Jane Kroeger, M.M.

CHRISTMAS EDITION
1999

Tinig Loyola

Official Newsletter of the Students of Loyola School of Theology

021114

Editorial

ANG PASKO SA DAIGDIG NG MGA TEOLOGO

Ni Maxell Lowell C. Aranilla,ds

Ipinagpapalagay ng higit na nakakarami na tayong mga Teologo at mga nag-aaral at nagpapakadalubhasa sa Teolohiya ang mga higit na naka-aalam at marunong sa mga bagay at pangyayari na may kaugnayan kay Kristo, ang Diyos na totoo at taong totoo. At sa ganitong kaisipan, minsan pa nating suriin at pagnilaynilayan kung ano nga ba ang Pasko para sa atin, partikular na sa ating komunidad dito sa Loyola School of Theology.

Totoong kung sa karunungang pang-akademiko din lamang ang pag-uusapan ay masasabing angat tayo sa nakakaraming hindi ang gawaing ito ang isa sa kanilang mga pinagkakaabalahan, bagamat hindi rin naman ito nangagahulugang mas nakikilala natin nang higit, puso sa puso at diwa sa diwa, si Kristo. Marami tayong kapatid na bagamat hindi nagkakaroon ng pribilehiyong makapag-aral nang promal sa Teolohiya ay masasabi pa ring higit na nakakikilala kay Kristo – higit na malapit sa kanya sapagkat isinasabuhay ang diwa ng pagkakatawang-tao ng Anak ng Diyos: ang Pag-ibig. Bagamat hindi nila magawang magbasa nang maghapo't magdamag ng mga aklat at artikulo tungkol kay Kristo, matingkad pa rin ang katotohanang isinasabuhay nila ang Kanyang mga aral.

Marahil ay misteryo na rin ngang matatawag ang ibat't ibang paraan ng pagpapalalim ng ating ugnayan Kay Kristo. At hindi natin maitatatwang ang masusing pag-aaral sa Kanyang mga aral at gawain ang biyayang napasa-atin. Biyaya ang bunuin ang Pagbubunyag, Kristolohiya, Propeta, Pentateuko, Canon Law, Paglikha..., Biyaya, Kasaysayan ng Simbahan at iba pang mga kurso. At hindi lahat ay nagkakaroon ng ganitong biyaya.

At sa pagsapit ng pasko, higit na napapanahon ang pagbabahagi ng biyayang ito. Sa mga nakalipas na araw, maraming magagandang bagay tayong natutuhan sa loob ng silid-aralan. Mga araling hindi nagkakaroon ng kapupunan kung hindi isasabuhay.

Ang pasko ay araw ng Pag-ibig. Sa araw na ito ating ginugunita at binibigyan kulay at buhay ang minsa pang ipinadama sa atin ni Kristo, ang sentro ng lahat ng ating pinag-aaralan. Kung kaya't marapat lamang na ito'y ipagdiwang.

Naway si Kristo ng Teolohiya ay maging si Kristo ng ating buhay ngayong Pasko at sa mga susunod pang araw.

Message from the President:

At Christmas no greater gift than the Father sending his only Son made Flesh by the power of the Holy Spirit. Today no greater gift than the Spirit sent by the Father and the Son calling us to faith, love, hope, justice, dialogue, communion, peace. Here no greater love than God with us forgiven, called, awed: Spirit enfleshed in love everywhere.

In the year of the Spirit as the Third Millenium nears anticipating the Great Jubillee we wish for you no less than the greatest of gifts at Christmas!

As we dream our dreams in the Spirit to better serve His people in the Philippines and Asia, and some actually come true, thank you for being precious part of Loyola School of Theology.

Fr. Joel Tabora, S.J.

Message from the Dean:

A Sure Foundation

Peopie are worried. South Korea, the 11th largest economy in the world, needs more than 50 Billion US dollars to bail out its faltered economy. Japan's economy is tottering. Indonesia needs more than a 40 Billion US dollars bailout. Thailand and Malaysia need help. People are worried this Christmas. Will there be massive layoffs in the Philippines? Will our currency devalue more? Will the real estate boom collapse? If the gains in the region totter, what will happen to us?

St. Luke had a message for the little people of his day. The true Lord and Savior is Jesus, not the Emperor, Luke declared, the real center of the world is not Rome, but Bethlehem. The angel tells the shepherds, "I come to proclaim good news to you-tidings of great joy to be shared by the whole people. This day in David's city a savior has been born to you, the Messiah and Lord" (2:10-11). Luke proclaimed to the worried, insecure people of his day that in Jesus they would find true security, peace, protection, and everything else needed, because in him they would encounter the limitless, compassionate love of God.

Luke's message speaks directly to our situation. Jesus is still with us in the Spirit. In him we do encounter today the limitless, compassionate love of God our Father out of whose hand no one and nothing can snatch us (Romans 8: 38-39). As we end our classes and go home, let us make the angel's proclamation our own and tell all about God who loves us so much that he handed over his own son so that anyone who believes in him may not die but have eternal life (John 3:16). It is this loving God and Father who is our security and peace, even if all else falter and fail (Habakkuk 3: 17-19).

Fr. Herbert Schneider, S.J.

Message from the LST Student Council President:

"It's the most wonderful time of the year," we would usually sing of Christmas. Why is this so? For one, there are many things about Christmas that make it for most people their happiest season. The shopping that needs to be done, the parties to go to and reunions to organize halt the boredom and monotony of one's daily routine. The lights everywhere brighten the world around him. The gifts received fulfill many of one's wishes and desires. All these and many other things load the heart with excitement and happiness.

Christmas time can be the most fruitful time too for our spiritual lives. The advent gives us a good time to re-examine our hearts and the way we feel about and respond to the coming of the Son into the world. The peace and calm in the air make it fitting for us to reflect on the true meaning of Christmas.

I wish all people to experience the true meaning in our celebration of the first Christmas in Bethlehem: it is a celebration of God's faithfulness. Let this Christmas take on a new meaning for those who are fainthearted. May the love of Jesus compel us to reach out to those who have less in life so that they too may experience and know that we have a living God. For us who are in the service of God and neighbor, may we be filled with hope and joy that will sustain us in our commitment all through the New Year and always.

Armie Nuñez

A DEEP AND PASSIONATE LOVE FOR CHRIST AND THE CHURCH

An Interview with Fr. Catalino Arevalo, SJ

By J. Benedict Dilag, CMF

For the new generation of theology students in the Philippines and Asia, Fr. Catalino Arevalo, SJ is considered as a kind of legend in the area of doing theology. He is perhaps one of the most cherished treasures of Loyola School of Theology. Most if not all who have the privilege of listening to his lectures never fail to recognize his wisdom and be touched by the passionate way he imparts his knowledge. Many would note that his classes are almost like having a recollection. At present, however, he is only into team-teaching with Fr. Danny Huang, SJ, in Christology and Systematic Ecclesiology which are open only to those in the seminary program.. So, Tinig Loyola wants to make this man who spent most of his life in the service of the Local Church accessible to the rest of the studentry of LST.

It is really an honor to interview an erudite and holy man like Fr. Arevalo. The interview was a very enriching and fruitful one. However, it's unfortunate we could not publish the whole interview due to limitations of space. So, we thought it would be better to give it in two installments. For this special issue we give you the latter part of the interview which is in line with the message of the season - the incarnation of Christ, a favorite topic of Fr. Arevalo. We hope that the thoughts and experiences of Fr. Arevalo would inspire budding students in doing theology.

JBD: *Father, you were conferred with the Papal Award Pro Ecclesia et Pontifice last November 9, 1997 at Villa San Miguel. May you share with us some of your thoughts and feelings about it?*

CA: His Eminence the Cardinal said that the award was given by the Holy See due to his initiative and that of priests of the archdiocese. For this I am very deeply grateful. That they believe I have been of some service to the Church, and to them, brings me much joy.

The awarding sort of obliged me to reflect on my priesthood, of my work as priest and as theologian. I realized that, in a way, I have never had the opportunity "to do my own work." Yes, since 1959, when I returned from studies, I have been teaching theology, almost without a break, at San Jose and Loyola School. Over and above that, everything has been: *work in the service*, mostly, *of the local Church*. I do not have a single book of my own, even if I have written literally, many thousands of pages. Almost everything I have done, has been published, but in the name of others, or as statements of meetings of religious, of priests, of bishops; position papers for study, summing-up of points discussed in the Church, evaluations of situations of movements in the Church, and the like. It has been estimated that these would easily fill up a dozen books. Do I regret this?

No. When my turn comes to give a life-accounting (and that won't be long from now!), I think I will be able to tell the Lord honestly that I have tried to put my life totally at the service of the Church, the local church first of all. Almost everything I have said or written has been in response to calls for service. Talks, papers, etc. In a true sense, I guess, these have ended up, not so much on printed pages, but in the life of the Church itself. I like to believe that the time given was well spent,

JBD: *Can you give some stories of events when you made some contribution to the life of the local church or churches?*

CA: One of the most memorable happenings in my life was the first general assembly of the Federation of Asian Bishops' Conference (FABC) in Taipei, Taiwan. This took place in Yan

minshang (if I remember rightly). It was the first time the Asian bishops had gathered like this, trying to put together their thoughts and resolutions with regard to "evangelization in modern day Asia." The discussions, tentative at first, became livelier, more spontaneous, as the days went on. At the end, all the reports of group-sessions, proposed resolutions, aspirations, were written up hurriedly and without much order; some fifty pages of closely written material. All of it had to be put within a clear, synthetic framework, faithful to what had been said at the assemblies, carrying above All Something of the spirit, the "flavor" even, the true mind of the present. Bishop Rodericks of Jamshedpur, head of the drafting committee, then left all the material to be brought together, summarized, collated within a 'structure.' The bishops had all to go to dinner hosted by the parishes.

It was seven in the evening; the finished statement had to be taken up for discussion and approval by eight the next day. There was work to be done: reading everything scrupulously, finding a structure faithful to what have been really said, putting it all together in a way that not only hung together, but also "embodied a vision." It was just my second real experience of this. Five, six hours of struggle, till the "vision" found shape: the "local church" at the center; dialogue as the way; three dialogues as the spelling-out of the task; the final theological synthesis presented within a prayer to the Crucified and Risen Christ, Lord of our Asian peoples, head of the Church, shaper of history. By three in the morning it was done; by eight-thirty, in mimeographed form, it was read and discussed on the floor, and passed almost without alteration. To this day I truly believe the Holy Spirit was "at work" on the text.

The bishops felt it was a faithful rendering of what a whole week of prayer and discussion had produced. Three years later, Cardinal Cordeiro of Pakistan said, at FABC II, that the statement had been universally accepted and had an influence on local churches far beyond expectations. At Bangkok, eight years later, Cardinal Lourdusamy from Rome said its influence was not in Asia only, but even in the Church in Europe, and also in many religious communities. The SEDOS assembly on mission, in 1981 in Rome, used it as basis for its final statement, I was told.

The text is the FABC's, but the Lord made use of what a poor theologian had to offer, and then it became a gift of the bishops to the Asian churches.

JBD: *Father, we note your passion in giving yourself in service of the Church in the Philippines and Asia. What makes you so passionate? How did you discover Christ in your life and ministry?*

CA: The important thing in our lives is to encounter Jesus "somewhere along the way." In retreats, most of the time. In our prayer; in events those come as unbidden moments of revelation, in our life. The deepest level of our life must carry within it an ongoing encounter with the Lord, as its "story-line." And what of our theology, in relation that? Somewhere, hopefully within the years of our theological study, our theology must mesh in with that story-line, must meet and intertwine with our life-long dialogue with the Lord. Then theology becomes no longer just academics, but the stuff of our "real-est living."

Of course there must be a place for theological work with all its demands, in all its rigor. Lonergan's eight functional specialization structure the method of theology; every step has a meaning, a role in the process. Shortcuts do not produce the theology which, in the

end, really matters, really endures. But when theology has come in contact with the inner wellsprings, then it becomes "really real." Fr. Franz van Beeck's *Christology as Rhetoric* speaks in this line.

Then our theology grows "in function" of our passion for Jesus, of our love for the Gospel and the Church. Fr. John Coventry speaks of the knowledge of faith as knowledge rooted in love, fed by love. Our theology, theological reflection, even laborious theological effort must become that kind of knowledge. Our hope, I think, as teachers of theology, is that in the lives of our students, sometime during the four years here at LST, the "meshing in" will begin, that theological study will enter into a new life, indwelt and energized by a passion for Jesus, and a faithful love of the Church which is his body and his spouse. That then even the exacting exegesis of texts of Scripture and the Tradition becomes, not meaningless drudgery in preparation for exams, but a working out of a "rhetoric" deriving from wonderment and worship. Then the end-term would be, not a thesis whose terms and exposition are to be memorized and remembered merely, but a knowledge-in-love to be understood, made part of one's own mind and heart, expressed and even sung, in amazement and praise.

We are told that towards the end of his life Thomas Aquinas felt that everything he had written (a treasure house of wisdom even to our time!) was just "straw" fit only to be burned, compared with what he had "seen and understood." The deepest theological wisdom finally gives way to doxology and worship. That will come later, perhaps. But first faith and our study must come together, fed by one's own encounter with Jesus and one's love of him. It happens; I know it happens; it is a grace the student of theology would pray for.

JBD: *Can you share with us a Christmas message for people of LST?*
CA: Not a *new* message for this Christmas, but a perennial one. Advent-and-Christmas should always be a time of deeper experience and understanding of our faith in the mystery of the Incarnate Lord. Lent-and the Easter triduum should be such a time also, not just another liturgical season that comes by each year.

Somewhere Msgr. Robert Knox says that one of the "great sins" of priests is that when we read, when we pray, a reflection that strikes us will at once lead us to the thought: "Oh I can use this in my next sermon; I can preach this in my next retreat." So what we "see" becomes, not for us primarily, but "for use," for others. This can be very true about our reflection and prayer at Christmastime. Christmastime should be for *our reflection*, our wonderment within, the worship within our hearts. What we see, what we understand, must first of all be *in ourselves, for ourselves.* (Later, yes, to be shared.) There should be moments of contemplative at Christmas: kneeling at the *belen* as St. Ignatius says in his contemplation on the Incarnation, we should drink in the mystery of the Son 'newly become incarnate for me,' make it our own stillness, in our deepest interiority. The carol, "O Little Town of Bethlehem" says, "where meek hearts will receive him still, the dear Lord enters in."

In Mark Link's Christmas book there is a quote from a Fra Giovanni, 16th century, which says: *The gloom of the world is but a shadow. Behind it, yet within reach, is joy. There is radiance and glory in the darkness, Could we but see, and to see, We have only to look. I beseech you to look.*

Let those words be heard by each of us this Christmas. Let it deepen in our souls the experience of Jesus, he who is the center and meaning of our lives.

圣诞快乐

(sheng dan kuai le) China

성탄 축하합니다

(sungtan chukhahabnida) Korea

¡Feliz Navidad y Próspero Año Nuevo!
(español)

Frohe Weihnachten und ein Glückliches Neues Jahr!
(alemão)

Cristmas Mangalangal Navavalsarasamsakal
(Malayalam - India)

Joyeux Nöel et Bonne Année!
(francês)

Sretan Bozic i Nova Godina!
(croata)

Kotobian do tadau krismas!
Sabah Malaysia (Kadazan)

Gabon eta, Urte bari on!
(Euskera - Basco)

শুভ বড়দিন

(shuvo borodin) Bangladesh (Bengal)

(Sugeng Riyadi Agung Natal)
Indonesia (Javanese)

Selamat Hari Natal!
Malaysia and Indonesia

Feliz Natal e Próspero Ano Novo!

Bon Nadal i Feliç Any Nou!
(catalan)

สุขสันต์วันพระคริสตสมภพ

(suksan wanprakrista sompoup) Thailand

Maligayang Pasko at Manigong Bagong Taon
(Tagalog - Filipinas)

Cristjayanti Mubarak aur Nayesal ki Shubhkamnaye
(Hindi - India)

Buon Natale e Prospero Anno Nuovo!

ano)

クリスマス シンネンアケマシテオメデトウ

ones)

Tinig Loyola Staff

Maxell Lowell C. Aranilla, ds
Chief Editor
Benedict S. Dilag, cmf
Associate Editor
Mario Jose B. Dimaala, dsnr
Managing Editor
Ian Shelley P. Alabanza, cmf
News Editor
Jonathan A. Bitoy, cmf
Feature Editor
Shirley S. Chong, fsp
Literary Editor

Joseph Gannaban
Julius Angelo D. Pelarion, ds
Merwin L. Kangleon, ds
Gabriel Jose T. Gonzales, sj
Diofnedes Burgos, mscs
Shiella Marie S. Zerrudo, rvm

James H. Kroeger, MM
Maryknoll Box 285
Greenhills Post Office
1502 Metro Manila, Philippines