



THE OFFICIAL NEWSLETTER OF  
DE LA SALLE UNIVERSITY-MANILA

2401 (twe'n'tē fōr 's, wun) is a landmark number along Taft Avenue. It is the location ID of De La Salle University-Manila, home to outstanding faculty and students, and birthplace of luminaries in business, public service, education, the arts, and science. And 2401 is now the name of the official newsletter of DLSU-Manila, featuring developments and stories of interest about the University.

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La Salle honors  
outstanding  
media coverage

story  
on  
page 7

2

Bioethanol research  
earns NAST honor



4

Field Notes:  
Reading the 1593  
'Ama Namin'  
as a Filipino

By Dr. Jose dé Mesa



# Bioethanol research earns NAST honor

*The National Academy of Science and Technology (NAST) presented its 2006 Outstanding Scientific Paper Award to College of Engineering faculty members and research partners Dr. Raymond Tan and Dr. Alvin Culaba. The awarding ceremony was held on July 13 at the Manila Hotel.*

Dr. Alvin Culaba and Dr. Raymond Tan

The two won for their research titled “Life-cycle Environmental Benefits of Using Bioethanol as a Gasoline Additive.” It was published in the Philippine Engineering Journal in 2002.

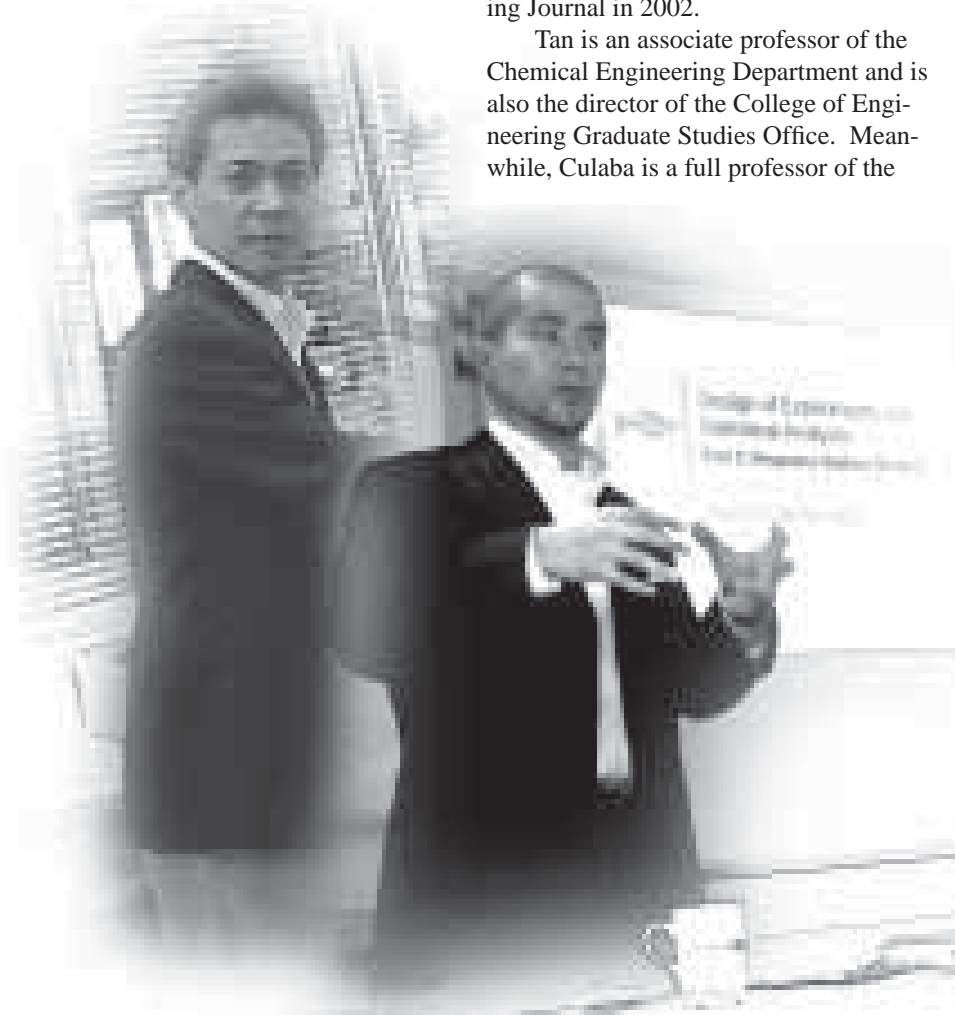
Tan is an associate professor of the Chemical Engineering Department and is also the director of the College of Engineering Graduate Studies Office. Meanwhile, Culaba is a full professor of the

Mechanical Engineering Department and the director of the Center for Sustainable Development Research (CESDR). Both professors currently serve as consultants in Senate Committee deliberations on a bill proposing the use of ethanol as blending agent for gasoline.

Bioethanol is a form of alcohol which can be produced through fermentation of carbohydrates in vegetable matter, such as sugar cane, molasses, or corn. It is an environment-friendly fuel that generates less emission than conventional oil-based fuels.

Apart from Tan and Culaba’s recognition, Lasallians also bagged the Best Scientific Poster Award. MS Chemical Engineering student Hul Seingheng and Chemical Engineering associate professors Tan and Dr. Joseph Auresenia won for their poster titled “Synthesis of Optimal Topologically-Constrained Water Reuse Networks Using Swarm Intelligence.” The research was written in partnership with scientists from Tokyo Tech University in Japan and University of Nottingham in Malaysia. They are T. Fuchino and D. C. Y. Foo, respectively.

Each year, NAST gives recognition to deserving scientists and researchers for individual or group works that have contributed to the advancement of science in the country.



# St. Benilde: Is he in or out?

By Brother Ceci M. Hojilla FSC

In this time and age, is Benilde, our Lasallian saint, still relevant to us Filipinos?

Saint Brother Benilde Romancon (1805-1862) was the first post-Vatican II hero of the Church to be canonized by then Pope Paul VI on October 28, 1967. When Brother Benilde was beatified on April 4, 1958, Pope Pius XII stressed that his sanctification was attained by enduring “the terrible daily grind” and by “doing common things in an uncommon way.”

Raising Brother Benilde to the Altar was one way that the re-invigorated Church gave cognizance to the importance of lay people in the life of the world. Their newly re-discovered identity, not only as “the evangelized” but also as “the evangelizer”, has taken on a new meaning. Even in doing ordinary work (like teaching) extraordinarily well, the lay person is contributing something heroic in the building the “kingdom of God” in the here and now. Saint Brother Benilde is not only proof of that; he is also an inspiration to many others to do the same.

At Sauges, an isolated village on a barren plateau in southern France, Brother

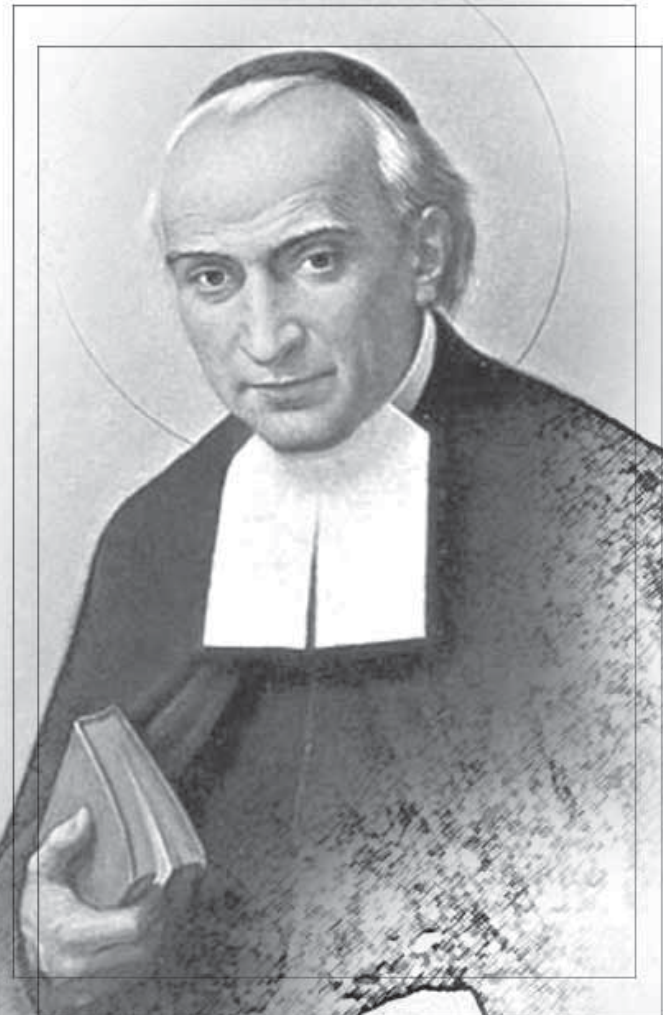
Benilde served for more than twenty years as the head administrator and animator of the Brothers’ school there. At the time of his death on August 13, 1862, he has taught more than 200 Brothers and an impressive number of priests. Though physically small in stature, it was obvious that he was a giant in terms of how much he influenced others not only to be good, but also to do good. No wonder, one of his more popular biographies is titled *Tall in the sight of God*.

In the face of all the challenges that beset our people these days, do we still

need saints of the Brother Benilde type? Ordinary lay people working in seemingly unknown places but working extraordinarily well and with the greatest of love. Moral giants who appear small and insignificant until you realize how much they have transformed the lives of others for the better. No fuss. No noise. Just undying faith and zeal in serving God and neighbor.

Can anything good come from Sauges, France? Yes, a Saint Benilde.

Can anything good come from the Philippines? Yes, a Filipino Lasallian.





# Reading the 1593 'Ama Namin' as a Filipino

By Dr. Jose dé Mesa

The holding of the worldwide meeting of bishops known as Vatican II (1962-1965) is considered a theological breakthrough for Catholics. With Vatican II, culture, a category which was virtually absent in considering the life of Christians prior to the meet, became a crucial reality for the Church to dialogue with. Catholics were reminded how “during the course of time, the Church...has used in her preaching the discoveries of different cultures to spread and explain the message of Christ to all nations” (*Gaudium et Spes*, art. 58). Interpreting this as a task, the Philippine Church declared in its Second Plenary Council in 1991 that “faith must take root in the matrix of our Filipino being so that we may truly believe and love as Filipinos. But for this to happen, the Gospel must be presented with tools, methods, expressions coming from the culture itself. It must be accepted within a person’s cultural heritage.”

Within the discipline of theology, this endeavor is known as “inculturation,” or doing theology with cultural resources. Permit me to explain with a specific historical example. While local precedents are hard to come by, the largely unknown text of the 1593 version of the *Ama Namin* (Our Father) in the *Doctrina Christiana* provides insights in doing theology in the Filipino cultural context. Not only does it illustrate the positive values of the Filipino culture in general, it also shows the capacity of the Filipino language to articulate the faith in particular and provide fresh categories for understanding the Gospel. The text, which was printed both in our ancient native script and in a Romanized form, reads as follows:

*Ama namin nasa langit ca  
Ypasamba mo ang ngalan mo  
moui sa amin ang pagcahari mo.  
Ypa sonod mo ang loob mo dito  
sa lupa parang sa langit.  
Bigyan mo cami ngaion nang aming cacanin  
para nang sa araoarao  
at pacaulin mo ang aming casalanan  
ya iang uinaualan bahala namin sa loob  
ang casalanan nang nagcacasal amin.  
Huoag mo caming aeuan  
nang di cami matalo nang tocso.  
Datapuoat iadya mo cami sa dilan masama.  
Amen. Hesus.*

Below is my translation of the text into English which, I hope, reflects as closely as possible the cultural meanings the words represent. In relation to its content, I shall only comment on two very meaningful themes in the Filipino culture - relationships and food to illustrate how the wisdom and genius of a culture can make for a richer understanding of the Christian faith.

Our Father, you are in heaven.  
 Make your name be worshipped.  
 Make your kingdom come home to us.  
 Make your most authentic self be followed  
     here on earth as in heaven.  
 Give us today our daily rice.  
 And release our sins as we are completely indifferent  
     within our most authentic relational self  
   to the  
 sins of those who sin against us.  
 Do not leave us so we are not overcome by temptation.  
 But deliver us from every evil.  
 Amen. In the name of Jesus.

The choice of the essentially relational concept *loob* to render God's "will" and to indicate what forgiveness implies was a stroke of genius. For *loob*, which literally means "the inside" or the "inner self", is one of the richest concepts, content and value-wise, in the Filipino way of thinking which was, curiously, not explored by local theology until recently.<sup>1</sup> *Loob* is a holistic understanding of the most authentic self of a person in relation to God, others and the world. Thought, feeling and behavior are all situated in the *loob*. That is where freedom, initiative, reflection, gut feeling, and decision emanate. In this Tagalog translation of the Our Father to do the will of God, with whom we are intrinsically related, is not simply to follow a divine imperative; it is "to be (holistically) perfect as your heavenly Father is perfect," to be (in all aspects of life) merciful as God is merciful." "*Ipasonod mo ang loob mo*" is a petition to God to transform our innermost selves, where the true worth of our personhood lies, through the interiorization of God's own *loob*. The pastoral decision to use the term *loob* among other possible and similar terms for will, wish, desire, intention and plan like *nais*, *ibig*, *mithi*, *bilin*, *nasa*, *pasya*, *balak*, *layunin*, and *pakay* was truly significant.

Homecoming (*mauwi*, *pag-uwi*), our second relational theme, is socially, personally, and emotionally loaded for Filipinos. They manifest an almost compulsive inner desire to go home to where their families are, especially during important social occasions as Christmas, the Holy Week, and the town fiesta, or personally significant events such as a marriage or a funeral. So emotive is the mood and imagery of coming home that a telephone company once took advantage of this cultural phenomenon by advertising long distance calls as bringing the people one loves home on the telephone. Thus to present God as yearning to come home to us is surely affectively effective for Filipinos. "See, the home of God is among mortals. He will dwell with them as their God; they will be his peoples, and God himself will be with them..." (Rev. 21:3).





*Huoag...iiwan* reminds Filipinos of their sociability and gregariousness, of never wanting to be alone. Local sociologists note that Filipinos are not inclined to being alone. They are never alone when they are born, wedded or buried. In general they do not want to be left alone for to be alone for a Filipino is to be censured or ostracized. This tendency extends to our dead. We do not leave the corpse of our dead alone during the wake. It is our way of paying our last respects to the deceased person. *Huoag...iiwan* becomes an assurance for the Filipino when reading the Tradition because God is always with us and never leaves us alone. This may be an unbearable imagery for God in other cultures, but it is a most assuring one for Filipinos: "I am with you always" and Jesus is Emmanuel (God in solidarity with us).

Food and the sharing of good is a major symbol truly alive in the culture. This is probably why the *fiesta* is such an important occasion for Filipinos. In such a celebration in honor of the patron saint of the locality, there is an abundance of food which is shared with all the guests. Living and living with others are more than enough reasons to celebrate. But the sharing of food is more than that. It strengthens existing bonds and creates new ones. An investment, if you will, but in human relationships. It is even a propos to talk about such sharing as transformative. The memorable February event of 1986, which toppled the power of a dictator through non-violent action and which drew world attention as well as admiration, was characterized by spontaneous food sharing.

It would be unthinkable in the Filipino setting to talk about food without mentioning rice. Although bread is available, it cannot replace rice. Bread for Filipinos is not "the food." It may just be as filling, but it is not perceived to be truly satisfying. Hence, asking for rice on occasions when bread is served for the meal is rather common. Rice is staple, and it is very rich indigenous symbol for nourishment, especially when we consider the different ways rice is prepared. *Kanin* calls our attention to the concreteness of God's providential care rather than "bread," which is generally considered by Filipinos as peripheral or secondary nourishment. When Filipinos are hungry and like to eat (as they always seem to be and do), they look for rice. Imagine then the images that rice gives rise to when seen as *binhi* (rice seedling), *palay* (rice grain), *bigas* (uncooked rice), *sinaing* (plain steamed rice), *sinangag* (fried rice), *tutong* (fire-burnt rice at the bottom of the cooking pot), *bahaw* (left-over rice), *lugaw* (rice porridge), *suman* (sticky rice) and *am* (rice broth usually given to babies). The decision of the author(s) of the *Doctrina Christiana* to utilize the term "rice" in the Lord's Prayer gives us a glimpse of the missionaries' grasp of the culture. To petition God to provide us with our daily rice is a most meaningful supplication indeed.

The "Our Father" as written in the alibata:



Handwritten text in Alibata script, representing the Lord's Prayer. The script is a form of pre-colonial Philippine writing, consisting of stylized, interconnected characters.

Dr. Jose de Mesa is a married Filipino lay theologian and a full professor of the Theology and Religious Education Department. He recently joined the prestigious roster of De La Salle University-Manila's University Fellows.

DLSU-Manila President Br. Armin Luistro FSC, together with the 2006 Lasallian Scholarum Awards winners Adrian Ayalin of ABS-CBN, Randy Uralda of Manila Bulletin's Philippine Panorama, Manuel Marcelo of Pilipino Star Ngayon, Paulo Jose Mutuc of The LaSallian, and Charlene Dy of the Philippine Center for Investigative Journalism. Also in the photo are DLSU-Manila Executive Vice President Dr. Carmelita Quebengco and LSA Chairman of the the Board of Judges National Artist for Literature Dr. Bienvenido Lumbera.

*From page 1*

# La Salle honors outstanding media coverage



*De La Salle University-Manila revealed the roster of winners of the 2006 Lasallian Scholarum Awards (LSA) in a ceremony held at The Conservatory of The Peninsula Manila in Makati City on July 28.*

Organized by the Marketing Communication Office (MCO), the competition is an annual journalism competition that supports and recognizes outstanding coverage of youth and education issues.

This year's winners are Charlene Dy, Manuel Marcelo, Adrian Ayalin, Paulo Jose Mutuc and Ross Vergel Delantar, and Randy Uralda. All the winners received cash prizes and trophies designed and created by noted glass sculptor Ramon Orlina.

Dy of the Philippine Center for Investigative Journalism bagged the award for Outstanding Feature Story for Print for her article, "For the love of basketball." Her winning piece provided an extensive read on what academic institutions and officials, and alumni associations go through to form a victorious ball club.

Marcelo, a Pilipino Star Ngayon lensman received the Outstanding

Published Photograph award for his entry, "Pedicab ride." The photograph was cited for its "clear indictment of the state of Philippine education."

Ayalin's "Tugdaan" was recognized as the Outstanding Feature Story for Television. The feature was aired on ABS-CBN's The Correspondents. Tugdaan is the Mangyan word for "seedbed," and it is also the name of a school in Mindoro where young minds are nurtured according to the cultural traditions of their ancestors.

Meanwhile, the Outstanding Feature Story in a School Organ was given to Mutuc and Delantar of DLSU-Manila's The LaSallian. They won for their entry "Corporate Academics." The article illustrated an inclusive look into the "corporatization of educational institutions" and presented a candid discussion of the changes, challenges, and crises fostered by industry-academe collaboration.

The special category on Outstanding Feature Story on De La Salle University-Manila was awarded to Ramon Uralda of the Manila Bulletin's Philippine Panorama for his entry, "Preserve our coral reefs." The article highlighted DLSU-M's pivotal role in marine conservation in the coastal town of Matuod, Batangas.

This year's LSA board of judges is headed by National Artist for Literature and 1993 Ramon Magsaysay Awardee for Journalism, Literature and Creative Communication Arts Dr. Bienvenido Lumbera. Members include former Senator Vicente Paterno, 2000 Ramon Magsaysay Awardee for Governance and Naga City Mayor Jesse Robredo, Palanca Hall of Fame Awardee Dr. Isagani Cruz, veteran broadcaster Chichi Fajardo-Robles, MCO Executive Director Jose Mari Magpayo, and Campaigns Advocacy & PR, Inc. President Ramon Osorio.

# COE programs receive 5-year re-accreditation status

*The Philippine Accrediting Association of Schools, Colleges, and Universities (PAASCU) recently awarded five programs of the College of Engineering with Level III re accreditation status for a period of five years.*

COE programs Electronics and Communication Engineering, Civil Engineering, Mechanical Engineering, Industrial Engineering, and Chemical Engineering were resurveyed by a team of PAASCU accreditors in February.

With its Level III accreditation status, the College is entitled to full administrative, financial, and curricular deregulation. Other benefits include priority in government subsidy for faculty development in terms of available funding assistance for scholarships, library materials, laboratory equipment, and other development activities.

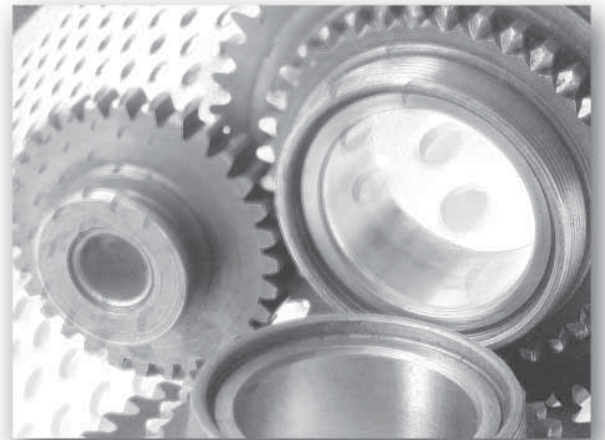
During the PAASCU re-survey, the following areas were evaluated: administration, faculty, instruction, laboratories, library, physical plant, student services, and university community involvement. COE received commendation from PAASCU in all areas.

The Chairperson's report of the PAASCU re-survey team cited the strong industry-academe linkage program of

COE and the amount of research work undertaken by the faculty. The team likewise praised the University for its "effort to transform the institution into a world-class university by fostering research and creative work" and "for being a center of teaching and excellence and a research institution."

PAASCU is a private organization which accredits academic programs which meet commonly accepted standards of quality education. It was founded on December 2, 1957 and was officially recognized by the Bureau of Education and Culture (now the Department of Education) as an accrediting agency in November 1967.

The criteria and survey instruments are intended to serve as a guide for institu-



tions as they strive for excellence and for accreditors as they assess institutional achievement. The standards reflect a realistic appraisal of the school's resources and their efficient utilization to help the institution achieve its goals.