

THE EDITOR'S NOTES

PHILIPPINIANA RECORDS

A. A Visual Documentation of Fil- Hispanic Churches

Part VIII: Cathedral of St. Joseph, Romblon

Romblon enjoys the indomitable popularity of yet renowned antiquity marked by a chain of cave burials in the island of *Banton* which dates back the 13th or 14th century. For a long

time, Romblon was under the spiritual care of the diocesan clergy of the Diocese of Cebu. In 1635, these cluster of islands was turned over to the Recollect Fathers. Late probably did these Recollects realize that the mission of Romblon which they accepted for its advantage as vital links to their missions in the (*Bisaismo*) Visayas and Mindanao, was pirate-ridden. Amidst these struggles, featured prominently Fray Pedro de San Nicholas who was known for his practical skills in training the locals in defending the missions from the intruders. He was therefore called *El Padre Capitan*. Despite the continuous incursions by the pirates, the Recollects not only attended to the spiritual needs of the people, but so too, to the temporal and economic affairs of the inhabitants. The mission work was marked by remarkable success owing perhaps to the lifestyle endured by the missionaries. When the Filipino revolutionaries arrived in 1898, disaster struck quite mortally in the life of the mission. In 1933, the Recollects turned Romblon to the secular clergy. In 1975, the diocese was created. The Cathedral of St. Joseph, which dates its construction back in 1600s, was declared a National Cultural Treasure in 2001. **Regalado Trota Jose** demonstrates the details of the Cathedral with photos, e.g. - the image of St. Joseph as patron, cradling Christ Child in the central niche of the façade; the apse of the Church, which is partially set into the mountainside for security and stability, is quite unique in Philippine architecture; the carved doors of 17th or 18th century with the flaming heart of the Augustinian iconography crowned with the initials of Jesus Christ; and the well-preserved *retablo mayor* with carvings in Roman numerals “1726” along with the Baroque style columns. Leon Inchausti, a Recollect religious who worked in the region,

was raised to the altars as blessed by Pope John Paul II in 2007, having been martyred in the Spanish Civil war.

B. Concerning other illnesses which are widespread and serious here and about others which are less so than in other regions

As a rule based on experience, humidity in the place appears most harmful to chronic illnesses in the limbs. Other than climate however, other factors such as temperature, nature, constellations, winds, evening dews, moisture, etc. come into play. Asthma, head colds, coughs, are more prevalent. It is not surprising that death occurs in sleep at night. There too is the case of canine scabies which is very contagious but “cured with great difficulty.” A benign type of leprosy is also observed. When skin fissures become too numerous in the body, a foul smelling yellow liquid issues, and the person usually dies. Minor cases which plague the Bisayans are bedbugs, fleas, lice and mosquitos. Such pestilences propagate because of “their indolence and little care for neatness.” With this issue, we end the feature series on *Alcina’s Historia de las Islas e Indios de Bisayas* (1668) by **Cantius Kobak, O.F.M.** and **Lucio Gutierrez, O.P.**

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ARTICLES

A. *Christian Theologies of Salvation*

Peter’s confession and prompt answer to Christ’s query “Who do you say that I am?” have seen a variety of responses. Beside our own, is a plurality of faiths of various shades which may have led to the formation of different ideologies. **Dexter Austria, O.P.** in this article *Christian Theologies of Salvation* “presents to us varying perspectives on how one looks at Christ as

source of salvation for men." Hence, there is exclusivism, inclusivism, and finally, pluralism. Jacques Dupuis proposes *Christian Theology of Religious Pluralism* in dealing with inter-faith dialogue. Christ continues to be the central concrete figure while other religions share a positive role in the "over-all plan of God for man."

B. Utilizing Moral Imagination in Bioethical Issues

James Mctavish, FMVD in his article *Utilizing Moral Imagination in Bioethical Issues* "weaves a picture of the role and function of moral imagination in selected problems in Bioethics." As a consequence, one is able to transcend experience provided by the senses and to see a wider horizon. One is able to traverse from the embryo to the truth of our being created in the likeness of the *imago Dei* (Gen. 1, 26). This fact should influence medical decisions on the gravity of embryo destruction in In-Vitro Fertilization (IVF). It is a moral imagination which is conscious of death and of the Christian hope in the resurrection. At the bottom-line, it needs a well formed moral imagination to deal with bioethical issues appropriately.



C. Bishop Santiago Sancho on the Conception of a Filipino Missionary Institute

Extracts of an exchange of letters between Bishop Santiago Sancho of the Diocese of Nueva Segovia and the missionaries of the Society of the Divine Word are used in this article. Translations were done because the sources were

written in German and Spanish. The establishment of a Filipino missionary institute was already 'there' in the mind and heart of the Bishop, though some issues had to be resolved with the Society crucial to the continued existence of the institute. The author **Michael Layugan, SVD** writes this very inspiring well-researched article using very valuable sources.



STUDIES

A. *Integrated Catechesis: The Redaction History of Cann. 773 and 779 of the 1983 Code of Canon Law*

This study essays “the catechetical canons’ redaction histories from their origin, if any, in *CIC/17*, as they evolved in the Schema of 1977, 1980 and 1982, and finally as *CIC/83* canons. The author, **Enrico Eusebio, S.J., J.C.D.**, used as his tools the Code revision proceedings of the *Pontificia Commissio Codici Juris Canonici Recognoscendo* as published in *Communicationes* 1969-1997. The author “hopes to show that by proposing the object and means of the Church’s catechesis in cann. 773 and 779, the supreme legislator wants to

steer the universal Church into a kind of catechetical formation in which the doctrinal, moral and liturgical teachings of the Church have a bearing and influence on, and not detached or split from, the daily secular life of the Christian.”

B. *Michel Foucault’s Philosophy of Bio-power and the Construction of the Human Subject*

The philosophy of subjectivation of Michel Foucault is a form or technique of power that aims to transform individuals into human subjects. The bio-power which is defined as power over life is made up of two different poles – anatomic and biological. Various techniques “are used to gather knowledge and information about individuals and used to discipline and regulate body and life.” The significance of the transformation of individuals leads to economic and political



progress. The author **Christian Bryan Bustamante** takes this human subject as a modern construction. As a consequence this human subject enabled by various bio-power techniques projects an enhanced rationality, thinking, and feeling. The human subject then becomes productive as a result.

*C. Canonical
Issues in Pope
Benedict XVI's
Letter to the
Catholic Church
in China 2007 –
Part Two*

We continue
with Part II of
*Pope Benedict
XVI's Letter to
the Catholic
Church in China*
authored by
Hyacinth He,

O.P. Here, the discussions proceed to four divisions: Concerning individual Bishops; Concerning Episcopal Conferences; Concerning other aspects of Church's life, and Concerning Church's Relations *ad intra* and *ad extra* in China. The office of the bishop is of divine origin and their power "can be exercised only when they are in hierarchical communion with the head of the college and its members, that is, under the authority of the Pope. The bishops who are lawfully elected are appointed or confirmed by the Supreme Pontiff. These Episcopal appointments constitute one of the most delicate problems in relation between the Holy See and the country's authorities. The intervention of the Church in the appointment of Bishops is not meddling into political internal affairs for the act "remains within the strictly religious atmosphere." Every Bishop should be in communion with other Bishops, and that all should be in visible and concrete communion with the Pope. *Part Two* is a very interesting tractate of canon law, circumstance, and the unique Chinese Catholic Church situation. The faithful is advised within the limits of the possible "to seek Bishops and priests who are in communion with the Pope; nevertheless, where this cannot be achieved without grave inconvenience, they may, for the sake of their spiritual good turn also to those who are not in communion with the Pope."

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UP AND COMING

*The Religiosity of Gómez Pérez Dasmariñas
Governor-General of the Philippines 1590-1593*

John Crossley

*Fr. Juan Antonio Cantova and the First
Christian Mission in the Caroline Islands*

Augusto De Viana

*Looking at Botong Francisco from the
Horizon of Diego Rivera: A Visual Dialogue
between Two Modern Muralists*

Feorillo Petronilo Demeterio III

*Canonical Issues in Pope Benedict XVI's
Letter to the Catholic Church in China (2007)*

Part Three

Hyacinth He, O.P.

