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Human and Divine Suffering

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romantic flight; its multicolored hue purified. It has been brought back to earth and caught, not in the golden cage of folklore but in the bamboo cage of the personal fable.

NICANOR G. TIONGSON

HUMAN AND DIVINE SUFFERING

SUFFERING. By Louis Evelyn. Translated by Marie-Claude Thompson. New York: Herder and Herder, 1967. 160 pp.

"O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?" And beginning with Moses and all the prophets, he interpreted to them in all the Scriptures the things concerning himself." (Lk. 24:25ff).

This conversation, during which our risen Lord explained to the disillusioned disciples through the understanding of the Scriptures how the suffering of Christ was necessary and salutary, is precisely what Father Evelyn seeks to reconstruct in this book. He invites us, the modern-day pilgrims, to walk again the road to Emmaus and meditate with the Lord in the light of the Holy Word on the meaning of pain and suffering. The problem of human suffering after all, can be understood only by "the religious spirit in relation to the suffering of Christ"—by a prayerful reflection on the Gospel message—rather than by any studious analysis or philosophical speculation. And since Christ's own passover has become our own, we must in our turn find its meaning for us through an understanding of Christ's own redemptive suffering.

In this closely knit book, Father Evelyn deals with such related topics as sacrifice and mortification, the sacredness of suffering, redemption through suffering, the evil in the world, the Prince of this world, and Christ's vicarious suffering. He then concludes his book with 16 short meditations on particular instances of loving and suffering drawn either from the Scriptures (the good thief, Simon of Cyrene) or from the events of everyday life.

The author has built his treatment around the sovereign idea of *love*.

Suffering is the *self-expression of love*. Sacrifice is nothing more than a joyful consecration of oneself through love. Hence, the suffering involved in sacrifice should be enlivened by love; it should never be made alone but with God who alone gives us the power to give and

to love. Pain then is not to be attributed to a vengeful, "Moloch"-like god but to a Being who loves and is love.

Suffering is likewise *necessary to purify love*. Renunciation and pain make one realize his poverty, his helplessness, giving him a "soul of a poor man." Suffering helps one realize his state as a sinner; it is, therefore, a call to personal penance. "Those who suffer are the witnesses in the world of the crying need for God." It reminds us that we are not meant for this world, and "that the world must be changed, modified, upset—converted." Deprived and purified through suffering, we grow in our capacity of love and understanding; suffering is thus a power of communion which gives us something in common with all who suffer.

Suffering, moreover, *finds its apex in God*. He desired the risk of human freedom, thereby permitting evil in the world, because he felt powerful enough to compete with man in intervention by His "initiatives of love"; hence, none of our sins is decisive for there will always be God's forgiveness and our reparation in love.

Christ's suffering and death show us the height of God's powerlessness because of His love. "God is the most suffering of beings, the most abandoned, the most surrendered, the most committed into the hands of another." He is giving, communication of self, love—and this communion is done on the level of suffering and renunciation. Accordingly, to become capable of loving and giving is indeed the happiest thing in the world, for by them one enters into the divine world of generosity.

What we have then is an absorbing spiritual reflection by an author, himself a sufficient guarantee of the quality of his spiritual writings. The presentation is richly scriptural; throughout, moreover, Father Evely maintains a flair for actuality, a relevance to modern problems and ideas. But he is to be especially commended for his own rich and fresh insights with which he makes the reader share in the excitement of spiritual discovery and self-knowledge.

EPITACIO V. CASTRO

PHILIPPINE-JAPANESE RELATIONS: 1930-1940

FOUR ASPECTS OF PHILIPPINE-JAPANESE RELATIONS, 1930-1940 by Grant K. Goodman. Monograph Series No. 9. New Haven: Southeast Asian Studies, Yale University, 1967. x, 237 pp.

A collection of four papers, this volume covers four aspects of Filipino-Japanese relations during the decade of the thirties. On the one hand, the early part of the period was marked by the Manchurian