

late Apostolic Nuncio, the Most Reverend Salvatore Sino, to hold in Cebu City, the cradle of Christianity in the Philippines, the Third National Eucharistic Congress from April 28 to May 2, 1965.

We cannot think of a more fitting centennial celebration than an Eucharistic Congress in which the whole Philippines will kneel before our Eucharistic Lord in humble adoration and in thanksgiving for the gift of Himself as our Bread of life: "I am the living bread that has come down from heaven. If anyone eat of this bread he shall live forever; and the bread that I will give is my flesh for the life of the world."²⁵ In preparation for the National Eucharistic Congress we have approved the celebration of Eucharistic Congresses in our parishes and dioceses. In that way a national consciousness of the importance of the centenary will be awakened.

3. We will bless the cornerstone of a seminary for the Philippine Foreign Mission Society, a missionary congregation which We have agreed to establish. This missionary society will be a living monument of our gratitude to God for the conversion of our country to Christianity. Pope Pius XI, the Pope of the Missions, in his letter to the Bishops of the Philippines, said that our country is destined "to become a center from which the light of truth will radiate, and to be, as it were, an advance guard of Catholicism in the Far East."²⁶ Pope Pius XII also said that our country has "a missionary vocation" in this part of Asia.²⁷ The time has come for us to fulfill our missionary vocation as the only Christian nation in Southeast Asia. We owe our Faith to the missionary spirit of Spain. In order to pay that debt, we have to undertake the task of evangelizing our non-Christian neighbors. This is an apostolic responsibility that we cannot elude. Hence, the plan to establish a Foreign Mission Society under the auspices of the Philippine Hierarchy.

The theme of our centennial celebration will be: **THE PHILIPPINES FOR CHRIST.** Among the peoples of the Far East we have been privileged to be "the first-fruits unto salvation, through the sanctification of the Spirit and belief of the truth."²⁸ Christ has chosen us to be His people, a part of "a chosen race, a royal priesthood, a holy nation, a purchased people," so that we "may proclaim the perfections of Him who has called us out of darkness into His marvelous light."²⁹ In order to "proclaim the perfections of Christ," we will make a public avowal of our faith in Him, we will declare ourselves for Christ: **THE PHILIPPINES FOR CHRIST.**

To all of you, Our beloved flock, We heartily impart our Pastoral Blessing. May the Patroness of the Philippines, the Virgin of the Immaculate Conception continue to help us preserve the priceless heritage of our Faith and make it bear abundant fruits for all of us and for the countries surrounding us.

Given in Manila, on the 2nd day of February, 1964, the Feast of the Purification of the Virgin Mary.

FOR THE CATHOLIC HIERARCHY OF THE PHILIPPINES:

(Sgd.) JULIO R. ROSALES, D.D.
President, CWO Administrative Council
Archbishop of Cebu

THE SANTO NIÑO OF CEBU

by Rosa C. P. Tenazas

²⁵John 6, 51-52

²⁶Apostolic Letter, Jan. 18, 1930.

²⁷Address to the Philippine Ambassador, 1951.

²⁸1 Thes. 2, 13

²⁹1 Pet. 2, 13



Christianity in the Philippines started under the titularship of the Holy Child in the representation of the Santo Niño of Cebu. During the first mass baptism held in the Archipelago, the native was baptized before the image of the Santo Niño. The first Christian church erected forty-four years later, was dedicated to the Santo Niño, as was the missionary province of the pioneer missionaries — the Augustinians. And as the first settlement in the whole Philippines, Cebu bore the liturgical title of the Holy Child: *La Villa del Santísimo Nombre de Jesús*.

Brief History of the Santo Niño of Cebu

The documentary history of the Philippines, and indirectly of the Santo Niño of Cebu, begins with the demarcation bulls and the Treaty of Tordesillas, for from these resulted the voyage of Ferdinand Magellan and the accidental discovery of the Philippine Islands.

It is a well known fact that the discovery of the Philippines was precipitated by the desire of two rival Iberian powers to seek a western route to the East. This goal was attained by Spain. But as fate would have it, the success was

achieved under the leadership of a Portuguese navigator drawn by circumstances to the service of the Spanish flag.

Profoundly disappointed and devoid of hope of any advancement in his King's service, Ferdinand Magellan presented himself at the Spanish Court and proceeded to point out to the Spanish emperor the possibility of acquiring the much-coveted Moluccas. Overwhelmed, perhaps, by the possibility of gaining a foothold on the much-coveted islands, Charles V signed a contract with Magellan for the latter to discover the Spice Islands within the limits of the demarcation assigned to Spain by Pope Alexander VI.

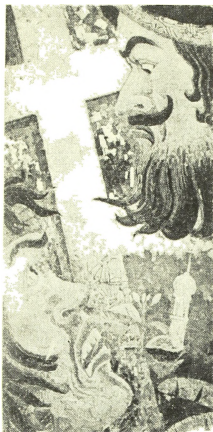
Magellan's expedition started out with five ships, and after eighteen months of a most perilous voyage, withstanding mutinies, sickness, and lack of provision, his crippled fleet sighted the coast of Samar. On this day, March 16, 1521, is marked officially the discovery of the Philippines, by Magellan, the Portuguese sailor in the service of Spain.

Magellan set up camp on the island of Homonhon, off the southern coast of Samar, and here nursed some of his ailing shipmen back to health. From there he sailed to Limasawa where on Easter Sunday, March 30, 1521, the first mass ever to be said in the whole archipelago was celebrated.

Upon being informed by friendly natives of a suitable place to provision their ships, the fleet sailed on and entered the port of Cebu on April 7, 1521. A host of natives awaited their arrival and Rajah Humabón, the native chieftain, immediately demanded tribute. This was flatly refused, and it was largely through the intercession of a Siamese trader, that peace was negotiated according to the native formula of the blood compact.

The Baptism of the King and Queen of Cebu

Magellan's zeal temporarily subordinated his primary aim for coming to the East, for the now more absorbing task of converting the natives. Exactly one week to



MAGELLAN AND LAPULAPU

This vertical composition is expressive of the dramatic contact between two cultures. The painter tried to depict the philosophic implications resulting from this beginning of European influence over the Malayan-Indonesians which controlled the coastal plains of the archipelago at the time of Magellan's "discovery" of the islands. The impact of the predominant opinion that the Filipinos are better off having been Christianized by this contact, and as a consequence had developed a richer culture which now benefits the people, is shown by the well emphasized cross running downward on the bias. This piece shows a bolder attempt at introducing larger blobs of colors thru the use of whole (lucet) wings to simulate the broad strokes of a painter using oil medium. (The diminutive minaret of the mosque suggests the indomitable spirit of the Mindanao Moslems who have remained unconquered in their southern bastion and are still practising the Islamic faith).

the day after the Spaniards landed in Cebu, a mass baptism was held, the first in the Archipelago, in which a good number of the natives became the principals. A platform was built in a consecrated square and adorned in the native custom. Cannons from the ships discharged in honor of the occasion. The native chieftain, Rajah Humabon, was baptized first, and was named Don Carlos after Charles V of Spain. In the middle of the square a large cross was put up to which Magellan later exhorted daily

adoration. After dinner, it was the queen's turn to be baptized. From this significant event unfolds the actual documentary history of the Santo Niño of Cebu.

The Gift of the Image of the Santo Niño of Cebu.

This event is best quoted from a translation of Antonio Pigafetta's chronicle which reads:

After dinner the priest and some of the others went ashore to baptize the queen, who came with forty women. We conducted her to the platform, and she was made to sit down upon a cushion, and the other women near her, until the priest should be ready. She was shown an image of our Lady, a very beautiful wooden child Jesus, and a cross. Thereupon she was overcome with contrition, and asked for baptism amid her tears. We named her Johanna, after the emperor's mother . . . She asked us to give her the little child Jesus to keep in place of her idols; and then she went away . . . The captain knowing that the queen was very much pleased with the child Jesus, gave it to her, telling her to keep it in place of her idols, for it was in memory of the son of God. Thanking him heartily, she accepted it.

The foregoing account of a gift of a statue of the Holy Child Jesus to a Cebuano queen has so far been the only documented record of such so that when an image of the Holy Child Jesus was discovered in the same place forty-four years later, it leaves little doubt as to its being the same image brought earlier at the time of Magellan's expedition to the Philippines.

When Magellan's fleet left the Philippines, the image of the Santo Niño, no doubt, was relegated to the role of a pagan idol. Its popularity must have triumphed over the other deities of the early Cebuanos, for when the expedition of Legaspi arrived, the image had already behind it numerous stories of benefactions. The early Cebuanos had held the image in great reverence, petitioning it in all their necessities, and offering sacrifices to the Santo Niño in the manner they were accustomed to with their other idols, often anointing the image with oil.

The Finding of the Image of the Santo Niño in Cebu

After three other attempts and forty-four years later, the most successful expedition was finally

launched under the joint leadership of Miguel López de Legaspi and Fray Andrés de Urdaneta, of the order of St. Augustine.

Legaspi's expedition of four ships was launched from México, and so took a much shorter time than Magellan's. Generally believed to have been intended for the conquest and colonization of the Philippines, this expedition actually set out with the intention of colonizing New Guinea; at any rate, only certain vessels were to continue their course to the Philippine archipelago, with the expressed purpose of ransoming the captives or prisoners of former expeditions. The course laid out in the instructions of the viceroy of New Spain, founded upon the advice of Urdaneta, was to New Guinea. The instructions of the Royal Audiencia, however, prescribed definitely the voyage to the Philippines. With this expedition begins the real history as well as the Christianization of the Philippine Islands.

After arriving in the Philippines, various stops were first made in the Islands before finally deciding to make a settlement in Cebu. This was April 27, 1565. This time the expedition did not meet with the same hospitality accorded Magellan years earlier. Tupas, the reigning chieftain, was not amenable to the Spanish overtures for peace. As the Spaniards later found out, Portuguese sailors during the interim, had come to their shores pretending to be Spaniards and had looted and taken some of their people as captives. Another reason put up by historians as an alternative cause for Tupas' reluctance to accept peace was the latter's burden of guilt concerning the fate of Magellan and a number of his men.

In any case, Legaspi sent a party of soldiers ashore to take the island. The native Cebuanos fled to the mountains, leaving the village on fire. Cause of the fire is still a matter of conjecture and two alternatives have been put forward. Either the natives themselves intentionally set fire to their village, or the conflagration was caused by the artillery shots from the Spanish ships. At this point, written history reopens the story of the Santo Niño of Cebu.

On the following day after the landing, a sailor named Juan Camús, went around the charred ruins of Cebu in the company of a number of soldiers. It was not long

before Camús was drawn into a large and well-built house one of those spared by the fire. He entered it and came upon two boxes, one of which revealed a bowl and a tooth of a wild animal. The other box was found another empty. Camús went further into the interior and here found another box. What made it exceptionally interesting was that it was tied with a cord that was strangely familiar. Furthermore, it contained inside it yet another box, made of pine! It is hardly a matter of conjecture as to what emotions were aroused in Camús, who, upon seeing an image of the Holy Child Jesus inside it, is said to have rushed outside and shouted in broken Spanish: "Papa el cuerpo de Dios, Hijo de Santa María, Hallado Has!"

Camús ran back inside the hut, reverently cradled the image in his arms and showed it to the soldiers. The admiral of the fleet, Mateo del Saz, took the image from Camús and brought it to Legazpi who considered its discovery a good omen. Legazpi fell on his knees, took the image in his hands, kissed its feet and prayed:

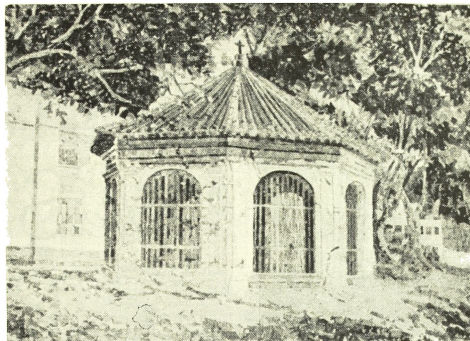
Lord, thou art more powerful to punish the offenses, committed in this island against thy majesty, and to find herein thy house, and holy Church, where thy most glorious name shall be praised and magnified. I supplicate thee that thou enlighten and guide me, so that all that we do here may be to thy glory and honor, and the exaltation of thy holy Catholic faith.

A bamboo cross was later put up by Camús in the house in order to indicate the very place where the image was discovered. This hut was for a number of years venerated as a pilgrimage of shrine to which the Santo Niño was brought in procession every feast day.

On May 8, the fort was constructed with Legazpi breaking the first ground and dedicating it to the most blessed name of Jesus. The sites for the Spanish quarters and the chapel were chosen, and the town was temporarily called San Miguel, because it was founded on the day of this saint's apparition. The decree which declared Cebu as "Villa del Santísimo Nombre de Jesús" was made after Philip II ordered Legazpi to take formal possession of the Islands in his name in 1571.

Description of the Image of the Santo Niño when Discovered

Esteban Rodriguez, the chief



SANTA CRUZ DE CEBU

This is Professor Jumalon's second attempt to create a mosaic out of butterfly wing pieces using 100% of this medium from nature. The temple enclosing the alleged Magellan's cross is shown in a morning sunlight. The brick roof is a study in itself which brings into focus the gamut of reds occurring on but a limited number of local butterflies, some of which are at home only in the wooded outskirts of the city, and are difficult to procure in large numbers. The picture took a good couple of weeks to produce, with only a pen-and-ink sketch of the structure as guide.

pilot of one of Legazpi's ships, and to whom Camús first showed the image, writes:

En este pueblo cuando entramos hallamos en él un Niño Jesús, hallado un marinero llamado Mermeo (the name "Camús" was variously called, being a native of the place), estava en una carta pobre, y estava cubierto en un cendal blanco en su cazita, y su gorrita puesta, y ya tenia el pico ed la nariz comido en poco, y la carga algo descollada . . .

Accounts made of this significant event by early Spanish chroniclers establish the statue as one of those which were commonly made in Flanders during the sixteenth century. When the image was found, it was covered with a white cloth in its cradle with the point of its nose somewhat rubbed off. Otherwise it was in a perfect state of preservation. Of its original garments, it appears that only the red velvet bonnet was intact. The natives may have par-

tioned its royal robes among themselves as relics, for the image was dressed in native material. Hanging about its neck was a necklace of peculiar make suspended with a small cross. The cross which should have been on top of the globe which he holds in his left hand was missing.

The Sanctuaries of The Santo Niño of Cebu

When the image of the Santo Niño was discovered, Legazpi ordered it to be enthroned in the very first church that should be erected and that the church be called Santísimo Nombre de Jesus.

The Santo Niño, which was now entrusted to the Augustinian Fathers, was enthroned in a temporary chapel set up in the same house where it was discovered. When completed, the Santo Niño was brought to the church in a procession with all the pomp and grandeur possible at the time. Fray Juan de Medina, who became prior of the convent of Santísimo Nombre de Jesus in the early seventeenth century, writes:

The whole fleet took part in it and carried the ornaments that they could. The most Holy Child was carried in this procession to our house, and placed on an altar as decently adorned as was possible in that early period. The first mass of those islands was celebrated there, with more spirit and devotion than music and splendor. At

conclusion, all took a row to celebrate annually the feast of the
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mary, and Kindergarten School, 1298, making a grand total of 8,718.

Any graduate from high school is eligible for admission to the colleges. No entrance examinations are held because of the scholastic differences between students coming from cities like the City of Cebu and those from the mountain villages. Talented but poorly trained students are allowed one or two years to show their worth.

Instruction is given according to traditional patterns consisting of lectures, seminars, laboratory work, with a limited amount of audio-visual helps such as movies and slides.

FINANCE

The University possesses no endowment and is non-profit making. The operational finances come from students' fees and tuition as well as the contribution of the non-salaried members of the Society of the Divine Word (SVD) and the Sister Servants of the Holy Ghost (S.Sp.S.) staff members. The office of the SVD Universities, 316 N. Michigan Avenue, Chicago, Illinois, U.S.A., under the direction of Reverend Dr. Ralph, SVD, as well as the Generalate of the Society of the Divine Word contribute an annual grant for the development and expansion of the university.

PUBLICATIONS

Aside from student publications such as THE CAROLINIAN, a quarterly; the UNIVERSITY BULLETIN, a weekly and the SEMPER FIDELIS, an annual, the university issues two series of scientific publications; one in the field of natural sciences and the other in the field of humanities known as SAN CARLOS PUBLICATIONS.

EXPANSION AND STATISTICS

The Coconut Foundation which concerns itself with coconut research operates a Pilot Plant which extracts oil from fresh coconuts, hydrogenates the oil into fatty alcohols and sulfates the latter into detergents. With the aid of grants from the Central Stelle of Aachen, Germany, the university constructed (1963) a new and modern Teachers College as well as an Institute of Technology (1963) which superseded the former College of Engineering. The Institute of Technology is closely associated with the Coconut Foundation.

APPRAISAL

The University, because of its Catholic moral traditions and practices, up-to-date equipment, competent teaching staff and relatives high scholastic standards is regarded as one of the leading universities of the Philippines.

The Santo Niño of...

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finding of that relic... A confraternity of the Most Holy Name of Jesus was then established with the same rules as that of St. Augustine in the city of Mexico.

The exigency of the situation would not have demanded permanent structures so that the provisional church would have been of light native materials. This did not last long, no doubt, and more so after Legazpi transferred his colony to Panay to evade Portuguese attacks. It was only in 1575, three years after the colony was re-established by Legazpi, that the foundation for that first stone building was laid which took twenty-seven years to finish.

Meanwhile, through unexplained reasons, the Santo Niño made its appearance in the home of Doña Catalina Jiménez, who is said to have belonged to one of the leading families of the time. This Lady is said to have taken reverent care of the image of the Holy Child which her husband, Captain D. Juan Rodriguez, one of the first colonizers of the island, gave to her. There is strong reason to believe, however, that the image of the Santo Niño was returned to the church sometime after this was finished in 1602 for when this church was burned to the ground twenty years later, it is said that only the Santo Niño was saved from the ruins.

Church and convent were again rebuilt but on May 8, 1628, were once again reduced to ashes. The building were rebuilt once more during the priorship of Fray Juan de Medina. The present church and convent, now popularly known as San Agustín, rather than Santísimo Nombre de Jesús, were started about the year 1730. This took a decade to finish and it was not until January 16, 1740 that the Santo Niño was finally enthroned in the new, and still extant, sanctuary.

The Spread of the Devotion to the Santo Niño of Cebu

As the primary center from which the devotion to the Santo Niño was spread throughout the islands, Cebu had been chosen as the center of propagation of the Faith, already playing its role of missionary for almost half a century.

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A Quadricentennial . . . (Continued from page 19)

Every sick or suffering Catholic should be made to realize that he is a storehouse of vast potential spiritual wealth and energy. All that he has to do to release this power is to switch on his will and make it attune with Christ's. Thus attuned and armed with his morning offering, he can each day scale spiritual heights. With his sufferings united to those of Christ's, he can have anybody's good for the asking. With his sufferings, he can help to satiate, even by gulps, Christ's unquenchable thirst for souls. Flat on his hospital bed, or tied to his wheel chair, he can rescue thousands of souls who, as one of the saints saw in a vision, every minute fall like autumn leaves into the abyss of eternal fire! Is this not spiritual romance and adventure sufficient to rouse one's soul into action?

Let us therefore awaken our sick

and suffering Catholics to the fact that they are not as useless and miserable as most of them imagine themselves to be. The cheerful offering of all the sufferings that they have to undergo can greatly lessen the heavy load of missionary work. Let us harness the spiritual power that lie dormant among our poverty-stricken people. If all they have is poverty, they can still lovingly offer it together with all the hardships that poverty entails. None of us therefore can justly say that he can not help because he is handicapped, because with a good intention, even handicaps can be made meritorious. There are countless opportunities of making little sacrifices. All you have to do is to be willing to make them. And surely, it is not too much to ask every Catholic from Aparri to Jolo to offer a Hail Mary each day for

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THE SANTO NIÑO OF CEBU

(Continued from page 22)

6. **Spoon-feeding** — Too much spoon-feeding is evident in our schools and universities. Students show aversion to subjects or methods of instruction which require thinking. More attention on training how to think should be given and the greater use of the library should be encouraged to develop the habit of independent study.

7. **Teachers' and students' load** — More emphasis on quality than quantity should be exercised; on what the diploma stands for than on the diploma proper. A passion for thoroughness and hard work should be inculcated in the students. Similarly, professors should not be overloaded, but be allowed time to improve themselves professionally and meet students for much-needed consultations.

8. **Size of class** — The size of classes, especially in laboratory courses, should be kept as small as possible.

9. **Student apprenticeship** — Students in engineering and other course preparing for a scientific profession should be encouraged to take apprenticeship in some industries or business firms. The mixing of work and study is a wholesome arrangement for a growing mind.

10. **Equipment and facilities** — Since the laboratory place an indispensable role in technological education, it should be adequately equipped with materials and equipments for individual, group and class experiments. But most of the supplies have to be imported, so the government should help decrease the cost and difficulty of procuring them by minimizing if not abolishing red tape and import taxes on them.

Inspired with the unselfish efforts of the private sector of education for the upliftment of our educational system, the Board of National Education created a Revamp Committee with Secretary of Education Alejandro R. Roces and the then Undersecretary Miguel B. Gaffud as Co-chairman to look over our present system. With the realization of this projected educational revolution, we hope our country's need for scientist-engineers who are liberally educated and who can assume without further effort the managerial aspects of industry will thus be met more effectively. ¶

tury before the formal introduction of Christianity during the successful colonization of the islands by Miguel López de Legazpi. Hardly realizing its true significance, the early Cebuanos had held the image in great reverence, petitioning it in all their necessities, and offering sacrifices to the Santo Niño in the manner of their other idols. The Santo Niño became, then as now, the symbol of deliverance in times of drought, famine and plague, and protector in times of fire and other dangers, which in those early days were manifested in "Moro" attacks. After the Spaniards came, the cult of the Santo Niño spread to the rest of the islands where important secondary centers were set up in the islands of Luzón (the southern part) and Panay.

In Panay the early parishes established by the Augustinians where, up to this day the devotion to the Santo Niño is well established, were in Aklan, Banga and Ibayjay. Aklan, which is now a separate province, incorporates the municipalities of Banga and Ibayjay, and in addition, three other centers of Santo Niño devotion: the pro-

vincial capital of Kalibo and the municipalities of Makato and Altavas. An indigenous religious practice connected with the devotion to the Santo Niño of Cebú, is taking the Santo Niño in fluvial procession. This is still very much in evidence in Aklan and the practice is called "Pasalom." For that matter, the fluvial procession is evident throughout those other areas where the Santo Niño devotion is strong among the people. In the Visayas, one other area which merits mention is the island of Leyte, especially the City of Tacloban.

In Manila, aside from the city proper, the districts with a flourishing devotion to the Santo Niño are Pandacan, Tondo and Makati. Immediate surrounding provinces with a strong devotion to the Santo Niño are Bulacan and Cavite. Highly responsible for the propagation of this devotion in the above-mentioned areas, were, no doubt, the pioneer Augustinian missionaries who belonged to the Province of Santísimo Nombre de Jesús. From these early centers the devotion was, in turn, spread throughout the rest of the islands. ¶

THE GLASS MENAGERIE

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and promotion staff are the following: Resil Mojares, executive chairman; Leandro Quintana, production manager; Eddie Yap, and Vic Cui, stage managers; Tony Buagas Jr., Manny Manlegro, Nestor Magan, Frank Coliflores, Edgar Saso, Manuel Amora and the Engineering Deltans, stage crew; Vic Cui, light; Edgar Gica, sound; the Deltans and the USC-SCCAC Chapter, property; Fely Lucas, make-up; Beth Hermosisima, costumes; Ellen Viloria, hair-do; Jennie Kimseong, finances; M. Satorre, Jr., program, sales, publicity; Vivien Alix, Rise Faith Espina, reception; Sally Go, cocktails; Fotorama, Inc., photography and Rev. Fr. John Vogelgesang, S.V.D., adviser.

Obviously, as in any play or story, we must end. Tennessee Williams sleeps, but his works tremble all over the world like a burning candle stirred by the wind. Professor Fitch would soon leave us and leave for the United States. Some members of the Cast and of the production staff must have graduated and left the

university by now. But the memory lingers, one turbulent November week of last year cries out the unfulfilled echo of Williams, in agony:

"I didn't go to the moon. I went much farther. For time is the longest distance between two places.... I travelled around a great deal. The cities swept about me like dead leaves, leaves that were brightly colored but torn away from the branches. I would have stopped, but I was pursued by something. It always came upon me unaware, taking me altogether by surprise. Perhaps it was a familiar bit of music. Perhaps it was only a piece of transparent glass.... Oh, Laura, Laura, I tried to leave you behind me, but I am more faithful than I intended to be! I reached for a cigarette, I cross the street, I run into a movie or a bar. I buy a drink, I speak to the nearest stranger — anything that can blow your candles out — for nowadays the world is lit by lightning. Blow out your candles, Laura.... And so — goodbye!!"