

MST

REVIEW

Maryhill School of Theology

Vol. 13, no. 2 (2011)

EDITORIAL

Moses in the QUR'ĀN

André De Bleeker, CICM

Exploring the Filipino Conversion
to Christian Faith

Fernando P. Guillén, Sch.P.

A Century and a Half of CICM Missionary
Presence: History, Concepts and Prospects

Adorable M. Castillo, CICM

Perspectives on Evangelizing the Youth
Using Music and Dance

Tinnah M. dela Rosa

CONTRIBUTORS

TINNAH M. DELA ROSA

PERSPECTIVES ON EVANGELIZING THE YOUTH USING MUSIC AND DANCE

Introduction

Most of us who have read the Gospel of Mark would remember the story of the encounter between Jesus and the rich young man (Mk 10:21). Mark tells us that during the encounter (as rendered in the New Jerusalem Bible), “Jesus looked steadily at him and he was filled with love for him....” Or, as rendered in both the New American Bible and the New Revised Standard Version, “Jesus, looking at him, loved him....”

Often taken as an unfavorable critique of the youth today, this story – on deeper and more careful reflection – ironically reveals a positive meaning: Jesus challenging the rich young man to grow towards the fullness of life. This must be the message Jesus was conveying as he looked into his eyes with compassion and love. In the Gospels, there are many instances of Jesus looking with compassion and with trustful recognition of the human person.

My hope is that we will direct our eyes to our youth today with the same look of compassion and love as Jesus, most especially as we work together on evangelizing them.

Evangelization in Church Teaching

The task of evangelization is at the core of the Christian response to Christ’s instruction: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age" (Mt 28:19-20, NRSV). The baptism to which Christ refers allows for the conversion of people to his message by their acceptance of the faith through the community of believers. Thus, evangelization should be understood as an effort to draw people to an "interior change"¹ by arousing "the beginnings of faith so that people will adhere to the word of God."²

Pope Paul VI more fully articulates the meaning and process of evangelization through his apostolic exhortation *Evangelii Nuntiandi*. Evangelization desires to bring about a transformation of the world by "bringing the Good News into all the strata of humanity, and through its influence transforming humanity from within and making it new: 'Now I am making the whole of creation new.'"³ The transformation wrought through evangelization allows those who come to faith and the situations in which they live to become inspired by the Holy Spirit towards a more authentic human existence.

When the Church seeks to convert, she evangelizes solely through the divine power of the message she proclaims, addressing the personal as well as the collective consciences of people, the activities they are engaged in,

¹ Pope Paul VI, *Evangelii Nuntiandi*, n. 18, http://www.vatican.va/holy_father/paul_vi/apost_exhortations/documents/hf_p-vi_exh_197512_08_evangelii-nuntiandi_en.html (accessed May 5, 2011). Henceforth, shall be cited as EN.

² Sacred Congregation for the Clergy, *General Catechetical Directory* (Vatican, 1971), n. 17, <http://www.papalencyclicals.net/Paul06/genecatdi.htm> (accessed May 10, 2011).

³ EN, 18.

and the concrete milieu of their lives.⁴ *Evangelii Nuntiandi* proclaims that there is no true evangelization if the name, the teaching, the life, the promises, the Kingdom and the mystery of Jesus of Nazareth, the Son of God, are not proclaimed.⁵ Evangelization knows no limits or bounds in allowing the Word of God, as revealed in the Son, Jesus Christ, to reach people and the entirety of their lives.

The complexity of the life of people necessitates the recognition that evangelization is a complex process:

Evangelization is a complex process made up of varied elements: the renewal of humanity, witness, explicit proclamation, inner adherence, entry into the community, acceptance of signs, and apostolic initiative. These elements may appear to be contradictory, indeed mutually exclusive. In fact, they are complementary and mutually enriching. Each one must be seen in relationship with the others.⁶

Each of the above elements shows that the task of evangelization is not a simple linear application of the Gospel to life, but rather it is a process of interrelating the various aspects of human life and a process of interacting with the teaching that inspires and informs the community of the followers of Christ.

Evangelization in the Scriptures

The Parable of the Sower⁷ is a rich source of inspiration for the task of evangelization. As explained by Jesus, the seed is the word of God and the sower is Jesus

⁴ Ibid.

⁵ EN, 22.

⁶ EN, 24.

⁷ Mk 4:1-20; Mt 13:1-9; 18-23; Lk 8:1-15.

himself who, two thousand years ago, proclaimed the Gospel in Palestine and sent the disciples to sow the same in the world. As the *General Directory for Catechesis* (GDC) affirms, “today, Jesus Christ, present in the Church through his Spirit, continues to scatter the word of the Father ever more widely in the field of the world.”⁸

The GDC further explains the relevance of this parable for the life of the Church today:

The conditions of the soil into which the seed falls vary greatly. The Gospel “falls by the wayside” [Mk 4:4] when it is not really heard; it falls on “stony soil” without taking root [Mk 4:5-6]; it falls “amongst the thorns” [Mk 4:7] where it is quickly choked by the cares and troubles that weigh upon the hearts of men. Nonetheless, some seed falls “on good soil” (Mk 4:8) that is among men and women who are open to a personal relationship with God and who are in solidarity with their neighbor.⁹

Jesus, in the Parable of the Sower, proclaims the Good News that the Kingdom of God is near, notwithstanding the problems afflicting the soil, that is, the tensions, conflicts and difficulties in the world. The proclamation of the Gospel makes the history of humanity fertile, promising a rich harvest. Jesus cautions, however, that the word of God grows only in a well-disposed heart.¹⁰

⁸ Congregation for the Clergy, *General Directory for Catechesis* (Vatican, 1997), n. 15, http://www.vatican.va/roman_curia/congregations/ccclergy/documents/rc_con_ccatheduc_doc_17041998_directory-for-catechesis_en.html (accessed May 10, 2011). Henceforth, shall be cited as GDC.

⁹ Ibid.

¹⁰ Ibid.

The Family as Focal Point of Evangelization

Families are central to the formation and development of young people, for they form the most basic unit of society and the Church. The formative role of the family, however, has both positive and negative influence on the lives of our young people. The *National Pastoral Plan* argues for this evangelization of families:

Since the family is the basic cell of the Church and Society, the Gospel has first to be shared in the family. The National Pastoral Plan affirms that in the family, integral faith formation of children, youth and parents must take place. We must recognize that the family is the origin of many cultural distortions that lie at the root of our problems as a people. Therefore, we ought to commit ourselves to a more intensive evangelization of the family, so that the family might become not just object, but agent of proclaiming the Gospel.¹¹

Therefore, if we are truly serious about evangelizing our youth, we must also evangelize their families who are the first evangelizers of our young people.

Evangelization in Asia

The complexity of the task and challenge of evangelization requires us to reflect on the particular situation of Asia. If the Church in Asia is to fulfill its providential destiny, our absolute priority must be evangelization as the joyful, patient and progressive

¹¹ Orlando Quevedo and delegates to the National Pastoral Consultation on Church Renewal, *National Pastoral Plan*, 7D, <http://www.cbcponline.net/documents/2000s/html/2001-churchrenewal.html> (accessed April 5, 2011).

preaching of the saving Death and Resurrection of Jesus Christ.¹² How much of our teaching, preaching and youth ministry is centered on the Paschal Mystery? Are we overly focused on the passion and death of Christ to lead our youth to reflect on their lives as Easter children?

Certainly, the saints and martyrs of Asia, both those who have been recognized and those known only to God, are a source of “spiritual richness and a great means of evangelization.”¹³ We ought to be familiar with them as models of our faith in our Asian context so that our young people can get to know how to lead meaningful Christian lives in our Asian reality. We are invited to relive among our young people the examples of saints and martyrs who led a life of holiness so that they may see the various ways in which Christ can be present in their own lives and so that they may be able to communicate these examples through the Asian ways of being in the world in cultures and traditions.

Facilitating the true presence of the saints of Asia among our young people is an essential part of preaching the Gospel in Asia today. Through such preaching, we must make the message and life of Christ truly incarnate in the minds and lives of our peoples since “the building-up of a truly local church” is of prime importance.¹⁴

¹² Pope John Paul II, *Ecclesia in Asia*, n. 2, http://www.vatican.va/holy_father/john_paul_ii/apost_exhortations/documents/hf_jp-ii_exh_06_111999_ecclesia-in-asia_en.html (accessed May 2, 2011).

¹³ Ibid., 9.

¹⁴ Federation of Asian Bishops Conferences, *For All The Peoples of Asia* (Quezon City: Claretian Publications, 1970-2006), I.9.

Youth in Philippine History¹⁵

Our country is teeming with young people who have accomplished admirable deeds for their faith, country and fellow humans. Among those who witnessed to the Christian faith are: Blessed Pedro Calungsod who was only 18 when martyred along with Blessed Diego San Vitores in the island of Guam; Mother Ignacia del Espiritu Santo who was only 21 when she began the first Filipina religious congregation for women in the 17th century; San Lorenzo Ruiz who was martyred in Japan at age 32 and canonized in 1987; and Pedro Bukaneg who was born in 1592, ugly and blind, left by his parents to die, and later on grew up to be the Father of Ilocano Literature, teaching Ilocano to the Augustinian Friars and translating sermons from Latin and from Spanish to Ilocano. He died at age 38.

We have numerous young Filipino icons who made significant contributions to nation-building and national identity: our national hero Dr. Jose Rizal, author of *Noli Me Tangere* at age 26 and martyr at 35; Andres Bonifacio, founder of the Katipunan at 29, who was not quite 33 years old when he proclaimed the Philippine revolution of 1896; Emilio Jacinto, composer of the *Kartilya* at 19 and the secretary and brains of the Katipunan; Gregoria de Jesus, second wife of Andres Bonifacio, who was the custodian of documents and weapons of the Katipunan in her early 20s; Gregorio del Pilar, the hero of Tirad Pass, 24 years old when he died for the Philippine revolution; and Fr. Jose Burgos, of the famous Gomburza, 35 years old when his blood watered the seeds of Filipino nationalism.

¹⁵ This section relies much on the chapter of Filipino Heroes in Bishop Teodoro C. Bacani, Jr., *Preparing Our Future: The Pope and the Filipino Youth* (Manila: Gift of God Publications, 1994), 15-43.

We also remember our modern-day heroes who are also martyrs: Benigno “Ninoy” Aquino, Senator at age 34 and slain at the tarmac on August 21, 1983; Sofronio Roxas who worked for the poor and organized Christian communities during Martial Law; Sajid Bulig who died saving 6 children in the 1993 Pagoda tragedy in Bulacan at age 13; and Robin Garcia of Cabanatuan who helped earthquake victims get out of the rubles but got pinned by debris during the aftershocks, killing him at age 20.

Of course, sacrificing one’s life is not the only way by which young people can contribute to the nation. Hero-martyrs contribute not only from their deaths but also from their commitments to just causes beyond personal comforts and desires. Such commitments are shown by the youth in other arenas. The First Quarter Storm (1970)¹⁶ heroes were mostly students, while the attendees at EDSA 2 were mostly young people. In December 2010, CNN Hero Efren Peñaflorida was given the TOYM (Ten

¹⁶ The First Quarter Storm refers to a period of intense social and political unrest in the Philippines during the first three months of 1970, in the wake of a global economic-financial crisis that led to and was aggravated by the downgrading of the US dollar into a floating exchange rate currency in August 1971. This period, marked by the resurgence of nationalism with a democratic and socialist frame, was a time of frequent marches, rallies and other forms of mass protest actions by thousands of students, workers, urban poor, peasants and professionals, staged mainly in the Manila area. The protestors demanded sweeping systemic social changes, including comprehensive rural land reform, national industrialization of the economy, and an end to foreign neo-imperial domination in all aspects. They would often converge near Malacañan Palace in Manila, official residence of the Philippine President, who was accused of planning to impose martial law, which he did declare on September 21, 1972. The massing of protestors became occasions for their bloody dispersals by government security forces and violent clashes.

Outstanding Young Men) award. At the early age of 16, Efren started the Dynamic Teen Company, using the *Kariton Klasrum* to teach illiterate children in Cavite to read, write, and aspire to a better life.

Who Are the Youth?

One important and necessary clarification for evangelizing the youth is to determine to whom we are referring. The range of ages included as “youth” changes from situation to situation, resulting in many descriptors of what it means to be young. According to Republic Act 8044 of 1995, youth “is a critical period in a person’s growth and development from the onset of adolescence towards the peak of mature, self-reliant and responsible adulthood comprising the considerable sector of the population from the age of fifteen (15) to thirty (30) years.”¹⁷ Presidential Decree 603 defines youth as persons below 21 years old.¹⁸ The World Health Organization defines the youth as those between 15 and 24 years old while the UN Convention on the Rights of the Child and the UNICEF describes “children” as young persons falling below 18 years old.

Ka-lakbay, the Directory for Catholic Youth Ministry in the Philippines, defines the youth as a single Filipino Catholic, 13 to 39 years old of age, who would normally belong to a parish, the smallest unit of the

¹⁷ National Youth Commission, *The Situation of the Filipino Youth*, <http://nyc.gov.ph/national-youth-commission-resources> (accessed May 1, 2011).

¹⁸ Ferdinand E. Marcos, *The Child and Youth Welfare Code: Presidential Decree 603*, http://www.lawphil.net/statutes/presdecs/pd_1974/pd_603_1974.html (accessed May 2, 2011).

Church.¹⁹ However, this definition raises the question of how to welcome persons not falling under those characteristics, particularly young unwed moms or dads, street-based youth with a non-parish affiliation, non-Catholic youth, and indigenous youth. For the purposes of evangelization, it is important that we take cognizance not only of the wide age range but also the youth groups excluded in the above definition. Now, let us turn to what recent studies say about the Filipino youth.

The Youth according to Recent Studies²⁰

Helping young people to direct their lives towards Christ and a commitment to building a more just society necessitates an understanding of young people so that we may more effectively evangelize them and in turn be evangelized by them. Recent studies can help us. According to an international database of the US Census Bureau, the median age in the Philippines in 2006 is 22 years old. Nationwide, majority of the population is comprised of young people – 41 million or 50 percent belonging to the age group of 20 years old and younger while 24 million or 21 percent in the age group of 21 to 40 years old. The same pattern can be seen in Metro Manila – the youth having the preponderance in the population – which means we have a very young population.

¹⁹ Episcopal Commission on Youth, *Ka-Lakbay: Directory for Catholic Youth Ministry in the Philippines*. (Manila: Catholic Bishops' Conference of the Philippines, 2004), 21.

²⁰ The data and information here come from Mercy Abad, "Generational Profiles of Filipinos," lecture given on February 14, 2007 at the *Theological Hour*, Loyola School of Theology, Quezon City.

In addition to their preponderance, our young people are also highly connected to the “virtual” world. According to a study by McCann Erickson (2005), there has been an increase in the use of email, surf, chat, texting, and video gaming after school hours among young people. Their usual leisure activities, which include the use of the computer, internet, cell phones and window shopping, increased between 2000 and 2005. On the other hand, traditional forms of entertainment such as watching DVDs, reading, listening to the radio, and watching TV decreased. Decline was also seen in other usual leisure activities of the youth, such as watching movies in theaters, watching sports on TV, reading magazines and newspapers, as well as listening to CDs and MP3s.

This study reveals a big shift in the social activities of young people. In terms of time spent with others, there has been a decline in leisure activities with family, such as getting together and eating out. Leisure and kinesthetic activities with friends have also lessened. But compared to the year 2000, the year 2005 has the youth increasingly anxious and worried over many issues, such as pollution, drugs, being a crime victim, contracting AIDS and getting pregnant, than on issues involving the self.

McCann Erickson’s comparative study (2000 and 2005) on what the Filipino youth consider as personally wrong shows a decreasing number of young people who think of divorce or separation with one’s spouse, having sexual relations with a female prostitute, and having homosexual relations as personally wrong. In Metro Manila, a similar decreasing number of young people think that it is personally wrong to take something without paying, to drive while drunk and to divorce or separate. Pre-marital sex, abortion and homosexual relations are also considered

as less wrong by the youth in 2005 as compared to the assessment of the youth in 1992.

The moral climate of what is acceptable or unacceptable behavior has changed. How did this happen? A study found that there were more absentee parents in 2005 than in 2000. If parents are no longer available to evangelize their children, how can they be evangelized successfully? The same study found that young people have preference for Church leaders who are open to change, progressive, less rigid, and more in tune with people. They also appreciate the growing ecumenism and the greater exposure and involvement of nuns. However, the youth also express their frustration with the fragmented response of Church leaders to issues and the way Church leaders presented Church teachings – acting more like politicians than men of God and tending to be hypocritical and too self-righteous. The youth are concerned with the seeming lack of understanding, on part of Church leaders, about the daily plight of most people and with (celibate) priests having relations with women.

In that study, a great number of young respondents suggested that Church leaders should witness more aggressively to the Gospel, forge greater solidarity with the poor, make themselves more available for service, conduct Masses in a livelier way, and deliver better homilies. Finally, the respondents wished for more role models of Christian living who use their power to build communities.

These are just several items that can help elders to understand young people and their struggles and desires. It is important that elders accept young people for what they are and where they are so that they can more effectively work with them to become faithful disciples of Christ.

Longings of the Youth Today

After looking at some of the data on young people, elders must keep in mind not just what they say, but also where they are in their overall life journey, including their desires and dreams on a deeper level. Joe Moore suggests that the youth today have four basic longings:

1. They have a longing to be loved. This knowledge should bring us to be more intentional about building communities of trust where the youth can be themselves. This requires freedom and an adult leader who has the skills to facilitate authentic communication.
2. The youth long to be accepted. This requires leadership and a climate of acceptance among adults in the community.
3. They have a longing to matter in this depersonalized society. This need can only be met with interpersonal relationships. This can be aided when we provide them experiences to move them to tenderness and to meet the disenfranchised.
4. They long for a fixed point, something secure and someone to believe in. It is an invitation to help them grow in intimacy with Christ. We can teach the young to pray and grow in relationship with Christ.²¹

Perhaps, elders can also reflect on a few questions ourselves. Is the youth group truly a place where the youth can be themselves? Are elders creating for them a climate of acceptance among the adults in the community? Do they provide experiences to move the youth to tenderness and to meet the disenfranchised? Do they teach the young to pray

²¹ Joe Moore, "But Will They Ever Come Running?" *Living Light* 29, no. 3 (1993): 45-50.

and to grow in relationship with Christ? Finally, do they recognize the longings of the youth whom they are journeying with? Which longing of the youth is most challenging? Why? How can they make the youth ministry a place that responds to the authentic longings of the youth?

These questions are particularly relevant for us to reflect on in the light of the responses of young people in the studies discussed above. It is often easy to react to the data in a critical or condescending way that inhibits our evangelization of young people. We can and should be concerned with many of the changes in attitudes and what young people consider as acceptable behavior, while also realizing that we cannot help them change unless we witness to them the love and care of Christ through whom they can address their deepest longings.

Two Images of the Vision of Youth Ministry

The challenges we face in evangelizing the youth find responses in Scriptures. Through the following two stories, we will be able to capture a Vision of Youth Ministry that can guide and direct us towards an effective evangelization of young people. The first is the account of the Risen Jesus walking with the disciples on the road to Emmaus (Lk 24:13-35) and the other is the account of Jesus sending out the Twelve (Lk 9:1-6) and the seventy-two (Lk 10:1-12) to carry out his mission.

The Emmaus story has served as a guiding image for the ministry of the Church among young people, with its emphasis on the relationship between the young disciples and their Lord, a relationship characterized by presence, listening, faith sharing, and celebration. But in the other story, we see a new image emerging – of young people with a mission – even as journeying with them is a

central concern. Just as Jesus sent out the Twelve and the Seventy-Two to carry out his mission, today he sends out young people to proclaim the Good News and to build a world that is more just, more peaceful and more respectful of human life and creation. Together with the youth, we are sent to evangelize and to build a better world.

Music and Dance as Means of Faith Communication

As human persons, we are embodied spirits who live and act with others in community, in and through our bodies. Spiritual realities like love and freedom touch us through the material conditions of our lives.²² Filipinos are strongly attracted and emotionally moved by common experiences expressed in song and dance. We are often described as possessing a natural enthusiasm, or optimism, and strength from within – the Filipino's "lakas-loob."²³

In addition to expressing texts, music also unveils a dimension of meaning and feeling, a communication of ideas and intuition that words alone cannot convey. This dimension is integral to the human personality and to our growth in faith. Music does what words are incapable of expressing. It is capable of expressing a dimension of meaning and feeling that words alone cannot convey. While this dimension in an individual musical composition is often difficult to describe, its affective power should be carefully considered along with its textual component.²⁴

²² Catholic Bishops' Conference of the Philippines, *Catechism for Filipino Catholics* (Manila: ECCCE and Word and Life Publications, 1997), 1522. Henceforth, shall be cited as CFC.

²³ CFC, n.1270.

²⁴ United States Conference of Catholic Bishops, *Sing to the*

Further, dance sharpens both muscle and visual memory. We learn and remember through our bodies and the bodies of others. Posture and positioning sends messages as much as words, sometimes even more. Filipino culture is visually oriented. Dance allows us to see in a new way – an image will be remembered longer than a verbal description or reading.

Music and Dance in the Bible

Music plays a huge role in both the Old and New Testaments (see Gen 4:21; Job 38:7; 1 Sam 16:18-23; Lk 1:46-55 [Canticle of Mary]; Lk 1:68-79 [Song of Zechariah]; Lk 2:14 [Shepherds' song of praise]; and Lk 2:29-32 [Song of Simeon]). The Hebrews did not make such a division between body and spirit. Dancing before God was an experience of revelation and response; an intense and vital expression of love, praise, thanksgiving, mystery, fear and even anger (see Ex 15:20-21; Ps 30:11; 2 Sam 6:14). To dance was to praise God with the fullest expression of joy. To kneel and bow down was to show reverence and obedience.

In *The Liturgy as Dance*, Carolyn Deitering writes, "processions, prostrations, encircling of the altar or Torah, bowing, lifting the hands in prayer, swaying and dancing were all embraced as human actions which assisted the community's prayer to Yahweh."²⁵ Scripture records Miriam's dance of thanksgiving before the Israelites as they were delivered at the Sea of Reeds (Ex 15:20-21) and

Lord: Music in Divine Worship, 124, <http://www.usccb.org/liturgy/SingToTheLord.pdf> (accessed April 3, 2011).

²⁵ Kathleen Kline-Chesson, *The Living Word: Dance as a Language of Faith*, <http://www.religion-online.org/showarticle.asp?title=1106> (accessed May 12, 2011).

David's dance of ecstasy before the Ark (2 Sam 6:14). The Psalms, written to accompany acts of worship in the temple, offer many examples of dance and liturgical movement. On the other hand, throughout Scripture, music is shown to be a gift from God. Through this gift, people can render praise and thanksgiving to him as well as give expression to their emotions.

Music in Worship

Music turns human minds, hearts and souls towards God; enhances prayer; and creates an atmosphere for communal worship that gives glory and praise to God. Singing is an expression of joy and an expression of love. The People of God assembled for the liturgy sing the praises of God. As an element of the liturgy, songs should be well integrated into the overall celebration. Consequently everything – texts, music and execution – ought to correspond to the meaning of the mystery being celebrated, the structure of the rite and the liturgical seasons.²⁶

Music serves as an expression of Faith. To determine the value of a given musical element in a liturgical celebration, a threefold judgment must be made: liturgical, pastoral and musical. Liturgical judgment requires that a composition meet the structural and textual requirements set forth by the liturgical books for a particular rite. Pastoral judgment takes into consideration the actual community gathered to celebrate in a particular place at a particular time. Musical judgment checks if the composition has the

²⁶ Pope Benedict XVI, *Sacramentum Caritatis*, http://www.vatican.va/holy_father/benedict_xvi/apost_exhortations/documents/hf_ben-xvi_exh_20070222_sacramentum-caritatis_en.html (accessed April 17, 2011), 42.

necessary aesthetic qualities that can bear the weight of the mysteries celebrated in the Liturgy. All three judgments must be considered together, and no individual judgment can be applied in isolation from the other two.²⁷

Movement and Dance as the Work of the Creator

Musicians, dancers and congregations alike need to understand that all worship – which includes music and dance – starts with a focus on God. All of life involves movement, and movement becomes dance when there is an inner life, a living spirit directing it. Dance draws its strength from the living flow of the universe. With this power, dance can lead us to the heart of reality; it can turn energy loose within us, and this could be a fearsome thing if one were not rooted in good.²⁸

Movement that finds its home in the heart of the faithful pilgrim becomes dance when it is joined to the Creator's act of giving life.²⁹ Dance began, in the beginning, in silence and stillness, as the world lay worshipping under the hand of God, for "the Spirit of God was moving over the face of the waters." Dance began with God!³⁰

Movement and Dance as Prayer

If prayer is the core of life, then dance becomes prayer when we are expressing our relationship to God, to others, and to all the world of matter and spirit, through

²⁷ *Sing to the Lord*, 126-36.

²⁸ Carla De Sola, *The Spirit Moves: Handbook of Dance and Prayer* (Richmond: The Sharing Company, 1977), 9.

²⁹ Ona B. Bessette, *Dance as Prayer: Moving the Body to Stir the Soul* (Catholic Education, 1999), 229.

³⁰ *Spirit Moves*, 9.

movement originating from our deepest selves.³¹ Dance can turn into a prayer that expresses itself with a movement which engages the whole being – body and soul. Generally, when the spirit raises itself to God in prayer, it also involves the body.³² We are, after all, embodied spirits.

One can speak of the prayer of the body. Our bodies can express its praise and petition with movements, which can be also said of the stars that by their evolution praise their Creator (cf. Baruch 3:34). Prayerful dances offer another vehicle of worship. They can be used to help the congregation focus itself and draw its members into prayer, or follow a prayer.

Reflective or interpretive dances are meditations that involve thoughtful exegesis of a scriptural text or other meditative material. The purpose of the dance is to draw the members of the congregation into reflection concerning the meaning of the message. The dance sometimes accompanies the reading or follows it, with music or in silence.

Movement and Stillness

Both movement and stillness are necessary elements of the symbolic movement which is dance. They are a natural part of the rhythm of life. Stillness allows time for ideas to settle, for an experience to be integrated, for us to receive from God. In our movement, we move towards God; but in our stillness, God moves towards us.³³ Both

³¹ Ibid., 10.

³² Congregation for the Sacraments and Divine Worship, *Dance in the Liturgy*, <http://www.ewtn.com/library/CURLA/CDWDANCE.HTM> (accessed May 3, 2011).

³³ Carolyn Deitering, *The Liturgy as Dance and the Liturgical Dancer* (New York: Crossroad Publishing Co., 1984), 59.

are important and necessary parts of worship. Movement and stillness enhance our perception of embodiment. In this day and age, where we are losing our sense of connectedness, they also extend our understanding of being a body together, the Body of Christ.

Introducing dance may help us to rebuild connections. As a symbolic movement, dance provides the easiest entry point for all members of a congregation. It recognizes that there is spiritual power in movement. It involves the whole person in meaningful action. It includes postures such as bowing, kneeling or lifting our hands.

The Power of Music and Dance in Evangelization as Seen Today

The power of music and dance in the work of evangelization is seen very vividly today. Many new local hymns have been written and put to music and many songs have been choreographed with movement for more active community participation.³⁴ Multitudes of youth join Taizé prayers all over the world. In the Philippines alone, more than 3,000 young Christians and Muslims from Asia, Europe, Australia, New Zealand and even North America took part in the fifth pilgrimage organized by the Taizé community held in February of 2010.

There is a growing popularity of Hillsongs and other contemporary religious music among the youth. Religious music videos are now uploaded regularly on YouTube, Facebook, MySpace and other websites. An increasing number of choirs and singers are singing and promoting religious music (e.g., Bukas Palad Music Ministry, Hangad,

³⁴ CFC, n. 1471.

Ateneo Chamber Singers, AILM Chorale, Gary Valenciano). Finally, one can observe the greater use of religious instrumentals, vocal music and movement, and animation dances in youth retreats and recollections as tools for reflection and even in the classroom as tools for education.

Some Guiding Principles in Evangelizing Filipino Youth through Music and Dance

Given the growing popularity of music and dance as a tool for evangelization, youth ministers need to be guided by a few principles in their use. The principles of inculturation, adaptation and *Tantum Quantum* can certainly guide the use of music and dance by youth ministers.

Principle 1: Inculturation of the Christian Message into the Culture and Language of Filipino Youth

Christian faith must take root in the matrix of our Filipino being so we can truly believe and love as Filipinos.³⁵ Inculturation is necessary for the Church, for it enriches the Church. This process draws the good elements within a culture, renews them from within and assimilates them to form part of the Catholic unity. The Catholicity of the Church is more fully realized when it is able to assimilate and use the riches of a people's culture for the glory of God.³⁶ We have to raise up more and more Filipino evangelizers formed in a Filipino way.³⁷ In using music and dance, consider what is rooted in our culture.

³⁵*Acts and Decrees of the Second Plenary Council of the Philippines* (Manila: Catholic Bishops Conference of the Philippines, 1992), 72. Hereafter, referred to as PCP II.

³⁶ PCP II, n. 208.

³⁷ PCP II, n. 210.

Principle 2: Adaptation of Evangelization

The question of “how to evangelize” is permanently relevant, because the methods of evangelization vary according to the different circumstances of time, place and culture, and because they thereby present a certain challenge to our capacity for discovery and adaptation.³⁸

We can impart catechesis to the youth by:

- a) Showing that these young persons speak a language into which the message of Jesus can and must be translated with patience and wisdom and without betrayal;
- b) Demonstrating that, in spite of appearances, these young people have within them, even though often in a confused way, not just a readiness or openness, but rather a real desire to know “Jesus...who is called Christ”; and
- c) Indicating that if the work of catechesis is to be carried out rigorously and seriously, it is today more difficult and tiring than ever before, because of the obstacles and difficulties of all kinds that it meets; but it is also more consoling, because of the depth of the response it receives from children and young people.³⁹

Finally, adaptation requires us to make our evangelization techniques appropriate to the age, language, experience, developmental needs and culture of our youth.

Principle 3: Tantum Quantum Rule from the Principle and Foundation of St. Ignatius of Loyola

³⁸ EN, n. 40.

³⁹ Pope John Paul II, *Catechesi Tradendae*, http://www.vatican.va/holy_father/john_paul_ii/apost_exhortations/documents/hf_jp-ii_exh_16101979_catechesi-tradendae_en.html (accessed April 5, 2011), 40.

*Tantum Quantum*⁴⁰ is a Latin term, used by St. Ignatius of Loyola in his Spiritual Exercises, which literally means “only as much.” It signifies that one is to make use of all created things only in so far as they help one in the attainment of their ultimate end which is to praise, reverence and serve God and the salvation of one’s soul. This includes purity of intention, an exclusion of any inordinate attachment, and moderation in the use of creatures.

The Tantum Quantum principle is exercised by using a variety of means insofar as they help in achieving the end for which we are made. Thus, a variety of means such as passages from Scriptures, religious or modern songs, litanies, local gestures, folk images, dances and prayers may be used in evangelization in so far as they help the youth in the attainment of their ultimate end.⁴¹

Conclusion

This presentation has provided a background for evangelization and its aims in relation to the role of music and dance in doing evangelization among young people, with the challenges and opportunities that go with the task. The author hopes that those working in the youth ministry would find this overview useful, especially in helping young people fulfill their desire of following Jesus.

⁴⁰ Robert E. McNally, “St. Ignatius: Prayer and the Early Society of Jesus,” *Woodstock Letters* 94, no. 2 (Spring 1965): 112-3; cited in Ramon Ma. Bautista, “The Consciousness Examen as an Authentic Ignatian Formation in Discerning Love” (M.A. thesis, Ateneo de Manila University, 1989), 15.

⁴¹Tinnah M. dela Rosa, *Practical, Inculturated and Integrated Liturgies for the Spiritual Exercises* (M.A. thesis, Asian Institute for Liturgy and Music, 2010).

BIBLIOGRAPHY

- Abad, Mercy. "Generational Profiles of Filipinos." Lecture given on February 14, 2007 at the *Theological Hour*, Loyola School of Theology, Quezon City.
- Acts and Decrees of the Second Plenary Council of the Philippines*. Manila: Catholic Bishops Conference of the Philippines, 1992.
- Bacani, Teodoro C., Jr. *Preparing Our Future: The Pope and the Filipino Youth*. Manila: Gift of God Publications, 1994.
- Benedict XVI, Pope. *Sacramentum Caritatis*. http://www.vatican.va/holy_father/benedict_xvi/apost_exhortation/documents/hf_ben-xvi_exh_20070222_sacramentum-caritatis_en.html (accessed April 17, 2011).
- Bessette, Ona B. *Dance as Prayer: Moving the Body to Stir the Soul*. n.p.: Catholic Education, 1999.
- Catholic Bishops' Conference of the Philippines. *Catechism for Filipino Catholics*. Manila: ECCE and Word and Life Publications, 1997.
- Congregation for the Clergy. *General Directory for Catechesis*. Vatican, 1997. http://www.vatican.va/roman_curia/congregations/ccclergy/documents/rc_con_ccatheduc_doc_17041998_directory-for-catechesis_en.html (accessed May 10, 2011).
- Congregation for the Sacraments and Divine Worship. *Dance in the Liturgy*. <http://www.ewtn.com/library/CURIA/CDWDANCE.HTM> (accessed May 3, 2011).
- De Sola, Carla. *The Spirit Moves: Handbook of Dance and Prayer*. Richmond: The Sharing Company, 1977.

- Deitering, Carolyn. *The Liturgy as Dance and the Liturgical Dancer*. New York: Crossroad Publishing Co., 1984.
- del Rosa, Tinnah M. "Practical, Inculturated and Integrated Liturgies for the Spiritual Exercises." Master's thesis, Asian Institute for Liturgy and Music, 2010.
- Episcopal Commission on Youth. *Ka-Lakbay: Directory for Catholic Youth Ministry in the Philippines*. Manila: Catholic Bishops' Conference of the Philippines, 2004.
- Federation of Asian Bishops Conferences. *For All The Peoples of Asia*. Quezon City: Claretian Publications, 1970-2006.
- John Paul II, Pope. *Catechesi Tradendae*. http://www.vatican.va/holy_father/john_paul_ii/apost_exhortations/documents/hf_jp-ii_exh_16101979_catechesi-tradendae_en.html (accessed April 5, 2011).
- John Paul II, Pope. *Ecclesia in Asia*. http://www.vatican.va/holy_father/john_paul_ii/apost_exhortations/documents/hf_jp-ii_exh_06111999_ecclesia-in-asia_en.html (accessed May 2, 2011).
- Kline-Chesson, Kathleen. *The Living Word: Dance as a Language of Faith*. <http://www.religion-online.org/showarticle.asp?title=1106> (accessed May 12, 2011).
- Marcos, Ferdinand E. *The Child and Youth Welfare Code: Presidential Decree 603*. http://www.lawphil.net/statutes/presdecs/pd1974/pd_603_1974.html (accessed May 2, 2011).
- McNally, Robert E. "St. Ignatius: Prayer and the Early Society of Jesus." *Woodstock Letters* 94, no. 2 (Spring 1965): 112-3. Cited in Ramon Ma. Bautista, "The Consciousness Examen as an Authentic Ignatian

Formation in Discerning Love,” 15. M.A. thesis, Ateneo de Manila University, 1989.

Moore, Joe. “But Will They Ever Come Running?” *Living Light* 29, no. 3 (1993): 45-50.

National Youth Commission. *The Situation of the Filipino Youth*. <http://nyc.gov.ph/national-youth-commission-resources> (accessed May 1, 2011).

Paul VI, Pope. *Evangelii Nuntiandi*. http://www.vatican.va/holy_father/paul_vi/apost_exhortations/document/hf_p-vi_exh_19751208_evangelii-nuntiandi_en.html (accessed May 5, 2011).

Quevedo, Orlando and the National Pastoral Consultation on Church Renewal Delegates. *National Pastoral Plan*. <http://www.cbcponline.net/documents/2000s/html/2001-churchrenewal.html> (accessed April 5, 2011).

Sacred Congregation for the Clergy, *General Catechetical Directory*. Vatican, 1971. <http://www.papalencyclicals.net/Paul06/gencatdi.htm> (accessed May 10, 2011).

United States Conference of Catholic Bishops. *Sing to the Lord: Music in Divine Worship*. <http://www.usccb.org/liturgy/SingToTheLord.pdf> (accessed April 3, 2011).