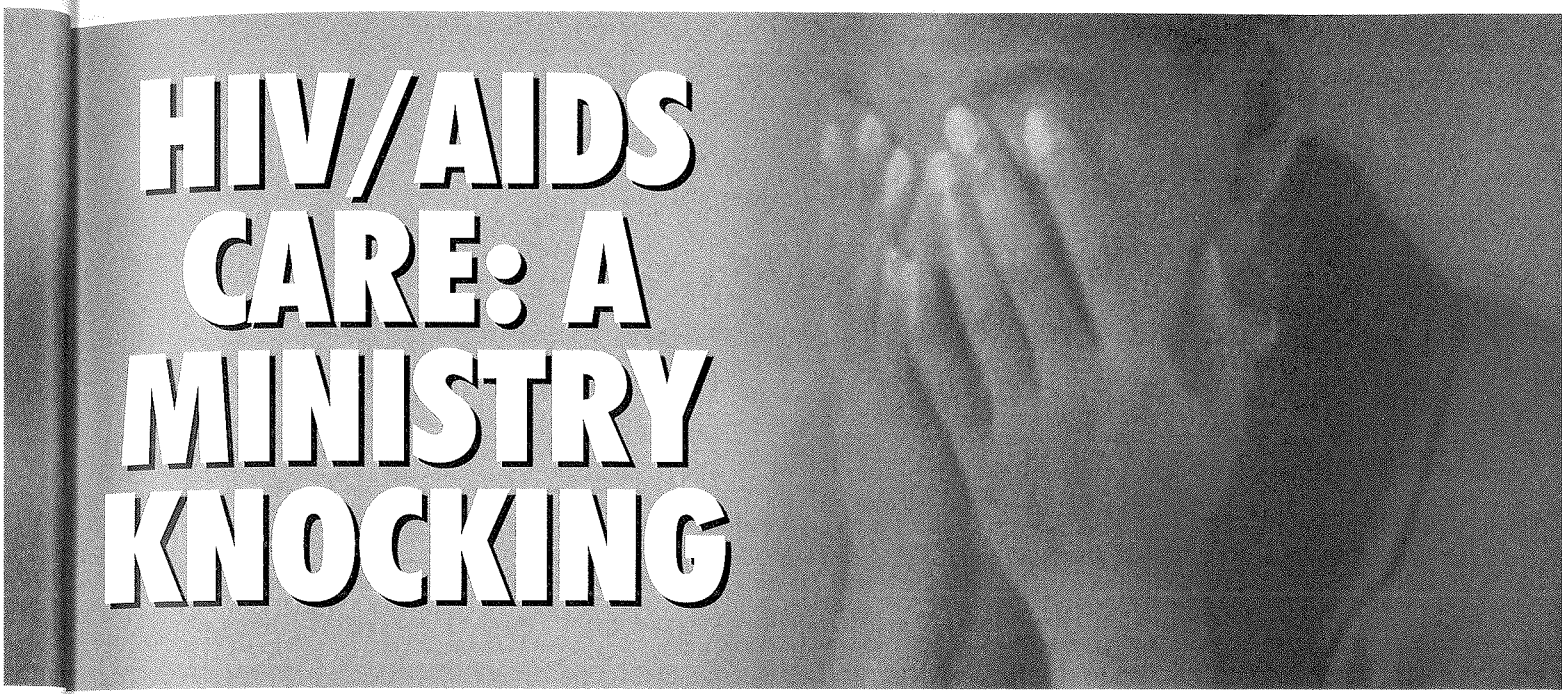
How did you become involved with INA Foundation knowing that you're a brother of the Third Order?

The Third Order is in Bocaue, in San Juan de Di where we are dealing with psychiatric patients. Part my apostolate is with INA Foundation as facilitator.

How long was INA Foundation involved with people living with HIV/AIDS?

For three years now since it started to operate.

HIV/AIDS CARE: A MINISTRY KNOCKING



Can you give us a view of what INA Foundation is doing for people living with HIV/AIDS?

INA Foundation is a multi-disciplinary team providing counseling, training and consultation in the area of personal growth, specializing in loss and grief and the psychological care of the chronically and terminally ill and their caregivers. And one area of that is HIV/AIDS.

Are th ere other organizations, government and non-government, extending help to people living with HIV/AIDS?

San Lazaro Hospital is one and Research Institute for Tropical Medicine, that's the two government entities extending help.

As a member of the Third Order, how does the church express and show support to the HIV/AIDS work?

I don't know. I cannot answer that. I have no direct involvement with the church. In San Juan de Dios it's just a part of my apostolate. It's more of a personal apostolate per se. That's why I do not know anything about what the church is doing regarding this issue. Maybe the Caritas Manila is one of the NGO that helps here because sometimes we see each other here helping the patients in the ward here in San Lazaro Hospital.

> The patients do not want to be called victims. The politically correct term for them is people living with HIV/AIDS.

What basically do you do here in San Lazaro Hospital as your apostolate?

I do some counseling and journeying with people living with HIV/AIDS. Accompanying them in coping with the disease.

Accompanying them, sort of, as a spiritual director?

No. It's not spiritual direction because I cannot say that I'm a spiritual director. I'm more of a companion... journeying with them in their life because, I think it's more of a psycho-social, that comprises everything, spiritual and sometimes their physical needs – physical needs in bed. Sometimes physical needs are being neglected and it's very important in palliative care to address physical care especially during the end stage of the disease, when they are about to die. It's very very important, simple yet very very important is to address their physical needs now then the emotional needs are met and then spiritual.

Can you state in simple terms palliative care?

If cure is not possible – care. That's palliative care, more of emotional, spiritual and physical care. The task the caregiver is called upon is to care for people whose disease is not any more responsive to curative treatment. People living with HIV/AIDS are people who need this kind of care.

In palliative care it's teamwork, a team effort. The medical care is taken care of by the doctor, counseling by the pastoral counselor, physical care by the nurses and their families, the medicines by the medical technologist and the pharmacist. It's all integrated as a whole. It's not only working alone it's more of working hand in hand with the patients and the people caring for them.

Another very committed person in terms of attending to HIV/AIDS patients is Dr. Jessica Tactacan-Abrenica. She is the head of the Public Health Division of the STD/AIDS Cooperative Central Laboratory, which is under the Department of Health. The Laboratory is in San Lazaro Hospital.

Doctor, how long have you been in this job?

About six years here in the HIV/AIDS assignment.

What are the pressing needs of HIV/AIDS victims with regard to medical care? Can we call them victims?

No. You cannot call them victims. The politically correct term for them is people living with HIV/AIDS. They do not want to be called victims.

The patients catered by San Lazaro Hospital belong to the lower socio-economic status so first their financial capability is small. They may have a little but many have nothing at all. Although there are some who belongs to upper echelon in society. But they usually come here as subtle OPD, outpatients. Mainly because for others this (San Lazaro) is a laboratory, so it is not so identified as a hospital. San Lazaro Compound Central Laboratory is the National Reference Laboratory for HIV/AIDS, Sexually Transmitted Infections (STIs) and Hepatitis. So most of the people that come here are the overseas workers who have been referred by their respective clinics and agencies for confirmatory testing for these diseases. So it's not so obvious for anyone who comes here for consultation because this is a laboratory, unlike when you go to a ward. We also have a Bahay Lingap that is supposed to be a halfway house for people living with HIV/AIDS here inside the San Lazaro facility. We also have the H4 pavilion, which is the place for symptomatic cases, admitted cases.

How did San Lazaro Hospital become involved with the research and study of HIV/AIDS?

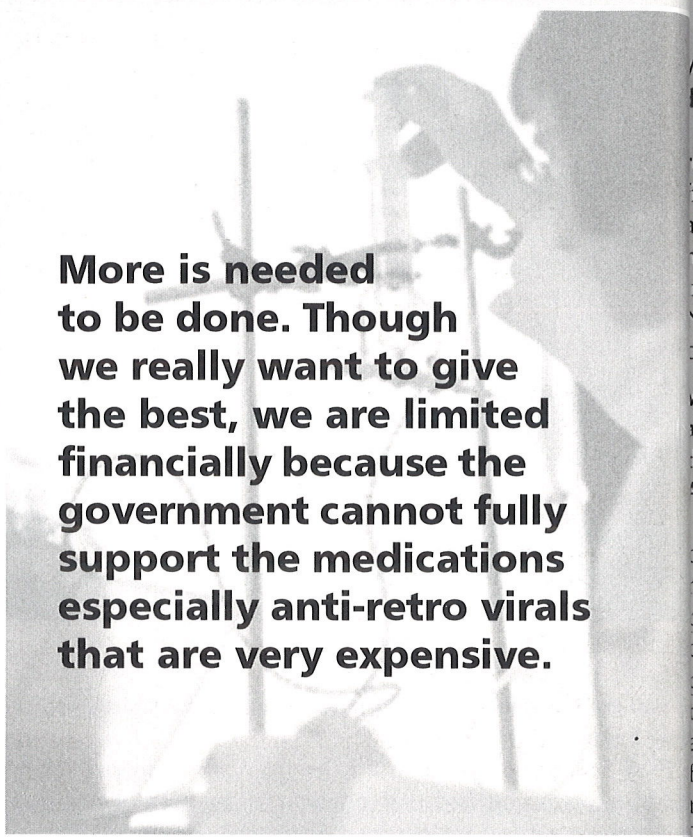
It was initially the United States Naval Medical Research Unit (NAMRU) that began the HIV/AIDS program here in San Lazaro Hospital. But due to the pull out of the U.S. military bases they also have to go. The void that was left by NAMRU was taken over by Japan International Agency (JAICA). They have come up with a five-year program in the prevention and control of HIV/AIDS in collaboration with the Department of Health (DOH) of the Philippines. They not only donated the equipment, they also updated the facilities, and most importantly they have trained the personnel. So our personnel have the capability to operate the equipment, the maintenance and knowledge of the technology.

Can you assess the concern of the government regarding the plight of people living with HIV/AIDS?

There are several programs, which the government has in place. In fact we have the medium term plan before. We really have specific programs for example information dissemination, advocacy, education, in fact the embodiment of the RA 8504 in the AIDS education in the schools and in the workplace. The RA 8504 deals basically with the confidentiality and the rights of people living with HIV/AIDS.

Is the government doing enough in the care of people living with HIV/AIDS?

We try but we are limited by the financial constraints because the government cannot fully support the medications especially the anti-retro virals that are very expensive.



More is needed to be done. Though we really want to give the best, we are limited financially because the government cannot fully support the medications especially anti-retro virals that are very expensive.

What are these anti-retro viral medications are they sort of a vaccine?

No. There is no vaccine for HIV/AIDS yet. But there a medications, which we call anti-retro virals to delay t replication of the virus, but they don't eliminate it.

What strain of the virus is circulating here in our country?

In Asia there's the HIV I, in Africa HIV II. But there are a some mix types or strains for example those brought by OF and those having relationship with foreigners, it depends. T problem with these OFWs and those having relationship wi foreigners is that they're being tested when they leave t country and we don't monitor when they return. It's on when they submit themselves again for screening that will be able to find out that the person is infected. HIV/AI screening here in our country is voluntary and not mandato that's why there's always people who will be carriers of t virus and they don't even know it. Except if these agenci foreign agencies that hire workers, require this screening applicants. In this way the applicant cannot refuse becau he/she have to comply with this requirement. Right now we concentrating on the quality of pre-test counseling before t test is being done. We have observed that the overseas worke clinic neglect this because the HIV/AIDS screening has be lumped together with the examinations. So when the OF sign the consent in the contract, they just sign not knowi the implications of what was taken from them, like for examp blood sample. What is important is to explain to them t process clearly.

What more can the government and NGOs do?

More is needed to be done. Though we really want to give the best, we are limited financially. That's why we are very grateful also to the funding agencies because they're helping us in the monitoring, assessment, and in solving problems. We also have partner NGOs in order to supplement and complement what we maybe lacking.

What can you say about the Church stand against the use of condoms and of it being still the best prevention against the spread of HIV/AIDS?

The problem I see in that is that the condom has been marketed initially as a means of contraception. That's why there is a problem of the promotion of the use of condoms. The position of the government is protection. The other agencies like for example the World Health Organization (WHO) have also been into the condom use program. As far as HIV/AIDS is concern the condom is a means of protection from Sexually Transmitted Infections.

Even in other countries, condoms are for sale in schools.

Yes. Even given free and left in public places. Here in the Philippines you cannot do that. Maybe because of our culture and the way we have been brought up. We still have a different view of the condom.

Why do you think HIV/AIDS continue to spread?

One area we consider is the lack of education of the people about the virus. That's why we go to education, dissemination and advocacy. The government also formed HIV Core Teams in hospitals and there have been trainings in the regional and provincial levels. So that information will be disseminated and within themselves they can spread the information to their own people. The drawback here is that these teams are not able to practice their training because there are no patients who go to them for help and advice. Mainly because some patients in a certain locality will not go to a hospital where they are known. They're ashamed of their situation. So what they will do is go to a place where they can maintain their anonymity. ⌘

DJY: Yeah, very often we can concentrate on the more esoteric or technical aspects, whereas Trinity is life. It's simply life.

TL: For that matter, what could be the role of a theologian in the Filipino society?

DJY: Well, I will give just one simple answer to that. I think we have to find our place, and thereby, after finding our place, then we can find the right voice, our voice to contribute to Philippine society. I mean, if we set out to change society, then, we can't even stop because the job is too big. We have to be able to identify one area where we think God is calling us to contribute to...and finding that area, discerning that area, choosing that area, then, we can find our own voice and contribute much more to that area.

In my case, for example, I have worked for many years in the lay apostolate, being a lay person myself. I think that it's one place where I can contribute a lot. It's just interesting, and very good thing that starting this year the Lord has also opened up to me this way of serving the clergy, or at least, the future priests. (*Smiles*)

TL: What do you think is the challenge of everyone as a believer, especially in line with understanding the God we believe in or undertaking theological studies without setting aside our social affairs?

DJY: Certainly, our understanding is very crucial. First of all, the better we understand the Trinity, the better we can pray. Even for us Christians, we can pray better because we understand the Trinity better. Secondly, because we deepen our faith, then we also deepen our commitment to the other—the other people. The Bible says, "How can you say you love God whom you don't see and not love your brother whom you do see?" Then, as we love God more, we are led more to love the people of the Trinity, the people whom the Trinity itself loves. It increases our social commitment.

As we love God more, we are led more to love the people whom the Trinity itself loves. The Bible says, "How can you say you love God whom you don't see and not love your brother whom you do see?"

TL: My final question is: "What if you have in your class some students from other confessions like Buddhism or Islam, or from other churches—how would you present the course, would you make a different approach?"

DJY: I think it would be the same, more or less. Maybe I will invite those who are not Christians to maybe dialogue with me separately or dialogue with a few of us separately. But as a class, for this is a class of Catholic dogma, I will not compromise Catholic dogma. But I will respect them.

TL: Okay. What would be your one-sentence challenge to LST students and other believers?

DJY: Love God with all your heart, mind, soul, and strength. ⌘

NOT JUST H

By Ryan Cordova, CMF

Have you tried asking yourself why there are Filipinos working outside the country? First, let us look at our fellow Filipinos abroad in numbers. According to the Labor Department, there are approximately eight million Filipinos working overseas. Most of them are in the Middle East. Last July 8, President Gloria Macapagal Arroyo banned the deployment of Filipinos to Iraq after truck driver Angelo dela Cruz was kidnapped by Iraqi militants. A month later, however, it is heard that the newly appointed Foreign Affairs Secretary Alberto Romulo is initiating talks on redeploying OFWs to Iraq. Secretary Romulo said that the government needs time to discuss the move and its importance on national interest. The August 26, 2004 news report says that two OFWs in Saudi Arabia may be beheaded and DFA Undersecretary Jose Brillantes added that 5 more OFWs are in death row in Malaysia and 1 in the United States. Records from DFA show that there are 13 Filipinos currently in death row, including the two in the Kingdom of Saudi Arabia. Undersecretary Brillantes assured, "We are doing everything we can to save the lives of these Filipinos. The same is being done to other Filipinos facing death penalty." These facts manifest the present condition of our fellow Filipinos abroad and how the government is acting upon the welfare of this very important sector of our society.

In a world trying to cut boundaries, our OFWs bring the different colors of our culture.

In my experience and dialogue with these people working abroad, there are those common and familiar reasons why they have chosen to go out of the country. They go out to work, to earn a living because it is far easier to earn money outside than here in the Philippines. Most of us can readily understand them for that. Yes, our fellow Filipinos are working outside the country to earn big but an expected yet hardly addressed question comes: "Are they safe under their employers and in the country they are working?" This is the question that occupies my mind whenever I think of the OFWs. I have this in mind because a relative of mine once worked outside the country. He was an OFW for almost seven years and in his experience, there are good and bad employers. There are employers who treat their employees with some respect and there are others who discriminate. Some OFWs also share their loneliness especially duri Christmas, New Year and other special occasions. Their effo to be in touch with their loved ones and gathering with fell Filipinos provide them some great sense of belongingness Filipinos. They regularly gather on Sundays with their freshe stories about the Philippines, from the newest soap opera que to the latest political glitz. They can best savor back the delig of being Filipinos through the missed cuisines—the *ado* always lands on top.

In a world trying to cut boundaries, our OFWs bring t different colors of our culture. And, in them, we find a ne way of defining heroism. Before, we think of heroes in t revolutionary persons of Jose Rizal and Andres Bonifacio. W associate heroism with those who fought for our freedo those who shed blood for our count Of course, in our OFWs' heroism, one c likewise see the element of freedom a nationalism, but there are things th have done which Rizal and Bonifacio h not.

First, our OFWs are heroes becau they are able to sustain our count economically. The dollars they remit ba to us are a big help in making up for o fiscal crisis. Neither Rizal nor Marce del Pilar was able to remit cash wh they were in Europe.

Second, they are heroes because th have the courage to work outside t country with all the uncertainti awaiting them save for the luck of havi a good employer. They do this for the noble purpose of lifti their family from poverty and of letting their children enj an educated and comfortable life. They exert efforts to promo their families and extend this filial sense to the families th are not theirs. The domestic helpers are the best examples these.

Third, they are heroes because they have the power integrate in a different world, different cultures, and diver languages. They are flexible as they are able to stay for lo years; they manage to acculturate themselves to event t strangest of customs and beliefs.



The our OF are the our ec success from d Cruz, a is now our fell

But As govern we nee Gospel abroad there t where our mc Jesus C in all t offense

At Some c

HEROES

THE OVERSEAS FILIPINO WORKERS ARE OUR NEW MISSIONARIES



OFWs are not just working there to earn money but also to share their faith even in areas where the exercise of worship is prohibited.

The government right now is trying its best to support our OFWs because the government believes that the OFWs are the heroes of the present world. They have a great role in our economic progress. The government brags about its success in saving the life of Sarah Balabagan, who was saved from death penalty. Recently, we heard about Angelo de la Cruz, a truck driver, who was kidnapped and was freed and is now back. This is how our government raises the cause of our fellow Filipinos abroad.

But, these could never be enough.

As theology students, we need to go beyond what the government is doing. Prayers are, of course, very helpful. But we need to have the OFWs in our mind as we put to life the Gospel of Jesus. Many would liken the spread of Filipinos abroad as a Filipino diaspora. And they are not just working there to earn money but also to share their faith even in areas where the exercise of worship is prohibited. The OFWs are our models in making dialogue with different cultures. Like Jesus Christ, they grab every opportunity to appropriate God in all their occupations. And they do it without harm or offense.

At that, our OFWs are not just heroes but missionaries. Some of them are even persecuted as missionaries. But such persecutions do not stop them from continually linking themselves to their Christian faith. Some Filipino nurses in Dubai do their rosary in hiding. Nurses of other countries and faith admired them for their courage and religious conviction. Inspired by our very own nurses, these nurses from other countries and religions also gained courage to do their faith-devotions.

One of these nurses wrote in a letter:

"One time, we were having our rosary in a laundry room. We are fortunate that the one in-charge of the laundry room that day was a Catholic from East Timor. We had to put off the lights and the exhaust fan so that we won't be detected. We lit a candle. We learned that three Buddhist Indonesian nurses belonging to our shift knew about what we did. We were afraid that they may report us to one of the Arab OICs in the hospital. A day after, one of my companions caught the Indonesian nurses reciting some mantras inside the same laundry room. We were so elated. We praised God for we were able to inspire others in continuing to exercise the many rich aspects of their faith."

That makes our OFWs exemplary as missionaries. They even deserve to be called 'Living Saints'. ⌘

My Daughter.. Isaa

A mother recollects a movin episode of her life and fait before a loving Go

By Teresita Errazo Vidu

When they came to the place of which God has told him, Abraham built an altar there and arrange the wood on it.

It was October 31, despite her slight fever, my daughter still went with us to Manila Memorial Park as it was still within the first year of the death of her Lolo Ben whom she loved very much. On the following day, we brought her to the hospital for check up. Since there was an epidemic of dengue then, the doctor wanted her to be confined for further observation because her platelet count was low. I knew I could take care of her and her medications, so I insisted on taking her home. The doctor agreed provided that we bring her back the following day for another platelet count. The next day, we were back and this time the doctor did not allow us to go home as she was positive of dengue fever. While in the ward, her vital signs were closely monitored every hour. I did not suppose the disease was something to be afraid of because my daughter still sings her heart out to while away the boring hospital time.

It was the same routine for the next two days until 3 o'clock a.m. on the third day. I was awakened by a minute by minute alternate checking of the nurse, the intern and the resident internist. Everybody was in a rush. Still dazed, I asked the resident physician what's happening. "Maam, we have to bring her to the ICU." Suddenly my mind was in traffic of fearful messages. "ICU is a place for the dying." Dying! I remember in one of my curious questions on procedures as to why they have to take the vital signs every hour, the intern told me that the worst scenario is that her heart could possibly just stop beating. It did not register in my mind at that time I asked, but now, "Oh God, please!"

Dengue, though just appearing to be a fever, is a traitor disease. It attacks the internal organs. In her case, it was the heart. It dawned on me that everything was not routine. There were constant changes. The history of the vital signs is flashing back. Since day one, there was a steady decrease in her pulse rate. Last night before I slept, it was down to 42 and now it is only 35.

"Dear Lord, the twice a day platelet count resulted in a steady decline too."

"Oh God! Oh God! Not my daughter. She's young and so good."

"Please Lord, help me. What do I do?"

I couldn't call my husband who has hypertension because it was an unholy hour. Waking him up might complicate matters. "Oh God, I am alone in this. Please calm me down. Help me trust you."

I did not suppose the disease was something to be afraid of because my daughter still sings her heart out to while away the boring hospital time.

Next he tied up his son Isaac and put him on top of the wood on the altar.

I saw the distressed look in my daughter's eyes as if aski for help. I couldn't, for I too was in panic. I have to put u brave front for her. I held on to hand as she was wheeled from room to the ICU. It was a blessing t I knew some of the ICU staff so I w allowed to stay beside her. She w attached to so many wires that sou off to the monitor. The beep beep bee seem to intensify the building tensi in me. The sound was earsplitting placed my hand over her heart an felt the loud thuds of her heartbeat. too was frightened. "Oh God, be wi us in this." The nagging beep be beeps tormented me so I looked fo way to at least tone down the volu Beep beep beep! Beep beep beep! only my heart had a hand, it will spri out of my chest. Beep beep beep! Be beep beep! I wanted to shout, "Sh up!" One by one, I read the labels the buttons, and then I found a button labeled "Volume Of It was a welcome relief to hear the complete silence in room.



Back to my daughter, my daughter with a golden heart. She was asking me why she has to be brought to the ICU. I could only say, "because you need a closer watch." She too was already in the renewal movement that when I asked her that we pray together, she automatically held on to my hand. Aloud I prayed, "Lord, You said when two or more are gathered in Your name, You will be in their midst. We know Lord that You are here and that You are the Great Physician. We ask for the grace of healing for my daughter, Patti. We know that You are speaking to us with what is happening, Lord. Please help us see Your message. We believe that You know what is best for us. Help us to hold on to that trust, in Jesus' mighty name. Amen."

Then he reached out and took the knife to slaughter his son.

The hospital chapel was right in front of the ICU. Afraid to face the truth, I noticed a lot of things. I saw that there was a kneeler in front of the Blessed Sacrament. There were flower arrangements on both sides of the Tabernacle. The chairs were stacked on top of each other on the left side of the grill gate.

Eventually, I approached the altar; I knelt and cried my heart out. As in the past, when trials come, I was comforted by the knowledge of the presence of my God. Then, it was time to speak to my Savior. Though I still feel the agony, I was already in my jovial self, confident that God works for the good of those who love Him. "Lord, I do not forget that I offered all my children to You since they were young, but Lord, You might have taken me in the wrong context. I surrendered them to be Your servants as priests and nun, not 'this kind' of offering.

Lord, I was just consoling myself. Of course, I know you understood. But if this be the offering You want from me, Your will be done. Lord, just one thing I beg of You, You know it's not easy to follow You, but please give me and my family the grace to accept Your will." It was then that I remembered the offering of Abraham. Like him, in complete resignation, I offered my daughter...my Isaac.

Abraham! Abraham! Do not lay your hand on the boy. Do not do the least thing to him. I know now how devoted you are to God, since you did not withhold from Me your own beloved son.

God is great! God is good! God works all the time. God always loves. And God really answers prayers. He helped my daughter to be a dedicated servant of God, not the way I wanted but what is best.

Now, she offers her talent of singing to the Lord. She is a member of The Fish who had given two interactive praise and worship concerts. She heads the music ministry of the Healing Missionaries of the Holy Spirit. Indeed, I praise and thank God for my Isaac...my daughter...Patricia Errazo Viduya. ⌘

INDUCTION SPEECH... (continued from page 19)

It is said that "the only really happy people are those who have learned how to serve." I take this to heart as I move on as your student council president. I know that I can be truly happy in learning how best to serve this community. One thing wonderful in life is the truth that growth is a continuous process and so I hope that we all grow as persons in all that we do.

At this point, I would like to acknowledge the different committee heads who will be working with us during the school year:

Xavier Olin, SJ for the Theological Hour committee; Ariel Lopez, Scholapius for Kapihan and Socials committee; Jayniel Artiaga, Scholapius for the Creativity Board committee; Rev. Martin Mroz, FDP for Teyologo; Ms. Marifel Castriciones for Liturgy and Worship; Gwen Barde, CP for Tinig Loyola; Rex Paul Arjona, DS for Social Involvement and Advocacy; Edgar Tuballa, OSC for Outreach Program; and Dandy Traje, CP for Sports.

The only really happy people are those who have learned how to serve.

Lastly, I would like to thank t
many wonderful people who ha
helped us prepare for this inducti
program. Special thanks to the Litu
committee headed by Marifel; t
Program committee headed by Br. Ar
the Creativity Board headed by B
Jayniel; to Mark, Doyax, the CM siste
the Piarist brothers, to Marites a
Vener, to Brs. Rector, Lester, Gab
Norlan and Boboy and to the seco
year servers and to the support given
me by my congregation, t
Congregation of the Blessed Sacrame
My sincerest thanks go to the outgo
officers: Rev. Martin Mroz and Ms.
Tarroza for the help extended to
during this time of transition. To t
administration of LST and to all of y
who shared your time in th
momentous occasion ... *Daghan kaayo
Salamat!* ⌘

PRECIOUS PEARLS... (continued from page 16)

Why do I encourage the people to increase what they drop for collection?...so that I will live more comfortable? Why do I multiply novenas of this and that?...so that I get more mass offerings? Why do I organize the whole parish area into divisions and assign them to a Sunday?...to increase offerings so I can pay my electric bills for the aircon? Why do I still insist on buying a new cell phone with a camera when I already have a colored one? Why do I choose to visit this house and not the other one?...because the other can offer only biscuits and soft drinks while this family can offer brewed coffee with homemade sans rival? Why do I send a baptismal candidate to a nearby parish?...because on that day, there are no other baptisms and this group has two sponsors only. I have not learned a bit to be a Poor Priest.

The third phrase is "*to be With and to be For*" taken from St. Augustine's famous words, "With you I am a Christian. For you I am a Bishop." Dressed up in very modest terms, the being WITH and FOR creates the dividing line between living the ministry as an authority or as a servant leader. The more common adage is "Ang utos ng Pari ay di MABABALI!" Most of the time, in my life as a priest, I have stressed the BEING FOR. "I am the Parish Priest here," I said raising my voice and banging the table with a clenched fist during one of our Parish Council meetings. "Kung sinabi ko, 'yun ang gawin n'yo," I told some of my rosary leaders. "Bakit, mas magaling ba kayo sa pari?" I told a group of parishioners who were insisting on a funeral mass schedule.

These three phrases are the pearls I picked up for my own self during the National Congress for the Clergy. These three represent areas of concern in my priestly ministry that need renewal. These are the more concrete areas I can manage to work on. These are perhaps my own need at the moment...Prayer, Poverty and Communion.

Let me end with a little incident th
happened to me during the five-d
Congress. I went out on Tuesday even
to treat myself to good coffee (bein
coffee addict). There I lost my cell pho
a cheap Nokia 1100. Not knowing h
it happened, I was very suspicious th
it was snatched in the crowd, as it h
happened to me before in Manila.
make my story short, I got my cell pho
back on Friday evening. Ve
miraculously, I was contacted by frie
who directed me to the lady who pick
up my cheap cell phone. Wonder
wonders, in a place like Manila, I lost
cell phone and on the third day it fou
me.

That event struck me as God's w
of showing His love even in the m
trifling event. And that is how God te
us how much He loves each one of us,
insignificant and unimportant events
our lives. This makes me wonder, ho
too, did God show His love to those oth
four thousand priests who came to
Congress. ⌘

CONJECTURES...
(continued from page 15)

So what does it look like to be a priest in the Philippines these days? To be so visible officiating Masses and sacraments. To serve an average of 20,000 faithful each. To be a bundle of issues – authority, money, intimacy, self-esteem, sex. To be plagued in varying degrees by a compulsion to wine, whine and women (and men, for some, for that matter). To be pampered by the affection of parishioners, lavished with attention, showered with gifts. To be alone and misunderstood. To be a sign of God's presence, a beacon of hope, dispenser of wise counsel, surveyor of culture, friend to all. To suffer from self-doubt, burn-out, and those thousand natural shocks that flesh is heir to. To somehow look at Christ, whose side he, too, has pierced and who, now and then, asks him to place his fingers into it, and there find his redemption and the meaning of his vocation.

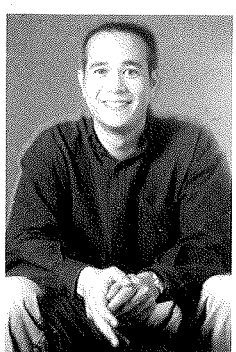
Next question: where do we go from here? The workshop surveys conducted during the congress would form a data-rich memory bank of clergy issues and needs. A pre-congress study running along the same lines could also prove to be invaluable. Never mind that what was originally intended to be an explanation of its numbers turned into an extended excursus on high art (sonatas, et al.). Makes one wonder whether, in the end, due service was done to both numbers and high art. Getting back, granting enough popular and financial support, the survey results would enable the hierarchy to lay down whole sets of programs for the clergy's on-going formation and renewal. Consider still their implications on the future of seminary formation.

The closing liturgy. A sea of candlelight glowing dim yellow, chiaroscuro wavelets on chasuble folds and creases. Voice-over booming an emotional rendering of salvation history, almost solemn but for a bass chorus punctuating each high point – "whoosh, whoosh" – priests mimicking a memorable ritual from the previous day. Archbishop Rosales breathing on the mic – "whoosh, whoosh", breathing the blessing of the Spirit.

A renewed clergy, for a renewed Church and Country. Tough tasks our priests set up for themselves. There will be much demand for the same Spirit these coming days. ⌘

THEOLOGICAL HOUR SERIES

The Theological Hour Committee of the Loyola School of Theology lines up a wide range of topics to celebrate the 40th Anniversary of the Second Vatican Council. The topics concentrate on the concerns of the Philippine Church as she journeys in the spirit of Vatican II.







"RILES" (A Documentary Film by D. Carolino)	**August 4, 2004**
Summary of the Renewal of the Clergy	**August 18, 2004**
Vatican II & the Philippine Church: Ecclesial Movements	**September 22, 2004**
Pondo ng Pinoy	**September 29, 2004**
Vatican II & the Philippine Church: Women Theologians	**November 10, 2004**
Youth Ministry	**November 24, 2004**
Vatican II & the Philippine Church	**December 1, 2004**
Islam	**January 12, 2004**
Affective Maturity	**January 26, 2004**
Immigration	**February 2, 2004**
Vatican II & the Philippine Church	**February 16, 2004**
Constitutional Change	**March 2, 2004**

The talks are on Wednesdays at 10:30 AM. For details, get in touch with Xavier Olin, SJ, chairperson of the Theological Hour Committee through Telephone # 4266430.



"I will give you shepherds after my own heart" Jer 3:15