

THE EDITOR'S NOTES

PHILIPPINIANA RECORDS

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



*Part VI. Parish Church of
Saints Peter and Paul
Calasiao, Pangasinan*

An experienced missionary once told me that missionary stations take a lifetime to mold. The Dominican missionaries' work in the province of Pangasinan is a case in point. The development of Calasiao or "the place of lightning" or as "Santo Domingo de

Calasiao (alias Gabon)" matches this epic story of **Regalado Trota Jose**. Today, the towns of Gabon and Binalatongan as the original mission choices remain simply as barrios of Calasiao and San Carlos City respectively. If mission stations evolved, so did the map of the provinces. Missionaries of different religious orders also changed territorial responsibilities. By 1770, the church and *convento* of Calasiao were deemed the "most spacious in the region" so that Bishop Miguel Garcia chose the place for a synod for the entire northern diocese of Nueva Segovia. Unfortunately, the availability of the material resources of the Parish of Saints Peter and Paul did very little to make the intention of synod succeed. Today, despite the occurrences of earthquakes in 1880 and 1892, the Church of Saints Peter and Paul of Calasiao is the longest and the most expansive church in Pangasinan. It is the first church in the province to be declared a National Culture Treasure on July 31, 2001.

B. *Amovilidad De Los Curas Regulares – Part One*

Regalado Trota Jose assumes the unusual burden of composing the *Foreword* of this forbidding document *Amovilidad* (*Amovilidad* also appears in the manuscript) *De Los Curas Regulares* from the University Archives authored by **Francisco Gaínza, O.P.** The author was a gifted professor and former vice-rector of the University of Santo Tomas who at the age of 45 years old, was consecrated bishop of Nueva Caceres in February 22, 1863. Impassioned by the ideal of reforming the regular clergy, he, together with the Archbishop of Manila, Gre-

gorio Meliton Martinez and Romualdo Gimeno, bishop of Cebu, met with the provincials of the religious orders (the Augustinians, Augustinian Recollects, Dominicans, Franciscans and Jesuits) for the re-institution of the measures of Benedict XIV in the mid-18th century that allowed the removal of friars from their parishes by their provincial superiors or by the bishops at will (*amovilidad ad nutum*).

It was a major strategy to maintain strict discipline among the regular clergy and the revival of the power of the bishop or the provincial. The process all started harmoniously with the provincials consenting to the proposal, but by the third draft, there took place a complete change of mind of the provincials. The editorial board of this journal is immensely grateful to the pen, the patience and rare talent of **Regalado Trota Jose** for this *Foreword* to this very interesting manuscript.



*C. Alcina's Historia
de las Islas...*

*Concerning the Vice of
Drunkenness and
The Kind of Beverages They
Have Which Caused It*

We have been regaled by the interminable epic of Alcina's *Historia de las Islas* and this time we read the age-old vice of our forefathers – drunkenness which afflicted both Oc-

cidental and Orientals as well. The Bisayans appear to have a supply, more than they can consume. This article describes the preparation of *tuba*, the *kawarawan*, the *pangasi*, the *alaksiw*, and the strongest of them all, the *dalisyay*. The consequences of more than moderate consumption have led to a paralysis or becoming stupid by profession (!). It is quite a sight how the lives of many individuals of consequence have been degraded or dishonored on account of this vice.

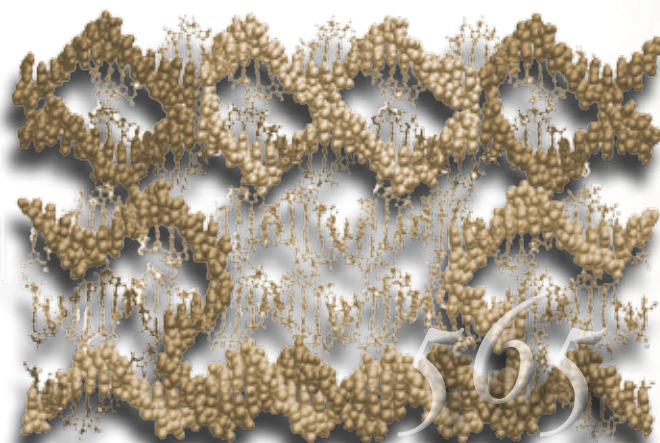
ARTICLES

*A. Ethical Principles in Bioethics: From
Theory to Reality*

Fausto Gomez, O.P. is a household author in bioethics and moral issues, all hands down, and we are jubilantly proud to feature him in this issue. Quite lucidly, he confronts his reflections on three points: theory, foundation and practice of ethical principles. The theory of principles explains the choices and the morality of our actions. Ethical principles serve as guidelines and standards of conduct. Outstanding among the principles is the respect for persons and human life. At its center is human person as basis and foundation of any ethical principle we endear to ourselves. This root which is the human person is always found in a dynamic process in his or her relationships with nature, neighbor and God – from theory to reality. Virtues provide us with a vision which is transformed, serene, and joyful. To be is to love!



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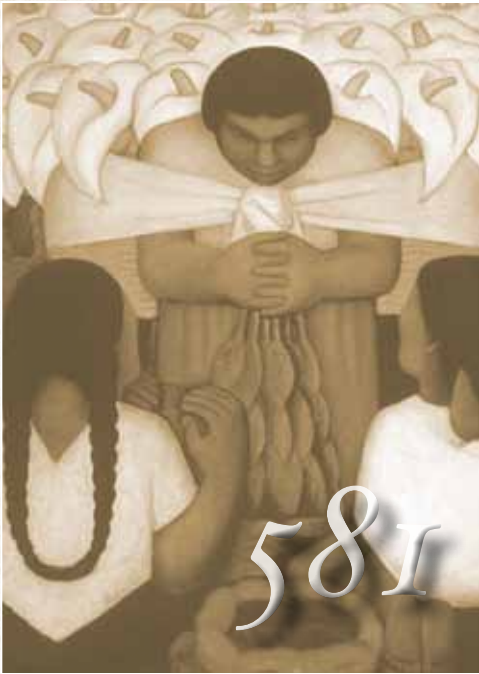
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*B. Big Expectations from
Something Incredibly
Small:
An Introduction to Nano-
technology*

**Marciana Agnes Pon-
saran** avoids the tradition-
al route philosophers usu-
ally take. She pursues the
realm of the applied and
the current, and decisively
the challenge of complex-
ity. Technology is in full

swing towards nanotechnology which is the “the fundamental understanding of phenomena and materials at the nanoscale... [or its] development at the molecular or macromolecular levels...” This has led to the creation of structures or devices or systems that have proven

quite versatile and novel – e.g. apparels, appliances, cosmetics, construction materials, etc. This phenomenon is not new, but quite understandably, societal and ethical concerns have emerged because people, culture and institutions have felt its impact. This article inaugurates what the author deems as entry point to the vast field of philosophy of science, here benchmarked by nanotechnology at the scale of 1 to 100 nm range. **Dr. Joachim Schummer**, the editor-in-chief of *HYLE* (International Journal for Philosophy of Chemistry) lends his valuable assistance in reading the paper. Hopefully, *P. Sacra* will see more of this kind of differentiation which breaks horizons and ventures to navigate uncharted alleys and byways.



C. Liberating Dialogue: Religion, Science and Integral Development

Catherine Punsalan-Manlimos explores in this article the intersection of Liberation Dialogue at the crossroads of science and theology, which two areas she specialized one after the other. “Once science leaves the confines of the laboratory and enters into the larger social milieu, then the contextual theology [that Polkinghorne suggests] is being done in a religion and science discourse must begin with the cultural context in which the discourse is being considered.” The entry of scientific understanding into faith-discourse all the more points at the imperative need to focus on the demands of the nuances of contexts. The author “presents the concrete situation of the Philippine context and looks to the works of

liberation theologians for direction ... towards integral development.”

D. Refiguring Imaginaires of Dominion, Mediation and Reception In the Lyric Poetry of the Sacred Mountain

Herminio V. Dagohoy, O.P. examines a particular worldview by taking language as the locus of investigation. He scrutinizes how the social imaginaires of dominion, mediation and reception find its articulation in the lyric poetry of religious groups living and praying in the mountain of *Banahaw*, a mountain regarded by Christian Filipinos as sacred. The meanings of these imaginaires are not just adoption of Christian teachings or adaptation of colonial religious structure, but a manifestation of how people constructed an identity borne out of the



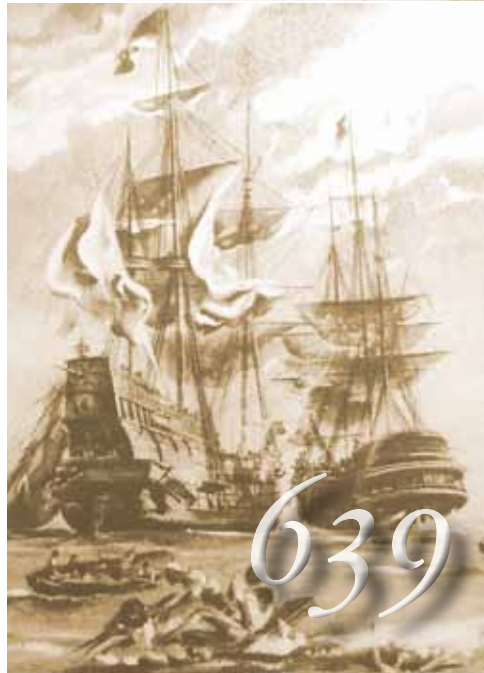
dialectics between geographical location and human narrative. Thus seen from this perspective, the presence of these religious cults on the slope of the mountain is not only a sign of flight from the oppressive colonial authorities in the past but a localization of Christianity. The confluence of meaning of the sacred rituals and ethics provides the idea that the sacrality of the mountain

is a result of relationship between actions, conceptions and physical attributes.

STUDIES

*A. Dom Francisco de Castelbranco's
Great Ship from Macao
and The Philippine Martyrs of Nagasaki in
1637*

This article was written for the projected *International Seminar of Portuguese-Philippine Comparative History* organized by the Macau-Manila Association of History intended to take place in Lisbon, April 20-22, 2006. **Fidel Villarroel, O.P.** the author whose articles written for this journal have continuously gained audience and select readership, offers our readers another interesting piece which connects trade and the unforgettable Philippine Martyrs of Nagasaki in 1637. What makes this episode more than a historical event that must transcend our interest? The martyrs involved a former rector of the University of Santo Tomas, Fr. Antonio Gonzalez, O.P., a Filipino layman called Lorenzo Ruiz and a Japanese leper. While



the martyrs were being inflicted with untold suffering and pain, Dom Francisco and his retinue of 942 men were at breath away, watching the victims march on horseback and witnessing their hanging on the slope of the hill. Back in Macao, 120 Portuguese traders were willing to testify and offer ocular evidence. When John Paul II declared the blessedness of the martyrs of Nagasaki of 1637, the Bishop of Macao Msgr. Da Costa, along with the Archbishops of Manila and Nagasaki, was included in petitioning the Holy Father for the solemn declaration.

B. The Catholic Church, Temporal Goods and Church-State Relations

We continue with the final portion of **Edward Karaan's** study on temporal goods of the Catholic Church. The right to temporal goods is rooted in the visible structures themselves of the Church

as willed by Christ. This is no mere political concession granted from any civil authority. The inalienable right to own property is universal and corresponds to the nature of the human person. The Catholic Church's right to temporal goods is an essential content of the right to religious freedom which is protected by international law. The Holy See however should be guided by the principles of Vatican II and no longer the thesis of *jus publicum ecclesiasticum*. The author makes use of important documents of the Church e.g. *Gaudium et Spes* and *Dignitatis Humanae*.



C. Dávila: The Town That Never Was

The author **Ericson M. Josue** is a diocesan priest finishing Historical Theology at the Universidad de Navarra in Pamplona, Spain. The town Davila, previously known as *Dirique* is an important port located in the Province of Ilocos Norte where ships loaded tobacco for Manila. Later on, during the American regime, the port also operated as gateway for manganese minerals mined at Ilocos deposits and shipped to other countries especially the United States. Father Josue makes use of archival documents in com-

posing this piece to bring to light once again the important role the port of Davila played as the northwestern-most gateway of the Philippines during the Spanish and the American regimes to the rest of the globe.

OTHERS

The September-December 2012 issue plans to feature the following articles:

*The Economy of Communion
Signs of Hope for a New Business and Economics Paradigm
In the Globalization Era*
Luigino Bruni

*Don Isabelo de los Reyes (1864-1938):
Forerunner of Filipino Theology*
Feorillo Demeterio III

*Pope Benedict XVI's Letter to the Members of
The Catholic Church in China
Part One*
Hyacinth He, O.P.

*The Gaping Split of the Subject
in Politics and Tradition*
Delfo Canceran, O.P.

*Edith Stein
On Being Human As Grounded
And Supported by Eternal Being*
Jose Conrado Estafia & Romualdo Abulad, S.V.D.

*Amovilidad De Los Curas Regulares
Part Two*
Francisco Gainza, O.P.
Foreword
Regalado Trota Jose