

THE EDITOR'S NOTES

Philippiniana Records

A. *A Visual Documentation of Fil-Hispanic Churches*

A. Part III: Tumauni, Isabela

Regalado Trota Jose's monumental work on *A Visual Documentation of Fil-Hispanic Churches* moves on, in its Part III, to the mainland of Luzon – to Tumauni, Isabela. Tumauni started off as temporary stopover location for Dominican missionaries in 1707, and was established as a town in 1751. It became a parish in 1753. Several Dominican missionaries figured in this missionary post. They are Fr. Domingo Fortó, O.P., Antonio Feixas, O.P., and Joaquin Sancho, O.P., all seemingly able and practical in the task of constructing buildings. “Bricks with the years – 1783,

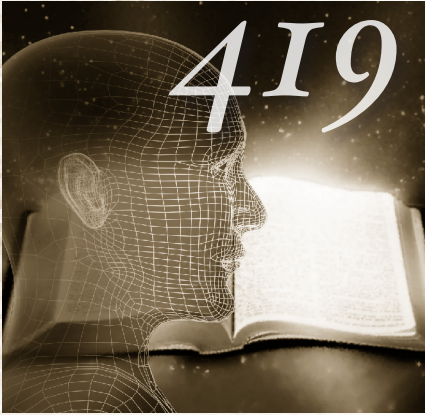
1784, and 1785 – mark the construction of sections of the church...the years 1786, 1788 could also be seen...” The 18th century church designs by Dominicans in the Cagayan Valley contained delightful decorative carvings of swags, festoons, hearts, pineapples and the egg-and-dart motifs. Then too, there still exist the solid barrel vaults which are quite rare and mostly found in the Cagayan Valley. “The Parish Church of San Matias in Tumauni, Isabela stands out as the masterpiece of brick architecture in the Philippines both in terms of durability and design.” There are other unique details such as the round bell tower; the sanctuary with its half-dome altar; the oval windows and curved corners; the kitchen chimney; the three-barrel vaults; and the *sawali* impressions on the *palitada*. In 1989, the Tumauni Church was declared a National Historical Landmark, and in July 31, 2001, the National Museum declared it a National Cultural Treasure.



B. *Discursos Inaugural*

B.1 R.P. Manuel Puebla, O.P., 2 Julio, 1872

Faith as the Basis and Criterion of Science



Only the Catholic teaching and instruction can neutralize the evils of society because it is the sure means to undertake scientific progress under its many forms. Man is gifted with that inextinguishable desire to know which reason participates in the Divine Intelligence. From the perfection of the mind originates the innate propensity of the whole man towards the sweet and serene possession of the truth by means of the constant exercise of the cognitive faculties. It is doubtless that man would be able to know all truths with immediate intuition. Catholic teachings are those which conform to the revealed doctrine by God in the beginning of time which received perfection in Jesus Christ.

B.2 R. P. Jose Garcia, O.P., 2 Julio, 1873

The Arduous Way to True Science

We are blessed with excellent laboratories in physics and chemistry which we are able to use for the instruction of our students. These are some of the best in the country. We are also quite pleased with the state of progress of the museum of natural history. Along with these facilities are our capable mentors in our teaching staff. But to you students, you have to realize the necessity to experience different forms of pain and fatigue if you wish to reach the top of the steep mountain which you have to overcome in order to arrive and possess the sciences unto perfection. It is of utmost importance to work without rest, day and night, and withstand all the obstacles and difficulties. Look at Archimedes, look at Thomas Aquinas, look at Leibniz, look at Newton. No one will deny that one of the qualities which is most necessary for the acquisition of a science is *attention*. It is thus necessary to recover the energies of the spirit, perceive the circumstances that surround the



object, and meditate for some time its nature, properties and relations. We cannot afford to ignore the principles and the causes from which things and their knowledge emanate and come from.

C. The Formative Years of the Archdiocese of Manila (1565-1850), Part I.

The history of *The Formative Years of the Archdiocese of Manila (1565-1999)* is ultimately a comprehensive history of the Church in the Philippines. It starts with beginnings of the Church in the Philippines towards the end of the Spanish Period (1565-1900), till the arrival of the American Regime. This new series (from Volume I) which we are inaugurating in this issue was written by Lucio Gutierrez, O.P. and edited by †Crisostomo A. Yalung,

D.D. Permission has been granted to this journal to continue publication till Volume II by †Ruperto Santos, D.D. These are chronicles of the work of evangelization in the Philippines recounting the roles played by the different Orders and Congregations – the Augustinians, the Franciscans, the Jesuits, the Dominicans, the Recollects, etc. This series, as the author affirms, has the objective to “concentrate on the Evangelization and Christianization of the Philippines and how the Filipinos responded to that challenge.” As center of the missionary irradiation in the East, missionaries sailed from the Philippines to China, Cochinchina, Siam, Cambodia, the Moluccas, the Marianas, Palau, and other smaller islands of the Pacific. The text includes several illustrations which highlight the colorful life of the islands even before the evangelization work began.



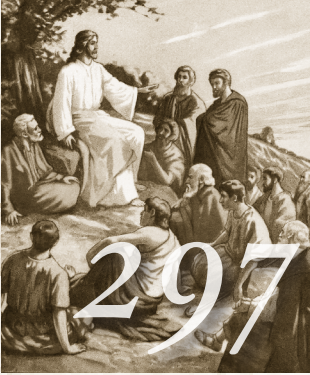
Articles

A. Gaudium Sacerdotale

†Jose R. Rojas, D.D presents this momentous article which describes *Gaudium Sacerdotale* - A Program for Priestly Renewal. Established in 2007 by Archbishop Leonardo Z. Legaspi of the Archdiocese of Caceres, the program seeks to assist priests “who desire to rekindle their zeal and enthusiasm in their priestly life and ministry.” It was the then Auxiliary Bishop of Caceres, Bishop Jose R. Rojas who organized a team of committed staff of various fields and specialization, including priests who had been



trained by the CBCP-sponsored Assist Ministry Program for Priests, that the *Gaudium Sacerdotale* “has evolved from being an archdiocesan to a regional program of renewal for priests.” In the literal sense, *Gaudium Sacerdotale* means joy of the priesthood, but a mere reading of this article creates more than a mouthful.



B. *Jesus the Perfect Communicator*

James McTavish, FMVD composes this piece *Jesus The Perfect Communicator* which delineates selected aspects attendant to the nourishing of good communication skills which is very vital in the mission of spreading the Good News. Along the way, it is good to be reminded by the article to read and re-read the documents *Communio et Progressio* and the *Evangelii Nuntiandi*. Effective communication is prayerfulness, multi-sensorial, experiential, and truthfulness. The article is also suggestive of the need to return to our patristic sources.

C. *Constructivism in the Non-Traditional System of Education*

Jesus Miranda, O.P. writes on *Constructivism in the Non-Traditional System of Education* which reaffirms and even insists on the need of taking a constant look at more efficient alternatives in education. Indeed it is one thing to know *what* to teach, but it takes a mile more to get convinced that the mode of teaching might be needing a regular overhaul. The author who is stationed at the Angelicum College, Quezon City, discusses in this article their institution's Twelve-Point basic principles.



Studies

A. *El Conflicto Clerical y El Nacimiento Del Primer Nacionalismo Filipino*



Roberto Blanco Andres writes on the pervasive XVIII century conflict between the local clergy and the Spanish religious Orders which subtly started on issues regarding the administration of parishes. This article discusses the reasons of the conflict, its players and context, and its emergent meaning and sense in the Philippine history.

Other Matters

Boletín Eclesiástico del Arzobispado De Manila

The publication of the succeeding numbers 3 and 4 of year I, 1876, of the *Boletín Eclesiástico del Arzobispado De Manila* will be suspended in this issue, and may resume in the future without necessarily following the issues on a strict successive manner. Strict editorial policies will prevail. We are playing with the option however of having the planned website of the *Boletín* complete with the issues since 1876 under the Archdiocese of Manila, though the *Boletín Eclesiástico de Filipinas* under the auspices of the Dominican Fathers of the University of Santo Tomas took off only much later on 1923.

