A lecture series to commemorate the centenary of the birth of
FR. HORACIO V. DE LA COSTA, SJ
(1916-2016)

4 February 2016
“An Introduction to Fr. Horacio V. de la Costa, SJ: Friend in the Lord”
Speaker: Rev. Catalino G. Arevalo, SJ

11 February 2016
“Fr. Horacio V. de la Costa, SJ: The Filipino Historian and the ‘Unfinished Revolution’”
Speaker: Dr. Reynaldo C. Ileto

18 February 2016
“Sources, Influences, and Silences in The Jesuits in the Philippines”
Speaker: Rev. René B. Javellana, SJ

3 March 2016
“Remembering Fr. de la Costa, SJ”
Speaker: Dr. Benito J. Legarda, Jr.

10 March 2016
“Making a Living Identity Out of Diversity”
Speaker: Dr. Fernando N. Ziálcita

17 March 2016
“The Three Summas—Horacio V. de la Costa, SJ, Leon Ma. Guerrero, and Jesus Paredes, Jr.: Their Life and Times”
Speaker: Ms. Paulynn P. Sicam

31 March 2016
“The Filipino and the ‘Other’: De la Costa’s Notion of Hybridity”
Speaker: Rev. Jose Mario C. Francisco, SJ

7 April 2016
“More Honored Than Read?: De la Costa and the Vagaries of Intellectual Life in Southeast Asia”
Speaker: Dr. Coeli Barry

14 April 2016
“Power, Play and Pedagogy: Reading with Fr. de la Costa, SJ”
Speaker: Dr. Vince L. Rafael

21 April 2016
“Studies, Above All Else (Personal Reflections of Horacio de la Costa, SJ)”
Speaker: Ambassador Rodolfo C. Severino

28 April 2016
“Learning from HVC”
Speaker: Dr. Edilberto C. de Jesus

5 May 2016
“Fr. Horacio V. de la Costa’s Filipino Humanism: Poetry and Valuing in a Time of Transition”
Speaker: Dr. John B. Labella

All lectures will take place from 5:00 to 6:30 PM on the dates given above, at the Faura Hall Audio Visual Room.
This birth centenary celebration to commemorate the life and works of Fr Horacio V de la Costa SJ is timely and very much appreciated. I thank and congratulate the Dean and Faculty of the School of Humanities of the Ateneo de Manila University for organizing the Lecture Series. The generation of people who knew him is slowly fading away. Since his death in 1977, there has been a steady decline of attention given to him and his works. Fewer and fewer people know him and his contributions to the Church and to our world. This is a most fitting gesture to bring to life the legacy of Fr de la Costa. We all know him to be a great scholar, a prolific writer and poet, a humble leader of the Church and the Society of Jesus, a man of deep faith and a gentle person.

It is my hope that the Lecture Series will bring us together as an academic community to celebrate the life and works of Fr de la Costa. By creatively going over his life and works, we may be inspired to pursue his dreams for the Church and our world.

**Antonio F Moreno SJ**
Provincial Superior
Philippine Province of the Society of Jesus
This year, we celebrate the centenary of the birth of the first Filipino Jesuit provincial, a nationalist and eminent historian, and a true advocate of the humanities: Fr Horacio V de la Costa SJ. During his short but well-lived sixty years of life, he tangled with the multi-layered themes of faith, culture and history through his prolific writing, which included essays, poems, and plays.

On behalf of the Ateneo de Manila University community, I thank the School of Humanities (SOH) for organizing activities that celebrate the life and works of this great Jesuit and Filipino. This commemorative lecture series is just one of the many gatherings that the SOH has already lined up for this year. Other events include an exhibit of de la Costa’s writing and memorabilia, and a visual presentation of his literary and dramatic works. We hope to see you in these events too.

Through these activities, may we discover again the enduring lessons, insights and wisdom in de la Costa’s writing. Let us allow his ideas and dreams to resonate with us, especially among the younger generation of Ateneans. By celebrating him, we hope to celebrate our shared identity and mission as Ateneans who are always becoming men and women for others.

ad majorem Dei gloriam.

Jose Ramon T Villarin SJ
President
Ateneo de Manila University
An Introduction to Fr. Horacio V. de la Costa, SJ: Friend in the Lord
Rev. Catalino G. Arévalo, SJ

ABSTRACT

We begin this series of addresses on Father de la Costa [HLC] with a “sharing” on his person by another Jesuit, ten years younger than HLC himself, who was his student (during World War II and immediately after), and later a ‘rather close co-worker’ in the life and ministries of the Philippine Jesuit Province of HLC’s time. Presuming some background knowledge of HLC’s biography and lifework, Fr. Arevalo hopes to touch on some aspects of, and events in that background, which only a fellow-Jesuit, “friend in the Lord”, probably could share. Thus something more of HLC’s ‘below-the-surface self’ might open up for us, revealing more the mind and heart of a priest and ‘gentle genius’ whom many of his contemporaries considered one of the greatest Filipinos of our time.

Catalino G. Arévalo, SJ

Widely recognized as the Dean of Catholic Theologians in the Philippines, Fr. Catalino G. Arévalo, SJ is the beloved teacher and mentor of generations of Ateneans and “godfather of hundreds of priests.” He is the author of several works, notably Servant of the Church: A Compilation of Significant Theogical and Spiritual Works (2013); Pedro Calungsod: Young Vusayan Proto-Martyr (1998), and most recently, Some Thoughts on Filipino Theology (2015). He has written more than 9,000 pages of theological writing. Fr. Arévalo was given the Pro Ecclesia et Pontifice Award by His Eminence Jaime Cardinal Sin in 1997.
Fr. Horacio V. de la Costa, SJ: The Filipino Historian and the Unfinished Revolution

Dr. Reynaldo C. Ileto

ABSTRACT

I returned from my graduate studies in March, 1977, just in time to attend the funeral of Fr. Horacio de la Costa. Moved by this event and fleeting memories of this pioneering scholar, I joined the Ateneo history department a week later. By the end of that summer, however, I had moved from Loyola Heights to Diliman at the invitation of another pioneering scholar, Teodoro Agoncillo, and his protégés in the UP history department. Perhaps because I have straddled the Ateneo-UP divide, between de la Costa and Agoncillo I see more sameness than difference. They belonged to the same generation, having lived through the Commonwealth, Japanese occupation, liberation, independence, the Huk rebellion, the Cold War and the political “awakening” of the sixties. A theme that surfaces time and again throughout this period is that of “unfinished revolution,” loaded with multiple meanings not just for the Philippines but for postcolonial Asia as well. Through this prism I examine de la Costa’s writings of the 50s and 60s, comparing them with Agoncillo’s in historical scholarship and modes of interpretation. Against the more common belief that these historians are polar opposites, I argue that they are complementary, just as Rizal and Bonifacio are, and that to ignore or downplay one or the other is to miss the point of the historical debates of the 50s and 60s and their significance for us today.

Reynaldo C. Ileto

A leading scholar of the Philippine Revolution and Southeast Asia’s first anti-colonial and pro-independence conflict, Reynaldo Ileto has developed an interdisciplinary field of research that incorporates history with literature, religion, and cultural studies. Ileto has paid attention to grass-root masses and marginalized people of the society. This has enabled him to provide a fresh perspective with a new view of the revolution that concentrated on ordinary people and their resistance to colonial rule. Among his books are the pioneering Pasyon and Revolution (1980), Filipinos and Their Revolution (1998), and The Diorama Experience: A Visual History of the Philippines (2004).
ABSTRACT

Horacio de la Costa’s two volumes on Jesuit history, *Light Cavalry*, published 1941 at the eve of World War II and *The Jesuits in the Philippines, 1581-1768* (Harvard University Press, 1961) make for entertaining reading. De la Costa writes in the manner of novelists rather than the staid historians whose writings are weighed down by the burden of footnotes. In fact, *Light Cavalry* has no footnotes at all and in place of extensive footnotes de la Costa created an appendix of “Sources and References” for Jesuits in the Philippines (pp. 629-631), a practice emulated by Miguel Bernad in *Christianization of the Philippines* (Filipiniana Book Guild, 1972).

Because de la Costa’s histories are well-written and because of his reputation as a scholar and lecturer, earning him the epithet “gentle genius,” his works appear to be definitive and final. No new history of the Jesuits in the Philippines has been written since 1961. But there are certainly gaps in that history; many more documents that de la Costa was aware of but did not analyze and fully exploit. Thus, the search for de la Costa’s “sources and influences” needs careful examination of his writing. There are clues that point to them. While *Light Cavalry* and *The Jesuits in the Philippines* seem to be poles apart; the first is enthusiastic and idealistic writing from a 20-year old, the second is a much more sober writing from a 40-year old, Harvard trained historian, published ten years after obtaining his doctorate. The first has a strong streak of hagiography and religious propaganda, boasting if you will; the second has greatly toned down the hagiographic and propagandistic streak. Yet there is continuity between the two. In fact, there is a deeper continuity from the earliest writings on Jesuit history in the Philippines in Pedro Chirino’s *Relación de las Islas Filipinas* (Rome, 1604) to de la Costa. These histories as sources of data and a historiographical perspective have shaped de la Costa’s writing. Far from being a break from these previous histories, de la Costa’s histories continue a tradition.

Using the methods of source and literary criticism, this paper interrogates de la Costa’s work on Jesuit history. It takes as primary evidence the de la Costa’s published works but uses archival sources as verification of what appears in the printed text. This paper will point to the “silences” of de la Costa—what he does not write about or what he writes about in a cursory manner. This paper will also explicate the historical theory or historiography of de la Costa, which was influenced by the state of historical writing in the 1950s. This was before the advent of post-colonial criticism in the 1960s. The 1950s was still the era of the grand geste: the great deeds done by great and extraordinary people.
Remembering Fr. de la Costa, SJ

Dr. Benito J. Legarda, Jr.

ABSTRACT

The first personal recollection of Fr. de la Costa is a lecture, when I was in the second year of high school, on the discovery of the Katipunan. The next part will narrate the publication of the galleon trade portion of my doctoral dissertation and the academic influence of that dissertation. The third part will narrate Fr. de la Costa’s organization of a lecture series in which I delivered two papers, on Philippine economic history and on Hispanic-Philippine churches.

Benito J. Legarda, Jr.

A noted scholar, economist and historian, Benito Legarda, Jr. has written over 60 articles—scholarly and popular—on the economy, finance, history, numismatics, and Philippine colonial art. Among his books are After the Galleon (1999), The Hills of Sampaloc (2001), Occupation ’42 (2013), and The Later Years (2007).
Making a Living Identity Out of Diversity

Dr. Fernando N. Ziálcita

ABSTRACT

Fr. de la Costa wrote his major pieces during the 1950s to the early 1970s when two crucial events were taking place. Recently independent in 1946, Filipinos sought to define who they were as a people, given the diversity of both their ethno-linguistic groups and the foreign influences upon their emerging national culture. At the same time, as active participants in projects that sought to create a Southeast Asian regional identity, Filipino intellectuals were raising questions about similarities that connected them to their neighbors, as well as about differences that separated them. These two concerns, national identity and regional identity, are two of the themes that Fr. de la Costa consciously explored in his various publications. Indeed the title of my essay is drawn from one of his works. As an anthropologist, and therefore a student of culture, I propose exploring some of the answers he formulated to these two concerns. I will then point out what revisions are needed and what approaches of his continue to be relevant in the light of today’s scholarship.

Fernando N. Ziálcita

A Professor of Cultural Anthropology at the Ateneo de Manila University and a prolific scholar, Fernando N. Ziálcita is also the University’s Director of the Cultural Heritage Program. His areas of interest include cultural heritage and identity, urban regeneration, religion and politics, and encounters between Southeast Asian and Hispanic worlds and the various domains of Filipino culture. His works include Authentic Though Not Exotic: Essays on Filipino Identity (2005); Filipino Style (1995), with René B. Javellana, SJ and Elizabeth Reyes; and Philippine Ancestral Houses (1810-1930) (1980), with Martin Tinio.
The Three Summas—Horacio V. de la Costa, SJ, Leon Ma Guerrero, and Jesus Paredes, Jr.: Their Life and Times

Ms. Paulynn P. Sicam

ABSTRACT

In 1935, the Ateneo produced three Summas from a class of eight. They were such academic achievers, their grades bested those of Jose Rizal. And they were active in campus activities as well -- as cheerleaders, editors of the Guidon, writers, actors in school plays, debaters, and orators. This is a paper written from the point of view of one who grew up in the gigantic shadow of my father, Jess Paredes, Jr., Horacio de la Costa who was his best friend, and the third person in the triumvirate, Leon Ma. Guerrero. It will be based on a feature article I wrote in 1977 about Fr. de la Costa shortly after he died, for which I interviewed his mother, Mrs. Emiliana de la Costa, Ambassador Guerrero, Senator Soc Rodrigo and Fr. James Reuter. I intend to do further research on how the lives of the three Summas intertwined and diverged in their pursuit of excellence at the Ateneo and beyond, with Fr. de la Costa, of course, as the center of it all.

Paulynn P. Sicam

A professional journalist, Paulynn Sicam acquired a perspective on human rights as a member of the Philippine Commission on Human Rights from 1991-1994. In 1995, she joined the Benigno Aquino Foundation where she presided over the development and implementation of a curriculum that integrates peace and human rights values at the national police training units. In 1989, she received the Catholic Mass Media Award for Heart and Mind and in 1998, the Outstanding Women in the Nation Award (WOMEN) for print media. She has written columns for The Manila Chronicle and the Philippine Daily Inquirer. She now writes a weekly column for the Philippine Star.
The Filipino and the “Other”: De la Costa’s Notion of Hybridity

Rev. Jose Mario C. Francisco, SJ

ABSTRACT

Long before the concept of hybridity became important in cultural studies, Horacio de la Costa’s personal life and intellectual work could be characterized as hybrid. Deeply rooted in rural Mauban, Quezon, he went on and thrived in Harvard, Rome and many places in-between. As professional historian and critical commentator, he was keenly aware of the dynamic between the native and the many ‘others’ present in Philippine society, past and present. This study unearths de la Costa’s view of this dynamic in his writing and offers a critical analysis of it in the light of contemporary cultural studies.

Jose Mario C. Francisco, SJ

In keeping with his background in science, cultural studies and theology, the research and teaching of Jose Mario Francisco, SJ are focused on the interaction among these fields, especially in the Asian context. Among his works are a Chapter on the Philippines in Christianity in Asia (2011); “Major Religious and Social Spaces in Traditional and Charismatic Christianities in the Philippines,” Philippine Studies (2010); and “Speaking in Many Tongues: Translation and Transcendence in Early Filipino Christianity,” in Philosophy, Religion, and Transcendence (2008).

More Honored than Read?: De la Costa and the Vagaries of Intellectual Life in Southeast Asia

Dr. Coeli Barry

ABSTRACT

Fr. Horacio de la Costa’s life and scholarship contain a paradoxical quality: although he is highly regarded as a prolific writer of extraordinary intellectual ability and a man of great personal integrity, his writings are not
Coeli Barry’s research interests span literature, culture politics and comparative histories of Southeast Asia (with an emphasis on Thailand and the Philippines). Her recent publications include Rights to Culture: Heritage, Language and Community in Thailand (2013); “Women Religious and Sociopolitical Change in the Philippines, 1930s-1970s,” Philippine Studies (2014); and The Many Ways of Being Muslim: Fiction by Muslim Filipinos (2008), which she edited. She is currently writing about the challenges of assimilation in Asia. Barry serves as Director in the Masters program in Human Rights Studies at Mahidol University in Bangkok.
Power, Play and Pedagogy: Reading with Fr. de la Costa, SJ

Dr. Vince L. Rafael

ABSTRACT

While only 23, Horacio de la Costa wrote Light Cavalry—a sweeping, and at times polemical, account of the Jesuit mission in the Philippines from the Order’s return in 1859 to the waning years of the Commonwealth. With the outbreak of war, it was not to be published until 1997, long after de la Costa’s death. It is in many ways a remarkable work, largely ignored among scholars of Philippine and Church histories alike. It offers a set of wide-ranging reflections on colonialism and Christianity from the latter half of the Spanish period through the Revolution and US occupation. Reading it closely, one gets a sense of how Catholic, specifically Jesuit, pedagogical practices in the 1930s were mobilized for a kind of religious war aimed at engaging the “Masonic” contaminations of the Revolution, the Protestant power of American imperialism, and the “irreligious” corruptions of the Commonwealth. Feeling besieged by the “pagan” secularism of the times, de la Costa fashioned a history that was counter-colonial and cosmopolitan, yet steeped in the conservative elitism of his milieu. This tension between tradition and modernity is further registered in the style of his writing. Narrating events in ways that endow facts with a fictional intensity, his text is propelled by an astonishing wit and a knowing humor. Such stylistic features in fact run through the entire range of his published work. This ironic and playful style, perhaps cultivated in his scripts for a radio program from the same era, was no mere affectation. It provided him a medium, I speculate, with which to alter his political views, especially on nationalist history, in the post-war era.

Vince L. Rafael

A professor of Southeast Asian History at the University of Washington, Seattle, Vince L. Rafael has researched and taught on Southeast Asia, particularly the Philippines, comparative colonialism, particularly of Spain and the United State, and comparative nationalism. He has also focused on the related fields of cultural anthropology and literary studies and pursued

Studies, Above All Else (Personal Reflections of Horacio V. de la Costa, SJ)

*Ambassador Rodolfo C. Severino, Jr.*

**ABSTRACT**

Retired Ambassador Rodolfo Severino, Jr. will talk about Fr. Horacio de la Costa, SJ as a mentor and his professor’s role in the Ateneo in the 1950s. Severino was one of a handful of college honor students that de la Costa put directly under his wing. Severino recalls that the Jesuit drove his students hard and would occasionally frown upon extracurricular activities as distractions from their studies.

Rodolfo C. Severino, Jr.

Known in diplomatic circles as “one of the architects of the regional dialogue infrastructure that keeps potential adversaries talking rather than fighting, Rodolfo Severino, Jr. was Secretary General of the Association of Southeast Asian Nations (ASEAN) from 1998 to 2002. He was also head of the ASEAN Study Center at the Institute of Southeast Asian Studies in Singapore. Among his books are *The ASEAN Economic Community: A Work in Progress* (2013), *Where in the World is the Philippines?* (2010), *The ASEAN Regional Forum* (2009), *ASEAN* (2008), and *Southeast Asia in Search of an ASEAN Community* (2006).
Learning from HVC
Dr. Edilberto C. de Jesus


Fr. Horacio V. de la Costa’s Filipino Humanism: Poetry and Valuing in a Time of Transition
Dr. John B. Labella

ABSTRACT

Poetic mind is a place in language where knowing touches its limit. It marks the time of incoherence and unknowing. For this reason, in moments of personal loss and historical shift, the act of surviving calls promptly on poetic utterance. Dwelling on how the resources of poetic mind are expressed in Fr. Horacio de la Costa’s work is thus timely, now when processes of global reshuffling cast the fate of the humanities into deep uncertainty. Fr. de la Costa’s life coincided with a long period of transition. His was a time when for Filipinos human indeterminacy loomed large with the prospect of independence; when disagreement over the truth of democracy made an imprint on Filipino intellectuals; when nations witnessed the undoing of human worth in the Second World War and in the Cold War that followed.
My proposed talk revisits Fr. de la Costa’s work in relation to the founding of human value as an unceasing task, and of poetic mind as necessary to this endeavor. The devaluing of persons risks the loss of our capacity for valuing altogether, our ability to value anything whose worth is indeterminate. The human is, above all, the creature burdened by the need to sort out such indeterminacy. Unfortunately, devaluing today has come to plague even institutions that safeguard human worth—and this, in spite of the vaunted rhetoric on imagination, calling on knights errant to combat the reduction of human meaning to utilitarian ends. It is unsettling to find that institutions traditionally tasked to nurture our ability to value persons who do not count, and to cultivate things with no calculable use, also have fallen into incoherence. We live in an age of renewed barbarity. Our humanist institutions—the Ateneo not excluded—are at a place and time of unknowing, and yet are also quick to turn away from the lessons of poetic mind.

If poetic mind is the resource upon which communities depend during times of change and confusion, then what happens when the value of poetry is ignored? The task of rereading Fr. de la Costa’s poetic legacy, alongside poets he valued, is hinged on this singular problem. My aim is to ward off the devaluing of the humanities, by studying how Fr. de la Costa came to grips with the insight which dawns on all poets and lovers of both religious and secular truth: that without poetic mind, without imagination, only inarticulate darkness remains. Can Fr. de la Costa’s poetry and his dialogue with literary predecessors shed light on our perplexity? I believe the answer is yes.

John B. Labella

John B. Labella is an Americanist who specializes in modern poetry, transnationalism, and Asian American Literature. A prize-winning poet whose poems have been published in Prairie Schooner on-line, Budhi, Philippine Studies, and the Philippines Free Press, and Likhaan anthologies edited by Gemino Abad, Labella is working on his first poetry collection. He is also doing research for two books of criticism: one on the impact of American hemispheric relations on 20th-century American poetry, and another on political disagreement in transpacific Philippine and Filipino American Literature.
Farewell

So now, when laughing time is ended,
    The music gone that we have heard,
When friendly paths that we have wended
    Lie lone with leaves our feet have stirred –
We’ll say with smiles and sadness blended
    One simple, lingering last word:
    Farewell.

We’ve sorrowed, learned, and joyed together,
    Known soaring thoughts and yearnings tall,
We’ve flown on wings of passion-feather
    And heard high singing’s rise and fall –
We’re roamed through sad and sunlit weather,
    But all is over now, and all
    Is well

For though youth’s golden bonds we sever
    And sadder partings there are few –
We’ll smile, because we feel that never
    Love such as ours fades with the dew,
And God shall keep us all forever,
    And love us. Jesus be with you –
    Farewell…Farewell.

Written at the request of Fr. McLaughlin, for the A. B. Seniors’ Farewell Banquet, Ateneo de Manila University, March 1932