That a Filipino and Filipina mission movement exists is a fact. At present more than 700 religious priests, Brothers and Sisters are actively at work in sixty-six countries of Asia, Africa, Latin America and the Pacific. Further, some of them have been there for twenty, thirty, forty years.

The purpose of this study is to try to trace this movement from its origins until now. To clarify the focus and thus avoid misunderstandings, some preliminary remarks are necessary.

THREE WAYS OF BEING OVERSEAS FOR CHRIST

There are three ways for persons to leave their own country and go elsewhere for Christ.

The first is the traditional, normal model of Catholic missioners. They leave, travel to assigned lands they have never seen before, and live with a people completely new to them, in a different climate, language, history and culture.

A second way is when persons leave their own country for another, but then work among people of their own culture living there. This is becoming more common today, when Filipino priests and Sisters are being sent to Australia, Japan, Spain, etc., to care for Filipino and Filipina migrant workers.¹

A third way is when Asian priests or religious are officially invited by a local church of the First World for some reason, and are

¹. But this practice has traditions in the Church. From 1800 to 1900, for example, many German, Italian and Irish priests came from Europe to the United States to serve the German, Italian and Irish immigrants. In Asia, Japanese priests have for many years gone to Brazil for the Japanese settlers there.
officially sent by their own Asian local church. One example can be the Missionaries of Charity of Mother Teresa of Calcutta. This congregation, inspired by and born in the unique circumstances of an Asian city, is now asked to help similar impoverished sections of the First World, as in New York and Rome.

Of these three ways of going overseas for Christ, this investigation will concentrate only on the first. Even though the second and third ways are important, each requires a specific research project. The spotlight will therefore be only on those who have gone to Asia, Africa, Latin America and the Pacific with the intention of immersing themselves in a different culture and of remaining there permanently or at least indefinitely.

THREE KINDS OF PERSONS OVERSEAS FOR CHRIST

The three kinds of persons are: diocesan priests, then lay men and women, then priests, Brothers and Sisters belonging to various religious congregations.

DIOCESAN PRIESTS

Some definite statistics are available. Around 1975, for example, two priests of the Bacolod diocese worked in Peru.²

Well-known also are the priests of the Philippine Missionary Society. This was founded in 1965, on the occasion of the celebration in Cebu of 400 years of Christianity in the Philippines. The motive of its founding was clear. Europeans 400 years ago brought the faith to the Filipinos; Filipinos must now in turn share that faith with others. During the past twenty-five years priests have gone overseas to Thailand, Papua New Guinea, Taiwan, and now fifteen are actually in the field.³

LAY MEN AND WOMEN

The Manila Diocesan Synod in 1979 dedicated a whole section to the Christian responsibility of the thousands of Filipino and


Filipina workers overseas as doctors, nurses, engineers, carpenters, secretaries and in countless other fields. The purpose of this Synod section was to point out to these workers that in a true sense they are also "overseas for Christ" for better or worse, because peoples of Asia, the Middle East, Africa, etc. know that they come from a Catholic background and look to them for a proof of their faith.4

In addition to all these ordinary Filipinos and Filipinas, others have been, after diligent training, full time in mission work. The Maryknoll Fathers, for instance, began in 1977 the Philippine Lay Mission Program (PLMP); at present, twelve members are at work in Japan, Kenya and Venezuela.

RELIgIOUS PRIESTS, BROTHERS, SISTERS

As the title indicated above, however, this research will limit itself only to members of religious congregations of men and women.

Why? Religious congregations have the archives and archivists to supply the necessary names, dates and places. Practically all congregations — despite fires, floods, earthquakes, termites and similar problems — have an individual record of each member from entrance to death.

This is not at all to imply that Philippine dioceses do not equally maintain archives with regards to their priests. But these dioceses through history have been divided over and over again. In 1910 the Philippines had nine dioceses. Now there are seventy-six. To investigate in all seventy-six will necessarily require a specific research project.5

Likewise, with regard to lay men and women, the needed documents are still more scarce, and only a separate investigation can do justice to them.

THE METHOD OF THIS STUDY

The main aim is to discover the first individual or pair or group to go from each congregation, and this for various reasons.

5. Mindanao, for example, in 1930 was one diocese; now it has twenty-two dioceses. The old Catholic Encyclopedia, published around 1910, has a precious two-page map in color of the situation of the dioceses of the Philippines at that time.
The first who go proclaim to the congregation's own members and to the world that sending in mission is an essential part of the congregation's spirit. For sharing one's precious members with other countries does not happen by accident; it demands an internal challenging of values and an external commitment worked out in all the components of who, where, when and why.

Further, once the first depart and arrive overseas, certain procedures are then fixed, thus facilitating the sending of others in the future.

Still further, as the years go by the first can be lost from view. Although the members overseas now and their total number in any particular year are available in the current Catholic Directory of the Philippines, all the pioneers of all the congregations can be known only through a distinct investigation.

The instrument of this investigation was a simple questionnaire sent to each religious congregation known to have members overseas. Five questions were asked:

1. *When* did your first member(s) go?
2. *Who* were they?
3. *Where* precisely did they go: to what country, city, town?
4. *Why* did they go at that time and to that place (e.g., a request from a bishop somewhere, or a command from the Superior General, or the desire of a local chapter, etc.)?
5. Any other helpful details concerning that first departure, as newsletters, booklets, clippings, etc.?

All congregations replied to 1, 2, 3, 4; their answers are in the following pages. Only some congregations still possessed material under n. 5; almost always, it will be quoted.

THE FIRST FROM EACH CONGREGATION

As will be seen in the following pages, the names and dates of the first from each congregation will flow smoothly from 1886 on to the present. Those from 1858 to 1890, however, though basic-

6. The questionnaire asked in q. 4: "*Why* to that place and at that time?" To this question all congregations replied, but often briefly, without any details, as "request of a bishop," "decision of Mother General," "the procedures of our congregation," and similar phrases. Often perhaps only this was in the records. Such routine phrases will not be repeated throughout the following pages. But wherever the sources do give specific names, dates, places, etc., these will be clearly presented.
ally sure, are less clear, and will be treated separately first.

**BEATERIO DE SANTA CATALINA 1858-1890**

Sr. Ma. Luisa Henson, O.P., in the *Birth and Growth of Santa Catalina College*, describes four distinct groups from the Beaterio de Santa Catalina who went to China: to Foochow in 1858, to Amoy in 1877, to Au-Poa (Fo-Kien) in 1889, to Kamboe in 1890. Some of the Sisters were Spaniards, but some were Filipinas.⁷

Since the Beaterio de Santa Catalina, which at that time belonged to the Dominican Province of the Holy Rosary under the jurisdiction of the Prior Provincial, in later years divided into two congregations of women still existing today, namely, Congregación de Religiosas Dominicas de Santa Catalina de Sena and Congregación de Religiosas Misioneras de Sto. Domingo, these two congregations share the honor of connection with the very first Filipino missionaries, as far as this research could discover.

Concerning the less clear aspects of their going, however, it seems best to delay the necessary consideration to the last footnote (n. 14), and thus not interrupt the flow of the years.

**THE OTHER CONGREGATIONS, 1886-1989**

Although consistently throughout only the first of each congregation will be listed, an exception to this procedure will be made at the very beginning; courtesy demands naming each of the twenty-seven young women, at average age of twenty-four, who left the Philippines to join the Canossian Sisters in Hong Kong, and who after their formation spent apostolic lives in Hong Kong, Macau, China, Timor or Singapore.

1886-1910 — CANOSSIANS — (FDCC) *CANOSSIAN DAUGHTERS OF CHARITY⁸

8. How to call religious congregations throughout these pages is a problem. After various suggestions, this seems the best norm. The first word(s) of the line will present the "usual" way people refer to it in daily speech; let it be noted that this can vary in different parts of the Philippines. Then follow the standard initials. Finally, after an *, comes the official title of the congregation. Whenever there is no "usual" way, the title will generally be given first. Pardon is here asked of any congregation whose final presentation is either not exact or not attractive.
<table>
<thead>
<tr>
<th>Year of Entrance</th>
<th>Names</th>
<th>Birth</th>
<th>Death</th>
<th>Destinations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1886</td>
<td>Maria de la Paz Reyes</td>
<td>1861</td>
<td>1898</td>
<td>Hong Kong</td>
</tr>
<tr>
<td>1888</td>
<td>Rosario Flores Roca</td>
<td>1865</td>
<td>1939</td>
<td>Hong Kong</td>
</tr>
<tr>
<td></td>
<td>Julia Lizaso</td>
<td>1866</td>
<td>1898</td>
<td>Hong Kong</td>
</tr>
<tr>
<td>1892</td>
<td>Cipriana Guia Cuevas</td>
<td>1874</td>
<td>1950</td>
<td>Hong Kong</td>
</tr>
<tr>
<td>1896</td>
<td>Librada Valerio Colmenar</td>
<td>1869</td>
<td>1925</td>
<td>Hong Kong</td>
</tr>
<tr>
<td></td>
<td>Cirila Oliva Salazar</td>
<td>1872</td>
<td>1940</td>
<td>Hong Kong</td>
</tr>
<tr>
<td></td>
<td>Caterina Santibanez</td>
<td>1874</td>
<td>1901</td>
<td>Hong Kong</td>
</tr>
<tr>
<td></td>
<td>Manuela Zarraga</td>
<td>1874</td>
<td>1909</td>
<td>Macau</td>
</tr>
<tr>
<td>1897</td>
<td>Paola Guevara</td>
<td>1870</td>
<td>1900</td>
<td>Hong Kong</td>
</tr>
<tr>
<td></td>
<td>Ana Paredes Bautista</td>
<td>1879</td>
<td>1979</td>
<td>Hong Kong-Phil</td>
</tr>
<tr>
<td>1898</td>
<td>Silvestra Tangap Lopez</td>
<td>1876</td>
<td>1913</td>
<td>Hong Kong</td>
</tr>
<tr>
<td></td>
<td>Manuela Felix Oblea</td>
<td>1871</td>
<td>1960</td>
<td>HK-Timor-Macau</td>
</tr>
<tr>
<td></td>
<td>Maria Gonzalez</td>
<td>1879</td>
<td>1903</td>
<td>Hong Kong</td>
</tr>
<tr>
<td></td>
<td>Maria Presentacion</td>
<td>1878</td>
<td>1942</td>
<td>Hong Kong</td>
</tr>
<tr>
<td>1899</td>
<td>Maria Tad Belleza</td>
<td>1860</td>
<td>1937</td>
<td>Hong Kong</td>
</tr>
<tr>
<td></td>
<td>Norberta Fernando Ramos</td>
<td>1873</td>
<td>1952</td>
<td>Macau-Timor-Mac</td>
</tr>
<tr>
<td>1900</td>
<td>Paz Velarde Pardo</td>
<td>1873</td>
<td>1962</td>
<td>Macau-China-Mac</td>
</tr>
<tr>
<td></td>
<td>Romana de la Cruz Bonifacio</td>
<td>1874</td>
<td>1952</td>
<td>Macau-China-Mac</td>
</tr>
<tr>
<td>1901</td>
<td>Justina Perez Siachongco</td>
<td>1879</td>
<td>1962</td>
<td>Hong Kong</td>
</tr>
<tr>
<td></td>
<td>Felicidad Salazar</td>
<td>1879</td>
<td>1965</td>
<td>HK-Timor</td>
</tr>
<tr>
<td>1902</td>
<td>Mercedes Rosario</td>
<td>1881</td>
<td>1919</td>
<td>Hong Kong</td>
</tr>
<tr>
<td>1903</td>
<td>Olimpia Morales Asuncion</td>
<td>1881</td>
<td>1968</td>
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</tr>
<tr>
<td>1905</td>
<td>Perpetua Bargayan</td>
<td>1884</td>
<td>1910</td>
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</tr>
<tr>
<td></td>
<td>Sabina Coronado</td>
<td>1882</td>
<td>1949</td>
<td>HK-Singap-Mac</td>
</tr>
<tr>
<td>1906</td>
<td>Victorina Lubelza Lopez</td>
<td>1876</td>
<td>1967</td>
<td>Hong Kong</td>
</tr>
<tr>
<td></td>
<td>Pedra Villar Cruz</td>
<td>1886</td>
<td>1948</td>
<td>Hong Kong</td>
</tr>
<tr>
<td>1910</td>
<td>Florencia Cinco Nuevo</td>
<td>1882</td>
<td>1968</td>
<td>Hong Kong-Phil</td>
</tr>
</tbody>
</table>

The total above is twenty-seven; these lived and died as Canossians. Ten others also went to Hong Kong to join; for various reasons they did not continue. But the percentage of perseverance until death, 73%, is admirably high.

As is clear from the destinations above, two Sisters, Ana Paredes Bautista and Florencia Cinco Nuevo, ended their lives back in the Philippines. The reason was that in 1954, the Canossian Sisters arrived in the Philippines to establish their first foundation. At that time superiors judged it good to ask two of the seven or
eight still alive to return, because of their long experience of the Canossian spirit, to help the pioneers here. Sister Ana died at the age of 100, Sister Florecia at eighty-six.

Why did these twenty-seven colegialas leave home to make their novitiate and formation years in Hong Kong, then spend their lives in Hong Kong, mainland China, Macau, Timor or Singapore?

After Cavour's unification of Italy in 1870, when Pius IX lost the Papal States and became the "prisoner of the Vatican," it became increasingly difficult to obtain from Italy the money and personnel needed by the Italian missioners in Hong Kong and surrounding areas. To help solve at least the financial problem, in 1878 Fr. Ignacio Borgazzi invited the Canossian Sisters to go with him to the Philippines to beg for help from Catholics there.

The Sisters collected $2,000.00 to reconstruct their orphanage in Caine Road, Hong Kong. At the same time, by word and example, they planted the seeds of a missionary vocation in the young women connected with the schools or other apostolates of the Daughters of Charity. When these young Filipinas heard from the Sisters of their work, especially in teaching and caring for orphans, they generously responded, always encouraged and helped by the Daughters of Charity themselves.

1920 — DAUGHTERS OF CHARITY — (DC) *DAUGHTERS OF CHARITY OF ST. VINCENT DE PAUL.

Sr. Ciriciaco Azucena was sent to Havana, Cuba. She previously had spent nine years in Spain, and at that time, Cuba was under the Province of Spain.

1925 — SISTERS OF ST. PAUL DE CHARTRES — (SPC)

In 1925 three Sisters went to St. Joseph's Convent, Bangkok, Thailand. Their names were Sr. Ignacia Tumbaga, Sr. Andrea Martha Duque and Sr. Paz San Jose.

1939 — PINK SISTERS OR ADORATION SISTERS — (SSpSAP) *SISTERS-SERVANTS OF THE HOLY SPIRIT OF PERPETUAL ADORATION

In November Sr. Mary Odilia went to Tsingtao, Shantung Province, China.

Born in Manila, her name was Simforosa Papa. She was the first
Filipina member of this international religious congregation, having entered on 7 May 1929. During the next ten years, she volunteered for China. The Mother General, M. Ancilla, sent her to join the community of German and Chinese Sisters in Tsingtao.

In 1942, during the China-Japan war, Sr. Odilia was in a concentration camp for seven weeks, in a ward with some Franciscan Sisters and Protestant women missionaries. In January of 1949 she left Tsingtao, travelled via Shanghai back to the Philippines and to Baguio, where she remained until her death on 9 April 1987.

1940 – MARYKNOLL SISTERS – (MM) MARYKNOLL SISTERS
OF ST. DOMINIC

Sr. Maria Corazon Jaramillo and Sr. Carmencita Gabriel were the first Filipinas to go overseas. They went to Kowloon, Hong Kong, to work in a public health clinic. Later they also served in Macau and Canton.

1945 – FMMs (FMM) FRANCISCAN MISSIONARIES OF MARY

Sr. Elisa de los Reyes was the first Filipina to join the Franciscans of Mary, and was also the first to be sent to a foreign mission.

She had entered as a postulant in Spain in 1924, then came back to the Philippines in 1930. In 1945 with the Vicar General she left for the U.S. and Canada; then from Canada she boarded the first ship to China. Her first assignment was Tsingtao, where she spent two years.

At that time the Communist regime was already beginning. She was sent to Shanghai, where the FMM Sisters ran the Shanghai General Hospital. In 1953 Sister Elisa, together with her Superior, Mother Carla Elena, was apprehended by the Communists. They were arraigned for trial before the lay doctors and nurses of the hospital. The sentence was immediate deportation. Sr. Elisa stayed two years in Hong Kong. When Taiwan opened its doors to missionaries, she was among the first to go there. When the school where she was teaching was closed, she continued her apostolate of teaching in Taipei, giving private lessons in English until she died in 1983.

In this year the Holy Spirit Sisters sent their first two Filipina missioners to Africa. One, Sr. Elicia Tambunting, was assigned to Nkawkaw in Ghana. The other, Sr. Godofreda Filipino, went to Akim Sswedw in the same Ghana.

Since all congregations listed above had sent either to Asia or to Latin America, these seem to be the first of many Filipinos and Filipinas who will follow to Africa in later years.

1951 – DAUGHTERS OF ST. PAUL – (FSP) *CONGREGATION OF THE DAUGHTERS OF ST. PAUL

Three Sisters departed at this time. Two went to Bombay in India: Sr. Paola Perez and Sr. Nazarena Silvestre. One left for Japan, Sr. Elena Roallos.

1952 – SVDs – (SVD) *SOCIETY OF THE DIVINE WORD

Now begin the first Filipino priests. The first two, of the many SVDs to follow, were Fr. Fernando de Pedro and Fr. Manuel Villaruz. In 1950 they received their appointment, but then waited two years for their visa to Indonesia. Their departure ceremony, at which they received the Mission Cross, took place in November of 1951. They finally departed by plane for Indonesia on 2 February 1952.

In Indonesia Fr. de Pedro was assigned in a seminary in Labian, Attambuma, on the island of Timor, Province of Nusa Tenggara, Timor. Fr. Villaruz opened a new parish called Nggela, District of Wolowaru, on the island of Flores, Province of Nusa Tenggara, Timor.

Fr. Villaruz recalls many details of the Departure Ceremony:

"Newspaper clippings have been lost. But the occasion was done in a very colorful way, perhaps mission and vocation program. We were led in a long motorcade of motorcycles and cars from Christ the King Seminary to Espiritu Santo Church, where we received the Mission Cross. Along Tayuman, the Boy Scout Band of Brother Adolf escorted us to the church. The person who gave us the Mission Cross was Msgr. Piani, then the Apos-
tolic Delegate to the Philippines. The preacher of the sermon was Archbishop Juan Sison of Nueva Segovia. Both of us were from the Archdiocese.

I received the Mission Cross with a heavy but obedient heart. I did not apply for Indonesia. At that time I was the lone missionary of Western Mindoro, which included Mamburao, Paluan, Abra de Ilog, Sta. Cruz and Sablayan. . . My companion, Fr. Henry Schmitz, was on vacation in Germany for one year. Why send me still to Indonesia? But when I reached Indonesia I realized that that was my training ground. The ways of God are not our ways. I was a happy missionary. I spent almost thirty years in Indonesia and with some success, too, for the glory of God.”

1953 — MEDICAL MISSION SISTERS — (SCMM) *SOCIETY OF CATHOLIC MEDICAL MISSIONARIES

On April 26th Sr. Loreto de Guzman, a doctor, left for the Holy Family Hospital in Rawalpindi, Pakistan. The immediate reason was the urgent need for a woman doctor in the hospital. Muslim women could not be seen by men, even by male doctors, but only by their husbands and immediate family members. At that time there were few women doctors in the country.

1953 — ASSUMPTION SISTERS — (RA) *RELIGIOUS OF THE ASSUMPTION

Sr. Basilisa Maria, now deceased, was destined to Osaka, Japan.

1955 — JESUITS — (SJ) *SOCIETY OF JESUS

On March 12th Scholastic Rodolfo Fernandez departed for Japan, the first Jesuit and also the first Scholastic of any congregation. In Japan he studied the language for two years, then taught for two years in Kobe, then had four years of theology with ordination in Tokyo. After thirty-three years he is still in Japan, teaching at the Hiroshima high school.

Why did he go at that time and to that place? While he was studying philosophy in Cebu, the Jesuit Father General in Rome sent a letter to Jesuits of the whole world, asking for volunteers for Japan. Scholastic Fernandez responded. A departure ceremony for giving the mission mandatum was held on 6 March 1955 at the Padre Faura chapel of the Ateneo de Manila. Archbishop Rufino
Santos, D.D., presided and Fr. Horacio de la Costa, S.J., preached the sermon.

1960 – ST. JOSEPH SISTERS – (CFIC) *FRANCISCAN SISTERS OF THE IMMACULATE CONCEPTION

On January 8th three Sisters boarded the Garuda plane for Kalimantan, Barat, North Borneo, Indonesia. They were Sr. Gregorio Salvador, Sr. Immaculata Manzano and Sr. Marieta Antonio. For some years, the Congregation’s Sisters from Holland and Indonesia had been working among the Dyaks in Kalimantan, Barat. After surveys by Superiors, it seemed good to send Filipina Sisters to join them in the apostolate, especially since the Philippine Mission Year of 1959 had stimulated mission desires. The three Sisters did well, adjusting themselves and gaining adaptability in their new commitment. In 1965 the three returned for a few months vacation. Then the doctors advised Sr. Immaculata not to return. The other two took up work again, and Sr. Marieta was named Superior of Bodoc, Borneo. Finally, however, on 1 November 1971, it seemed best to all not to continue, and the last Sisters returned to the Philippines.


The first was Sr. Margarita Heredia, who was assigned to Buenos Aires, Argentina. The occasion was an inter-province agreement in consultation with the Superior General.

1962 – COLUMBAN SISTERS – (SSC) *MISSIONARY SISTERS OF ST. COLUMBAN

On October 18th Sr. Amy V. Babybay left Boston for Makpo City, Chollanamdo, South Korea. In Boston she had made her years of formation. How and why she was assigned to Korea is best told in her own words:

“Mother General (Gemma Shelly), who was in Boston on visitation in August of 1962 also interviewed the candidates for First Profession. She asked me where I would like to be missioned. My response was: any place
outside the Philippines, because I noticed that all the Filipinas, six of them ahead of me, were all sent back to the Philippines. At that time I thought it was high time for us to give to others what we have received from the foreign missionaries. I was the first Filipina nurse and the only one until now. I was professed on 8 September 1962 and left Boston for Chicago shortly after profession to give room for the incoming postulants. It is sad to say that until now I am the only Filipina Columban in Korea after twenty-six years since I came to this country.”

1963 — ICMs — (ICM) *MISSIONARY SISTERS OF THE IMMACULATE HEART OF MARY

Sr. Margarita Aldanese left in May for Our Lady of China Convent, Yung Ho District, Taipei, Taiwan. The immediate reason was that that convent had a language school offering English, French and German courses; since some people were also requesting Spanish lessons, the ICM Sisters there appealed to the Philippine District and Sr. Margarita was chosen.

1964 — DOMINICAN SISTERS OF THE HOLY ROSARY — (OP)

Because the Bishop of Honolulu had requested the Philippine Province for help in his diocese, Sr. M. Felicitas Macsera and Sr. Juanita Veniola were sent in June.

1965 — CICMs — (CICM) *CONGREGATION OF THE IMMACULATE HEART OF MARY

The second highest number of Filipino priests, after the SVDs, come from the CICM congregation. By 1965 the first two were prepared to leave, Fr. George Beleta and Fr. Constancio Milanus. Their destination was Brazil, which mission had been founded only two years earlier. The CICM General Government decided to send the first Filipino missionaries there.

1968 — BENEDICTINE SISTERS — (OSB) *CONGREGATION OF THE MISSIONARY BENEDICTINE SISTERS

The first two Filipina Sisters received their “mission cross” from Pope Paul VI at St. Peter’s Basilica in Rome on Mission Sun-
day of this year. They were only a part of hundreds of other missionaries in the same ceremony. Their names were Sr. Elizabeth Sarinas and Sr. Anselma; both were assigned to Peramiho, Tanzania, East Africa.

1969 — MIC SISTERS — (MIC) *MISSIONARY SISTERS OF THE IMMACULATE CONCEPTION

The MIC’s Mount Good Hope School, Clear Water Bay Road, Kowloon, Hong Kong, needed a teaching Sister to replace another Sister who required a sabbatical leave. The Mother General requested a Filipina Sister. Sr. Edita Tilan was chosen and sent.

1971 — SIERVAS DE SAN JOSE — (SSJ)

Sr. Julita M. Cinco was a midwife by profession when she entered the congregation. Even as a novice she had the great desire to go to the Congo (now the Republic of Zaire) to work in the apostolate there with their Sisters. She volunteered, then during the visit of Mother General repeated her request. After a Juniorate in Rome, she was sent to Belgium to study tropical medicine. Then in 1971 assigned to Zaire, she remains there until now.

1972 — SALESIANS OF DON BOSCO — (SDB)

Leopoldo Anoche went to Thailand, while still only a student of theology. He was sent in answer to a request from the Salesian Thai Province for assistance in terms of missionary personnel. Unfortunately, he left the Congregation in 1975. The following year, however, in 1973, two other students of theology went for the same reason: Leonardo Ochoa and Eleuterio Tapay. Later they were ordained to the priesthood, and are still working in Thailand today.

1973 — HIJAS DE JESUS — (FI) *CONGREGATION OF THE HIJAS DE JESUS

In July Sr. Madelene Capistrano y Gallano went to Taipei, Taiwan.

1975 — VINCENTIANS — (CM) * CONGREGATION OF THE MISSION
Two priests left for two different Asian countries. One, Fr. Tobias Macazo, went to Indonesia; the other, Fr. Michael Gimarino, was assigned to Japan.

1976 — SISTERS OBLATES OF THE HOLY SPIRIT — (OSS)

Two Sisters went to Cyeza, Rwanda, Africa: Sr. Faustina Estaris and Sr. Irene Acla.

1976 — OMIS — (OMI) *MISSIONARY OBLATES OF MARY IMMACULATE

Two priests went to two different places for two different reasons.

Fr. Joel Canonizado, at the request of the local chapter, was destined to Hong Kong. He taught in the OMI Notre Dame School there, and was in charge of the chapel which served as a quasi-parish for the Catholics in the vicinity.

Fr. Wenceslao Laguidao’s assignment was to Japan. This was because of the request of the Japan Province, plus the personal desire of Fr. Wency to work in a foreign mission. In Japan his first appointment was to a parish. Recently, however, he was appointed full time as liaison between the Philippine government and Japan’s Catholic Concern Movement for the plight of Filipino workers in Japan.

1977 — RVM SISTERS — (RVM) *CONGREGATION OF THE RELIGIOUS OF THE VIRGIN MARY

One of the highlights of the Filipino mission movement was the decision of the RVM Sisters to send members to its first overseas commitment in Indonesia.

The news came as a surprise to the Philippine Catholic community. After all, people had always thought, it was somewhat to be expected that the Philippine Provinces of international congregations would more or less someday follow in the mission traditions of their European foundations. But the RVM Sisters were known and praised for being the truly Filipina congregation, begun in Manila in 1684 and with only Filipina members ever since then. A logical though erroneous conclusion was that therefore their apostolate would always be limited to the Philippines.
Even within the congregation itself, opinion was divided. Due to the vision of many, however, led by Mother General Maria Josefinia C. Yamzon, they finally decided that overseas mission work belonged to the congregation's spirit and would be implemented.

At the request of a bishop in Indonesia, three Sisters were sent: to Denpasar, Bali; to Niki-Niki; to Tuban, Bali. Their names were: Sr. Maria Auxilium Saile, Sr. Maria Luz Segundo. Sr. Maria Rosalinda Llarenas. The congregation now has other overseas commitments in Hawaii, Nepal, Papua New Guinea, Ghana, Taiwan.

1977 — CARMELITE MISSIONARY SISTERS (CM)

In this year the Philippine Vice-Province (now a Province) proposed to the General Council the possibility of a foundation in Korea. Approval was given. Then the permission of the Archbishop of Seoul was requested. It was granted on 7 June 1977 by the Auxiliary Bishop, Joseph Kyeong. On August 21st Sr. Genoveva Jabasa left for Korea. The following year, Sr. Mary Edna Chua joined her.

1978 — ORDER OF FRIARS MINOR — (OFM)

In October Fr. Antonio G. Luto departed for the Holy Land, Ain Karem, Jerusalem, Israel. He responded to a request from the Custos of the Holy Land. Eventually he was transferred to Tel Aviv, to take care of Filipino workers in the area of Jaffna.

1979 — MARIST BROTHERS — (FMS) *MARIST BROTHERS OF THE SCHOOLS

Now appears the first religious Brother to go overseas, Bro. Bernardo Ortuooste. His assignment was Agana, Guam.

The reason was a request of the bishop and the desire of the Brother. In Guam he joined a community of U.S. Marist Brothers. Later the Marist Brothers of the Philippine Province took over the mission. Then after six years they decided not to continue, judging it was not a mission at all for Filipinos.

1981 — AUGUSTINIAN SISTERS (OSA) *AUGUSTINIAN SISTERS OF OUR LADY OF CONSOLATION
Tanzania, East Africa was their first apostolate. Requested by the Bishop of Songea, the Sisters were three: Sr. Ma. Magdalena Tallafer, Sr. Ma. Ester Fontanilla, Sr. Ma. Lina Despojo.

1981 – THE BEGINNING OF THE ANNUAL MISSION ORIENTATION COURSE

By now it was clear that each year various Filipino priests, Brothers and Sisters were leaving for overseas apostolates in Asia, Africa, Latin America and the Pacific. But how prepared were they for this difficult religious and cross-cultural encounter?

The Holy Spirit Sisters (SSpS) a few years earlier had foreseen the need of a fixed place for general mission animation of all kinds. For this purpose, under the leadership of Sr. Maria Caridad Isidro, Provincial, they constructed in Tagaytay a new building, called Mission Service Center.

At this site the first two-week Mission Orientation Course took place in 1981. Although only nine Sisters came, the course went on to the end. The next year, twenty participated. By 1983 the good word had spread, and now thirty-six men and women religious appeared; every year since then the numbers have been in the thirtys and fortys.

The first great advantage of the course is simply being together with others leaving home for Christ. An important feature also is to have talks by veteran Filipino and Filipina missioners on home leave, who first tell of their life through ten, twenty or thirty years, and then answer questions.

The substance of the course is daily being with experts on pertinent themes: for example, history of missionaries in the Church, understanding evangelization today, mission spirituality; cultural anthropology, inculturation, cross-cultural communication; the person of the missioner; organizational skills; interreligious dialogue, including visits to a Manila Buddhist temple, a Hindu shrine and a Muslim mosque.

1981 – MISSIONARIES OF CHARITY – (MC)

In May Sr. Mary Francis went to Japan.
In this congregation the decision process for an overseas apostolate was unique.

For it had begun as a diocesan congregation, to work with the Oblate Fathers in Cotabato and Sulu. Gradually, however, they expanded to other dioceses of Mindanao and the Philippines. In May of 1981, as they celebrated their 25th anniversary, the third General Chapter highly recommended that, in gratitude to God, the Society accept a mission outside the Philippines, preferably in Asia.

Then came a request from Bishop Gerard Deschamps, S.M.M., of the diocese of Daru in Papua New Guinea. The Sisters decided to accept it as their Silver Jubilee gift to the local church there. Likewise, it would be their active participation in the universal mission of the Church and the providential response to the appeal of Pope John Paul II for Filipino missionaries. Three Sisters went: Sr. Zenaida Matavia, Sr. Rose Yuliongsiu, Sr. Merlyn Bermudo. In 1989 there are now ten Sisters there.

In reply to the appeal of the Superior of Papua New Guinea, in July Fr. Oscar Garces joined their work.

In September, at the request of the Superior General for volunteers for Casanare in Colombia, South America, Fr. Ruben Capecillo went there.

On August 17th two Sisters went to Seoul, Korea: Sr. Rosario de Guzman, Sr. Jesus Villaverde. They were requested by the Cardinal of Seoul, to answer the need for evangelization and catechism among the people.
1985 — MSCs — (MSC) *MISSIONARIES OF THE SACRED HEART

The story concerning the presence of Filipino MSCs in Korea is extraordinary.

Back in 1983 the Korean MSC Sisters wrote to the MSC Provincial in Manila, inviting him and the MSCs to Korea. For due to contact with the MSC Sisters, some young men were already determined to become MSC priests.

Fr. Manuel Hilario, Provincial at that time in Manila, went to Korea to find out how "serious" the invitation was. There he met the interested young men. Further, the Bishop of Pusan invited the MSCs to his diocese. Consequently, on 17 February 1985 Fr. Pedro Arguillas went to Korea to begin the MSC foundation. On May 26th Fr. Daniel Ceniza joined him. On 22 April 1986 Fr. Raymundo Sabio also arrived, and on 11 May 1988 Fr. Michael Paradela.

On 13 March 1987 the Korean Mission became officially a Section of the Philippine Province, and Fr. Pedro Arguillas was appointed Superior on 4 March 1988. At present there are two Korean novices making their novitiate in the Philippines. Three Korean Scholastics are likewise studying with the MSCs in Manila. There is also one Korean Brother in Seoul.

1985 — CANOSSIANS — (FdCC) *CANOSSIAN DAUGHTERS OF CHARITY

The Canossians have already appeared in this list, from 1886 to 1910. At that time, however, no Canossian foundation existed in the Philippines; it began only in 1954. By September of 1985 their first missioners left for Tanzania and Malawi in Africa. They were four: Sr. Rosita Rojo, Sr. Erlinda Carandang, Sr. Lucia Andaya, Sr. Teresita Salanguit. Individual farewell liturgies were held in their respective provinces: — Bukidnon, Batangas, Batangas, Laguna.

The immediate reason for Tanzania and Malawi was in response to “Project Africa,” launched by Mother General in 1984.

1985 — WORKERS OF CHRIST THE WORKER RELIGIOUS INSTITUTE — (WCW)

The story began when a priest of the Archdiocese of Lingayen-Dagupan volunteered to do pastoral work among the Filipino com-
munity in Libya. There he learned that a Dr. Awad, Director of the "7th April" Hospital in Benghazi, planned to create a new department for social services and nursing duties for patients needing special care, and for this purpose by a formal letter of 4 April 1984 had requested Fr. Giovanni Martinelli, the Vicar Delegate of the Catholic Church, for six Sisters to staff it. Fr. Martinelli, informed in turn by Fr. de Vera of the Workers of Christ the Worker Religious Institute in Pangasinan, journeyed to the Philippines to visit them and to arrange details.

On 27 July 1984 Archbishop Federico G. Limon, S.V.D., D.D., formally asked necessary permissions from the Sacred Congregation for Religious and Secular Institutes, urging acceptance of the invitation as a unique opportunity to serve our Muslim brothers. Once the permissions were granted, Fr. Martinelli then wrote on 6 February 1985 to Dr. Awad that the six Sisters were coming. On 24 July 1985 they left Manila for Libya: Sr. Linda Domagas, Sr. Luzviminda Ruar, Sr. Nacia Cayunda, Sr. Nila Gabayeron, Sr. Imelda Magayon, Sr. Nene Echavia.

1986 – DAUGHTERS OF MARY, HELP OF CHRISTIANS – (FMA)

On September 8th Sr. Maria Celeste Yolola left Rome for Zambia in Africa. Two days earlier in Rome she was one of nine other FMA Sisters who participated in a departure Mass and ceremony at which Cardinal Pironio presided.

1987 – PAULINES – (SSP) *SOCIETY OF ST. PAUL

In 1987 the Bishop of Macau requested two Fathers to take care of the printed word apostolate in his diocese. Although the Daughters of St. Paul were already there managing the audiovisuals and similar projects, the printed word needed help. Fr. Ramon Manalo and Fr. Edgar Pasaporte left for Hong Kong in the same year, to begin two years of language study. This completed in May of 1989, they then began work in Macau.

1987 – SISTERS OF OUR LADY OF THE SACRED HEART – (FDNSC)

On November 18th Sr. Leonila de la Peña, by a decision of the Provincial Council, went to Teoraereke, Tarana, Republic of Kiribati in the Pacific.
1988 – DAUGHTERS OF DIVINE ZEAL (DDZ)

In March Sr. M. Alina Creta was sent by the Mother General to Korea, to help in a new foundation there.

1988 – LA SALLE BROTHERS – (FSC) *BROTHERS OF THE CHRISTIAN SCHOOLS

His name was Bro. Narciso Erquiza, Jr.; the destination was Papua New Guinea; the immediate reason was a Local Chapter mandate.⁹

A BRIEF SECOND LOOK AT THE MOVEMENT DESCRIBED ABOVE

It will help now to take a second look at the activity of the years 1886-1989. The purpose will be first to situate it within Philippine, Asian and world history, then after that to expand and explain certain aspects, also suggesting wherever possible topics for further investigation.

SITUATING ALL WITHIN PHILIPPINE, ASIAN, WORLD HISTORY

Other Asian nations have also sent

The Philippine mission experience does not stand alone. Other Asian local churches are also involved. Exact statistics are hard to find, but from India, Japan and Sri Lanka substantial numbers have gone; from India, probably about 2,500, from Sri Lanka about 110. Japan is sometimes listed for 250, but does that number also include those working among fellow Japanese in Brazil? South Korea formed a mission society of diocesan priests, in 1981 sent four to Papua, New Guinea. South Vietnam had formed a society for mission, but the Communist regime stopped all planning. In February of 1989 the Bishops’ Conference of Thailand

⁹. Although this study has struggled to be complete, it cannot be. Perhaps because of losses in the mails, or because of misunderstandings about the purpose of the project, or because some prefer not to answer, a few congregations are not listed above. Clearly, they have some few members overseas for Christ; when the first ones went, however, we do not know. Even if their data had arrived, however, the total picture would vary only slightly. On the other hand, many congregations responded that they have never sent any, and therefore, they are not mentioned above.
organized a missionary order for diocesan priests, with plans later to admit religious and lay volunteers; they are to be sent first to priestless areas in Thailand and then overseas. In other Asian nations, although almost all have sent a few, there seems no clearly established trend as yet.\textsuperscript{10}

\textbf{The impact of Vatican II}

Although many Philippine congregations had shared members long before Vatican II, no one can deny the impact that the Council had in clarifying concepts and inspiring hearts. Two pertinent passages merit quotation:

In order that this missionary zeal may flourish among native members, it is very fitting that the young Churches should participate as soon as possible in the universal missionary work of the Church. Let them send their own missionaries to proclaim the gospel all over the world, even though they themselves are suffering from a shortage of clergy. For their communion with the universal Church reaches a certain measure of perfection when they themselves take an active part in missionary zeal toward other nations (AG 20).

Again, most bluntly:

Bishops are consecrated not for just some diocese, but for the salvation of the entire world (AG 38). They should be especially concerned about those parts of the world where the Word of God has not been proclaimed (CD 6).

A third reason, from Vatican II’s doctrine scattered in various decrees, concerns the nature of a local church. A local church is not “a peace” of the Church, but the Church of Christ truly present and operative in a certain area. It must therefore be and promote in that place all the activity essential to that church. But one of these activities is to send, to share. A local church that does not

send or share cannot be fully the Church of Christ in that place, nor can it be seen as such by either its own members or by other local churches.

*Filipino religious life only recent*

One remarkable feature of this movement is that it happened so relatively quickly. Foreigners sometimes have asked: "Why is it that, considering that Catholicism began over 400 years ago in the Philippines, there are still not enough Filipino religious priests, Brothers, Sisters?"

The answer is not difficult. During Spanish times they had practically no opportunity to enter religious life. This first opened up for them only about eighty-five years ago, after the Spanish *Patronato* had ceased and newly arrived religious congregations, along with the older ones, could invite Filipinos and Filipinas to join them.\(^{11}\)

*How many years before first missionaries sent?*

An interesting fuller research could be made concerning how many years passed between the time first members of a foreign congregation entered the Philippines to begin a foundation and the time when their first Filipinos or Filipinas left for another land in mission. Purely as a sample, one congregation of women and one of men will be given. The Sisters of St. Paul of Chartres arrived in 1904; their first Filipinas went to Thailand in 1925, twenty-one years. The Salesians of Don Bosco began their foundation in 1951; their first Filipino members departed for Thailand in 1972, also twenty-one years.

*The word "missionary"*

The Asian mission movement has simply accepted from the former age the terms "mission" and "missionary" and uses them

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11. For a brief survey of the reasons why in Spanish times few Filipinos could join religious orders of men, see John N. Schumacher, S.J., "Early Filipino Jesuits," *Philippine Studies* 29 (1981) 271-308. With regard to women, some groups of them then did live together, but except perhaps rarely they were not allowed to become real religious, apparently at least in part lest the Spanish crown be compelled to support them financially.
constantly. This article has followed the same pattern.

It is important, however, at least to take note of the difficulties connected with these words today. Mission and missionary are not in the New Testament, nor did the Church use them for the first 1600 years; only in 1622, the colonial era, did they begin.

Although for most Christians they still stress a precious élan and enthusiasm for spreading the gospel, to millions of Asians who never became Christians they recall unhappy memories of some former European colonial age missionaries and their tactless attempts to belittle Asian religions and cultures. This lingering antipathy was frankly admitted in 1983 by a congress of bishops and theological experts gathered in the sacred city of Varanasi in India:

The terms "mission" and "evangelization," both of which, when properly understood, point to profound and essential realities in the Church’s life, are terms which unfortunately bear negative overtones. In Asia, both terms often connote a sense of cultural superiority, disrespect for the beliefs of others, and colonial chauvinism. We are still paying for the failures of the past, and we must not be surprised if our neighbors of other faiths react negatively to "mission" and "evangelization."12

Can someone discover, especially within Filipino and Asian languages, some other words that still express the enthusiasm but yet do not offend fellow Asians? Can someone intuit some other terms that can immediately identify with Christ yet not identify with European colonialism?

EXPANDING AND EXPLAINING CERTAIN ASPECTS

Congregations which now have substantial numbers overseas

The intention here is not to make comparisons or to suggest any competition. The only purpose is to present the total of individuals overseas, submitted by name and place in later 1988 or early 1989 by the various congregations to the new Catholic Directory

of the Philippines, now in preparation. As soon as this Directory is published, anyone can see the same statistics and compile the same list.

Another interesting way of expanding and explaining the list would be to investigate by percentage; what is the % of those now overseas compared to the total number of the congregation here? At present this is the situation, as far as possible exact:

### MEN
- SVDs 89
- CICMs 45
- Salesians of Don Bosco (SDB) 26

All others described above from 1886 have 1 to 5.\(^{13}\)

### WOMEN
- Religiosas Misioneras de Sto. Domingo (OP) 54
- Daughters of Charity (DC) 52
- Franciscan Missionaries of Mary (FMM) 45
- St. Paul of Chartres (SPC) 42
- Religious of the Virgin Mary (RVM) 39
- Dominican Sisters of Most Holy Rosary (OP) 37
- Holy Spirit Sisters (SSpS) 36
- Miss. Sist., Immaculate Heart of Mary (ICM) 32
- Missionaries of Charity (MC) 25
- Maryknoll Sisters (MM) 23
- Medical Mission Sisters (SCMM) 17
- Miss. Sist., Immaculate Conception (MIC) 15
- Good Shepherd Sisters (RGS) 12
- Augustinian Sisters (OSA) 12
- Assumption Sisters (RA) 11
- Religiosas Dominicas de Sta. Catalina de Sena 11
- Benedictine Sisters (OSB) 11
- Oblates of Notre Dame (OND) 10

All others described above from 1886 have 1 to 9.

**The "second generation"**

Another possible investigation would be to discover those Filipino

\(^{13}\) Except the Marist Brothers; it seems they have none overseas at this time.
congregations which have already produced a "second generation" overseas. In other words, not only have they themselves been engaged in apostolates in another land, but they have also attracted vocations and are trying to build up a future Province of their congregation.

Sometimes they bring their first candidates for formation to the Philippines, as did the Missionaries of the Sacred Heart (MSC), described above under 1985. At other times they begin a novitiate in the new country, as the Daughters of Charity (DC) have done in Thailand. Once again these are just samples, one for men and one for women. Others can be found.

A rich source for study of inculturation: the experienced missionaries overseas

In concluding, this article must point out an abundant source for the scientific study of inculturation; it is now hidden in the more experienced missionaries and just waiting to be discovered.

For the elder Filipino and Filipina missionaries have lived through a double experience of inculturation. When they first entered their congregations, and often through many years of their formation, they lived under European or North American superiors and formators. During those years they could not help but observe and suffer through the mistakes, even if well-intentioned, of those from another culture directing them. Once they themselves, however, left for another culture as missionaries, then they were the strangers who had to make their own well-intentioned mistakes and patiently learn the ins and outs of their new culture.

14. Is it possible for this research, from the evidence at hand now, to conclude certainly to the names of the first Filipinas who went in 1858 from the Bateorio de Santa Catalina? The highly respected Fr. Pablo Fernandez, O.P., writes as follows: "There arrived at Foochow the third order regulars (religiosas terciarias), coming from the Bateorio de Santa Catalina, to take charge of the Santa Infancia [for abandoned children]. They were three: Sor Ana del Corazon de Jesus, Sor Pascuala de la Madre de Dios, and a Filipina, called Sor Dionisia" (*Los Dominicos donde nace el sol* [Barcelona: Talleres Graficos Yuste, 1958] 423).

From Fr. Fernandez, it seems that the first two were not Filipinas? Yet Sr. Luisa Henson, O.P., writing later than Fr. Fernandez but not mentioning him, does not speak of Sor Dionisia at all, and says the first two were Filipinas. "Sister Ana de Corazon de Jesus from Sampaloc, Manila was the first religious to leave the Bateorio for China. She was accompanied by a lay tertiary from Binondo who, later on, took the habit and was called Sister Pascuala Biron. These two Filipinas . . ." (p. 53).

Unfortunately, despite four requests, no reply to the questionnaire came from the Congregacion de Religiosas Dominicas de Santa Catalina de Sena; consequently its pre-
This double perspective, this duplicated encounter, this two-edged sword, is rare in mission history. The first European missioners who came to Asia did not have it. Likewise, the more modern Filipino and Filipina missioners who have departed from about 1965 to 1975 have not experienced it either, because approximately from that decade their superiors and formators have normally been born Filipinos and Filipinas. Only the elder generation of missioners, those who have been overseas for more than about fifteen or twenty years, carry within themselves that exposure to two inculturations, perceived from opposite viewpoints. And they are not getting any younger.

While there is still time, can this experience be captured in print to help others? One procedure could progress in steps like these.

First, Major Superiors identify those who had their formation under non-Filipinos. Secondly, from their visitations overseas and from their correspondence, they further identify those who have distinguished themselves by a praiseworthy insertion into their new overseas culture. Thirdly, the same Major Superiors make known in some meeting of the Association of Major Superiors the names and addresses of the ones further identified. Finally, others interested in the theme could construct a questionnaire or similar instrument, then through it gather the needed information and eventually publish the results.

Such a publication could certainly help future Filipino and Filipina missioners departing for overseas. Still more, it could make some contribution to world-wide research concerning inculturation and the cross-cultural charisms. This in turn could help local churches in the years ahead.

cious testimony is missed here. The Religiosas Misioneras de Sto. Domingo, however, did graciously reply, supplying the three names, Sister Ana del Corazon de Jesus, Sister Pasquala Biron de la Madre de Dios, and Sister Dionisia de San Jose, calling them “the first three Dominican Sisters from the Philippines.” But the phrase “from the Philippines” again seems to leave somewhat unclear whether they were Filipinas or not. This is especially noted because later, on the same questionnaire form, in speaking of the first to go to Formosa in 1903, it clearly says “the first three Filipino Dominican Sisters.” And the same adjective is also used of the first to go to Chile (1970) and Korea (1984).