

THE EDITOR'S NOTES

Philippiniana Records

A. La Estatua del Fundador



With the momentous Quadricentennial Celebration of the University of Santo Tomas at its highest pitch from January 2011 to January 2012, the article of P. Alberto Santamaria, O. P., *La Estatua del Fundador* published in the UNITAS in 1927, breathes, despite the years, of both relevance and urgency. The article essays historical details surrounding the construction of the statue dedicated to Miguel de Benavides, O.P., founder of the University of Santo Tomas (AL RMO. SR. D. FR. MIGUEL DE BENAVIDES FUNDADOR DE LA UNIVERSIDAD DE SANTO TOMAS DE MANILA), at its original site in Plaza de Santo Tomas, Intramuros, Manila. The statue measuring four (4) meters high, is made of bronze and was carved in Paris. The inscription in Spanish reads: *Monumento erigido en el año 1889 por la Universidad de esta capital* (A monument constructed in 1889 by the University of this capital). Next to this

inscription is the declaration by Charles II, the King of Spain, on the granting of his royal patronage to the institution on May 17, 1680. The inscription facing the Santo Domingo Church is the papal declaration of the Pontifical character of the University contained in the encyclical *In Supereminenti* of Innocent X. The qualities of Archbishop Benavides is described too with the inscriptions at the center – *Virtuoso y doctísimo religioso fue Benavides... le reconoce por su principal fundador* (Benavides was a virtuous and very learned religious...he is recognized as the principal founder...). The accompanying illustrations of the statue is a heritage in itself. This article of P. Alberto Santamaria, O.P., may appear too short for a very important historical data not easily available today.

B. A Visual Documentation of Fil-Hispanic Churches



Part IV: Cagayan Valley – Rizal (formerly Malaueg)

The Parish Church of San Raymundo de Peñafort, Rizal (formerly Malaueg), Cagayan, marks the fourth in the series *A Visual Documentation of Fil-Hispanic Churches* by Regalado Trota Jose. Around this area of the Cagayan Valley are found

the *Apayaos*, the *Ibanags*, the *Itawes*, and the *Kalingas*. The Dominican missionaries worked here and were involved in constructing churches. The ones still remaining are the churches of St. Raymund of Peñafort in Malaueg (now Rizal), St. Dominic de Guzman in Lallo and St. Paul in San Pablo (now within Isabela province). Other churches have unfortunately disappeared with time due to different causes – these are the churches of Abulog, Pata, Tuao, Piat, Cabicungan, Tabang, Pudtol and Capinatan. Our information of the Malaueg Church of San Raymundo de Peñafort which remains to be unique because it has kept most of its originality, is supplied by Fr. Julian Malumbres, the archivist of the Dominican Province. Fr. Julian ministered the area from the 1880s till his death in 1932. This Dominican mission is proud to have one of its former missionaries - Fr. Luis Flores, O.P., who later became a missionary in Nagasaki and was beatified in 1867. Another saint, Fr. Francisco Fernandez de Capillas, O.P. who was canonized in 2000, visited the same missions and whose signature appears in the baptismal books in 1633. This church is considered the most complete Philippine 17th century monument outside of Manila, and was declared a National Cultural Treasure by the National Museum on July 31, 2001.

C. The University of Santo Tomas Hours: Surprising Discovery of a Treasure

Professor John N. Crossley and Regalado Trota Jose offer our readers a *sampling* via a surprising discovery, if the usage of the term is appropriate, of a historical treasure believed to be of the 16th century kept at the archives of the University of Santo Tomas.



The inclusion of this material in this last issue of 2011, explains the absence of Part II of *The Formative Years of the Archdiocese of Manila (1565-1999)* which will resume its series in the January-April 2012 issue. This material presented by Crossley and Trota is essentially a Book of Hours primarily intended for the use by lay people who were open to incorporate some elements of the consecrated life into their own. The texts were randomly accompanied by illustrations of scenes from the life of Christ, the Blessed Mother and with other variations. As can be reflected from the cursory perusal of the material which time have obviously made very delicate, gold or silver ink were used. These devotional materials were used by women and their immense value could be gleaned from the solemn practice using these materials primarily as gifts during very important occasions such as weddings. The authors of this piece describe the manuscript as made of 100 folios of size 13.2 by 9.2 cm., a clear indication of the intended personal use of the material. The text is composed in 16th century Netherlandish style. Netherlands which during that time was occupied by Spain, appears to be the country of origin of this tiny treasure. A strong indication of the Netherlandish origin could be supported by the fact that the calendar includes a number of saints from this country. This material remains today to be the only illuminated Book of Hours in the Philippines and it is undoubtedly a very appropriate Christmas season reminder.

D. *Discursos Inaugural*

D.1 *Discurso Pronunciado En La Apertura Anual De Los Estudios De La Universidad de Manila*, July 2, 1874. R. P. Fr. Bernardino Nozaleda, OP, Profesor en la misma Universidad.



Belen Tangco, O.P. forewords *The Convenience in Varying Zoological Classification in that Which Refers to Man, the Discurso de Apertura* delivered by Fr. Bernardino Nozaleda, O.P. in July 2, 1874. The choice of the topic indicates the academic anxiety which tailwinds the establishment of two faculties – Medicine and Pharmacy which require high level equipment and laboratories. The investment certainly was more than justifiable considering the important role and service the graduates of these two faculties will play in the progress of both the Church and the country. Within the context and background of the animal and irrational world, the speaker takes the occasion to contrast the inviolable quality and dignity of man at the pinnacle of the created hierarchy. “With his intelligence, man is able to finally encounter the secret of his reigning superiority over the infinite elements that conspire against his existence.”

D.2 'La Indole E Importancia Del Magisterio En Si Mismo Y Su Especial Mision En Nuestros Dias' Discurso Pronunciado En La Apertura Anual De Los Estudios De La Universidad De Manila, July 2, 1875. R. P. Fr. Jose Cueto, OP, Profesor en la misma Universidad.

The topic is indeed timeless: "The Nature and Importance of Teaching Profession in Itself and Its Special Mission in Our Days." Belen Tangco, O.P. writes the Foreword. The vocation of teaching always involves a link, and there are the students on the other end who treat their mentors with respect and docility. "Teaching as a mission leads us to the perfection of our spirit in its most noble potencies." There lies unmistakably the *Magisterium* which serves as our guide and reference including the teachers who stand before us during classes.



E. Alcina's *Historia de las Islas...* (1668)
Concerning The More Common and Widespread Vices and
Emotional Tendencies of These People



Better late than never, we include Alcina's *Historia de las Islas* in this Editor's Notes for the first time. And so goes the immense gratitude of the Philippiniana Sacra to the authors – Cantius Kobak, O.F.M. and Lucio Gutierrez, O.P., both eminent historians of the Church, past and present. This particular series of Alcina is more than interesting to readers who are curious of the local spiritual physiognomy. The "Bisayans are naturally so slothful that I doubt whether there may be another kind of people so lazy, so sluggish who works less and stays more idle than this one."

"...In the midst of so much greed, the Bisayans were and are among themselves very generous and helpful with one another." At the bottom of the hearts of these people was the native, and rather disarming goodness that was expressed in terms of hospitality, of helpfulness, and of being generous to a fault to people who would come to visit them.

Articles



A. On Conceiving Ren Towards Birthing Ru Jia

Ren in Chinese denotes “kindness,” “gentleness” and “humaneness.” When the old division between *Ren*-freemen and *Min*-subjects was disregarded, *Ren* became a general character for human being and the adjective *Ren* came to be known as human in opposition to animal. *Ren* embraces all aspects of everyday life and it involves constancy throughout life. Richard Ang, O.P. delves into his profound study of Confucius, who was convinced that the moral foundation of social order rests on the primary concept of *Ren*.

B. ‘Filipinos’ and Other Non-Spanish Missionaries During the Early Years of the Mariana Mission

Augusto V. de Viana authors this piece on the Mariana Islands in the Western Pacific which was one of the areas of colonization and eventual Christianization by the Spaniards. But it should be noted that this work was undertaken not only by the Spaniards coming from the peninsula, but also by Filipinos, even if this meant that they were not *indios* but were born in the islands as *Filipino insulares*. This distinction follows a 17th century tradition. Towards the

late 18th century, the term Filipino was more definitely localized in both race and birth. Other nationalities came from Belgium (Baltazar Dubois, S.J.), Austria (Juan Tilpe and Jose Bonani), Czechoslovakia (Matias Kuklei), and Mexico (Antonio de los Reyes and Melchor de la Cruz). The work and impact spread to the surrounding towns and villages such as Guam, Saipan, Rota and Tinian. It was the Jesuit missionaries who led a life of self-denial, humility and charity and were responsible for spreading the Catholic faith in these areas. The work of evangelization was not easy for it also meant that some native customs perceived as contrary to Christianity had to be eradicated. The spread of the faith was also a political task and the



missionaries were labeled as *guirragos* or barbarians by the inhabitants. This has led to a bloody encounter and missionaries were either injured or slain by the natives.

Studies

A. *On the Question of Being: A Thomistic Response to Martin Heidegger's Critique Against Western Metaphysics*

In a different tone and scent from our usual treasure trove of historical/archival currency, Joel C. Sagut writes this philosophical piece *On the Question of Being: A Thomistic Response to Martin Heidegger's Critique Against Western Metaphysics*. In the reasoning of Aquinas, authentic existence is defined by one's vocation to push towards a *reditus* or a return to one's *Alpha* and *Omega*. This imperative is not only a mental or theoretical sterile fixture, but a conviction which is lived and done, an encounter with Being. Otherwise, it will just be one of the many versions of *Thomisms* without the essential Thomas Aquinas.



B. *"The problems of our own making... born from the sins within the Church" A Reading of Benedict XVI's Admission of the Crisis of the Church's Corporate Identity*

This article penned by Aloysius Lopez Cartagenas picks and plucks its inspiration from the very words of Benedict XVI referring to "sins born within the Church." At stake is the future of

our identity as the body of Christ, the manner and ethos of our decisions and choices whether this be on a personal or in a collective level. It is quite clear that these "ways of being church" are to a large extent inherited, and the road back will not be easy. This is a task which each of us is called to co-responsibility and a mutuality of the spirit of love and forgiveness.

*C. The 'Other Hand of God,' The Church and Other Religious Traditions
In the FABC's Reflections*

The FABC is the Catholic arm in Asia which takes its presence in a dialogic and conversational manner. This reality is made effective by the explicit and affirming attitude of the Asian Bishops to view their encounter with other religious traditions within the inspiration and guidance of the presence of the Holy Spirit. It is undoubtedly an immense gift to the Church to be constantly enriched by the presence of the reality of religious pluralism. This article written by Ruben Mendoza is a valuable aid to refresh our Asian consciousness of the vital and relevant work being done by the Federation.



Other Matters



Readers of *The Formative Years of the Archdiocese of Manila* (1565-1850) will surely miss Part II of the series. It is not unusual for this Journal to make last minute "change of guards" based on editorial merits. We hope to resume this feature in our next issue with more articles which mirror an increasingly 'renaissance' span of interest among our contributors. This is evidenced, without

being too verbose about this fortune, by the *Authors' Index* and the increase of *Journal Exchanges* we are experiencing.

We wish to thank our contributors then for the encouraging patronage, making it more challenging for us to sharpen our editorial policies and standards.

More particularly, we offer our gratitude to our peer and/or blind reviewers here and abroad, for their patience in trying to meet our set deadlines which may at times appear unreasonable. Till now, we marvel at how intellectual virtues have cleaved quite happily with moral virtues amidst our contributors and peer reviewers, whose individual identities during the screening process of the manuscripts are politely kept confidential.