

## **Philippine Participation in the Second Vatican Ecumenical Council**

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Forty years after the close of the Second Vatican Council (1965-2005), the local Church of the Philippines has grown to be the world's third largest Catholic community (after Brazil and Mexico). Many questions are asked today about the Philippine role in the Council. This presentation gives an overview of the contribution coming from Asia's largest local Church.

Forty-nine persons attended the Council from the Philippines. Filipino bishops (and one layman) comprised two-thirds of the participants; one-third were composed of expatriate missionary bishops. Summary statistics on the participants include the following data: Cardinals (1), Archbishops (10), Bishops (37), Lay Observers (1). In calendar year 2007 three Filipino bishops are still living; their names and ages are: Pedro Bantigue (87), Manuel del Rosario (92) who also celebrated fifty years as a bishop in 2005, and Juan Nilmar (91). Three bishops, although eligible to attend the Council, did not go to Rome; their names, their ages at the beginning of the Council, and their dioceses are: James Hayes, 73 (Cagayan de Oro), Santiago Sancho, 82 (Nueva Segovia/Vigan), and Manuel Yap, 62 (Bacolod).

This overview of Philippine participation will be presented in two forms. First, there will be a person-by-person presentation of each of the forty-nine participants; this will include several items: their name, subsequent date of death, ecclesiastical jurisdiction, and the Council sessions they attended [I (1962), II (1963), III (1964),

and IV (1965)]. Their participation during the Council will be noted: their own interventions (both spoken and written) and their signature endorsements of interventions of other bishops. The general topic of each intervention is also given, though specifics are not included. Additional details (votes, committee assignments, etc.) are available, but exceed the scope of this summary presentation. All this data is derived from the thirty-five volume *Acta Synodalia Sacrosancti Concilii Oecumenici Vaticani II*; this great work, entirely in Latin, was finally completed and indexed in 1980.

The second part of the presentation will provide some analytical data on the Philippine bishops' role at the Council. This is in the form of several brief summary statements, derived from extensive research, yet presented in a popular way. The bishops' contributions and impact will be synthetically presented. Both segments (individual participation and summary statements) contribute to an appreciation of the Philippine participation at the Council. The individual, person-by-person data now follows.

- 1) **ALBERTO**, Teopisto (d. 1996): Caceres. Sessions III, IV. Endorsed Staffa (Church) and Velasco (Mission).
- 2) **ANTIPORDA**, Hernando (d. 1975): Manila. Session I. No formal activity listed in *Acta*.
- 3) **ARCAIRA**, Leopoldo (d. 1994): Zamboanga. Session I. No formal activity listed in *Acta*.
- 4) **ARCILLA**, Arnulfo (d. 1992): Sorsogon. Sessions I, II, III, IV. Written interventions on Liturgy (4x); endorsed J. Rosales (Bishops), Staffa (Church), Velasco (Mission), and Kong-Ryel (Mission).
- 5) **ARIOLA**, Flaviano (d. 1981): Legaspi. Sessions I, II, III, IV. Endorsed Staffa (Church), Rupp (Church and Modern World), and Arceo (Priesthood).
- 6) **BANTIGUE**, Pedro (living): Manila. Session III. Endorsed Staffa (Church), Yupin (Church and Modern World), Palacios (Church and Modern World), and common intervention (Marriage).
- 7) **BRASSEUR**, William (d. 1993): Mountain Province. Sessions I, II, III, IV. Intervention on Evangelization and Non-Christians; endorsed J. Rosales (Bishops), Rupp (Church and Modern World); endorsed

- National Episcopal Conferences Committee (Church and Modern World); endorsed group of superior generals (Religious Life).
- 8) **BYRNE**, Henry (d. 1983): Iba. Sessions I, II, III, IV.  
Intervention on Priesthood; written intervention on Mary and Church; endorsed Dooley (Religious), Philbin (Scripture), Picachy (Mission), and Pirovao (Mission).
  - 9) **CAMOMOT**, Teofilo (d. 1988): Cagayan de Oro. Sessions I, III, IV.  
Endorsed Rakotomalala (Mission).
  - 10) **CASAS**, Artemio (d. 1989): Imus. Sessions I, II, III, IV.  
Endorsed J. Rosales (Bishops), Staffa (Church), and Velasco (Mission).
  - 11) **CINENSE**, Emilio (d. 1978): San Fernando. Sessions I, II, III, IV.  
Endorsed J. Rosales (Bishops) and Velasco (Mission).
  - 12) **CRONIN**, Patrick (d. 1991): Ozamis. Sessions I, II, III, IV.  
Endorsed Dooley (Religious), Philbin (Scripture), Rupp (Church and Modern World), and Pirovano (Mission).
  - 13) **CUENCO**, Jose (d. 1972): Jaro. Sessions I, II, III, IV.  
Written interventions on Bishops, Religious Liberty (2x), Divine Revelation, Catholic Schools, Church and Modern World, Mission; endorsed Staffa (Church).
  - 14) **DE LA FUENTE**, Peregrin (d. 1966): Batanes. Sessions I, II, III, IV.  
Intervention on Pastoral Care; endorsed a "very large group of Council Fathers" intervention (Religious), Staffa (Church), Castàn (Mary and Church), Missionary Prelates (Prelatures), and A. Fernandez (Thomas Aquinas).
  - 15) **DEL ROSARIO**, Luis (d. 1970): Zamboanga. Sessions I, II, III, IV.  
Interventions on Procedures, Christ and Church, Church and Modern World; written interventions on Christian Education and on Marriage; endorsed Janssens (Church), endorsed a "very large group of Council Fathers" intervention (Religious), J. Rosales (Bishops), Satre (Mission), and Formosa (Church and Modern World).
  - 16) **DEL ROSARIO**, Manuel (living): Malolos. Sessions I, II, III, IV.  
Interventions on Office of Bishops, Divine Revelation, Religious Liberty; endorsed J. Rosales (Bishops), Staffa (Church), French Bishops (Church and Modern World), Velasco (Mission), and Marin (Mary).

- 17) **DE WIT**, Cornelio (d. 2002): San Jose de Antique. Sessions I, II, III, IV.  
Endorsed Heenan (Mary and Church), Reuss (Matrimony), Holland (Church and Modern World), Pirovano (Mission), De Reeper (Mission), and Foley (Priestly Life).
- 18) **DOMINGO**, Teodulfo (d. 2002): Tuguegagao. Sessions I, II, III, IV.  
Endorsed J. Rosales (Bishops), Staffa (Church), Bereciartua (Priestly Life), and Velasco (Mission).
- 19) **DUSCHAK**, Wilhelm (d. 1997): Calapan. Sessions I, II, III, IV.  
Interventions on Liturgy, Laity, Mission (2x), and Priestly Life; endorsed Schütte (Church), Schroeffer (Church), Döpfner (Church), Hengsbach (Religious), general intervention (Church), Schaeufele (Bishops), Döpfner (Mary and Church), Tenhumberg (Church), Döpfner (Church and Laity), Döpfner (Church), and Westermann (Mission).
- 20) **ESPIGA**, Gregorio (d. 1997): Palawan. Sessions I, II, III.  
Endorsed Rubio (Church), endorsed a "very large group of Council Fathers" intervention (Church), Staffa (Church), Castàn (Mary and Church), Berrio (Religious Liberty), and Council Fathers' large group (Ecumenism).
- 21) **ETSPUELER**, Odilo (d. 1995): Bangued. Sessions I, II, III, IV.  
Endorsed Rusch (Collegiality), Höffner (Bishops), Schütte (Church), Schroeffer (Church), endorsed a "very large group of Council Fathers" intervention (Church), Schaeufele (Bishops), Volk (Mary and Church), Tenhumberg (Church), Döpfner (Church and Laity), Döpfner (Church), and Höffner (Social Teaching).
- 22) **FRONDOSA**, Antonio (d. 1993): Capiz. Sessions I, II, III, IV.  
Endorsed J. Rosales (Bishops), Staffa (Church), Velasco (Mission), and Arceo (Priesthood).
- 23) **GAVIOLA**, Mariano (d. 1998): Cabanatuan. Sessions II, III, IV.  
Intervention (Population Control); endorsed Staffa (Church), E. Gonzales (Inspiration), Dos Santos (Church and Modern World), Rupp (Church and Modern World), and Velasco (Mission).
- 24) **GONZAGA**, Lino (d. 1980): Palo. Session I.  
Interventions on Liturgy (2x).
- 25) **MABUTAS**, Antonio (d. 1999): Laoag. Sessions I, II, III, IV.  
Endorsed Staffa (Church).
- 26) **MADRIAGA**, Mariano (d. 1981): Lingayen-Dagupan. Session I.  
No formal activity listed in *Acta*.

- 27) **MARTINI**, Carlo (d. 1986): Apostolic Nuncio. Session II.  
No formal activity listed in *Acta*.
- 28) **MASCARIÑAS**, Manuel (d. 1980): Tagbilaran. Session I.  
No formal activity listed in *Acta*.
- 29) **MCSORLEY**, Francis (d. 1970): Jolo. Sessions I, II, III, IV.  
Written intervention (Mission); endorsed a "very large group of Council Fathers" intervention (Church), Ritter (Marriage), and Thiandoum (Priestly Life).
- 30) **MONGEAU**, Gerard (d. 1994): Cotabato. Sessions I, II, III, IV.  
Endorsed Carretto (Mission), endorsed a "very large group of Council Fathers" intervention (Church), Castàn (Mary and Church), Melckebeke (Mission), Ritter (Marriage), and Rupp (Church and Modern World).
- 31) **NILMAR**, Juan (living): Jaro. Sessions II, IV.  
Endorsed J. Rosales (Bishops).
- 32) **OBVIAR**, Alfredo (d. 1978): Lucena. Sessions I, II, III.  
Interventions on Mission, Seminary Formation, Canon Law, Catholic Schools; written interventions on Church (2x), Mary, Bishops, Ecumenism, Revelation, Laity, Ministry of Priests, and Matrimony.
- 33) **OLALIA**, Alejandro (d. 1973): Lipa. Sessions I, II.  
Interventions on Liturgy (2x), Church Unity, Bishops; written intervention (Church); endorsed J. Rosales (Bishops).
- 34) **OLWELL**, Quentin (d. 1972): Marbel. Sessions I, II, III, IV.  
Endorsed De Reeper (Mission).
- 35) **QUEREXETA**, Jose (d. 1997): Basilan. Session III.  
Endorsed Staffa (Church).
- 36) **REGAN**, Joseph (d. 1994): Tagum. Sessions I, II, III, IV.  
Endorsed Kong-Ryel (Mission).
- 37) **REYES**, Vicente (d. 1983): Borongan. Sessions I, II, III, IV.  
Interventions on Liturgy, Church (2x), written intervention (Bishops), endorsed Moralejo (Church), Rupp (Church and Modern World), Velasco (Mission).
- 38) **ROSALES**, Julio (d. 1983): Cebu. Sessions I, II, III, IV.  
Interventions on Church, Bishops, Priestly Life; endorsed Yupin (Church and Modern World).
- 39) **SANTOS**, Pedro (d. 1965): Caceres. Sessions I, III.  
No formal activity listed in *Acta*.

- 40) **SANTOS**, Rufino Cardinal (d. 1973): Manila. Sessions I, II, III, IV. Interventions on Liturgy (2x), Divine Office, Revelation, Mary and the Church (3x), Church, Religious Liberty (2x), and Mission; written intervention (Liturgy); endorsed Beck (Religious Liberty).
- 41) **SIINO**, Salvatore (d. 1963): Apostolic Nuntio. Session II. No formal activity listed in *Acta*.
- 42) **SISON**, Jesus (d. 2004): Tarlac. Sessions II, IV. Endorsed Staffa (Church).
- 43) **SISON**, Juan (d. 1981): Nueva Segovia. Sessions I, II, III, IV. Endorsed Staffa (Church), Jiménez (Catholic Education), and Velasco (Mission).
- 44) **SURBAN**, Epifanio (d. 1990): Dumaguete. Session III. No formal activity listed in *Acta*.
- 45) **THIBAUT**, Clovis (d. 1975): Davao. Sessions I, II, III, IV. Endorsed J. Rosales (Bishops).
- 46) **URGEL**, Cipriano (d. 1985): Calbayog. Session IV. No formal activity listed in *Acta*.
- 47) **VAN DEN OUWELANT**, Charles (d. 2003): Surigao. Sessions I, II, III, IV. No formal activity listed in *Acta*.
- 48) **VELASCO**, Juan (d. 1985): Amoy [Chinese Missions]. Sessions I, II, III, IV. Interventions on Christian Unity, Church, Church Structure, Mission (2x), Religious Liberty (2x); endorsed Moralejo (Church), endorsed a "very large group of Council Fathers" intervention (Church), Castàn (Mary and Church), Yupin (Church and Modern World), A. Fernandez (Thomas Aquinas), Rupp (Church and Modern World), Gazza (Mission), and Marin (Mary).
- 49) **HERNÁNDEZ**, Jose Maria (d. ?): Manila [Lay Observer]. Sessions III, IV. No formal participation was permitted to Lay Observers.



**COUNCIL HIGHLIGHTS.** The second part of this presentation tries to capture key elements of the participation of the Philippine bishops in the Council; this is presented in the form of short summaries; one paragraph is devoted to each topic.

1) There were a total of 49 participants from the Philippines; of these 16 were missionary bishops, mostly serving in remote areas of Luzon and also in Mindanao. In addition, although the majority were bishops from the diocesan clergy, 17 belonged to religious congregations [two from the Columbans (SSC), Divine Word Missionaries (SVD), Dominicans (OP), and Oblates (OMI); one from the Augustinian Recollects (OAR), Claretians (CMF), Immaculate Heart of Mary (CICM), Maryknoll Missionaries (MM), Mill Hill Missionaries (MHM), Passionists (CP), Quebec Foreign Mission Society (PME), Sacred Heart Missionaries (MSC), and the Society of Jesus (SJ)].

2) The commitment of the bishops from the Philippines is affirmed by the fact that fully 28 bishops attended all four sessions. This is a good percentage, considering the fact that some were only ordained bishops after the Council began (Jesus Sison [1963]; Mariano Gaviola [1963]; Jose Querexeta [1964]). Some others may have been incapacitated for various reasons; one Filipino bishop died during the Vatican II period [see (8) below].

3) Based on the 35-volume *Acta* of the Council, one notes that there were 47 spoken interventions, 27 written interventions, and 127 signature endorsements of other bishop's interventions. Although it appears that certain bishops said or did little or nothing, one should not be surprised. In many cases a spokesman for the Philippine bishops was chosen (he had to speak in Latin); the other bishops contributed their ideas to the formulation of a kind of synthesis presentation. In addition, because of time limitations and Council procedures, there were occasions when it was very difficult to obtain permission to speak on the Council floor.

4) The bishops spoke on a wide variety of topics, as noted in the first part of this presentation. However, those topics on which bishops spoke frequently (at least over five times) were: Religious Liberty (7), Church (6), and Liturgy (6). It must also be noted that some topics are classified separately (e.g. Church and Modern World, Church Unity, Mission, Church structure, etc.); they could also have been classified under the general topic area of "Church." Philippine delegates who spoke most frequently were Cardinal Santos (11x), Juan Velasco (7x), and Wilhelm Duschak (5x). The

individual who spoke most frequently on one specific topic was Cardinal Santos; he spoke three distinct times about Mary and the Church, presenting the position that a "separate" document should be issued that would contain the Council's teaching on Mary [see (9) below].

5) Bishops often brought to the Council questions and insights that emerged from their pastoral involvement in their own dioceses. One example will suffice to show this interrelationship. Bishop William Brasseur, CICM, bishop of Mountain Province where many unevangelized, indigenous people live, made an important intervention on Evangelization, Non-Christians and their salvation.

6) Research also reveals that the work of the Council moved forward as bishops entered into various "alliances" and homogeneous working groups. For example, bishops such as Duschak and Etspueler were German-speaking; note that many of the interventions that they endorsed were sponsored by German bishops. Another example can be found in the case of Mongeau, who belonged to the Oblates of Mary Immaculate (OMI); some of the interventions he endorsed were sponsored by fellow-OMIs from other parts of the world. In addition, many of the missionary bishops from the Philippines were living in their own religious houses in Rome.

7) What were the topics of the interventions that were most frequently endorsed by bishops from the Philippines? High on the list were interventions on "Church" and "Mission," followed by "Liturgy" and "Church in the Modern World." A variety of reasons could be posited for these endorsements; this presentation does not explore the question.

8) Two bishops from the Philippines had health-related problems while at the Council. The Apostolic Nuncio to the Philippines, Salvatore Siino, died during the second session (October 8, 1963). Bishop Manuel del Rosario had a stroke during the fourth session (October 26, 1965); he was discovered by Bishop Arcilla in his room at the Collegio Filippino, where most Filipino bishops resided during the Council [the Collegio had been inaugurated by Pope John XXIII on October 7, 1961]. One Filipino bishop died in

the Philippines during the Council period; Pedro Santos expired on April 6, 1965.

9) The most-remembered Filipino member of the Council is Cardinal Rufino Santos. He played a leading role in the effort by many Council Fathers to have a separate document (and possibly even a dogma) on the Blessed Virgin Mary. Cardinal Koenig of Vienna argued that Mary's role would be best presented as one full chapter within the document on the Church. When on October 29, 1963 this most interesting and also intense debate came to a vote, the result was very close: 1,074 voted for a separate schema, 1,114 voted to incorporate Marian teaching within the document on the Church. With a difference of only 40 votes, this is said to be the closest vote of the entire Council.

10) There are at least three other well-remembered personages from the Philippines. Bishop Duschak from Mindoro was the first to suggest that Latin be completely eliminated from the Mass and that priests would face the people at all times; other bishops had encouraged a greater use of vernacular languages while still retaining some Latin. Duschak proposed a *Missa Orbis* or Mass of the World. Interviewed later, Duschak said: "I haven't too much hope that my idea will be accepted any time soon. But, as a good Filipino, I say – *paciencia!*" Archbishop Luis del Rosario from Zamboanga proposed that the document *Gaudium et Spes* be proclaimed in a modern living language (not Latin) as a sign of the Church's commitment to the contemporary world. Jose Maria Hernandez, lone Filipino lay observer/auditor at the Council (there were a total of 60), was chosen as one of six lay persons to receive a copy of the Laity Decree when it was formally promulgated on November 18, 1965; this was the first time ever that lay persons were permitted to ascend the Papal Rostrum.

11) The data given for each bishop includes the date of death. This statistic, in addition to presenting an historical datum, enables one to assess the number of years available to each bishop to implement the Council vision in his own diocese. Twenty-two bishops lived for twenty or more years (two decades) after the Council concluded in 1965.

## Conclusion

The Second Vatican Council stands as the first council in history in which there were ethnic Filipino bishops present at a universal council; no Filipino bishop was present at the First Vatican Council in 1869-1870. In the considered opinion of this author that there was a healthy participation of the Philippine bishops at Vatican II. As noted earlier, there was a high percentage of attendance at the various sessions; this in itself speaks of the bishops' commitment to the Council. It is probably impossible to measure how the various suggestions actually influenced the final sixteen Council documents. Perhaps, in hindsight, one can assert that the bishops' most important role is to be found in their implementation of the Council vision and documents in their own dioceses and local Churches. Many bishops really did attempt to receive and implement the renewed vision of Church in their sphere of influence; they endeavored to help their clergy, laity, and religious understand and implement John XXIII's *aggiornamento* vision for a renewed Church. For this, the bishops deserve our appreciation and gratitude. The more than four decades of Church growth in the Philippines after the Council (1965-2007) show just how significant the bishops' participation has been. □