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Dialogue of Life and Faith, by Toldt

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A more careful proofreading could have done away with a number of stylistic and printing errors. Among others, better reading would be: "equal to and independent of the legislative [not *legislature*] and judicial departments" (p. 28); "an [*not a*] economic cataclysm" (p. 76); "so that the kasamas, usually unlettered, would [not *will*] not be" (p. 88). And "salutatory" (p. 183) makes no sense.

It is never easy to write about a national figure, and Quezon is perhaps harder than other Filipino leaders to analyze. His personal papers are not yet available, and many aspects of his interesting and highly complex personality are still closed to the researcher. They certainly would illumine many of the controversial questions regarding his career. Certainly, the salutary influence of his wife, Doña Aurora, cannot be passed over; but there is no documentation available on the matter. Gopinath, then, deserves congratulation for having attempted to analyze the more open aspect of Quezon's life, his leadership of the Filipino people.

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DIALOGUE OF LIFE AND FAITH. By Bienvenido S. Tutud. Quezon City: Claretian Publications, 1988. xi + 189 pages.

Dialogue of Life and Faith bears the subtitle "Selected Writings of Bishop Bienvenido S. Tutud." Immediately, the reader grasps the central theme of the book: interreligious dialogue as lived and articulated by Bishop "Benny" Tutud. Yet an adequate appreciation of this work demands more extensive exploration; this is a "veritable thesaurus," truly a goldmine!

The book has many facets: it presents the experience of the local church of Marawi in Muslim-Christian dialogue; one discovers a mini-biography of Bishop Tutud; it elucidates an ever-deepening meaning of dialogue; one finds meditations on authenticity of lifestyle; the enigmas and paradoxes of interreligious experience are narrated. All the foregoing elements are strikingly—even poetically—presented. And, what is still more convincing, the elements ring true and personally resonate with life; in a word, the book reveals the experience—in fact the *person* of Bishop Tutud.

It is well known that Pope Paul VI vigorously promoted dialogue; his first encyclical *Ecclesiam Suam* has been called by John Paul II "the *magna carta* of dialogue." Thus, when Paul VI established the prelature (church district) of Marawi in 1976 and named Bienvenido Tutud its bishop, the Pope himself enunciated its vision: "to offer a reconciling presence among the Muslims through dialogue of life and faith" (p. 110).

Bishop "Benny" took his commission to heart and endeavored to implement it for more than a decade until his untimely death on 26 June 1987. With unflinching

enthusiasm and against gigantic obstacles, the bishop promoted his mission vision; repeatedly he emphasized: “the key words are: offer, reconciling presence, dialogue of life and faith” (p. 100). The book is properly titled.

The presentation unfolds chronologically from the very early 1970s into the 1980s. While a minimum of repetition is present, this arrangement serves to document the life of the Bishop, his deepening insights into dialogue, the evolution of the Prelature of Marawi with its apostolic thrust, and the social-political-economic context or reality in which he lived. In all this, Bishop Tutud saw himself as “the reconciler” who needed “compassion, sympathy, solidarity” (p. 33). It is clear that he truly became the “Muslim’s bishop.”

This book also documents the variety of creative endeavors that Bishop Tutud engaged in to promote Muslim-Christian harmony: a localized version of *alaykapwa* entitled “Duyog Ramadhan (Accompanying Ramadhan)” (pp. 53-55); sermons and radio spots designed to educate and “deprejudice” both Christians and Muslims; ecumenical cooperation with the Peter Gowing Memorial Research Center—a UCCP institution—to forge Muslim-Christian solidarity; work on the international level to promote the vision of dialogue.

Additional highlights of these writings of Bishop Tutud are: the three pillars of dialogue; the role of missionaries in a predominantly Muslim milieu; a spirituality for dialogue; Christian faith enrichment drawn from the witness of Muslims; the role of the Holy Spirit in all religions; serenity and composure in times of crisis.

In an entire book focused on dialogue in faith and in life, how can one pinpoint the most significant insights presented? In this reviewer’s perspective, among the “key quotes” on dialogue are those found on pages 47, 63, 67, 94, 102-4, 131, 182-83. Some brief samples are the following: “Vatican II proclaims that dialogue of faith is an integral part of evangelization. Dialogue presupposes that no side is superior to the other. Dialogue is helping others to find their worth and dignity by allowing them to enrich us with their beauty and truth” (p. 67). “In today’s situation of conflict, sharing the experience of God’s love through dialogue becomes all the more imperative. . . . Dialogue is a way of building bridges and breaking down walls. . . . Each must be ready to discover the face of God in the other’s faith” (p. 102).

Claretian Publications and the Prelature of St. Mary in the Islamic City of Marawi, merit high commendation for this publication. Fr. Michel de Gigord, M.E.P. deserves praise for competent and comprehensive editing done in a self-effacing manner. The format and layout are attractively designed; the photographs are professional and well-chosen—particularly Bishop Kenneth Cragg’s dictum (p. 82) and the back-cover color photo of Bishop Tutud himself. Errors in editing are truly minimal (p. 48: a mistaken identification of E. Wheeler; p. 106: a wrong date; p. 144: one inaccurate syllabification).

This book is certainly a first of its kind for the Philippines. Never before has anyone of the stature of Bishop “Benny” so intensely engaged in interreligious dialogue, and never before has the reading public been able to share the fruits and insights of sincere Muslim-Christian relations! This book of Bishop Tutud represents a clear advance towards reversing the four centuries of mutual Christian-Muslim prejudice and hostility in the Philippines.

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