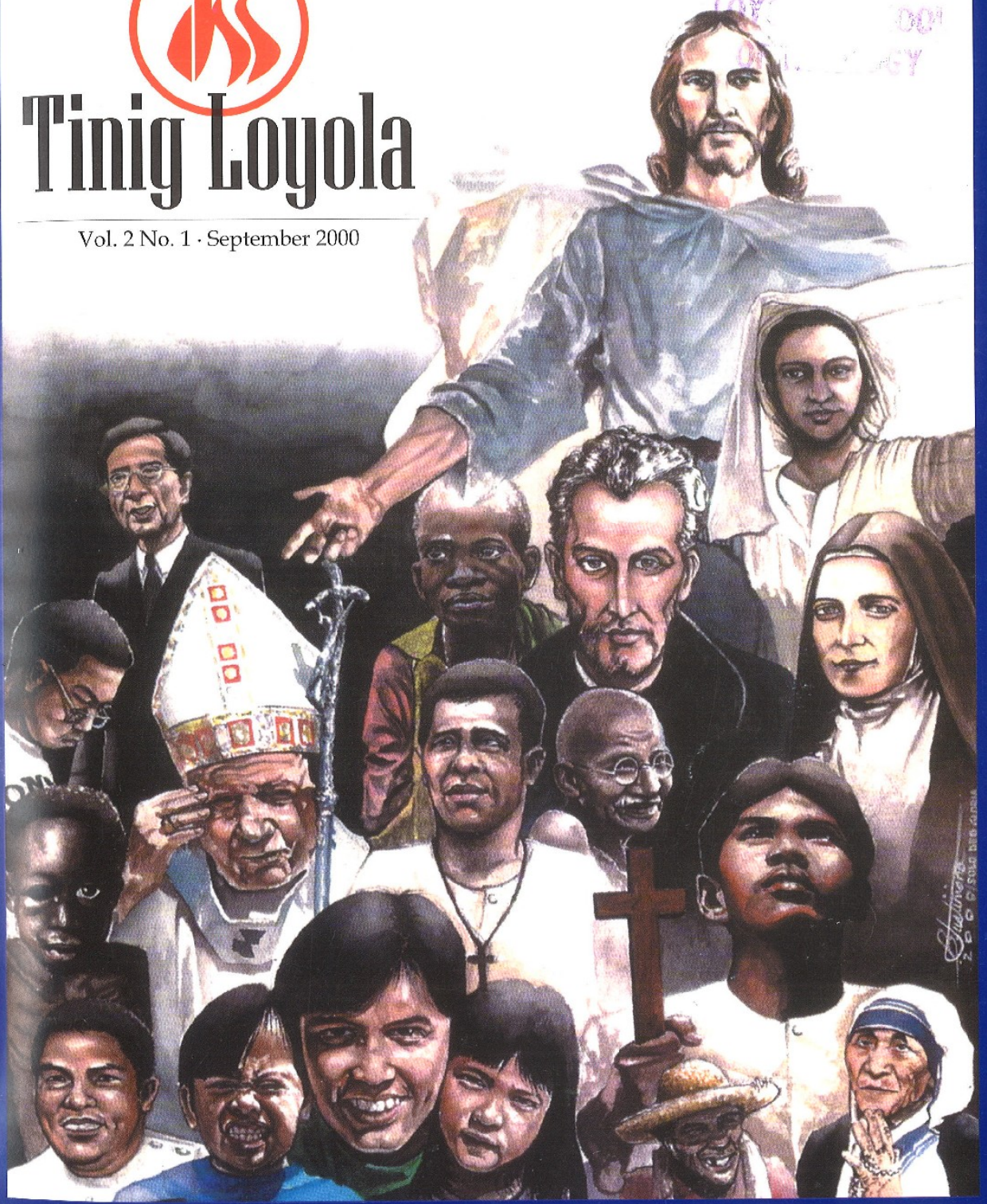
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LST 6

Tinig Loyola

Vol. 2 No. 1 · September 2000



National Mission Congress 2000



EDITORIAL

The last issue of *Tinig Loyola* claimed that this was not a magazine but a journal of experience. There is much truth to that statement, for while *Tinig* is not an academic journal like *Landas*, it does contain serious theology. The excerpts from the Theological Hour featured in this issue and Fr. Jim Bretzke's article on moral theology are not exactly bedtime reading.

Tinig Loyola is also a venue for the different sectors of LST to know one another better. Throughout this issue, we are featuring the eleven new members of our faculty. Our Student Council officers are also introduced here, and we are giving voice to the reflections and insights of some of our students. We also pay humble tribute to the late Ms Crisanta Rosales.

Our cover is inspired by the National Mission Congress that has just been held in Cebu. Taken together with the article, "Moral Theology Out Of East Asia," we are invited to ponder the challenge and task of being missionaries. We are enjoined, *humayo't ihayag*, but as students of theology we know that good intentions are not enough. How do we present Christ to the 85% of Asia that is non-Christian? Fr. Bretzke addresses this question from the perspective of moral theology. The question also needs to be addressed from the perspectives of culture, life, gender, and many other fields.

The task before us is huge, but our bishops have taken the first step in getting us excited about mission. What shall our response be?

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Tinig Loyola

Vol. 2 No. 1, September 2000

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Sigmund de Guzman, SJ
Victor Manuel, DS
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Estrellita V. Fernando-Lopez, M.D.

Contributors
James T. Bretzke, SJ
Charity Durano
Johnny Go, SJ
Guia Jimenez, MSC
Arianwen Lopez, FSC
Benjamin Molina Jr., DS
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Lambert Alfonso
Lay-out Editor

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Feedback, comments, and suggestions are welcome at **tinigloyola@yahoo.com**

Cover design from the artwork of **Fr. Benny Justiniano**, Diocese of Bulacan

Back Cover Photography by **Isabel Templo**

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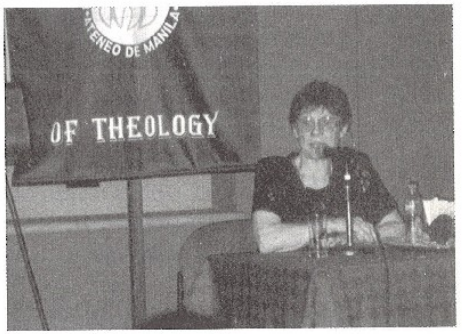
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LIBRARY
LOYOLA SCHOOL
OF THEOLOGY

Convocation for Academic Year 2000-2001

FR. VICTOR R. SALANGA, SJ

LST PRESIDENT



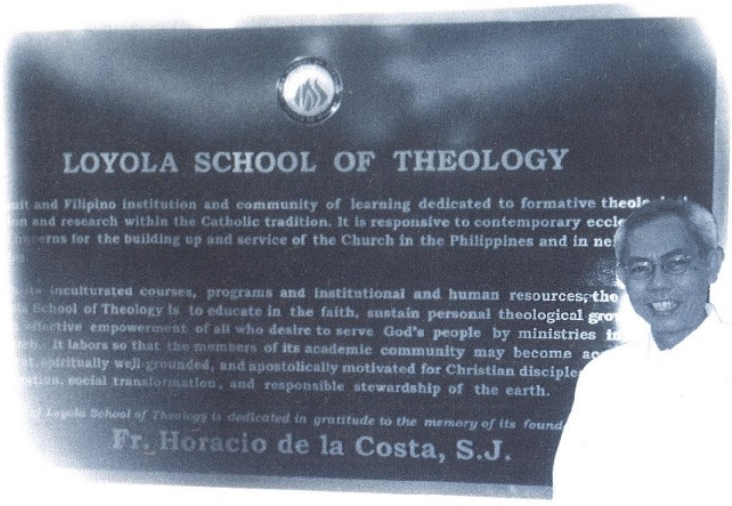
Fr. Joel Tabora, my predecessor, often affirmed that if Loyola School of Theology were to fulfill its Mission, it was imperative to see LST no longer as a seminary, but as a school. While LST continues to fulfill the requirements for the training of priests, it does many more things: namely, granting civil and ecclesiastical degrees, offering diploma courses, and other services requested of us for the Church in the Philippines and in Asia. This morning, I wish to speak about LST precisely as a school of theology.

First, the need for professors. When I took over as President last November, the message from the various sectors of the school was clear. LST was in dire need of professors—professors to teach in the MA/STL and PhD/STD levels. The need became all the more urgent because Fr. Danny Huang was scheduled to go to Tertianship, Frs. Meehan and Franxman for their sabbatical, and Fr. Ando Macalinao assigned to work another year in East Timor. And so, Fr. Herb and I went on a great fishing expedition. We cast our net wide. And the fish caught were fortunately substantial. From Rome, we got Fr. Lloyd Baugh (Theology and Film Studies), Fr. Manol Montesclaros (Old Testament), Fr. Budge Orara (Theology and Social Science) and Ms. Jo Manabat (Liturgy). From Berkeley, we got Fr. Jim Bretzke (Moral Theology). From Toronto, Fr. Vic de Jesus (Dogma). From San Carlos Seminary, Fr. Greg Gaston (Moral Theology). From Don Bosco Center for Studies, Fr. Nestor Impelido (Church History). From the Theology Department of Ateneo de Manila, Mr. Markus Locker (New Testament) and Mr. Bobby Guevara (Old Testament). From far away Bukidnon, Abbott Eduardo Africa (Spirituality) and from Cagayan de Oro, Fr. Frank Clark appointed to be a Research Associate. In the second semester, we hope to catch more fish: again from Rome, Fr. Tony de Castro (Church History) and Sr. Bernie Dianzon (Scripture); from the United States, Fr. Mike Lambino (Dogma) and Fr. Manny Flores (Pastoral Management). To you who have come to join us in this enterprise of great worth, we say, *Mabuhay* and welcome! We trust you will enjoy your teaching with us. And to our students, may you take this opportunity to learn from such a variety of persons, experience, and expertise!

This is not to forget the regular members of the faculty, our unsung heroes, who generously give their time and effort to the school and to whom we owe the good name of the school. Last but not least, we also remember our emeriti professors, some who continue to serve while others continue to support the school with their wise advice, encouragement and support. To all of you, thank you!

Second, the research institutes and the Theological Hour: The research institutes were meant to be the motor, as it were, of research and contextual theologizing of the faculty. The results were supposed to be shared in the classroom and with the outside world. The latter would be done through *Landas*, the school journal. I found that most of the institute directors are busy teaching and saddled with other assignments, with no re-

search assistants and no financial backing. It is most understandable then if the output is limited. I have decided therefore to wait for the return of those in special studies destined to work at LST. Three of them are due to return in four to six months and three or four more will have come home by the end of the next academic year. With more permanent personnel, I intend to have collegial planning and together with the directors, ask them whether to maintain or re-structure the institutes, seeking the best way to do research and theologizing. I also will encourage frequent discussion and exchange, underlining the attitude that disagreement does not necessarily mean an affront to the person. I therefore plead for patience. The period of waiting will be about two years and I trust by then the institutes will have been renewed, and to use the words of a famous advertisement, with more vim, vigor and vitality.



I wish now to speak about the Theological Hour as the students' avenue for theologizing other than the classroom. Last semester's series of the Theological Hour held in conjunction with the Jubilee Year was no doubt a genuine success. I am happy to say that the student response was enthusiastic, filled with vim, vigor and vitality. The series is well documented in the excellent student publication, Tinig Loyola 2000. There is no need for further elaboration. Except to mention that having one of the most important theologians of our century, Fr. Gustavo Gutierrez, was totally unexpected—truly, a surprise gift of God to the school. For this semester, we have already contacted several persons. Among them, Fr. Albert Alejo, who pioneered in the study of *Loob* and has graciously agreed to talk about *Loob ng Diyos* and *Loob ng Tao*, a fitting topic for inculturation, and Fr. Jan Lambrecht from Louvain and the Biblicum to share with us his ideas on Paul. We shall also approach our visiting professors from abroad to speak in our Theological Hour.

When Fr. Gustavo was about to leave, he mentioned how happy he was to have come to LST and expressed his interest in teaching in the school. Believe it or not, I sent him an invitation through the e-mail the day after he left. Up till now, there has been no response. But this will not deter us from pursuing such people either to talk or to teach at LST.

> "Only God could say what this new spirit gradually forming within you will be. Give Our Lord the benefit of believing that His hand is leading you."

Third, the third floor library renovation: The physical renovation is done. Feedback from both faculty and students is positive and heartwarming. We sincerely thank Architect Mario Nabor and Mr. Alberto Payumo, President of Madera Construction, and his crew of engineers and construction men for having made our dream come true. We include Mr. Lee Miralao, University Physical Plant Administrator who sent his engineers to oversee various aspects of the project. And with deep gratitude, we thank Archbishop Lagdameo, former student of Fr. Gehring in San Jose Seminary, for having come to preside and preach at the Mass of the Holy Spirit and to bless the library named after his former professor.



Many kind benefactors, here and abroad, made the renovation possible. I wish to thank them and assure them that the plaque acknowledging their support will eventually be made. Meantime, they are continually remembered in our prayers and sacrifices.

The reason why the plaque has not been finalized is because the fund campaign is ongoing. Funds are needed to cover the unexpected additives during the construction and to finance the rest of the overall plan for the whole library building. They are: the computerization of the card catalogue, the installation of air-conditioners and dehumidifiers specifically for books and bound journals, the sprucing up and painting of the second and first floors and finally putting grills for the windows and fixing the electrical system of the first floor. I call on the student body and faculty to extend a helping hand in this fund campaign.



In the midst of the renovation, we received the sad news of the sudden death of Ms. Crisanta Rosales. Days before her demise, I had talked to her and she eagerly looked forward to the day that the renovation would be complete. God had other plans for her. Because she died during summer, it was decided to have a memorial Mass celebrated in her honor during the school year in the presence of students and faculty members. We wish to invite all of you then to her memorial Mass on July 12th, Wednesday. It would be a fitting way to express our debt of gratitude for her 35 years of faithful and generous service to LST.

Fourth, the establishment of an endowment fund. Since 1965, LST has been maintained by the subsidy given by the Philippine Province of the Society of Jesus. For many years, the subsidy continued because the number of students was relatively low. But since LST turned into a school, the number of students has increased. For example, the average number of enrollment in the academic year 1998-1999 was 440, in 1999-2000, 471. For the first semester of this academic year, the number has already reached 450. The Philippine Province has asked LST to take steps toward becoming more financially independent. I have been advised that the way to becoming independent is, apart from the usual increase of tuition (we charge lower than MST and UST!) is establishing an endowment fund. It will mean more time, effort and energy but we have to begin as soon as possible.

In this connection, you may recall that on the occasion of the erection of LST as an ecclesiastical faculty last September 1999, Jaime Cardinal Sin proposed and promised to fund a professorial chair for Marian studies. LST gave a proposal last December and just last week, we received a draft Memorandum of Agreement. We pray that this grant will signal the beginning of many more grants. In my brief stint in office, I had to be reminded again and again that money indeed matters!

Fifth, organizing an Alumni Association and Homecoming. Many times in the past, on the occasion of the Alumni Homecoming of San Jose Seminary, Josefino alumni requested me to organize an alumni homecoming for LST. They would very much like to meet their old friends and batch mates-- those belonging to other religious congregations and recently, their lay friends from CEFAM. With this request in mind, we shall also organize a regular alumni homecoming in November, one afternoon before San Jose Seminary holds theirs and also to formalize an LST alumni association to support it.

I cannot close without congratulating last year's Student Council—the officers and those in the committees who served under them for a job well done, extremely well done! Please pass on the same energy and vitality to those who will be elected officials this academic year! To Jboy, Moe, Honey and Edward, *maraming salamat!*

And finally, my gratitude to the Staff, our other set of unsung heroes and heroines: To Fr. Herb, Dean, and his academic and computer staff, to Dr. Patty Arañas, our executive secretary, to Mr. Vitaliano Nañagas, our Treasurer, and his accounting staff, to Lucy Samson who took over from Ms. Rosales and her library staff, to Ms. Tess Biron and her maintenance staff. Without you, the School will be paralyzed. In no small measure, you participate in the mission of LST. *Maraming salamat!*

(continued on page 33)

COMPUTER ASSISTED THEOLOGY



Herbert Schneider, S.J.

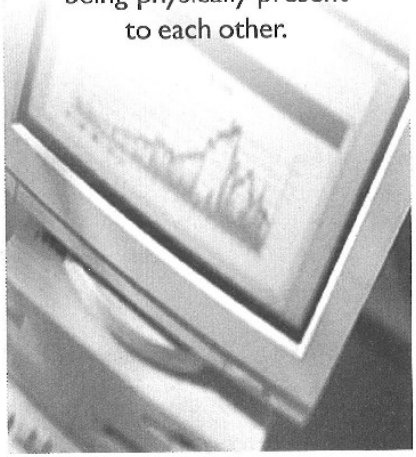
Computers can assist both professors and students in basically two ways: in research and in publishing or presenting the results of research. In this short article, I want to talk about both aspects first and then mention some basic resources available immediately.

Computer-Assisted Research

There are two ways in which computers can assist research: gathering information and data, and ordering and storing such information and data. Here are some sites that contain a wealth of Biblical resources especially for the New Testament exegete: Resource Pages for Biblical Studies, main page <http://www.hivolda.no/asf/kkf/rel-stud.html>. Torrey Seland of Hivolda College in Norway maintains this resource page. The other is Mark Goodacre's site at <http://www.ntgateway.com>. A wealth of biblical resources is accessible through the homepage of LST: <http://www.lst.edu/BibleLink/default.htm>.

There are also software programs that assist the researcher in recording his or her research. Nota Bene Lingua Workstation is a very powerful word processor designed especially for scientific research writing. The program is capable of multidirectional text flow to handle European languages as well as Hebrew or Arabic, which flows from right to left. The program has a building database for the storing of bibliographics. It is capable of generating the needed footnotes and bibliography in any number of desired styles including Turabian, which is the style required by the Atenco for thesis writing.

We can create virtual classrooms allowing students of different places to study without coming to the school and discussing and working on group projects without being physically present to each other.



A simpler program that functions as an add-on to MS Word is Citation. Citation is a database of books, journals and notes. It will automatically insert notes, and generate automatically all needed footnotes in a large number of different formats including Turabian. It will also generate bibliographies in any number of desired or required styles.

Computer-Assisted Presentation and Publishing

For research to be useful and beneficial it needs to be made public. This can happen in any number of ways: through classroom presentations, uploading to a server on the intranet or internet, or publishing in journals.

PowerPoint is a simple yet powerful presentation tool, whether the professor or student wishes to create single transparencies in black-and-white or color or a coherent slide presentation with animation, music, graphics, and film clips. PowerPoint presentations can be uploaded to the server and thus made available to a wide audience beyond the classroom.

Having space on a server allows the professor or student to publish syllabi, class notes, assignments, tests, and test results. A homepage can also be a way to publish worldwide, since the material on the server is in principle accessible to all, wherever they are. In a similar way, students can post the results of their research, their homework assignments, and term papers. Students and professors can form an e-group for online discussion and sharing of information and research results.

One final aspect needs to be mentioned. We can create virtual classrooms allowing students of different places to study without coming to the school and discussing and working on group projects without being physically present to each other. Office 2000 makes all this very easy. All one has to learn is how to create a webfolder on the server. After that uploading and editing uploaded material is as easy as saving on the hard disk and editing material stored on one's computer.

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MEET THE STUDENT COUNCIL 2000-2001

THE "PREZ":
Benjamin D. Molina Jr.

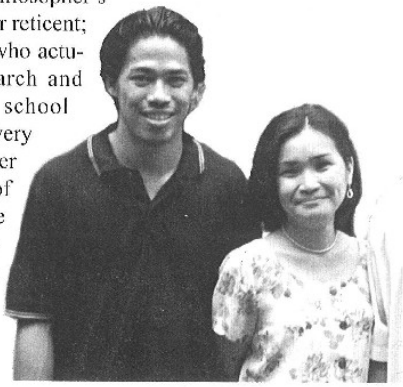
More popularly known as "Didoy". He is a *Bikolano*. One of the "holy ones" called to priesthood early in life. He entered the St. Gregory the Great Minor Seminary at the young age of thirteen and from there moved on to the Immaculate Conception Seminary in Virac. He took his College and Philosophy courses at the San Carlos Seminary before becoming a Josefino in 1999 at the age of twenty-two. Proudly belongs to the Archdiocese of Manila. Currently, he also heads "SEMNET", the nationwide network of seminaries in the Philippines. How else does one describe Didoy? He is a Samson looking for a Delilah. Other than that, Didoy is passionate, full of ideals and vision (*malawak ang pananaw*), generous with his time, talents and treasure (whatever little there is), gentle-mannered, deceptively quiet, strong and focused, family-oriented *(lahat ay Kuya at Ate niya)*, respectful (he never forgets his *po's* and *opo's*), spiritual, very open to suggestions and humble. *Marami siyang kaibigan.* Didoy works quietly and efficiently without calling attention to himself.

THE "VEEP":
Sr. Guia Jimenez, MSC

Sr. Guia (a.k.a. *Guia or Gui')* belongs to the Missionary Sisters of the 'Sacro Costato'. *"Ano 'yon?"*, you might ask. Translation: Missionary Sisters of the Sacred Side of Jesus. After twelve years with Benedictine nuns, she opted for the more "secular education" of the University of the Philippines rather than Ateneo's Jesuit education. After going around a big circle spanning eight years of marketing work in the travel industry, and about four years of religious formation, she still ended up getting the Jesuit education she previously avoided. She never really entertained the thought of becoming a nun, even as a child, but now accepts that the Lord can work in mysterious ways and that He calls the most unlikely people unto him. Her present apostolate is catechesis but she seems to be moving toward retreat-giving and spiritual direction. How else to describe her? She's vocal and expressive (in other words, *madaldal*), has a commanding presence (you can't miss her), definitely not shy, good in public relations, supportive, elicits trust and confidence, reliable and strongly committed.

THE "SEC":
Mary Ann Charity B. Durano

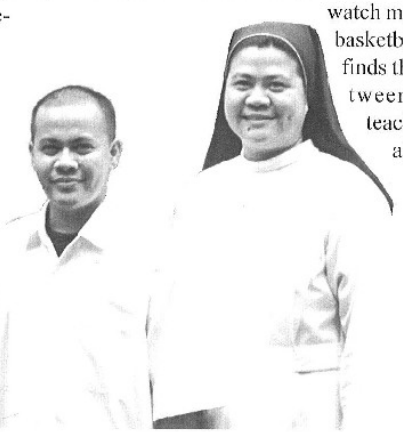
Once mistakenly called "Sr. Mary Ann Charity". A.k.a. Cha', Chari. She declares, "I am proudly lay!". She can understand but doesn't speak Cebuano. She took up B.A. Philosophy at the Ateneo de Manila University. Embracing Ignatian spirituality and the values she has acquired with such a passion, she became a member of the Jesuit Volunteers Philippines (JVP) and spent a year teaching at the Ateneo de Zamboanga. She still entertains the notion of becoming a missionary every now and then. She started a career in publications as deputy news editor and correspondent (Union of Catholic Asian News) but abandoned this in pursuit of a nagging desire to teach theology. Other aspects of Charity: previous to becoming the SC secretary, she was already the official scribe of the second year *("Cha', pahiram naman ng notes mo!")*; muse of the 2nd year seminarians; loves to dress up *mahiyain nga lang*; still looking for Mr.Right; meticulous with details; analyzes with a philosopher's mind; brilliant but rather reticent; one of that rare breed who actually loves to do research and spends extra time in school studying in the library; very responsible and gives her best in any task asked of her. The records of the Student Council are definitely in the best hands with her.



THE "TREZH":
Lucas L. Porticos III, FdCC

Commonly known as Lucas in LST. A.k.a. Jun (in the Canossian community); "budik", Muro-Ami (prefers to be *kalbo*) or Luke. He is a true-blue *Boholano* He joined the Canossian Fathers at the age of twenty-three after taking up BA Political Science at the Central Mindanao University. He finished his BA Philosophy at the Christ the King Mission Seminary, and is now on his second year of studies at LST.

Aside from his involvement in the LST community, Lucas has a very busy "hidden life". He actively works in the Vocation Promotion program of the Canossian Fathers and is also temporarily in-charge of their aspirancy program. On top of being a student, Lucas is concurrently an instructor of Humanities and Religious Education. In his spare time, he likes to cook (you should try his pasta dishes!), read, watch movies, fix things up and play basketball. One wonders where he finds the time for anything else between being a student and a teacher. Lucas is definitely reliable (as can be seen in the huge trust his community gives to him) and is proving to be a most efficient treasurer. He is quite strict with the SC budget. Your funds are definitely safe with him!



INAUGURAL ADDRESS

Benjamin Molina Jr., DS

President, Student Council

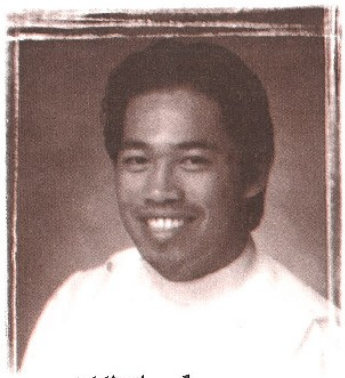
Let me begin this wonderful day and wonderful occasion of our oath-taking ceremony with the often abused rhetorical question, "What are we in power for?"

What are we in power for?

I guess this is a disturbing yet very compelling question, which I would like to have as a guiding principle as we now formally accept the new members of the LST Student Council. Together with Sr. Guia as Vice-President, Charity as Secretary, and Lucas as Treasurer, we assure everyone that we will put the trust that you have given us to good use. We promise to continue and, if possible, surpass the exemplary work accomplished by last year's Student Council.

What are we in power for?

We will be in power to enable ourselves to live out and further deepen the Christian understanding of leadership. To be a leader is, first and foremost, to be a servant to all. To humbly attempt to be a leader is to ambitiously attempt to penetrate the mysterious reality of servanthood exemplified by Christ. To be entrusted, therefore, with this position is not a privilege but a challenge and a responsibility. It is an opportunity to lead, to guide, to follow, to serve. To be a leader, then, is to follow the example of the suffering servant-leader *par excellence*, Jesus Christ. To be a leader is to wash the feet of all.



"To be a leader is to wash the feet of all"

What are we in power for?

We will all be in power to empower ourselves, to form ourselves so that when our time comes to be formators of the future generations of our country, we will form leaders who will lead us not to war but to peace! Persons who will inspire us not with scandalous, illicit affairs, but with interpersonal relationships built on trust and commitment. Persons who will bring us not to a prosperity favoring only the rich, but a prosperity that strives to bring justice and equitable distribution of resources to all.

What are we in power for?

We will all be in power to assure everyone that the good work of past generations of the LST community will be continued. We will be in power in order to bring renewed creativity and vitality to the present LST community so that our institution will live up to its prestigious name.

In preparing this inaugural address, I was very much tempted to say something new, something daring, something provocative. But no, I did not succumb to that temptation. Instead, I unhesitatingly decided to stick to the formula that one should never change a winning strategy. I reiterate, then, what *Kuya* Jboy said on that historic day of his inaugural address last year, when he woke us up from our lethargic state. That the Student Council is the voice of the student body - the student body is not at our disposal; we are at the disposal of the student body, we are your servants. Thus, in order to foster continuous dialogue between the faculty and the student body and greater participation in the academic life of LST, we will still be guided by the following principles of discernment, decisiveness, and of being demanding.

First, in whatever endeavor we wish to accomplish, we must discern - that is, we must think, reflect, and pray that we know the will of God. This discernment will be done by all of us, the student body, the Student Council, the administration, so that with the guidance of the Holy Spirit, we may fulfill the will of God in whatever we plan to do. Second, we must be decisive. We must stand for our ideals, fight for our rights, take a stand on sensitive issues, and see to the end the realization of our projects. Third, we must be demanding. We will be very demanding and will expect only the best from ourselves and the whole LST community. We will demand full and active participation.

I would like to challenge all of us, in the spirit of continuity and creativity, to work together once again. To excel, to rise to greater heights and even to surpass the exemplary accomplish-

ments made last year. Together, as we cross the threshold of greater promise and hope, may we lead the Church to greater glory.

After talking abstractly and perhaps nonsensically, let me turn your attention to more mundane matters.

1. Socio-political issues.

It is not because we are meddling but because we believe that there are unjust structures that hinder us from bringing the kingdom of God to reality. How can we reconcile the fact that the government, our government, is spending billions to kill people in the name of peace and at the same time, be unconcerned with expenditures related to our education, our welfare, our well-being? How can we reconcile the fact that some people, myself included, are sleeping soundly on cozy beds while the people of Payatas are buried alive? There are many other issues to fight for – public interest in the death penalty and the legalization of divorce has waned – and we must therefore be very vocal and active if we want to be heard and noticed.

2. What can we contribute to the Philippine Church and to theology?

We can do this in varied ways. First and foremost, we must interiorize the theology we have learned. We must find opportunities to enter into that dialogue of life where theory and praxis meet. We must also attempt to bring this theology to the grassroots. Furthermore, we must promote greater involvement and participation in the theological fora within our community. In time, we also need to reach out to other theological schools, such as MST, San Carlos, and most especially, UST. How can we aspire to achieve all of these? We must make responsible use of the time, freedom, and privileges that the new curriculum has given us. We must also make good use of the luxurious facilities that we have: the Sin Center, the multimedia room, and our newly renovated library, among others. Moreover, we beg everyone to please attend the stimulating theological hour - we have outstanding speakers and



"Leadership, servanthood is a spirituality. It is a call to serve, to lead, to love, to trust in God"

it is always a puzzle why few people attend or seem to be interested.

3. The needs of the student body.

We will continue to address the needs of the student body and at the same time, foster friendship among ourselves. We greatly encourage and will wholeheartedly support batch Masses, acquaintance parties, informal get-togethers, sportsfests, and other community-building activities.

The Student Activities Center located on the ground floor near the De La Costa Auditorium houses the offices of the Student Council and the various working committees. It is primarily a venue where students can gather, exchange stories, share a laugh or two, study together. In short, a place where we can do theology. The Student Activities Center is open for everyone. You are all welcome to visit and stay there anytime. Finally, we would also like to form an Alumni ad hoc committee to look into the possibility of an Alumni Homecoming and other matters related to it.

These are some of our dreams. We hope that they become realities, but I would like to see them as secondary priorities. I would put the primary emphasis on building and developing relationships: among our classmates, among the personnel, among the faculty. We will continue to build an LST community and if this will be achieved, the courses of action and the concrete plans will follow. They will then be manifestations of our love for one another.

Lastly, I believe that this new challenge in life will be a constant reminder for me to continually grow in love, in compassion, in infinite patience and understanding. It is an invitation to nurture a deeper, more personal and more intimate relationship with God. Leadership, servanthood for that matter, is a spirituality. It is a call to serve, to lead, to love, to trust in God. We must, with great faith, rely on God's grace, that He will sustain us in the laborious and challenging task that lies ahead.

Again, let me ask, what are we in power for?

We are in power so that in our ministry, we may do everything for the greater glory of God. *In opus ministerii, ad maiorem Dei gloriam!* (2 August 2000)

New Faculty



Manuel Montesclaros, SJ

SSL, Pontifical Biblical Institute

Teaches Th 224
Pentateuchal Studies and Greek 1

Fr. Montesclaros is spending his summer teaching at LST.

He is due to finish his STL at the Biblicum in Rome by January 2001, and will then begin doctoral studies at the Gregorian University.

MORAL THEOLOGY OUT OF EAST ASIA



JAMES T. BRETZKE, S.J.

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Karl Rahner's last major article on the Second Vatican Council spoke of the watershed the Council represented in marking the beginning of the Church as a truly world church, and the challenge this especially presented for the integration of non-Western cultures: "either the Church sees and recognizes these essential differences of other cultures for which she should become a world Church and with a Pauline boldness draws the necessary consequences from this recognition, or she remains a Western Church and so in the final analysis betrays the meaning of Vatican II." One ramification of Rahner's interpretation involves paying greater attention not only to how ethics is approached in various parts of the world, but also to changes within Roman Catholic moral theology in places such as Asia. "Asia" is largely a Western construct. Depending on the context, the term can include countries and cultures from the Indian subcontinent through Indonesia, the Philippines, and even Australia. Rather than attempt an overview of such a large and diverse area this article will focus on China, Japan, Korea, and Taiwan since these countries do share definite similarities in several important elements in their religious, philosophical, cultural and historical background. The Church in this region has the particular challenge of being both a relative new-comer and a minority. Thus, inter-religious dialogue is woven into its ethical reflection with a tradition which includes Confucianism, Taoism, Buddhism, while at the same time each region is also marked by an individual indigenous religiosity as well (such as Shintoism and shamanism). These cultures are also deeply touched by the contemporary forces of globalization and westernization and a variety of issues these forces help generate and/or complicate.

THE SPECIAL SYNOD FOR ASIA

The special Synod for Asia held in Rome in 1998 provides a good spectrum of many of the issues, approaches, and conflicts which mark these efforts at inter and intra cultural dialogue. While at first glance, "moral theology" was not a major theme of the Synod, upon closer analysis it is amazing how virtually every issue touched upon comes back in some fashion or another to ethics in East Asia in the sense of Rahner's moral challenges posed by the "essential differences of other cultures." In the Synod of Bishops on Evangelization a quarter-century earlier much stress was placed on careful dialogue with, and respect for the indigenous cultures. As the preparatory documents for the recent Asian Synod were circulated, however, many bishops felt the mandate of the 1974 Synod and the charge of *Evangelii Nuntiandi* to go to the very root and depths of the culture still had not been adequately met in the Asian context, and this led to a frank expression of tensions uncharacteristic of traditional Asian etiquette. The Japa-

nese Catholic Bishops' Conference, rather than give the requested "response" to the preparatory *Lineamenta* for the Synod issued by the Vatican, submitted their own document which addressed some perceived deficiencies in the Vatican text, and proposed alternative approaches which differed markedly in key areas from the Vatican document. The Japanese Bishops observed that inasmuch as "the questions of the *Lineamenta* were composed in the context of Western Christianity they are not suitable. ... From the way the questions are proposed, one feels that the holding of the Synod is like an occasion for the central office to evaluate the performance of the branch offices. That kind of Synod would not be worthwhile for the Church in Asia. The judgment should not be made from a European framework but must been seen on the spiritual level of the people who live in Asia." The bishops went on to warn against over-stressing the uniqueness of Jesus Christ as the 'One and Only Savior' would render impossible "dialogue, common living, or solidarity with other religions. The Church, learning from the 'kenosis' of Jesus Christ, should be humble and open its heart to other religions to deepen its understanding of the mystery of Christ." They concluded that neither the approach of the *Lineamenta* nor contemporary Western theology seemed suited to address the Asian context: "Based on this kind of theology, we cannot approach the unsettled Asia of today. In the *Lineamenta* there is a lack of understanding of Asian culture, especially the Asian culture of today, which is a mixture of an Americanized modern culture. Moreover, it does not appear that we can be satisfied with modern Western theology either."

> Though the root meaning of tao may be a road, this tao furnishes not so much a map for the moral life, as a vision of a range of possible directions, any number of which will be upright morally.

Taking Asia seriously, and all that such attention implied, constituted one of the primary ethical issues raised at the Synod. While the curial officials (e.g. Cardinals Baum, Tomko, Sodano) tended to emphasize the central necessity of proclaiming a common faith in Jesus Christ as the only Savior, unity with the Petrine office, etc., "all of which transcend cultural diversity," many of the Asian participants focused precisely on that cultural diversity and the issues and theological approaches which must take into greater account the cultural particularity of the Asian contexts. Bishop Francis Hadisumatra of Manokwari-Sarong, Indonesia stated that "Bishops are not branch secretaries waiting for instructions from headquarters!" and argued for a "rediscovered conciliar vision" of ecclesial unity, noting the local church "becomes truly local when its laws are not only in line with the Spirit of the Gospel and ecclesial norms, but also with the ethos and legal tradition of the local people." This would require local "authority to interpret church law according to our cultural ethos, to change, and where necessary, replace it." Bishop Arturo Bastes of Romblon, Philippines began with the observation that "There are still strong indications that Asian realities have not yet been taken seriously enough in the present practice of the church's pastoral mission" and went on to focus on four areas needing a "change of perspective: a shift from the perspective of a Euro-centered church to an authentically Asian view, a shift in the understanding of history, a shift in the model of the church, [and] a shift in the understanding of spirituality." He went on to observe that success of world religions such as Hinduism and Buddhism at finding "a home in the hearts of Asians. Christianity itself was born in Asia, but it has been alienated from Asia because of the perspective of a Euro-centered church." Bastes concluded the judgment that a particular vocation of Asian religious is "to save Asia from the onslaught of materialism coming from global market forces by the wisdom and depth of Asian spirituality with which Asians feel [sic] at home, which is not opposed to the teachings of Christ because they are a true manifestation of God's Spirit working in all peoples."

Taking up a similar theme Leo Jun Ikenaga, S.J., Archbishop of Osaka, noted that Buddhism developed easily in Japan, but Christianity has not. He suggested cultural differences as one, though not the sole, reason for this failure and stressed the need for greater use of Asian ways of expression if evangelization is to succeed. Bishop Augustinus Jun Ichi Nomura of Nagoya echoed this view and called for presenting Jesus Christ as a spiritual Master who would communicate virtues of detachment, simplicity, compassion and peace in a way that would be more "specially tuned to the Asian ethos" which in turn would better aid the Christian communities there to address the concrete ethical issues facing them.

These calls for respect for Asian culture found resonance among non-Asian participants, as evidenced by the intervention of Bishop Francis DiLorenzo of Honolulu who outlined a number of concrete steps American "host" churches should take in welcoming Asian immigrants, including the need to understand Asian cultures and in particular to "learn more about non-Christian religions and their impact on the Catholic experience," including how Asian Catholic perspectives "view and teach creed, morality, sacraments, ecclesiology, Christology and religious devotions." The Final Message of the Synod for Asia was meant to take up many of the key points discussed during the Synod itself, but according to one observer present the Final Message "erased" many of the voices of individual bishops and the small working

groups. Nevertheless, the final document did touch upon many items such as respect for Asian non-Christian religions and recognition of many of the particular ethical challenges facing Asia, including globalization, international debt, pastoral care of migrant workers, refugees, the dignity and equality of women, and so on. In reference to respect for the strong Asian humanist heritage the document expressed "esteem [for] the ethical values in the customs and practices found in the teachings of the great philosophers of Asia, which promote natural virtues and pious devotion to ancestors" and the necessity for the three-fold "dialogue with the cultures of Asia, dialogue with the religions of Asia, and with the peoples of Asia, especially the poor."

DIALOGUE WITH THE ASIAN TRADITIONS

The theme of taking the Asian cultural context seriously through inter-religious dialogue occupies a good deal of attention in recent Asian writing. Often it is portrayed as a twin task of inculturation and of ethics which view inter-religious dialogue as a moral obligation of the Church in Asia. Much recent writing undertakes precisely this task in attempting to engage, articulate, and elucidate the religio-philosophical traditions in Asia. At the outset it is important to recognize the problematic of multiple cultural ethoses, which at times overlap, compete, and conflict. Chacko Aerath notes the problems of maintaining group identity in a pluralistic society, and in particular the challenges posed to Asian Christians who so often live in cultures which are not "Christian" and thus exert influences which counter the Christian ethos. Other authors would not deny Aerath's concern, but their accent falls on how better to understand and integrate the Asian philosophical and religious traditions into the inculturation of theology, whether this term is used explicitly or not.

Several writers are grappling to establish some conceptual framework for exposition of Asian thought and dialogue with non-Asian traditions. One Confucian philosopher, A.S. Cua, suggests that on the meta-ethical level a coherent conceptual scheme can be constructed "with the ideal of *tao* (the Way) as a unifying perspective for viewing the interdependence of basic arctaic notions (notions of virtue), i.e., *jen* (benevolence), *li* (propriety), and *i* (rightness) [often transliterated as *yi*]." However, this cross-cultural dialogue may hit a snag when one moves from the metaethical level to the normative application since the notions of *jen* and *li* do not easily lend themselves to translation into principles which would seem to possess "objective validity and universal applicability,. This point is exemplified in many of the philosophical classics, such as the *Analects*, in which the majority of the exchanges recorded between Confucius and his disciples are simply exhortations to do one's best in following the Way (*tao*).

Tao is the one concept which runs through the East Asian ethical traditions. The Confucian Classics are filled with numerous references and discourses on the various manifestations and meanings of this term, but perhaps one classic citation will serve to underscore its importance for the Confucian moral vision: "The Master [Confucius] spoke, 'In the morning if one hears the *tao*, in the evening they may die without sorrow'."[25] Though the root meaning of *tao* may be a road, this *tao* furnishes not so much a map for the moral life, as a vision of a range of possible directions, any number of which will be upright morally, as long as one follows the spirit of the *tao*. The *tao* is not a path external from the human person, but is realized in the fulfillment of one's humanity, neither is the *tao* a means followed to an end, nor, in the words of Tu Wei-ming, does it "provide an ideal norm or a set of directives to be complied with. It functions as a governing perspective and a point of orientation." "Moral discernment" might be a good rendition to explain how the *tao* operates. The notion of *tao* is obviously quite congenial to an ethics of virtue, especially if the *tao* is viewed akin to prudence as the form of the virtues, as well as to the related notion of moral virtuosity, i.e., an outlook which views the moral life as essentially an art which must be lived in daily practice, and it is this practice which moves humans to perfection. Moral rules certainly are important to this endeavor, but probably the construct of "absolute, exceptionless norms" or "intrinsically evil" acts are concepts which would not enjoy a clear and unequivocal analogue in Asian thought. Asians might say that moral rules could be "bent" but it would be more accurate to say that moral norms, whether conceived as rules for conduct or ideals to

New Faculty



James Bretzke, SJ

Associate Professor of Moral Theology, Jesuit School of Theology at Berkeley

M. Div., with distinction, Weston School of Theology

S.T.M., specialization in Scripture, Jesuit School of Theology at Berkeley

Diploma in the Korean Language, Yonsei University—Korean Language Institute

S.T.L., specialization in Moral Theology. Jesuit School of Theology at Berkeley

S.T.D., Summa cum laude in Moral Theology, The Pontifical Gregorian University

Teaches Th 260(B)
Fundamental Moral Theology

Fr. Bretzke also conducts adult catechesis classes in the Unites States.

He is also involved in "After the Choice," a ministry to women who have undergone abortions. LST is hoping that Fr. Bretzke will teach at LST regularly.

emulate must be interpreted before they can be applied.

"Ambiguity" seems to be a constitutive element in Asian ethics and this ambiguity will be a challenge to the inculturation of moral theology in East Asia. However, ambiguity could be viewed more as a resource to be utilized rather than an obstacle to be overcome. Obviously, in traditional Roman Catholic moral theology ambiguity is not usually seen in this way. "Doubts," whether located in conscience, law, or fact are to be resolved prior to action, and certainty is prized. However, the East Asian religious ethos often judges ambiguity differently—not necessarily as a positive value, but as a recognition of reality. Moral harmony is achieved not by overcoming ambiguity, but by accepting it and living with it. In accepting ambiguity one embraces the moral reality of one's existence and tries one's best to live in that reality. *Yin* and *yang* might be viewed as one classic way in which ambiguity is accepted and harmonized. All the virtues, but especially *jen* and *li*, guide one in navigating the moral path of the *tao*. In Taoism, Buddhism, and especially in Confucianism, the various ethical terms and concepts are highly "context dependent, addressed to a particular rather than universal audience" and therefore their aim has not been to establish a universal moral discourse in the usual Western sense. Abstract analysis and definition (what is "rational") give way in pride of place to what might be termed a moral aesthetics (what is "reasonable") in which the individual seeks to cultivate and perfect his or her nature in the myriad aspects of daily life. The accent falls on praxis and in the Confucian view a "viable ethical theory is thus subject to pragmatic assessment in the light of changing circumstances. Consequently, ethical requirements cannot be stated in terms of absolute principles or rules."

Instead, Confucianism has stressed moral self-cultivation seen in terms of both overall character formation or individual cultivation of virtue (*te*) in which the individual never operates alone, but always within the matrix of five human relationships which in turn furnishes the basis of the moral action and community, or what Tu Wei-ming refers to as a "fiduciary" community, as distinguished from a Western, individualistic, "adversarial" community.

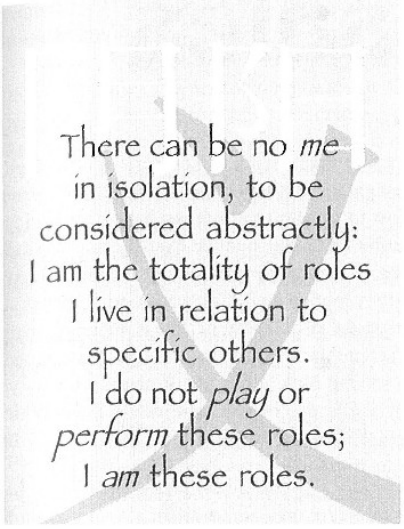
Only in this fiduciary community of relationships does each individual find their identity, which involves living out roles in which both rights and duties are inseparable from one another. As Henry Rosemont puts it, there can be no *me* in isolation, to be considered abstractly: I am the totality of roles I live in relation to specific others. I do not *play* or *perform* these roles; I *am* these roles. When they have all been specified I have been defined uniquely, fully, and altogether, with no remainder with which to piece together a free, autonomous self.

If a society is knit together by individuals committed to living out the Five Relationships and following the lead of the ancients in keeping to the moral path of the Confucian *tao*, then that society will be truly happy, prosperous and just, its individual citizens morally upright, with the rights of all and the common good assured in a fiduciary community built on reciprocal trust, rather than on an understanding of society as an "adversarial system" in which the dignity and rights of the individual must be protected, lest the community impinge upon these rights. The fundamental import of the Confucian Five Relationships is that there can be no split between self and society, no "oxymoronic private citizen" to borrow Robert Bellah's phrase, since the very identity of each individual human person is conceived essentially in terms of his or her moral matrix of relationships. Thus, to echo Rosemont cited above, there is no "I" that is not at one and the same time the "I" that is my father's son, my sibling's older brother, a member of the nation, and so on. Through these various relationships each individual comes to know who s/he is, i.e, morally aware of one's particular social identity, as well as to become enculturated into that role, with all of its attendant rights, rites, responsibilities, and duties.

A related area of study connected with the Asian ethos centers on how traditional Asian philosophy might impact and/or be affected by Western philosophy and/or theology. At times such efforts may involve working through some of the effects of Western missionary evangelization, and Asian Catholics find it necessary to convince themselves of the possibility and desirability of utilizing traditional Asian sources in their theology. In Korea, which was first evangelized by Korean Confucian scholars and only subsequently by foreign missionaries, answering the summons to inculturation, according to Kim Sung-hae, requires looking back to the first period of indigenous foundation, since these early scholars used Asian sources for their evangelical and catechetical work. Following their lead may better offer "an inspiration or a guiding principle which proves to be most true to the spirit of the Gospel since those early Christians were most im-



mersed in both traditional thought and present realities of their time. This fact indicates where the heart of inculturation lies and which direction we should go in our effort of doing theology with our own resources, traditional and contemporary." In any event, studies such as these clearly



testify to the depth and importance of the indigenous, traditional cultural ethos that still holds for Asian theologians, though such efforts are both relatively recent and not yet extensively developed. While the precise effect that Christianity has had in reshaping the contemporary Asian ethos is unclear, it remains a topic of considerable self-scrutiny among Asian Christian leaders, whether the problems be bribery and corruption by Christian leaders or lesser failings.

The global and particular of East Asian religious ethics intersect in human rights. Widespread disagreement remains whether the current conceptualization of human rights is primarily Western, or whether the notion of human rights is generally cross-cultural, and more particularly, whether the contemporary notions of the human rights discourse either exist in certain Asian traditions, or whether these traditions are even compatible with human rights. However, Asian nations obviously have accepted the Western-led conceptualization of human rights discourse to a considerable extent as demonstrated by the very fact that the majority of Asian nations are signatories to various human rights treaties and protocols.

FEMINISM IN EAST ASIA

Feminism is an area which has brought the Asian religious and philosophical traditions into critical dialogue with theology. Cristina L.H. Traina's recent work on feminism and natural law discourse, while not concerned specifically with Asia, nevertheless expresses well both the problem and the possible solution. Many Asian feminists in their own way have echoed a similar point, stressing the need to liberate women from traditional sources often employed to oppress them, while grappling to respond concretely and effectively to women's needs. Traina notes that "generally the ill effects of ethicists' ignorance are felt soonest and most strongly by others who are distant, whose complaints we have learned to ignore, and whose precise differences from ourselves we have failed to recognize" Her solution, at least in part, is to recognize that ethics "with women's welfare at the center requires new practitioners bearing new tools, logics, and skills. Our task is to begin to describe-in more detail than in the introduction-the concrete shape of these requirements." By and large, Asian feminist theologians, such as Chung Hyun-kyung, are quite well versed in Western feminist studies, and often these scholars have studied in the West as well, and the methodology which Traina suggests might furnish some important criteria for not only Asian feminist theology in particular, but for Asian theology in general. Prostitution is one such concrete women's issue much discussed in Asian feminist writing.

Confucianism in particular is often challenged as being inhospitable to concern for women and/or feminist ethics. Yet, this view has come under some important internal challenge recently. The Confucian Studies Section at the 1997 American Academy of Religion National Convention featured several presentations which advanced a real possibility of a genuine Confucian feminism. In Korea, Kim Sung-hae , mentioned earlier, has also written on the use of Asian sources for feminist theology. In a discussion of both the personal and social moral ethos of Confucian and Taoist spiritualities she argues that these traditions are part of the contemporary cultural ethos in East Asia, they can offer many positive resources if reinterpreted according to their true moral meaning, and therefore are not inimical to feminist concerns.

Another area of ongoing development would be explicit interaction with some recent work in Western feminist ethics. A Korean feminist theologian working in the United States, Young Lee Hertig, attempts to overcome what she sees as "the socially constructed, dichotomous margin-center paradigm which the feminist movement sought to overcome, but which it works within.

(continued on page 28)

New Faculty



Cynthia Gavino

Diploma in Pastoral Counselling,
Center for Family Ministries
MBA, University of the Philippines
MA (Cand), Pastoral Ministry, LST

Team-teaches with Fr. Ruben Tanseco,
Th 288/S88
Marital-Premarital Dynamics &
Counseling: A Psycho-Spiritual Approach

Mrs. Gavino taught at U.P. for seven years. She now gives seminars and talks on parenting. She finds teaching at LST very enriching and hopes to make it a long-term commitment.

Memorial Mass for Ms Crisanta Rosales

Homily by Fr. Victor Salanga, SJ

Readings: Colossians 3, 1-4.12-17; John 20, 11-18

In our first reading, Paul declares to the Colossians that they have died and that their life is hid with Christ in God. A life hid with Christ in God—I think that is how I would sum up the life of Ms. Crisanta Rosales. She genuinely lived a life hid with Christ in God.



There are three things I wish to share this morning concerning her life as being hidden with Christ in God: first, a story about the hidden life; second, varied voices that sing and witness to the hidden life that was Crisanta's; third, a simple expression of thanks and a brief, closing remark.

First, a story about Elijah that John Shea shares from Jewish tradition:

(Elijah) is walking through a town when he hears the sounds of a party coming from a very large and beautiful house. He swirls around and instantly he is clothed in the rags of a beggar. He knocks on the door. The host answers, takes one look at Elijah's miserable clothing, and slams the door in his face. Elijah swirls around a second time and is instantly clothed in the fine garments of a gentleman. He knocks on the door. The host answers, takes one look at his splendid attire, and ushers him in.

At the feast there is a long table of food. Elijah goes to it immediately and begins stuffing food into his pockets. The guests step back to watch this strange sight. Then he pushes more food inside his shirt and pours wine over his shoulders and down the front of his fine attire. The host is irritated and asks Elijah what he thinks he is doing. Elijah replies, "I came to your door dressed in rags and you did not invite me in. Then I came to your door-the same person–dressed in fine garments and you welcomed me to your feast. I could only conclude that it was not me that you invited but my clothes. So I fed them with your food and drink." The story says that the people were ashamed. They looked down. When they looked up, Elijah was gone.

John Shea explains: "(The people) cannot see Elijah because they cannot get past his clothing. It is not a story of Elijah disguising himself but of people blinding themselves . . . We give ourselves completely over to appearance. The outer world is all that matters. We do not see the crippling cost to the deeper dimensions of ourselves."

I do not know to what extent this way of perceiving other persons is true of us. I do not know to what extent we may have been blind to who Crisanta really was. But let us take our cue from the ending of the Elijah story. The narrator says that the people, feeling ashamed, looked down; and when they looked up, Elijah was gone. Ashamed or not, we know that Crisanta is gone; she is no longer in our midst. This memorial Mass may be a good occasion to take a second look at her life. Perhaps we may yet catch a glimpse of who she really was. Which brings me to my second point–discovering the hidden life that was Crisanta's.

Crisanta died on the 12th of April, a few days before Palm Sunday. That same afternoon, Fr. Herb Schneider, Fr. Danny Huang and I, saddened by the news, rushed to Bauan, Batangas to celebrate Mass for her. Two groups, officemates from Loyola House of Studies and Loyola School of Theology, joined us. From that day on until we buried her on Holy Monday, various facets of her person, unknown to many of us, were revealed.

Let us hear these varied voices that sing and give witness to who she was:

Allow me to be the first to share what I said in the wake Mass. I met Crisanta around 1966; I had just transferred from the novitiate to Loyola House of Studies. Like the experience of others, I also received a stern admonition from Crisanta for talking in the library. But I never took it against her because I knew there was another side to her. As scholastics, our allowance then was P52.50. To our pleasant surprise, and I presume without the knowledge of Fr. Gehring, Crisanta, whom we nicknamed "Gigi" (short for Gehring's girl), would leave a note at the LHS Porter to remind us of the books we had borrowed that were due the following day. She knew that fifty-two fifty did not go very far and we could put it to better use than paying library fines. I do not know when she stopped giving reminders. But for me then, I considered them disinterested acts of kindness and thoughtfulness!

While still in Bauan, Pauline, her sister, called our attention to a fine, delicate drawing on Crisanta's dress, the one she was wearing in the coffin. She explained that it was Crisanta herself who had done the delicate painting. She was fond of drawing and painting on textile, like on table linen, on dress and other cloth material. This was a surprise to us—a talent we never knew she had.

Then there was Crisanta's niece who had come all the way from Canada. With pride she admitted to us that she was Crisanta's favorite, that when she was a young girl, her aunt would often bring her to bookstores and buy her storybooks. It was from her aunt that she had learned to enjoy reading books.

Analyn Laudez, one of our library staff, came to me a few days later and reported: "Now I can reveal to you what I was forbidden to say. There were many times, mostly weekends, when Ma'm would request me to work with her until late evenings and to accompany her going home."

Analyn's revelation only confirms what Fr. Joel Tabora said in his funeral homily: "There is no doubt about it. Crisanta Rosales gave the best years of her life to scholars of theology in the Philippines and in Asia Over the years, through the work of this remarkable pacesetting duo [referring to Fr. Gehring and Ms. Rosales], the LST library became not only one of the finest of specialized theological collections in Asia. It also became one of the most conducive places in the Ateneo de Manila University campus for study. The reason was simple. Neither Fr. Gehring nor Crisanta allowed any talking in the library. Nor did they allow any sleeping. When students or faculty members or visitors would break library rules, they would intervene. They worked together over long years to create and preserve not only a collection

> "There is no doubt about it. Crisanta Rosales gave the best years of her life to scholars of theology in the Philippines and in Asia."
> **- Fr. Joel Tabora, SJ**

of books but also a culture of study and research - an outstanding gift to those interested in serious theology."

A week or two before she died, Crisanta herself mentioned two significant things to me: First, she expressed her excitement about the renovation work and how she eagerly looked forward to seeing the new look of the library. Then I received a note from her. It said that she had decided to donate a sum of money for the renovation, part of which was to finance a painting of Fr. Gehring. Pauline recalls how Crisanta on the very day she died kept reminding her to go to the bank and withdraw the money she was to donate. When you enter the renovated library, you will immediately see down the hall a very good painting of Fr. Gehring—that del Casal painting was compliments of Ms. Rosales and her family.

The second thing she told me was very personal. She revealed that she had earlier wanted to be a religious and had often asked herself what God had really meant her life to be. A few days ago, we inquired from Pauline about this desire to become a religious. She explained that in the early sixties, Crisanta had gone to the United States to study library science at the Immaculate Heart of Mary College in California. She went there with thoughts of joining the Religious of the Good Shepherd. We do not know what happened, but she never did.

To go back to my conversation with Crisanta, she said: "I may not have become a nun; but now I think I know what God had wanted me

(continued on page 18)



We Remember

Compiled by: Lucy Samson, Fr. Dennis Cagantas, and Christian B. Manaloto.

For the Loyola School of Theology community, the Gehring Library is an indispensable venue for deepening insight into the mystery of God and His creatures. The Gehring Library, reputedly "the most well-stocked theological library in Asia" also conjures images of its deceased chief librarian, Miss Crisanta Rosales, who served it faithfully for many years.

For many students, the very name "Miss Rosales" signifies the incarnate stereotype of a librarian - the dwarfish denizen haunting the library, serving as its "Guardian of Silence", standing ready to swoop down without warning on anyone who dares disturb the *sacrvm silentivm*, caught by her astute hearing and sight; the square spinster with faux eyebrows strictly keeping the order of her substantial fiefdom, earning her colorful epithets [such as "*K___y* 2000"]. "*Yan si* Miss Rosales."

It is customary for the human mind to work with clear and well-defined concepts. Unfortunately, concepts often impoverish the dynamic realities they represent. But the reality, especially of a human person, is so much richer, transcending clear, well-defined conceptualization.

We have asked the Gehring Library staff, who worked closely with Miss Rosales, to share their impressions of this institution in Loyola School of Theology, to see the human face behind the persona.

"She was a sister, teacher, mentor and friend. Sometimes she was a critic in all aspects of my life, even my personal life. *Sinasabi niyang maiksi lang ang kanyang* "patience" *kaya ang daling magalit 'pag may mali at makukulit na tao.* She was a perfectionist. *Sabi ng mga estudyante ako daw ang nagmana sa pagkamasungit. Ang sagot ko naman, masungit pero makatao* ... with a smile *pa.*

-**Lucy Samson**

Ang alaala na hindi ko maliimutan ay ang disiplina at kung papaano magtrabaho nang maayos. Marami din siyang naitulong lalo na sa pamilya ko. Sa 20 years *ko pong nakasama talagang* very strict *siya pagdating sa trabahokailangan maayos at tama.*

-Guada Buenavista

Naalala ko pa noong bago pa lang ako dito (way back in 1994), as a part-timer, then as a casual, *nakita ko ang* dedication *ni* Miss Rosales *bilang* librarian. *Doon ko nakita at napagkumpara ang* actual *na trabaho at ang pagaaral sa eskuwela. Sa* school, *puro* theoretical; *sa* actual work, application. *Natutunan ko rin kay* Miss Rosales *na hindi lahat ay napagaaralan sa* school, *kundi* by experience *sa trabaho.*

Si Miss Rosales, *bilang isang* boss, *ay mahigpit pero may puso din. Nakikinig din siya,* specially *'pag may problema ka* - she is a good listener.

'Yung total being *ni* Miss Rosales *ay malalim,* but she can be a good friend, too. *Masayahin din siya 'pag nahuli mo ang loob niya.* She has a lot of principles in life, *at 'yun ang pinaglalaban niya.* She is a strong and intelligent woman. I respect her for what she is, her uniqueness.

-Angie Dayandante

I learned a lot from Miss Rosales, especially when it comes to work. I owe a lot to her. *Utang na loob ko sa kanya* why I am still here in Loyola School of Theology. But I said this to her, while she was still alive: 'Thank you, Ma'am, for everything." I miss her, but I know she is now happy with the Lord.

-Esther Dayandante

Magandang alaala na mahirap makalimutan para sa akin… Sa tulong ng kanyang kapatid, tinanggap niya ako dito sa LST, my very first and only job. *Seryoso at matahimik habang nagtatrabaho at maraming personal na naitulong sa aking pamilya, sa kanyang* "very strict" *at personal na pamamaraan.*

-Analyn Laudez

April 7, 2000. *Ito yung huling araw ng pagpasok ni* Ma'am. *Dahil marami akong ginagawa noon, tinanong ko siya kung mag ii* stay *siya.* "Okay," *sabi niya,* "*hanggang* 6 p.m. *iayo.*" 6 p.m. *na, at tinanong niya ako kung marami pa rin ba akong ginagawa. Kaya nag-*extend *na naman kami ng* 30 minutes. After that, another 30 minutes, and another … until we reached 8:45 p.m. *Hinatian pa nga niya ako ng* sandwich *na baon niya.* And she shared also a bottle of water with me - *wala ngang baso nu'n. Paglabas namin, sabi niya: "Sayang, kung may baon lang tayong hapunan. Sana mag-*stay *na tayo hanggang* 10 p.m." *Para bang gusto pang bumalik.*

-Marilou Laya

July 1965 *ako nag-umpisang magtrabaho dito sa* library. *Kaya nakasama ko si* Miss Rosales *nang* 34 years. *Marami siyang nagawa dito sa* library. *At ginamit niya ang buong kakayahan niya para sa* library. *At pinamana niya sa kasamahan ang tamang pamamaraan para sa ikabubuti ng* library. *Para sa akin malaki ang naitutulong niya sa* library, *lalo na sa mga mababait niyang kasama. Kaya 'yan ang hindi naming makakalimutan - ang mabuting gawa at pangaral. Para sa akin isang bayani siya sa* library.

-Benito Salinas

Paglabas namin, sabi niya: "Sayang, kung may baon lang tayong hapunan. Sana mag-stay na tayo hanggang 10 p.m." Para bang gusto pang bumalik.
-Marilou Laya

***(MEMORIAL MASS...** continued from page 17)*

to do with my life; all these years were meant to serve the LST library." She was happy, she continued, that she had found the meaning of her life. And I nodded in agreement. Because from the point of view of the mission of Loyola School of Theology, Crisanta's lifelong service and dedication to the library truly contributed in no small measure to the training of priests and the formation of other ministers of the Word, both lay and religious. This I understand was also the gist of Fr. Pat Giordano in his wake homily.

Let these voices then suffice to witness to Crisanta's life. Yes, what appears on the outside may be a person who is stern and on the strict side. But beyond this, she was a thoughtful person, generous with time and possession; one with unexpected talents like drawing and painting; one who reached out to others not only in a businesslike manner, but in warm, human friendship; one who helped create and preserve not only a collection of books but also a culture of study and research; one whose dedication and fidelity was unquestioned and unblemished; finally she was a Christian woman who saw her life, not as mere work or occupation, but as a calling, a kind of vocation: to collaborate and participate in the mission of LST—the formation of priests and of ministers of the Word.

It is time to move on to my third and last point: On behalf of the whole LST community: administration, faculty, students and staff, I wish to express our sincerest gratitude to Crisanta. May God receive you, Gigi, with a warm embrace and grant you everlasting joy, happiness and peace. I also wish to thank Pauline, her sister, and the rest of the family, to Crisanta's friends and to all of you who have come today to honor and remember her. *Marami pong salamat sa inyong lahat!*

In the Gospel, Mary Magdalene like the blinded host in our Elijah story could only see a gardener. She, too, needed to look more attentively and go beyond outer appearances. I suggested that we, too, probably needed to have a second look to see who Crisanta really was. Crisanta herself had to reflect on her own life to discover that beyond work and livelihood, there was God calling her for an important mission. In the end, Mary Magdalene discovered her Rabboni, her true Teacher. We hope that we also caught a glimpse, even a small glimpse of the true Crisanta. Admittedly, it is no easy matter to penetrate the deeper dimensions of a person's life. But we have the assurance of Paul that the life of a Christian, like the life of Crisanta, is truly hidden with Christ in God! ⌘ (12 July 2000)

LIBERATION FROM POVERTY IN THE CONTEXT OF REDEMPTION

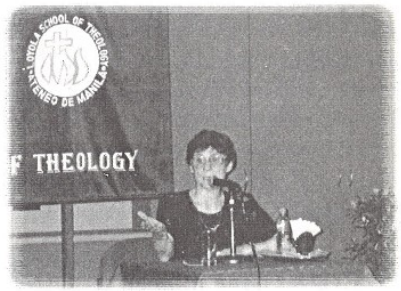
Monika Hellwig, LL.B., Ph. D.

I want to address the topic of Liberation from poverty in the context of redemption, and you must be aware as theological students that this has been an urgent concern especially from the countries that we have called the Third World. It has been an urgent concern throughout the second half of the 20th century, but it has also been a great matter of conflict within the church and in the secular societies.

One of the questions that arises therefore is: *How do we understand redemption and what has it got to do with the kind of liberation, the kind of release, the kind of rescue that so many people in our world are really looking for?* You know, as well as I do, that not only do we have massive poverty in the world today, but it is increasing. The suffering of the poor is increasing, and the number of those who suffer is increasing, and there is no doubt that it is because of the shape of our economies, our political structures and our cultures - the values that are dominant.

In our theological stance, we have to ask, *Redemption from what? Redemption for what?* And we have an answer that has become too easy. And the answer is redemption from sin, redemption for reconciliation with God. It is too easy because sin can be a word that is quite remote from experience in the world. It's a "churchy" word, it's a special word that belongs to a special universe of discourse.

When we ask what we mean by redemption from sin, I think the important thing is to go first to the Bible and to ask, *In scripture, what are they talking about when they talk about sin?* We find that they are referring not to a specific culpable action of individuals, but to a state of alienation, a disorientation, a condition in which things are not in harmony with their creator; a condition in which the human community is not really responding to what they are created to do, to be, and become. This is very important because it means that in the Scriptures, sin is not directly related to individual culpability, individual rift. It is related rather to a disorientation of condition of affairs. In fact, not only in the Scriptures but also in the early Church, for several centuries, the understanding of sin was related to the change that people experienced in adult baptism.



The change is experienced, of coming from the pagan world into the Christian community. And so the catechesis at that point would introduce the newcomers to two ways of life: the way of death and the way of life. The way of darkness and the way of light. The way of darkness is confusion, fear, bad relations in society, adulteries and killings and oppression and hatred. The way of light, which is also a way of light when you can see what you're doing clearly, is a way of friendship, of mutual support, of community, of caring for others, of fostering the life of those who are fragile. We have testimonies in the Didache, and in a number of holy documents, that this is how they instructed the newcomers about two different ways of life. And it is true that they were invited

to repent of specific actions, but that was only part of the picture and it was set inside the larger picture of a society that focused on God's power in such a way that it lived in harmony. As you remember from the Acts of the Apostles, a key point of that was sharing resources with those in need, that in their communities, none should go without. Another key point was nobody was more important than anybody else. Everybody counts. Another key point was once you are in a community, you are called to go beyond ethnic rivalries, beyond social classes, beyond economic oppression or deprivation. This was very basic to their understanding.

So what happened? Because we did not keep that sense of what sin is and what the way of light is – we did not keep it very well over the centuries – because of alienation from the original culture which was Hebrew, which was more akin to the Asian than the European, the Roman or the Greek. Because of the alienation from the original culture, many of the concepts were not fully understood when the evangelizing, the preaching of the Gospel, moved among the barbarian nations of the north. One of the things that happened was that sin came to be understood in very individual terms and in terms of specific culpable actions.

In the Scriptures, sin is not directly related to individual culpability, individual rift. It is related rather to a disorientation of condition of affairs.

By 1215, when they put in place the practice of sacramental confession as we have known it, they identified sin in terms of how culpable the individual was for specific actions. They were talking about it in terms of what kind of penalties and compensations have to be imposed to put it right. The problem with that is this: so many things that have caused suffering are simply set aside as irrelevant because we could not point to an individual person who can be called culpable. So many of the great sufferings of the human community are just left as though they were God's fault, as though they were the will of God, as though the oppressed, the poor and the suffering could be told from the pulpit: Accept this situation, it is God's will. But this is simply not the truth. The truth is that most of the mass suffering of the human community can be traced to human activity through the centuries, through the generations — activities of conquest, of enslavement, of harsh bargains against people with less bargaining power. It can be traced to the filching away of land from farmers, to the chasing of less powerful communities into the desert, into the rocky places.

We can look at history and see what has caused the mass suffering of our own time. We can look and see what is causing the increasing impoverishment of large masses, at the same time that more and more wealth and resources are concentrated in fewer and fewer hands. Thanks to modern communications and the methods of the modern social sciences, we are able to study the mechanisms of impoverishment more clearly and we have become more responsible. There were times in history when ordinary people could shape the society they were in. Most people just accepted the way things were. A few people, governors, tyrants could make some impressive changes just by commanding it. But most people could make very little change.

We are in a different time. We are in a time of almost universal democracy, where there are channels by which ordinary people do have some impact. We're in a time where we know our purchasing, investment, and consumption patterns.

We have lost a certain innocence that went with naivete. We have become more responsible. We have come into the realization that human beings are shaping all kinds of conditions for life that we might, in the past, have thought God shaped – that they were simply inevitable. Because of these we have in some sense, those of us who have become cognizant of these, come full circle, back to something like the Biblical sense of sin.

There has been debate in our time about the concept of sinful structures and some have said that it is nonsense. Sin applies to people, not to structures. But as we have become cognizant to the mechanics by which people become oppressed, impoverished, and excluded, we have to say that the structures of society that put them there, that hold them there, are the cumulative behavior of human beings. Structures don't have an existence of their own. They are the predictable patterns of behavior of human beings. And if they are the behavior of human beings, then we are responsible for the way we behave even if it is happening in very large numbers, in very complicated patterns of organization.

New Faculty



Roberto Guevara

PhD Cand., Loyola School of Theology

Teaches Th 224.1(B)
Pentateuchal Studies: Introductory Course

Mr. Guevara is an Instructor of Liberation Theology at the Theology Department of the Ateneo de Manila University. He is presently on study leave, but graciously accepted to teach at I.S.T.

Ultimately, these things do not run themselves. We do them, and to the extent that we are doing them, we can undo them, but it may be very difficult. It may be very complicated. It may call for concerted efforts of many people. It may call for the expertise of many different people, from very different academic disciplines and practical competencies.

With the shift in our understanding of sin in general there has come a series of questions about the concept of original sin. The concept of original sin begins, of course, with a difficult story. It begins with the story of Genesis 3 and it asks, where does evil and confusion come from? And the story you know so well: of the serpent and the tree and Eve and Adam. The story is saying, wherever it comes from, it couldn't come from God. But on the other hand it seems more powerful than individual people. And so the story says, it seems to come from outside of us - we don't know how. It talked about the serpent, and if you have to draw the serpent, I think you have to draw it like a question mark.

Where does the evil come from? We don't understand, but we do understand that it seems to be more powerful than we are, individually. And then they say something else that is very important. The figure of Eve, like the figure of other female characters in Scripture, represents always not just the woman, but the collectivity, the people, the tradition, the nation. In the case of Eve, we have a very subtle answer to the question of evil. Wherever it comes from, that question mark serpent, what is clear is that when the individual comes upon the scene, comes into the world, society hands on the temptation. The source of life, mother of the living, is not only a woman, it is in the story, society, tradition, culture, the whole community. When the individual comes on the scene, the community already passes on a distortion.

Out of that we build the doctrine of original sin. And what is the important thing that the doctrine of original sin is saying to us? It is saying that you cannot accept the existing values, laws, and expectations of society as simply coming from God. You will have to question them because there is an element of unrightness, an aspect of distortion in them. We are saying that when we talk about the good news of our Lord Jesus Christ as being good news of redemption, we are talking about being set free from a state of affairs that isn't right.

Liberation of people from poverty is not to be seen as the same thing as redemption. Redemption has other aspects.

The new insight about sin and redemption is that there is the possibility of transformation of individuals and their awareness and attitudes, but also transformation in the ways we relate to one another, and therefore, transformation of the structures of society. Repentance, if we look at the Gospel testimonies beginning with John the Baptist, always involves not just being sorry about something, but also the willingness to change. Repentance does not look so much to the past. It looks to the future, to what can be, what can be better, what can be more wholesome, what can be more in harmony.

You remember what the Baptist said to the soldiers when they came. He says: just stop looting and bullying people and keep to your function, be content with your pay. The Baptist was already initiating structural change in that context.

Now, liberation of people from poverty is not to be seen as the same thing as redemption. Redemption has other aspects. It has a contemplative aspect involving personal surrender to god, an aspect that is internal to people, an aspect of many kinds of reconciliation that have to do with issues of poverty. But when we realize how human behavior is shaping the dehumanizing conditions in which our fellow human beings, brothers and sisters, are forced to live, we realize that liberation from poverty is integral to the redemption of the whole community, including the rich. It is integral to the redemption of the human society toward wholesome patterns of living.

The dogmatic basis for this is very simple. It is in our doctrine of creation. We are the image of God who is the source of creation. We are guests among the other guests of God. Nothing we are or have is our own merit; it is total gift. Nothing we are or have can rightly be withheld from the fellowship, the solidarity with our fellow human beings because it is given for all. God, in creating us conscious, with free will, and with relational existence, has called us to observe a certain order of things. We don't exist as isolated creatures; we exist as part of the inter-related creation. That is the most basic

New Faculty



Victor de Jesus, SJ

STL, ThD (Cand), University of Toronto

Teaches Th 235(B)
Christology

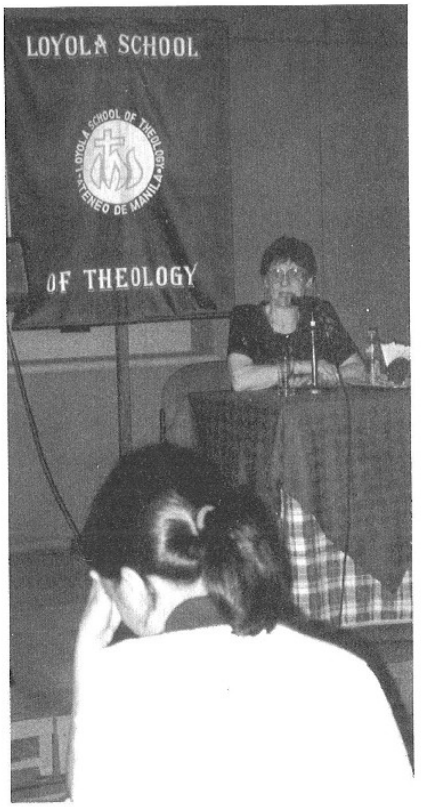
Fr de Jesus recently returned from his studies in Canada.

He is still in the process of writing his dissertation on Lonergan. (See Faculty Feature)

dogmatic foundation for saying that liberation from poverty must be seen as integral to the redemption

Again our doctrine of sin and of original sin says to us, you cannot live your life taking for granted the way things are, taking for granted that you have resources and a lot of other people are being pushed out of existence. Taking for granted that more wealth is being accumulated into fewer hands and more people are marginalized and oppressed. You can't live your existence like that because we have a doctrine that says the way things are is not simply God's creation. It is God's creation as people have shaped it. Sometimes they've done it well, and sometimes they've done it destructively. Therefore, we look at what is going on around us and we have to discern. We have to find God's will for the world and for human beings, and we have to know what is interfering with the harmony God created. When we look around us, how are we sure that our judgment is right, that our assessment is not distorted?

As Christians we have one answer in the person of Jesus Christ. We are to be sure in making those judgments by referring back constantly to a deeper, better meditative and assimilative look at the person of Jesus. Where do we find the basis for doing that? I think NOT, in the first place, in the development of Christology. And why am I saying that bold thing? I'm saying that because as the centuries have gone by, we have been further and further distanced from the original message because of the technical language Christology has used.



We could be in danger, for instance, this way. If we begin by saying that Jesus is divine, and has come into the world to help us but basically operates as a divine person, we could be in danger of thinking "oh yes he could put things right, and we don't have to bother, he has compensated for sin." He has reestablished relationship with God, and isn't it nice! Now we can just celebrate that. And while we say that, we ignore the suffering around us. We could be in danger of missing the main message of the New Testament. Where do we find that message? In the things that Jesus taught, in his deeds, especially in his public life, in the death that he died and in what happened in his resurrection. What was that explosion of spirit that reshaped the followers? If we look first at the testimony of the Gospels before we move into the doctrinal formulations, we find first of all that we should not to go too quickly to the death of Jesus and say that he died because God willed it. Instead let us ask the honest question: who killed him? Why did they kill Him and why did he allow it and not go and keep a low profile across the Jordan, as his friends advised him to do? When we do that, what do we see in the public life of Jesus and his teaching? Trust God and share with the needy. Trust God and forgive your enemies. Trust God and don't hoard things to try to assure your future, but be concerned about God's reign, God's way of doing things in the world, and your own ultimate safety will be taken care of. Trust God that it works that way.

What did Jesus do? The most obvious thing that they tell us is that he went about healing, tending to the most basic needs of the people, reaching out particularly to the most needy, giving preferential option to the poor and the people who didn't count. Raising consciousness among the poor of their dignity as people of God, of their calling to gather in solidarity. He tried community building among the poor by making them conscious of these things. He challenged the rich, the powerful, the religious leaders who were misleading the poor or ignoring them.

Once you realize that's what Jesus was doing with his life, you begin to get a quick indication why there were people wanting to kill him. When we look at the death of Jesus, what we find is an extraordinary upside down kind of witness to the truth about the human situation. When the word of God comes into the human community, it (He) is outlawed, is thrust outside the camp and cruelly tortured and executed. This is an extraordinary proof about the

New Faculty



Nestor Impelido, SDB

Historaie Ecclesiasticae Doctor,
Gregorian University

Teaches Th 271
Church History II Modern Church History

Fr. Impelido is an Assistant Parish Priest at Saint John Bosco Parish in Makati. He also teaches Church History at the Don Bosco Center of Studies in Parañaque and the San Carlos Graduate School of Theology in Makati.

The meaning of the cross in Christian life is a challenge to look at our history, and all of society, upside down, always from the perspective of the losers because that is where you see the unfinished agenda of the redemption.

human situation. We find an identification of the Word of God with the poorest and the most abandoned. We find, therefore, a radical challenge to accepted values.

The kind of icon or image of the crucifixion that the Gospels give us would have the cross of Jesus at the center with two utterly disreputable people as his closest associates, his fellow crucified. It arranges as the opposition forces the respectable civil authorities and the respectable religious authorities. This is a terrifying icon. It's an icon that would make you think continu ously about the living of a Christian life. How you should discern where God is active and where destructive forces are active. It should make you aware that the established respectabilities cannot be trusted absolutely, that what you can trust unconditionally is this extraordinary paradoxical sign of the cross of Jesus.

What do we see in the testimony of the resurrection and the gift of the spirit? Well, the testimony does not tell us anything about the experience of Jesus himself. It tells us what happened in the community. It tells us that what happened was a great leap beyond fear, a great arising of new hope, a beginning of a radical sharing of resources. A breaking down of class distinctions. A breaking down, with difficulty, of racial and ethnic prejudices. A new community, a whole new way of relation ships, no titles, no distinctions between male and female, slave and free, etc.

That is why the German theologian J.B. Metz put forth this really extraordinary proposition that the meaning of the cross in Christian life is a challenge to look at our history, and all of society, upside down, always from the perspective of the losers because that is where you see the unfinished agenda of the redemption. That is where you see - what the substance, the nitty-gritty, the practical of the redemption has to be - because that is where you see whether values are false, whether relationships are inauthentic, whether the structures embody the consequences of sin rather than the consequences of cooperating with God's creation.

To wind up, there have been many objections raised to seeing liberation from abject poverty as integral to redemption. Where did those objections come from? Clearly the crudest comes from the alliance of selfish fear with pious rhetoric. It is a fear that may be less clearly recognized but is there and can be reinforced by language like "surrender to the will of god." It may be that you suffer now, but God has a plan. Obey authorities and live by the law. It's the right thing to do. If some are privileged and others are suffering, well, God knows why. That's the pious rhetoric.

Many of the objections come from the fear of arousing discontent, saying, "but you know, if you're talking about redemption - salvation of people - the last thing you want to do is arouse a mentality of discontent." This is a very valid objection, but the risk of arousing discontent doesn't allow anyone to keep bullying others. We have to work at the changing of structures with hope, with a positive outlook, without hatred, but conflict will be there and the risk of discontent, of hatred, of violence, cannot be excluded. It will be there. But it's not the enemy; it's not intended. The fear of violence, of course, is a very big objection to any Christian linking with a commitment to change structures.

Finally, I think there are objections because people fail to see the implications of modern communication, technology, feedback through the social sciences, and democracy. They fail to see the implication that these things extend our responsibility. That because we can understand what causes suffering, because we do have access to the dynamics of society and how it can be changed, therefore, we are responsible. I think the objections often come from failing to see that personal responsibility is not always an individual responsibility. Personal responsibility is also the responsibility of community, of people, of nation, of whole groups of people with common access to shaping society.

(23 August 2000)

Transcribed and edited by
Sr. Shalimar Rubia, FSP and Ari Dy, SJ

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New Faculty



Arsenio Lumiqued, MSC

STB, Fujen Catholic University
Professional Diploma in Family Ministries, CEFAM
MA Theology, LST
PhD, University of Angeles

Teaches Th 288.1/S88.1
Family Dynamics & Counseling Approaches

Fr. Lumiqued is a Counsellor at the Center for Family Ministries. He also teaches at the St. John Vianney Seminary in Cagayan de Oro.

THE VIEW FROM THE BACK ROW

Impressions of LST from a Freshman

Arianwen T. Lopez, FSC Postulant

In all my three classes here at LST, I have landed in the same place- at the special section of the classroom traditionally reserved for late comers and suspected delinquents. It is the place where strange things happen and where stranger thoughts occur. I have, once again, found myself in the back row.

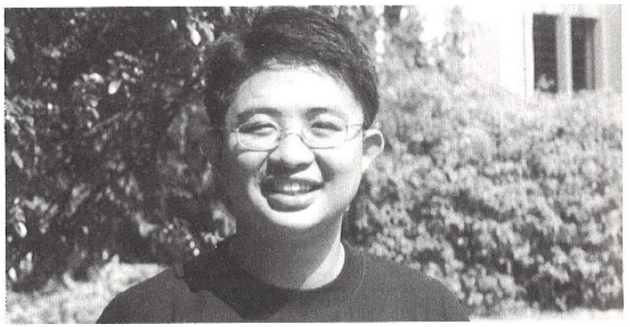
One can look upon it in a very banal manner - that it was just another lucky (or unlucky) accident. But in a very strange way, this particular vantage point may speak of my current state. I can say it represents my proximity to the "TRUTH" (I am at the back and the teachers with their auras of wisdom are over there in the far end) or I can choose to look at it as representative of my stage of theological development (the back being the starting line of a very long marathon and the teacher's podium the finish line of the academic race or the bright light at the end of a very long tunnel).

I say this because, since I started studying at LST, many small realizations have been reshaping the way I go about my theological pursuits. I used to think that I knew my religion; I had it down pat. I was, after all, a student of Catholic schools all my life. Add to that the knowledge I had gathered from my almost fanatic watching of *Superbook* and *Flying House* and the many Holy Week viewings of *The 10 commandments, Samson and Delilah,* and *Jesus of Nazareth.* I had convinced myself that I could hold my own in the realm of biblical trivia - and I was probably right… because it was really all trivia at that point.

So after a couple of months of studying, I find my neat little picture of theology in small but distinct pieces not unlike those of a jigsaw puzzle. I am not saying that what I already know has been rendered useless. I may just have put those pieces together differently. Those ideas and concepts (like the different events of the Bible and revelation (and its different forms)) are essentially intact. What has changed is the way I see those pieces vis-à-vis my life… the glue that kept that old puzzle together has been dissolved. Before, the knowledge was kept at a distance; to be drawn upon only when a test is given or a question is raised. If there were no special occasion, they would probably be kept at the fringes of the neural connections that made up my memories. Now, they are out of the box and closer to me and to my day-to-day mental meanderings.

I always thought that the Church and the Bible were too dry and rigid for my taste and that they were of less importance to my life than the more practical secular subjects. The social scientist in me kept on reducing them to structures and systems that were used to keep society intact. Many times it seemed to me that our society's complicated and confusing systems had rendered them almost inutile. One can isolate instances where the Bible and modern life clash head on - like its seeming distrusting and chauvinistic attitude towards women or the bizarre notion of cleanliness the Israelites developed in their trek across the desert and into the Promised Land.

But now, although I recognize the natural tendency of structures to atrophy and resist change, I think that the rigidity and dryness were more my doing and that my stubbornness was actually preventing me from accessing the richer, more profound and subtle realizations of the Bible and Church tradition. I suppose one can attribute it to the forceful yet misdirected bravado of the modern individual. In a way, I guess you could say that it is, once again, a matter of pride. In our struggle to assert the validity of our existence, we use the tried and tested tools of the scientific method to isolate, identify and classify tradition. In our rush to find meaning, we forget to put things back together again. We are good at dissecting but we have bigger problems cleaning up after ourselves.



I recognize now the value of emptying one's cup in order to get some of the wisdom that we crave for. I know now that it is not so much the divesting of things learned but rather the humility in that emptying act that matters more. It is that humility that will allow me to put the pieces together - in a way that brings out more meaning from the knowledge, in a way that will make an impact on my life and the lives of others.

As I continue my long journey to the light at the end of the tunnel, I know that I will inadvertently create most of the obstacles that will slow me down. I know that my pride will rear its ugly head once in a while. As I slowly inch my way from the figurative back row, I know that my hunger for intellectual and spiritual security and stability will serve me best if I keep myself from getting the better of me… if I make a conscious effort to welcome the possibilities with open, trusting arms.

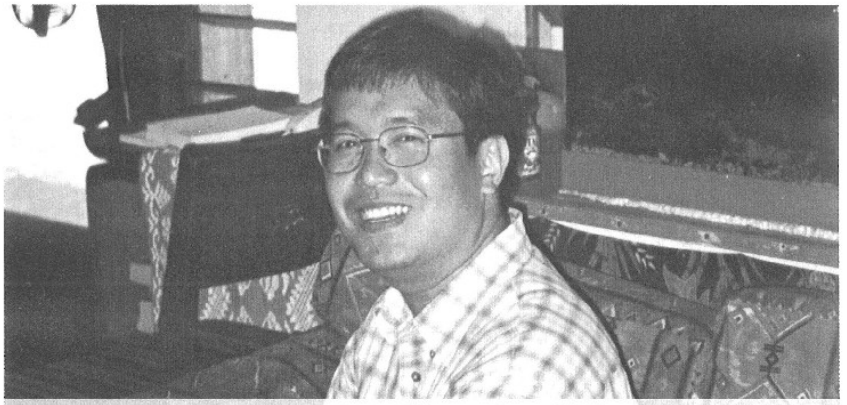
Who knows, maybe one day, I get far enough to be on the other side of the tunnel, on the other end of the room - closer to the constancy I seek, closer to knowing more of myself, closer to the love of the One I yearn for.

Who knows, maybe one day, I'll be the teacher looking at the student at the back row looking at me. <Sigh>. I suppose one can always hope.

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FR. VICTOR DE JESUS, SJ

by Sigmund de Guzman, SJ



Fr. Vic can speak volumes about his passions. He is a rock as solid as Collegium Christi Regis; a trained, Lonergan-adept, Jesuit Priest. With the many movements in his repertoire, Fr. Vic is certain to come out with his dreams and visions; as a rock thrown into the waters of Theology, he will surely create ripples.

Fr. Victor de Jesus,S.J. lived the first ten years of his life in Mandaluyong, Rizal before his family moved to Loyola Heights, Quezon City in 1970. His parents are both Manilenos - although it is said that his father's family has its roots in Sta. Maria, Bulacan. As a young man, he felt called to participate in the Jesuits' ministries and apostolic thrusts toward the "promotion of justice in the service of the faith." Through the example and dedicated service of the Jesuits (Frs. P. Macayan, F. Perez, J. Duffy, R. Miller, M. Reyes, P. de Castro, A. Ampil, and especially, James O' Brien) in his high school days, the vocation seminar and workshop he attended in 1978, and the very inspiring and challenging closed retreat moderated by Fr. Guido Arguelles,S.J. and Fr. Joey Cruz, S.J., Fr. Vic was inspired to enter the novitiate of the Society of Jesus on May 30,1980. After his ordination to the presbyterate on April 20,1991, he spent his pastoral year teaching two crash courses at St. John Vianney Seminary in Cagayan de Oro and serving as Assistant Parish Priest in Ipil, Zamboanga del Sur. He then went to Canada to pursue his special studies on the thought of Bernard Lonergan at the Collegium Christi Regis. At present he is teaching a course on Christology here at Loyola School of Theology. He was a student here from 1987 to 1991.

Describe your life as a student here at LST.

Life at LST in the late '80's was always hectic. I remember having to balance my studies with various duties as a Jesuit scholastic, my pastoral work in the parish in Chorillo, my involvement in the Student Council, in Simbahang Lingkod ng Bayan (SLB). Very memorable where the several coup d'etat attempts against Pres. Cory Aquino, when LST joined in the efforts to preserve our democracy against another possible dictatorship.

Any difficult years?

All had their share of difficulties, but those years when there were coup attempts were quite challenging.

How has your study of theology helped you become a better priest?

My studies both at LST and T.S.T. have helped me to accompany many people who are asking adult questions about their faith as they strive to remain reflective Christians in an increasingly bewildering context of religious pluralism and in a multicultural setting. I am able to assure them that it is alright to ask questions and to help them negotiate the various shifts of horizon and the various levels of thought and discourse necessary to make sense of the faith.

Describe Loyola School of Theology (as a school) during your time.

Back in my time as an LST student we had the advantages of a smaller population of students. Moreover, campus traffic was not as bad as today.

On the other hand, LST in my days as a student, did not have such great facilities as you have now. Our student cafeteria was a mere shed with a few benches. We had no computers or Internet connections or LCD projectors. The reference section in the library was hot and humid — now, it's air-conditioned. We didn't have that gorgeous La Storta chapel. Although we had occasional special lectures, we did not have the "Theological Hour" as regularly as nowadays.

What did you study in Canada?

My special studies are on the thought of Bernard Lonergan. Although I am enrolled in the Systematic Theology Department, my studies have taken a turn towards being more philosophical than theological. However, they will hopefully factor into my teaching of theology.

Did you study at a Jesuit School?

I was enrolled at Regis College (Collegium Christi Regis) which is a pontifical Jesuit faculty within the consortium of theological

graduate schools called the Toronto School of Theology at the University of Toronto.

What made you decide to take the course on Bernard Lonergan?

My interest in the thought of the late Bernard Lonergan, SJ began with having read some Lonerganian material which my late Metaphysics and Epistemology professor, Fr. Frank Reilly, SJ, had assigned to us in class. At LST, besides Fr. Walter Ysaac, SJ, Fr. Catalino Arevalo, SJ recommended Lonergan's thought.

To be frank, I must say that back in the latter part of 1991 when it was time to make a decision regarding my special studies, I had so many interests and could not make up my mind between Scriptural Studies at the Biblicum in Rome, dogmatic studies in Paris or perhaps even Frankfurt or Louvain or Lonergan studies in either Boston or Toronto.

But after discussion with my Provincial at the time (the late Fr. Renato A. Ocampo, SJ), in the end, we decided I was going to go to Toronto to do a degree in theological anthropology and study under a professor by the name of Jean-Marc Laporte, S.J. who incorporates Lonergan's insights into his own courses. After my arrival in Toronto however, he was appointed to be Director of the vastly complex Toronto School of Theology. Due to this and various other twists and turns in my course work, I have ended up with another Lonerganian as my mentor for my dissertation. He is Robert M. Doran, SJ who is one of the general editors of the *Collected Works of Bernard Lonergan* of which the University of Toronto is publisher. And circumstances led me to a point that now, the title of the dissertation that I have yet to finish is "Bernard Lonergan's Hermeneutics and 'The Interpretation of the Bible in the Church'". You will note that this dissertation is certainly not so much about theological anthropology but more related to questions of epistemology and questions about method in theology.

I had been quite interested in epistemology back in my philosophy days and hermeneutics is fundamentally an instance of epistemology. Besides, Prof. Doran suggested that a paper I had written for him in his course on Lonergan's book, *Method in*

(continued on page 29)



LAY PEOPLE AT LST WHY ARE WE HERE?

Estrellita V. Fernando-Lopez, MD

Gone are the days when only the male species of the *homo sapiens* - and only the religious at that! - were seen in the hallowed grounds of the Loyola School of Theology. LST has been "invaded" by lay people, male as well as female. St. Augustine, were he one of the theologians teaching the present co-ed population of LST, would probably have felt very uncomfortable.

From a meager three lay enrollees in 1971, this school year LST has 169 lay people in its roster, making up 36% of LST's total student population. What prompted these mortal, *un*-religious beings to tread the road previously open only to men in long robes?

Mary Ann Charity B. Durano, Secretary of the LST Student Council, says that she would like to teach theology at the college level. Vicky Lee-Panopio wants to further her knowledge of theology, the subject she already handles at the Ateneo.

Charlotte Natividad, who is with the Campus Ministry Office of the Ateneo's Loyola Schools, says that "my desire to study in LST sprang from my own sense of inadequacy in responding to the needs of the sectors I serve in the college. I thought that LST could equip me with answers to the basic thrusts of my community."

Norman Dennis Marquez, a doctor who teaches (hold your breath) Statistics also at the Ateneo, is "searching for a new dimension in the practice of Medicine," and had chosen Ateneo as the place to do it because of its proximity and his familiarity with it, Ateneo being his *alma mater*.

How about lay people not connected with any teaching institution?

Active involvement in one or more lay ministries, whether parish-based, or trans-parochial, is one of the main reasons for their presence in LST.

Claire Palma takes time out to study because of her active involvement in the Magis Deo community, and in the Christian Parenting

for Peace and Justice (CPPJ) Foundation. This is also true for husband and wife Vic and Ning Reyes. Ramon Albert is another active member of Magis Deo, but in addition, he desires to be a spiritual director. Neva Goquingco, who is enrolled in the Professional Diploma for Family Ministry program, is also with CPPJ.

Still, there are others not connected with any ministry who found themselves at LST through the advice of an acquaintance or a close friend. They have felt something lacking; sensed something missing in their life. The last time I heard from some of them, they seemed to be enjoying what they have found at LST, which is a definite break away from the pressure and the emptiness that they had before!

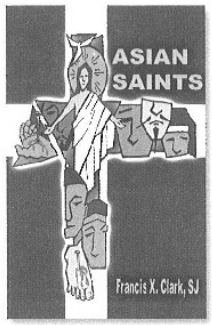
.... But, is it as simple as all that?

1993 marked the first time that I stepped inside LST. No, I did not intend to study anything at that time. I was very busy with the upkeep of my six children, the youngest then barely 2 years old. I had come to visit the author of the God-tales I had been reading inbetween the lullabies of putting my children to sleep. His short stories have had a great influence on me, and on the way I tried to understand the experiences I had gone, and was going through.

Fr. Nil Guillemette, SJ, very cordially received me, whom Levi at the LST office had introduced through the intercom as a "fan." After I had expressed my appreciation at how his books had helped me, we got to talk about the shortage of priests worldwide, and he said that that is the reason why lay persons are needed to do some of the things that priests do. Moreover, he said that the third millennium would be the millennium of the lay. That was the first time I heard anything of the sort, and just to confirm, I repeated after him: "You think Father, that the third millennium will be the millennium of the lay?" To which he answered emphatically: "It's not that I think so; I think that ***it is God's plan***!"

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NEW BOOKS

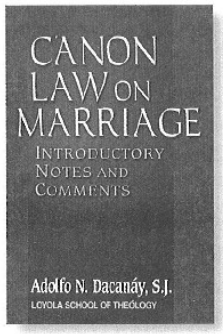


Jesuit Father Francis Clark, 87-year-old Research Associate in Missiology at Loyola School of Theology (LST), has recently republished a book listing all and narrating some of the stories of Asia's saints and blessed.

"I would like to introduce you to these Asian saints. I have fallen in love with them. They are really excellent people," Father Clark says of the 486 men, women and children Saints and Blessed.

Of the 486 saints and blessed, 384 are lay people (275 men and 109 women, including the young) while 102 are priests and Religious. They are from China, India, Japan, Korea, the Philippines, Thailand, Sri Lanka and Vietnam. Fr. Clark personally traveled to many of these places to gather materials for the book.

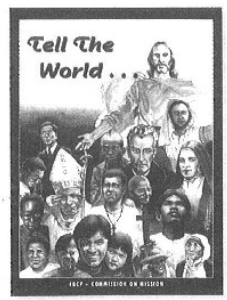
Published by Claretian Publications, Fr. Clark launched *Asian Saints* and celebrated his 70th year as a Jesuit at the Cardinal Sin Center on August 18.



Canon Law on Marriage: Introductory Notes and Comments, written by Fr. Adolfo N. Dacanay, SJ, and published by the Ateneo de Manila University Press, is basically a commentary on the provisions of church law concerning the sacrament of marriage (Cc 1055-1165). The book is organized into ten chapters corresponding to the ten chapters of title VII of Book IV of the 1983 Code of Canon Law. While it was prepared with the students preparing for the ordained ministry in mind, it has an extensive chapter on Consent, treating among other things Canon 1095 which deals with the maturity and legal competence required for marriage. This may be of interest to practitioners of civil law, for this canon is the basis of Article 36 (psychological incapacity) of the Family Code.

Fr. Dacanay obtained his doctorate in canon law at the Gregorian University in Rome. He teaches canon law at LST and undergraduate theology at the Loyola Schools of the Ateneo de Manila University. He also serves as a judge in the ecclesiastical tribunals of Manila and Lucena.

Fr. Dacanay launched his book at the Cardinal Sin Center on September 15.



Fr. James H. Kroeger, M.M.'s *Tell the World* is a project commissioned by the CBCP through its Episcopal Commission on Mission. Published in time for the National Mission Congress 2000, the ten modules for mission animation found in this book are designed as an integrated program of mission awareness and catechesis.

The intended audience is wide: parishes, schools, Christian communities, prayer-reflection groups, overseas contract workers, youth and adult study sessions, as well as other committed Christians.

The modules employ songs, personal witness, scripture and theology, papal exhortations, videos, prayer - all aimed at renewing the Church in the Philippines in her missionary vocation.

ALL THREE BOOKSARE AVAILABLE AT THE LST SECRETARIA.

HUMAYO'T IHAYAG

Sing Out Your Faith
The National Mission Congress 2000

One morning last July, students of LST heard the unusual sound of distant singing as they attended the lectures of their theology professors. Only during the break, when they came out of their classrooms, did they finally learn where the singing was coming from. On the rooftop of the school was a group of young people singing and dancing. The group turned out to be the Bukas-Palad Music Ministry filming their music video of the song "Humayo't Ihayag."

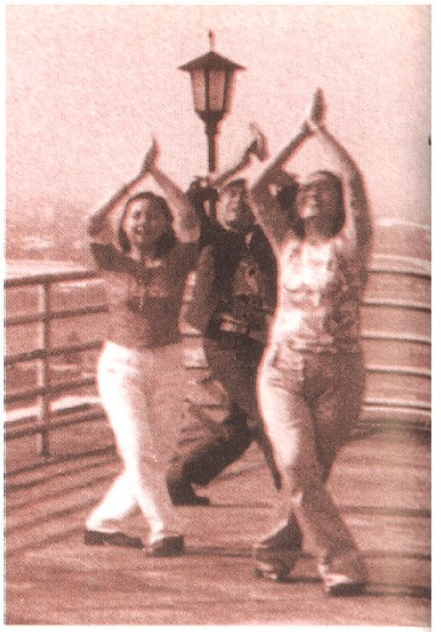
In the music video, the Bukas Palad is shown breaking into song in all sorts of unlikely places. The song begins in a bus, then before you know it, it takes the Bukas Palad to Plaza Miranda, singing and dancing with the crowd in the market place and in front of the Quiapo church. Next we find them on the Ateneo de Manila campus, atop the LST building, in front of the Cultural Center of the Philippines, and finally in the LHS chapel.

The MTV, produced by the Jesuit Music Ministry and directed by Lawrence Cordero, is actually one of the themes used in the National Mission Congress (NMC) 2000, held from September 27 to October 1 at the Cebu Grand Convention Center. Organized by the CBCP's Episcopal Commission on Mission under Bishop Vicente Manuel, the Congress was a gathering of the faithful to celebrate the gift of our faith and to renew the spirit of mission in every Filipino Catholic. It was a call to us in the Philippine Church to begin the new millennium by commiting ourselves to share Christ with the world in the spirit of mission.

The NMC was the Philippine Church's way of capping the three years of preparation for this Great Jubilee Year. It also served as immediate preparation for the World Mission Congress to be held in Rome in October. Several of our LST professors were directly involved in the NMC. Fr. Catalino Arevalo, SJ, served on the National Executive Committee. Fr. James Kroeger, MM, wrote *Tell the World*, a collection of ten catechetical modules for mission animation. Fr. Kroeger also spoke on "Mission and Interreligious Dialogue" at the Congress. Fr. Luis Antonio Tagle gave the Opening Conference on "Mission: Theological Overview" while Fr. Daniel Huang, SJ spoke on "Mission Spirituality: The Paschal Mystery." Sought out by the bishops for their expertise, these theologians made LST proud!

The NMC was attended by 2,500 delegates representing all our local dioceses. Of the ten delegates allotted to each diocese, five were allotted to young people. The Philippines is home to over fifty percent of Asia's Catholics, while Asia is home to eighty-five percent of the world's non-Christians. Our people, then, have tremendous potential for becoming missionaries. Without exception, every Christian, by the sacrament of baptism, is a missionary. The NMC has begun the challenging task of energizing and animating our people for mission.

"Humayo't Ihayag" is a rousing summons to our people to express their faith and proclaim it especially in this year of the Great Jubilee. It reminds us that every Christian is called to be a missionary, sent "on mission" by Christ and the Spirit. May we all be fired with missionary zeal in this year of the Great Jubilee. ⌘



New Faculty



Salvador Orara, SJ

STB, Loyola School of Theology
MA Theology, Ateneo de Manila University
STL, LST through Fu Jen Catholic University
STD (Cand), Gregorian University

Teaches Th 255.1
Theology and Social Theory,

Th 257
Catholic Social Teaching since Vatican II, and

Th 289
Philosophical and Sociological Stakes in Theological Thinking

Fr. Orara used to be an Assistant Parish Priest at the Parish of the Holy Sacrifice, U.P. Diliman.

(MORAL THEOLOGY...
continued from page 15)

In reaction to male patriarchy, the feminist movement has not reconciled the intersecting relationships of gender, class, and race." Hertig tries to resolve this problem through Asian "Yinist" feminism which purports to be "holistic, dynamic, synthesizing, and complementary with *yang*, the male energy. Yinist feminism diffuses false sets of dichotomy deriving from the dualistic paradigm: male against female, human being against nature, God apart from human being, this world apart from the other world." In a similar vein, others draw comparisons between contemporary feminist ethics of care and a similar ethics of care found in Confucius, and argue that for Confucius "caring" is not solely a feminist perspective.

OTHER ISSUES

A survey of recent literature uncovers a multitude of other ethical issues, of which only a few can even be mentioned here by way of conclusion. For example, all Asian countries struggle with globalization, environmental and ecumenical ethics, the Asian economic crisis, and at the same time what in Korea is called doing *Minjung* (Asian liberation) theology in

(FACULTY FEATURE... continued from page 26)

Theology (1972) would be a good project for a dissertation; so, I decided I'd follow through on this dissertation rather than start from scratch on a dissertation concerning theological anthropology.

Perhaps, I made a strategic mistake there, because the area of hermeneutics is terribly controversial. But enough of my problems as a dissertation-writer! Hopefully, some of my work will factor into my attempts to teach courses regarding the foundations of theology.

How is your course relevant to the formation of LST students? In what way?

If you are referring to the Course on Christology I'm giving right now, I certainly think it is relevant. After all, our confession of Jesus as Christ is central to our faith. And although the theological enterprise requires more than just Christology, no Christian theology can be without an adequate reflection on the mystery of Jesus Christ. If you are referring to my course of studies in Toronto, I hope that it will factor into my future teaching here at L.S.T., perhaps in the area of the foundations of theology.

Are you going to teach Christology regularly?

No, I am not necessarily going to be a regular teacher of Christology. Basically, right now, I'm giving the course Fr. Danny Huang would have offered had he not gone on tertianship this school year. When he returns, and when I finish my dissertation and degree, I think that the school's plans are for me to focus my efforts on the fundamental theological treatises on Revelation, Faith and Inspiration, Scripture and Magisterium , etc.

What is Your dream as a Theology teacher, for the school?

My dream as a theology teacher is to continue to study (shocking as that may sound)! By this, I mean that I would like to collaborate with students and colleagues (from various theologates and various disciplines) to do research towards a deeper appreciation of the various traditions of theologizing and to do theology which would re-inculturate our faith in Philippine society which is characterized by (a) rapid and bewilderingly complex socio-cultural change [due to globalization] and (b) the ever-worsening scandal of the gap between the rich and the poor. Our faith must have something to say (and do) about these two dimensions of our Philippine situation, and, to use Lonergan's words, our theology must mediate between our cultural matrix and the significance of religion (faith as proclaimed and lived) in that matrix. That's a big task and it is going to be a long haul and will require specialization as well as interdisciplinary collaboration. And, one must be patient because the goal is long-term and will take time, but one must also be impatient because the goal is crucial and important and the need is urgent and so there is no time to lose. Therefore, we must end this interview, right now! (He-he-he) ⌘

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a "post-Minjung" era which has witnessed a growing middle class with concomitant improvements in political and economic rights.

In China the Catholic population has grown from 3 million in 1949 to 10 million today (perhaps as a result of persecution), but the overall percentage of Catholics is still quite small. The issue which occupies center stage in the Chinese Church is the uneasy relationship between the "official" (or "Patriotic") Church and the "underground" Church. Joseph Zen Se-Kiun and John Tong Hon, respectively the Coadjutor and Auxiliary bishops of Hong Kong who attended the Synod for Asia both stressed reconciliation as the principal need of the Church there. Besides the common tasks of evangelization and inculturation which face most of Asia, Japan and Taiwan in particular are confronted by aging of the native Catholic population in which deaths often outstrip baptisms, and with Korea all three countries have found themselves confronted with a new challenge of pastoral and social care of a burgeoning foreign worker population who come from elsewhere in Asia, Latin America, and the Middle East, and who have all of the usual acculturation difficulties associated with immigration, compounded by exploitation by employers, visa problems, and the like. Thus, pastoral resources already stretched thin must cover increasing numbers of people, and in Japan and Taiwan the high influx of Catholic foreign workers (largely from the Philippines) creates a demographic anomaly in the church-going population such that at many Masses the native population finds itself outnumbered by foreigners.

In conclusion, not only these specific issues, but the whole area of the contextualization of doing moral theology out of East Asia, highlight its vastness, complexity, and ambiguity, and underscores the necessary connections of ecclesiology, missiology, systematic theology, not to mention other disciplines such as cross-cultural studies, anthropology, religious studies, economics, political science, and history, if the Church is to meet the challenge of becoming more truly a world Church.

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New Faculty



Josefina Manabat

MA, major in Theological Studies, Ateneo de Manila University

Doctorate in Education, major in Religious Education, De la Salle University

Certificate of Competency in Pastoral Liturgy, Paul VI Institute of Liturgy, Malaybalay, Bukidnon

Licentiate in Sacred Liturgy, Pontifical Institute of Liturgy, Pontificio Sant'Anselmo, Rome (1998 to present)

Teaches Th 285
Christian Worship/Sacraments In General

Ms Manabat returns to Rome in September to finish her studies at the San Anselmo.

By Mary Ann Charity B. Durano



Asian Saints:

The 486 Catholic Canonized Saints and Blessed of Asia

Jesuit Father Francis Clark, 87-year-old Research Associate in Missiology at Loyola School of Theology (LST), has recently republished a book listing all and narrating some of the stories of Asia's saints and blessed.

"I would like to introduce you to these Asian saints. I have fallen in love with them. They are really excellent people," Father Clark said of the 486 men, women and children saints and blessed.

"The courage of these martyrs, the way they suffered for Christ and the Church is incredible. I have a big devotion to them myself. What they suffered and how they suffered is amazing," he added.

"They gave up their lives in great torture and suffering in order to remain faithful to the Catholic Church. All around them they had people who were not that courageous, giving in, but they kept their faith, kept going on to the end," the 87-year old Jesuit said.

Father Clark cited Blessed Si of China, an 18-year-old catechumen, whose right arm was cut off by his guards.

"(Blessed Si) said, 'Courage, go on. Cut me in as many pieces as you wish, and you will see that every piece is Catholic," he noted.

He added, "The things done to them were really terrible. Children and women were beaten with clubs, burned with coals. There's one Korean boy, 13 years old, who suffered, terribly beaten with clubs and all the time he kept smiling and praising God."

Who are they?

Of the 486 saints and blessed, 384 are lay people (275 men and 109 women, including the young) while 102 are priests and Religious. They are from China, India, Japan, Korea, the Philippines, Thailand, Sri Lanka and Vietnam.

Father Clark said that this majority of lay people contrasts with the saints and blessed of Europe, where the laity are underrepresented and most are bishops, priests and Religious.

Vietnam has the most saints with 96, followed by Korea with 93, China with 87, Japan with 29, and one each for India and the Philippines. Japan has 158 blessed, Thailand has eight, Korea has seven, India has three and one each for the Philippines, Sri Lanka and Vietnam.

Of the 486 saints and blessed, 482 are martyrs and four are "confessors," those who "live in the more ordinary circumstances of history and die in a bed," he explained.

How the journey with Asia's saints and blessed began...

Father Clark became interested in Asian Saints during his 17 years with the East Asian Pastoral Institute (EAPI) from 1967 to 1984 where he taught missiology.

"I lived with participants from all the countries of Asia and in talking with them I began to find out about some of their Saints. When I was lecturing about missiology I used to bring in something in my class about the Asian Saints and I learned more from the participants," he recalled.

In 1979, the International Congress on Mission held in Manila released a booklet on Asian saints by Father Clark which was distributed to participants. Then in 1987, Father Clark wrote a book, "An Introduction to the Catholic Church of Asia," which contained a chapter on Asian saints that updated the earlier project.

With more saints made, Father Clark wrote in 1999 an article, "Asian Saints and Blessed, and the New Evangelization," in *Studia Missionalia*, a publication of the Gregorian University in Rome.

In researching material for the 14.5 x 22.5 centimeter book, Father Clark visited the shrines and the places of work of the Saints and Blessed. He also went through documents in Latin, French, Spanish, Italian, and German.

A thin book

"It's a thin book. I am against thick fat books. If it's a small book I read it; if it's a big fat book I'll say, 'Someday I'll read that but I have no time for it,'" Father Clark noted.

He explained that the material chosen was put in a small space so people can have sufficient knowledge and can read more in other places.

The book launching

On August 18, the Jesuit Conference of East Asia and Oceania (JCEAO) and Jesuit Communications launched Father Clark's 126-page book published by Claretian Publications.

"What this book really shows is not only that faith is spread all over Asia but it also shows that there is serious, total, radical commitment to faith of the people, of the Asian-born saints," said Jesuit Father Ismael Zuloaga during the launching held at the Cardinal Sin Center of Loyola School of Theology.

The president of the JCEAO pointed out how "the people in Asia are very central to the spirit of the Church, the spirit of Jesus being lived truly and totally in a very Christian manner in this part of the world."

"To have a better world we have to have a better Asia because Asia is three-fourths of the world. If you want a better Asia, we have to have a Catholic Church that is alive and not only Asian saints in books but Asian saints in reality," he added.

Cardinal Jaime Sin of Manila, in his foreword wrote, "Hope is what we badly need today. Their lives are a testimony that hope is still possible. Our Asian saints tell us that surely, it is not impossible for us, in our generation, to follow in the footsteps of Christ."

"What this book shows us is that it is possible to be completely Asian, to be completely ourselves and at the same time to be exemplary disciples of Jesus," said Jesuit Father Mario Francisco, EAPI Director.

More on the saints and blessed...

"We all know about the Roman martyrs, how they suffered in the early days of the Church, but these martyrs are more important in many senses than the Roman martyrs," he said.

He explained, "(The Asian saints and blessed) had to endure many doubts that the others did not have to. After all, the Roman martyrs were near the Holy Land; they could go there if they wished to see who Jesus was but the people in Korea or Vietnam were far away from the Holy Land."

"And they had a whole different world. The Roman customs were also part of the Jewish customs, bread and wine and so on. Whereas here in Asia, it was a completely different world and yet they believed on the word of the missionaries and gave their lives for the faith," Father Clark said.

The author also celebrates a jubilee...

"Father Francis Xavier Clark is grace for us. He was the first provincial of the Philippine Province of the restored Society. Father was a realistic and determined missionary. He saw the need for the Philippine province to be as soon as possible placed in the hands of the Filipinos in governance, spirit and leadership. So he prepared the first Filipino Provincial, Father Horacio de la Costa," said Jesuit Father Romeo Intengan, Provincial Superior of the Jesuits in the Philippines.

Born in New York City, Father Clark entered the Society of Jesus in 1930. He first came to Asia as a Jesuit scholastic in 1934. He was Provincial from 1957 to 1964.

"He also worked hard to have our training, theological training, at least in the basic cycle, here in the Philippines. That's why Loyola House of Studies was built so that our men are based here in our own country, rooted in the context of our culture, our society, our problems, and our potentialities as a people," Father Intengan added.

After overseeing the construction of Loyola House, Father Clark taught at EAPI between 1967 and 1984 where he was also oeconome and director of the library. In 1977, he became a naturalized Filipino. After his stint at the EAPI, Father Clark taught theology for 13 years at the Saint John Vianney Seminary in Cagayan de Oro City.

"Without God's help, I could never have finished these 70 years. Without his protection in traveling, I could have died two or three times. Without his care for my health, I could never be as strong as I am now. Without his grace, I could never have accomplished certain things. So I give thanks to the Father, Son and Holy Spirit for their love and care for me through the 70 years," Father Clark said.

He added, "To our Blessed Mother, for her constant concern and inspiration. I entered on the Feast of the Assumption, took my first vows on the same day and my last vows."

After acknowledging his family, Father Clark also thanked the Society "for being a true mother to me all through the 70 years. It is a wonderful body of men and I love it ardently with my whole heart and soul."

"Finally, my thanks go also to the Filipino people among whom I have spent almost 60 of my 87 years. They accepted me as a naturalized citizen and I have worked among them in schools seminaries, retreats, churches, hospitals and many other activities. Always, I have found them pleasant, friendly, *maunawain*, cooperative," Father Clark said.

Fr. Clark's book is available at the Secretaria of LST and at selected bookstores nationwide.

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New Faculty



Eduardo Africa, OSB

Philosophical and Theological studies
at Loyola School of Theology
Master of Arts, Loyola School of Theology
STL, Gregorian University

Teaches Th 249.3
Christian Sanctity:
Integration of Dogma, Spirituality,
and Life

Abbot Africa is a member of the Formation Team at the Benedictine Abbey in Manila. He was Superior there for twenty years and is also the Founder of the Benedictine Monastery ir Malaybalay, Bukidnon

FEAST OF ST. IGNATIUS

Homily by Fr. Manuel Montesclaros, SJ

St. Ignatius died on July 31, 1556 inside his room at the first General Headquarters of the Society of Jesus in Rome. In September of 1997, 441 years later, two young Filipino Jesuits, in the persons of Joc Quilongquilong and myself (we are both from the little coastal town of Medellin in Northern Cebu) were inside the very room of St. Ignatius. We offered together the Holy Sacrifice of the Mass as priests and as sons of St. Ignatius.

We were just by ourselves then. The room where he died was quite empty, save for the altar, some chairs, the logo of the Society on the wall, and the painting that portrayed Ignatius on his deathbed. There was a deep, serene silence between Joe and myself. Then we heard a faint sobbing between us. We looked at each other. We understood, by our look and by the tears, what each of us had in our minds and hearts.

Memories of our childhood days in Medellin came back--a scene while I was still in grade one, he in grade 3. We danced the *Dots Polka* that won for our school the championship prize; and some memories of our teen-age and college days when he would make me St. Joseph during the *Panunuluyan* at Christmas time and would turn me into Pilate during the Holy Week for the *Senakulo*.

We were just overwhelmed by such a wonderful reality: at that very moment we were in the actual place where St. Ignatius lived for sixteen years as the Society's founder and first Superior-General; the place where he died on the 31st of July, 1556. We were awed and humbled but even more so, we felt deeply grateful for having been given the privilege to have such a profound affiliation with this so holy, so great a man. We were brought together once more, in that holy place, already Jesuit priests ourselves, formed, nurtured and challenged by his living legacy.

On the other side of the room could be found some relics of St. Ignatius, two of which caught my attention: his worn out sandals and the book of the Constitutions of the Society of Jesus that he wrote. These two, the sandals and the book, aptly captured the paradox that one can discover in the life of Ignatius.



In giving up his sandals and writing the Constitutions, he has reached the four corners of the world. He has even reached that second to the last northern town of Cebu called Medellin!

Upon his conversion at Loyola, after having recuperated from the cannonball wound he suffered at the battle in Pamplona, Ignatius saw himself as a pilgrim intent on moving around towns and cities to bring greater glory to God and greater service to souls. Hence, the symbol of his sandals. Yet, when he was elected the first General of the Society he founded, he was tasked to write its Constitutions and to govern the newly established order within the confines of his room. There he spent the remaining sixteen years of his life finishing the Constitutions, writing thousands of letters, making decisions for his men all over the world. Thus, the Constitutions symbolized the paradox of his life.

Ignatius would have wanted to be in India where Francis Xavier was baptizing thousands of souls or in South America where later on, Raul Gonzalez and companions established the Jesuit redactions. Yet, he found himself giving up his sandals to give way to the book of the Constitutions.

There is another more amazing paradox that happened in the life of Ignatius. In giving up his sandals and writing the Constitutions, he has reached the four corners of the world. He has even reached that second to the last northern town of Cebu called Medellin! From that small town, he has formed, nurtured and challenged two Jesuit priests!

In today's Gospel, Jesus speaks of this paradox: "If any want to become my followers, let them deny themselves and take up their cross daily and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will save it" (Lk. 9:23-

24). St. Ignatius fully lived these words of Jesus.

And we ask: What gave Ignatius the power to embrace this paradox of the Gospel?

We have a hint in his Spiritual Exercises, one of his greatest legacies to the Society of Jesus and to the Church. In the meditations and points he suggests in the Spiritual Exercises, one can see how totally convinced he is of the personal love the Lord has for him, and for every person. From the incarnation to the resurrection, Ignatius invites the retreatant to realize that Jesus fully entered into these mysteries for him/her personally.

I remember my Novice Master telling me: Know in the heart that the Lord suffered and died for you personally. Know hat Calvary was for you personally. Even if you are the only person in the world, he would still go through that terrible event that was Calvary!

Ignatius deeply experienced and came to a very profound realization that it was the Lord Himself who first lived to the fullest this paradox of the Gospel. What made it more amazing to him is this other very profound insight: that the Lord embraced totally this paradox of the Gospel for him personally!

Face to face with so great a love and deeply embraced by it himself, Ignatius was given the power to likewise embrace the paradox of the Gospel. Such a love, so personal, so profound made him give up his sandals to give way to the book of the Constitutions. He was willing "to be anyone, to do anything, to go anywhere FOR THE GREATER GLORY OF GOD, FOR THE GREATER SERVICE OF SOULS!"

Today, as we celebrate his feast, we ask for his intercession that we too may have a share in the grace given him by the Lord. Like him, may we come to realize and experience the Lord's great love and be deeply embraced by it, so that we may have that same power that he had to embrace the paradox of the Gospel and reach the ends of the earth. Amen! (2 August 2000)

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(CONVOCATION... continued from page 6)

I end with a confession. In these past six months, I have faced problems and seemingly insurmountable difficulties. My response has been characterized by impatience and even wavering in my trust in God. I have often turned to the words of Teilhard de Chardin. They have consoled me and I share them with you:

Above all, trust in the slow work of God.
We are quite naturally impatient in everything, to reach the end without delay.
We should like to skip the intermediate stages.
We are impatient of being on the way to something unknown, something new.

And yet it is the law of all progress that it is made by passing through some stages of instability-
and that it may take a very long time.

And so I think it is with you.
Your ideas mature gradually-let them grow, let them shape themselves, without undue haste.

Don't try to force them on, as though you could be today what time (that is to say, grace and circumstances acting on your good will) will make of you tomorrow.

Only God could say what this new spirit gradually forming within you will be.

Give Our Lord the benefit of believing that His hand is leading you.

And accept that anxiety of feeling yourself in suspense and incomplete. Amen.

When you, too, meet problems in your studies, in your teaching and apostolate, and impatience may sometimes get the better of you, these words of Teilhard may give consolation, as they have done to me.

May this academic year be for each one of us a year of growth in wisdom and in grace! (21 June 2000)

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New Faculty



Gregory Gaston

MA, STL, STD, Pontifical University of St. Thomas (Angelicum)

Th 262.3
Open to the Holy Spirit: Moral Response

Fr. Gaston was on his way to becoming a medical doctor at the University of the Philippines when he decided to enter the priesthood. The Archdiocese of Manila sent him to the University of Navarre in Pamplona, Spain for his seminary formation, then on to Rome for his special studies. At present, he is the Dean of the Graduate School of Theology at San Carlos Major Seminary, where he also teaches. Aside from teaching in several schools of theology, he also does work in the field of bioethics.

LOOB NG DIYOS, LOOB NG TAO

Fr. Albert Alejo, S.J.

Nabagabag ang loob ko. Kung ang teolohiya ay pag-unawa sa karanasan ng pananampalataya ng mga tao, may tanong: sino ang umuunawa at nasaan siya? Kaninong pananampalataya ang inuunawa? Sa Europa wala na halos nagsisimba. Ano kayang teolohiya ang mamanahin natin sa kanila? Ang dami-dami nilang libro, mas marami pa sa nagsisimba, tayo naman ang dami-daming nagsisimba pero wala tayong teolohiya.

Inaanyayahan tayong unawain kung ano itong loob. Sa ngayon merong dalawang kampo ng pag-uunawa at interpretasyon sa loob ng tao. Una, ang loob ay ubod ng tao. *The innermost self, inner core of the human being. It is what is prevalent in the human person. It is the center of volition, of meanings, of emotion, and of mind.* Ikalawa, ang loob ay wala kundi isang sisidlan. Sa isang banda loob ay isang sisidlan, puwede namang ang loob ay 'yung mismong laman ng loob. Ang laman ng loob ay kung ano 'yung inilagay niya. *There is no inner human person, there is just a container which is filled up with images.*



Ang loob ay ang kaibuturan ng tao. Dito tayo tao. Puwedeng maputulan tayo ng kamay, maputulan ng paa, pumangit, tumangkad, madagdagan ang kaalaman, makapag-abroad, o mapahiya, ngunit hindi mawawalan ng dangal. Ikaw pa rin ang taong may loob, at doon ka tatagpuin ng Diyos.

Ang mas mahabang tradisyon ng pag-unawa sa loob ng tao ay napagitan doon sa nauna. Sinasabi na ang loob ng tao ay ang pinakamalalim niyang pagkatao. Ang misteryosong kaibuturan ng kanyang pagkatao. Dito nasusukat ang kasaysayan ng tao. Magmula pa noong panahon ng himagsikan, sinasabi nila na ang pagkatao ay nasusukat hindi sa tangos ng ilong, hindi sa tangkad, hindi sa kutis ng balat, kundi nasa kanyang laman, nasa kanyang kalooban. Ito ang pinakamalalim na sukatan ng tao, ang loob ng tao.

Noong panahon ng rebolusyon laban sa mga Kastila, misyonero, mga prayle, ang naging lakas, naging bukal ng lakas ng mga rebolusyonaryong Pilipino ay ang dalisay na kalooban. Gumamit sila ng anting-anting, ngunit hindi gumagana, at hindi mabisa ang anting-anting kung hindi dalisay ang kalooban. Samakatuwid ang loob ay ang kaibuturan ng tao. Dito tayo tao. Puwedeng maputulan tayo ng kamay, maputulan ng paa, pumangit, tumangkad, madagdagan ang kaalaman, makapag-abroad, o mapahiya, ngunit hindi mawawalan ng dangal. Ikaw pa rin ang taong may loob, at doon ka tatagpuin ng Diyos.

Sa kabilang banda, merong "*post-modernist interpretation.*" Ito 'yong kay Migs Rafael, *historian*. Sabi niya, wala talagang kahulugan ang loob. Ginamit lang iyan ng mga Kastila dahil meron silang mga konsepto ng kasalanan, awa, patawad - at saan nila ilalagay iyan? Saan mo ilalagay iyon? Sa isip ba, sa balat? Hindi. Kailangan meron siyang kaluluwa. Ang salitang loob ay ginamit ng mga Kastila na kasangkapan sa pagdaan ng mga konsepto tulad ng patawad, awa, marumi. Pati ang kamatayan ay ginamit upang bigyang dagdag na kahulugan ang loob. Kailangan daw bago mamatay, linisin mo ang iyong kalooban. Kailangan kang magkumpisal, at sa kumpisal kailangang ilabas mo ang iyong loob. Kaya sinabi niya na sa utang na loob, halimbawa, wala talagang loob ang kinaibuturan ng tao kundi ang utang na loob ay iyon bang, tatanawin ko na lang utang na loob para huwag mo na akong singilin, para matigil na iyong pagkakautang ko sa iyo. Sinasabi niya na sa pagsasalin ng Kristiyanismo, nangailangan ang mga Kastila ng mga kataga. "*In translating Christianity, the Spanish missionaries needed some terms, and one of those terms was* loob. Pero sinasabi n'ya na sa totoo lang wala naman talagang loob, kaya wala naman talagang *conversion*. Kung walang loob, walang pagbabalik-loob.

Noong nabasa ko ito, kinabahan ako, dahil baka totoo. Kung titingnan natin ang loob bilang isang sisidlan at ang nariyan sa loob ay iyong inilagay lang, ay wala talagang *conversion*.

Sa ganyang sitwasyon merong nagsasabi na ang loob ay isang talagang *solid* loob, *solid* na *solid* na pagkatao ng tao na hindi nakabatay sa panlabas na impluwensya. Sa kabila naman, ang loob ay isang sisidlan lamang. Saan tayo ilalagay? Ang mungkahi ni Alejo ay ilagay natin sa loob. Totoo na ito ay ubod ng tao, subalit ito'y isang ubod na hindi isang sulok ng dibdib, kundi isang daigdig ng makabulugang ugnayan.

Paano natin uunawain ang loob ng tao? Tumuloy ka at doon mo matutuklasan ang loob ng tao. Sa aking pagninilay merong tatlong direksyon ang lawak ng daigdig ng loob ng tao. Abot-malay, abot-dama, at abot-kaya. Bakit ba tayo nag-e*exposure*? Para lumawak ang ating kamalayan. Para maranasan ng kamay, ng balat, at maramdaman natin na meron pang ibang buhay na nasa ibang sulok ng daigdig. Kaya nabubuo ang ating daigdig ng loob sa pamamagitan ng pagpapalawak ng ating kamalayan. Nagkakaroon tayo ng malay sa mga bagay, sa mga puno, sa langit. Pero hindi puwedeng basta magpalawak ka lang ng malay at hindi lumalim. Mababaw lang kung gayon. Nag-e-*exposure* tayo para lumawak ang ating kamalayan, at kung papayagan natin ang ating kalooban, titindi ang ating mga damdamin. Dadama para sa sakit ng kalooban. Dadama para sa muhi, galit, tuwa, kasiyahan sa pakikipagkaibigan, sa pakikilahok sa mga pakikibaka. At kapag nabubuo ko ang aking loob, tinitingnan ko kung abot ba ito ng aking kamalayan, ito ba'y sakop ng aking damdamin.

Ano ang pagbubuo ng loob? Ang pagiging tapat sa isang sumpaan, ang patuloy na pagsasabuhay ng isang panata. Ito'y mga uri ng pagbubuo ng loob. Kapag pinasya mo na maging tapat. Papaano ka makapagbubuo? Isipin mo ang lahat ng mga karanasan na makahulugan sa panatang ito. Ang mga taong umaasa sa iyo, ang mga taong pinagkatiwalaan mo, pinasasalamatan mo. Sa pagbubuo ng loob, maging ang pinakalihim, tago, at pribadong pagpapasya ay nasa isang daigdig.

Sa pagbubuo ng loob pinagsasama-sama ang batayan, ang damdamin, at kasama ang katawan. Merong kasabihan: ang tunay na loob, matamis hanggang dulo. Kasangkot ba ang katawan? Ang katawan ay hindi lang basta materyal o laman kundi ang katawan ay pangangatawan. Pangangatawan ng ano? Pangangatawan ng loob. Hindi puwedeng ipasya, buuin ang loob na hindi kasama ang katawan. Kaya nga ang katawan ay hindi lang basta katawan na gagamitin mo, ito ay pangangatawan. Kaya nga ang tanong: kaya mo bang pangatawanan yan? Ibig sabihin, kaya mo bang isabuhay ang pagbubuo ng iyong loob na kasama ang katawan? Sapagkat kung hindi, bibigay. Malakas ang loob, mahina ang tuhod. Sa pagbubuo ng loob kasama ang karanasan ng kamalayan ng damdamin. Kasama rin sa pagbubuo ng loob, sa *discernment,* ang mga datus na sinasabi ng katawan. At hindi lang iyon, kasama na rin ang sambayanan, ang ibang tao. May mga umaasa sa iyo. May mga nagdarasal sa iyo. Ang pagbubuo pala ng loob ay hindi lang sa kamalayan, sa damdamin, sa katawan, ngunit kasama rin ang isang sambayanan na nagsasabing hindi ka nag-iisa, tatabihan kita. Hindi ka mawawala. Doon pala ang pagbubuo ng loob. Paano tayong manghihinang loob? Paano babagsak ang loob? Kapag ang pakiramdam natin ay wala na talagang kasama sa mundo. Nanghihina ang iyong loob kung wala kang kakampi, kung nag-iisa ka lang. Ang pagpapasya pala ng pagbuo ng loob ay nagaganap sa daigdig ng komunidad - ng pagsasama. (19 July 2000)

The LST Community

CONGRATULATES:

Fr. Victor R. Salanga, SJ
LST President
newly-elected President
Catholic Biblical Association
of the Philippines

Ma. Christina A. Astorga, Ph.D.
LST Faculty
for winning two national awards:

Metrobank
Outstanding Teacher Award
College Level
given by the
Metrobank Foundation, Inc.

Golden Leadership
National Award
Outstanding Educator
given by the
Philippine Experimental
and Educational
Research Society, Inc.

HUMAYO'T IHAYAG

Titik at Musika ni Manuel V. Francisco, SJ
(Official MTV of the National Mission Congress)

Humayo't ihayag (Purihin S'ya)
At ating ibunyag (Awitan S'ya)

Pagliligtas ng D'yos nasa krus ni Hesus
Ang s'yang sa mundo'y tumubos
Langit at lupa S'ya'y papurihan
Araw at tala, S'ya'y parangalan
Ating pagdiwang pag-ibig ng D'yos sa tanan (Aleluya)

Halina't sumayaw (Buong bayan)
Lukso sabay sigaw (Sanlibutan)

Ang ngalan N'yang angkin sing ning-ning ng bitwin
Liwanag ng D'yos sumaatin
Langit at lupa S'ya'y papurihan
Araw at tala, S'ya'y parangalan
Ating pagdiwang pag-ibig ng D'yos sa tanan (Aleluya)

At isigaw sa lahat, kalinga N'ya'y wagas
Kayong dukha't salat, pag-ibig N'ya sa inyo ay tapat.

