

A Survey of Literatures on Post-Vatican II Liturgical Reforms in the Philippines¹

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Abstract: Over the past decades, numerous studies by both Filipino and foreign scholars have been made on the history of the Church in the Philippines. Such studies will continue to appear especially that the Church in the Philippines had already undergone various historic milestones and events, beginning in the latter part of the 20th century, most notably those that occurred after the convocation of the Second Vatican Council. The convocation of Vatican II and the events that occurred as a result of it alone has opened an opportunity for scholars to study the various effects of the Council's reforms in the Philippine context, including those that concern the liturgy or the very act of worship to God. Such led to the creation of works which attempted to understand how the Church in the Philippines implemented these reforms and how it affected the way Filipino Catholics worship over time. These works are highlighted in this study. This study aims to make a survey of some of the presently available works written by researchers, which include monographs, articles, and unpublished works, concerning the implementation of the Vatican II liturgical reforms by the Church in the Philippines and its effects on the way Filipino Catholics worship today.

Keywords: Church in the Philippines, liturgical reforms, liturgy, Philippine Church history, *Sacrosanctum Concilium*, Second Vatican Council

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Introduction

Over the past decades, steps have been taken by scholars to broaden our understanding of the history of the Philippines. This is seen in the numerous studies that have been made concerning the different branches or fields of Philippine history.³ In particular, numerous studies by both Filipino and foreign scholars have been made on the history of the Church in the Philippines. Although it is worth noting that there is a need to expand the scope of Philippine Church historiography post-1898, it cannot be denied that studies have already been undertaken on particular institutions, actors, and events throughout the history of the Church in the Philippines, all of which are important in its life. It is also worth noting that such studies are highly expected to continue to appear, especially that the Church in the Philippines had already undergone various historic milestones and events, beginning in the latter part of the 20th century. Most notable of these are those that occurred after the convocation of the Second Vatican Council. Expectedly, Vatican II, which was convoked to respond to the immediate needs of the members of the Universal Church in the modern world, not only made profound changes in the life of the Church in the Philippines, but also opened an opportunity for scholars to study its various effects in the local context. One such case that scholars can now study is the effect of the liturgical reforms introduced by Vatican II through *Sacrosanctum Concilium* (SC) and the actions made by dicasteries and institutions such as the *Consilium ad exsequendam Constitutionem de sacra Liturgia* (Consilium) and the Catholic Bishops' Conference of the Philippines (CBCP) in order to implement it in the life of the Church in the Philippines.

It cannot be denied that the liturgical reforms introduced by Vatican II made a profound effect in the life of Filipino Catholics. After all, the act of worship or the liturgy is considered central to a Catholic's devotion and belief in God, or as Pope *emeritus* Benedict XVI considers it, "...the concrete way in which the truth of God's love in Christ encounters us, attracts us and delights us, enabling us to emerge from ourselves and drawing us towards our true vocation, which is love."⁴ By introducing reforms in the liturgy—which was wide-ranging and even considered revolutionary since such reforms were never seen for hundreds of years after the closing of the

³ For further reading, see Bernardita R. Churchill, "State of the Art," in *Philippine Encyclopedia of the Social Sciences* (Quezon City: Philippine Social Science Council, 1993), 7-21; and Resil B. Mojares, "Recent Philippine Historiography: An Evaluative Review," *Philippine Quarterly of Culture and Society* 9, no. 4 (December 1981): 309-19.

⁴ Benedict XVI, *Sacramentum Caritatis*, n. 35 quoted in Malcom Ranjith, "The Sacred Liturgy, Source and Summit of the Life and Mission of the Church," in *The Sacred Liturgy: Source and Summit of the Life and Mission of the Church*, ed. Alcuin Reid (San Francisco: Ignatius Press, 2014), 19.

Council of Trent in the 16th century—the Church has introduced a way of worship that is very new to the faithful. Naturally, such a change will lead to the creation of academic works that attempt to understand how the Church in the Philippines implemented these reforms and how it affected the way Filipino Catholics worship over time. In order, however, to pursue historical studies about it, it is necessary to look into the researches already made regarding the aforementioned subject.

Thus, this study aims to make a survey of some of the presently available works written by researchers concerning the implementation of the Vatican II liturgical reforms by the Church in the Philippines, and its effects on the way Filipino Catholics worship today. Such works include monographs, articles, and unpublished works. In making this study, the author aims to address the following questions: (1) How did the authors of these works interpret the implementation of the Vatican II liturgical reforms in the Philippines and its effects in the life of Filipino Catholics?; (2) How do these works differ from each other in terms of the methodology employed by its authors?; and, (3) Are there enough such works on post-Vatican II liturgical reforms in the Philippines and their implementation?

This study was originally made as part of the author's BA History thesis, which is titled "Post-Vatican II Liturgical Reforms in the Philippines, and their Implementation (1964-2012)" (2019).

Works Published on Post-Vatican II Liturgical Reforms in the Philippines

As previously mentioned, works pertaining to post-Vatican II liturgical reforms in the Philippines began to appear in the years following Vatican II. These works, which include monographs, articles, and unpublished works, were made by researchers who either thoroughly or briefly discussed the effects of the reforms, either in general to the life of the Church in the Philippines, or to particular institutions within it.

Monographs

Numerous works published on post-Vatican II liturgical studies, particularly in the Philippines, were made by the late Fr. Anscar J. Chupungco, OSB (1939-2013). A renowned liturgist who was involved first-hand in the implementation of the liturgical reforms in the Church in the Philippines, he is seen as an authority and one of the main proponents of liturgical reforms, especially the introduction of inculturation. While many of his works contain historical discussions which are

intended to provide context and to strengthen his arguments regarding specific features of the reforms, only one can be considered as a work relevant in our present subject matter, namely: *Towards a Filipino Liturgy* (1976). Similar to his other monographs such as *Cultural Adaptation of the Liturgy* (1982), *Liturgical Inculturation: Sacramentals, Religiosity, and Catechesis* (1992), *Liturgies of the Future: The Process and Methods of Inculturation* (1989), and *Worship: Beyond Inculturation* (1995), the work *Towards a Filipino Liturgy* makes the assertion that (a) cultural adaptation and inculturation are institutionalized in the Church through SC; (b) cultural adaptation and inculturation are old principles that have been present since the early history of the Church; and (c) cultural adaptation and inculturation are already taking place in the Philippines since the introduction of the Christian faith by the Spaniards.⁵ What makes *Towards a Filipino Liturgy* unique from the other works by Fr. Chupungco is the fact that it includes a short background on the creation and local approval of the *Misa ng Bayang Pilipino*, one of the inculturated liturgies produced by Filipino Catholics.⁶ The monograph also includes the *Misa ng Bayang Pilipino*'s original liturgical text (both the original Tagalog text and its English translation) prior to its revision during the 1980s-1990s as part of the attempts of the CBCP to immediately obtain the Holy See's *recognitio*.⁷ As of this writing, the Holy See has not granted a *recognitio* on the *Misa ng Bayang Pilipino* and its formulary.

A monograph that Fr. Chupungco edited, titled *Liturgical Renewal in the Philippines: Maryhill Liturgical Consultations* (1980), is not, strictly, a historical work. Rather, it is a compilation of the inculturated liturgical rites and principles produced by the Maryhill School of Theology (MST) and subjected to a series of consultations conducted by the school with liturgists, academics, and linguists in the years 1973, 1975, 1976, and 1977.⁸ Some inculturated liturgical rites and principles included in this monograph are the following: Benguet Marriage Rite, Bontoc Marriage Rite, Kalinga Marriage Rite, *Misa ng Bayang Pilipino*, *Pagbabasbas sa Maysakit*, *Pagbabasbas ng mga Katekista sa Loob ng Santa Misa*, *Pagbabasbas sa Tahanan*, and *Pagbabasbas sa mga Sasakyan*.⁹ Each of the proposed rites and principles contain the following useful

⁵ Anscar J. Chupungco, OSB, *Towards a Filipino Liturgy* (Manila: Benedictine Abbey, 1976), 22-46; 78-87.

⁶ Chupungco, OSB, *Towards*, 88-95.

⁷ See the discussion on "Inculturation and adaptation of liturgical texts and norms" in Chapter IV (Second Phase of Vatican II Liturgical Reforms in the Philippine Church (1980-2012)) of "Post-Vatican II Liturgical Reforms in the Philippines, and their Implementation (1964-2012)" (A.B. Thesis, University of Santo Tomás, 2019), 144-6.

⁸ Anscar J. Chupungco, OSB, ed., *Liturgical Renewal in the Philippines: Maryhill Liturgical Consultations* (Quezon City: Maryhill School of Theology, 1980), 2-4.

⁹ Chupungco, OSB, *Liturgical Renewal*, 5-70; 126-45; 188-228.

information: (a) an explanation regarding the basis of such proposal from SC; (b) the indigenous elements which are being studied for inclusion in the liturgical rite; (c) principles which must be followed in the inclusion of indigenous practices in the rite; (d) the text of the inculturated liturgical rite; and (e) music that will be used in celebrating the liturgical rite. A comparative table was also included in every proposal, containing the original text in the Roman Rite and the proposed inculturated rite. This work can be considered as a source of information on the attempts of some Filipino Catholics in implementing the principle of liturgical inculturation. It is worthy to note that the MST, which published the work is a Catholic educational institution which actively made efforts since its establishment in 1972 to engage in the task of implementing the Vatican II liturgical reforms in the country, particularly on liturgical inculturation.¹⁰

Another monograph which provides information on post-Vatican II Philippine liturgical history is the second volume of the work, *The Archdiocese of Manila, A Pilgrimage in Time (1565-1999)* (1999). This was authored by Msgr. Emmanuel V. Suñga, Fr. Ruperto C. Santos (now Bishop of Balanga), and Armando F. de Jesus. The work, which deals with the history of the Archdiocese of Manila from the 19th century until 1999, includes a brief discussion on the implementation of the liturgical reforms promulgated by Vatican II. This appears in the third chapter of the monograph's fourth part titled, "The Archdiocese in Resurgence."¹¹ In this context, the promulgation of Vatican II reforms, including the liturgical reforms, were considered as factors leading to the revitalization of the religious conditions within the Archdiocese:

The liturgical reforms ushered in by the Second Vatican Council made the sacraments and worship more meaningful... All this brought new glimmer to the religious and spiritual life of the faithful [in the Archdiocese of Manila].¹²

The work emphasizes that, like other dioceses in the country, the Archdiocese was slow in implementing the reforms. Nonetheless, it notes that the Archdiocese was able to enact steps to implement it, such as: (a) the creation of the *Misa ng Bayang Pilipino* by the Maryhill School of Theology, and its celebration for the first time by Jaime L. Cardinal Sin on December 7, 1979; (b) the indigenization of church music

¹⁰ "History of Maryhill School of Theology," CICM Maryhill School of Theology, accessed September 1, 2021, <https://www.maryhillschooloftheology.com/msthhistory.html>.

¹¹ Emmanuel V. Suñga, Ruperto C. Santos, and Armando F. de Jesus, *The Archdiocese of Manila, A Pilgrimage in Time (1565-1999)*, vol. 2, ed. Crisostomo A. Yalung (Manila: The Roman Catholic Archbishop of Manila, 1999), 326.

¹² Suñga, Santos, and de Jesus, *Archdiocese of Manila*, 326.

by leading musicians; and (c) the translation of liturgical texts in Tagalog.¹³ It also notes that the faithful showed positive reception to the liturgical changes, which the work substantiated by providing statistics on the number of Catholics receiving the sacraments within the Archdiocese.¹⁴

Articles

Arguing that “liturgy, devotion, and politics are interwoven in the Philippines,”¹⁵ Msgr. Moises B. Andrade Jr.’s article, “The Liturgical Renewal in the Philippines, 1963-2003” (*Scientia Liturgica*, 2004) attempts to contextualize the liturgical renewal in the Philippines in light of the socio-political events that occurred in the country from 1963 to 2003. It highlights some of the events and actions concerning the implementation of liturgical reforms in the Philippines, intersecting it with the political climate of the country at the time of its implementation.¹⁶ Such events include: (a) the establishment of the Laymen’s Association for Vatican II Reform in 1969; (b) the nationwide tour of leading liturgists to give seminars on the implementation of the liturgical reforms in 1970; (c) the creation of the *Misa ng Bayang Pilipino*; and (d) the establishment of the Paul VI Institute of Liturgy in 1991.¹⁷ This work attempts to show that the implementation of liturgical reforms in the country was shaped by its political climate, becoming an inspiration and a manifestation of the Filipino people’s desire for political change amidst crises such as the declaration of Martial Law in 1972, the assassination of former Senator Benigno Aquino, Jr. in 1983, and the first EDSA People Power Revolution in 1986.¹⁸

In relation to Msgr. Andrade’s article, two articles further presented observations basing on Msgr. Andrade’s points. The first is Fr. Michell Joe B. Zerrudo’s article, “Of Footnotes and Trivia: Liturgical Renewal in the Philippines, 1963-2003” (*Scientia Liturgica*, 2004). The article points out that, while Msgr. Andrade was able to present an “original work” with his attempt to intertwine the history of liturgical renewal in the Philippines with the rest of Philippine history, he was not able to include other important details pertaining to the implementation of the liturgical reforms in the Philippines.¹⁹ Such details include the establishment of the San Beda

¹³ Suñga, Santos, and de Jesus, *Archdiocese of Manila*, 355-356.

¹⁴ Suñga, Santos, and de Jesus, *Archdiocese of Manila*, 355-6.

¹⁵ Moises B. Andrade, Jr., “The Liturgical Renewal in the Philippines, 1963-2003,” *Scientia Liturgica* 1, no. 1 (2004): 22.

¹⁶ Andrade, Jr., “The Liturgical Renewal,” 22-37.

¹⁷ Andrade, Jr., “The Liturgical Renewal,” 25-7; 29, 34.

¹⁸ Andrade, Jr., “The Liturgical Renewal,” 27-8; 31-2.

¹⁹ Michell Joe B. Zerrudo, “Of Footnotes and Trivia: Liturgical Renewal in the Philippines, 1963-2003,” *Scientia Liturgica* 1, no. 1 (2004): 38-44.

University (SBU) Graduate School of Liturgy in 2002; the composition and the approval of liturgical texts in the vernacular such as the *Aklat ng Pag-iisang Dibdib*, *Aklat ng Pagpapahid ng Langis at Paglingap sa Maysakit*, and the *Aklat ng Pagmimisa sa Roma*; the attempts done by the Paul VI Institute of Liturgy to promote the *Parish Celebration of the Liturgy of the Hours*; and important details pertaining to the implementation of reforms for the sacraments.²⁰

The second is Msgr. Luis D. Balquiedra's article, which is titled, "Still a Long Way Ahead: The Liturgical Renewal in the Philippines, 1963-2003" (*Scientia Liturgica*, 2004). Like Fr. Zerrudo's article, this one also notes the scarcity of information presented by Msgr. Andrade, but nonetheless praises him for giving "a bird's eye view of the Philippine scenery from 1963 to 2003."²¹ In particular, the actions done by the CBCP in order to implement the liturgical reforms were scarcely stated, mentioning that only two actions by the CBCP were mentioned, namely: the campaigns for liturgical renewal in 1971 and the creation of the *Misa ng Bayang Pilipino*.²² But the article focuses more on the personal observations of the author pertaining to the implementation of the liturgical reforms. It notes that problems such as the non-imbibing of the clergy and faithful of the "spirit of the renewed liturgy," the prevalence of violations in the administration of sacraments, the lack of general interest on the *Misa ng Bayang Pilipino*, and the "sidetracking" of the liturgy in important ecclesial discussions including the Second Plenary Council of the Philippines (PCP II), are apparent.²³ In turn, the article concludes that more needs to be done in order to fully implement the liturgical reforms.²⁴

Fr. Chupungco's article titled, "The Liturgical Reform of Vatican II: The Philippine Experience" (*Asian Perspectives in the Arts and Humanities*, 2011), provides an information regarding the actions made to implement the reforms in the Philippines. Like his other works, the article uses history to support his arguments in favor of the liturgical reforms. In particular, the article was written in response to the "reform of the reform" movement within the Church, which seeks to "retrieve discarded liturgical practices and paraphernalia [from the pre-Vatican II Tridentine rite]²⁵ that sometimes results in the loss of active participation."²⁶ It specifically

²⁰ Zerrudo, "Of Footnotes," 41-2.

²¹ Luis D. Balquiedra, "Still a Long Way Ahead: The Liturgical Renewal in the Philippines, 1963-2003," *Scientia Liturgica* 1, no. 1 (2004): 45.

²² Balquiedra, "Still a Long Way," 45.

²³ Balquiedra, "Still a Long Way," 46-8.

²⁴ Balquiedra, "Still a Long Way," 48.

²⁵ Bracket supplied.

²⁶ Anscar J. Chupungco, OSB, "The Liturgical Reform of Vatican II: The Philippine Experience," *Asian Perspectives in the Arts and Humanities* 1, no. 2 (2011): 79-80.

highlights that the “Philippine experience” of the liturgical reforms, saying that with the introduction of the reforms, the Church in the Philippines has enjoyed its fruits and will continue to do so even amidst the formation of “dark clouds... on the western horizon”²⁷ due to the “reform of the reform” movement:

Bougainville and hibiscus flowers blossom in the heat. Ripe fruits array the branches of trees. Children frolic in defiance of the scorching sun. There will be no more violent storms and vicious floods. It’s summertime! The Church in the Philippines is joyfully and gratefully harvesting the fruits of Vatican II.²⁸

It also defends the principles behind the implementation of the liturgical reforms, arguing that liturgical renewal is a necessary and inevitable step that the Church must make to address the conditions of its faithful through the passage of time. It also provides an interesting analysis as to the reasons why Filipinos easily accepted the liturgical reforms, specifically the use of the vernacular in the liturgy, which Fr. Chupungco claims to have been due to the arrival of American Protestant missionaries in the country:

The arrival of American Protestants, many of whom were school teachers, helped to set the stage for Filipino Catholics to welcome the use of the vernacular in the Mass... The majority of Filipino Catholics accepted the changes (liturgical reforms) coming from Rome, even if a great deal of coaching was needed to wean them from devotional practices during Mass. The people welcomed the shift to the vernacular, they became used to seeing the priest face the people, and they sang without difficulty the Ordinary of the reformed Mass.²⁹

Along with criticizing the “reform of the reform movement,” it also criticizes the principle of “hermeneutic of continuity” which the “reform of the reform” movement espouses, labelling it as “romantic historicism.”³⁰

It specifically used the “Philippine experience” of the reforms as a proof of the invalidity of the ideas of the “hermeneutic of continuity.” The “Philippine experience,” according to the article, is characterized by the following: (1) the Church in the Philippines’ easy acceptance of liturgical traditions such as the use of the vernacular and the inclusion of laypeople in liturgical ministries throughout the years even before the introduction of Vatican II liturgical reforms; (2) the positive reception of

²⁷ Chupungco, OSB, “The Liturgical Reform,” 79.

²⁸ Chupungco, OSB, “The Liturgical Reform,” 87.

²⁹ Chupungco, OSB, “The Liturgical Reform,” 87-8. Parenthesis supplied.

³⁰ Chupungco, OSB, “The Liturgical Reform,” 80-1.

the faithful to the introduction of new liturgical norms including those introduced by Vatican II as evidenced by the increase in the participation of laypeople in liturgical ministries; and, (3) the enrichment of the liturgical life of Filipino Catholics as a result of the introduction of new liturgical norms.³¹ This experience, according to Fr. Chupungco, is a manifestation of a phenomenon that is evident in the Church since the beginning of its existence which he calls as “organic progression” or “the development of a progressive liturgical tradition grafted on sound tradition.”³² This is said to be in sharp contrast with the “hermeneutic of continuity,” which the article claims to promote the view that the Tridentine liturgy should be fine-tuned instead of being totally revised.³³

It also specifically targets Pope *emeritus* Benedict XVI, which the author implicitly blames for the strengthening of the “reform of the reform” movement and the institutionalization of policies which are allegedly in contrast to the spirit of the liturgical reforms such as the promulgation of the *motu proprio Summorum Pontificum* in 2007.³⁴

Under the aegis of Ratzinger’s authority, the proponents of the “hermeneutic of continuity” have all the backing they need to propagate the reform of the reform. When Pope Benedict XVI was asked how he planned to pursue the agenda, he replied that the force of example is a more prudent option than a papal decree, which could be divisive. And yet to the chagrin of a large sector of Catholics, he published *Summorum Pontificum* in 2007 permitting the widest possible use of the Tridentine liturgy as *forma extraordinaria* of the Roman rite. Pope Benedict XVI restored to life a medieval rite whose death Joseph Ratzinger had mourned.³⁵

A compilation published by the CBCP Episcopal Commission on Liturgy (CBCP-ECLIT) titled, *The Constitution on the Liturgy and its Impact on the Philippine Church* (2012), contains eight articles delivered by Filipino liturgists during the 27th National Meeting of Diocesan Directors of Liturgy in 2012. The aforementioned meeting focused on the impact of SC in the liturgical life of the Church in the Philippines. It can be said that the articles were delivered and published to highlight the foundations which gave birth to the current features of the liturgy, and to advise the attendees on how to better fulfill the reforms stipulated in the conciliar document in their respective ecclesiastical jurisdictions and communities. As a whole, the

³¹ Chupungco, OSB, “The Liturgical Reform,” 87-9.

³² Chupungco, OSB, “The Liturgical Reform,” 89.

³³ Chupungco, OSB, “The Liturgical Reform,” 80-1, 86.

³⁴ Chupungco, OSB, “The Liturgical Reform,” 80-1.

³⁵ Chupungco, OSB, “The Liturgical Reform,” 79-80.

articles praise the fruits, which the conciliar document has produced, which in turn led to the enrichment of the liturgical life of Filipino Catholics. Six of the articles that are included in the work further discuss such “fruits,” focusing on specific areas of the liturgy:

Msgr. Florencio P. Salvador’s article, which is titled “The Eucharist in the Philippines: Lay Ministry and Active Participation,” focuses on the effects of the conciliar document on the degree of lay participation in the celebration of the Eucharist in the Philippines. It argues, drawing from the author’s personal observations and experiences, that the reforms introduced by the conciliar document concerning the Holy Mass, such as the use of the vernacular and the increase in the number of catechists and laypeople involved in the Mass, led to a greater appreciation of the faithful the enrichment of the “present lives of [the] people.”³⁶

On the other hand, Fr. Amelito Racelis, SDB’s article, which is titled “The Impact of *Sacrosanctum Concilium* on the Celebration of Baptisms, Marriages and Funerals in the Philippines,” focuses on providing an analysis on the effects of the conciliar document on the following liturgical celebrations attended by Filipino Catholics that the author considers as “popular” – baptism, marriage, and funerals.³⁷ It argues that the conciliar document enriched the aforementioned liturgical celebrations, leading to the faithful’s greater appreciation of it. For baptism, such enrichment was done through the inclusion of the reading of the Word of God and homilies in baptism, the regaining of the “public character” of baptisms through mass baptisms and large attendance of relatives and friends, and the active participation of the faithful.³⁸ For marriages, such was done through the adequate formation of couples, and the regaining of the “public character” of the sacrament through mass weddings.³⁹ For funerals, such was done through the presence of a priest or several priests, the involvement of laypersons in presiding funeral rites in the absence of a priest, the presence of the people, the chance to sprinkle holy water on the remains of the deceased, and the presence of Christian symbols near the casket.⁴⁰ The article also contains a table presenting the status of the translation works made for the *Rite of Baptism of Children*, *Rite of Marriage*, and *Funeral Liturgy* in the following

³⁶ Florencio P. Salvador, “The Eucharist in the Philippines: Lay Ministry and Active Participation,” in *The Constitution on the Liturgy and its Impact on the Philippine Church* (Manila: CBCP Episcopal Commission on Liturgy, 2012), 38. Bracket supplied.

³⁷ Amelito Racelis, SDB, “The Impact of *Sacrosanctum Concilium* on the Celebration of Baptisms, Marriages and Funerals in the Philippines,” in *The Constitution on the Liturgy and its Impact on the Philippine Church* (Manila: CBCP Episcopal Commission on Liturgy, 2012), 49.

³⁸ Racelis, SDB, “The Impact,” 51-4.

³⁹ Racelis, SDB, “The Impact,” 55-7.

⁴⁰ Racelis, SDB, “The Impact,” 57-8.

Philippine languages at the time when the article was written and presented: Tagalog, Kapampangan, Ilocano, Pangasinense, Bicolano, Cebuano, Hiligaynon, and Binisaya (Waray).⁴¹ The author notes that the official approval of the translations are still lacking, and that there is much work to be done in terms of translating the aforementioned liturgical rites in other Philippine languages.⁴²

Meanwhile, Fr. Virgilio B. Hernandez' article, which is titled "The Liturgy of the Hours as a Form of Parish Worship in the Philippines: What Remains to be Done," argues that the conciliar document has led to the use of the Liturgy of the Hours, a form of prayer that is seldom recited by the laity, in parishes. It does not provide any historical explanation that supports such a conclusion, rather it merely discusses the provisions in the conciliar document and the General Instruction on the Liturgy of the Hours (GILH) which promoted the communitarian use of the Liturgy of the Hours and offered points on what parish priests should do.⁴³

Josefina M. Manabat's article titled, "The Filipino Church's Celebration of Sunday and Seasons of the Liturgical Year in the Last Fifty Years," provides a historical background to better highlight the impact of the conciliar document on the celebration of the Holy Mass on Sundays and on the seasons in the liturgical calendar. The article argues that the reforms introduced by the conciliar document on celebrations of Sundays, which the Church in the Philippines has responded to through different means, has enabled the faithful to celebrate Sundays even with their present predicaments. Such means, which the Church in the Philippines has utilized as responses, include the celebration of Masses in unconventional places (malls, barangay chapels, etc.), the promotion of works of charity and social concern as activities which can be done to observe the Sunday rest, the emergence of Basic Ecclesial Communities (BECs), and the creation of texts for a Sunday liturgy in the absence of a priest. As for the celebrations of liturgical seasons, the provisions of the conciliar document on popular religiosity have led to the recognition of the importance of Filipino traditions observed during particular seasons. Such Filipino

⁴¹ Racelis, SDB, "The Impact," 58-9.

⁴² Racelis, SDB, "The Impact," 58.

⁴³ The only relevant information that is useful from this paper is the fact that it was only in 1994 that a version of the Liturgy of the Hours in a Philippine language was published. This is the *Panalangin ng mga Kristiyano sa Maghapon*, a Tagalog translation of the Liturgy of the Hours which is patterned after the American Shorter Christian Prayer. Virgilio B. Hernandez, "The Liturgy of the Hours as a Form of Parish Worship in the Philippines: What Remains to be Done," in *The Constitution on the Liturgy and its Impact on the Philippine Church* (Manila: CBCP Episcopal Commission on Liturgy, 2012), 65.

traditions include the *Salubong* and the *Simbang Gabi*, among others.⁴⁴ The conciliar document also enabled the Church in the Philippines to exert its efforts to further promote to the faithful the reforms, specifically the celebration of Sundays and other liturgical seasons. These efforts were seen both at the local level (through the efforts of diocesan liturgical commissions and parishes), at the national level (through the efforts of the CBCP-ECLIT and institutions such as the Paul VI Institute of Liturgy).⁴⁵

Most Rev. Victor B. Bendico's article, which is titled "From Singing in the Liturgy to Singing the Liturgy in the Philippine Church," highlights the development of Filipino liturgical music. It argues that the promotion of the use of the vernacular and the active participation of the faithful led to the creation of liturgical hymns in the vernacular by composers such as Fr. Eduardo Hontiveros, SJ, Fr. Manuel Francisco, SJ, and the late Fr. Benildus Maramba, OSB (1936-2020). This is said to have resulted in the faithful *singing the liturgy* instead of just *singing in the liturgy* which is said to be a characterization of the pre-Vatican II Tridentine rite.⁴⁶

Fr. Genaro O. Diwa's article, which is titled "The Impact of *Sacrosanctum Concilium* on Church Architecture, Sacred Arts, and Furnishings," only provides the provisions of the conciliar document on church architecture, sacred arts, and furnishings. It did not include the author's analysis on how these provisions were implemented in the Church in the Philippines, which the author may have presented to the audience but not in writing. It only mentions the creation of the "Liturgical Guidelines on Church Architecture" by the Paul VI Institute of Liturgy, which the CBCP has adopted in 1999.⁴⁷

Other articles in relation to post-Vatican II Philippine liturgical history include Fr. Roberto Luanzon Jr., OP's "*Sacrosanctum Concilium* @ 43: The Filipino Experience" which was included in *Theology Week 2006: Vatican II, 40 years after* (2006). Written in relation to the 43rd anniversary of the promulgation of *Sacrosanctum Concilium*, the work of Fr. Luanzon also seeks to highlight the "Filipino experience" of Vatican II liturgical reforms, thereby attempting to provide a localized account on

⁴⁴ Josefina M. Manabat, "The Filipino Church's Celebration of Sunday and Seasons of the Liturgical Year in the Last Fifty Years," in *The Constitution on the Liturgy and its Impact on the Philippine Church* (Manila: CBCP Episcopal Commission on Liturgy, 2012), 94.

⁴⁵ Manabat, "The Filipino Church's," 96-7.

⁴⁶ Victor B. Bendico, "From Singing in the Liturgy to Singing the Liturgy in the Philippine Church," in *The Constitution on the Liturgy and its Impact on the Philippine Church* (Manila: CBCP Episcopal Commission on Liturgy, 2012), 103.

⁴⁷ Genaro O. Diwa, "The Impact of *Sacrosanctum Concilium* on Church Architecture, Sacred Arts, and Furnishings," in *The Constitution on the Liturgy and its Impact on the Philippine Church* (Manila: CBCP Episcopal Commission on Liturgy, 2012), 115.

how the liturgical reforms were implemented. It specifically enumerates these major steps by which the liturgical reforms were implemented in the Philippines: the annual National Meeting of Diocesan Directors of Liturgy (NMDDL); the establishment of the Paul VI Institute of Liturgy and San Beda Graduate School of Liturgy; the translations of liturgical books in the vernacular; and the attempts to institutionalize the *Misa ng Bayang Pilipino* and the *Salubong* within the liturgical traditions of the Church in the Philippines.⁴⁸ It also presents challenges, which the author credits to the information from Fr. Chupungco, that the Church in the Philippines may face in implementing the liturgical reforms in the third millennia.⁴⁹

Jonathan Y. Tan's article "Beyond *Sacrosanctum Concilium*: The Future of Liturgical Renewal in the Asian Catholic Church" (*Studia Liturgia*, 2014) focuses on the attempts and struggles of local churches in Asia to implement the conciliar document's provisions, especially in terms of liturgical inculturation. It includes the "Philippine experience" of inculturating the liturgy in its discussion on the shared experience of Asian churches in inculturating the liturgy. It highlights the creation of the *Misa ng Bayang Pilipino* as the representation of the Church in the Philippines's attempts to incorporate the cultural values and traditions of Filipinos in the liturgy. However, similar to other proposals introduced by other churches, it states that the *Misa ng Bayang Pilipino* is deemed unacceptable by Rome due to the promulgation of *Varietates legitimae* (1994) and *Liturgiam authenticam* (2004), considering it "effectively dead and buried."⁵⁰

Similar to *Liturgical Renewal in the Philippines: Maryhill Liturgical Consultations*, Fr. Florencio Testera, OP's article, which is titled "The CBCP at Work: A Systematic Compilation of the Major Decisions Taken by the Catholic Bishops' Conference of the Philippines, January 1964 to July 1979" (*Boletín Eclesiástico de Filipinas*, 1980), is not a historical work. Rather, it is a summary of all decisions taken by the CBCP Plenary Assembly from January 1964 to July 1979, especially on liturgical matters. Its contents were culled from different publications (such as the *Liturgical Information Bulletin of the Philippines* and the *Canon Law Digest*), and liturgical books (such as the General Instructions on the Roman Missal) and is systematically arranged according to the liturgical principle or concerns which the decision concerns about. An abbreviation of the publication or institution where it

⁴⁸ Roberto Luanzon, Jr. OP "Sacrosanctum Concilium @ 43: The Filipino Experience," in *Theology Week 2006: Vatican II, 40 years after* (Manila: UST Publishing House, 2006): 159-61.

⁴⁹ Luanzon, Jr., "Sacrosanctum Concilium," 162.

⁵⁰ Jonathan Y. Tan, "Beyond *Sacrosanctum Concilium*: The Future of Liturgical Renewal in the Asian Catholic Church," *Studia Liturgia* 44 (2014): 295.

was culled from and the page number is also included in each decision. It is useful as a source of information on the attempts of the Church in the Philippines hierarchy in implementing the liturgical reforms.

Unpublished Works

Fr. Carmelo Ponce Arada Jr.'s SThL/MA thesis, which is titled "The Second Vatican Council liturgical reform in the Archdiocese of Manila under Jaime L. Cardinal Sin: An Assessment" (University of Santo Tomás, 2010), is one example of a work which probes the effects of the liturgical reforms in the different ecclesiastical jurisdictions and religious congregations within the Church in the Philippines. In this case, the work focuses on the implementation of the liturgical reforms promulgated by Vatican II during the incumbency of Jaime Cardinal Sin (1928-2005) as Archbishop of Manila from 1974 to 2003.⁵¹ It says that, it was during the time of Cardinal Sin that the liturgical life of the Archdiocese was tailored according to the principles set by the Vatican II liturgical reforms, as manifested through the different policies and acts which he organized: the implementation of the decrees of the Fourth Synod of Manila and Second Provincial Council of Manila; promulgation of decrees and circulars; the establishment of institutions concerning the liturgical life of the Archdiocese; and the translation of liturgical books in Tagalog.⁵² The work is also unique since it includes a discussion on the translation of liturgical books, in which it highlights the role played by the Regional Commission on Tagalog in the Liturgy (of which the Archbishop of Manila is a member) in its implementation.

Another example of a work on the effects of the liturgical reforms on a particular institution within the Church in the Philippines is Cyr Stephen A. Magbanua's SThL/MA thesis, which is titled "The Dominican liturgy in the Philippine Province in the light of the liturgical renewal of the Second Vatican Council" (University of Santo Tomás, 2014). This work deals with the liturgical norms and celebrations of the Dominican Province of the Philippines (DPP), a circumscription of the Order of Preachers (Dominicans), from 2010 onwards and its adherence to the Vatican II liturgical reforms. It highlights the "complementarity"⁵³ of the DPP Dominican liturgy and the vision set forth by the liturgical reforms on the liturgical life of the Church, by which it argues that the DPP has faithfully followed

⁵¹ Carmelo Ponce Arada, Jr., "The Second Vatican Council liturgical reform in the Archdiocese of Manila under Jaime L. Cardinal Sin: An Assessment," (S.Th.L./M.A. Thesis, University of Santo Tomás, 2010), 5.

⁵² Arada, Jr., "The Second Vatican Council," 350-2.

⁵³ Cyr Stephen A. Magbanua, "The Dominican liturgy in the Philippine Province in the light of the liturgical renewal of the Second Vatican Council," (S.Th.L./M.A. Thesis, University of Santo Tomás, 2014), 83-4.

the liturgical reforms set by Vatican II; while retaining its distinct rituals, prayers, and other liturgical norms which trace its origins to the pre-Vatican II Dominican Rite.

On the other hand, the author's BA thesis, which is titled "Post-Vatican II Liturgical Reforms in the Philippines, and their Implementation (1964-2012)" (University of Santo Tomás, 2019) discusses the implementation of the liturgical reforms at a national level. Specifically, it provides an information on the actions made by the Philippine Church hierarchy (or the CBCP) to implement the liturgical reforms from 1964 to 2012. The work is notable for its use of historical method and its use of Everett M. Rogers' *Diffusion of Innovations* theory. The work argues that the CBCP has fulfilled its responsibility of implementing the Vatican II liturgical reforms, leading to the introduction of reforms in the various areas of the liturgy. The work also argues that, in assessing the implementation of the reforms from 1964 to 1979 with the events in Philippine society and the Church in the Philippines, it is noticeable that the reforms were molded by the conditions at that time and used as a tool for the empowerment of the faithful, turning it into an avenue for the promotion of the faithful as members of the "People of God." As a result, the reforms not only fostered the active engagement of the faithful in the liturgical and non-liturgical events of the Church, but it also made them realize their immense role in fulfilling the work of the Church towards both spiritual and social emancipation. These are said to be seen today in many aspects, which include the increased participation of the faithful in major Church events, the flourishing of Basic Ecclesial Communities (BECs), and the increase in the number of priests and missionaries.

Synthesis

As evidenced by the existence of monographs, articles, and unpublished works which seek to contribute to the study of the subject, studies on post-Vatican II liturgical reforms in the Philippines and their implementation is not a *terra incognita* in the strictest sense of the word. Rather, it is a blossoming subject of inquiry.

Interpretation of Authors on Post-Vatican II Liturgical Reforms in the Philippines and their Implementation

Most of the works dealing with the effects of the Vatican II liturgical reforms in the Church in the Philippines have the same interpretation – that the reforms, whether in general or specifically, in various areas of the liturgy, had a perceivable effect on the faithful (the use of the vernacular, the promotion of the active participation of the faithful, the inculturation of liturgical practices, among others). This simple cause-and-effect, while important in providing a detailed

interpretation of the reforms, is neither extensive nor enough. This is because it only scratches the surface of what can be observed from the implementation of the reforms. This is in sharp contrast with the interpretations highlighted in the works such as the work on the history of the Archdiocese of Manila, and the works of Msgr. Andrade, Fr. Chupungco (specifically his article “The Liturgical Reform of Vatican II: The Philippine Experience”), and Mr. Tan. These works provide a more complex interpretations of the implementation of the reforms, taking note of the place of post-Vatican II Philippine liturgical history in broader histories. The work on the history of the Archdiocese of Manila contextualizes the implementation of the reforms vis-à-vis with the growth of the Archdiocese of Manila from the 1960s. On the other hand, the works of Msgr. Andrade and Fr. Chupungco contextualize the implementation of the reforms in the broader Philippine Church and Philippine general history; with the former focusing on the contextualization of the implementation of the reforms with important historical events in Church in the Philippines and Philippine general history beginning from the 1960s and the latter treating the historical developments on the implementation of reforms as part of a “progressive liturgical tradition” that is a phenomenon within the Church in the Philippines which supposedly explains its receptiveness of the liturgical reforms. Meanwhile, the work of Mr. Tan contextualizes the attempts of the Church in the Philippines to inculturate the liturgy with the broader movement of other Asian churches to adapt the liturgy according to their cultural traditions.

Differences of the Works in terms of the Methodology Employed by its Authors

The methodologies that were utilized in the creation of the reviewed works to support the interpretations of the authors differ. Many works only highlight major actions and/or changes in relation to the liturgical reforms in the local context, in turn using those to encapsulate the general condition of the liturgical life of the Church in the Philippines after Vatican II. Moreover, such works only provide general descriptions of the major actions and/or changes that they highlighted, which in turn led to their inability to provide detailed accounts on the matter. Notable examples of these works are those of Fr. Luanzon and the authors of the articles in *The Constitution on the Liturgy and its Impact on the Philippine Church*. Some works were written not solely to provide information or interpretations but rather to comment on the observations made by other authors about the subject matter. Such works include the articles of Fr. Zerrudo and Msgr. Balquiedra. Some works even have interpretations that are rooted in the authors’ personal observations and experiences, rather than in primary sources. While personal experiences of historical actors are important, these are only used mainly to fill in the gaps on the accounts presented

by documentary sources. In the case of some works on post-Vatican II liturgical reforms in the Philippines, the personal experiences were the only evidence used to support the author's interpretation. Examples of such a work are the articles of Msgr. Balquiedra and Msgr. Salvador. Almost all works did not utilize a theory of history, which is extremely important in present-day historical writing. Notable exceptions to the aforementioned observation on methodologies include the work on the history of the Archdiocese of Manila which used primary sources such as documents and statistical data in supporting its arguments.

Amount of Works Written on Post-Vatican II Liturgical Reforms in the Philippines and their Implementation

There are only a few number of works that were written concerning the effects of the Vatican II liturgical reforms in the Church in the Philippines. Among these few, only a handful focus on the implementation of the liturgical reforms in specific areas of the liturgy. Such works are the articles published in *The Constitution on the Liturgy and its Impact on the Philippine Church*. Also, only a handful focus on the implementation of the reforms in particular ecclesiastical jurisdictions and religious communities. Such works are those of Fr. Arada, Mr. Magbanua, and the work on the history of the Archdiocese of Manila. Some are not even strictly historical works, but rather works that contain first-hand accounts and sources on the implementation of the reforms. Such works are the *Liturgical Renewal in the Philippines: Maryhill Liturgical Consultations* and Fr. Testera's article. The rest focus on the implementation of the reforms at a national level. No work has been published as of this moment that extensively examines the responses of the Filipino faithful on the liturgical reforms – both positive and negative.

In looking at the aforementioned observations, it can be said that these can be attributed to circumstances which slow the creation of more works that both adheres to the standards of historical writing and provide better analysis of the subject that it deals with. One circumstance that can be attributed to this concern is the idea that these works are not really intended to be a comprehensive discussion on the implementation of the reforms at all, but rather these are just overviews of what has happened throughout the years that the reforms were implemented. Another circumstance that can be attributed to this concern is time itself – the liturgical reforms were introduced only fifty-six years ago. Since it is a recent phenomenon that needs more time for it to be reflected upon, this is reason as to why simple cause-and-effect interpretations are predominant in many works and only a few number of works were written on the subject. Another circumstance is the fact that many of the authors of the works on post-Vatican II liturgical reforms in the Philippines are not

trained in the discipline of history, which understandably makes them unaware of the use of historical methodology or theories of history in writing such works.

Thus, there is a need to further expand the scholarship on the history of the implementation of the liturgical reforms introduced by Vatican II and its effects on Filipino Catholics, and ultimately the scope of post-Vatican II Philippine Church historiography. Such can be done through the following: (1) the use of historical methodology and theories of history in the creation of such works; (2) the contextualization of works on the history of post-Vatican II liturgical reforms in the Philippines with the broader Universal Church, Philippine Church, and general Philippine history; (3) the creation of more works on the implementation of the reforms that focus especially on specific areas of the liturgy and on ecclesiastical jurisdictions and religious communities; and (4) the creation of works that extensively study either the positive or the negative responses of the Filipino faithful in the liturgical reforms.

In closing, there is indeed more to be done in order to extensively expand our understanding of the way Filipino Catholics worship God after Vatican II. Such undertaking is important in forming a holistic understanding of the history of the Church in the Philippines after Vatican II. Ultimately, this will contribute greatly to the study of the broader history of the Church in the Philippines. Furthermore, the act of worship is immensely important both for the liturgical scholars and most especially for the faithful. Liturgical scholars should provide to the faithful knowledge about the historical development of their acts of worship that will aid them in their Catholic formation. Through this academic endeavor, scholars are helping the faithful in understanding the causes and effects of the reforms introduced in their way of worship. It will also help them in better appreciating the liturgy not only as external expressions of faith, but also as the *culmen et fons* (summit and fount/source) of their lives as Catholics.**PS**

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