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Editor's Preface

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Editor's Preface

After three special issues of *PS* – the first in memory of Frank Lynch, S.J., the second marking the Quadricentennial of the Archdiocese of Manila, and the last celebrating the Year of the Child, – our new volume begins with a more typical number including articles and notes on such varied topics as urban marriage, folk spiritism, literature, psychological states and prayer, missiology and socio-economic indicators of development.

In “The Realities of Marriage of Urban Filipino Women,” Joseph Vancio provides a host of interesting data illuminating the present state of that basic human institution, so fundamental in Philippine culture, marriage and the family. Depending on one’s interests and background, different individual points will strike home: for example, less than half those interviewed received any pre-marital instruction; more women than men made their choice of a marriage partner independent of parental influence (yet the women whose choice was influenced by parents reported a slightly higher percentage of successful marriages than those who acted independently!) The practice of joint husband-wife decision-making is growing, though the urban Filipino wife tends to take sole control of the purse-strings, the family budget. Regarding the “working wife,” the same attitude previously noted by Jeanne Illo in her article on rural women [*PS* 27 (1979) :198-209] appears in this study, namely, the wife’s work is primarily considered in terms of helping the family’s financial situation, and not in the perspective of her self-fulfillment or capabilities.

Dr. Florentino H. Hornedo’s original and painstaking research into the Ivatan belief in the *añitu* presents another type of data; the compilation of various cases provides a “local habitation and a name” for the vague generalities usually bandied about concern-

ing such beliefs. For those who are tempted to write off such beliefs as sheer superstition, Fr. Bulatao's essay on "Altered States of Consciousness and the *Spiritual Exercises* of St. Ignatius" should offer a quiet *caveat*. Believing in añitus is obviously much different from exercising oneself in an altered state of consciousness, yet both touch on a dimension of reality that the secular rationalist finds very difficult to swallow. Whatever your persuasion be in both these areas, the articles do challenge the reader to take a second look at the concrete data presented, which but rarely receive adequate critical evaluation. Perhaps the real existence of the añitus, or the actual intent of St. Ignatius, are not so much at issue as the implications of both in opening up possible new dimensions of the reader's thought and world reality.

"Literature: A Flesh Made of Fugitive Suns," by Linda Ty-Casper, challenges the reader in a different way. Here we are invited into the subjective thought-processes of the author, to wrestle, from within, with the essence of literature and the concrete problems of her own literary work, — an excellent exercise for the home-spun philosopher, humanist, or theologian. The treatment is clearly literary, but the questions and values raised — meaning, freedom, salvation, death — constitute the common patrimony of us all. The bibliographical note on Ibrahim A. Jubaira by Pacita Habana provides a real service to students of contemporary Filipino authors; we hope to publish similar bibliographies from time to time.

Kenton J. Clymer offers a well-documented picture of the Episcopalian mission in the Philippines under the leadership of Bishop Charles Henry Brent. Its honest, factual presentation exemplifies the type of work so badly needed today in our post-Vatican II ecumenical age. Finally Ricardo Abad's review article on "Measuring Philippine Development" should be assigned reading for all would-be liberationists. If only more local experts in various disciplines would take time out to write brief, clear, pointed critical expositions on specific current topics — Fr. Healy's note on the morality of revolution is another case in point — they would find a tremendously interested and appreciative audience.

Joseph L. Rochè, S.J.