

TINIG LOYOLA 2000

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editorial

For those of you who waited...and waited...and waited for TINIG LOYOLA to come out with an initial issue, rejoice! Here it is...

THE FIRST AND THE LAST.

The schoolyear started with dreams and visions for this magazine. A new concept. A different format. We hoped to publish two major issues, one for each semester. Since there were a lot of gifted writers (and theologians) in LST, all we had to do was ask and collect (of course, we also had to encode, layout, etc.) and TINIG LOYOLA will come to life.

But then reality set in. Asking people to write articles turned out to be as hard as Fr. Smith's exams. As each semester progressed, more immediate concerns knocked-off the magazine from our priority list.

We apologize.

But as they say, better late than later (never say never). As we write this, student volunteers are holding a *lamayan* (read: overtime) to finish the magazine you are holding now. Here's the catch: this is *not* a magazine. This is a journal, chronicling the many joys and pains we experienced and the many lessons we learned together. This one and only issue of TINIG LOYOLA for schoolyear 1999-2000 is all about...

THE BEGINNING AND THE END (and everything in-between).

I'd like to thank the professors who contributed articles and the students who generously contributed their time to make this possible. In their behalf, we declare: it is finished. ❑

ecclesiastical degrees

fr. herbert schneider sj

The Process

On August 13, the Congregation for Catholic Education established Loyola School of Theology as an ecclesiastical faculty with the right to grant the academic degrees of Bachelor, Licentiate, and Doctorate in Sacred Theology. This happy occasion brought to fulfillment a process that began in 1985 when LST was affiliated with the Theological Faculty of Fujen Catholic University, Taipei, for the purposes of granting ecclesiastical degrees. The year 1989 brought the school another step closer, when it was aggregated to Fujen for a trial period of three years, then two years, and definitively in 1994. In 1999, together with the five-year report of the school to Congregation for Catholic Education, LST applied for the status of an ecclesiastical faculty in its own right. It did this on the encouragement of the Theological Faculty of Fujen Catholic University, His Eminence Jaime Cardinal Sin, Archbishop of Manila, and with the endorsement of the Philippine Bishop's Conference at their July 1999 meeting. Less than a month afterwards the Congregation for Catholic Education established the school as an ecclesiastical faculty.

The Importance

Being established as an ecclesiastical faculty enlarges the school's capability of serving the Church in the Philippines and Asia. Through the Ateneo de Manila University, LST offers the academic degrees of MA in Theological Studies, MA in Pastoral Ministry with various concentrations, and the PhD in Theology. It can now not only grant students who successfully complete the pertinent programs the Bachelor and Licentiate in Sacred Theology, which it could already do, because of its aggregation with Fujen, but it can now also grant the Doctorate in Sacred Theology, which was impossible under an affiliate or aggregate status. Licentiates and Doctorates in Theology are necessary for faculties of seminaries and schools of theology. Those who enter the doctorate program of LST with a licentiate in Theology can qualify for both the secular and the Church doctorate. The school vision is to raise up qualified ministers for the Church. The new status will enable LST to live out its vision and mission in a fuller sense. ❑

address

10 sept 1999

at the Loyola School of Theology Convocation

Archbishop Jaime Cardinal Sin, D.D



Tess Biron

The marker outside the Loyola House of Studies sets down 12 September 1965 as the date on which the splendid new buildings which the Philippine Jesuit Province had built on the Ateneo de Manila campus on Loyola Heights were formally taken over by the Jesuit scholasticate community. At that time, on 12 September the whole Church used to celebrate the Feast of the Sweet Name of Mary. That was 34 years ago, almost to the day.

Today, on 10 September 1999, we set in place a new milestone in the history of LHS and the Loyola School of Theology (LST) which is its offshoot. Today we publicly promulgate, in the Philippine setting itself, the decree from the Holy See's Congregation for Catholic Education, making LST a Pontifical Theological Faculty, with authorization to grant pontifical degrees in theology. Let me say simply that it is a significant and historic moment, and we can exclaim with the Apostle Peter, *"It is good for us to be here!"* And we don't have to add, "We will build three tents," any more, because Fr. Joel Tabora has already constructed this superb Horacio de la Costa Center – a fitting tribute to this institution's founder, then Provincial of the Philippine Jesuits, and also to Father Joel's inspiration and industry.

Maybe the most memorable part of today's celebration is the "ecumenical event" – of the presence, here with us, of UST's Dominican Rector Magnificus, Father Tamerlane Lana with other officers of our esteemed Pontifical University. We do not today hear the exchange of heated and combative words on the thorny question *De Auxiliis* of many centuries ago, but we hear instead the angels of heaven singing, *"Quam bonum et quam jucuncum, congregare frateres in unum!"* What a joyous moment it is that these worthy brothers should meet here and join hands in friendship and communion, promising future collaboration in theological endeavors, for the good of the entire Church in our country, and for the glory of God. How happy I am that I am here to say, with St. Peter and with the sons of St. Dominic and St. Ignatius, with St. Thomas Aquinas and St. Robert Bellarmine, "It is good for us to be here!"

As Archbishop of Manila, I can only rejoice and give my warmest blessings. And I hope this is only the beginning of many fruitful meetings and maybe even joint ventures still to come, now that the Third Millennium is just around the corner.

Father Joel Tabora, now that you bear the even heavier burdens of a university Presidency, I guess you can look back to your four years as head of LST with a sense of fulfillment at so much accomplished, in so short a time. Thank you for the mighty efforts which you see crowned today, and the sincerest congratulations of us all.

To LST's new President, *Father Victor Salanga*, my blessings and good wishes. Under your guidance, may LST go forward in its outstanding service to the Holy See. Surely you will look upon the past 34 years as having shaped a tradition now entrusted to your hands, a distinguished tradition already marked by faithful and generous service

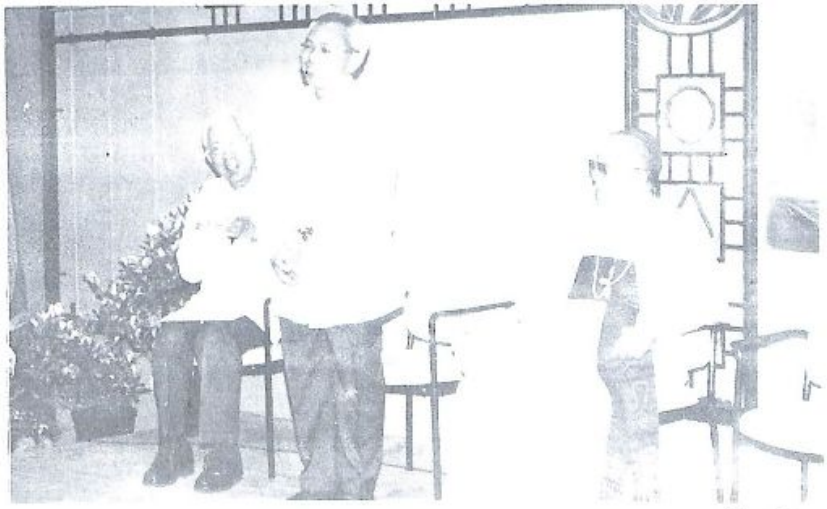
to the holy Church, the people of God under its pastors.

Let me speak for the FABC, the Federation of Asian Bishops' Conferences, and for the CBCP, the Catholic Bishops' Conference of the Philippines. Let me speak in my own name as Archbishop of Manila, and let me say how greatly appreciated this service has been in all the years since 1965, - a service that has been at the beck and call of our Bishops, and our faithful, a loyal service of active and creative support of the local church and the universal Church as well. For all this collaboration, *Deo gratias!* And may it go on in the decades to come.



Mike Cleofe

These brief remarks do not allow me to speak at any length of what our expectations are, of Loyola School of Theology as a new pontifical faculty, bound to the Church by new bonds of dedication and loyalty. But, even if I do not profess to be a theologian of the academe, as a pastor I may be allowed to indicate to you a couple of points, as you – Fr. Salanga and your collaborators – draw up your agenda for the near future.



Tess Biron

The first point I have already dwelt on: a constant and generous collaboration with our Philippine bishops, and our Asian bishops as well, a collaboration that has already been so richly productive in the past. Here, to mention only those who have gone ahead of us, let me name Fr. De la Costa himself, who could never say 'No' to anything we asked him to do for us. And that indefatigable 'Don Pedro', Fr. Pedro Santiago de Achutegui, who became such a 'work horse' for the CBCP and the FABC. Let us speak of PCP-II of 1991 only, as one task so painstakingly undertaken. And before that, the Plenary Council of our Archdiocese, held in 1979, which owed so much to him. Today is a good day to pay tribute to this memory, even so inadequately. I think 'Don Pedro' is very much with us today in spirit, bubbling over with rejoicing, because he did so much also to bring today's event to its realization.

My second point speaks to all theological schools in the Philippines, but in a more urgent and demanding way to graduate-level faculties like Santo Tomas and LST.

It is your task to lead, in line with your own traditions of scholarship and creative labor, to lead in the mighty endeavor of theological inculturation. The Synod of Asian Bishop of last year made this work a priority among other priorities. It asked for the development of a theology that is genuinely and unmistakably Asian, which means for us, genuinely and unmistakably Filipino, yet one which remains faithful, at depth and in its substance, faithful to the Great Tradition of the Catholic communion. Allow me to cite an important figure of that Synod, who said: "The effort to be a Church with an authentic 'Asian face' in explaining its doctrinal teaching, in its theological reflection, in its artistic expression, in its liturgical action and the like, is really only working together with what the Spirit of Jesus is doing at this moment in Asia, creating an Asian way of being Catholic, carving out the 'Asian face' of Christ for this hour of history." This demand was voiced repeatedly, almost as a mandatory refrain; it was one of the master themes of that historic Asian bishops' assem-



bly of 1998, an imperative of imperatives.

From what I can gather, this task calls for a courage and creativity, for persevering labor, for mastery of language, of image, story and symbol, and it sets up a daunting challenge for Filipino theologians of this generation, and even the generations after them. In liturgical music the response has been begun splendidly already, and here we can name Fr. Eduardo Hontiveros and Fr. Manoling Francisco, and not a few others. I add also, the Jesuit Music Ministry. In theology, I am told, we still await the 'great breakthrough', eagerly and expectantly. Let me say, "Let it come!"

Let me use this happy occasion to urge the faculties of UST and LST to address this challenge with all the light and fire they have in their souls, as part of their contribution to "the new evangelization" now that the Third Millennium opens. As someone has jokingly asked, "Is Mike Velarde's theology the best we can do?"

One last request I make: may I ask you, Fr. Salanga, in time, to inaugurate an LST chair for Marian Studies, to focus specially on deepening Filipino understanding of the church's teaching on Mary, and a fuller exploration of Our Lady's role in Philippine life and history? I will myself make sure that a suitable fund will soon get it established, and I would be happy if in some small way my own name be associated with it, as a humble tribute to the Mother of the Lord, to whom I commend in a special way this faculty of theology.

> It is your task to lead, in line with your own traditions of scholarship and creative labor, to lead in the mighty endeavor of theological inculturation.

CONCLUSION

Within sighting distance, on a good day we may see the hills of Antipolo, that pilgrimage town where the Spanish Jesuits built the beloved shrine *to Nuestra Señora de la Paz y Buen Viaje*. I end by invoking her presence and her blessing on Loyola School of Theology.

May her blessing bring peace, for, as the motto of Pope Pius XII said, *Opus justitiae pax*, "peace is the work of justice", and I know LST will continue to foster "the peace that brings justice" through its theological endeavors. This task has been an imperative for you, since your very beginnings; may it still be high on your agenda in years to come.

That, of course, involves the "preferential option for the poor." One of the most valuable legacies of *Father Joel* to LST was that he not only taught Social Justice Advocacy, but that he lives it with passion. He has spent so much of his time, talent and energies for the poor, with the poor, in solidarity with the poor. I trust this will be a distinctive note for all of you, all of you, here at LST.

Lastly, may Mary's blessing be like a good wind in your sails, bringing forward your journey into the future.

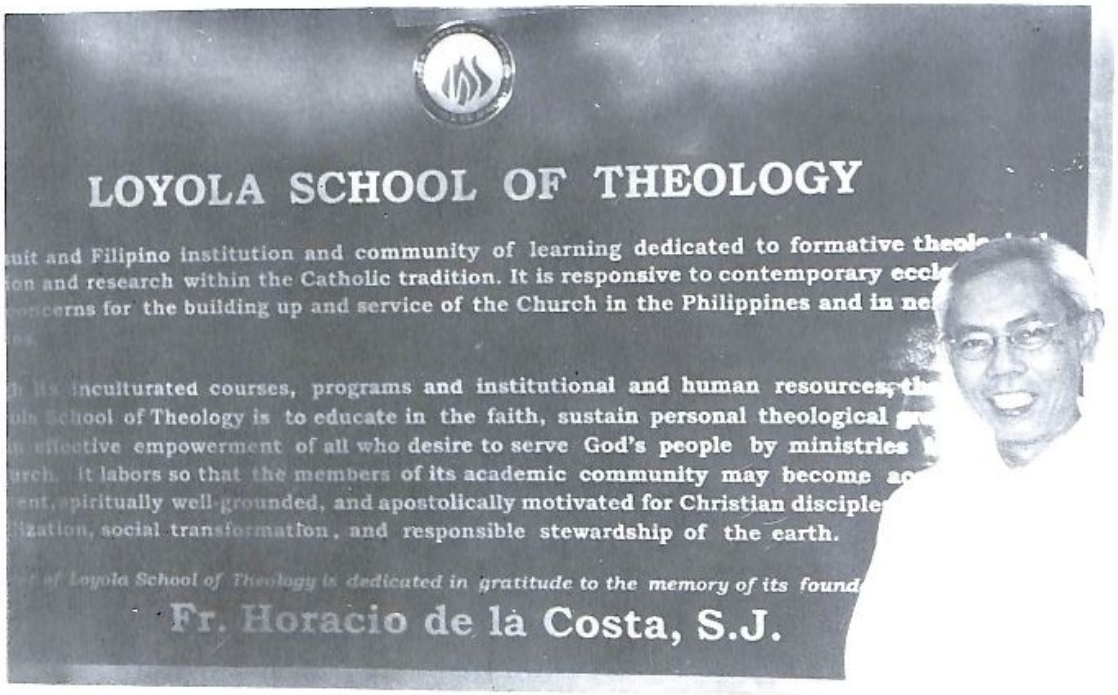
Buen viaje? Good journeying, into the uncharted seas before us, with the Spirit of God with you always, and never far from the company of St. Peter's barque, relying always and with a stout heart on the promises of Christ the Lord of History, He who is forever the Way, the Truth, the Life. ❑

homily

mass with the new LST president

17 nov 1999

Fr. Victor Salanga SJ



Last Sunday before the funeral Mass for one of our Jesuit brothers, Fr. Roche asked me when I was going to be installed as President. Surprised, I replied: "As far as I know, I was installed last September 10."

"What about the Mass on Wednesday? He asked.

"The Mass on Wednesday," I explained, "would be the chance for me as President to address the whole school at the beginnng of the second semester." My answer seemed to have satisfied him and we went on to mass.

Wednesday has come. And so, dear sisters and brothers, I am very happy to be given this opportunity to celebrate the Eucharist with you, to ask Him his powerful blessings, and to share some of my thoughts with you.

Our readings for today (*2 Mc 7,1. 20-31; Lk 19, 11-28*) mention three important characters that I wish to focus on: first, the mother; second, the servants who were asked an accounting of the money given them; and third, the nobleman who returns as king.

> After all, LST can rightly be called alma mater, who has produced not only sons, but also daughters...

First, the mother. The text says: she is "most admirable and worthy of everlasting remembrance, who saw her seven sons perish in a single day, yet bore it courageously because of her hope in the Lord." The praise for the mother is lavish, and rightly so, because "filled with a noble spirit that stirred her womanly heart with manly courage, she exhorted

> each of [her sons]" to martyrdom and motivated them by her honest belief in the resurrection. With deep faith, she declared that the "the Creator of the universe who shapes each person's beginning ... in his mercy, will give you back both breath and life, because you now disregard yourselves for the sake of his law."

Allow me to use this image of "mother" to describe Loyola School of Theology. After all, LST can rightly be called alma mater, who has produced not only sons, but also daughters, whom she can be very proud of and call them as her own.

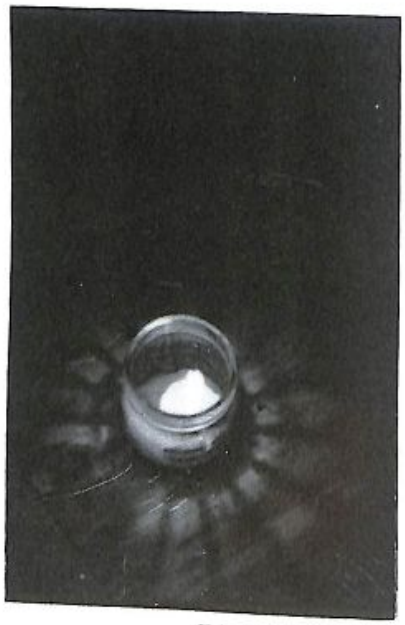
In the souvenir program for September 10, there is a section that

caught my attention- the section entitled "Products of LST- By the Grace of God." It said: "Over the years, by the grace of God, Loyola School of Theology has conferred seventeen PhDs in Theology, ninety one MAs in Theology, one hundred three MAs in Theological Studies, seventy three MAs in Pastoral Ministry, twenty two MAs in Pastoral Ministry with concentration in Spirituality and Retreat Direction, two hundred ninety four STB's and ten STLs. Six hundred thirty three have completed the seminary program. Five have been ordained bishops (Bishops Benjamin de Jesus, Angelito Lampon, Antonio Ledesma, Jesse Mercado, Honesto Ongtioco) and five hundred seventy nine have been ordained priests. One hundred eighty two have completed the Diploma Program in Family Counseling." This report does not include those who have become Provincials and General Counsellors of their religious congregations.

For me, this is an impressive list. While it is true that not all of LST's products have suffered red martyrdom - i.e., shedding one's blood for the faith, (although we have one, Bishop Benjamin de Jesus). I would like to think that they quietly suffer white martyrdom, the dying of everyday described by Karl Rahner as mysticism.

Rahner says: "... if we let ourselves be taken by the everyday, our longing, our self-assertion, our obstinacy, our walled-in-selfishness, we don't become bitter in our bitterness, ordinary in our ordinariness, everyday in our everydayness, disappointed in our disappointment; if we let ourselves be educated through the everyday to kindness, to patience, to peace and understanding, to forbearance and meekness, to forgiveness and endurance, to selfless loyalty, then the everyday is no longer the everyday, then it is a prayer." And I dare add, it is also white martyrdom. In this kind of daily dying, LST's alumni and alumnae distinguish themselves as zealous workers of the Gospel, totally given to the Lord, in the hope of the resurrection.

Where the School is now we owe very much to our pioneering and indefatigable professors of LST like Frs. Achutegui, Murphy and Sevillas who have gone ahead of us; then there are the likes of Frs. Arevalo, Abesamis, Calderone, Green, Meehan, O'Shaughnessy, Roche, Smith, Schumacher, and Tanseco. We will not forget Fr. Gehring, the LST librarian, who helped make our library one of the best theological libraries in Asia today. In the name of the school, I wish to say to them all, *Maraming salamat, po!*



Edwin Reyes, CMF

I wish to add the same expression of gratitude to our senior library and service staff. The sentence: "They also serve those who stand and wait" come to mind when I think of their quiet and unstinting service. *Maraming salamat po!*

When I was studying in Rome (and I think this is true in other places of study abroad), whenever some of us, LST graduates, gather together, we eventually remember LST and gratefully agree that LST adequately, even more adequately, provided us the training necessary to pursue graduate studies. There would be instances in fact where we could honestly say that LST was a notch better than where we were studying.

The torch is slowly being passed to us the next generation of professors. While we expect new blooding in the coming years -Tony de Castro in church history, Manny Flores in pastoral management, Vic de Jesus in Lonergan studies, Mike Lambino in contemporary systematics, Rene Repole in New Testament and Manol Montesclaros in Old Testament: I am quite aware that we will need many more professors, given the increasing enrollment in the school. I therefore enthusiastically invite those of you who are inspired and inclined to join us. It is a worthy enterprise to dedicate one's life in forming future priests and religious and lay workers in God's vineyard.

There is one request I would like to make to our professors: I think that the theological enterprise will be vastly enhanced if we could increase our dialogue with one another, if we could come together more frequently in formal and informal settings, and speak and exchange ideas, even critique one another in the spirit of openness and charity. The areas of theological reflection I mentioned last September 10 can only be done and done well, if pursued as a common project of us all. Only then will the LST be able to claim to be a mother, an alma mater, to many, many more outstanding women and men in the service of the Church in the Philippines and Asia.

Second, I focus now on the servants mentioned in the Gospel, those who were asked for an accounting upon the return of the king. What is asked of them can very well be asked of us all. But at this point, permit me to focus on you as students. You, too, my friends, will be asked by the Lord, an accounting of your talents. How can a student be successful in being responsible for his or her talents, particularly in the study of theology?

I will tell you a secret, which may not be a secret at all. It is not so much in the classroom that genuine learning is achieved. Do not get me wrong: genuine learning does happen in the classroom. But genuine

assimilation and further learning is done outside of the classroom. Assimilation and further learning often happens in the privacy of one's own room, in one's own study and research in the library, in one's work in the apostolate area, and as Fr. Arevalo often reminds us, on one's knees before God. In other words, it is a very personal work that cannot be done by anybody else. You alone and no other can do it for you. Moreover, a student can honestly claim that he or she has genuinely assimilated what he or she has learned, if the person can communicate it and adequately pass it on to others.

I was struck by a line written by a famous spiritual writer, Henri Nouwen, which appears in Michael Ford's book *Wounded Prophet*. (Nouwen) "knew that he taught best those things which he needed to learn most." There is a deep connection between "those things which Nouwen needed to learn most" and "those he taught best." Nouwen was very much aware of those things he did not know, those things that he needed to learn, those things that bothered him. This requires awareness, zeal and desire to learn and find answers to them. It is said that Nouwen already knew at the age of six of his homosexual orientation. With this awareness plus a burning zeal and desire to understand his orientation in the light of his catholic faith, Nouwen, studied, reflected, struggled with God and prayed. And that is how he was able to produce the spiritual books we all appreciate today.

Assimilation and further learning often happens in the privacy of one's own room, in one's own study ... on one's knees before God.

My plea to you then is for you to take advantage of all the resources that LST can offer for your training and formation. One important resource is the library. Let me leave with you this quotation from peter of Celle, the 12th century abbot about the importance of reading: "I consider a room without reading to be a hell without consolation, an instrument of torture without relief, a prison without light, a tomb without ventilation, a ditch swarming with worms, a strangling noose, the empty house of which the Gospel speaks."

I have come to realize that whatever we have achieved and are going to achieve will ultimately be marked by what our Lord and Master also experienced: rejection and the cross.

Last and third point: about the nobleman turned king who asks for accounting from the servants. A commentator says that Luke's travel narrative "is highlighted by the fact that Jesus 'was near Jerusalem (19:11). Though this story is similar in some ways to Matt. 25: 14-30 Luke's version is different ... The emphasis is not so much on the use of the money entrusted to the servants but on the rejection of the nobleman" who has become king. "The real meaning for Luke is the refusal of the people to accept Jesus' kingship. This rejection of the king, Jesus, will find expression in his suffering and rejection (18:31-34)."

I have come to realize that whatever we have achieved and are going to achieve, whatever plans and goals we have set for ourselves, will ultimately be marked by what our Lord and Master also experienced: rejection and the cross.

I have just come from my annual retreat, and Loyola School of Theology was very much in my thoughts, prayers and reflections. I used Cardinal Martini's points about Second Corinthians. Using Paul, Cardinal Martini with his vast experience as Archbishop of Milan, continually emphasized that even though there will be rejection and the cross in our work and activities, we are assured of this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We may be afflicted in every way, but we will not be driven to despair. We may be persecuted but we will not be forsaken. We may be struck down, but we will not be destroyed. We are always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifest in our mortal bodies So, it will be death in us, but life for others whom we serve.

I thank all for giving me the opportunity to share these thought with you. We thank the Lord for LST, a mother who continues to form us and inspire us, worthy of admiration and remembrance. We remind ourselves that we need to develop the talents that he has given us. He will ask accounting from us. We remember that whatever we plan and do will ultimately be marked by Jesus' wounds.

But all in all, we remain confident that God will be a treasure that we keep in our earthen vessels. May God always guide us in the right path. Amen. ❑

Inaugural address

mass in honor of St. Ignatius

Jessel Gerard M. Gonzales SJ
28 July 1999

Dear brothers and sisters in Christ: the student body, staff, faculty, administration and Fr. Herbert Schneider SJ, acting president of LST.

This is a day of consecration. I expect that on my induction into the Student Council, I will address you with a sincerity and a decisiveness which our present situation impels.

The turn of the century eminently compels us to speak the truth, boldly and frankly. We should not shrink from honestly facing the challenges and conditions in our school, the Church and the country today. With the approval of the request to grant ecclesiastical degrees on our own by sixty bishops against four, with fourteen suggesting some form of compromise, we are in the last lap of realizing the dream of making Loyola School of Theology a pontifical school. I would like to think that the bishops voted with gratitude for the work LST had done in the past, but with that a greater expectation: that LST will be more at the helm of the Church, pushing towards the realization of the kingdom of God in the Philippines and in the world.

I believe that the only thing we have to face is our apathy. For the past two years, the general impression of the student and faculty response concerning socio-political, Church or school issues is that it has been lethargic. Apathy and fear paralyze all needed efforts of advancement.

As much as you have voted for us in a position of leadership, I am convinced that you will give that support to our leadership in these critical days. The Student Council is the voice of the student body, and thus it must foster a continuous dialogue between the faculty and staff. The student body should responsibly participate in the academic life of LST.

How will the present Student Council realize this? What will characterize our government? We take our cue from St. Ignatius.

First, it must be a discerning government. That means, in all that we do, we first pray about it, think about it, reflect about it and to the best of our capacity, glean the will of God. The Student Council will consult you.

Thus, the focus is the will of God as discerned by both the administration, faculty and the student body.



Tess Biron



The Holy Spirit also speaks through the People of God and not just through the hierarchy.

Second, it must be a decisive government: a body that is firm in its decisions; makes a stand on various issues; and sees its projects through, despite difficulties that threaten its realization.

Third, it must be a demanding government: it seeks to act and do what it has envisioned, and thus demands from ourselves, the whole LST community, full and active participation.

So what does this present government envision the LST community to be at the turn of the millennium?

It foresees a fully active theologizing studentry—theologizing that does not begin and end inside the classroom or the school, but permeates our own life and the lives of those we encounter and we serve.

It must develop students who interpret the Word of God in the following general areas:

First, in socio-political issues that confront the Philippines today: the death penalty, Cha-Cha, Government elections in the Year 2000, and the more immediate one, the Movement for Press Freedom. By upholding press freedom, we protect our right to information.

Second, in Philippine Church activities. Our professors here like Fr. Danny Huang SJ, Fr. Joel Tabora, SJ and other LST alumni spoke in conferences in preparation for the Jubilee Celebration. The members of the faculty were there, but strikingly only a few LST students were present. Most of us were absent. I, included, am guilty of this. This time, *makikisama tayo.*

Third, with regard to our school. We will push for improvements in the new curriculum and student services. Are we able to do honestly and realistically more theologizing with the new curriculum? What are the indicators? We must promote excellent theologizing not only among students but among teachers as well.

What is the quality of service given to the students by the staff and administration with regard to registration, timekeeping, and the use and provision of facilities and rooms for student activities? Because excellence in this area implies how the school regards its students.

Finally, we must promote friendship among ourselves, the whole community of LST. Social gatherings and inner-school sportsfests will add spice to our LST life this year.

Where are we to begin?

On Wednesday, 4 August 1999, from 10:00-12:00 a.m., we will have our first Student General Assembly at the de la Costa Auditorium. I urge you to be there. A simple merienda will be served after the blessing of our Student Activities Office.

If I read the temper of the LST community correctly, we now realize as we never have before, our interdependence on each other. We cannot merely take; we must give as well. If we are to go forward, we must march on like a trained and loyal army, as Ignatius puts it as "soldiers of Christ," willing to sacrifice for the Kingdom of God. Without sacrifice and discipline, no progress will be made, no leadership becomes effective.

And with you and God's Providence, I and the members of the Student Council—Moenil Lapa of San Jose, as Vice-President, Anna Marie Figuracion from CEFAM, as Secretary, and Edward Loberiano, of the Congregation of the Passion of Jesus Christ, as Treasurer, plus the representatives of the different sectors, congregations and classes—assume unhesitatingly the leadership of this great army of people ready for a disciplined attack to the common problems that beset us today.

Thank you very much. ❑

[Keeping our promise: page xiv]

Proclaimed by Our Life, Within Life

Peter Pojol SJ

New Evangelization. Integral Evangelization. They give an impression of being big words in ecclesiastical circles. But precisely because they've been used and misused and overused since they were introduced and emphasized by Pope John Paul II, they also seem to be empty words—words that have little to do with daily catholic living.

The resistance to the notion of new or integral evangelization is by no means arbitrary. For a long time, many Catholics were allergic to the term "evangelization" as it was first used extensively by the Protestants. Thus, it came to carry echoes of Protestant biblicism, aggressive proselytism, and emotionalism. In Latin America, "integral" has shades of conservatism, connoting some form of movement towards harmonizing with what is traditional, and therefore making it a very unpopular label among the more liberal members of the Church. And closer to home, in Asia, bishops and priests wonder how their talk of "new" evangelization could be relevant to us when the primary stage of evangelization – the "old" one – is still in its infancy.

Given such an appraisal – or misappraisal, to be precise – of integral evangelization, it is not only right but necessary that we take it up in class as the basic backdrop for our consideration of Christian social ethics. Our two most recent Popes, Paul VI and John Paul II, have made it the thrust of the Church in modern times. Paul VI, in Evangelii Nuntiandi, writes: "Evangelization is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize" (14). John Paul II has time and again stressed our need for new evangelization, explaining that it must be "new in ardor, methods and expression."



Edwin Reyes, CMF

Integral evangelization is a fresh start at going back to our roots. At the heart and center of the Church's mission and faith is the pure and simple truth that there is Good News for humanity. And this is what we proclaim: that God in his great love for us has effected salvation for the world through Jesus Christ. This is the basic Christian message. It is of such a nature that, if we allow its power to penetrate our lives, we would find ourselves most naturally driven to share it with no less than the whole world. As Avery Dulles puts it, "Once we grasp the universal validity of the message and its significance for the whole human life, we gain a new appreciation of the privilege of being its bearers and a new eagerness to share it" ("John Paul II and the New Evangelization, America, Feb. 1, 1992.)

One major insight that Paul VI contributed to the notion of new evangelization is the fact that proclamation of the Good News should be directed not simply at individuals but also – and we might add, more decisively – at cultures. This is especially true today, when great obstacles to evangelization lie deep in the all-pervading postmodern culture, characterized by secularism, religious indifference, atheism, a culture of violence and death, degrading poverty, hedonism and consumerism. It is a culture that confounds even the best of minds. Everywhere, we are at a loss as to how the Good News can dialogue with this postmodern culture. Church workers involved with the youth experience this most. And yet, integral evangelization must aim to deepen the faith of Christians, forge a new culture open to the Gospel message and promote the transformation of societies.

Both Paul VI and John Paul II are also careful to distinguish evangelization from efforts at development which are on a purely human level. As John Paul II underscored in his address to the Federation of Asian Bishops Conferences



(FABC) on 15 January 1995:

> *Human development and liberation are integral parts of this evangelizing mission, but they are not identical with it, and they are not the end of evangelization... [Evangelization] must always include a clear and unambiguous proclamation of Jesus Christ as Lord and Savior who brings that "abundant life" (Jn. 10:10) which is no less than eternal life in God.*

Thus, the movement towards establishing Basic Ecclesial Communities has become a most appropriate response to the challenge of new evangelization, especially in the pastoral setting. Of course, BEC's themselves are fraught with difficulties trying to balance spiritual with social involvement. But the continuing struggle among bishops, priests and lay people to bring them closer to the ideal is encouraging. Another concrete attempt at incarnating the Word in human development can be seen in the documents of the 32nd and 34th General Congregations of the Society of Jesus. The basic call to work for faith and justice, synthetically and integrally, will always remain to be that which inspires all our ministries.

But what is most crucial to integral evangelization is the kind of life witness that carries it through. John Paul II has said, "The witness of a Christian life is the first and irreplaceable form of mission" (Redemptoris Missio 42). We proclaim it best when we proclaim by our lives, and when we live these lives within the world. The triduum we had in preparation for the renovation of our vows early this month reminded me that the primary role of religious in the Church is to be living witnesses to the Good News. It may be a role especially identified with the religious, but it is most certainly a role all Christians share. The people of this age have grown weary of platitudes and sermons. What they hunger for are stories of real people, living real lives, proclaiming the joyful truth of God's saving love.

Clearly, only when we have been personally evangelized – when we have radically experienced the full impact of the Good News and have thus been converted – can we be effective bearers of the Good News for others. This is the call of the Jubilee, as we heard it from Fr. Catalino Arevalo in one of the Theological Hours. It may look too tall an order for the Church, as she enters the new millennium, in the face of so many troubles. But we do not despair. For the dynamism to spread the Good News is not a fruit of the will of people who take up the responsibility of the faith. Rather, it is from the Spirit. And, borrowing the words of St. Edmund Campion, integral evangelization is of God: it cannot be withstood ❑

Peter Pojol is a second year theologian

not just hype

LST as an Ecclesiastical Faculty; Fr. Vic as New President



LST is now an Ecclesiastical Faculty of Theology, erected by the Holy See's Congregation for Catholic Education. This was formally proclaimed on September 10, 1999 at the Cardinal Sin Center, with Ateneo de Naga University President Fr. Joel Tabora, SJ reading the Decree. (see related story 'Ecclesiastical Degrees' page iii).

The investiture of Fr. Victor Salanga, SJ as the seventh President of LST was also done in this event. Present in the Academic Convocation were his Eminence Jaime Cardinal Sin DD and the Jesuits' Provincial Superior and LST Vice Chancellor Rev. Fr. Romeo Intengan SJ, Faculty and Staff and students. ❑

The Social Action Committee heads political rallies and relief operations.

School Year 1999-2000 opened with a Mass of the Holy Spirit presided over by His Eminence Jaime Cardinal Sin, DD at 10 am on 21 June 1999 at the LST Cardinal Sin Center. Outgoing LST President Fr. Joel Tabora, SJ, Dean Fr. Herbert Schneider, SJ, and other Jesuits, faculty members, staff and students were among those who attended. Every one enjoyed the Acquaintance Party afterwards.

The new Student Council formally took over the reins of student activities beginning with the mass in honor of St. Ignatius on 28 July. The members of the Student Council were Jboy Gonzales SJ (President), Moenil Lapads (Vice-President), Honey Figuracion (Secretary) and Edward Loberiano CP (Treasurer). A few days later, they braved the heavy downpour distributing relief goods to the victims of the August flood. It would be providential that they would end the semester with another relief operation now for the victims of Mayon Volcano in the March 2000's *Anduyog (Tulong) Mayon*.

Hardly recovering from the relief operations, the Student Council with the committees formed in the 2nd General Assembly mobilized students at the request of the Cardinal to protect the main stage of the August 20 Rally against Charter Change, Graft and Corruption and the curtailing of Press Freedom. It took three weeks before the students took to the Makati streets again supporting East Timor's quest for independence in the September 15 solidarity rally.



The 1st semester was obviously a period of evaluations and adjustments. Noteworthy was the evaluation of the Theological Hour by the students. The recommendations were presented to the Theological Hour Board and were implemented in the 2nd semester. The result of the survey forms was presented to the FASRA meeting, and thus complaints regarding student services, enrollment, administrative functions, faculty and staff were communicated to the persons concerned.

With the support of the beadles and subbeadles, 2nd semester's 'Dialogue with the President' was a success. Fr. Vic Salanga was able to listen and to exchange openly with the students in a very casual manner. The classes appreciated the opportunity to share common concerns. Almost all classes greatly felt that a session on study habits and pastoral management should be taken seriously next school year.

There were light moments though. The Student Council acquired two additional rooms for the Kapihan sa Loyola and an office for Tinig Loyola and the Creativity Board Committee. The office acquired a new airconditioner and computer. The 2nd General Assembly culminated with the blessing of the Student Activities Center. At the end of August, LST students went to Bicol to attend the installation of former LST president, Fr. Joel Tabora SJ as the president of Ateneo de Naga University.

The second semester started off with a bang with the mass presided by the newly installed president, Fr. Salanga SJ. The Theological Hour took center stage with the Jubilee Year as the underlying theme (see related story, Dra. Aranas' *By Way of Introduction* p. xx). The simple snacks and the use of multimedia enhanced the well-attended theological talks. The class sponsors had been very creative in facilitating a what could have been a boring session into an exciting event. Who could miss the 3rd Year's *Pila Balde, Sa Pusod ng Dagat* or *Babae sa Bubungang Lata* exhibited for free at the Cardinal Sin Center in preparation for the Marilou-Diaz Abaya's talk on *Truth and Freedom in Philippine Movies*. Or, the international costumes of the sophomores for Fr. Chito Tagle's *Ecclesia in Asia*. Or the 1st year's rousing number for Bishop Bacani's *Transparochial Communities*. Even on short notice, Gustavo Gutierrez' *Liberation Theology* was a big hit. They said there was nothing new about his talk, but nothing beats the author himself presenting his ideas, a product of deep reflection and experience.

Sixteen days before 1999 was over, the LST Community shared a Christmas agape beginning with a mass with none other than the president himself as presider. The community celebration was enlivened by the fellowship, which included dancing, singing, and skits presented by the different classes, the LST staff, and the Student Council.

In communion with the entire

Christendom, the Loyola School of Theology community launched its celebration of the Great Jubilee Year 2000 with a Eucharistic celebration on 5 January 2000 at the Oratory of St. Ignatius with Rev. Fr. Mario Francisco SJ as the main celebrant and homilist. The liturgy with the opening of the Jubilee door was impressive.

As a continuation of the Jubilee celebration, the LST community had a pilgrimage to the National Shrine of Our Lady of Peace and Good Voyage in Antipolo City on 7 February 2000. After the walk from the St. John Mary Vianney Formation House to the Cathedral, the whole LST community had a concelebrated Mass with Fr. Victor Salanga, SJ, the President of LST, as presider and Fr. Rigoberto de Guzman, an LST alumnus and presently the Vicar General of the Diocese of Antipolo, as homilist.

Prior to the pilgrimage, the LST community had the February 2 Penitential Service observing the requisites of the Jubilee indulgence. Fr. Danny P. Huang, SJ gave a brief orientation of the essence of the Christian pilgrimage.

After the pilgrimage, the whole LST community proceeded to the Jamesville Resort for recreation. The games and the sumptuous food organized by the Sports Committee and the uplifting liturgy by the Liturgy Committee made the Jubilee celebration for LST really fun and meaningful.❑





sports sports

Annabel Braganza

The Student Council lined up a series of invitational games this school year with the objective of fostering closer ties first among students of LST, then with other schools of Theology.

There were exchange sports matches between LST and Maryhill School of Theology (MST). The first was on September 17, 1999 at the San Jose Seminary covered court: MST won by a large margin against LST: 63 to 51. The second was on February 13, 2000. At the San Beda College Gym, LST returned with a resounding win against MST: 57 to 36.

Moreover, there was the annual LST intramural games: a first in LST Sports history. First, the games did not actually take place within the walls of Loyola School. Second, it veered away with the usual ballgames. After the pilgrimage to the National Shrine of Our Lady of Peace and Good Voyage, the community proceeded to Jamesville Resort for the picnic and games. The sports festival was a series of parlor games. The entire student body was divided into four large teams (not by year level): Blue, Green, Red and Yellow. The event started with the cheering competition – prepared during the short break before the games proper. Then, the parlor games began: egg-catching, eggplant relay, corn-starch blowing among others. A dancing spree capped the event with the familiar faces and stints of Fr. Danny Huang, the RVM Sisters, seminarians and student-priests on the dance floor. In the end, it did not matter whoever bagged the largest trophy. It was simply fun, fun and fun—a wonderful time of togetherness and friendship.❑

freedom for (christ & the postmodern challenge)

mauricio t. ulep, cmf

Our contemporary world is entrapped within a culture that is inevitably postmodern. Postmodernity, which is creeping into the consciousness of every individual, is typically a television-culture, a culture of glamour and entertainment with the programs that avoid deep questions and do not hesitate to interrupt serious theater and sport performances with advertisements. The essence of postmodernity is, in fact, joyful wandering.

Postmodernity undeniably carries with it, and strongly upholds, certain concepts such as "deconstructionism," which is the delegitimization of the standard and accepted meaning of texts. Further, individualism, competition, exclusivism, survival of the fittest, materialism, and consumerism are among the pillars of the postmodern value system. Amidst all these, people find themselves in a state of angst in which each individual never finds satisfaction. And notably enough, there is a strong emphasis on subjectivism and relativism.

With this culture overriding the society's life, people are drawn to believe a false idea of freedom. People more often than not "cherish freedom improperly, as if it gave them leave to do anything they like (GS # 17). For a postmodern man, to be free means to do what he wants as long as it is subjectively good. In at least two separate movie advertisements in The Philippine Star the following captions were boldly printed: "Nothing can be wrong when it feels so good" and "Sex is not a sin... not if you enjoy it." These captions from the recently released movie ads give a picture of what freedom is. Whatever one feels and enjoys can be freely done... and this is usually moved and drawn by blind impulses.

> **"... who gave himself for our sins to set us free from the present evil age, according to the will of our God the Father." (Gal. 1:4)**

This is the postmodern concept of freedom – but never a genuine freedom.

According to St. Thomas Aquinas, genuine freedom means "to act freely with excellence and perfection, that is, to do what is true and good and to direct all actions towards the highest truth and goodness on the basis of reason and will." (S. Pinckaers, OP) With this freedom, man's natural inclinations, passions and virtues are aimed towards the absolute, eternal and highest Truth and Good who is God.

It must be noted that from the very start, free will is a gift born of God's free self-manifestation and sharing (B. Haring). From his own initiative and gratuitous love, God, who is absolutely free, desires to share his freedom so that by being free we may experience authentic and total happiness. This freedom has been made manifest to us through the revelation of God in the Old Testament especially through Moses and the Prophets. The Exodus experience was, undeniably, a revelation of God's liberating power - Yahweh freed his people from their oppressors and led them to a life of freedom in the Promised Land, a land flowing with milk and honey.

In the course of the history of salvation, God has bestowed upon man the fullness of freedom in his Word, and more importantly in the Word who took the flesh of our humanity. From this, we can draw clearly enough the meaning of freedom: that freedom is "not sitting back and letting God work but rather knowing God's will and doing it. (J. Ellul). Being free is discerning God's will in the Scriptures and obeying it. The Word of God is, in fact, "the only true, complete, absolute, and intrinsic freedom."(J. Ellul) If we keep the Word, we eventually know the truth and the truth will set us free. Ignorance of the Word is ignorance of the truth.

This leads to Christ, the son of God, the Eternal Word of the Father, the light of all people and the peak of divine revelation, through whom, with whom, and whom, we experience the fullness of freedom.

He is:

The mediator who comes from beyond death, who is not shut up in the human conditions, who assumes it, who comes into the determinations and the condition — this liberator by whom and in whom is freedom, is given to us by God in his Son Jesus Christ... If it were not, there could be no hope of freedom of any kind for man. It is Jesus Christ who existentially makes the creature that is booked for death into a creature that is destined for life. (J. Ellul)

This freedom in Christ is by its very essence "a gift for the good, for the capacity to speak out one's self for the others, to share and to receive the genuine word of love and goodness." (B. Haring).

In Philippians 2:6-11, we realize the obedience of Christ on the cross both as the event of our liberation and a manifestation of God's own freedom beyond all human concepts. Christ, by entering into the human history of freedom and bondage transformed the most horrifying event of abused freedom into the revelation of the infinite freedom of love. From the cross of Jesus, we can recover the necessary freedom of movement in life. Above all, on the cross, Christ is revealed as the embodied genuine freedom.

For what kind of freedom has Christ set us free and from what kind of bondage are we liberated? Bernard Haring wrote:

Christ has set us free from stolen freedom — freedom as thief — and for freedom gratefully received as gift. He has freed us from falsehood, deception and delusion, and for the truth of life in him. We are freed from bondage under law and the injustices that arise from it, and liberated for the law of Christ, the law of the Spirit that alone can free both man and law. Christ has delivered us from sin-solidarity, and given us covenant-liberty. He has freed us from enmity, and given us the reign of love. He has liberated us from anguish, overscrupulosity and guilt complexes, and brought us trust and confidence. Christ sets us from sloth, flight, alienation, and leads us to creativity, inner freedom and peace. In Christ is freedom from the powers of oppression, greed, racism, sexism, cult of violence and liberation for authority that is service. And finally, Christ has set us free from fear of death, and given us the joy of life.



With this freedom through, with and in Christ, we are challenged to bear witness to the deep and genuine essence of freedom in this postmodern world. To answer this phenomenal reality of the postmodern world, there are three postures that we can adopt: (A. Merino, CMF)

First, living as if nothing had changed, adopting an attitude of resistance, making simple perseverance the maximum ideal.

Second, letting ourselves always be carried away by the latest novelty without asking ourselves what it means or where it is leading us.

Third, learning to root ourselves in Christ in order to always be open to the newness of his Spirit.

In the third attitude, we believe that "the Son, God's Word, is always with us (cf. Mt. 28:20) and fills us with confidence and generates in us the stability we need in order to face the constant and brusque changes in the world." Stability must be understood not in the sense of immobilism or mere balance but assuredness and firmness of mind and spirit by living the values that give meaning and consistency to our human and especially Christian life.

Indeed, there is a need even more to cling to Christ and conform to his life in discipleship. Christ is the way who leads us to his Father in whom "we live and move and have our being"; (cf. Acts 17:28a) he is the truth who made manifest the profundity of divine freedom; he is the life who, by dying on the cross and rising from the dead, attained for us life in all its fullness.

Let not the postmodern world threaten us. Let us not be afraid. Let us never fear to bear witness to the Truth but let us never bear witness to the Truth out of fear. There is no real freedom in truth if we are entrapped in fears — rather let us live freely in love as Christ did, and direct our lives to the Eternal Love, our Ultimate End.❑

Mauricio Ulep, CMF is a freshman.

Remembering the Path to LST



Rey Raluto ds

As the final year of my theological studies comes to an end, I have been asking myself why I studied at LST. To be more precise, why did I allow myself to be formed by the Jesuits? This question had been bothering me since first year theology but I did not see its value until these last days of my final year. I never entertained it because I prioritized the more pressing theological questions. When I tried to reflect on it, I cannot but start remembering the crucial events in my life. I eventually realized that it was not simply an "accident" or a mere chance. That is, several persons and events in my life have influenced my decisions that gradually prepared my way to LST. Could this be a part of God's plan for me?

To trace the origin of the path that led me to this institution was not an easy task. It was like mending a broken mirror. I was forced to remember and discern even my most remote and painful memories in order to reconstruct my personal history. When I looked back at my life story, I saw myself being constantly inserted in the horizon of the Jesuits. The presence of the Jesuit missionaries in Bukidnon provided for me a lot of opportunities to know their charism and lifestyle. I grew up in a Jesuit-run parish and studied in Jesuit-directed schools. When I entered the college seminary, my spiritual director was a Jesuit. And this influence culminated when I entered San Jose Seminary—a solid Jesuit formation house. Hopefully, when I go home to my own diocese (Malaybalay) I will be working with my Jesuit bishop. Hence, there is no other way to escape from the influence of the Jesuits except to change my history.

Considering my long acquaintance with the Jesuits of Bukidnon, it is not an exaggeration if I would claim that I have a much longer exposure with the Jesuits compared to some Jesuit scholastics.

Thus, I am inviting LST students to reflect and discover the reason why are we here.

However, it is not enough to say that we are studying here simply because our respective religious congregations or dioceses want us to be educated by the Jesuits. I believe that we are here not only because we want to be trained by the Jesuits but also to enrich Jesuit education as well. Our presence in this Jesuit institution could certainly make a difference to the LST community. Moreover, I am sure that LST does not want us to be indifferent with the kind of education it offers. LST is trying to build a community of learners by enhancing "dialogue with one another" in the spirit of openness and charity.

Being a student is both a blessing and a challenge. Compared to other schools of theology, LST is blest with competent and indefatigable professors. We also claim that the library is "one of the best theological libraries in Asia today."

Given with these available resources, I think the LST has the right to demand our participation in the learning process. It challenges us to maximize our capacities. It is sad to know when some LST students just naïvely comply with the requirements and cope with the demands in order to survive. They misunderstood the numerous and heavy requirements given by our professors as mere burdensome rather than as signs of our professors' devotion and dedication in teaching. Although there are some painful experiences in the way our professors teach us but in the end our sense of gratitude still prevails. Maybe that is their way of teaching us how to give more and how to ask for more.

The unique training offered to us by LST undoubtedly prepares us to face the challenges of our time.

The unique training offered to us by LST undoubtedly prepares us to face the challenges of our time and to serve the church in the best possible way. Because LST has produced several outstanding men and women in the service of the church in the Philippines and Asia, people have a high regard for its alumni. However, this unique privilege we received entails great service and responsibility in the church. Those who have received more are expected to give more. Our Jesuit mentors will be greatly delighted when we give our best for the greater glory of God. ❑

Rev. Rey Raluto ds is a 4th year theologian from the diocese of Malaybalay

theological hour

by way of introduction

patria g. arañas phd

The first semester of School Year 1996-97 saw the launching of the Theological Hour at Loyola School of Theology. Fr. Joel Tabora's brainchild, it was meant to achieve three goals, namely, greater responsiveness to context, greater student participation in learning, greater theologizing in community. The major activities were lecture from distinguished personalities, panel discussions and debates, and theological cell sharing. The lectures were supposed to be followed by sharing, named Pulong-pulong in 1997-98.

After four years of the Theological Hour, what can one say about the Theological Hour?

For a non-theologian, I learned theological aspects of various life issues, some enlightening, some disquieting, some revealing and a number confirming my religious beliefs.

There were theological aspects of political issues which would be advantageous for a Catholic person to know. Archbishop Orlando Quevedo, D.D. and the late Atty. Roberto A. Gana gave a peek into the theology of working with and for the poor. My insight is that a person would need strong people skills together with a Catholic conviction of serving God by minding the situation of other persons and doing something to alleviate their suffering. Professor Abraham Sakili of the UP Center for Cultural Studies, provided an explanation of the root cause of the problem in Mindanao stemming from a lack of or erroneous knowledge of the Muslims' background and inability to respect them as citizens. Plain respect for another human being and overlooking religious orientation would remedy the political problem in that area. This was confirmed by Archbishop Fernando Capalla, D.D. who spoke on Inter-Religious Dialogue and undercored the personal relationships of the Bishops and Ulama. Atty. Haydee Yorac was true to form when she spoke on electoral reform in preparation for the 1998 elections. The theological connection, I surmised, is that those who had the wherewithal, especially those connected with non-governmental organizations, should consolidate their efforts in insuring clean and honest elections, possibly in accordance with the stand of the Philippine Church.

With regard to Church politics, it was interesting to listen to Bishop Teodoro Bacani describe and explain the charism of Brother Mike Velarde. The anecdotes showing Velarde's gift of citing passages from the Bible and linking them to real life situations, some of them his own experiences, made the presentation interestingly human. A question surfaced but unasked: why can't Church people, bishops included, not manifest that kind of charisma? Presented by Rey Magno Mendoza was the case of Fr. Tissa Balasuriya, whose intellectual charism seemed to have gone beyond the comprehension limits set by Rome. Fr. Luis Antonio Tagle and Fr. Daniel Patrick Huang, S.J. gave us a non-theological glimpse of the politics during the Provincial Council of Manila. The archbishops and bishops, theologians all, were discussing, arguing, negotiating, conjuring theological concepts using linguistic and semantic devices colored by various cultures and sub-cultures. There was only one conclusion drawn from the exposition: that the august theologians are human beings with idiosyncrasies who react and can be influenced by language undertones. This was shown again when Fr. Tagle shared behind-the-scenes experiences during the Asian Synod of Bishops in May 1998. It was evident that personal relationships and contacts can carry various situations, even theological ones, to fruition.

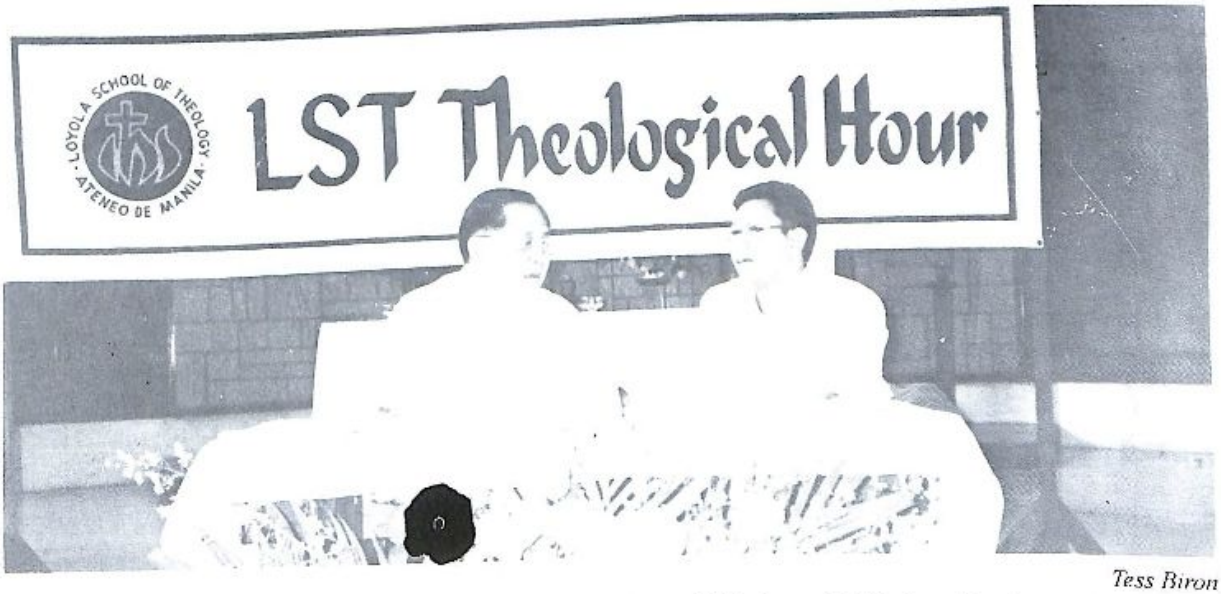
Still on Church politics, Archbishop Orlando Quevedo, D.D. came a second time to speak on the politics of the Basic Ecclesial Community. Once again, this Church effort at using people skills added to concern for God's people was brought to the fore. The success of the BEC depends largely on how Church representatives and lay workers relate to "persons," God's images, in the community. It would seem that some Church workers acquire some "air" and show a countenance of "pride" because they work for the poor, to follow God's Word.

They assume a "holier-than-thou" attitude thus turning off those who would otherwise have been inclined to participate in the BEC's efforts.

Personal spirituality was addressed with the talk on St. Therese of Lisieux by Mr. Eduardo Calasanz of the School of Arts and Sciences of the Ateneo de Manila, who presented an almost touchable and breathing Therese, so comforting and inspiring in her simplicity and sanctity. A banner seemed to have been unfolded with the inscription: Come now, you common people, non-theologians, non-intellectuals, you too can become saints by fitting all the little knots and bolts of your lives to the mold that is Jesus Christ. Another talk focusing on personal spirituality was on the Year of the Holy Spirit by Fr. Danny Huang, S.J who pointed out that the seemingly neglected Holy Spirit pervades our daily lives, penetrates every breath, infuses every behavior of any part of our body and mind, and suffuses our being with the love of God the Father and God the Son. I felt overwhelmed by another attestation of the workings of the Holy Spirit in my everyday life. In my mind's eye, I listed evidence of this Spirit in the things I have done and I felt mortified for not acknowledging His presence in my daily work. Edifying and mind-boggling was the talk on the El Niño phenomenon and cultivating creation spirituality. To relate God the Creator to things which have gone wrong because of humanity's selfish disregard for the life of the earth was like betraying God's trust in and love for us. It was disgraceful. And to think that the prayer for rain was included in the daily Prayer of the Faithful at Mass! The resolution I arrived at was that notwithstanding religious inclinations, everyone, but EVERYONE, should respect the Earth as each person expects respect from others.

Unsettling issues tackled were Fr. Carlos Abesamis' paper, "Ano ang laman ng mangkok," which questioned the School's theology content, and implicitly, the theological framework of those teaching and studying theology. There was also the Paradigm of Choice by Fr. Bienvenido F. Nebres, S.J., Ateneo de Manila President. He presented the qualities considered in the selection of the Jesuit Superior General. Then he listed those qualities expected in a president of a country and he left everyone with the task of serious and deliberate selection of a candidate in preparation for the May 1998 elections. In both issues, the intellectual, highly theological approach seemed to have come under fire; in the election issue, it lost to the "masa" strategy.

Revealing sessions were those on Jose Rizal's theology by Fr. Raul J. Bonoan, S.J. (who recently passed away) and Church architecture. Fr. Bonoan showed that Rizal's brilliant mind delved into the theology which asked the Catholic Church at that time in Philippine history to be true to itself, thereby earning the ire of the Spanish-run local Church at the time. Fr. Rene Javellana, S.J., who designed the LST La Storta Chapel, showed numerous slides of little-known Philippines churches which reflected the evolvement of towns around church buidings; thereby recording the symbiosis of colonization and evangelization. A missiological question was raised: which culture should prevail in evangelizing? It is interesting to note that almost all our church buildings are hispanic in orientation; our Christianity is also a tapestry of foreign influences. Whereas there are efforts at inculturation and contextualization, the problem is: which culture and whose context? This problem assumes a different color in the case of the Church in China.



Tess Biron

Fr. Ismael Zuloaga, S.J. of the Jesuit Conference of East Asia, presented a history of the Catholic Church in China and how, inspite of communist control over China for five decades, the Church still lives vibrantly and Jesuit efforts are directed at dialogue with culture in general and educational interaction. Another revealing session was

one on the Images of Christ in film by Fr. Lloyd Baugh, S.J. of the Gregorian University in Rome. He presented the images of Christ as conjured by film directors, at times distorted and erroneous. He suggested pastoral and practical approaches in the critique of those images. The lecture sessions were supposed to be followed by group discussions or "theologizing groups." However, the schedules of the speakers had to be of a higher priority and in a number of instances, the group discussions and sharing could not be done. In the beginning, the students thought that they had to come up with other topics to discuss and that diverted the attention from the issues presented by the speakers. In the second year of the Theological Hour, the Student Council introduced the Pulong-pulong to drum up more interest in the theologizing. A small group of students and faculty had been usually present for the Theological Hour through the first three years. For many sessions, the Student Council officers had to double (treble too) their efforts at convincing students to attend. Excuses for non-attendance ranged from "test tomorrow," "paper to be submitted," "no time now," "not relevant to me," and others.

In SchoolYear 1999-2000, a few milestones occurred at LST. First, Fr.Joel Tabora, the "author" of the Theological Hour was elected President of Ateneo de Naga University to replace Fr. Raul J. Bonoan, S.J. who passed away in February 1999. During the First Semester, Fr. Tabora assumed Office in Naga and Fr. Herbert Schneider was appointed as Officer-in-Charge. While LST had to undertake the procedures required for the election of a new President, there were other pressing concerns because LST had petitioned the Congregation of Catholic Education for the authority to grant ecclesiastical degrees on its own right; and the Catholic Bishops Conference of the Philippines favorably endorsed the petition. On August 13, 1999, LST was established as an Ecclesiastical Faculty of Theology. Almost at the same time, on September 2, 1999, the seventh President of LST, Fr. Victor R. Salanga, S.J. was appointed by Fr. Peter-Hans Kolvenbach, Superior General of the Society of Jesus. After the formal proclamation of the Erection of LST as an Ecclesiastical Faculty of Theology and the Investiture of Fr. Salanga as President on September 10th, the Theological Hour became the subject of various speculations.

With a survey done by the Student Council under the leadership of Bro. Jessel Gerard M. Gonzales, s.j., various reactions and suggestions for the Theological Hour were brought up and subsequently presented at a FASRA meeting. The new President took them up with the Theological Hour Board and then with the Administrative Council, the statutory body designated to decide on matters for the School's symposia and the like.



Tess Biron

The decision was for LST to continue the Theological Hour sessions using the Jubilee Year as focus with the theme taken from Ecclesia in Asia, Challenges to the Philippine Church in the Coming Millenium. The first session for SchoolYear 1999-2000, held on November 24, 1999, introduced the Jubilee Year with a talk by Fr. Catalino G. Arevalo, S.J., who explained the meaning and the background of the celebration. This was followed by a symbolic opening of a "door," the door of the newly renovated St. Ignatius Chapel of Loyola House of Studies on January 5, 2000, with a Jubilee Eucharistic Celebration This was simple but solemn and meaningful within our cultural context. It was touching because as a community, we all seemed to have opened our minds and hearts to God.

The first talk, *Challenges to Philippine Civil Society*, held on January 12th, was given by Dr. Anna Marie Karaos and Fr. John Carroll, S.J. Dr. Karaos

presented the national situation and gave statistics which sent chills up and down my spine. The trend seems clear: if the leaders in government do not get their act together and we as a people do not move, then our country has no way go to except farther down the barrel/the abyss. Fr. Carroll pointed out what LST Community could do as far as the theological aspect was concerned.

The second talk, *Freedom and Philippine Movies*, by Film Director, Marilou Diaz-Abaya gave a deep insight into the dynamics of film-making, especially revolving on values operating among the "movie people" and values which are depicted on film. It was heartening to note that values are a concern of this film director, who is also a part time faculty member of the Ateneo de Manila University Communication Department. She asked about LST courses which she would like to enrol in and she also offered to open her course as an elective for LST students.

The third talk, *Ecclesia in Asia* on January 26th, by Fr. Luis Antonio "Chito" Tagle, broke "box office" records. The Cardinal Sin Center was filled to the rafters. In his casual but vibrant manner, he explained the intricacies of finalizing and writing the document from the Synod of Asian Bishops. One sensed the deep "engagement" of Fr. Chito in Roman affairs and we can only raise our voices in thanksgiving that he still teaches with us.

The fourth talk tackled the topic: *Challenges for the Filipino Family: Divorce Bill*, on February 9th. Dr. Ma. Christina Astorga, lay theologian, provided the theological and biblical framework of the objections to the Bill, while Fr. Ruben Tanseco, S.J., (who professed to follow his vow of celibacy) gave revealing examples of Filipino family dynamics and reality which LST students need to get a grasp of if they are to do their pastoral work. A few questions showed that the implications of the Bill were not fully understood; one showed interest in the procedures for divorce and annulment.

Gustavo Gutierrez on February 22nd talked about *Liberation Theology*. Not a theological hour to be missed, the LST students filled the whole Cardinal Sin center.

Bishop Teodoro Bacani, Jr. spoke on *Trans-Parochial Communities, Blessing or Affliction for the Parish* on February 23rd. The session started with an El Shaddai-like prayer and because of the Jubilee fever (?), the audience also swayed and raised their voices in praise of the Lord. He presented an analysis of the communities and pointed out that trans-parochial communities are born because of charismatic leaders who play a role in the spiritual life of human beings. He underscored the need to harness the talents and resources of such communities, especially for purposes of evangelization.

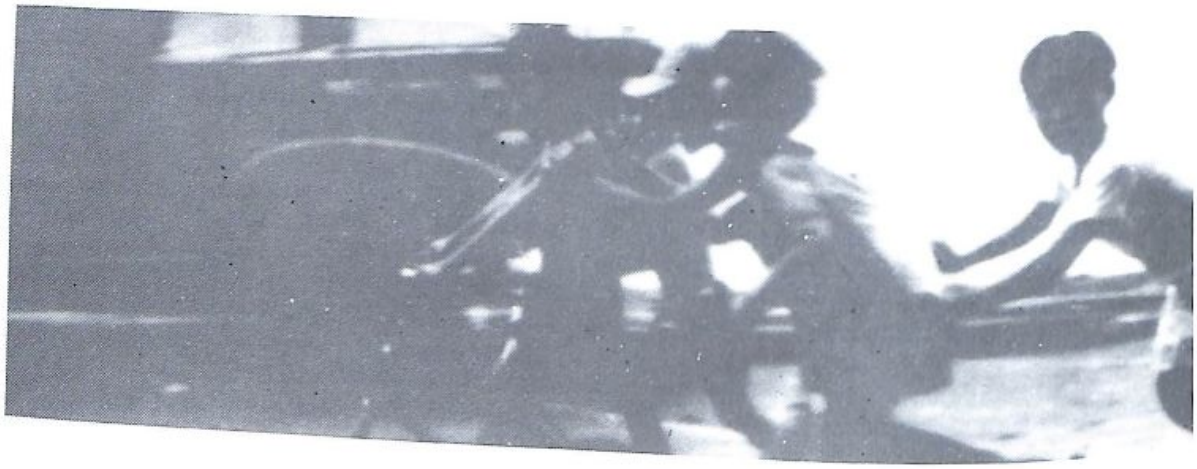
To cap the School Year's Theological Hour talks, Fr. Alfons Deeken, S.J, spoke on: *Preferential Treatment for the Marginalized: the Elderly*. He gave some explanation regarding the phenomena of death and the need for communication while caring for the terminally ill. He cited experiences from his 41 years of teaching thanatology (description and study of the phenomena of death and of psychological mechanisms for coping with them) at Sophia University in Japan. The usual Filipino mentality would consider the topic morbid but the explanation and insights presented a reality which I have personally experienced and therefore, can resonate with. The plight of the elderly and the care for them need further study and discussion. After all, statistics shows that the more elderly people "fill the world."

From the Theological Hour sessions these past four years, I learned a lot of theology. ❑



Tess Biron

Dr. Patria G. Arañas is the executive secretary of the LST President.



jubilee 2000 challenges to the Philippine Church

fr. catalino arevalo sj

Maybe, just so that I can take refuge behind some names, the ideas which I will try to share with you this morning are not mine. They are. borrowed largely from the Holy Father himself, because since 1975 when he preached as Cardinal Wojtyla, he has been pushing this idea of the great Jubilee year and of the advent that prepares for the Jubilee year. An archbishop recently arrived from Rome has said that the Pope is totally convinced that this is a great time of grace and that there is an extraordinary river of life and grace waiting for those of us who are wiling to enter into it, to yield ourselves to this grace. Secondly, we have his encyclicals and his apostolic exhortations, such as Tertio Millennio Adveniente, and that really powerful book of his which we can go to again and again, Crossing the Threshold of Hope. Then Cardinal Ratzinger has written quite a bit about the mlllennium. In his commentary on Redemptoris Mater there is a large section where he dealt with the mlllennium, and in the last few chapters of his book Salt of the Earth. I have drawn very much in the realm of ideas from that book. Then very recently there`s a very fine book by the Anglican exegete and theologian, N. T. Wright called "The Millennium Myth", from which I draw, more or less, the structure of which I will discuss with you.

Just to give the thesis at the beginning, I have for the longest time felt that the Holy Father, the coming of the third millennium and its launching of the Jubilee year, that the final point of the Jubilee year and this great advent of the new millennium is the new evangelization. By "new meaning" we mean not that the Gospel is new, but that the world into which the Gospel is proclaimed is new. It is different from that of the past. It is different from that of even forty years ago. We are in a new world. And so the proclamation must be new. And in that sense, proclamation—that which is proclaimed—is also new.

The Meaning and Significance of "Myth". First, as a pre-note, what do I mean by myth? Because we will deal quite a bit with the notion of myth. Myth is not a fairy tale as common language would make of it. It is the big, overarching story which interprets history in our own lives within that history. In Fr. Andrew Greeley's book the "Jesus Myth", he begins with this note: "The word myth is used in tive sense. A myth is a symbolic story which demonstrates the inner meaning of the universe and the human life. To say that Jesus is a myth is not to say that he is a legend, but that his life and message are an attempt to demonstrate the inner meaning of the universe and the human life." Thus myth embodies the nearest approach to absolute truth that we humans can perceive of the world. That's the meaning which I will give to the word myth.

A Christian Reckoning of Time. First, then we have to say something about the calendar date of the year 2000. The man who first created our calendar—the calendar which began with the incarnation of the birth of Jesus is a Scythian monk who gave hiniself the name Dionysius Exiguus—Dionysius the Little or Little Dennis. Up to his time, the Roman calendar was used by emperors to put themselves at the center of time, e.g. the Julian calendar of Julius Caesar. So the idea of the calendar of the emperors was that the world of time and history begins with them and takes it reference from them. Little Dennis wanted to create a calendar whose center would be clearly Jesus Christ in the Christian era. He tried to calculate the conception of the birth of

Christ. Thus for little Dennis, March the 25th is the first day of the year. So he made a mistake of four to seven years. Most historians are agreed today that Jesus was born 4 BC up to 7 BC. This calendar was unchanged at all, for more than a millennium. It was only Gregory XIII in 1582 who revised the calendar so as to fit in more scientifically with the full moons as given by the science of astronomy.

The end of this excursus is that the real millennium should have been celebrated four to seven years ago. So all the superstitions connected with the beginning of the millennium are already seven years out of date. What people believe should happen next year, should have happened four to seven years ago. The great cataclysms, the great signs of the sky, the return of Jesus—unless Jesus forgot that he was born seven years earlier—they are all off the mark, but its good to remember this because there is so much of this millennium thing, these millennium superstitions, the millennium signs that people are waiting for. The real question then is, what is the meaning of celebrating the millennium? What is the theology of the millennium? What did Dionysius the Little intend by making March the 25th the feast of the annunciation of the Lord, of the tidings brought to Mary, the starting point of the world's calendar? It would seem to be, very clearly, that he wanted the whole world to affirm that time and history take their bearings from Jesus, and from the coming of Jesus. Jesus is lord, not Caesar. Jesus' reign is what matters, not the potentates of the kingdoms of this world. All history takes its bearings from Jesus.

ALL HISTORY TAKES ITS BEARINGS FROM JESUS.

The Modern World: Challenging Christianity. Now we are told that when the Christendom began to crack and shatter, it was the beginning of the modern world. The modern world can be dated either from Luther as the first modern man, or from the Enlightenment of the that late 17th and 18th century. The modern world was characteized in its outer shape as the revolt against the church. It was an age which had found reason, and that reason was more important than dogmas. Each man could now think for himself. Great philosophers of the enlightenment found the freedom to be able to think without the constraints of dogma. The scientists and technologists of the period could create this world anew according to the industrial revolution, in its own image and likeness. And the French revolution is, as it were, was a great eruption of modernity, made the effort to enshrine on the altars of the cathedral of Notre Dame in Paris, a prostitute, the goddess of reason, in the place of the God of the church—the God of Christian faith. This French revolution tried to create a new calendar which started year one an the year of the first millennium. So that there was, as you can see, the great effort, the great deliberate conscious effort to destroy the Christian myth, to dislodge it from the center of human life in the West, and to create in its place the myth of the modern world.

New Threat to the Christian Myth: Post-Modernism. But what is happening in our time, in this century, in the ending of this great century especially, is that we are being told by the great





signs of history that modernity is over, that the myth of modernity is gone, that the great faith in the modem things, modern thought, modern technologies, modern philosophies, modem science, that that myth is also dying, and we are told, at least by many voices, that we are now at the beginnings of the age of post-modernism. Therefore, with the coming of the age of post-modernism, it is the destruction of the great myth of modernity, the myth that science and reason and technology would eventually lead us to the perfect world. We have all the signs that this is not up to us. The great ideologies of the modern period are being, themselves, destroyed.

So what is the post-modern world? It can be summed up, perhaps, by what many scholars are describing as the death of myth, the death of all meta-stories, the death of all meta-narratives. What is a meta-story, or a meta-narrative or a myth? It is that great overarching interpretation of history and of life into which we insert ourselves. When that dies, we are left each one, with his own personal myth, with his own little story, that is the truth. The is all the truth there is. The holy father in his recent encyclical (Fides et Ratio) puts it this way: "according to some people of our time, the time of uncertainties has irrevocably passed and the human being must now learn live in a horizon of total absence of meaning." Everything is provisional and ephemeral, and in this destructive critique, he says religion is no longer necessary. It is a world in which everything has been deconstructed and now deconstruction itself is being destroyed. There is no such thing as truth, or tradition, all these things are passe. Each one chooses what to believe, what to live for. Each one creates a world of reality and lives by that world. We have the song from BOYZONE: "no matter what they tell us, no matter what they do, no matter what they teach us, what we believe is true. No matter what call us, how ever they attack us, no matter where they take us, we've found our own way out. I can't deny what I believe, I. can't be what I'm not. I know this love's forever, that's all that matters now." As all the theological commentators and Pope John Paul himself tells us, with the ending of the age of modernity and the coming of the age of the post-modernism, all religion as the meta-story, the meta-narrative. into which we insert our lives are gone.

Post-Modernism in the Philippines and Asia. But then Danny Huang in the latest issue of Landas asks the question whether the post-modern age has started in the Philippines. It has been said that we have not had a modern age. We have not passed that enlightenment, and so in a sense, cannot have a post-modern age. But it is possible today especially with the use of the media to short-cut the centuries and to enter immediately into the post-modern age. And people who are working with the young especially the tertiary units in our universities, especially in our Catholic universities, swear on the bible that post-modern age has begun with the young. And that people who deny this have no contact with the young. They do not know what is really going on among the young around us. And so as the 20th century comes to its end, the popular contemporary wisdom is that the age of modernity is finished. Clearly in the west, and in western culture and also, at least, in an initial fashion, in all other parts of the world, post-modernity has taken over.

Christianity in Asia. What about Asia and the Philippines? It is kind of false to say that the age of Christianity is over, because first of all, there are more Christians living in the world today, than ever in the history of humanity. And as far as Asia is concerned, of the 6 billion people in the world (the passing of the six billion mark, I think was about two weeks ago) two-thirds of the six billion are in Asia. And of the four billion people who are in Asia, the more optimistic figures tell us that four percent are Christians and that 96 percent have not had Christ reach them. The age of Christianity has not yet even begun to make a glimmer.

We have roughly about a 100 to 105 million Christians and of those 100 or 105 or so million people in Asia, 65 million are in the Philippines. So, the picture as far as Asia is concerned is something quite different from the picture of the west. And the apostolic exhortation Ecclesia in Asia tells us that as the last millennium was the millennium of the West and of Africa, so this millennium must be the millennium of Asia. The Word of Christ, the gospel of Christ, has simply not been preached in Asia. It has not entered into the consciousness of the vast majority of Asians. If it has entered indirectly—and it has entered indirectly into the lives of the more educated—still, by and large, Christ has not yet come to Asia.

The Task of Evangelization. The task that lies before us is evangelization. First, the evangelization of Asia. Now, the old and ancient religions are still very much alive. They are undergoing a new birth. But this rebirth is very often couched in terms of political power, in terms of domination and control. But underneath this resurgence of the ancient religions of Asia is also the corrosive power of the post-modern world. The world of globalization, the world of the new global culture which the media of today is spreading. It has been said by some people who work with our own tertiary students in Manila in the university belt, that modernity is destroying Christianity and morals much faster than we can catechize our students. And the German Jesuit who was here not too many years ago and spent about three months in the Philippines, came to the conclusion that only about 6 to 8 percent of urban student-children in the Philippines are catechized. Less than 10 percent in the Philippines are given any effective catechesis in their whole lives. So the whole task of the new evangelization is not just for Asia, as far as we are concerned, but for our own country because the disintegration of the cultural world within our people through this post-modernity is really going much faster, through the media, than we can cope with.

So summing up then, both for the west where millennium has its fullest meaning, because the dating comes from the history of the west, and in the east, here in Asia, where 96 percent of humanity has not yet met Jesus Christ, the meaning of the new millennium is to proclaim, once again, the myth of Christianity. Tom Wright in his book makes that massive conclusion that is absolutely true with regard to the meaning of the millennium. "The millennium must try to do so—at least, the Jubilee year must be the kick off year—when we try to do what Dionysius tried in his own way, to say that Jesus Christ is the alpha and the omega, the beginning and the end of history, the final and absolute truth which our human lives can perceive for ourselves." Thus the story of Jesus is what constitutes the heart of the Christian gospel. And this gospel is what the millennium is all about. It must be re-proclaimed, it must be re-brought to the center of human life and culture, it must be set again to be the meaning of humankind and the world today.

THE MEANING OF THE NEW MILLENNIUM IS TO PROCLAIM ONCE AGAIN THE MYTH OF CHRISTIANITY

Evangelization in Post-Modern Asia. And now the question is, what do we do about it? Ecclesia in Asia gives us, as it were, the order of program that has been officially brought together by the Asian bishops and again synthesized and unified by the pope as the official teaching of the church on what we Christians are to do in the years that are to come. And



the "Ecclesia in Asia" in Asia, although having it own particular emphasis, re-emphasizes the great orientations of the Asian bishops conferences. We must proclaim Jesus Christ.

The Great Dialogues. That proclamation is done here in Asia primarily through the great dialogues—the dialogue of life, first of all, which is the sharing of life as deeply as possible with our people, through the majority in our midst. And that dialogue of life involves, the dialogue of cultures, the task of inculturation. Again and again, the document Ecclesia in Asia speaks of the primary duty of inculturation. Jesus was a man from Asia. He is not a westerner. And yet, the document says, the majority of Asians think of Jesus as a westerner. We must proclaim again that Jesus came from Asia, that his gospel comes from Asia. And his gospel is to be proclaimed in Asia. So that task of inculturation is a massive task that faces us. This task of proclamation and the task of inculturation has hardly even begun.

The Asian face of Christ must be discovered in people who wear Asian faces, who have Asian hearts, who speak Asian words.

After inculturation you have the dialogue of the religions - religious dialogue and also the cry of the last decade or so, the dialogue of the poor, the dialogue of sharing, the dialogue of solidarity, the dialogue of partnership. All of these are the orientations that the Asian bishops have given us for the last 30 years and which is now also included in Ecclesia in Asia. We will not go into detail on that.

Re-Proclaiming the Christian Myth. Let me just sum that up and here let me use the suggestions of Cardinal Ratzinger. We have to re-proclaim the Christian myth. This is the new evangelization and in each part of the world, the struggle to re-proclaim the Christian myth as good news - that at least, in the west, the good news of the gospel is no longer news, is no longer good. And he challenges the preachers of the west, the United States, especially to find ways of preaching the gospel so that once again, it will be good news. of the re-creation of the Christian myth are in word, in wisdom, in worship, in witness. And it is in these areas that we must find creative ways of re-telling the Christian faith and re-witnessing the Christian myth, re-living the Christian myth.

Pope John Paul II less than one month ago, speaking at the inter-religious meeting that was held at the Vatican, speaks of a common genuine crises of civilization. He says the great technological advances are not accompanied by spiritual and modem progress. In many places now, again and again, in recent months he has called the growing gap between the rich and the poor in the level of individuals and the level of nations the great sin of our time. The lack of a collective myth to overcome inequalities and to create new structures that will enable all peoples to have a just share in the world's resources. He says many conflicts are continually breaking out around the world—wars between nations, arms struggles within nations, conflicts that leave festering wounds; crying out for a healing that does not seem to come. Surely, he says, this is not the way humanity is supposed to live. So he says the answer to the crisis of our time is a new evangelization.

In Word and Wisdom. First, then, with regard to word and wisdom. We have to re-evangelize ourselves. We have to rediscover the meaning of the Jesus story in our own lives. And in this sense, a whole new Gospel has to be recreated, first in our own selves. I think it's possible and I think the last 10 years has seen a reconstruction of the whole Jesus story. When I was assigned again to teach Christology which I have not done so for more than 25 years, when I went back to it I found a completely new Jesus. And this completely new Jesus myth, I have to make my own. And not only the Jesus myth, but I have to reconstruct for myself the theology that begins with God as Father. And that makes the whole story of creation and redemption a part of the whole Christian myth. It can no longer be set aside. It has something that is totally new in a sense. It has something of the story of the Father's love, making Jesus essentially the representative and manifestation of the Father.

Just very recently, I found a book by a Spanish theologian whom I respect very highly, and here he says that his whole vision of the Christian myth has also been renewed because of his understanding of the Father. So the pope has given us these three years of preparation precisely so that we ourselves could re-create within us the Christian myth. Because how then can a preacher reach the people who no longer hear the good news or anything that is good. So the first task must be the recreation of that myth for ourselves. Secondly, not only that we have to rediscover the

Trinitarian myth again, but we must be set on fire by it. I say Trinitarian, and the pope is very anxious that it must be Trinitarian because we have to rediscover the Father as boundless mercy, as love and glory. And that this boundless mercy, love and glory is revealed to us through the crucified and risen Son. That it has to begin with the Father and the Spirit, of course, is the now of the Trinity in our lives. But it has to be a Trinitarian myth. And it has to be a myth that is all encompassed by love. For me personally, I would like to sum it up very briefly as a move away from the Anselmian theory of satisfaction given to a rigid Father, to a God of Love who creates history. This new wisdom, therefore, must grow in our souls and be able to feed the hungers of our time. To be able to feed, especially, the hungers of our youth.

In Worship and Witness. Tom Wright says the second great area is the rededication of the Christian symbols of worship. He says, worship has to be rescued from the nameless boredom of people who do not understand it all, who do not gather from it the joy and power hidden in the signs of worship. And the way to revivify it, he himself says, is to revivify the inner prayer and fire of worship. Henry Nouwen likes that phrase, which I think he borrowed from T.S. Elliot, "to blow on the coal of the hearth, to set it on fire again." The new wisdom we must grow from our souls, and it must be through our minds, thourgh our hearts, through our worship, and most of all in the inner recesses of our prayer.

Finally, witness. Pope John Paul II in that address of 28th October less than a month ago, cited again that text which is most cited perhaps of Paul VI. He says "the contemporary world will no longer listen to teachers because the contemporary world is sated with words. The contemporary world will listen to teachers if only because they are witnesses." Witnesses, first of all. And he cites as the extra ordinary witness for the inter-religious dialogue of our time, Mahatma Gandhi and Mother Theresa. And he says, it is in the life —especially to Christians for Mother Theresa—in which the gospel is preached again. At the end of it, perhaps, we must ask ourselves what it means to us. I think for the students of theology who will be ministers of the gospel, the agenda is simple, the imperatives are clear. We have to retell that story to ourselves. We have to blow again on the coal of our hearts. So it must be by witness.

Conclusion. All through "Ecclesia in Asia", all through the battles of speeches given by bishops on the Synod of 1998, there is this constant invocation that we must manifest to the world the Asian face of Christ. And the consensus is, that the Asian face of Christ must be lived by Asian faces. The Asian face of Christ must be discovered in people who wear Asian faces, who have Asian hearts, who speak Asian words. The manifestation has to come through the witness of our lives, and so therefore the most important point to this, really, finally, is we must fall in love again with Christ. This is the coal of the heart that must be set on fire again. For Fr. Arrupe in the words that he addressed to a young ordained priest just two weeks before he was elected general of the Society of Jesus, he says, "Let me end this letter now . . . just one word, one word of advice. In life, have but one desire and one only. To love Jesus Christ with all your soul. Let that be the one fixed ideal of your entire existence." That will be, I think the last word with which we can end.

I will quote Tom Wright before I end. He says "I can imagine some people . . . maybe even some Christians saying that this millennium business is all a mystery and that we shouldn't all go along with it. I wouldn't suggest for a moment that they will thereby be disloyal to Jesus. But I would suggest that they were missing out on the best chance we ever had for generations to lead the way spiritually, socially, culturally and to do so with the gospel itself. Modernity has ran out of steam . . . .





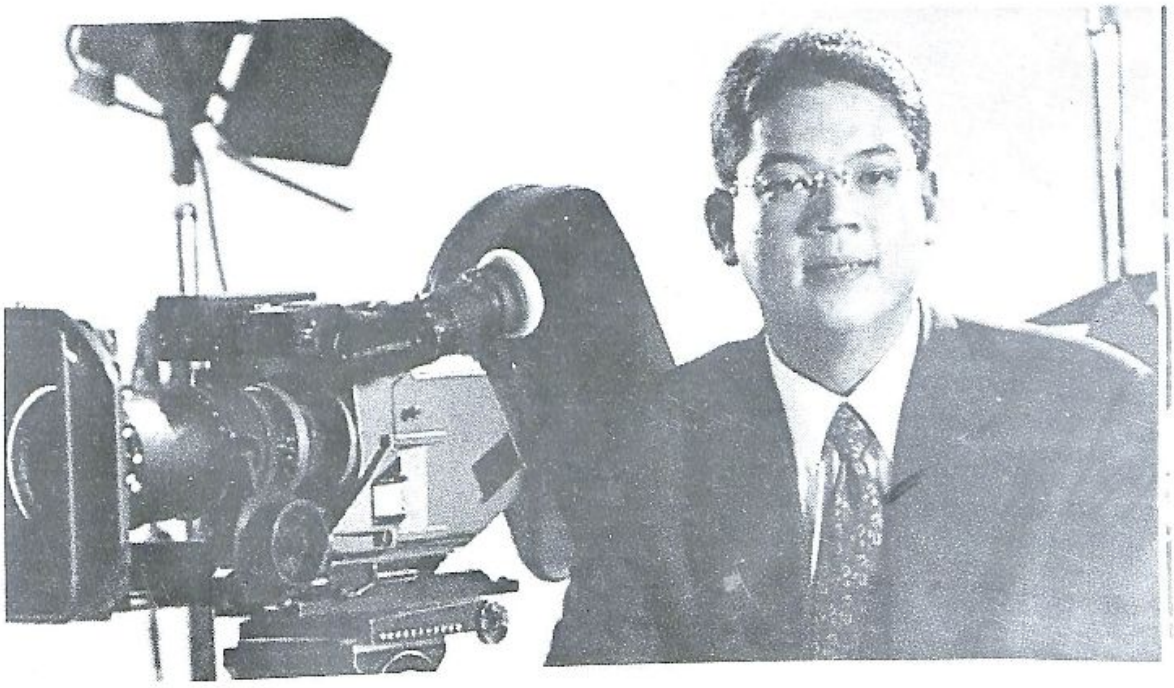
Edwin Reyes, CMF

Post-modernity offers no solution to the world today. I believe we have an enormous opportumty as we approach the new millennium. A serious and joytul mission to the post-modem world, for the creation of a post-modem world in which human beings are honored and valued, not exploited and oppressed. I believe this because I believe in Jesus and in the new world which began with his resurrection . . . And if our own local and personal efforts may sometimes disappear when seen in global or cosmic terms, small or useless, don't forget the nickname that Dionysius gave to himself. The 'insignificant.' Sometimes it is precisely the insignificant things - the baby conceived in the womb of a Galilean girl, a piece of broken bread, a sip of table wine, a hand raised in a risky vote for justice and mercy and love, that turn out to be the most significant things in the world."

At the end of this week we begin the last Advent before the Year of the Jubilee. And it is fitting I think as we end that we invoke our Lady, and that we turn to the prayer with which advent begins and which advent addresses to her. And so I would like to end with the "Redemptoris Mater." Dear mother of the savior yet remaining. Star of the Sea and heaven's open door. Come when we stumble, lifting and sustaining. For in our hearts we long to rise once more. You who, defying nature still continued, virgin before and after Gabriel's call. You who, defying nature, wrought the sinew of him who made you, pity us who fall. Eve's angel keeps a garden ringed with fire, but Mary's angel answers Eve's desire. Let us pray. Pour fourth, we beseech you 0 Lord the flood of thy grace on our spirits. that as by an angel's voice we have known thy Son's incarnation, so by his passion and cross we may be led to the glory of rising again from the dead, to the same Jesus Christ our Lord. Amen. ☐*summarized by Rev. Robert Rivera SJ*

The DIRECTOR'S *eyes and ears*

dir. marilou diaz-abaya



Long ago, as a film student, I was often told that "the camera never lies," suggesting that it tells only the truth; and that this truth is only verifiable by its concrete image. But ever since 1980, when I directed my first two feature films "TANIKALA" and "BRUTAL," I have found myself always wondering about the value of this statement and continually modifying my interpretation of it. And throughout the making of my eighteen films so far, I have realized that my camera can lie, and sometimes should, IF and whenever I need it to. The camera, like all other equipment and gadgets in filmmaking, is nothing more than a machine; and no matter how far the cinematic technology has been advanced to now include electronic, digital, and other computerized components, they are all just that – machines which can accurately measure and/or manufacture light and sound, BUT without any capability of creative judgment nor any power of imagination. For example, my light meter may yell at me, "You're overexposed by one stop. Your actor's face will look burnt out!" I can always yell back, "So what? That's exactly what I want!" Or, the gadget can scold me, "You're in error. The noon sky will look like night." And I can always retort, "Shut up! It's supposed to be a moonlit night."

Life, as recorded by the camera and projected onscreen, is an illusion, or, as cynics would put it, a lie; yet something desirable, even necessary to the human condition. But this illusion isn't really created by the camera itself; rather by the filmmaker and his audiences. It is the human eye, and not the camera lens, nor the film projector, which is equipped with a persistence of vision which SEES and coordinates with the human brain in IMAGINING that life itself is unfolding on the flat, one-dimensional silverscreen.

First of all, there exists no camera which can duplicate the human eyes' field of vision. All lenses either limit or distort our natural field of vision. Ever since the turn of the century, especially after D.W. Griffith invented camera lenses which could isolate details, creating magnificent, larger-than-life close-ups, the camera has always "lied." It can enlarge or shrink, enhance or mess up our natural universe; but it can never duplicate it. To illustrate this point, put your thumb directly in front of you. Bring it close to your eyes, then far-



Bilib ka ba kay Rizal o wala kang pakialam?

ther away. No matter the distance and perspective of your thumb's position, your eyes can focus on it; but your natural field of vision cannot erase the entire space surrounding your thumb the way a long lens or a macro lens would. Your eyes register actual reality; the camera lens can register only parts, or distortions, of that reality. Which of the two images is the truth? Which one is reality? Both. For me, as a filmmaker, truth and reality exist in the entire spectrum of human experiences: from the realm of actual reality, meaning everything which our five senses or the camera lens can register all the way to the realm of abstract reality, including anything we can IMAGINE.

"The camera never lies."

It is only when the camera and sound recorder are used by the filmmaker as extensions of his own eyes and ears and of his own imagination that these machines would produce images of any meaning and significance to our individual as well as our collective human experience. SIGHT and SOUND are the two senses directly engaged in making and viewing films. That is as of today when cinematic technology has not yet succeeded in directly engaging our other senses of taste, smell and touch. The power of picture and sound images impacts on our other senses, so that we need only to see a plate of green mangoes and "bagoong" in order to taste its sourness. And we need only to hear the sound of a finger bone breaking in order to feel the pain.

Even during the era of silent pictures, a piano player would customarily accompany, live, the "moving" images onscreen, usually for the purpose of either slowing down or speeding up its tempo, and therefore the audiences' heartbeat, manipulating their psychological experience of time and space, and most importantly sequencing their emotional responses according to the unraveling sights and sounds of a film. However, SEEING and HEARING for the dramatic feature film involves more than simply what is visible or audible. Both filmmaker, the directors and audiences, if we are

to satisfy our natural thirst for entertainment and catharsis, must SEE BEYOND THE PICTURES like an X-ray and hear even the silent, like a sonar device. Obviously, this experience is neither concrete nor rational. It is psychological and cultural.

Differences in how a film is seen and heard may vary as widely as the differences between Chinese Opera and Italian Opera, between kung fu and Broadway, between the "kundiman" and pop OPM. What one may find pleasing in one form may be found offensive in the other. It all depends on one's upbringing, environment, cultivation of taste and preferences which may partly explain why, in the last one hundred years of filmmaking, the world audiences, which have been largely brought up in American dreams, prefer Hollywood movies. In historical reality, the world is dominated by American power. It reasonably follows that in cinematic reality, it is dominated by American fantasies. In the first place, much of film technology continues to be invented, standardized, and controlled by American enterprises. An American sensibility is attached to much of the global motion picture industry, except in two cases: the movie industries of India and the Philippines.

In these two countries, the local movie industries have never been completely overpowered by Hollywood. I have at least one theory why. In India and the Philippines, Hollywood movies are screened without subtitles, and without dialogue replacement into local languages. American distributors assume, and correctly so, that their movies can be shown "as is," because our audiences speak and understand English. But what they miscalculate is the KIND of English we speak. We speak Philippine English; and the Indians speak Indian English. When Filipino audiences HEAR Americans speak American English, a kind of gap emerges, a gap in vocabulary and connotation; and so therefore an emotional distance instead of an emotional connection is created.

There is a level of intimacy lost in our viewing of American dramas, something which is somehow provided by our Tagalog melodramas. What we hear in the sound tracks are often as important as what we see as visual context. When we watch a scene where a California lawyer drives his sports car through Beverly Hills and says to his wife "I love you, honey," we do not respond the same way as when we watch a poor fisherman from Ormoc, who, after losing his child during a calamity, comforts his wife with the words "Mahal kita."

However, the relationship between sight and sound need not always be on a one-on-one correspondence. Contrast can be just as effective. In Mario O'Hara's film "KASTILYONG BUHANGIN," there is, towards the end of the movie, a brutal scene showing Lito Lapid being stabbed to death in the prison's white-tiled shower room. But instead of using objective sounds like knife stabbing human flesh or screams of agony, the director shuts out the natural and the expected, and scores it with George Canseco's sentimental ballad, a variation of the main theme song. The effect of this very violent scene on us is an arousal of compassion for the human being, rather than a revulsion for the act of killing a gangster. The director effectively manipulates what we see and hear, and convinces us that even this gangster's life is precious.

The director effectively manipulates what we see and hear, and convinces us that even this gangster's life is precious.

The specific nuances of various languages and cultures are, however, fortunately overridden by the universalities of human nature, thereby making it possible for cinema to be an international lingua franca for the creative expression of human life. To list a few examples: the sights and sounds of lovemaking, of weddings, of a pregnant woman, of childbirth, of an infant crying, of families breaking apart, of bloody battlefields, of death. These provoke similar responses from all kinds of audiences, no matter in what part of the globe they were born and raised, whether in Finland, Kenya, New Zealand, Cuba or Kyoto. The human heart overrides the cultivated mind; and it would take a very hardened cynic to resist the enrichments to be derived in watching cinema with feeling and intuition rather than purely with analytical thought.

At this point, I would like to share with you some of my impressions about a minor historical event which transpired last week in Clark, Pampanga. It was called "The Philippine Forum: Convergence in the Millennium." The list of participants read like a who's who in Philippine government and society, an eclectic collection of minds from many fields and disciplines which attempted to project our nation's fears and aspirations for the new millennium. They/We were all under 50 years of age, and dubbed "the successor generation." Among the droppable names were the scions of the Zobel de Ayalas, Lopezes, Gokongweis, Yuchengcos, Jimenezes, Osmeñas, Concepcions, Ejercitos, Magsaysays, and Hos joined by businessmen, politicians, academics, journalists, entertainers and artists.

Sitting with them for three days made me feel like a creature from Noah's Ark embarking on an exploratory voyage to the future but also like the ilustrados of the 19th century who plotted the Philippine Revolution which, to this day, remains to be completely won. Much of the vocabulary was materialist in nature: globalization, financial architecture, wealth, human capital. But a number of less quantifiable concepts were also challenged; the role of language in national identity, education and value formation, media and

society, government and civil society. A lot of emphasis was placed on information technology as the most significant and great divide between the haves and the have-nots.

At the end of the three-day conference, I was among those asked to present a five-minute response, and here, I will repeat some of my points very briefly in order to suggest a context in which I believe all artists, filmmakers especially, should conduct the cultivation of their gifts and talents, especially in the new millennium.

First, while I recognize the power of information and education am in more earnest quest of inspiration to drive my very existence.

Second, while as many economists claim globalization is not an option and that it is inevitable and imminent, I do not believe that the human spirit needs to be suffocated by it. We, as human beings, have every prerogative to choose the rhythm of our lives, the rate of our progress, and the substance of our dreams.

Recently, while I was shooting my film "MUROAMI" in Bohol, I was blessed to have had very close and intense encounters with seafarers, fisher folk living on the barest minimum of food, clothing and shelter, but who seemed to understand the mysteries of the sea and man's role on earth far better than we, the educated elite from Manila, did. I was very humbled and inspired by the utter simplicity of their lives and their profound dignity, honor, and peace of mind. I am sure that their human condition is not diminished by their lack of personal computers and cellular telephones.

Third, one businessman, a representative of Dole Philippines lamented during the conference that the masa are immature, implying that they are not educated enough to master their own destiny. They are irrelevant to political or economic governance because "they have nothing at stake, they have nothing to lose and nothing to gain." I thought that this Dole businessman was pathetic.

The masa, as he calls them, may not have had the means to obtain academic degrees, nor are they CEO's of the world's largest corporation; but they have something else more precious than a cultivated mind, and that is native intelligence or intuition as well as an emotional resilience gained through their extreme experiences in poverty and oppression. Also, they DO HAVE something at stake: their future, as well as ours.

Fourth, the most successful entrepreneurs proposed that we take a great leap into the future, without fear, armed with knowledge. I however feel that we should leap with faith and with the conviction that the perfection of our human condition is in progress and in harmony with many other supernatural phenomena beyond the reach of our reason.

Fifth, wealth in today's global economy is measure in materialistic terms. But I believe that investments in culture and the arts and in our national patrimony are investments in the human spirit, the most valuable treasure to protect.

Sixth, at the turn of the last century, film artists—the greatest of them Charlie Chaplin—celebrated the human spirit, defended it against the onslaught of the industrial revolution. Subsequently, Chaplin found comrades in Orson Welles, Francois Truffaut, Akira Kurosawa, Satyajit Ray, Federico Fellini and many other film masters, including our very own Gerry de Leon, Lamberto Avellana, Lino Brocka, Ishmael Bernal, who gave shape and form to our individual and collective dreams, fears and hopes for a more meaningful human existence.

Seventh, today, we are threatened by the fragmentation of our very lives into computer windows, MTV's, soundbites, billboard advertisements, text messages, and video conferences. Not only has the truth of our being been divided into compartments; even our vision of the future appears to be reflected in a shattered mirror. Ours is a challenge to reconstruct all these pieces of our exist-

ence into a meaningful, purposeful whole.

It is the artist's function not only to observe and record, but also to comment on the human condition. In a way, he engages in an act of intervention as he examines human experiences from any number of angles and perspectives and from varying depths of appreciation and interpretation, and then recreates these realities for his spectators to view on the big screen, or in many other forms of creative expression such as music, dance, theater, literature, sculpture and architecture. Assuming that the artist is gifted with creative judgment and succeeds in moving his spectators with insight and inspiration, society in turn grants him more latitude for freedom of creative expression. Especially when the artist works in the realm of fiction, he is exempt from prior restraint or censorship, the point of which is to provide him an atmosphere conducive to imagining what else human life could be apart from what is obvious or visible in actual reality. The artist recognizes our elusive quest for the perfect human condition; and he proposes ways by which we can obtain it, and when we can't, at least, how we can imagine it. ❑



This is understood to be both the visionary artist's privilege as well as his social responsibility, the actual effectivity of which is determined by two forces: 1) the cultural standards of civilized society, and 2) the legal systems governing a nation. It is part of a social contract which, especially when breached, becomes subject to legal penalty, or worse for the artist, either indifference or intolerance.

The recent, or perhaps ongoing, controversy surrounding the MTRCB and it guidelines for the classification of movie and television programs, has been an acid test for all of us, artists and spectators alike. More questions than answers have been raised to challenge the entertainment industry's ability to regulate themselves in the interest of moral soundness and public order. Perhaps, the real issue is not the entertainer's capacity for self-regulation, but rather their worthiness for it. In particular, the movie industry, highly visible and scandalous as it is, has itself done much to aggravate the public perception that it is self-centered, greedy, profit-driven, sex-starved and prone to various excesses and physical violence. One specific message sent by the movie industry to an outraged public goes something like this: Give us tax rebates and maybe we will produce better movies; or else we will die unless we make kapit sa patalim by making expoitative movies which anyway all our audiences are willing to pay good money to see. And Erap is my guy so I boycott the Inquirer. P.S. If government does not give us what we want, we will not sing and dance in the next political campaign, unless we are paid TF(talent fee). Better yet, we will run for public office and we will win.

For me, debates about censorship should always be preferred to censorship itself. For as long as ours is an evolving human order, the consummation of any social contract will always be subject to change. Even interpretations of truth are fragile; and representations of it are multi-layered and complex. It is only our continuing search of it, our discovery of its twists and turns, its vicissitudes through time and space, which are of absolute value to the enrichment of our human, and eventually our spiritual condition. The whole

truth may not be available to us in our earthly lifetime; but to yearn for it now, and to imagine it, may already by a start to our next, eternal existence. For me, as an artist, I find no exact or reliable measure of truth upon which to base my works. Rather, I am driven by faith and a vision of the dignity and goodness of human life.

Art has nothing to do with intelligence. It is above it. In the end, the feature film director uses his eyes and ears, and creates images of pictures and sounds in order to (1) evoke a moment, or some fragments, or an entire epoch of human life; and (2) unravel the imperfections and mysteries of the human condition; so that, ultimately (3) we may find ourselves not only redeemable but, also, worthy of redemption. This, after all, is our universal aspiration: that life is worth more than what it appears to be.



Edwin Reyes, CMF

My latest film "MURO-AMI" is not just about an illegal fishing expedition, but more importantly, for me, also a voyage into the human soul. It is a parable with many layers of truths and meanings. In its final sequences, the maestro Fredo sinks to an abyss and in his descent imagines his long lost wife and child. He survives and experiences a spiritual conversion and finally learns the divine lesson of forgiveness. He dies with his ship as he sets the children free. The survivors of the shipwreck swim to shore. A child wonders, "Si Maestro." We see a great grandfather clutching a young boy in his arms. They are watching the dawn, the aurora, turn red.

Cinema, as the theorist and filmmaker Sergei Einstein puts it, is montage. In English: One plus one equals three. The sum is greater than its parts. Einstein pointed out that good cinema is not unlike hieroglyphics. In Chinese writing, when you combine the symbols for eye and water, it does not add up to eyewater, but rather, sorrow. And when you combine the symbols for woman and child, it does not simply add up to signify womanchild, but rather happiness. Applied to cinematic technique, when you arrange or combine a series of independent images in a certain way, a psychological or emotional effect is induced. For example, an image of a man, neutral without expression, when followed by an image of a growling dog, would prod the viewer into feeling afraid. Take the same image of this expressionless man, then cut to an image of a sexy woman, when you cut back to the man, he ceases to appear neutral. You'd imagine him to be a dirty old man. One plus one equals three. The sum is greater than its parts. And so it is with truth and freedom.



Edwin Reyes, CMF

In the next millennium, despite all the predictions of economists, politicians and scientists, I see a yearning for less, not more; for the natural, rather than the sophisticated. I feel an anxiety of the soul. I sense a slowing down of time for introspection, for reflection. And I hope to realize that the quality of our journey becomes as worthy as our ultimate destination.

Bon Voyage to us all! ▭

SLICE OF OUR LIFE

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# of Death and Dying

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Fear of Death and Dying. Fear of death is a common phenomenon both among patients approaching death as well as among healthy people who are not immediately threatened by death. Some groups of people suffer from greater death fear than others. For example, it has been shown that American physicians have "significantly stronger death fear than do most other persons" (Feifel). The goal of our present inquiry is not to show ways of eliminating death fear completely which would be an impossible task. However, by identifying and analyzing the different types of death fear and by showing some ways of positively confronting these fears we may be able to reduce the excessive fears of death. Many patients are emotionally crippled by such excessive fear and are consequently hindered in their human growth during the dying process. People in the care taking profession have, therefore, the responsibility of recognizing these excessive fears and try to help the patients overcome them.

Since Kierkegaard it has become common to distinguish between fear and anxiety. Fear refers to a definite and specific object which is the cause of fear, for example a snake or a disease. Anxiety, in contrast, is indefinite, unspecified, a mood that is not directed toward any particular object. Applying these two terms to the confrontation with death, it would seem that both fear and anxiety are plaguing man. Man's fears refer to the pain of dying and saying goodbye to the beloved ones to loneliness and loss of all his property as well as to many other concrete losses. But perhaps more painful than all these fears is the deep anxiety in the face of death. It is a general mood of anguish, doubt, and uncertainty which has no clear and definite objects. Man feels himself threatened to the very core of his existence.

Fear and anxiety have a certain ambivalent character: they can be paralyzing and destructive, if man allows himself to be dominated by them. But they can also be salutary and an occasion for human growth if man confronts them in the proper way as a challenge.

NINE TYPES OF FEAR AND ANXIETY

Fear of pain. Fear of death is frequently a fear of pain. Dying is usually seen as a painful experience. I have seen many people die, and it was my impression that, indeed, numerous patients suffer a lot of pain during the final agony. However, it is not only physical pain that dying patients fear.

Besides physical pain there is a second pain, which often is stronger than the pain of the body, namely mental pain. Knowing that one has to die soon and has to leave behind all the loved ones and all possessions can create a terrible mental pain.

Many patients also fear a third type of pain: social pain. This is often expressed in an anxious concern about the fate of one's family members, their financial security and their uncertain lives after one's own death. For some, social pain means suffering from one's own helplessness vis-à-vis the family. A young father may suffer from the feeling that he cannot earn a salary any more and has become a mere burden for his family.

Finally, there is a fourth pain, spiritual pain. Many patients suffer from sense of meaninglessness of their life, from a feeling that they have achieved little and are now facing an early death and an uncertain future. Fear of pain often includes all above four types of pain. Helping the patient to overcome this fear of pain means that one must help him to alleviate all four types of pain. Concentrating only on controlling physical pain is not sufficient to overcome the fear of pain. The hospice approach to pain control is always directed to the "total pain".

Fear of death as fear of loneliness. For many patients the biggest source of anxiety is the fear that in the final stage of dying he will be left alone. Fear of loneliness cannot be fully transcended for, indeed, man must in the last minute walk alone into the dark night of death. However, we can greatly lessen the fear of the dying patient if we let him know that in the dying process he will not be left alone, that we shall be at his side till the very last moment.

For many people, fear of death means a lonely suffering. In front of others we do not want to admit that we suffer from death fear. Our culture and education forbids us to openly talk about such fears; it is considered unmanly to fear death. Thus we have to put up a brave front externally and suffer the pain of fear all by ourselves in the loneliness of the night.

Fear of unpleasant experiences. Many people have seen patients in hospitals who had lost their natural human beauty. Thus they are afraid that in the dying process they will

present an ugly picture of themselves.

Lying in a bed is an embarrassing situation. Especially women often fear that without their usual make-up or their hair properly fixed they will look ugly. The whole atmosphere of the hospital room may be offensive to the eyes and noses of the visitors: untidy bedclothes, bedpans, medical machines connected to the body of the dying patient, the body odors, etc. a long and painful disease may disfigure the body of the patient, extreme pain may elicit negative emotions from the lips of the patient. Especially persons who have throughout life put great emphasis on a proper and dignified behavior and of presenting a pleasant image of themselves to the people around them will often fear that during the last period of their lives they will have to present an embarrassing negative self-image to their family and friends.

Fear of becoming a burden to the family or to society. Fear of becoming a burden to the family and to society is frequent, especially among elderly patients. In a culture like Japan where achievement and service to the group as well as "not becoming a burden" plays such an important role in the education and in the general thinking of the people, it becomes especially painful to be useless, and a burden on the time, emotions and financial resources of one's family. Many elderly ladies who visit temples to pray for a sudden death answered the question why they wanted to die a sudden death: "in order not to become a burden for my family".

Since medical expenses are becoming more and more exorbitant the fear of becoming a financial burden will probably become more acute in the future. Thus, it is of great importance to assure the patient that his family does not consider him a burden, but will always see him as a highly valued member of the family. Such assurance is absolutely necessary to help the patient overcome this type of death fear.

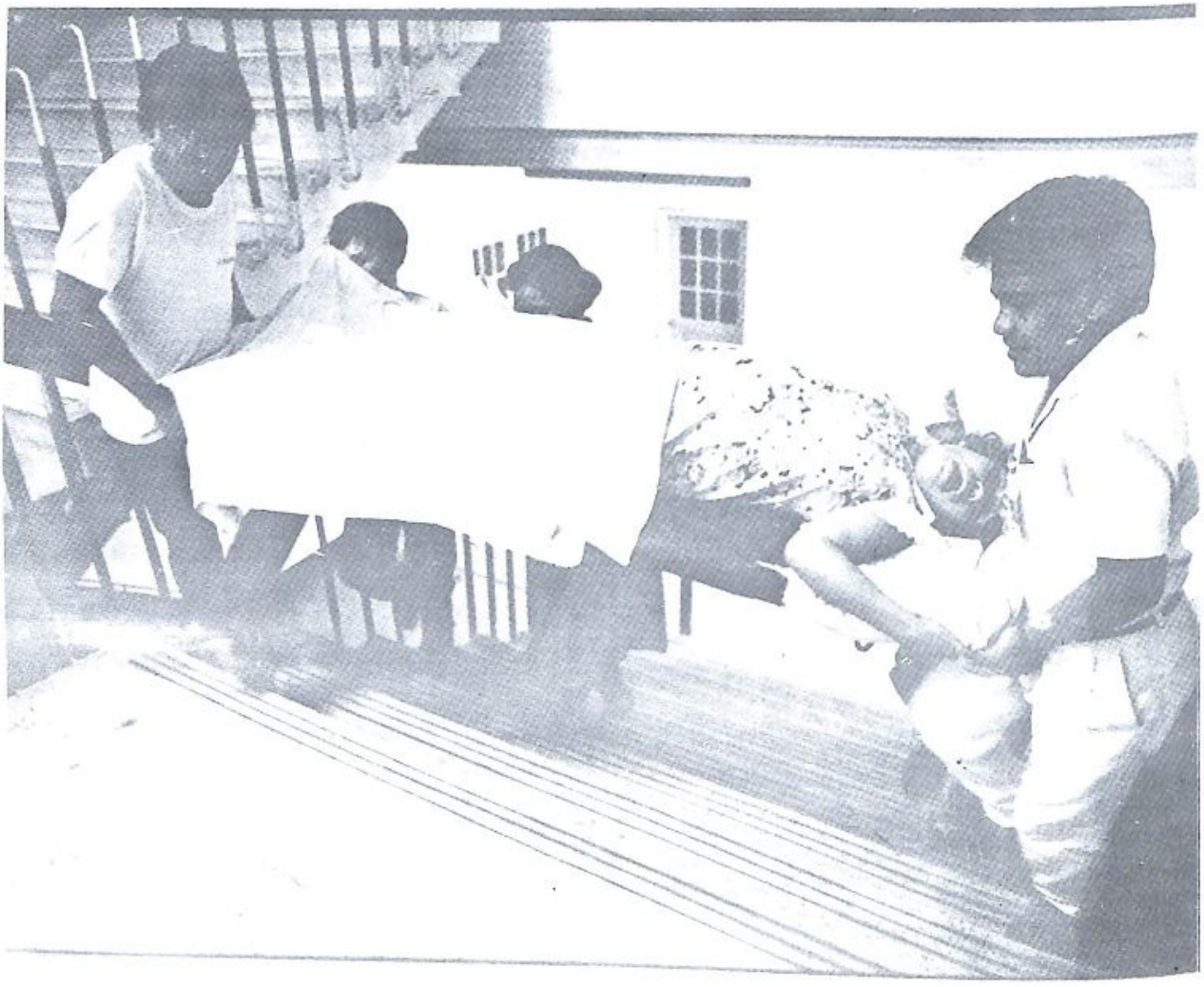
We can greatly lessen the fear of the dying patient if we let him know that we shall be at his side till the very last moment.

Fear of death as fear of the unknown. Modern man is accustomed to acquire knowledge about all sorts of problems and thus to learn how to control the various situations he is confronting. However, death does not fit into this general pattern of controllable situations. Here, man is confronted with the unknown, completely unable to control the new situation. Anxiety arises from the confrontation with the unknown and with being thrown into a passive role.

Fear of death resulting from fear of life. There exists a close parallel between fear of death and fear of life. Perhaps it is basically the same human emotion that at times is scared of life, at times afraid of death. Or the same person may be afraid of life in his younger years and begin to fear death at a later stage of life. This close relationship of fear of life and fear of death may be an important key for analyzing the nature of death fear. We may be able to discover a potential death fear at an earlier stage in the form of life-fear. Excessive fear of life is an indication that the same person will probably suffer from an excessive fear of death at a later stage of life. Early discovery of this problem can become an important help to overcome the excessive fear of death.

Fear of death as a feeling that one's life task is incomplete. Many dying patients are suffering from the painful feeling that their life task is incomplete. They compare the dreams of their youth with the actual achievements and feel a deep gap. Ending one's life without finishing one's life task or without realizing one's potential as a human person is a painful threat. Patients often become overly negative with regard to their past achievements and tend to concentrate on the negative aspects, ignoring the real achievements. Fear of death means for such people primarily fear of not being able to achieve human fulfillment as well as professional fulfillment.

People in the caring profession can help such people to overcome part of their exaggerated fears by pointing out the positive achievements and to help the patient discover a properly balanced view of their past



life. It is important to show the patient that the dying process itself is not merely a passive waiting for the end but can become an important process of human growth. The dying process itself offers a challenge and is a means to further self actualization. If the patient discovers that an important part of his life task is still abating him in the way he responds to the challenge of dying, he will overcome the above-mentioned fear of death and channel his precious energies which were wasted so far on fruitless fears into the positive task of achieving a final self-actualization in the process of dying.

Fear of death as fear of personal extinction. According to several authors fear of personal extinction is the most basic death fear. Self-preservation is one of the basic instincts of man; confronting death means confronting the possibility of losing oneself totally. As part of the self-preservation instinct fear of self-annihilation is a natural reaction.

Opinions differ regarding life after death. However, for people with a conviction of an eternal life after death deepening this hope can become a valuable way of transcending the fear of losing oneself in death. A positive reaching out towards an eternal future is for some dying patients the best way of overcoming the fear of death.

Fear of death as fear of judgment and punishment after death. For some patients fear of death is primarily a fear of judgment and punishment after death. Throughout the history of mankind there has been a nearly universal belief that man will be judged after death, that the good will be rewarded for their good deeds and the bad will be punished for their sins.

Christianity as well as several other religions express this fate after death as entering into eternal happiness of heaven or being punished in hell. A sense of justice leads many patients to believe that they deserve some punishment for evil deeds they have committed. In caring for patients with such fears of punishment after death, it is important to remind them that God is not a God of revenge but a God of love who is ready to forgive any failures of man.

Overcoming excessive fear of death. For different people there are different ways of overcoming excessive fear of



death. For some the best way may be developing a sense of humor. A lack of humor and a tendency to take everything in life too serious is one of the sources of fear of life and fear of death. A healthy antidote and efficient medicine is the effort to laugh at times about one's own failures and stupidities and to develop a sense of warm humor.

Etymologically, the English word humor comes from the Latin "humor" (plural: humores). Medieval doctors referred to the "fluids" in the human body as "humores" that give life to man. For them, "humores" were not something accidental to man but rather they were vital essences, the "juice and sap of life", the inner flow of which gives vitality to a person and which as a creative force is constantly recharging human life.

A healthy antidote and efficient medicine is the effort to laugh at times about one's own failures and stupidities and to develop a sense of warm humor.

By humor I do not mean cracking jokes in the face of death but rather a basic hopeful attitude of the heart, a warmth of the heart that makes room for the paradox of laughter even in the face of sadness.

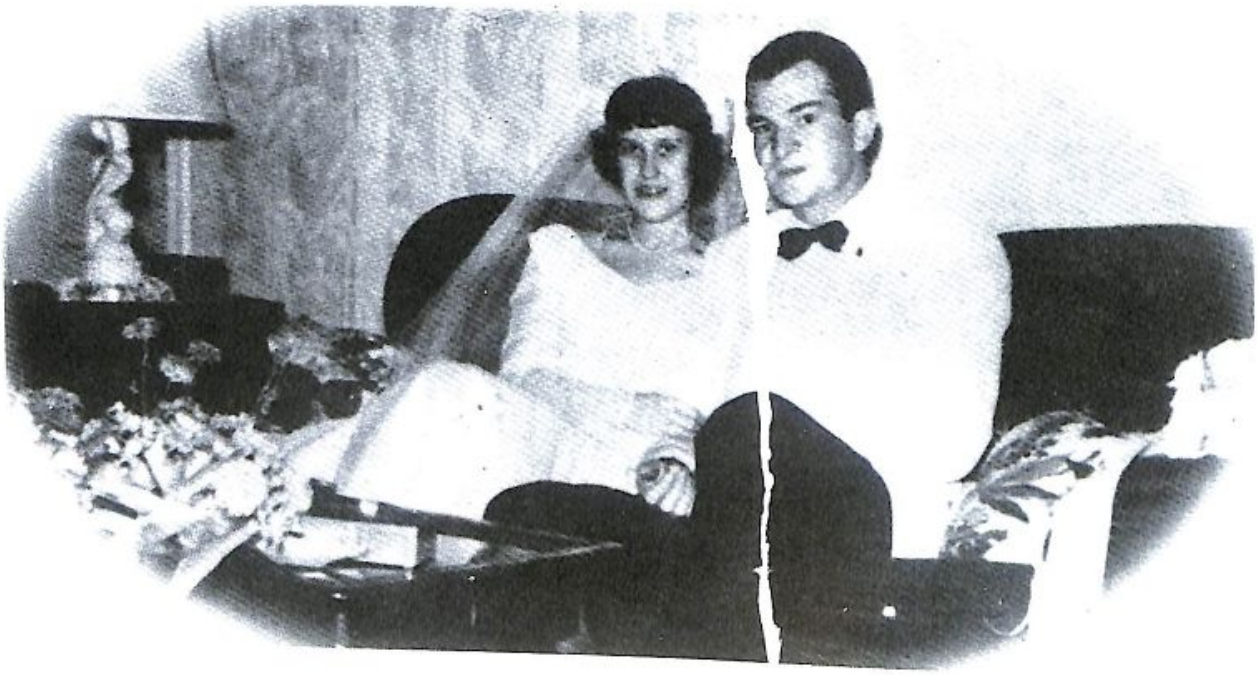
A certain degree of death fear is healthy defense mechanism. However, many people are burdened with excessive depressing fears. For them, a healthy dose of humor may be helpful as a fear-releasing therapy which will reduce their anxieties to a normal level. ❑

is the legalization of

Absolute Divorce

in the Philippines moral?

Christina Astorga Phd



The permanence of marriage at its depths is beyond an externally imposed law, even if such a law is necessary to ensure social order. It is a law written in the human heart. The yearning for a committed and exclusive love is a basic human longing. Human relationships long for communion and reach out for permanence. Thus, quite apart from the church teaching or from legal codifications, people earnestly desire their marriage to be permanent and faithful. Permanence and fidelity in marriage are authentic human values cutting across cultures and religions, the source of which is the common humanity that binds men and women.

It is a sad fact, however, that marriages do fail, conjugal love can be irretrievably lost, and lives can be broken almost beyond repair. This is the human tragedy that the divorce law is trying to address. But a question must be asked: Is the legalization of absolute divorce in the Philippines moral? The answer to the question must be based on moral principles: principle of higher value, principle of last resort, principle of lesser evil, principle of long-term consequences.

Beyond high-pitch emotional debates on divorce, a more sober discourse must be engaged so it may be discerned reasonably and dispassionately whether the legalization of absolute divorce in the Philippines is moral.

Principle of Higher Value

The legalization of absolute divorce in the Philippines is proposed as the reasonable remedy for gravely dehumanizing situations in marriage. Are there, however, fundamental values that may be imperiled by making absolute divorce legal? The finite human situation is such that goods and values cannot be realized all at the same time. In realizing one value, it is often regrettably at the cost of another.

This is the crucial question: Would absolute divorce erode fundamental values related to marriage and family and to the well being of society as a whole? The experience of countries which have legalized divorce shows the high social costs that the weakening of the family and marriage institutions have warranted. When the most basic unit of society breaks down, the common good is severely attacked, and the result is a dysfunctional society. The movie, American Beauty, in its outrageousness and absurdity, is sadly a true commentary of a society that breaks down at its very core-the institution of marriage and family.

Principles of Last Resort and Lesser Evil

In seeking remedies to problems, especially in delicate and highly complex situations, all human possibilities must be explored, and only when all these fail, the extreme solution is the last resort. The legalization of absolute divorce should not be regarded as an ordinary means but as a last desperate means. And if it is so, it is taken to avert a greater evil. Is the situation such that it warrants the legalization of absolute divorce as the last resort to avoid greater evil?



Edwin Reyes, CMF

First, it is clearly not the last resort. Couples in failed marriages have taken recourse in remedies that both the church and civil institutions offer, and if such remedies cannot be availed of, other human and social supports are sought to help one out of an extremely lamentable situation.

Second, greater evil is not avoided by taking it as a last resort. On the contrary, if absolute divorce is legalized, there is a great possibility that it might cause a far greater social evil. Often when faced with a difficult and complex human problem, evil is inevitable. Prudence, however, demands that in situations where evil is inevitable, one must resort to the solution which brings about a lesser evil.

Principle of Long-Term Consequences: "Sliding Slope" Phenomenon

The legalization of absolute divorce may offer an immediate solution to some failed marriages. But how about the long-term social consequences? The debasement and degradation of marriage and the undue weakening of the family as an institution can be the most serious and damaging long-term social consequences of absolute divorce. The rise of a "divorce mentality" seriously threatens the stability of marriage and family life. The "sliding slope" phenomenon must be reckoned with, if and when the Bill is passed into a law. It may lead to the progressive sliding down of family and marriage values. In the United States, for instance, the divorce law was initially restricted to certain special cases, but then more cases were added, and what it has now is no-fault divorce.

Rather than legalizing divorce, the social roots of marriage and family breakdowns must be addressed. The Family Code must be strengthened further. Integral and holistic approaches to problems of marriage and family must be instituted, cognizant of the interlocking values that are involved. More church pastoral programs and government social programs must respond to the needs of battered women and men, victims of domestic violence and failed relationships, unwed mothers and abandoned children. Instead of pursuing a collision course, church and state should consolidate their efforts to protect the Filipino home and family from all forces of destruction.

Concluding Statement

The legalization of absolute divorce proposes to offer what is considered to be a reasonable remedy to couples in irretrievably failed marriages, with some under gravely dehumanizing situations. These exceptional and restrictive cases must be dealt with human compassion. They must not, however, be raised to the institutional and juridical level involving broad social consequences. They should be handled on the level of pastoral practice of the various religions and their local communities. These difficult and complex situations must be sought with a painstaking degree of human responsibility under the moral law that binds us all.

Before Congress takes any decisive action to pass the Bill on legalizing absolute divorce, it must first answer the following questions: Does the legalization of absolute divorce protect fundamental human and social values? Is it the last resort? Is it the lesser evil? What are its long-term social consequences? These questions must be addressed because basic human values are at stake. For Congress to ignore them is an abdication of their commitment to Filipino society and to the common good. ❑

PEDRO CALUNGSOD

fr. catalino g. arevalo sj

a young filipino martyr

Pedro Calungsod was a young man, "joven Bisayo" (as the 17th century documents say), when he was slain by two natives of the island of Guam (then called Guahan), while defending his priest-companion, the Jesuit mission-founder Father Diego Luis de Saan Vitores. San Vitores was on a mission trip, and he chose (as it seems he often did) this Filipino catechist and factotum to accompany him. This mission assistant was only 18 in 1672 (or so most biographers of San Vitores believe). He had left the Philippines, it seems at the age of 13 or 14. The Jesuit priests, starting a new mission in Guam, had taken 17 Filipinos, many of them teenaged boys, as catechists, sacristans, bearers of mass-kits and provision-bags on mission journeys. They were to be all around workers in the mission. They would help construct chapels and temporary residences. They would live together, in a community, with the priests and the soldiers. They were considered oblates, people who had given their lives to be mission-assistants, serving without pay, sharing whatever food and lodging the priests had, living devotedly and piously, laboring indefatigably for the cause of the Lord.

The young men had been, in today's language, "minor seminarians." They had been taught Spanish and a little Latin; they were taught how to read and write. They learned the catechism by heart (they learned it by singing it through!). They mastered a repertoire of religious hymns and learned the rubrics of sacred rites thoroughly. They knew their tasks well. They were loyal and obedient to the missionary Fathers. They were usually "the brightest and best" among the young men, the most devout, the most faithful. And also, blessed with good health. The Jesuits, on recruiting them, had them travel with them to Mexico first, then to the mission territory; they were volunteers (or at least regarded as such). It is good to note this: Pedro Calungsod was, by fact and in intent, an authentic missionary.



CG Arevalo

Pedro Calungsod was slain by a native chieftain, Matapang, once a Christian. The Chieftain was helped by a non-Christian friend, Hirao. Matapang plotted to kill the Magas (their name for "the great teacher") because the Jesuit mission-superior had been baptizing the native babies, and only on that morning of 2 April, he had christened Matapang's own recently-born daughter. Matapang's wife (it seems) had brought her baby for baptism, against her husband's wishes. Hirao was persuaded by the chieftain to help him kill the priest.

San Vitores and Calungsod were teaching catechism to children and adults gathered at the beach in Tumhon, a few kilometers away from Agadna (today's Agana). Matapang and Hirao armed with spears and machete knives (called catanas, locally), came upon them. They had to kill the catechist Pedro first. He was strong and agile. He was brave and loyal to his priest companion. Several darts and spears were flung at him. One finally struck his chest, Matapang's spear. Hirao ran toward him as he fell, and split his skull with the catana. San Vitores rushed to the dying boy's side. Seeing Pedro already dying, the two attackers next turned on San Victores, killing in exactly the same way they had slain Calungsod. The Jesuit, trying till the end to dissuade them, also fell at their feet in death, with words of forgiveness.

Thus in the early morning of 2 April 1672, Diego Luis de San Victores from Burgos, Jesuit son of a Spanish grandee, and his catechist-helper Pedro Calungsod, barrio boy from the Visayas, met death together, slain for the Christian faith. Their bodies were consigned to the sea together, their fates linked in life and death by their loyalty to Jesus and his Church. ❑

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