

Volume 2 (2007-2019)

BINAH

A Treasure Trove of Research Abstracts



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Table of Contents

Foreword	9
Foundations of Basic Teachings of the Catholic Church on Marriage: Bases for Arguments against Same-Sex Marriage	10
<i>Fray Allan Rubett A. Cabatian, OAR</i>	
Natural Law In <i>Veritatis Splendor</i>: An Argument Against Moral Relativism	12
<i>Espartero, Ian Anthony R.</i>	
St. Augustine’s <i>Amor Ordinatus</i>: Its Foundations and Implications to the Filipino Youth	16
<i>Jacinto, Allan M.</i>	
The Concept of the “Kingdom of God” in the Pastoral Letter “Justice in the World”: Its Implications to the Present Philippine Society	18
<i>Saycon, Excel B.</i>	
An Analysis of “The Church and Internet and Ethics in Internet”: Basis for Christian Moral Guidelines for Young Internet Users	20
<i>Cabanag, Bob T.</i>	
An Analysis of HB 5043 (Reproductive Health and Population Development Act of 2008) in the Context of <i>Humanae Vitae</i>:its Moral and Pastoral Implications	25
<i>Christopher Gaspar, OAR</i>	
Filipino Catholics’ Understanding of Human Suffering and Pope John Paul’s <i>Salvifici Doloris</i>: Points of Convergence	26
<i>Eyas, Samuel L.</i>	
Pope John Paul II’s Theology of the Body: A means to Reinforce Marital Relations in the Philippines	29
<i>Mercado Jr.,Dominador D.</i>	
The Celebration of the Paschal Triduum of the Roman Catholic Church	

and the Iglesia Filipina Independiente: A Comparative Study <i>Ocheda, Arian Josef M.</i>	34
Needs and Concerns of College Seminarians: Bases for a Fraternal Guidance and Counseling Program <i>Rey B. Tripulca</i>	38
Pope John Paul II's Thoughts on Ecological Crisis: Basis for OAR Pastoral Guidelines on Ecology <i>Castelo, James C.</i>	41
Adolescent Reproductive Health through Lifeskills-Based Education in the light of the Truth and Meaning of Humansexuality: Its' Moral and Pastoral Implications <i>Ciceron, Ralph Laureen S.</i>	43
Fray Juan Garcia Ruiz de San Agustin (1728-1796), Augustinian Recollect Bishop of Nueva Segovia: The Builder of the Church Complex of Vigan <i>Raras, Nestor</i>	46
The Augustinian Recollects in the Evangelization of San Juan, Batangas <i>Magbojos, Giovanni Gil A.</i>	48
St. Augustine's Spirituality of Communion: A Basis in the Revitalization of the Christian Family as Domestic Church <i>Miranda, John Ion C.</i>	51
Human Formation in the Augustinian Recollect Pre-Novitiate Program <i>Panaligan, Joseph Cyprian J.</i>	53
Saint Augustine's Concept of the Body: Its Implications for Filipino Pastoral Perspectives on the Care for the Dead Tabobo, Jessie T. The Filipinization of the Order of Augustinian Recollects in the Philippines <i>Gonzales, Hector C.</i>	56
Enriching In Humano Modo of Canon 1061 §1 According to John Paul II's Understanding of Conjugal Act <i>Jarumay, Lounal E.</i>	57
Exploring the First and Second Week of the Ignatian Spiritual Exercises: A dynamic fostering Christian Values in the Philippine Context <i>Baldado, Jufel,</i>	58

The Presence of Pope John Paul II's New Evangelization in the Pillars of Priestly Formation of <i>Pastores Dabo Vobis</i>	60
<i>Baldelovar, Jayperson A.</i>	
The Devotion to <i>Nuestra Señora del Carmen</i> de San Sebastian: History, Propagation, Decline and Revival	62
<i>Bullos, Leo Neil C</i>	
Contemporary Augustinian Recollect Music: A Liturgico-Pastoral Evaluation	64
<i>Caberte, Joseph Edward M</i>	
The Status of Emmanuel Servants of the Holy Trinity for Becoming a Congregation of Diocesan Right	65
<i>Estrada, Eric B.</i>	
The Augustinian Recollects in the Evangelization of Bohol during the American Era (1901-1937)	66
<i>Hamo, Roweno Eugenio L.</i>	
Enriching in Humano Modo of Canon 1061 §1 According to John Paul II's Understanding of Conjugal Act	67
<i>Jarumay, Lounal E</i>	
The Gozo to the Santo Niño De Cebu: Its Theology and Spirituality	68
<i>Kasilag, Ian Geoffrey D.</i>	
Towards A Pastoral Formation Program of the Recollect Augustinian Youth: An Adaptation of the Second Plenary Council of the Philippines on Evangelization of the Youth	69
<i>Lao, Ken Oliver S.</i>	
PCP II's Vision of a Renewed Church as realized through the Basic Ecclesial Communities: The Case of San Nicolas de Tolentino Parish, Quezon City	71
<i>Launio, Nimrod Q</i>	
The Pedagogy of Augustine, As Applied to the Proclamation of the Word in the New Evangelization	72
<i>Marasigan, Hansel G</i>	
Employing the Augustinian Concept of one Mind and Heart to Strengthen the Ties of Filipino Family	73
<i>Nacorda, Enrico S.</i>	

A Proposed Formation Program for the Catechists of Our Lady of Consolation Parish: A Response to the Call of New Evangelization	74
<i>Plohimon, Nelson S.</i>	
The Parish Renewal Experience (PREX): A Response to the Call for a New Evangelization and Its Impact on the Parish of San Sebastian	76
<i>Saludes, Mark R</i>	
Augustine’s Concept of Charity in Benedict XVI’s <i>Deus Caritas Est</i>: A Comparative Analysis	77
<i>Siozon, Jerik Troy P.</i>	
A Comparative Analysis of “<i>Aliis Quoque Modis</i>” of Canon 960 in CIC 1983 and the sacrament	78
<i>Tanquis, John Paul R.</i>	
Kalooban in doing Filipino Theology: Its Relevance to the New Evangelization in the Philippines	80
<i>Ybanez, John Rey L</i>	
Exploring the Nature of Christian Marriage as “Partnership” in Canon 1055 §1 and John Paul II	81
<i>Ypanto, Dwight J.</i>	
The Augustinian Recollects in the Evangelization of Cuyo, Palawan (1623-1898)	82
<i>Caligdong, Kenneth S.</i>	
The Devotion to Our Lady of Consolation According to the Directory on Popular Piety and the Liturgy	83
<i>Demillones, Paul S.</i>	
The State of <i>Ogbenye Mgbелеke Mgbе</i> (The Poorest of the Poor) in Igboland, Nigeria: A Theological Critique	84
<i>Knwokolo, Gabriel-Mary,</i>	
Augustinian Recollects History of the Town and Parish of Guindulman, Bohol (1788-1937)	85
<i>Melgazo, Invenzor G.</i>	
The Anti-Friar Literacy Campaign in the Philippines: The Augustinian Response (1872-1901)	87
<i>Mijares, Richard Bryan O.</i>	
The Dehonian Missionary Activities in Building the Local Church in Mindanao (1989-2014)	89
<i>Paalisbo, Ruel C.</i>	

Benedict XVI On the Temporal Dimension of Christian Hope <i>Parmisano, Jaime Silvestre C.</i>	91
The Augustinian Recollect Rite of Solemn Profession of Vows as Revised According to the Rites of the Second Vatican Council <i>Plata, Robin Ross S.</i>	93
The Eucharist as the “Seed of Immortality” in the Christological Teaching of Cyril of Alexandria <i>Soco, Robert Andrew C.</i>	94
Karl Rahner’s Theory of Anonymous Christian: A Plausible Scriptural Source <i>Fray Christopher Rey Rebise Bajamonde, OSA</i>	95
Exploring the Examen Prayer of St. Ignatius of Loyola as a Means to Combat Worldliness Today <i>Br. Sanny Gie P. Calacar, OMV</i>	96
The Traditional Role of Parents in <i>Bini</i> Marriage and Canonical Freedom of Consent <i>Fray Edobor Monday Benjamine, OAR</i>	97
The Rightful Autonomy of Created Realities in <i>Gaudium et Spes</i>’ Moral Teachings on the Environment <i>Fray Jovy A. Gallego, OAR</i>	98
Friendship of Jesus in John 15: 12–17: A source of Spirituality for the Ministerial Priesthood Specifically in the Oblates of the Virgin Mary <i>Br. Jesseilou P. Gulleban, OMV</i>	100
The Church’s Teaching on the Preferential Option for the Poor as Enrichment for Aloysius Schwartz’s Concept of Poverty <i>Fray Jessriel L. Marcha, OAR</i>	101
A Theological Critique on John Fuellenbach Ecclessiology and the Kingdom of God in the Light of John Paul II’s Redemptoris Missio <i>Br. Alfie S. Matulac, SDC</i>	103
The Imperative “... Love Your Enemies...” (Matt 5:43–48): A Normative Paradigm for Addressing Tribalism in Contemporary Nigerian Society	105

Fray Ifeanyichukwu Maximillian Omem, OAR

The Augustinian Recollect Contributions to the Evangelization of Tagbilaran, Bohol(1768—1898) 106

Fray Keneth B. Pahamutang, OAR

Mary, Mother of Mercy Model in Caring for the Suffering, Particularly the Elderly and Sick Filipino Priests 107

Fray Andrie S. Pugate, OAR

The moral implications of the Technology of Security in the Contemporary Appraisal of Human Dignity 109

Br. Julius D. Socorro, SCJ

The Ethical Assessment of the use of Cannabis in Medicine According to the Catholic Moral Teachings 110

Fray Tomokatsu Yamaguchi, OAR

“No Salvation Outside the Church” in Rahnerian Ecclesiology: An Exposition 111

Fray James Ompad Alibong Jr., OSA

Miroslav Volf’s Theology of Forgiveness as Pastoral Model in Actualization of Church’s Teaching on the Social Dimension of Salvation 112

Fray Ramon B. Bitancor III, OAR

Defense of the Philippine Missions: The Augustinian Recollects’ Reaction to Moro Piratical Raids (1626–1890) 113

Fray Julius James T. Tinapao, OAR

Foreword

Binah is a Hebrew term which means understanding.

This book is a collection of Research abstracts of Augustinian Recollects and students of the Recoletos School of Theology who have investigated issues and concerns that are related to theology and otherwise. This publication then is an assortment of academic undertakings to understand the world, society, humanity and God and how these interact in the field of real life.

This publication is not intended to be annual but will definitely continue as students and professors of the Recoletos School of Theology continue the vocation to engage in intellectual pursuits through research and the search for *binah*.

The published articles cover the research endeavors of the Recoletos School of Theology from 2007-2019.

Research, Publication, Planing and Development (2019)

Foundations of Basic Teachings of the Catholic Church on Marriage: Bases for Arguments against Same-Sex Marriage

Fray Allan Rubett A. Cabatian, OAR

This research discusses the beauty of the sacrament of marriage and the many factors that threaten this sacred union. It aims to answer the questions on the basic teachings of the Catholic Church on marriage, the foundations of the basic teachings of the Catholic Church on marriage, and the stands of those who support same-sex marriage, the arguments of the basic teachings of the Church on marriage against same-sex marriage and the implications of legalizing same-sex marriage to Christian faith, family, Church, and society.

The researcher uses the descriptive research method specifically document analysis in determining the foundations of the basic teachings of the Catholic Church on marriage as basic teachings of the Church.

In summary, the Catholic Church defines marriage as an enduring and exclusive covenant of love between man and a woman. This union of persons, by its nature, is ordered toward the good of the spouses and the procreation and education of offspring. For a baptized couple, this covenant has been raised by Christ to the dignity of a sacrament.

Marriage is not a human invention, it was instituted by God. The essential properties of marriage are unity (between man and woman only) and indissolubility (cannot be broken except by death. The Church possesses the sole and exclusive right to make laws and administer justice in the matrimonial affairs of baptized persons.

These teachings of the Catholic Church on marriage have scriptural, theological, doctrinal, moral, and canonical foundations. In the Old Testament, the sanctity of marriage is clearly attributed to the will of the Creator, and becomes

a prophetic symbol of the union of God with His people. St. Paul shows how this union is fully realized in the mystical bond between Christ and the Church, of which Christian marriage is an image and reflection.

The moral foundations of marriage states that human sexuality and differentiation and complementarity of sexes are basics on the morality of marriage. Both are grounded in the eternal and natural law. Man and woman share the same essence by the fact that they are both created in the image and likeness of God yet there is difference and a complementarity about them that enables man and woman to be something that would be impossible had man not been created in two modes (male and female). Morally speaking, there is a moral inseparability of the unitive and procreative aspect in conjugal act.

On the other hand, the proponents of same-sex marriage argued that in denying marriage to homosexuals is unjust discrimination. For them, same-sex union is a fundamental human right and marriage has nothing to do with procreation. They believed also that marriage is to be understood as a unique and special form of commitment of friendship between sexually attracted persons and that there are no objective moral standards to judge sexual activities. Homosexuals are actively involved in trying to enlarge marriage to include both opposite sex couple and same-sex couples because of the following reasons: first, emotional: many same-sex couples feel a desire to have a society recognize their lifetime commitment to each other; second, security: many have a desire to enjoy the security, protections, and cost savings which would flow from marriage; and third, political: legal recognition of their union by the government and society.

However, the foundations of the basic teaching of the Church on marriage are strong and valid against same-sex marriage. It is wrong to include this kind of marriage to the traditional marriage because of the following reasons: homosexual acts are immoral, marriage is based on its intrinsic value and the natural theology (purpose) of the body (person), it is not only a feeling, it has purpose: mutual good of the spouses and procreation, marriage is fundamental and unchangeable institution, it is traditionally and by its nature is between persons of opposite sex; homosexual couple cannot enjoy complementarity and they cannot have children.

Legalizing same-sex marriage may lead to a crisis of faith. It may disregard truths and moral values which were revealed by Jesus Christ Himself. The Church may be continuously contradicted her principles and the family may suffer much. It may become meaningless and promote the homosexual lifestyle which may corrupt society's very moral fiber.

Natural Law In *Veritatis Splendor*: An Argument Against Moral Relativism

Espartero, Ian Anthony R.

This study which utilized the qualitative, theological research, particularly content analysis presents and analyzes the teaching of the Catholic Church regarding natural law by using Pope John Paul II's encyclical letter, *Veritatis Splendor*, and examines its implications in the four fundamental areas of moral theology which are directly challenged by the influx of modern-day inclinations called moral relativism. The perspective on natural law of Greek and Roman philosophers, the Sacred Scriptures, the Church Fathers, the Magisterium and the Catholic moral theologians contended in this study serves as the foundation of the contemporary principles on natural law deduced either from natural phenomena and philosophical reflections. In *Veritatis Splendor*, Pope John Paul II defines the doctrine on natural law based on the Thomistic tradition which stresses that the natural law is man's participation in God's law which is eternal, objective and universal. Highlighting the salient features of the encyclical letter, *Veritatis Splendor* from the encyclical letter, *Evangelium Vitae* and the Catechism of the Catholic Church, the differences and similarities are pinpointed. While *Veritatis Splendor* talks of the general principles of morality, *Evangelium Vitae* echoes the teaching of VS in a particular manner by dealing the controversial issues that challenge the culture of life. The Catechism of the Catholic Church serves as the foundational reference of the encyclical letter, *Veritatis Splendor*. A careful reading of the two documents reveals that the encyclical letter, *Veritatis Splendor*, refers only to general or fundamental morality, while the exposition of the Catechism of the Catholic Church takes up the precise object of the encyclical letter, *Veritatis Splendor*, in a very systematic approach through the citations of references indispensable to a fully reflective understanding of the teaching of the encyclical letter VS. The two forms of moral relativism mentioned in *Veritatis Splendor* affecting the four fundamental areas of moral theology are described as consequentialism and proportionalism. The former holds that the consequences of

a particular action from the basis for any valid moral judgment about that action. The latter, by weighing the various values and goods being sought, focuses rather on the proportion acknowledged between the good and bad effects of that choice, with a view to “greater good” or “lesser evil” actually possible in a particular situation. In contradistinction to this contemporary view of morality, Pope John Paul II appeals to teach on freedom rooted in the truth about human nature, declaring that genuine freedom is measured by man’s ability to choose the good in all areas of human life according to his own objective nature. This vision of man is deeply rooted in the natural-law tradition of morality, which resists relativistic interpretations and applications and believes that moral norms are fixed in both the nature of God and the nature of man.

This research specifically seeks to answer this main question: What is the stand of Pope John Paul II’s encyclical letter, *Veritatis Splendor*, on the doctrine on natural law against moral relativism? Corollary to the abovementioned main question are equally important sub-questions, to wit:

1. What is natural law according to *Veritatis Splendor*?
2. What are the unique features of natural law in *Veritatis Splendor* as distinguished from the Catechism of the Catholic Church and the subsequent encyclical letter on Christian morality written by Pope John Paul II, namely *Evangelium Vitae*?
3. What is the perspective of *Veritatis Splendor* on the different forms of moral relativism based on the doctrine on natural law and the other aspects of Church’s moral theology in this contemporary time?

Much has been discussed about the doctrine on natural law in the encyclical letter, *Veritatis Splendor*. To a great extent, the content of the encyclical letter endorses proof-text arguments that aim to safeguard the fundamental moral doctrine of the Church against the contemporary moral theory of moral relativism. In the midst of the present-day challenges to the faith of the Church, the response of the encyclical letter shows a consistent exclamation of the primacy of the law of God over the law of man, and the dependence of the freedom of man on the will and providence of God. The encyclical letter in itself sets forth the general principles of fundamental Christian morality for the protection of the moral life of the human person, of the Church and of the society.

From the aforementioned statement, the researcher recognizes the existence of other avenues that this research shall be further pursued. Considering the dearth of time and resources, the researcher writes off other equally important areas that can be developed in future studies of other enthusiasts of the natural law and *Veritatis Splendor*.

Since this study focuses only on the analysis of the doctrinal content of natural law in *Veritatis Splendor*, a future study focused on the pastoral dimension

of this research is a welcome undertaking in order to provide a basis for the daily application of the teachings stipulated in the encyclical letter.

A similar study addressing the other contemporary moral theories highlighted by the encyclical letter, namely subjectivism and individualism, can be a helpful note to balance the philosophical and theological perspective of the future researchers on matters that pertain to the Catholic faith and morals. The fact is assumed that the easy way to win in the battle against the proponents of these contemporary moral theories is by way of knowing their teachings and hitting them head-on with full knowledge of their claims and convictions.

Pope John Paul II earlier highlights in his apostolic exhortation, *Pastores Dabo Vobis*, 44, that “the seminary, more than a place, a material space, should be a spiritual place, a way of life, an atmosphere that fosters and ensures a process of formation, so that the person who is called to the priesthood by God may become a living image of Jesus Christ.” In view of this declaration, the researcher proposes that the other themes in *Veritatis Splendor* like freedom, truth, law, conscience, etc. be studied in the context of seminary and religious formation and basic and higher education so that seminarians, priests and religious may not only be provided with a solid human, moral and spiritual formation but also be awakened in their pastoral interest to embark upon certain ministries that cater to inculturation, human anthropology, medical ethics, casuistry and the like. *Pastores Dabo Vobis*, 44 further notes that the human maturity of the priest should include especially the formation of conscience. In order that the candidate may faithfully meet his obligations with regard to the God and the Church, and wisely guide the consciences of the faithful, he should become accustomed to listening to the voice of God who speaks to him in his heart, and to adhere with love and constancy to his will.

The researcher limits his treatment in this study to the doctrine on natural law. Future researchers may venture into the topic on the applicability and suitability of the contents of *Veritatis Splendor* to Christian Theological Anthropology in order to give clarity on the Christian perspective of the human person and his dignity which seems problematic nowadays due to the proliferation of the wrong ideologies that degrade human dignity.

Considering the fundamental areas of moral theology already mentioned in the encyclical letter, a detailed exposition, distinction and identification of the general moral themes and their particular disciplines in the future research assumes to function as a reference manual for moral theology students and confessors. Although there are already a collection of manuals for moral theology, a recent publication serves its best when the orthodox principle of morality like that of the objective moral truth are to be expressed in a manner comprehensible to the masses.

The future researcher may consider rewriting and translating the encyclical letter *Veritatis Splendor* based on the perspective of the grassroots and the marginalized by taking into consideration their life-situation and aspirations against the backdrop of the social condition of poverty, oppression and human and social injustices.

Some members of the Philippine Congress pass bills like the House Bill 3773, known as the Responsible Parenthood and Population Management Act of 2005, in order to be enacted as laws which run contradictory to the natural law. These tend to challenge the moral and pastoral principle of the Church as the protector of the moral good of every human being. A critical and analytical study on the doctrine on natural law of the Church vis-à-vis the human life issues and the organizations and systems that seek to abrogate the country's sovereign constitutional protection of the family, parent's rights and the right to life, like reproductive health, divorce, same-sex marriage, etc. is proposed to be undertaken by future researchers in order to necessitate moral consciousness among the contemporary human person. The CBCP statement for the 2007 International Conference on Bioethics and the Family reiterates this demand that the government, particularly the legislators, have the moral obligation to promote and protect human life from its beginning, as well as the dignity of marriage and the family.

As stated in the conclusion that the present time is a moment for a massive crusade to realign and correct the already distorted notion of humanity concerning the natural law, the researcher proposes that a future study focused on the concrete programs and activities for youth empowerment, responsible parenthood, pre-nuptial, nuptial and post-nuptial education, vocation awareness and Christian servant-leadership be taken up and designed in order to re-orient the mind of people, especially the youth, to the unchanging truths of the Christian faith expressed in ways that cater to the present-day scenario.

An expanded research offering direct solutions to the contemporary moral crises posed in this research is an appreciated undertaking so that human institutions whose vision-mission is to espouse social, human, moral and spiritual renewal in all levels of human society can have objective and pastoral bases for the application of their programs to current crises of morality.

St. Augustine's *Amor Ordinatus*: Its Foundations and Implications to the Filipino Youth

Jacinto, Allan M.

The study aimed to present St. Augustine's concept of love called *Amor Ordinatus* (ordered love) which became the basis for the communitarian charism of the Augustinian family. According to the saint he found this love which gave him fulfillment through his gradual conversion to the Christian faith. However, *Amor Ordinatus* (ordered love) is challenged by the influx of modern-day inclinations called moral relativism.

This research attempted to shed light on the doubts and controversies enveloping St. Augustine's significance to the present lives of the youth, parents, professors, and other individuals. To accomplish this, the study utilized a descriptive research method particularly document analysis. The saint's major works like *Enchiridion on Faith, Hope, and Love*, *De Trinitate*, *Confession*, *De Civitate Dei*, and some of his other works were utilized to extract the meaning of *Amor Ordinatus*.

The study presented the development of *Amor Ordinatus* which happened simultaneously with Augustine's conversion to the faith. Hence, the story of Augustine's conversion was the beginning of the development of the concept of an *Ordered Love*.

His conversion proves that there was no time in his life when he did not love. He defined this love from the philosophical and theological foundations and used them to serve as the two pillars of *Amor Ordinatus*.

Philosophically, Augustine was imbued with the idea of Plato about the Principle of Ideas. Aside from Plato he also adopted some tenets of famous ancient thinkers like Aristotle, Cicero and Plotinus. Later he developed his concept of *Divine Illumination* that paved the way for aesthetic description of love and through

this he was led to a higher degree of conversion, from philosophy to theology (reason to faith).

Theologically, he explained love from the perspective of the Holy Scriptures and the love that binds the Holy Trinity. Thus *Amor Ordinatus* is a dynamic kind of love that springs from God who is the source of all order and righteousness. IT is the kind of love that impels man to love god and neighbor. In other words, it encompasses two other kinds love namely *Amor Castus* (chaste love) and *Amor Diffusivus* (diffusive love).

The main purpose of the study was to present the philosophical and theological foundations as well as the moral and pastoral implications of *Amor Ordinatus* in connection with four pre-selected moral problems such as *pre-marital sex, abortion, drug addiction, and crimes related to fraternities and sororities* confronting today's youth.

The findings and conclusions indicate that *Amor Ordinatus* is not passe even in this confused world. On the contrary, the study recommended that an in-depth study on the moral and pastoral implications of *Amor Castus* and *Amor Diffusivus* respectively as corrective measures to the anti-life bills passed in the congress be undertaken. There should also be an avenue for the young to revive Filipino values. It was also suggested that basic catechism must be supervised by catechists deployed in the different public schools within the diocese to safeguard the young.

The findings and conclusions showed that there is a need to review and update the programs for the youth in the local churches so that they jibe with the past paced activities of the youth. Intensive catechism must be given prior to receiving any sacrament to uphold the sanctity and sacredness of the Church teachings about life. These catechism sessions can serve as information campaigns against all forms of immoralities.

The Concept of the “Kingdom of God” in the Pastoral Letter “Justice in the World”: Its Implications to the Present Philippine Society

Saycon, Excell B.

The researcher employed descriptive method specifically documentary analysis in analysis in analyzing the concept of the “Kingdom of God” in the Pastoral Letter, “Justice in the World” its implications to the present Philippine society. The major document which the researcher used in the study is the 1971 Synod of Bishops’ “Justice in the World.”

To guide the researcher, the following specific problems were formulated:

1. What is the concept of the “Kingdom of God”?
2. What are the universal values of “Kingdom of God” in the Pastoral Letter, “Justice in the World?”
3. What are the conditions of the present Philippine society in relation to the universal values adhered by the pastoral letter, “Justice in the World?”
4. What are the responses of the following institutions to the Pastoral Letter, “Justice in the World?”
 - The Philippine Catholic Church
 - The Philippine Government
 - The Filipino Citizenry

To analyze the concept of the “Kingdom of God,” the researcher used some biblical texts and in particular those found in the Pastoral Letter, “Justice in the World” and its contextual relation to the “Kingdom of God.”

From the findings, the researcher formulated these conclusions:

The concept of the “Kingdom of God” based on the Biblical texts is underscored in terms of the following values: justice, love, liberation, unity and peace.

There are five universal values of “Kingdom of God” found and stressed in the Pastoral Letter, “Justice in the World.”

The promotion of the universal values is not adequately and satisfactorily pursued by the Philippine society today.

The following institutions namely a. The Philippine Catholic Church b. The Philippine Government and c. The Filipino Citizenry through their initiatives and projects manifest efforts to promote the five universal values.

Based on the findings and conclusions of the study, the researcher gives the following recommendations:

The Catholic bishops Conference of the Philippines (CBCP) should produce materials explaining the social teachings of the Church. These materials can be distributed in schools and Parishes in the country and used as a catechetical instruction of the parishioners.

Each diocese and different parishes should work closely with the government and private sectors to organize programs that promote justice, love, liberation, unity and peace like helping the poor and the marginalized.

The various schools, colleges, and universities should implement principles and directive for action most pertinent to their objectives and mission as education institutions. For this purpose, social action groups for justice should be formed by the educational sectors, guided by the universal values in the Pastoral Letter, “Justice in the World”: justice, love, liberation, unity and peace.

The Church Social doctrines should be integrated in some courses in the academic curriculum of Catholic schools, especially seminaries, business, graduate and law schools.

A quantitative study on the impact of the universal values of “Justice in the World” to the present Philippine society should be undertaken.

The impact of the universal values of “Justice in the World” to the present Recolect community of St. Ezekiel Moreno province should also be studied.

An Analysis of “The Church and Internet and Ethics in Internet”: Basis for Christian Moral Guidelines for Young Internet Users

Cabanag, Bob T.

This study was an attempt to make an analysis of the Pontifical Council documents for Social Communication entitled “The Church and Internet and Ethics in Internet”. Moreover, it aimed to identify ethical norms proposed by the Church and the implications of the use of the internet in order to (1) formulate ethical guidelines in using the internet, and (2) deduce Christian moral guidelines from the identified ethical norms. In other words, ethical guidelines necessary for the moral discernment of young internet users were formulated in the light of the identified implications.

The investigation sought to answer the following question:

1. What ethical norms are presented in the “The Church and Internet and Ethics in Internet”?
2. In the context of the document, what are the implications of internet use to:
 - Church pastoral activities
 - Education and formation
 - Culture
3. What specific ethical guidelines can be deduced from the ethical norms and the identified implications of internet use?

4. What Christian moral guidelines can be developed for young internet users in the light of the document?

The study's primary sources are the following: the Pontifical Council Documents for Social Communications, "The Church and Internet and Ethics in Internet". Other sources pertinent to this study such as books, articles, and electronic media (internet) were also used.

The descriptive research method, specifically document analysis, was utilized to determine the ethical norms set by the Church on internet use as bases for developing Christian moral guidelines for young internet users.

Based on the question, the analysis of the data gathered, the following summary of findings is presented:

The Church sees the internet as God's gift to men. It unites and helps them cooperate in His plan for their salvation and it contributes greatly to the development and enrichment of men's minds and to the propagation and consolidation of God's kingdom.

The Church obliges all internet users to employ the media in an informed and disciplined way for morally good purposes. She asks not only parents but also schools, formation centers, and other educational institutions to develop programs that encourage a discerning use of the internet. Students should be educated with the capacity for an informed and discerning evaluation of content. Young people should be taught to form standards of good taste and truthful moral judgment and be good Christians in using the internet.

The Church calls for new regulations that are needed to counter the so-called special internet crimes and to formulate and enforce appropriate penalties for violation including public censure.

The principle of solidarity is the measure of the internet's service of the good because the common good supplies the context for considering whether the media is being used for good and evil. Common good should be understood as the sum total of worthy shared purposes that the community members jointly commit themselves to serve. The Church, therefore, calls everyone to promote and protect the international common good.

Members of the Church are tasked to apply ethical and moral criteria which are to be found in both human and Christian values. Christian should offer a critical evaluation of the internet and its impact upon culture in order to evangelize effectively. They must display exemplary practice of communication, reflecting the highest standards of truthfulness, accountability, sensitivity to human rights and other relevant principles and norms.

As with its implications, the internet offers unique opportunities for proclaiming the gospel of Christ to the whole human family. IT carries news and

information about religious events, ideas and personalities and it serves as vehicle for evangelization and catechesis. It also provides inspiration, encouragement and opportunities to persons confined to their homes or to institutions. The internet has the capacity to overcome distance and isolation, bringing into contact like-minded persons of goodwill who join in virtual communities of faith to encourage and support one another.

But the internet can sometimes be indifferent and even hostile to Christian faith and morality. The proliferation of websites calling themselves “catholic” causes confusion among the people and becomes a reason for them to be just shopping, choosing and picking religion that suits their personal preferences. Another confusion brought about by the internet is the virtual reality feature which proposes that some sacraments are present there.

The internet plays an important role in education, particularly in the evangelization mission of the Church. It can also be used as a standard instructional tool in classrooms. It is not merely a medium of entertainment and consumer gratification but a tool for accomplishing tasks, projects, etc., the young must use it as such.

On the other hand, the internet can distract people and cause them to waste time instead of promoting learning. It can also be used as a tool for indoctrination, with the aim of controlling what people know and denying the access to information the authorities do not want them to have, a perversion of genuine education.

At times, the internet avoids or oversimplifies news instead of carefully and truthfully explaining complex matters. In entertainment, it features presentations of a corrupting, dehumanizing kind, including exploitative treatments of sexuality and violence.

Cultural domination imposed through the internet also causes a serious problem because so much communication now flows only in one direction, and that is, from developed nations to the developing and poor nations. The latter is just a mere recipient of what the former is communicating, a clear manifestation of domination.

Nonetheless, the internet is a powerful tool for the globalization process and it helps instill a set of cultural values. It draws families’ together, help people solve everyday problems, raise the spirit of the sick and relieve the tedium of life through popular entertainment and useful information. It also makes it possible for ethnic groups to cherish and celebrate their cultural traditions, share them with others, and transmit them to new generation.

Young people without moral instructions in using the internet are adrift. Moral guidelines can aid the young in their actions and activities on the internet. It can help them discern better the kind of information presented to them in

the internet. It can also be used as a tool to express people's stories and build relationships.

Parental guidance is the first and best defense for young people on the internet from intruders of computer files and most especially intruders that corrupt their values. In other words, the primary vehicle for developing values in young people is role models. Parents and teachers' examples are important and are critical components in the formation of values of the young.

On the basis of the above-mentioned findings, this study arrived at the following conclusions:

The church considers the internet as God's gift and it contributes greatly to the development of society and nations. It enhances the person's talents and skills and enriches his mind on the knowledge about God. It changes not only how people communicate but also how they understand their lives. It also carries positive capacities such as religious information and teaching beyond all barriers and frontiers.

Given the good that the internet does, the Church encourages right development and right use for human development of the internet for the building of society. The Church also asks users to integrate Christian message and the Church's authentic teaching into the new culture created by this modern media of communications.

Young people are vulnerable to internet threats since they are more exposed to the media. Hence, there is a great need to educate them and instill values in them so that they will be armed with values in their daily encounter with the different types of individuals on the internet.

Values inculcated in young people's heart and mind will direct their decisions and actions on the internet. Exposure to models (values, behaviors, etc.) that young people encounter can result in a more firmly established system of moral values.

In the light of the findings and conclusions drawn from this study, the following recommendations are presented:

The ethical norms presented in the pontifical documents on the internet should be learned by young people and be given emphasis in their academic formation particularly those who are undergoing religious and priestly formation.

The implications of the Church's use of the internet and the internet's role in the life of the Church should be taught to young people particularly seminarians in order for them to have a better understanding and appreciation of the internet as an effective tool for evangelization since they are future ministers of the Word.

Likewise, those who are involved in the formation of the youth such as, parents, teachers, seminary formators, catechists, tec., need to learn, understand and apply those ethical norms and examine their implications. If necessary, they should acquire education about the media so that they can better guide and accompany the young in using the internet.

All sectors of society should put their efforts together and make it their priority to come up with a values formation framework for young people in all levels of education.

An Analysis of HB 5043 (Reproductive Health and Population Development Act of 2008) in the Context of *Humanae Vitae*: its Moral and Pastoral Implications

Christopher Gaspar, OAR

This study analyzes the Reproductive Health and Population Development Act of 2008 which is being debated in the Philippine Congress in the light of Church's teaching according to *Humanae Vitae*. It seeks to inform the laity (including the Philippine legislators) about the sacredness of human life. This helps also the married couples identify the salient basic moral teaching on the sanctity of marriage which would eventually lead them to strive for fidelity and holiness and keeping the integrity of procreative act. It is guided by the questions: What are the foundations of HB 5043?; what are the theological and moral foundations of the teachings of *Humanae Vitae*?; What is the Church's position on HB5043 as expressed *Humanae Vitae* with respect to responsible parenthood, family planning, reproductive health?; and What are the moral and pastoral implications of the Church's position on HB5043 to the family life of Filipino Catholics?

The study concluded first, that the foundations of HB5043 (Reproductive Health and Population Development Act of 2008) are rooted in the negative effects of demography on economy and health. There is a need for a Bill because of the poverty caused by interrelated factors: weak and boom-and-bust cycle of economic growth; inequalities on the distribution of income and assets and in access to social services; bad governance and corruption; the lack of priority accorded to agriculture including agrarian reform; limited coverage of safety nets and targeted poverty reduction programs; and armed conflict. Rapid population growth exacerbated also the problem on poverty. Second, the theological and moral foundations of the *Humanae Vitae* are based on natural law and Scriptures. In these two pillars, the arguments on the intrinsic worth of human life, special act of creation, violations of the unitive meaning of the conjugal act are greatly strengthened by reference to the Scriptures

Filipino Catholics' Understanding of Human Suffering and Pope John Paul's *Salvifici Doloris*: Points of Convergence

Eyas, Samuel L.

The primary purpose of this study is to analyze Catholic Filipinos' understanding of human suffering in the light of Pope John Paul II's *Salvifici Doloris*

Specifically, this study attempted to answer the following questions:

1. What is the meaning of human suffering for the Catholic Filipino?
2. What are the devotional practices of Filipinos reflecting human suffering?
 - Why are Filipino Catholics attracted to these devotional practices?
 - What are the foundation of the Apostolic Letter of Pope John Paul II's *Salvifici Doloris*?
3. What are the pastoral implications of the Catholic Filipino's understanding of human suffering in the light of Pope John Paul II's *Salvifici Doloris*?

The researcher used the descriptive research method, particularly documentary analysis. He also conducted interviews and made an analysis of the Filipino philosophy out of those interviews made in order to put the subject matter in a clear and right perspective.

Based on the findings and the results of the study, the researcher arrived at the following conclusions:

1. The interviews and print literature revealed that Filipino Catholics' understanding of human suffering is still enveloped with mystery. Human suffering is understood as part of God mysterious wisdom and love for his beloved creatures. In the Philippines, Filipinos believed "Bathala" allowed these sufferings to exist in this world. Despite this belief people remain very trusting in His wisdom and love. The different interviews with Filipino Catholics on their understanding of

human suffering and their own devotional practices have shown their deep trust in God despite their confusions and sufferings in life.

It is concluded that the Filipino spirituality is similar to the spirituality of the cross, this is suggested by their devotion to Black Nazarene in Quiapo, the compassionate Our Lady of Perpetual Help, and the act of imitating Christ's suffering during holy week. These devotional practices manifest the spirituality of the cross.

There are reasons why Filipino Catholics get attracted to these devotions are the following: Firstly, they are able to relate in these devotions their own crosses, sufferings and pain in life. Secondly, the experience of an answered prayer makes Filipino Catholics more and more faithful in their devotions. Thirdly, the devotees are able to ask something from God through their intercessions. Fourthly, these devotions are of great help emotionally and spiritually to the devotees.

With regard to the foundation of the Apostolic letter of Pope John Paul II's *Salvifici Doloris*, be it philosophical, theological or Scriptural, the apostolic has centered so much on God's love through the work of the second person of the Holy Trinity – Jesus Christ who gives meaning to the suffering of this world. His Passion, death and His resurrection has raised the meaning of human suffering into the meaning of redemption.

There are points of convergence between the apostolic letter of Pope John Paul II's *Salvifici Doloris* and Filipino Catholics' understanding of human suffering. The understanding of Filipino Catholic's of human sufferings is still applicable today; and this is true of the work of Pope John Paul II as well. Both perspectives have given an in-depth and a more rooted way of dealing with human sufferings in this world.

Based on the findings and conclusion, hereunder are the researcher's recommendations:

The Filipino Catholics' understanding of human suffering still holds its truth today. In fact this is still the dominant understanding of the majority of Filipino Catholics today. It is strongly recommended by the researcher to carefully evaluate and examine the Filipino beliefs on sorcery, witchcraft and *barang* in relation to human suffering and its possible implication with regard to the Filipino Catholics' understanding of human sufferings. The apostolic letter of Pope Paul II's *Salvifici Doloris* should be also studied and make use of it as a guide in creating plans for services and ministries.

Since religious people and priests pastorally deal with the suffering humanity, it is recommended therefore, that all candidates for priestly and religious life should study more deeply the theological, scriptural, and philosophical meaning of human suffering to enhance their knowledge. And they should be give modular classes on this issue to give them an opportunity to discuss and share

their knowledge with others on this issue on human suffering confidently and with a trusting heart in God. In this sense, religious people and priests are able to be faithful to the truth.

The Secretariat of Formation and Secretariat of Spirituality of the different Orders and Congregations should deepen its focus on the spirituality of the cross in order to prepare their formands for their future ministry in the church. Religious life and priesthood are not a bed of roses. Both surely have a share of thorns. Therefore services and sacrifices should be given more emphasis in the formation years of the candidates.

All communities of the different Orders and Congregations should hold a regular meeting to discuss the struggles and problems of each religious in the community to enable the superiors of each religious in the communities extend support. Likewise the parents should also hold a regular dialogue with the members of the family in order to extend some assistance and help to its suffering members.

Since the family is considered a small church, and has a direct commitment towards caring for their members, it is strongly recommended that family members should be enlightened about human sufferings in order to prepare themselves for whatever future problems that may arise in the family.

It is strongly recommended that political and ecclesiastical leaders should deepen their knowledge, exposures and experiences with the suffering people so that, touched by the grace of God and with compassion acquired from their involvement with the sufferers, they will be able to feel for themselves the reality of human suffering in this world. And by that exposure and experiences they should sit down together to seriously plan services and ministries that would greatly help the families.

Pope John Paul II's Theology of the Body: A means to Reinforce Marital Relations in the Philippines

Mercado Jr.,Dominador D.

This study deals with the combined discipline of philosophy and theology as bases of the writings of the late Pope John Paul II specifically his Wednesday Audience discussions on the Theology of the Body. Hence, the researcher sought to answer the following questions:

1. What is Pope John Paul II's Theology of the Body?
 - foundations
 - major tenets
2. How can the major tenets of Pope John Paul II's Theology of the Body Influence marital relations?
3. What are the contemporary issues confronting marital relations in the Philippines?
4. How can major tenets contained in the Theology of the Body help address the contemporary issues confronting marital relations in the Philippines?

The method employed in this study is descriptive method, specifically documentary analysis. Guided by the research questions, the researcher examine and analyze the writings of Pope John Paul II, particularly the compilations of his addresses during Wednesday Audience from September 5,1979- November 28, 1984. Data are collected through the study of pertinent printed materials and the internet.

Then, problems concerning marital relations are selected for treatment of the tenets of the theology of the body chosen by virtue of their high incidence encountered in the Philippine society.

The Theology of the Body is a new and fresh approach to the human body and to sexual morality. It is a rather intriguing name given to a collection of teachings offered by Pope John Paul II. He was elected to the papacy in 1978 and began to present this theology in 1979, finishing it five years later in 1984.

Pope John Paul II's Theology of the Body is founded on the Sacred Scriptures, the Church doctrines, his entire personal experiences of life, the influences and his philosophic-theological thought – an integrated faith with phenomenology.

Its major tenets are the series of catechesis on the following: on the original unity of man and woman based on the book of Genesis; on Christ's appeal of the purity of heart based on the Sermon on the Mount; on life according to the Spirit based on St. Paul's teaching on the human body; on the resurrection of the body; on virginity and continence for the sake of the kingdom; on marital love and the sacramentality of marriage; and on the norms and morality of marriage act and responsible parenthood.

The term Theology of the Body is a working term. The study finds Pope John Paul's thesis statement, "that the body is capable of making visible what is invisible, the spiritual and divine," significant. It was created "to transfer in the visible reality of the world, the invisible mystery hidden in God from time immemorial, and thus to be sign of it."

The body is sacramental, revelatory of the mystery of creation and the mystery of the Creator. According to the Holy Father, the human body – through the reality of sexual difference and the call to sexual union – possesses a "language" inscribed by God that proclaims his own eternal mystery and makes that mystery present, visible, experiential in the world.

The mystery hidden in God from all eternity is revealed. It is the mystery of God's plan to unite all things in Christ (Eph 1:10). In short, it's God's Trinitarian Love and Life, and his amazing plan for man to share in this Love and Life through Christ as members of the Church. This is what the "great mystery" of the "one flesh" union symbolizes and the "great mystery" of Christ's union with the Church signifies (see Eph 5: 31-32). And this is what Pope John Paul II means, fundamentally, by speaking of a theology of the body. This does not mean that God is sexual. But it does mean that man's sexuality reveals something of the mystery of God's inner life and His plan to grant man a share in the divine nature (2 Pt 1:4).

It all comes to light in the embodiment of God himself: the Word made flesh. As John Paul II puts it, "through the fact that the Word of God became

flesh the body entered theology [...] through the main door”. Christ, then, is the focus of any authentic theology of the body. Christ is the focus of a Christian understanding of the body and sexuality. For it is Christ, in and through His body given up for man, who fully reveals the mystery of the Father and his love, and fully reveals man to himself.

The major tenets that may be used in strengthening marital relations are the following: meaning of the principle of unity and indissolubility; notion of original solitude and original unity; meaning of original nakedness and shame; nuptial meaning of the body; the mystery of man’s original innocence; notion of conjugal union and procreation; meaning of marriage in the integral vision of man; meaning of man’s concupiscence and purity as life according to the Spirit; the ethos of the body in art and media; marriage and celibacy in light of the resurrection of the body; mystery of body’s redemption as basis of teaching on marriage and voluntary continence; and outline of conjugal spirituality.

The contemporary and compelling issues confronting marital relations in the Philippines discussed in this research are the following: the mass media influence; the distortion of ethical principles and moral values; the erosion of faith; personality disorder; the gradual loss of time; Filipino working abroad; infidelity; contraceptive and hedonistic mentality; the reality of the culture of death; domestic violence; irrational jealousy; and pornography and prostitution.

The tenets contained in the Theology of the body that can help address the contemporary issues confronting marital relations in the Philippines are the following:

“Love one another as I have loved you” (Jn 15:12). This is the summary of the Gospel. This is the very meaning of Christ and man’s life. According to Pope John Paul II, this call to love as God loves is revealed to man from the beginning through what he calls the nuptial meaning of the body. Hence, the Pope would say that if man and woman live according to the nuptial meaning of the body, they fulfill the very meaning of their being and existence.

Sexual morality is all about speaking the language of God’s love embedded in the human body. Pope John Paul II even speaks of the “propheticism of the body.” The body is “prophetic” because it proclaims the truth about God. Or, at least, it is meant to proclaim the truth about God which is an attractively beautiful and dignifies vision of sexuality.

The reflections of the sacrament of marriage can be considered in two essential dimensions, first as a covenant and grace, and secondly as a dimension of sign. In this new vision of sexuality, the fallen nature of humanity tends to defy these dimensions in the sacrament of marriage. In embracing it, couples must also embrace the demands it places on them. It means they must never speak the

“language of bodies” in a way that contradicts the sacramental meaning of the bodies. This would make them “false prophets.” Sexual sin consists precisely in this.

The most important and essential moment in these reflections is the conclusion on the need to find, face, and develop in oneself the sense of openness that allows the efficacy of the redemption of the body in the sacramentality of marriage won by Christ for the whole mankind. In here the answers to the perennial questions on the conscience of man and on the queries of the modern world concerning marriage are found. If a person wants to gain a true victory over evil and lust, purity must mature from the repression to the more positive assertion of the value and dignity of the body and sex.

This study analyzed and presented Pope John Paul II’s Theology of the Body as a means to reinforce marital relations in the Philippines. Based on the questions, the documents analyzed and the findings, the researcher concludes the following:

The Theology of the Body is God’s revelation of the divine mysteries inscribed in the human body.

It is seen in the series of catecheses of the Theology of the Body that Pope John Paul II demonstrated and established helpful points to help married couples develop a strong bond of relationship.

The researcher found that there exist a complexity and gravity of marital problems in the Philippines nowadays that need to be reinforced based on the principles of the Theology of the Body.

Using the Theology of the Body as a means to strengthen marital relations is certainly effective if one is open and mature from repression to the more positive assertion of the value and dignity of the body and sex.

Based on the findings and the conclusions, the following are recommended:

Urgently necessary therefore is catechesis on the equality of the obligation of both husbands and wife to marital fidelity. Marriage couples should be taught before and after marriage that both husband and wife lose themselves when either one of them breaks the promise of fidelity to each other.

Women should also be taught to be more assertive of their right to their husbands’ fidelity, and should be supported when they assert this right.

Post-marital counseling must be added to help couples cope with the pressures that tend to undermine their sacramental unity.

Modules on marriage and family life based on the teachings of Pope John Paul II’s Theology of the Body and specifically designed to foster marital relations be created for pre-Cana seminars, Couples for Christ and Marriage Encounters, etc.

Pastoral and theological teachings concerning marriage based on the principles of Pope John Paul II's Theology of the Body should also be introduced during canonical interviews.

Conduct other studies and reflection which include multiple problems related to the theology of the body, for example, the problems of suffering and death, on ecology, on the dignity of labor, on human solidarity, etc.

The Celebration of the Paschal Triduum of the Roman Catholic Church and the Iglesia Filipina Independiente: A Comparative Study

Ocheda, Arian Josef M.

Statement of the Problem:

The main objective of this study was to identify and analyzes the similarities and differences between the liturgical practices, teachings, and celebrations of the Paschal Triduum, as practiced by the Roman Catholic Church and the Iglesia Filipina Independiente in the Philippines. The Paschal Triduum Liturgical practices of the two Churches were outlined structurally as they are celebrated in the Philippines context. The similarities and differences emerged as a result of the structure outline.

Specifically, this study attempts to answer the following questions:

1. What is the Paschal Triduum?
 - What is the historical origin and development of Paschal Triduum?
 - What are the Paschal Triduum and the Jewish Passover?
 - What are the Paschal Triduum and the Paschal Mystery of Christ?
2. What does the Roman Catholic Church celebrate in the Paschal Triduum?
 - How does the Roman Catholic Church celebrate the Paschal Triduum?
3. What are the similarities and differences between the teachings, celebration and practices of the Paschal Triduum of the Roman Catholic Church and those in the Iglesia Filipina Independiente?

- What are the similarities and differences between the theological teachings of the Iglesia Filipina Independiente and the Roman Catholic with respect to Salvation through the Paschal Mystery?
4. How can a knowledge and understanding of the Roman Catholic Church's and the Iglesia Filipina Independiente's celebration of the Paschal Triduum promotes ecumenism?

Methodology

The study made use of the descriptive method of research specifically document analysis. Interviews with the ministers of the Iglesia Filipina Independiente Church were conducted. Available liturgical guides for Holy Week provided by some IFI Parishes were used. The Filipino Missal of 1961 was also consulted to supplement the IFI liturgical guides. The information about the Catholic Paschal Triduum liturgy was gathered through library research in Catholic schools and universities.

Summary of the Findings:

Based on the analyses of the data gathered, the following summary is presented:

The Paschal Triduum Celebration is the Christian Passover of the Paschal Mystery of Christ, which is the Christian equivalent of the Jewish Passover. The Jews celebrate Passover to commemorate that historical event in the Book of Exodus in which God saves the people of Israel from slavery. The early Christians celebrated Passover with a new meaning: Jesus Christ is the lamb who was sacrificed in order to save humanity.

The Roman Catholic Church celebrates the Paschal Mystery of Christ in the Paschal Triduum. This is the commemoration of the passion, death, and resurrection of the Lord Jesus. The RCC celebrated the Paschal Triduum in one unified celebration. It begins with the Evening Mass of the Lord's Supper on Holy Thursday, followed by the Good Friday service, and reaches its peak with the Easter Vigil on Saturday evening. The Church encourages devotions such as, the Vigil to the Blessed Sacrament and *Visita Iglesia* on Holy Thursday; the meditation and reflection on the Seven Last Words of Jesus (*Siete Palabras*), the Stations of the Cross and the procession, on Good Friday; and the *Salubong* on Easter dawn.

The IFI celebrates the Paschal Triduum to remember the passion, death and resurrection of the Lord Jesus Christ. The IFI observes this celebration through the Maundy Thursday Evening Mass, the Good Friday morning and afternoon service highlighting the Veneration of the Cross and the Seven Last Words of Jesus and the Great Easter Even on Saturday evening. The IFI Church encourages devotions such as Holy Thursday and Good Friday processions, *Visita Iglesia*, the Stations of the Cross, *Siete Palabras* and the *Salubong*.

There are similarities and differences between the teachings, structure, liturgical elements, and devotional practices in the celebration of the Paschal Triduum by the Roman Catholic and by the Iglesia Filipina Independiente.

On the Doctrine of Salvation through the Paschal Mystery of Christ, the IFI and RCC believe in the Satisfaction-Theory and the Vicarious Satisfaction of Christ. However, the IFI adopted the Protestant Theology of Penal-Substitution and the Doctrine of Moral Exemplar Theory.

To promote Ecumenism, the study proposed practical applications: a dialogue between the heads of the two Churches to discuss the validity of IFI's baptism, a prayer for unity to be inserted in the Prayers of the Faithful on Holy Thursday and the General Intercession on Good Friday, and mutual respect and charity be shared between the two Churches.

Conclusion

On the basis of the aforementioned findings, the study arrived at the following conclusions:

The Paschal Triduum of the Roman Catholic Church underwent changes that led to the Liturgical Renewal of the Second Vatican Council and the revision of the Roman Missal of Pope Paul VI in 1970 and 1975.

After the revisions of the Roman Missal in 1955, the Second Vatican Council and the renewal effected by Pope Paul VI, new interpretations and liturgical elements emerged in the Liturgy of the Paschal Triduum which were not present before the reforms.

The IFI broke away from the RCC before these liturgical reforms: thus most of its practices are still patterned after the Tridentine Missal (1570) of Pius V. Its relationship with the Episcopal Church of the Philippines brought about some liturgical insertions in the Liturgy. And after some consultations and dialogue with the RCC the IFI assimilated the Liturgical reforms of the RCC into its present liturgy.

There are similarities between structure, liturgical elements, and devotional practices of the RCC and IFI. And there are differences in their teachings, theological interpretations and liturgical elements.

There are ways to foster Ecumenism and promote doctrinal, canonical, spiritual, relational, and cultural agreement. Based on the findings of this study and on the present situation, the possible approach for the promotion of Ecumenism is Spiritual Ecumenism, that is, a change of heart and attitude towards one another.

Recommendations

For the Roman Catholic Church

That the CBCP initiate a dialogue with the IFI in order to clarify the validity of its Baptism. This refers to De Los Reyes faction of the Aglipayan Church which embraces the Trinitarian faith.

That, to promote Ecumenism, Catholics be aware of the practices, teachings, and liturgical life of the IFI; that Spiritual Ecumenism be applied.

Because there are many IFI practices similar to those of the RCC, that the RCC faithful be reminded of the principle of Ecumenism, “Communio in Sacris”, which prohibits the faithful from participating in liturgical celebrations of the IFI.

That parish priests and catechists educate the members of the RCC who reside near members of the IFI, especially in remote towns and villages, about the similarities and differences of the two.

For the Iglesia Filipina Independiente

That the IFI authorities encourage their members to initiated ecumenical dialogue for their mutual benefit.

That the attitude of enmity toward the members of the Roman Catholic because of past circumstances be avoided

That Church authorities encourage their priests and seminarians to study Roman Catholic history and teachings with an open mind in order to understand why there are differences and similarities between the RCC and the IFI.

For Further Study

As there is a need to further study the IFI liturgy, their sacraments, rituals, and practices, a comparative analysis of the changes and additions in its liturgy and practices be studied in relation to the Roman Catholic liturgical reforms.

That an in-depth study of the structure of the Mass of the Iglesia Filipina Independiente be conducted.

That the meaning of the Salvific Action of Christ in both Churches be studied.

Needs and Concerns of College Seminarians: Bases for a Fraternal Guidance and Counseling Program

Rey B. Tripulca

The main aims of the researcher in this study were to present statistical evidences that would determine whether or not a formalized and institutionalized guidance program in the seminary is needed and to offer rational proofs of the necessity for constructing such guidance system not only for reasons of formation benefits but as a solemn duty in forming future religious.

Studies on fraternal guidance and counseling programs in Catholic seminaries appear to be very limited and their observational nature seem to focus mainly on the use of spiritual direction. Results of the current study may advance a greater understanding of the needs and concerns of the college seminarians in the religious seminary setting and may contribute to the making of reliable generalizations regarding the elements of guidance and counseling.

The study was a descriptive research which endeavored to elucidate on matters involving the needs and concerns of the OAR college seminarians. The data gathered served as background information to clarify the definition of a possible Fraternal Guidance and Counseling Program along with its problems and issues in the seminary. In this research, the researcher identified, clarified, and prioritized the college seminarians' needs and concerns in relation to the experiences they have had inside and outside the seminary. The identified needs and concerns became the bases of the proposed FGCP.

The study had four sets of respondents: the postulants, the pre-novices and novices, the theologians, and the formators. As per records, of the formation stages

there are thirty-nine postulants, twenty-eight pre-novices and the novices, seventeen theologian and fifteen former and present formators included in the quantitative phase of the research. The research instruments for the study included a 1. needs assessment questionnaire and opinionnaire used in the survey, and 2. an interview guide used both in the conduct of the interview with the key informants and in the Focus Group Discussion. The questionnaire was the principal instrument used in gathering the needed data for this study. Personal interview and the Focus Group Discussion with a structured set of questions based on the main questionnaire were used in order to supplement, clarify and confirm the written responses.

The instrument used was based on seven dimensions of Gazda's Developmental Model, namely: Cognitive Dimensions, Physical-Sexual Dimensions, Moral Dimensions, Emotional Dimensions, Vocational Dimensions, Psycho-social Dimensions and the Ego Dimension. The researcher also included in the survey the Home and Family Dimensions, Financial and Health Dimensions, Criteria for Discernment Dimension and Concerns about the Charism of the OAR. Each dimension was allotted with seven items each. However, the items for each dimension were rumbled so that a pattern for each dimension could not be established by the respondents.

Results of the study were subjected to a descriptive analysis, giving rise to an enumeration and ranking of items for each dimension which then represented the pulse of the seminarians. The bulk of qualitative data was gathered from the in-depth interview with the key informants and the Focus Group Discussions. Each of these set of data tackled different aspects of the study, but complemented each other in giving a clear implication as to the needs and concerns of college seminarians. The in-depth interview with key informants was designed to determine the factors that affected the congruence among related items.

Data revealed that ranking of the needs and concerns of the college seminary formation dimension among the postulants, novices, theologians and formators. Among the postulants, the top three needs and concerns in the college seminary are (1) Vocational Dimension; (2) Moral and Spiritual Dimension; (3) Charism of the OAR Dimension. For the Novices, the top three needs and concerns in the college seminary are (1) Charism of the OAR Dimension; (2) Moral and Spiritual Dimension; (3) Vocational Dimension. Among the theologians, the top three needs and concerns are (1) Moral and Spiritual Dimension; (2) Vocational Dimension; (3) Charism of the OAR Dimension. To the formators, the top three needs and concerns focus on (1) Vocational Dimension; (2) Charism of the OAR Dimension; (3) Cognitive Dimension.

Data on Existing Seminary Programs Relevant to FGCP Development revealed that the seminarians prioritized the need for an assist program and ranked it as their number one priority. However, the formator-respondents ranked it number five. To some formators, the whole program in the seminary is already an

assist program for the seminarians. They recognized thought that sometimes there are special cases that are overlooked by the formators who tend to believe that problems are and can be settled by the seminarians with their spiritual director or the prefect of discipline. This answer was especially noted by the researcher since the primary objective of this study is to develop a program in that will assist the formators in the areas where the formands need help in.

On the other hand, the FGD with the seminarians revealed that they are really in need of a companion to journey with them and listen to all their struggles. It is true that some seminarians did not enter the seminary with much determination and the needed faculties in order to overcome the difficulties and trials inside the seminary. Most often, the seminary setting gives challenges that some of the seminarians finds difficult to handle hence the need for an assist program that will help seminarians process their experiences whether it be present or past.

All seminarian-respondents agreed to the establishment of an institutionalized and formal guidance and counseling program, except one whose need focused only on spiritual formation. During the interview and the FGD most of respondents expressed agreement and support for the development of a guidance and counseling program in the college seminary.

On the other hand, two out of fifteen formator-respondents disagreed. They looked at guidance and counseling assigned to a guidance counselor as an overlapping of responsibilities with the Prefect of Discipline and the Spiritual Directors. The rest of the respondents agreed that there is a great need to enhance the spiritual formation program and while there is already the office of the SD and prefect, there is still a need for a guidance counselor and psychologist who can be of help in the formation of the seminarians who will not necessarily stay and live in Baguio.

The necessity of guidance, the lack of guidance services, and the obligation of the seminary formators in implementing a guidance programs are issues that have been given importance by many seminaries. With the different issues involving the clergy, the Church and the people in the convent should take it seriously to improve the formation in the seminaries whether it be diocesan or the religious. Naturally, there will be problems and obstacles in this worthy task and it is in the hands of those in-charge of the formation to make a move for a reorientation if not a radical transformation in the seminaries forming the future leaders of the Church. A further evaluation should be given emphasis on the programs that would answer the new challenge according to the call of the times.

Pope John Paul II's Thoughts on Ecological Crisis: Basis for OAR Pastoral Guidelines on Ecology

Castelo, James C.

This research study analyzed the concern of Pope John Paul II toward ecological issue by using the document he issued entitled: Peace with God the Creator, Peace with all of Creation.

By utilizing the qualitative approach specifically documentary analysis as research method, the following questions were treated and given answers: 1. How does Pope John Paul II addressed the ecological crisis based on his letter: Peace with God the Creator, Peace with all Creations in terms of: a. Biblical basis b. Moral basis c. Pastoral basis. 2. What are the OAR initiatives that responded to the ecological crisis? 3. What pastoral guidelines on Ecology can be drawn and recommended for the OAR Parishes in the Philippines in the light of Pope John Paul's thought on ecological crisis?

Based on the aforementioned research questions and from the data gathered this study arrived at the following conclusions: 1. Nowadays, the ecological issues became the concern not only of the few but by all specifically by the Church in general. The Church realizing how enormous the effect of ecological degradation became aware that this problem manifests a problem on faith and morals calling all for conversions. 3. Pope John Paul II throughout his pontificate re-established the fact that the world is created by God as good and has entrusted to man's stewardship being the apex of all his creation. 4. When sin entered into human history it affected the whole of God's creation but through the redemptive act of Christ he won back the broken relationship between man and God. This redemption too extended to all other creatures through man's agency and cooperation by way of regaining the image of being rightful stewards. Thus, the application of science

and technology must be guided with lasting values seen through the respect for all forms of life especially the dignity of person. 5. Lastly, Pope John Paul II's thoughts for ecological preservation led him to suggest various practical means such as common appreciation that the world is for all, a new solidarity must be fostered among countries, a new lifestyle ought to be promoted, ecological education is to be given importance and ecological aesthetic is to be promoted.

Moreover, the Order of Augustinian Recollects in the Philippines being engaged in the pastoral ministry and its life as a religious Order found it worthy to take part in this call of ecological issue. Ecological initiatives were established at least to some OAR communities especially in schools and minimally introduced to other communities. It was regarded as high time for all the Augustinian Recollects to give witness by way of giving attention to ecological programs. This study, therefore, having considered the ideas and insights of Pope John Paul II concerning ecology and how at present the OAR in the Philippines responded to this issue, formulated pastoral guidelines applicable to all communities.

Finally, this study recommends the following: 1. Ecological programs must be intensified in all OAR communities. 2. Those program must be guided with and be consistent to Christian principles and values and to let the Social Concern-Recoletos ensure the establishment and sustainability of the programs. 3. The ecological programs present in one community is hereby recommended to be replicated to other communities. 4. A special desk for ecological concern is to be set up in all OAR communities particularly to those in the ministerial apostolate and become one of the Parishes' ministries. 5. For the construction of new buildings and site developments, eco-friendly materials to be used are highly recommended. 6. In order to ensure the ecological awareness among OAR formands, ecological principles and programs is to be inserted in all levels of formation. 7. The ministry of preaching for priests is recommended as an avenue for teachings the people about ecological concern, thus, ecology as a subject must be inserted in their homilies. Lastly, this study recommends further studies concerning OAR spirituality and ecology and ecology in the formation process of religious and formands.

Adolescent Reproductive Health through Lifeskills-Based Education in the light of the truth and meaning of humansexuality: Its' Moral and Pastoral Implications

Ciceron, Ralph Lauren S.

Objectives of the Study:

1. Provide a more systematic study on ARH and helped categorize it; which position can be helpful or detrimental to Filipino Catholics.
2. Clarify the Church's stance regarding sex education.
3. Provide an aid in forming the understanding and consciousness of the clergy as well as the laity on the education of adolescents on human sexuality.
4. Offer guidelines to help in evaluating and forming decisions on passing bills and memoranda as well as school curriculum.

School and Limitations:

This study concentrated on the content analysis of two documents, namely, the Pontifical Council for the Family document, the Truth and Meaning of Human Sexuality: Guidelines for Education within the Family (1995) and DepEd Memorandum No. 261, S. 2005 (Operationalization of the UNFPA – Assisted Project “Intitutionalizing Adolescent Reproductive Health (ARH) through Lifeskills-based Education”).

The study was limited to these concerns namely: Reproductive Health and Population Management, Family life and Responsible Parenthood, Education on Human Sexuality (Methods and Ideologies).

These three general concerns (Reproductive Health and Population Management, Family Life and Responsible Parenthood, Education on Human Sexuality: Methods and Ideologies) contained in the legislation (DepEd Memorandum No. 261, S. 2005) was illuminated by the teachings of Catholic faith and morals particularly those found in TMHS to present their moral and pastoral implications to Filipino Catholics.

Methodology:

The researcher employed the descriptive research method, specifically, document analysis in evaluating two major documents in the study namely: Pope John Paul II's the Truth and Meaning of Human Sexuality (1994) and the Department of Education Memorandum No. 261, S.2005 (Adolescent Reproductive Health through Lifeskills-based Education) introduced by Mona Valisno and Ramon Bacani, Secretary and Undersecretary respectively of the Department of Education.

Findings/Conclusion:

The provisions in DepEd memo no. 261 are founded on the alarming demographic condition of the country, unmet education and health concerns and signed civil commitments of the national government with international groups. The foundation themselves are inter-related and form the basis for a response to enhance quality of education and address RH related concerns of adolescents.

The guidelines of the document the Truth and Meaning of Human Sexuality are rooted in different theological and moral teachings which are objective and faithful to the doctrines of the Church. As such, the guidelines presented in the documents can be accepted as a valid if not official teaching on the education of human sexuality.

The Church's view generally contrasts those of DepEd memo no. 261. It is clear that the former, as evoked in TMHS, does not approve the provisions of DepEd as well as the notions which support it because it overlooks the protection of the integral good of the human person, his dignity and right as well as the right and dignity proper for the family.

The Church's view on DepEd memo no. 261 has moral and pastoral implications which principally calls for the formation of conscience. It is evident that the pursuance of the project would be detrimental for the young and the society at large hence, the need for active collaboration from different sectors of the society involving pastoral care.

Recommendations:

With the manifold health and education concerns among adolescents and with young people experiencing future and life-threatening conditions, the

government and its institutions has to come up with programs for the development, protection, and empowerment of the youth. In line with this, is the need to delve deeper into the provisions included in the DepEd memo no. 261 and its related projects so as to help categorize better each positions to come up with relevant but morally sound proposals in the future.

The Church ought to formulate and come up with a consensus view on human sexuality education so as to be able to set up a united stand against memoranda and bills with the same nature. Furthermore, this consensus will aid in setting up new strategies for catechism. The Church also should create a feasible plan of action in addressing the concerns of parents in the education of their children. In relation to this, they also to put careful attention to the orthodoxy of instructions (instructional materials) and programs presented in their respective Dioceses as well as animate programs which would assist parents in their responsibility and duty as educators of their children. If in any case that this primary right of parents are violated or in danger of being violated, "it is their holy duty to forbid at least the totalitarian overruling of the sacred rights of the parents." (Engel, 1995, p.204)

It is with urgent necessity that families and family association be educated with regard the salient teachings of the Church on human sexuality education as well as the corrupted basis of the memo. Establishment of formal and continuous training for families with special attention to the training for families with special attention to the training of parents should immediately be planned and concretized.

Timely information regarding sexuality must be provided. "Keeping in mind that each child should receive individualized formation, parents can adapt the stages of education in love to the particular requirements of each child." (TMHS no. 77).

The government and its secretariats should pursue constant dialogue with the church, with the school and entities concerned to form better aids for education in the family which does not infringe on the basic rights and dignity of the person and the family. In this respect, the government should set up national and local conferences which would contain the above mentioned as their basic agenda. Reliable and time studies should precede these conferences.

Schools should enforce if not strongly recommend the evaluation of materials and courses offered on sexuality education as well as equip themselves with up-to-date modules which are of course approved by competent authorities so as to deliver the necessary assistance for parents in this area of education. The DepEd should spearhead this project which should start by gathering experts in the fields of child-psychology as well as moral and spiritual authorities who will form the pool of evaluators. In the CEAP the board of officers should include this project in their program for affiliated schools.

Fray Juan Garcia Ruiz de San Agustin (1728-1796), Augustinian Recollect Bishop of Nueva Segovia: The Builder of the Church Complex of Vigan

Raras, Nestor

This study presents the life, works and contributions of Bishop Juan Garcia Ruiz de San Agustin in the Archdiocese of Nueva Segovia: namely, the Palacio de Arzobispado, the Metropolitan Cathedral of the Conversion of Saint Paul, popularly known as the Vigan Cathedral and the adjacent church belfry.

The research seeks to answer the following questions:

1. What were the life, achievements and works of Bishop Juan Garcia Ruiz de San Agustin from 1728 to 1796?
2. What was the situation of the Diocese of Nueva Segovia, specifically Vigan before the arrival of Bishop Juan Garcia Ruiz de San Agustin?
3. What are his notable contributions in the Archdiocese of Nueva Segovia, particularly in Vigan City?

Research Design

This research adopted a thoroughly exhaustive historical treatment with almost all the sources and references in Spanish. The researcher exhausted every possible means to bring into the open all data available in Philippine archives and libraries. The researcher further utilized the primary sources, both archival and published, as found in footnotes and endnotes of Spanish books and English research articles as well as other books and articles from research journal and magazines in both English and Spanish.

Summary

Bishop Juan Garcia Ruiz de San Agustin, was born on June 6, 1728 in Madrigalejo, Caceres in the region of Extramadura, Spain. His parents were Juan Garcia Ruiz and Maria Corrala, both residents of Madrigalejo, Caceres. On August 15, 1744, he was admitted to the Augustinian Recollect convent of Santa Cruz de la Sierra in the Spanish province of Caceres. He received the Recollect habit at the same convent of Santa Cruz de la Sierra and professed the vows of poverty, chastity and obedience on August 16, 1745 at the convent of Copacavana in the Spanish capital of Madrid. In 1749, after his studies of theology at the Recollect Convent in Mexico City, he received his presbyteral ordination. After his arrival in the Philippines, he was given his first pastoral assignment in Bataan. He received various important appointments successively in the Saint Nicholas Province, such as parish priest of Bongabong, vicar provincial of Mindoro, *prior presidente* of Cavite parishes and San Sebastian Convent, prior of the halfway house in Mexico City, commissary general, vicar provincial of Spain, provincial councilor, vicar provincial of Manila, and finally prior provincial of Saint Nicholas Province. He performed his duties as superior with prudence and solicitude and to the great satisfaction of his subjects and other authorities in Manila.

He appointed by King Charles III in 1780 as Bishop of Nueva Segovia. Upon receiving his appointment, he began to build the *palacio episcopal*, which was urgently needed in Vigan, in 1782 and finished it in 1795, spending the incredible sum of 14,000 pesos. In 1790, he laid the cornerstone of the Metropolitan Cathedral of Nueva Segovia and months after his death due to a lingering illness on 2 May 1796 the first holy Mass was celebrated in the brand-new temple of God of Vigan. By 1800, the two ecclesiastical edifices – cathedral and belfry – were completely finished.

Conclusion:

Bishop Juan Garcia Ruiz de San Agustin was a real witness to his religious and priestly call and was an authentic source of inspiration for committed missionary priests and bishops for he made significant contributions to the Archdiocese of Nueva Segovia. The three ecclesiastical edifices in the Heritage City of Vigan, namely Palacio del Arzobispado, Cathedral and the Belfry are all durable monuments to his tireless efforts and selfless dedication to provide a decent abode for the ministers of God and a magnificent house of worship for God and His People that would last for a long time. Definitely, they all constitute a never-ending source of pride for the residents of Vigan City and entire populace of the Archdiocese of Nueva Segovia.

The Augustinian Recollects in the Evangelization of San Juan, Batangas

Magbojos, Giovanni Gil A.

San Juan, Batangas, known as San Juan de Bocboc, was situated 77 kilometers away from the provincial capital and in a low terrain frequented by flood. Its boundaries were composed of: the north with the Province of Tayabas, at the south and the east with the sea, towards the points of Sigayon and Calbang; at the west with the mountains that separate it from the jurisdictions of Taysan and Lobo.

San Juan was already a town in 1850. There was a church, under the patronage of St. John, made up of light materials and it was administered by a parish priest. The parish was under the jurisdiction of the Archdiocese of Manila.

Before the arrival of the Recollects, evangelization of the entire Batangas Province was brought about by the Augustinians or the friars of the Order of St. Augustine. These missionary friars were the one who planted and sowed the seed of Christianity in the province. They employed a system called *reduccion* to make it easier for them the works of spreading the Good News.

The Augustinians established the town of Old Rosario in 1686. The Old Rosario was handed over to the diocesan clergy in 1762. Since it comprised an extensive land area, there was a need to have *visitas*. San Juan became a *visita* of the Old Rosario.

In 1847, San Juan became a parish. On February 23, 1847, Jose Aranguren, Archbishop of Manila, handed over the *Libro de Cargo y Data* to the first parish priest Fr. Damaso Moxica. Fr. Moxica served San Juan until December 26, 1880.

In 1881, the Augustinian Recollects took possession of the parish of San Juan. Fr. Rufino Galindo was the first Recollect curate. He was succeeded by Fr.

Cipriano Acha, who was parish priest when a catastrophic flood in 1883 devastated the town.

When the Augustinian Recollect left San Juan on account the Philippine Revolution in 1898, there were several parochial administrators who took charge of the parish: some were diocesan priests, while others were Capuchin priests. The Recollects returned to San Juan in 1916.

The pastoral ministry of the Augustinian Recollects in San Juan can be summarized into two main parts: first, the years 1881-1898 and second, 1916-1978.

The first part was guided by the *Modo de Administrar* of the 19th Century. Knowledge and understanding of the Christian Doctrine was an essential part of the pastoral ministry. The pastors were utilizing the sermons and homilies as the primary avenue for catechism and religious instructions. The curates during the first epoch of the Recollect administration in San Juan dealt with the building of edifices used for worship and liturgical celebrations. Moreover, the curates did not only focused themselves on the labour pertaining to spiritual nourishment of the people but also on the totality of human existence seen in their involvement in the transfer of the town to the new location.

The second part dealt with the pastoral works of the Recollect curates until they departed from San Juan in 1978. Included in their pastoral works were the establishment of associations and organizations needed for parish governance and utilized for the propagation of faith. Religious instructions and catechism were also established and strengthened through various activities and events in the parish. A catholic school, Virgen del Carmen Academy, was put up through the help of the Augustinian Recollect Sisters until they left the town in 1958. Repairs and maintenance of the church edifice as well as the convent were also given focus.

There were three Recollect curates whose name stood up. The first was Fr. Celestino Yoldi, to whom the construction of the church structure had been attributed to. He was assigned in San Juan in 1892-1898. He was back in San Juan for the second time as parish priest in 1916-1921. Upon his return, he penned the events that took place in the parish while he was out on account of the Philippine Revolution and the American regime. For the third time, he was curate of San Juan in 1925-1928. He was so loved by the people of San Juan that there had been petition letters asking the superiors in Manila to keep Fr. Celestino in San Juan when he was about to be pulled out for another pastoral assignment. He was a musician who utilized his talent and skill in music to propagate the Faith.

The second Recollect curate whose memory was cherished and whose name was dearly remembered was Fr. Domingo Carceller. He was the longest-serving Recollect parish priest in San Juan – a total of twenty-five years. He was parish priest in 1928-1935 and 1938-1956. He was responsible for the construction

of the church belfry of San Juan. He immersed himself in pastoral activities even during the Japanese Occupation period. He was also an accomplished musician whose *Gloria a Jesus* won as the official hymn of the 33rd International Eucharistic Congress in Manila in 1937. He was able to publish a collection of religious songs and liturgical songs in his *Coleccion de Canticos Sagrados*. Also, he established some associations which were helpful in the religious instructions of children both in the *poblacion* and in the barrios. He delved himself deeply into his pastoral works that the people of San Juan Love him so much and that whenever Recollects are mentioned in San Juan his name is mentioned up to present time.

The third Recollect was Fr. Daniel Ayucar. He was responsible for the renovation of the presbytery and the new side altars of San Juan. Because of his excellent rapport with his parishioners, he was able to tap well-to-do folks who helped in the construction projects in the parish. He was also a revered musician who immersed himself into the pastoral works through the field of music.

The Augustinian Recollects nurtured the lives and faith of the people of San Juan in the fields of Educational Apostolate, Parish Apostolate and Music. The Recollects in San Juan engaged themselves in the educational apostolate specifically in 1963 when they took possession of San Juan Institute.

The differences in parish apostolate in the 19th and 20th century were discussed too. It can be pointed out that in the 19th century, the Augustinian Recollect parish priest was isolated in this apostolate and that there was no Recollect community in the parish. However, in the 20th century, especially after the decrees posted in the 1937 chapter, it was not anymore a single Recollect administering the parish but a community of Recollects headed by the parish priest. Added to this, the testimonies of first hand informants were discussed. These informants gave their firsthand account of their endearing and unforgettable experiences with the Recollects in San Juan.

Music has always been part of the Recollect traditions and San Juan was not exempted to that. The three Recollect curates – Fr. Celestino Yoldi, Fr. Domingo Carceller and Fr. Daniel Ayucar—contributed much in San Juan through the field of music. Their compositions and works will echo and will be used from generation to generation.

The Augustinian Recollects left San Juan, Batangas in 1978.

St. Augustine's Spirituality of Communion: A Basis in the Revitalization of the Christian Family as Domestic Church

Miranda, John Ion C.

It is evident in society today that the institution of the family is in crisis. The crisis calls the attention of the Church for the pastoral care of the family. Thus, in this study, the researcher aims to revitalize the Christian family as domestic church through the aid of Augustine's spirituality of communion. Likewise, it provides pastoral guidelines as basis of the said revitalization.

This study was guided by the following specific questions: What is the theology of the Christian family as domestic Church? What is Augustine's spirituality of communion? And how can Augustine's spirituality of communion become a basis for revitalizing the Christian family as domestic church?

The researcher employed a qualitative method of investigation for theological and pastoral Research. In as much as this study is descriptive, the researcher specifically used and author-based analysis. The Methodological Hermeneutics Interpretation, a theological method which traces the theological foundation of the Christian family as domestic church, and the Applied Pastoral research analysis which was employed for the formulation of pastoral guidelines for the revitalization of Christian family's identity as domestic church, are used in the study.

This study affirms that the Christian family is truly a domestic church because it depicts the mystery of the Church. It is rightly called the place of hope, faith and love. Furthermore, it affirms Augustine's spirituality of communion as a journey of oneness of mind and heart on the way to God expressed in communion

of life. Lastly, this study affirms that by living in communion expressed in life of communion in sharing of life, life of communion in search for God and life in communion in service to the Church, it revitalizes the very identity of the Christian family, that is, as domestic church.

By revitalizing the identity of Christian family as domestic church, the spirituality of communion of St. Augustine, aids the Church in strengthening the bonds of the family and deepens the spiritual life of the family. Thus, it can be faithful's response to the crisis of faith in the family and in the Church as a whole.

Human Formation in the Augustinian Recollect Pre-Novitiate Program

Panaligan, Joseph Cyprian J.

The Pre-Novitiate Program has been operating for more than a decade already in the Province of Saint Ezekiel Moreno, but its status as part of the Augustinian Recollect formation was never been officially declared approved by the Council. Thus, in this study, the researcher aims to present the value of the Program and how it can be further improved in assisting the formands in their religious formation as followers of Christ in the Augustinian Recollect way of life. Likewise, the research aims to help the formators in the human formation of the pre-novices.

This study was guided by specific questions. First is: What elements of human formation can be deduced from the following Church documents: *Vita Consecrata*; *Pastores Dabo Vobis*; *Potissimum Institutioni*; *Ratio Fundamentalis Institutionis Sacerdotales*; and OAR Plan of Formation. The second is: What elements of human formation can be utilized from psychology? The third is: What elements of human formation are needed in the Pre-Novitiate Program for the formation of the Recollect religious? And the fourth is: What program is needed for the Pre-Novitiate? This is further divided into three sub-questions: What is the current OAR Pre-Novitiate Program? What are the strengths and weaknesses of the OAR Pre-Novitiate Program? What program can be proposed for the OAR Pre-Novitiate Program?

The researcher employed descriptive method as its general approach in the study. But the researcher specifically used documentary analysis in analyzing the existing documents on the aspects of human formation varying from ecclesiastical

documents and human sciences, specifically on psychology. Then SWOT (Strength, Weakness, Opportunity, and Threats) Analysis was also applied in order to identify the needed improvement of the Pre-Novitiate Program through a core-group interview. Lastly, Gap Analysis was conducted to finally assist the researcher in creating a supplementary program on human formation for the Pre-Novitiate.

This study affirms the need of a well-developed program of human formation in the Pre-Novitiate. Through this human formation program, the natural qualities of each formands becomes solid and well-developed making them capable pf “transcending” from oneself towards becoming the image of Christ in the Augustinian Recollect way of life. Thus, human formation is the gradual progress of the formands towards the likeness of Christ.

The study also affirms that psychology can be utilized to assist in the human formation of the pre-novices. This field of science will be able to identify the need of each formands leading towards maturity and assimilation of the responsibilities in the consecrated life as Augustinian Recollects.

By having identified the elements needed in the human formation of the Pre-Novitiate and creating a supplementary program, the research put into perspective the value of the program and how it can aid the formation of the Augustinian Recollects.

Saint Augustine’s Concept of the Body: Its Implications for Filipino Pastoral Perspectives on the Care for the Dead

Tabobo, Jessie T.

The primary objective of the study was to identify the implications of Saint Augustine’s concept of the body for Filipino pastoral perspectives that show care for the dead. The study discussed St. Augustine’s concept of the body which is founded on and developed through his theology of incarnation and resurrection and their corresponding scriptural or biblical bases. In discussing the Filipino concept of death and the dead, we selected cultural, ethnic and regional groups in the country from the pre-colonial, through colonial, through postcolonial periods and finally to the contemporary time and identified their customs, traditions and practices that show care for the dead. The study was a qualitative research that employed both descriptive and historical methods.

The study revealed that the prologue of John’s Gospel particularly verse 14, “the Word made flesh,” is the major scriptural foundation upon which Augustine built his theology of incarnation, while his first letter to the Corinthians Chapter 15 is the major scriptural foundation upon which he built his theology of resurrection. Moreover, the Filipinos have a rich history of practices, customs, traditions and rituals on death and from them we have identified positive elements into a culturally grounded Christian faith.

The study identified selected pastoral implications such as caring for the deceased as indicative of the belief in the resurrection of the body, doing pastoral care for the sick and the dying, Christianizing Halloween, promoting family solidarity by extending help to the bereaved family, promoting apostolate for the dead through Columbarium etc. The insights gained from the study would be useful for the students of theology as well as the clergy and religious to better conduct their apostolate for the dead as well as the bereaved family members. Thus, this study recommended that similar or related studies be conducted.

The Filipinization of the Order of Augustinian Recollects in the Philippines

Gonzales, Hector C.

The spread of Catholicism in the Philippines began more than four centuries ago along with the colonization of Spain in the country. The arrival of the Order of Augustinian Recollects in the Philippines in 1606 became a milestone in Spanish colonization primarily because of their aggressiveness to build God-fearing communities in far flung areas such as Zambales and Mindoro. The Augustinian Recollect friars or also known as Recoletos had contributed not only beautiful churches and edifices but also in the field of agriculture such as sugar industry of Negros. For these reasons, the Augustinian Recollect way of life became attractive to Filipinos. They desired to join and embrace their witnessing through their way of life.

The acceptance of Filipinos in religious life was not easily accepted by many religious orders in the country. Treating them as inferiors and not believing in their capacity to lead the flock were their primary reasons in their hesitation to accept native vocations. However, the Filipinos did not easily surrender and give up their desire to serve God through religious and consecrated life but it led them to become more zealous and persistent to show the Spaniard that they were also capable of evangelizing and taking good care of the flock.

In the Order of Augustinian Recollects, there were accounts in history that they accepted native vocations not as priests but as religious brothers. It took 339 years since the arrival of the Recollects in the country that they finally accepted natives to fully embrace the Recollect way of life. This major breakthrough in the Philippine Catholic Church urged the Recoletos to open formation houses in the country for native Filipinos. Nationalism was the voiced of the people of the Philippines in their quest to achieve equality and in this context the Catholic Church was not exempted. Filipino religious priests including the Recollects addressed the issue with squarely together with their Spanish counterparts. This event led the Order of Augustinian Recollects to its Filipinization.

Gonzales, Hector C. (Master's Thesis, Recoletos School of Theology, 2014).

Enriching In *Humano Modo* of Canon 1061 §1 According to John Paul II's Understanding of Conjugal Act

Jarumay, Lounal E.

The ultimate purpose of the study is to enrich the meaning of *in humano modo* in Canon 1061 *in humano modo* in Canon 1061 §1 of the 1983 Code of Canon Law with John Paul II's theology on the conjugal act. There are two underlying premises of this study. First, it is motivated by the words of John Paul II to make church laws in line with the saving mission of the Church. Second, this study is founded on the fact that theology, along with canonical norms. The researcher finds in the developed personalist theology of John Paul II on the conjugal act a solid theological argument necessary in interpreting the official canonical definition of *in humano modo*.

To demonstrate the process of enriching the meaning of *in humano modo*, documentary analysis and theological synthesis were employed as thesis methodology. The study proceeded by first looking into the historical background that occasioned the incorporation of marital consummation into matrimonial law and the eventual insertion of the phrase *in humano modo* into the present Code and its official definition. Second, the researcher carefully selected three writings of John Paul II from which his understanding of the conjugal act can be extracted. With these available data at hand, the researcher identified the salient points of John Paul II's theology and used these points to enrich the given definition to the *in humano modo*.

By doing so, *in humano modo* is understood not just simply a canonical requirement by an indication of John Paul II's personalist understanding of man, marriage, and sexuality which offers a new perspective to the definition of the phrase. As a canonical requirement, *in humano modo* is imperative to make sure that the consummative act is accomplished according to the original plan God has inscribed in man created as male and female.

Exploring the First and Second Week of the Ignatian Spiritual Exercises: A dynamic fostering Christian Values in the Philippine Context

Baldado, Jufel,

Human transformation plays a crucial role in transforming a society where the value of spirituality becomes less important. The growing urgency for renewal and transformation of values demands the participation of the different sectors of the Church which includes the religious communities. These values become the guiding principle of every action that corresponds to a certain value. The Filipino Christian values are a blend with uniquely pre-Hispanic values and Catholic Christian values. These uniquely Filipino values are rooted strongly in the life of the Filipinos that even such rootedness became part of their way of life. The arrival of the Spanish Christian missionaries did not mean the destruction of the Filipino values that have been practice ever since, but rather it clarifies, strengthens, and Christianizes the values practiced by Filipinos.

In the Philippines, the importance of value lies on the idea of family building unity, freedom and happiness. These factors show the importance of Christian values for Filipinos due to the reason that they shape their skills and abilities which uphold their identity as Filipinos. There are manifestations of Filipino values that have been practiced since the pre-Hispanic period. Besides, Spaniards long period of stay in the archipelago blended Filipino values with Christian values. This is the reason why most Filipino values being practiced nowadays bear their Christian meaning and understanding.

On the other hand, The Christian values of the First and Second Week of the Ignatian Spiritual Exercises allow a person doing the exercises to continue and perform the entire exercises until the end. Moreover, when successfully

accomplished, these Christian values inculcated in the person through transformations and renewals that happen as long as that person is open for change. There shows a resemblance of Christian values obtained by Ignatius and these retreatants on that same exercise in spite of the fact that these retreatants live in a different historical timelines with different historical background.

The Ignatian methods proposed by the Ignatian Spiritual Exercises are simple and easy to understand since these do not come from a theoretical mental structure of Ignatius but are based on the experiences of Ignatius himself. Spiritual Direction and retreat are one of the methods used in order to have a fruitful renewal and can lead to human transformation. This value formation, through this method, sheds light for Christian value in the society.

The Presence of Pope John Paul II's New Evangelization in the Pillars of Priestly Formation of *Pastores Dabo Vobis*

Baldelovar, Jayperson A.

This research explores the way on how the concept of the New Evangelization by Pope John Paul II is applied in the four pillars or priestly formation found in *Pastores dabo vobis*.

This research is divided into three parts: Part One presents the development of the concept of the New Evangelization. Through the use of the descriptive method of writing the research showed the historical development of the concept of the New Evangelization which started from the pontificate of Pope Paul VI who began the call towards a renewed commitment to evangelization. The discussion then focuses in particular on the main teachings of Pope John Paul II on the said concept. Part Two tackles the four pillars of priestly formation, namely, the human, spiritual, intellectual and pastoral formation found on the encyclical *Pastores dabo vobis*. Through the help of the different sources and commentaries on the said document, the method of textual analysis showed that indeed the New Evangelization is present in each pillar of priestly formation. Part Three still through the help of textual analysis gave the picture on how the New Evangelization integrated in the four pillars of priestly formation strengthens priestly formation and helps address the crisis concerning priesthood.

The conclusions derived from the three parts are the following: First is that the modern challenges of faith moved Pope John Paul II to promote evangelization new in ardour, method and expression. The presence and integration of this New Evangelization in the four pillars of priestly formation presented in the document

Pastores dabo vobis made priestly formation more capable of facing the present challenges of the society. This will also help the seminarian to have an authentic priestly identity to avoid the crisis in priesthood. The researcher concludes that the call for the New Evangelization will be led by the new evangelizers who are serious in living their priesthood as a specific path toward holiness if they themselves will experience the message and application of the New Evangelization in their lives.

The Devotion to *Nuestra Señora del Carmen de San Sebastian*: History, Propagation, Decline and Revival

Bullos, Leo Neil C

In the seventeenth century the devotion to *Nuestra Señora del Carmen* was already popular in the islands of the Philippines. The devotion to *Nuestra Señora del Carmen de San Sebastian* has lost its history and fame over the centuries. Today the *Nuestra Señora del Carmen de San Sebastian* is not that well-known unlike before, and has been left behind compared to her other titles. The decline of the devotion is partly due to the fact that the people even around Quiapo area do not know the spiritual treasure hidden in the beautiful basilica of San Sebastian where the image of *Nuestra Señora del Carmen de San Sebastian* is enshrined.

This study is about the origins, development, spread, decline and possible revival of the devotion to *Nuestra Señora del Carmen de San Sebastian*. This is a qualitative research that employed the historico-critical method in its research methodology. Library and archival research were used which involves seeking out and extracting evidence from original archival records. Intelligent discussions with persons with expertise on the subject, particularly on the devotion to *Nuestra Señora del Carmen de San Sebastian* were also employed. Fieldwork in the San Sebastian Basilica was done to gather empirical data that provided flesh to the study being conducted.

The devotion *Nuestra Señora del Carmen* was already popular in the islands of the Philippines long before the arrival of the Carmelites in the second half of twentieth century. Through the efforts of the Augustinian Recollects, the devotion propagated not only in Manila but in nearby provinces and cities even in Visayas and Mindanao. The *Nuestra Señora del Carmen de San Sebastian*

has become part of the identity of the Filipino people who practice this devotion. When the Canonical sanction was given from the Ancient Observance and the Order of Discalced Carmelites, the devotion became more widespread in other provinces in Luzon, in the Visayas and Mindanao, especially the wearing of the Carmel scapular. The *Nuestra Señora del Carmen* was easily associated with the Recollects in different parts of the country.

Over the years there were factors that led to the decline of the devotion to the *Virgen del Carmen de San Sebastian*. Within the Order, there are some changes that affected the devotion to the *Virgen del Carmen de San Sebastian*. There were external factors also that led to the decline of the devotion. Having considered the factors that influenced the decline of the devotion, the researcher came up with possible ways on how to revive the devotion to *Nuestra Señora del Carmen de San Sebastian*. If these things could be done there is a great possibility of the increase of devotees to the *Nuestra Señora del Carmen de San Sebastian*. In the future the Basilica of San Sebastian would become again the center of devotion to *Nuestra Señora del Carmen* in the Philippines.

Contemporary Augustinian Recollect Music: A Liturgico-Pastoral Evaluation

Caberte, Joseph Edward M

This research seeks the pastoral and liturgical aptitude of contemporary Augustinian Recollect Music to the laws and principles of Vatican II on liturgical music. This study focuses on the pastoral, liturgical and musical aspects taken from the four Vatican II documents that are used to evaluate the Recollect compositions.

This study is divided into three parts: Part one, presents the different Recollect compositions that are used in the Mass. Systematic exposition is used to present the compositions using the categorization method which group the musical works of the Recollects into different themes. After seeing the different compositions of the Recollects, part two draws out the different principles of liturgical music from the four relevant church documents namely: *Sacrosanctum Concilium*, *Musicam Sacram*, General Instruction to the Roman Missal 3rd edition, and Music in Catholic Worship. Using the descriptive analysis, three dimensions are drawn out from these documents that are used to evaluate the Recollect Musical compositions namely: Pastoral, Liturgical, and Musical dimension. By exposing the compositions and the necessary principles of liturgical music, part three will be the evaluation part of the research. The works of the Recollects are evaluated in the three dimensions mentioned earlier. Concrete action plans follow in order to address the problems that are seen from the evaluation that is done.

The findings of this study shows that in order for the Recollect compositions to be in consonance with the demands of the Church on Liturgical music, it should, follow the proper text and should be presented to different experts on theology and liturgy, it should be notated and properly disseminated, and it should have an overall musicality that can be easily followed by faithful.

The Status of Emmanuel Servants of the Holy Trinity for Becoming a Congregation of Diocesan Right

Estrada, Eric B.

This study provides materials historical print data-analysis of the ESHT community which has been started in 1982 as a Pious Union of Clerics that led to its formal intention of the said application for the Decree of Erection as Religious Institute of Diocesan Right.

This study first analyzes the autobiography of Msgr. Fidelis and the first print date on history of ESHT covering the period from 1982 to 2002 with particular focus on its foundation, governance and members. Utilizing the requirements set by the Vatican in the Application for Diocesan Rights, this research considers the available print date and from those materials that paved the way to the update of its current written history and prepared its documents for the said requirements of the application. In doing so, the updated print historical data, its members, and the pertinent documents needed for the requirements facilitated the readiness of its intention to proceed with the Application.

This study originally focused on completing its historical print data but shifted to the evaluation and analysis of all the documents. By concentrating its attention to the requirements that set by the Vatican in the Application, this study uncovered solutions on how to improve better its governance drawing from the analysis in the written history. This study also highlights the charism of the ESHT and its preparedness for the Application of Diocesan Right. Although those testimonies of the Bishops and letter of petition are not yet done, the data provide the ESHT community of great value to communal and collective concern of the members.

The Augustinian Recollects in the Evangelization of Bohol during the American Era (1901-1937)

Hamo, Roweno Eugenio L.

This study was guided by the following questions: First, What was the situation of Bohol at the time of the return of the Augustinian Recollects in the early part of the twentieth century? Second, How did the Augustinian Recollects respond to the pastoral challenges they had encountered during this period? Third, What were the impact of the Augustinian Recollects Evangelization on early twentieth century Bohol?

The geography and inhabitants of each two as well as the prominent and influential people who had contributed a lot in the establishment of the town and its parish. The Local Government and the church's officials were also investigated and studied to truly understand the whole history of the places involved. Other hindrances of the growth of the faith were also considered to really comprehend the existence of its parish. The impact of the evangelization of the Augustinian Recollects to the natives were strongly delved as to strengthen the outcome of the research.

The researcher used historical hermeneutics. He interpreted historical data which involved four interrelated procedures such as search, select, investigate and reconstruct. The historical-critical method assumed that words and expressions have a relatively stable meaning during the given periods of history. Therefore, we began by taking what we could determine as the normal, everyday meaning of the words, phrases, and the sentences to the extent possible. Our interpretation corresponded to the words and grammar in the text in a reasonable way.

Hamo, Roweno Eugenio L. (Master's Thesis, Recoletos School of Theology, 2015)

Enriching in *Humano Modo* of Canon 1061 §1 According to John Paul II's Understanding of Conjugal Act

Jarumay, Lounal E

The ultimate purpose of the study is to enrich the meaning of *in humano modo* in Canon 1061 *in humano modo* in Canon 1061 §1 of the 1983 Code of Canon Law with John Paul II's theology on the conjugal act. There are two underlying premises of this study. First, it is motivated by the words of John Paul II to make church laws in line with the saving mission of the Church. Second, this study is founded on the fact that theology, along with canonical norms. The researcher finds in the developed personalist theology of John Paul II on the conjugal act a solid theological argument necessary in interpreting the official canonical definition of *in humano modo*.

To demonstrate the process of enriching the meaning of *in humano modo*, documentary analysis and theological synthesis were employed as thesis methodology. The study proceeded by first looking into the historical background that occasioned the incorporation of marital consummation into matrimonial law and the eventual insertion of the phrase *in humano modo* into the present Code and its official definition. Second, the researcher carefully selected three writings of John Paul II from which his understanding of the conjugal act can be extracted. With these available data at hand, the researcher identified the salient points of John Paul II's theology and used these points to enrich the given definition to the *in humano modo*.

By doing so, *in humano modo* is understood not just simply a canonical requirement by an indication of John Paul II's personalist understanding of man, marriage, and sexuality which offers a new perspective to the definition of the phrase. As a canonical requirement, *in humano modo* is imperative to make sure that the consummative act is accomplished according to the original plan God has inscribed in man created as male and female.

The Gozo to the Santo Niño De Cebu: Its Theology and Spirituality

Kasilag, Ian Geoffrey D.

The *Gozos* to the Santo Niño is a song. It narrates and describes a part of Philippine History particularly on the expedition of Legazpi, merging the expedition of Magellan and Legazpi. *Gozos* to the Santo Niño is historical in nature, a short narration of the significant historical events of the Santo Niño image and the early missionaries, the early liturgical, as well as the early recognition of the native deity was narrated and exposed through the *Gozos*.

But not only is the *Gozos* a song with historical narrations, this song is a devotional song in honor of Santo Niño and it has theology and spiritual dimensions. The theology and spirituality of *Gozos* engages one's piety from the feeling of obscurity to revelation and transcending one's life situation. The song invites one to look on the inner core of man who is God Himself, the inner teacher who teaches all to see His love and compassion and to feel the providential care of God for each and every devotee of Santo Niño who throw their concern and petition on God's mercy and generosity.

This devotion to the Santo Niño, The *Gozos*, as part and object of the devotional practice, assists in the spread of the devotion through the innate love of the Filipinos to express their faith through songs.

Towards A Pastoral Formation Program of the Recollect Augustinian Youth: An Adaptation of the Second Plenary Council of the Philippines on Evangelization of the Youth

Lao, Ken Oliver S.

The Recollect Augustinian Youth in the Province of Saint Ezekiel Moreno has been organized for more than a decade already but its status as part of the Augustinian Recollect family has never been officially declared or approved by the council. Thus, in this study, the researcher aims to present the value of the organization and how it can be further improved in assisting the youth in their formation as followers of Christ in the Augustinian Recollect way of life. Likewise, the researcher aims to help those religious who will be given the task to accompany the young.

This study was guided by specific questions. The first is: What is the call of the Second Plenary Council of the Philippines (PCPII) on evangelization of the youth. The second is: How do Recollect Augustinian Youth respond to the challenges of the Second Plenary Council of the Philippines in the Evangelization of the Youth? Under the second question are the sub questions: What is the Recollect Augustinian Youth? How do the Recollect Augustinian Youth promote the life and spirituality of St. Augustine to the Filipino Youth of today? The third is: What pastoral formation program can be proposed for the Recollect Augustinian Youth in order to realize the goal of the Second Plenary Council of the Philippines on evangelization of the youth?

The researcher employed the descriptive method as its general approach in the study. The researcher specifically used documentary analysis in examining the existing document of the Second Plenary Council of the Philippines on

evangelization of the Youth and other commentaries on the aspect of evangelization and formation of the youth. The study also analyzed the Hierarchy of Needs of Abraham Maslow as the scientific basis for the proposed pastoral formation program of the Recollect Augustinian Youth. This theory served as a guide in identifying the needs of each member leading towards maturity in spiritual and moral formation of assimilation of the responsibilities in the mission of evangelization. This analysis is done side by side with the KA-LAKBAY which is the official document of the Catholic Bishops of the Philippines that defines the Catholic Youth ministry in the Philippines.

This study affirms the need for comprehensive and systematic program for the Recollect Augustinian Youth. Through this program, the Church's desire to give special care and attention to the young would be realized. Evangelization of the youth is possible only through a sincere and collaborative accompaniment with the young through the Augustinian Recollect way of life.

PCP II's Vision of a Renewed Church as realized through the Basic Ecclesial Communities: The Case of San Nicolas de Tolentino Parish, Quezon City

Launio, Nimrod Q

It is evident that Basic Ecclesial Communities (BEC's) play a vital role in the ecclesial life of the parish. This study analyzes and assesses the Second Plenary Council of the Philippines (PCP II) vision of a renewed Church as realized through Basic Ecclesial Communities in the Parish of San Nicolas de Tolentino, Congressional Avenue, Quezon City.

The researcher employed document analysis, descriptive survey, and case study which deal with the present condition, problems, and issues facing a particular study locale. This study identifies the past and present challenges faced by BECs at San Nicolas de Tolentino Parish (SNDTP).

The findings affirm that PCP II's vision of a renewed Church as communion and as a Church of the poor are realized through BECs in the case of SNDTP. BECs are truly effective means of realizing the vision of PCP II of a renewed Church and a renewed society and the help in building people and fostering lay participation in the life and activities of the Church. They are also a strong force for evangelization in the life and activities of the Church. They are also a strong force for evangelization in all local Churches today. They remain a strong sign of hope to the universal Church in the future. Thus, BECs should be considered as the priority thrust of all the dioceses and parishes all over the country, be part of their pastoral plan, and must be promoted. Lastly, this study gives some recommendations on how to sustain the existence of BECs in the parish.

The Pedagogy of Augustine, As Applied to the Proclamation of the Word in the New Evangelization

Marasigan, Hansel G

This research deals on the relevance of Augustine's pedagogy to the proclamation of the Word in the new evangelization. It investigates the works of Augustine that contain his pedagogy in preaching and teaching the Word of God, particularly in the Book IV of his *De Doctrina* and his *De Catechizandis Rudibus*, and apply it to the tenets of new evangelization according to Benedict XVI. The study also concretizes the application of Augustine's pedagogy to the new evangelization priorities in the Philippine Church.

Three parts arise from this research. First is the exploration of the different circumstances during the time of Augustine and today that affect people's perception of the Word of God and the role of Augustine in spreading the Word of God during his time. The second part consists in discussing specifically the pedagogy that Augustine used in preaching and teaching the Word of God during his time. The researcher employs descriptive analysis in interpreting the facts gathered in both first and second parts. The last part, on the other hand, draws from the previous parts the relevant principles and practices from Augustine's pedagogy for the service of the Church today and applies them to the proclamation of the Word in the new evangelization.

The study on the first part reveals in the culture of both generations parallel and dissimilar challenges and advantages that affect the integral evangelization of the people. The second part shows that the pedagogy of Augustine is based on a profound understanding of human nature and is covering the totality of man. From the findings on the previous parts, the study concludes that the pedagogy of Augustine is very relevant to the demands of new evangelization, particularly in the Philippine Church.

Employing the Augustinian Concept of one Mind and Heart to Strengthen the Ties of Filipino Family

Nacorda, Enrico S.

The Filipino family of today is greatly challenged by the different cultural changed and issues. As central to the Congregation's apostolic works, the researcher desires to contribute to the prophetic role of the Church on the family. Hence, this research is a contextualization of Augustine's ideal form of a community having One Mind and Heart for Filipino families. It hopes to reflect that the Recollect experience of community life inspired and guided by the teachings of Augustine is worthy to be shared in promoting the integrity of families.

Analysis and citations on the different documents of the Church, writings, sermons and letters of St. Augustine and theories regarding the family were done in order to present the Filipino family way of life, the different challenges confronting it, and the community of Augustine living in One Mind and Heart; after which, a contextualization was made showing the relevance of Augustine's community life of One Mind and Heart to the Filipino family of today.

Augustine's one Mind and Heart is a great help for Filipino families today. His ideals and principles in community living show great relevance to the dynamics of Filipino family relationships. Imitating the community of Augustine, the Filipino family may be able to develop better and nourish their ways of loving and relating, keeping the family intact in the midst of external pressures of disintegration. The extensiveness of the discussion on Augustine's One Mind and Heart and the Filipino family has shown the importance and relevance of Augustinian spirituality not only to the religious community but to family life as well. Acknowledging the limitations of the study, the researcher offered recommendations for further research work.

A Proposed Formation Program for the Catechists of Our Lady of Consolation Parish: A Response to the Call of New Evangelization

Plohimon, Nelson S.

The study pays attention to the formulation of a catechetical formation program congruent with the New Evangelization for the Our Lady of Consolation Parish in Mira-Nila, Quezon City. It also places significance on the development of catechists' spiritual and personal growth and their role in the New Evangelization.

This study used the qualitative method of research, specifically document analysis and survey method which includes personal interviews to gather data from key respondents who provided primary sources on the beginning and development of the OLCP catechetical program from 1987 to 2013.

The findings indicate that the catechetical formation program of OLCP is not adequate in preparing catechists in their work of evangelization. The OLCP catechists, who are all volunteers from the different areas of apostolate in the neighboring depressed areas of the parish, are not graduates of any catechetical centers of formation houses.

Furthermore, some of the feedbacks of respondents on the challenges of the OLCP Catechetical Guild revealed the following: that the Catechetical Ministry has not been given much importance; the efforts and identity of the members were not given much value; and there is a lack of formal formation programs and catechetical funds.

Thus, the researcher has designed a comprehensive catechetical formation program to overcome the inadequacies of the current programs in terms of doctrinal, spiritual and human formation. The catechetical formation program, which adopts new catechetical approaches, goes beyond the doctrinal aspect since it deals with

the total human formation. It also focuses on human development and spiritual formation that leads to practice of faith in daily life.

Recommendations include the integration of the Augustinian charism into the spiritual formation of catechesis, inclusion of counseling skills in catechetical training, and giving priority for the pastoral care of catechists.

The Parish Renewal Experience (PREX): A Response to the Call for a New Evangelization and Its Impact on the Parish of San Sebastian

Saludes, Mark R

The New Evangelization demands collaboration of the predominant members of the *Christifidelis*, the laity. After Vatican II the laity found a new way of living their Christian life and participating in the apostolates of the Church through the ecclesial movements. In view of this, the study explores the Parish Renewal Experience or the PREX Movement. In the area of the New Evangelization which is characterized by newness of expression, methods, and approaches, the PREX movement proposes renewal and evangelization through team approach and common witnessing. The PREX Movement is an innovative way of the laity of responding to the demands of the New Evangelization for Church renewal. This movement begins renewing the Church in a smaller scale through the parish communities. From within the parish, the movement applies its strategic evangelization through formation program of its parishioners. The dynamics of renewal being done by the PREX movement to support parishes in responding to the New Evangelization are evident in the parish of San Sebastian in Quiapo, Manila. For only about six years of its presence in the parish, the movement has been making remarkable changes in many aspects of San Sebastian's pastoral life. However, the renewal of the parish of San Sebastian through the PREX Movement is still far from completion because of the PREX movement's several lapses and inconsistencies. Likewise, the fullness of evangelizing the San Sebastian parish demands further efforts since the parish is not yet transformed into an evangelizing parish community. Thus, this search work respond to these situations by formulating an action plan. Finally, the proposed action plant addresses the simplest problems of the PREX Movement that in a long run would result to solving the more serious ones.

Augustine’s Concept of Charity in Benedict XVI’s *Deus Caritas Est*: A Comparative Analysis

Siozon, Jerik Troy P.

This research explores the extent of the influence of Augustine’s concept of charity in Benedict XVI’s *Deus Caritas Est*. The study focuses on the four Augustinian quotations mentioned in the encyclical as direct and explicit proof of the extent of Augustine’s influence of Benedict XVI in the encyclical. With this mind, the research then discusses how Augustine originally used them in their respective sources and then compares them with how Benedict XVI used them in *Deus Caritas Est*.

This study is neatly divided in three parts: Part One presents the contexts of the composition of the four works of Augustine wherein the four quotations are located. Then Augustine’s concept of charity was discussed through a textual analysis of how these four quotations were originally used. From the textual analyses performed, the researcher came up with an operational definition of Augustinian charity. Part Two focuses on *Deus Caritas Est* by first exploring the context of the composition of the encyclical. This was followed by an exposition of Benedict XVI ‘s concept of charity through a textual analysis of how he used the four Augustinian quotations in the encyclical. Part Three situates vis-à-vis the two context of the composition of the four works of Augustine with that of *Deus Caritas Est* and the two concepts of charity of Augustine and Benedict XVI and then essays to see if Benedict XVI intended what Augustine really meant in the original use of the four quotations.

From the discussions on the three parts, this study give the following conclusions: First, it is the work *De Trinitate* that is most similar with *Deus Caritas Est* with regard to its context of composition. Second, the study concludes that among the four quotations it is the quotations from the *De Civitate Dei* and the *De Trinitate* wherein Benedict XVI is most Augustinian because he was faithful to their original usage. And among the two quotations where Benedict XVI is Augustinian, it is the quotations from *De Trinitate* wherein Benedict XVI is most Augustinian. In the light of the findings, the researcher makes over-all conclusion that based on the textual analyses of the four quotations, Benedict XVI is Augustinian in the encyclical *Deus Caritas Est*.

A Comparative Analysis of “*Aliis Quoque Modis*” of Canon 960 in CIC 1983 and the sacrament

Tanquis, John Paul R.

This research rediscovers the scriptural foundation of the phrase *aliis quoque modis* of canon 960 of CIC 1983 and the historical development of the Sacrament of Penance. The study focuses on the “other means” to obtain forgiveness within the celebration of the Sacrament of Penance and other ways outside the sacrament. With this in mind, the research then explores and rediscovers the scriptural text concerning other ways of forgiveness written in the bible and then compares them with the Sacrament of Penance by presenting the sacrament’s historical development and practices.

The study is divided in four parts: The first part examines the phrase *aliis quoque modis* and its biblical foundation in relation to the forgiveness of sins. The second part of the study presents and discusses the significant developments of the Sacrament of Penance in the course of history. In this part the pastoral historical development is not presented in chronological order but by themes—starting from early practice of Penance in the Church until the practices and pastoral development after the Second Vatican Council. The third part of the study compares vis-a-vis the two forms of forgiving sins with that of Spiritual ways of forgiving sins where lies the *aliis quoque modis* and the Judicial form of forgiving sins practice in the Sacrament of Penance. The fourth part of the study moves-on to reflect on *aliis quoque modis* and on its relevance in the Church actual current practices in forgiving sins.

From the discussions on the four parts, this study gives the following conclusions: First, divine forgiveness is a gift offered to all the faithful. Forgiveness of sins is proper only to God. Jesus’ ministry on earth bears out the truth that God’s mercy and compassion are made vivid in the life of Jesus through his parables

and ministry. Second, the historical development of Penance is consists of three eras, namely, the stage of Penance. This covers the early centuries when the accent was placed on the period of expiating penance preceding official reconciliation; the stage of confession. This was initiated by the Irish monks in which personal confession was the one emphasized in this era; and the third is reconciliation. This was inaugurated through the reforms of the Second Vatican Council. Third, the essential element remains in the act of God, namely, divine forgiveness and reconciliation. This is the essential element present both in the Sacrament of Penance and the “other means” (*aliis quoque modis*) to obtain forgiveness of sins. Fourth, the ordinary form of the Sacrament of Penance becomes unpopular and diminishing in practice and becomes effective. The Church whose mission is for the care of the soul has to provide the spiritual needs of the faithful, practical solutions and ways that are directly rooted in the heart of the Gospel. The phrase *aliis quoque modis* of Canon 960 of CIC/83 is the relevant solution to the problem for the Sacrament of Penance and the pastoral response to the goal of the New Evangelization.

Kalooban in doing Filipino Theology: Its Relevance to the New Evangelization in the Philippines

Ybanez, John Rey L

Languages does not only pertain to communication but also conveys a deep meaning to a person's whole being. One example of this is on how the word *kalooban* is applied and understood by the Filipino. The word *kalooban* expresses the Filipinos' deep longing for God because it is through their *loob* that they are able to related with God. Through their *kalooban* Filipinos knows that they can theologize, understand God more deeply. Also, the word *kalooban* plays a vital role in the evangelization by mean

Utilizing on the information given by the different authors, this study first establishes how the word *kalooban* is seen in the different disciplines. In doing so, it focuses on certain topics, namely: anthropology, history, and on how this concept is being deepened through metalinguistic analysis. These studies have facilitated the deepening of doing Filipino theology and the relevance of *kalooban* towards the recent mandate of the contemporary Church, particularly in the Philippines.

This study shifts gear toward the thrust of the New Evangelization, with its rich concept and significant demands. The study discovers the connection of the concept of *kalooban* to the New Evangelization in the realm of the human person. This current mandate of the Church appeals to every Filipino Catholic, who by virtue of their baptism, is called to evangelize. Finally, the study identifies the means on how a person can be equipped in evangelizing and theologizing through a careful formation of one's *kalooban*.

Exploring the Nature of Christian Marriage as “Partnership” in Canon 1055 §1 and John Paul II

Ypanto, Dwight J.

The sacrament of marriage today, as in the past, is confronted with numerous issues coming from various conditions within the Church, both universal and local. In the sphere of ecclesiastical law, the promulgation of the New Code of Canon Law in 1983 with a rich foundation on the teachings of the Second Vatican Council is a concrete response to meet the contemporary issues regarding marriage and family respectively. Nevertheless, despite the many advantages the new Code offers, there remain certain aspects which demand more clarity – precisely because of the complexity of the matter they cover. One of the issues which needs further understanding is the term “partnership”, that is *consortium* which designates marriage in Canon 1055, §1 of the new Code and parallel it with John Paul II’s thought. The purpose of the present study is to explore further into the meaning of this term “partnership.” Besides, it is also the intention of this study to reiterate the emphasis on the universal call to holiness which the Fathers of the Second Vatican included married life as a specific path towards it. John Paul II’s new theological synthesis with his “subjective turn” is important in making the Gospel message relevant to the diverse experience of the contemporary men and women who are called to the marriage and family life. His method has been instrumental in bringing the message of Christ to the world in making Christ better known and loved by the teaching the humanity to forge and live a civilization of love through the family. The inseparability of the person in the teachings of John Paul II is important in understanding his unwavering faithfulness to Christ through the Church in sharing his vision of faith and the vision of the Council on marriage and family. Marriage as a covenant needs not only further reflections but catechesis if this Christian ideal of marriage is to be meaningful to the ordinary Christians. The love both partners are sharing throughout their life in marriage is far greater than a commandment to keep, but it is a treasure meant to be discovered and a vocation to be fulfilled.

The Augustinian Recollects in the Evangelization of Cuyo, Palawan (1623-1898)

Caligdong, Kenneth S.

The research conducted deals on the evangelization of the island of Cuyo, Palawan performed by the Augustinian Recollects in the year 1623-1898. This study consists of three parts. The first part is the discussion of the context of evangelization in the island during the seventeenth to nineteenth centuries. The second part discusses specifically the methods used by Recollects missionaries and the challenges that the missionaries encountered in the island. The last part of this study presents the contributions of the Augustinian Recollects in the island of Cuyo

The first part of the study reveals that the inhabitants of Cuyo island already had their own religious beliefs and practices prior to the arrival of the Recollect missionaries. The religious activities that the natives practiced were presided by a *babaylan*. The second part shows that the missionaries were able to evangelize the people following the *modo de administrar* given to them. However, their evangelization period was full of challenges such as the fierce attacks of the Muslims and the lack of support from the government due to the distance of the place from the city. From the findings of the previous parts of the research, the study concludes that the Augustinian Recollects gave a priceless contribution to the history of the island.

The Devotion to Our Lady of Consolation According to the Directory on Popular Piety and the Liturgy

Demillones, Paul S.

On the establishment of Our Lady of Consolation Parish, Mira-Nila Homes, Quezon City, Fr. Pastor Paloma, OAR formulated a liturgical devotion to Our Lady of Consolation. Since then the said devotional paraphernalia has been used by the devotees in the said parish. There were available novenas in honor of Our Lady of Consolation as used by the Augustinians, but Fr. Paloma opted to draft a new one which is suited to the needs and sentiments of the people.

This study is an evaluation of the said novena used by the devotees in honor of Our Lady of Consolation in Our Lady of Consolation Parish, Mira-Nila Homes, Quezon City. This is a qualitative research that employed historical and content analysis method in its research methodology. Library research was used in this study. It involves seeking out facts from available books in the library and analysis of the original devotional paraphernalia written by Fr. Paloma.

Vatican II called for renewal in the Liturgy. The document Directory on Popular Piety and the Liturgy provides norms for the observance of popular piety as a response to the call for renewal. The document shows elements that all devotions to the Blessed Mother and the saints should have. A critical examination of the novena to Our Lady of Consolation and the norms provided by the Directory shows that most of the elements specified by the Directory are present in the novena though some of the important parts are missing. These parts are the biblical readings and the Lord's Prayer.

To meet the norms provided by the directory, these two elements were inserted to the novena. Each day there is a specific biblical reading based on the Marian Missal of the Universal Church and the Marian Missal for the Augustinian family. After the reading, a short reflection is provided. Before the novena ends, the Lord's Prayer is recited by the congregation.

The State of *Ogbenye Mgbeleke Mgbe* (The Poorest of the Poor) in Igboland, Nigeria: A Theological Critique

Knwokolo, Gabriel-Mary,

This research work is aimed at presenting how extreme poverty in Igboland, Nigeria can be alleviated. IT aims to provide a comprehensive analysis of the reality of poverty in Igboland, and its causes. It will examine the various poverty reduction programs of the government and the Church alike to determine what they have done and what they need to do more to make impact in the lives of the *Ogbenye mgbeleke mgbe* (the poorest of the poor). It will bring into context the teachings of the Scripture, Magisterium and Theologians about the poor. It will give recommendation for accelerating poverty reduction through sustained and more inclusive growth. This research then is an action research. It will take a social, contextual, historical, analytical, descriptive, expository and strategic style as a methodology, with an aim to solve the problem of extreme poverty, inequality, corruption, ethnicity, prejudice and discrimination. The research will also draw an Action Plan for the further development of the *Ogbenye mgbeleke mgbe*.

Millions of people are joining the ranks of the poor with no end in sight even in an improving economy. Massive sales of crude oil, sales of mineral resources such as tin, phosphate, columbite, are being made yet there is a growing social tumor of poverty afflicting the nation. The money realized from the sales of crude oil and other mineral resources are not utilized to build industries, and to create job opportunity for the people. It is clearly obvious that the main causes of poverty in Igboland are official corruption, injustice, equality, poor leadership, etc. which breeds economic policies that enrich the ruling elites and exacerbate income and wealth disparities. Thus, while the rich are getting richer, the poor are getting poorer, poverty amidst plenty.

This research work will aim to impel the leaders, both civil and religious to create business ventures that will promote an inclusive and participatory economy so that the poor masses would be able to work and create wealth for themselves.

Augustinian Recollects History of the Town and Parish of Guindulman, Bohol (1788-1937)

Melgazo, Invenzor G.

The Order of Augustinian Recollects, which originated in Spain in 1588, is one of the principal Spanish religious orders that made an influential imprint in the evangelization of the Philippines. The Augustinian Recollects' pastoral work is a story of agony and triumph, together with the Spanish colonizer who wielded the power of the sword in subjugating the people.

To gain knowledge of the events in the seventeenth century involving the Augustinian Recollects, this paper probes the impact and influence of this religious order in the town and parish of Guindulman in Bohol. The research covers the period from 1788 to 1937. In examining this momentous period in the aforementioned town, the researcher focuses on the lasting heritage left behind by the Augustinian Recollects, notably in the religious, social and moral spheres, and significantly too, in architecture, socio-economic development and advancement of the town.

In this study, the researcher uses the historical research method for the purpose of examining the key role of the Augustinian Recollects in the town of Guindulman. In an attempt to delve into the Recollects' zeal in their mission work and pastoral care, and to prove the positive inroads of this religious order in Guindulman, the researcher collected data from archives, published works, periodicals, and personal interviews, and came up with these conclusions:

The Augustinian Recollects worked in the construction of roads, bridges, and fortified buildings that served as defenses against Moro piratical raids.

The Augustinian Recollects supervised the construction of churches and convents, the last of which was eventually converted into Catholic school

inculcating spiritual and moral values and principles among its students in a developing society.

The Augustinian Recollects in Guindulman assisted in the material development, improvement, and progress of agriculture and industry.

The Augustinian Recollects nurtured the seeds of faith in Guindulman, which resulted to the deep religious zeal, faith and social values of the townfolks.

The Anti-Friar Literacy Campaign in the Philippines: The Augustinian Response (1872-1901)

Mijares, Richard Bryan O.

The nineteenth century was a significant period in the Philippine history. During this time, Spain, which colonized the islands for more than three centuries, encountered important social and political changes which eventually affected the Philippines. The last years of Spanish rule was generally marked by the Filipinos's quest for nationalism. Many Filipinos, especially the learned class, were clamoring for change and more recognition from Spanish authorities.

This study discusses the anti-friar literacy campaign in the Philippines in the nineteenth century. In the previous years of Spanish rule, literacy works were mainly used for the propagation of Christianity. However, writings in nineteenth century were characterized by the emergence of a nationalist consciousness. Early reform movements particularly within the Philippine Catholic Church focused on the arguments between the friars and secular clergy regarding the administration of parishes. Nevertheless, early reform literature did not specifically identify the friars as abominable and villainous. This, however, changed in the latter years of the nationalist movements in the islands. Nationalist activities later denounced the friars as the enemies of freedom and progress. Through this, the friars were condemned because of their apparent political influence, lax morality and abused, and possession of great wealth. Several writings of this period, illustrated the friars as *Damaso* and *Fray Botod* who are covetous and gluttonous.

More so, the present study intends to show the Augustinian friars' response to the various accusations hurled against them. In their response, the friars particularly pointed out that most criticism against them were primarily aimed at condemning their political position in the colony. Thought it was true

that the friars were mainly involved in the life of the colony especially as pastors, they, however denied that they are the sole masters of the natives. The books, pamphlets, and other writings produced by the friars generally reflected their patriotism and loyalty to Spain. Some of the friars, in their desire to preserve and uplift their presence, argued that liberalism and masonry posed a great danger to Spanish sovereignty.

Though previous reform movements failed to achieve their goal to assimilate the islands to Spain, the anti-friar literacy campaign was able to damage the prestige of the friars among the leaders of the Filipino people especially the learned and elite class. And during the time of the Philippines Revolution, many revolutionaries manifested their disdain to the friars. At this time, numerous friars were either killed or incarcerated. Lastly, the emergence of a nationalist Filipino history which mainly maintained the position that Spain's colonial rule had not brought any positive effects in the country superseded the works of the friars.

The Dehonian Missionary Activities in Building the Local Church in Mindanao (1989-2014)

Paalisbo, Ruel C.

This research paper explores the history of the missionary activities of the Dehonians in Mindanao since 1989 until 2014. It focuses on the missionary activities and experiences of the eight pioneering Dehonian missionaries in Mindanao, later conferrers. The missionary works of the Dehonians in Mindanao for twenty five years was successful despite the challenges and its dangers. Herewith, the researcher presents how Mindanao becomes the area of their missionary works and center of their spirituality and charisms.

The study has been divided into several parts: Part one presents the context of introductions and building of the local churches in Mindanao. It pictures out the real situation of the island prior to the arrival of the Dehonian missionaries in 1989. It also describes the socio-political, economic and spiritual aspects of the missionary areas especially in the Zamboanga region. Part two tackles the challenges faced by the Dehonians in building the local church in Mindanao. This presents the brief history of the congregation, its founders, charisms and spirituality. Moreover, it explores about difficulties and challenges of the missionaries at the beginning of their missions. The last part shows the contributions of the Dehonian missionaries in Mindanao like parish ministry, formations, and social actions were presented.

From the discussion mentioned above, this study gives the following conclusions: First, it re-examined the situation before and during the arrival of the Dehonians in their respective areas in the islad of Mindanao. It also describes the situation of the chosen local churches in terms of their socio-political, economic and spiritual situations during the period. Secondly, it shows the challenges that becoming a religious community is one of the highest priorities of the Dehonians

lifestyle and mission: in facing the the new realities, adjusting themselves in the local culture and traditions, the works in the local church of Mindanao, having difficulties and shortcoming in building up communities, and the fears in overcoming a kidnaping incident. Finally, part three presents the contributions every Dehonian parishes have done, which consisted not merely in material but spiritual gifts. Therefore, living in a community life in accordance to their religious vows and having a prayers life are examples that awaken the faith of their parishioners. The congregation has remained faithful and committed to their mission in the local church in Mindanao. After twenty-five years of existence in the Philippines, they are still open to have more mission areas in other part of the country like in Visayas and Luzon.

Benedict XVI On the Temporal Dimension of Christian Hope

Parmisano, Jaime Silvestre C.

The Christians of the modern times have to deal with many problems concerning their Christian virtues. One of them is the mutation of hope. The modern society promotes the hope for the coming of the kingdom of man (not the Kingdom of God) through the help of science and technology. Together with this mutation of hope, modern thinkers tend to criticize Christianity as promoters of “escapism” because of its teachings of the “world to come,” of the *eschaton*, Benedict XVI, a Catholic German theologian and once a Supreme Pontiff of the Catholic Church (2005-2013), ever cautious of modern ideology, clarifies what Christian hope really in many of his writings.

In this study the researcher intends to describe the temporal dimension of Benedict XVI’s Christian hope. The researcher establishes first the Benedict XVI’s concept of the “temporal” by analyzing Benedict XVI’s socio-political thought. The researcher uses Benedict XVI’s critic of the modern society that is found in many of his works as bases for his socio-political thought. Benedict XVI commented that in the modern society genuine human relationship that is “person to person relationship” is destroyed because of the call for individualism in the modern times. Benedict XVI believes that the loss of genuine human relationship produces the many inhumane acts of human being today. The concept of the “temporal” of Benedict XVI then revolves around his concept of relationship.

Since Benedict XVI’s concept of the “temporal” deals with human relationship, his concept of Christian hope also is relational, that is communal. For Benedict XVI Christian hope is not the hope of the individual for himself. It is the hope of a human person to his fellow human person. Human person hopes not

only for his salvation but the salvation of his neighbors. In addition, for Benedict XVI, a genuine act of Christian hope is the manifestation of the hoped future in the present. Though Christian hope is essentially a hope of the future, it does not hinder Christians to live in the present. Since the Christians' hope of the future is clear, Christians can live well in the present.

The temporal dimension of Benedict XVI's Christian hope is its being a hope for the whole humanity and its being hope that manifests in the present. Christian hope is better understood in view of its interrelatedness with the theological virtues faith and love. This makes Benedict XVI's Christian hope relevant in the modern society. Since modern society promotes individualism, Christians who truly hope for the Kingdom of God can help in establishing genuine human relationship.

The Augustinian Recollect Rite of Solemn Profession of Vows as Revised According to the Rites of the Second Vatican Council

Plata, Robin Ross S.

This research work deals with the historical, theological, and pastoral analysis of the Rite of Solemn Profession of Vows proper to the Order of Augustinian Recollects. Using the lens of the Second Vatican Council, especially the directives set by the said Ecumenical Council, the development of the Rite of Solemn Profession of Vows from its biblical foundation up to the promulgation of each religious community regarding the renewal of religious life in the Church.

There are three parts that arise in this thesis work. The first part deals with the directives set by the Second Vatican Council on the renewal of the religious life in the Church as expressed in its liturgical perspective. The second part presents the development of the Rite of Solemn Profession of Vows proper to the Order of Augustinian Recollects. The last part discusses the assessment of the *Ordo Professionis Religiosae* and its Implications to the Augustinian Recollect Rite of Solemn Profession of Vows.

The first part reveals the historical, theological, and pastoral perspectives of the *Ordo Professionis Religiosae*. The second part concludes that the Augustinian Recollect Rite of Solemn Profession of Vows follows the directives set by Vatican II. The last part includes the Filipino enculturation as part of the liturgical celebration of the rite.

The Eucharist as the “Seed of Immortality” in the Christological Teaching of Cyril of Alexandria

Soco, Robert Andrew C.

This study is an attempt to analyze the teaching of Cyril of Alexandria on why and how the Eucharist enables man to participate in the divine life of God and share in His immortality. This research is based mainly but not exclusively on his *Commentary on John*.

There are three main themes that arise in the research. Since the teaching of Cyril regarding the Eucharist is grounded on his teaching on the Incarnation, the first part deals with the *kenosis* and enfleshment of the *Logos* in the Incarnation as a way for Cyril to establish the union of the Incarnation. The second theme delves into the Eucharist as an extension and application of the fact of the union of the Incarnation itself as reflected in the vocabulary used by Cyril of Alexandria and because of the historical immanence of the *Logos*. The last theme deals with the Cyril's elaboration on the Eucharist as the “seed of immortality” based on his teaching on the deification of man. The last theme gives the requirements and implications on Cyril's teaching on the Eucharist.

Karl Rahner's Theory of Anonymous Christian: A Plausible Scriptural Source

Fray Christopher Rey Rebise Bajamonde, OSA

This research explores the plausible scriptural source of the Rahnerian theory of anonymous Christians with the aid of expository study and biblical exegesis. The study is divided into three parts: 1) Theological presuppositions of Karl Rahner and the theory of anonymous Christians, 2) The theory of anonymous Christians, and 3) The plausible scriptural source of the theory of anonymous Christians. From the discussion, this research concludes that Romans 2:15-16 may be a plausible scriptural source of the theory of anonymous Christians.

“Exploring the Examen Prayer of St. Ignatius of Loyola as a Means to Combat Worldliness Today”

Br. Sanny Gie P. Calacar, OMV

This research deals with exploring the Examen Prayer of St. Ignatius of Loyola as a response to the problems of worldliness today. The researcher explores the method of Examen Prayer which formulated by St. Ignatius and its usage. There are three parts arises in this thesis works. The first part deals with the basis of the Examen Prayer in Sacred Scriptures, Early Spiritual writers of the church, in the Spiritual Exercise of St. Ignatius and in the Jesuits, how they practice this method of prayer. The second parts presents the practice of the Examen Prayer today and the various ways in doing and in adapting the Examen in the various situations in life. The last part discuses on how to combat worldliness today by using the method of the Examen Prayer. The first part reveals the interconnectedness of Examen Prayer to the discernment of the Holy Spirit and the basis of Examen. The second part shows the practices of the Examen today in various ways and applied it in the different status in life. The last part is the response to the problem of worldliness today.

“The Traditional Role of Parents in *Bini* Marriage and Canonical Freedom of Consent”

Fray Edobor Monday Benjamine, OAR

The research explores the traditional role of parents in Bini marriage in relation to the canonical freedom of consent. Marriage is a universal institution which is recognized and respected all over the world. As a social institution, marriage is founded on and governed by the social and religious norms of society. Consequently, the sanctity of marriage is a well-accepted principle on the Bini society. For the Bini people marriage is not done in vacuum. It is a community affair and, as such, done in common. For this reason, parents as head of the family and as representative of their family in community gathering, it is their role to look for suitable partners for their children.

This idea however does not go well with the Catholic Church teaching on marriage. Catholic Church stresses the free giving of consent as a very essential part of marriage. There can be no Catholic marriage without a freely exchanged consent between a Catholic man and a Catholic woman. No human being of whatever authority can consent for another, since to marry is to establish a union with another persona and to create a new right and duty situation. Parents and third party should never attempt to impose a marriage on someone who does not want it. Hence, any Bini marriage in which consent was not freely given by both spouses is considered invalid. However, there are some cases whereby some of these marriages that the spouses never consented to endure for a long time, but are not valid. The Code of Canon provides means to validate such marriage. So marriages in Bini culture that are defective in consent can be validated by convalidation.

The Rightful Autonomy of Created Realities in *Gaudium et Spes*' Moral Teachings on the Environment

Fray Jovy A. Gallego, OAR

This research explores the rightful autonomy of man over other created realities as stipulated in the moral teachings on the environment of Vatican II Pastoral Constitution *Gaudium et Spes*. The researcher focuses on the many explicit statements in *Gaudium et Spes* that serve as guidelines for man to utilize other created realities for his development without causing harm to them. With these statements, the researcher discusses the rightful way of exercising man's autonomy over creation.

The whole study is divided into three major parts. The first discusses how the Vatican II Pastoral Constitution *Gaudium et Spes* understands the statement "rightful autonomy of created things." The second part gives the different concerns that *Gaudium et Spes* identifies in its moral teaching on the environment. It elaborates how these ecological concerns become moral issues that require moral analysis. The last part provides the solutions to ecological concerns that confront the Church's teaching on "the rightful autonomy of created things."

From the discussions on the three parts, this research gives the following conclusions. First, the rightful autonomy of man over created realities should be in harmony with God's original plan of creation where man is given the power to dominate as a steward but never as its master. The rightful autonomy of man over nature can only be realized when both parties enjoy their own laws and values without causing harms or abuses in whichever party. Second, ecological issues such as imbalanced economic

growth, unregulated technological advancement, uncontrolled migration, unregulated urbanization, and overpopulation are moral issues attributed to man's abuse of his right to dominate. And lastly, the researcher concludes that man's abuse of freedom given to him during creation is the main reason for these ecological issues. These problems are simply the results of his disobedience to the commandment of God to take good care of his creation. With the help of these findings, the researcher concludes that the moral teachings on the environment of *Gaudium et Spes* are authentic and true for they give sound teachings on how man should utilize created realities according to the original plan of God.

Friendship of Jesus in John 15: 12–17: A source of Spirituality for the Ministerial Priesthood Specifically in the Oblates of the Virgin Mary

Br. Jesseilou P. Gulleban, OMV

The ministerial priesthood finds its origin in the person of Jesus Christ for he is the only one true priest. Jesus shared his priesthood to those who responded to the vocation toward priestly life. In this way, priests do not only participate in the saving acts of God in the preaching of the Word and in the celebration of the liturgy, but, above all their lives are configured in the person of Jesus Christ. This reality does not give assurance that the life of ministerial priesthood is already exempted from temptations, challenges and trials. Priestly life becomes more challenging as it continues to follow the path of the Lord. Priests need to strengthen their relationship with Jesus by going deeper in their spiritual life.

This research presents that the friendship of Jesus in John 15:12–17 is a potent source in order to deepen the spiritual life of the ministerial priesthood. The exegetical presentation clearly manifested that the characteristics of the friendship of Jesus call for a strong foundation of relationship with him which is founded in charity. These characteristics of Jesus' friendship are best applied in a special way in the identity and spiritual life of ministerial priesthood. This has taken a solid ground in the identity and spirituality of the Oblates of the Virgin Mary. They give a more in-depth understanding and practice in seeking intimacy with Lord through his friendship. The Oblates in their long tradition of deepening their relationship with Jesus both in contemplation and action aim toward his friendship which is a gift that they share with the whole Church.

The Church's Teaching on the Preferential Option for the Poor as Enrichment for Aloysius Schwartz's Concept of Poverty

Fray Jessriel L. Marcha, OAR

This research explores how the Church's teaching on the preferential option for the poor has enriched Aloysius Schwartz's concept of poverty. This research demonstrates not only Schwartz's concern for the poor but also the Catholic Church's love for them. Aware that both the Church and Aloysius Schwartz want to serve the same group of people, that is, the poor and the marginalized, the researcher finds it interesting to discover how the Church's teaching concerning the poor has enriched Schwartz's concept of poverty.

This research is composed of three major parts. The first part presents the Church's teachings concerning preferential option for the poor. This part looks into the teachings found in Sacred Scriptures, Sacred Tradition, and Church magisterium concerning the same topic. The Church's teachings on the preferential option for the poor are discussed through a textual analysis. The second part exposes the life and teachings of Aloysius Schwartz about poverty and concern for the poor. Aloysius Schwartz's teachings on the preferential option for the poor are discussed through textual analysis in order to ascertain Aloysius Schwartz's original intention in his concept of poverty. The third part connects the first two parts. Through a comparative analysis, this part investigates how the Church's abundant teachings on the preferential option for the poor have enriched Aloysius Schwartz's concept of poverty.

From the discussion on the three parts, this study yields the following conclusions: First, Aloysius Schwartz's concept of poverty is Christocentric, that is, Christ is the focal point of his teachings on poverty. Second, Aloysius Schwartz's writings, especially his first two books, *Poverty: Sign of Our Times* and *The Starved and the Silent* are for all Christians but are especially themed for the clergy and religious. It is in those two books where Aloysius Schwartz first develops his concept of poverty and enjoins the clergy and the religious to practice and to live Christ's poverty. Third, Aloysius Schwartz underlines the moral imperatives that come along commitment to Christ's poverty. Fourth, Aloysius Schwartz has remained faithful to the call of John XXIII and the Second Plenary Council of the Philippines for a renewal to happen in the Church by becoming a Church of the poor. Admittedly, Aloysius Schwartz has no qualms concerning the term Church of the poor. However, he prefers the term Church of poverty which serves as a clarification to the earlier terminology. This he prefers in order to emphasize quality—poverty—over quantity.

**A Theological Critique
on John Fuellenbach Ecclesiology
and the Kingdom of God
in the Light of John Paul II's
*Redemptoris Missio***

Br. Alfie S. Matulac, SDC

The basic thrust of Fuellenbach's ecclesiology is envisioned and was conceived from the viewpoint of the kingdom of God, the symbol that Jesus consistently employed to explain his life and mission. Here, Fuellenbach is apt to present a vision of the Church that fundamentally found the essence of her existence in the kingdom now present in history and thus recognizes her evangelizing mission entirely in the service of the Kingdom. This theological endeavor, in the light of John Paul II's *Redemptoris Missio*, is oriented to highlight the constructive ecclesiological insight of Fuellenbach's ecclesiology. It is positive consideration that Fuellenbach's theological enterprise will bring forth theological reflections that are worth pursuing in terms of its implication to the Church's teaching on the object of interest.

However, John Paul's *redemptoris Missio* will be likewise employed in pursuing a clarification on Fuellenbach's theological reflection characterized by the concept coming from the proponents of the theology of liberation i.e. emphasizing the political reality of the Kingdom of God, bequeathing more value on the liberation from social sin rather than deliverance from personal sin. Thus, in the framework of this theological undertone, the transformation of the oppressive sociopolitical structure into a society the highly espoused

the Kingdom vision of Jesus is explicitly pronounced as profoundly marked the mission of the Church. Such theological conception forth rightly issues a challenge to the traditional approach of the Church which viewed her missionary mandate within an eschatological dimension of the kingdom where she is engaging now but expect the fullness thereof at the Parousia.

The Imperative “... Love Your Enemies...” (Matt 5:43–48): A Normative Paradigm for Addressing Tribalism in Contemporary Nigerian Society

Fray Ifeanyichukwu Maximillian Omem, OAR

In Matt. 5: 43–48, Jesus commands his disciples to love their enemies, to pray for those who persecute them. He crowns this command by urging them, be “perfect as your heavenly father is perfect.” By this command, he was inviting his disciples to love the way God loves: a way of loving that is not biased, does not discriminate or have preferences but is open and welcoming to all, regardless of creed, nationality or tribe, gender, ideology. In loving this way, the disciple becomes perfect like God, not the kind of moral perfection which the father had but the fact that the disciple mirrors the heavenly father. Through this command, Jesus for the first time in Matthew’s Gospel, brings to light who a neighbor truly is, that is, any and every one the disciple comes across and the fact that loving in this way was the only way the disciples could distinguish themselves from other men.

This research work employs this understanding of Matthew 5: 43–48 in an attempt to use it to address the problem of tribalism in contemporary Nigerian society. The thesis is divided into three major parts. The first part is an exegetical exposition of the Gospel pericope, the second presents the problem of tribalism in contemporary Nigerian society from a historical perspective highlighting how it has been a problem in the nation. The third part tries to apply the implications the Gospel pericope to the problem of tribalism in showing how it can be a means for addressing the problem of tribalism.

The Augustinian Recollect Contributions to the Evangelization of Tagbilaran, Bohol(1768—1898)

Fray Keneth B. Pahamutang, OAR

The research conducted deals on the evangelization of Tagbilaran, Bohol performed by the Augustinian Recollects in the year 1768—1898. This study consists of three parts. The first part is the discussion of the religious, economic and political situation of Tagbilaran, Bohol in 1768. The second part discusses specifically the pastoral strategies and evangelization methods of the Augustinian Recollects in the evangelization of Tagbilaran, Bohol. The last part of this study presents the contributions of the Augustinian Recollects to the evangelization of Tagbilaran, Bohol.

The first part of the study reveals that Tagbilaran was under the spiritual administration of the Jesuits until their expulsion in 1768. When the Augustinian Recollects took over the spiritual administration of Tagbilaran, Tagbilaran was already a well-established town. The second part shows how the missionaries should evangelize the people using the *Modo de administrar* given to them. From the findings of the previous parts of the research, the study concludes that the Augustinian Recollects gave a priceless contribution to the history of Tagbilaran and was faithful in following the *Modo de administrar*.

Mary, Mother of Mercy Model in Caring for the Suffering, Particularly the Elderly and Sick Filipino Priests

Fray Andrie S. Pugate, OAR

It is evident that the Blessed Virgin Mary, starting from the ancient times up to the present, manifested herself as the Mother of Mercy by interceding to the needy, the suffering, the poor, and the sick, particularly to the elderly and sick priests. This study is an exploration of the role of Mary as Mother of Mercy model in caring for the suffering, particularly the elderly and sick Filipino priests.

The researcher employed content analysis, document analysis, and interview methodology to analyze and interpret the role of the Blessed Virgin Mary as model of mercy based on the documents pertinent to the subject matter.

This thesis starts by exploring Mary as Mother of Mercy based on the evidence found in the New Testament, especially in the Gospels and in the official documents of the Church. Five points were considered in the scriptural evidences of Mary as Mother of Mercy, these are: the Annunciation account (Lk 1:26-38), the Visitation (Lk 1:39-45, the *Magnificat* (Lk 1:46-55), the Wedding at Cana (Jn 2:1-12), and Mary at the foot of the Cross (Jn 19:26-27). Some evidences are found in the documents of the Church. These documents offer an authentic teaching of the Church on the meaning of Mary's role in the Church and her place in the mystery of Christ's salvation, especially her special title as Mother of Mercy.

Mary has developed a special closeness to the Filipino people. The thesis continues on its discussion on the manifestation of Mary to the Filipino people. She manifests herself as Mother of Mercy in the various titles that are venerated in the Philippines. It cannot be denied how much she loves the Filipinos. In fact, Filipinos recognized the tremendous flow of divine grace coming to the nation

through the intercession of the Blessed Mother. Her efficacious intercession is continuously felt by the people most especially at the critical situations of the people.

The thesis continues with an examination on the meaning of suffering, the reality of suffering especially among the elderly and sick priests, and how Mary cares for them in moments of suffering. With Mary as model in caring for the suffering, the thesis continues with an examination of the Philippine Catholic Church's pastoral program for the suffering elderly and sick Filipino priests. These programs are established as the identification of the Church with the Mother of Mercy in caring for the suffering elderly and sick Filipino priests.

“The moral implications of the Technology of Security in the Contemporary Appraisal of Human Dignity”

Br. Julius D. Socorro, SCJ

The technologies of security are widely used today by all sectors of human society. It renders both positive and negative effects in the promotion and development of its culture and dignity. To safeguard the sublime rights of humanity, the Church provides assessments on the morality of the use of these technologies. This thesis underscores the moral implications of their employment to individual’s privacy, one’s transcendence, eternal security, solidarity and communion. It also articulates certain issues related to the use of these technologies through a qualitative investigation using the Pastoral Method (See, Judge, Act). It draws guidelines for media education and formation of conscience by proposing an action plan to be provided to specific parishes within the Diocese of Novaliches, Philippines.

The Ethical Assessment of the use of Cannabis in Medicine According to the Catholic Moral Teachings

Fray Tomokatsu Yamaguchi, OAR

In the advancement of medical science, medicine seeks for alternative treatment that is potentially effective. However, risks are often inevitable that at times would cross the boundaries of moral sphere. Such for instance is medical cannabis which is proven to be of high probability in curing rare serious illnesses. Since cannabis is a prohibited drug, the government, as well as the Church is cautious for the responsible prescription of this alternative herbal medicine. True enough, cannabis provides medicinal benefits but still involve an intolerable risks. The beneficial effects are foreseen which should surpass the harmful results, but frequently it is the latter that would surface. The Church who values the sacredness of life and the salvation of soul addresses this moral issue with pastoral care for both the patient and the practitioner.

This paper presents the Church's moral evaluation on the intake of medical cannabis. The cannabis' history, origin, nature and medical purposes are explored so as to verify its importance to the human body. On the same manner, moral principles are explained so as the medical practitioner involved in the prescription of cannabis would remain within the boundaries of morality with their judgment and actions.

“No Salvation Outside the Church” in Rahnerian Ecclesiology: An Exposition

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This research explores the possibility of doctrine “*extra ecclesiam nulla salus*” in the Rahnerian perspective. It explores the historical background and development of the doctrine from the very beginning when it is introduced up to the latest interpretation of the Church’s magisterium. It is devoted to Rahner’s theological method and theological presuppositions. Man is always an event of God’s self-communication hence in the study of theology he begins his approach with man as the starting point in understanding God’s revelation. It investigates Rahner’s theory of salvation-history and how God communicated himself throughout the whole history of mankind and how it affects the whole humanity. It also researches on Rahner’s view of the Church’s nature and origin, the active role of the Holy Spirit in the Church, and the relationship of the Church with anonymous Christians. It explores the role of the Church for the salvation of the whole humanity and what is “*extra ecclesiam nulla salus*” means in Rahnerian perspective.

Miroslav Volf's Theology of Forgiveness as Pastoral Model in Actualization of Church's Teaching on the Social Dimension of Salvation

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Cognizant of the unfavorable results of unforgiveness in the anatomy of human relationships, Volf's theology of forgiveness helps develop a plan of action that Christians can employ to grow in charity, friendship, peace, communion, inclusion, solidarity and reconciliation. Initially, this study explores Volf's theology of forgiveness in the context of generosity, memory and inclusion. Hence, the threefold treatment of forgiveness is measured out to edify the Church's teaching on the social dimension of salvation. Volf's theology of forgiveness hones forgiving personalities, whose ability to give, remember and embrace, are declared fit to participate in Christ's mission of redemption. This study identifies the pastoral relevance of the Volf's theology of forgiveness as a vehicle to arrive at the all-embracing power and purpose of salvation in the whole world.

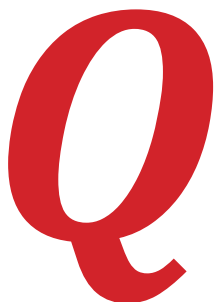
Defense of the Philippine Missions: The Augustinian Recollects' Reaction to Moro Piratical Raids (1626–1890)

Fray Julius James T. Tinapao, OAR

Beginning 1606, the Augustinian Recollects preached the Gospel to the Filipino people, catered to their spiritual needs, and contributed to their material progress. This did not happen, however, without so much sacrifice on their part as they constantly faced and hurdled their way through many challenges and difficulties. One of these was the frequent Moro piratical raids that wrought lamentable havoc to missionaries and people alike. In view of the aforementioned situation, this research aims to uncover the Augustinian Recollects' reaction in defense of their missions in the Philippine archipelago against Moro piratical raids that commenced in 1626 and ended in 1890. To achieve this, the study is subdivided into four sections corresponding to the four major subthemes as follows: first, the Augustinian Recollect mission area in the Philippines which experienced Moro piratical raids and the effects of these raids in these mission areas; second, the reasons of the Moros behind the piratical raids; third, the measures taken by the Recollect missionaries in response to Moro piratical incursions; and fourth, the significant contributions of these reactions to contemporary pastoral and missionary undertakings of the Church and of the Order of Augustinian Recollects.

The first section presents the mission areas under the Recollect administration that suffered from Moro piratical incursions. The names of the concerned places are based on the present-day administrative stratification of the islands and are ordered according to the arrival of the Recollects there. Then in each of them were descriptions of, based on written accounts, how the piratical intrusions happened there. These include, as rampant incidents among them, the pillaging of towns and settlements, the burning of houses, convents, churches and other edifices, the killing of people and missionaries or netting them to sell the

former to slave markets and the latter to be ransomed with huge sum of money. Tackled in this section also are the impacts of the raids in matters of demography, livelihood and economy. The second section discusses the underlying reasons that mantle the raids. These include the Moros' desire for sovereignty, slave trade, the revenge for the capture and imprisonment of the king of Sulu. This section sheds light also to the reason why the term "piratical" raids is utilized in the study. The third section presents the measures which the Recollects missionaries employed in response to Moro piratical incursions. These include the various responses of the Recollects' superiors and the missionaries themselves such as the construction of forts and other defenses, the procurement of weapons, and the training of natives on the basics of military gambit. Furthermore, presented also in the discussion are the names of the Recollect missionaries who became famous because of their feats in response to the raids, those who contributed to ease or curtail the influx of the piratical incursions, those who took part in the punitive and or preemptive Spanish military and naval expeditions, those who perished during or as result of the attacks, those who were captured but were ransomed, and those Recollects who were directly affected by the frequent piratical intrusions. Lastly, the fourth section illustrates the significant pastoral and missionary contributions derived from the reactions of the Recollects. These include pastoral care and commitment, leadership and resourcefulness, missionary zeal, interfaith dialogue, and security measures that can still be adapted and utilized at present.



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