

Opus Dei Book's Darkened Rizal & Why

By:

Roberto Bernardo

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Online:

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C O N N E X I O N S

Rice University, Houston, Texas

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Collection structure revised: March 20, 2011

PDF generated: October 29, 2012

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Chapter 1

Opus Dei Book's Darkened Rizal & Why¹

FRONT COVER

¹This content is available online at <<http://cnx.org/content/m35281/1.5/>>.

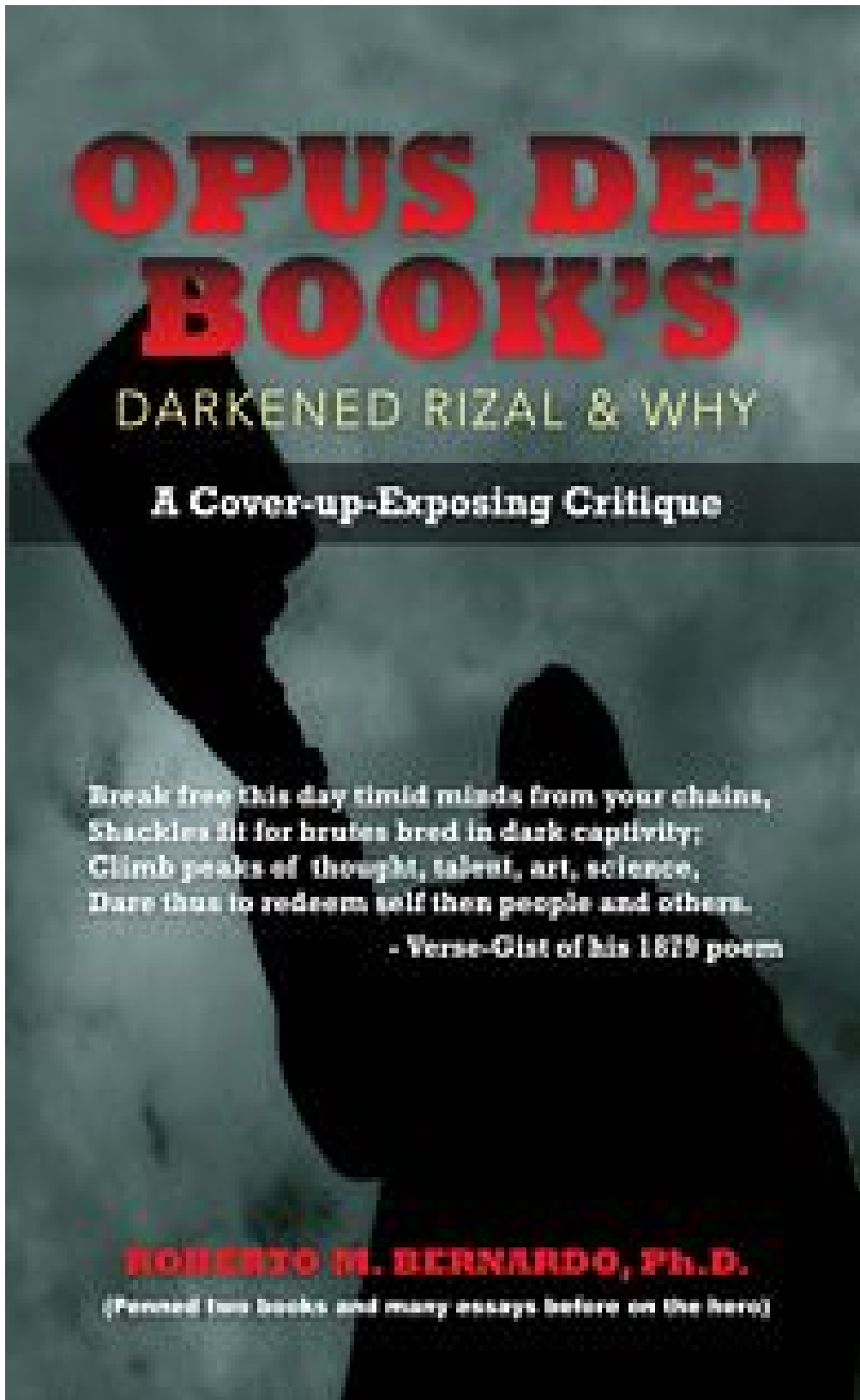


Figure 1.1
Available for free at Connexions <<http://cnx.org/content/col11225/1.2>>

Rejected Portrait in his Country of Its Top Hero

This is a mid-2011 update that bears on this work's claims. Early in 2011, in response to the Rizal World Conference's call for abstracts of papers for presentation, I sent its PH organizers my one-page for a paper titled "A Disproof of Rizal's Retraction (That Still Hides His Core-Identity)." Towards mid-year I received a simple polite rejection. Below are lengthy quotes from that rejected abstract.

"Catholics (with few exceptions) I've exchanged with over the decades react right away to the title's claim above that this is one more typical arrogant boasting from anti-Catholics emotionally unable to accept Rizal's return to Catholicism. Rather is that claim distilled from my studies of the matter reported in three previously published slim books since 1996 to 1998 and late 2010. These found the existence of a continuously growing virtual mountain of conclusive no-retraction evidence and arguments—not needing, it turns out, the red herring of foreign handwriting experts' consensus on authenticity. From decades-long experience I'd say most if not all Catholics, including their scholars, see no such evidence mountain staring them right in their faces and looming over them, so to say. However, scientifically oriented non-Catholics who seriously read its key building blocks get to see that evidence mountain. Especially the foreigners among them, my main source of encouragement in fact for plodding on unsupported in these studies on the real historical Rizal.

"Moreover, the 'all-influencing' historic retraction cannot be evaded, whether out of respect for Catholic sensitivities, or the increasingly popular, "It does not matter either way to his greatness and contributions." Not so. Take the example of the retraction-evasive 1999 book by Dr. Quibuyen. That stance subtly influenced his painstaking over-stretching of Rizal into an 1896 Bonifacian rebel. Jumping to other examples: Because of his faith-influenced belief in the retraction, Dr. de Pedro in his 2005 book found Rizal to be a kind of Machiavellian sham-freethinker. More: before the Second World War and after, Catholic nationalist Jaime de Veyra rushed to invent the retractionist myth (since enshrined in Fort Santiago) of the Adios' smuggling from the death cell in early evening of December 29,1896, reversing and nullifying thus its previous status of unretracting December 30,1896 Death Poem. And what about the Unamuno-invented retractionist myth of Rizal's character being that of a weak indecisive Hamlet wanting violent rebellion but recoiling from its rivers of blood? Even in answering "Who really killed Rizal?", one's retraction stance affects the answers. Details are in [this] my latest work, which I should have titled but didn't, as 'W.O.W. PH, Blind to its Top Hero's Core-Identity!' "

OPUS DEI Book's Darkened Rizal and Why:

A Cover-up-Exposing Critique; W.O.W. PH, Blind to its Top Hero's Core-Identity!

By Roberto M. Bernardo, Ph. D.

This author in retirement has penned two research-based books and many more essays on the world-heroic church-and-theocracy-killed Rizal. His research since the mid-1990s has proved contrary to the prevalent view this unique Third-World church-state separatist's last poem deserves to be known as his "Unretracting December 30, 1896 Constancy Swan Song". Hardly anyone among his people seems know this mindfully, nor cares to know why but this author hopes this work will stir interest in it as well. This is his third most informed book in the same paradigm-breaking mode of Rizal as the church-and-theocracy-killed freethinker of basic freedoms who sought most of all his fellow colonized peoples' radical improvement in character and mentality toward parity with the most advanced peoples.

The author sharply contrasts this alternative paradigm to the still-reigning "retraction-influenced" nationalist line which regards the chief Philippine hero as a separatist revolutionist killed by Spain for it, and who completely converted back to the Taliban-type faith it practiced in its Philippine colony. The hero in fact bitterly fought that oppressive Catholicism most of all to the death defiantly without retracting. Graduated from the University of the Philippines, the author of this review-essay that is also a meaty little book earned advanced degrees in socioeconomics studies from Stanford and Berkeley in California in the mid-1960s. More personal data is shared with readers in the main text and at the end of this work. He considers this and its predecessors to have been worthy pursuits very late in life even though they have hardly dented the formidable defenses of the still-reigning false paradigm. Yet the long years have only confirmed key findings and justified his warnings of "Buyers Beware" when buying textbooks and biographies on Rizal such as the very popular ones by Zaide, Guerrero, and other "retraction-respecting nationalists". Or in reading about him online and in Wikipedia. For that matter: on historic plaques and markers, busts,

monuments worldwide honoring him, from San Francisco's historic Palace Hotel or at Sydney's Central Rail Station Plaza. Under the subtle influences of the still reigning paradigm these overstate, even misrepresent, this martyr's alleged nationalistic anti-colonialism. None of these historic markers have told the deeper truth of his prime mission, better expressed by saying: "He was the first to challenge his fellow Fourth and Third World peoples to dare, before seizing statehood's powers, in transforming themselves first toward mentality and ethical parity with the First World's advanced progressive peoples, and making sure their assets and virtues exceeded their defects and vices."

In his second book published by Giraffe Books in 1998, the author declared that a succeeding volume would be published soon in its wake. Absolutely shocked he is that it has taken so very long to comply with that promise. He apologizes humbly. It is only recently that I recovered from the despair of realizing the deep general apathy, what Rizal also called mental indolence, toward such inquiries into the subject. Nor did any significant interest or support for the subject exist. Through the years I hardly stirred enough interest in these findings with educators and their students and this includes family relations, nephews, nieces and their friends. Stubborn labor of love this probably can be called and explains its highly imperfect presentation, which nevertheless has improved and expanded with time. The author can at least say that the long passage of elapsed time between his first slim book and this has vindicated his works' main paradigm-breaking finds, claims, reminders and warnings. If you think this ongoing project in defense of Rizal's blackened character and apathy for the subject deserves your support, please don't hesitate to prove it.

For good suggestions and extra copies e-mail rbernardo2@yahoo.com² or my co-publisher, Yehlen dela Calzada, at 2638 Fernando St. (Vito Cruz), Manila. A donation in any safe form and amount is requested, in partial recovery of editing, documenting, and printing costs of this work, which includes only the first six chapters of the entire ten-chapter one described in the table of contents. These six long ones, forming a unified whole, are its most informative chapters. It includes a short summed-up version at the start and an updated disproof of the historic alleged retraction itself. Its following three chapters demonstrate further how retraction-immune indeed this first Asian champion of the Enlightenment was. And how intellectually and ethically questionable his country's textbooks (such as the Zaides') for teaching the wrong Rizal. I waive all rights to this slim little book and hereby put it in the public domain. May some intensely moved fan of the heroically defiant church-and-theocracy martyred Rizal reprint a more readable edition and keep all the profits, with his or her own Foreword added. If you do this the world may yet come to know that the most deserving world-heroic icon from Fourth-and-Third-World Philippines is really not boxing's "Pacman". Nor even democracy's "Cory". But you-know-who.

**OPUS DEI BOOK'S
DARKENED RIZAL
& WHY**

Roberto M. Bernardo, Ph. D.

A Cover-up-Exposing Critique; W.O.W. PH, Blind to Top Hero's Core!

Break free this day timid minds from your chains,

Shackles fit for brutes bred in dark captivity;

Climb peaks of thought, talent, art, science,

Dare thus to redeem self then people and others.

[U+2500]Verse-gist of his 1879 ode to transforming deeds

To the memory of Rizal (1861-1896), still unknown as the first from the Fourth and Third Worlds to challenge his fellow colonized peoples towards mentality parity with the First World's modern civilized peoples. "Building a Nation through Science Excellence and [Its] Values," bannered December 1, 2009's *Philippine Daily Inquirer* in a full-page tribute to education awardees Dr. Christopher C. Bernido and wife, Dr. Ma. Victoria C. Bernido, physicists at Bohol's Research Center for Theoretical Physics. Rizal, as a scientist himself, was the first to challenge his countrymen towards that arduous necessary path.

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Note Well: This unfinished ongoing book includes only the first six chapters of this Table of Contents. The rest of its chapters, notes and Appendix are in manuscript form and will be publication-ready by end of this year, 2011. The rest must wait awhile owing to severe financial and editorial constraints and failed appeals so far for support.

Short Summed Up Version of this

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Cool Bone-Deep Freethinker in Death 123

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Ultimo Adiós

Aseniero Legacy on the Unretracting Adiós

Who Is First-World Australia's Truest

Admirer-Defender of Rizal?

Hero Too of Modern Spain ?

Epilogue (in lieu of chapters 9 & 10): Rizal's Scolding Spoof On God, Jesus, Churchmen & Filipinos

APPENDIX: Notes Sources, Letters-to-the-Editors, Etc.

BACK COVER

The author, **Roberto M. Bernardo, Ph.D.**, has quite late in life been drawn to researching the divisive allegations about Rizal's retraction in the blurry context of his precise role in the 1896 rising against Spain, and the questions of who chiefly killed him. He has since published two books and a number of essays dealing with the retraction mainly in the context of what he calls the December 30, 1896 Constancy Swan Song. The retired author graduated from the University of the Philippines, Stanford and Berkeley with advanced degrees from the latter two in socioeconomic studies. He asked here why a fellow researcher in Rizal studies, Opus Dei priest-scholar Dr. Javier de Pedro, with two doctorates from Spanish universities, would likewise do painstaking research in a field unrelated to his doctoral subjects and dig up radically different findings? For example: Dr. de Pedro found Rizal to have been a darkly driven sham-freethinker because in his core-of-cores he remained and considered himself as being somehow a Catholic. On the other hand, Dr. Bernardo's researched yielded a fully Catholicism-hating Voltairean freethinker, so fully developed as such by the time of his death as to have made him practically retraction-immune. There are many other key points in which the two scholarly researchers differ quite radically in their findings. Why? For coming quite late in life into a new field? Tongue-in-check, that. It is best to answer the question fully for yourselves, serious critical readers, honestly of course and based solely on the evidence and its clear logic.

More copies of this work, and of a future improved expanded version, can be ordered from the publisher. Or, by emailing the author at rbernardo2@yahoo.com³.

Cover Illustration:

By Yen dela Calzada. It illustrates the book's claim of a probably accidental chief Philippine hero venerated without understanding of his full scientific humanist nature. Nor of his deep world-heroic significance, primary mission, who chiefly killed him and why behind the scenes of his rigged trial.

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Chapter 2

Opus Dei Book's Darkened Rizal & Why - Chapter 1¹

Chapter 1: Short Summed Up Version of This Rizal Study

Man saves himself only through profound studies.

[U+2500]Rizal, 1889

Don't be like the faded plants bred in holy darkness...

[U+2500]From his essay-letter, 1889

1. You could entitle this book "*Rizal vs. Catholicism & Vice-Versa*," and it would fit. Or: "*W.O.W. PH, Blind to its Top Hero's Core-Identity*." That would fit as well. The three mutually reinforcing epigraphs above and on the cover are basic supports of this paradigm-breaking critique and book. They sum up this church-and-theocracy-killed hero's highest value for which he lived, set the example, and for which he died as martyr. As a bone-deep Masonic scientific freethinker (proved in chapters three to six) he stood tall on its central pillar of human perfectibility through the power of rationality. Standing tall as well on its twin libertarian pillar he fought with all his might to the death superstitious 'Talibanesque' Catholicism oppressing his scorned colonized race and people as the chief enemy-obstacle of their mental and material progress. In the example of his life, in his works and satires he preached reasoning defiance to such oppression. "Redemption" first for self through the overcoming of indolence toward transformative studies and hard work necessary for reaching mentality parity with the world's advanced civilized peoples, he thus stressed too. Full appreciation of Rizal's prime core values and chief mission outlined above remains alien in to this day in his countrymen's confused darkened minds about his core values and chief concern. He used other words to refer and allude to this same overriding concern and mission. For example, in his March 21, 1892 letter to Governor-General Despujol, in which he sincerely reaffirmed loyalty as a Spanish subject, he expressed this highest value of his primary concern (which led to his strong opposition to the 1896 uprising): 'The moral [intellectual] and material development of my country has been the thought of my whole life...' This makes him the patriotic humanist figure of the 'retraction-disproving' paradigm developed fully in this book. It falsifies the ruling "retraction-influenced" nationalistic versions of the hero to be fully explained also. A long summary this turns out to be since we need it as well for background to the key chapter three and its condensed disproof of the all-influencing historic retraction itself.
2. "Merece estudio profundo la figura de Rizal", his fellow Spanish liberal modernizers, through Retana and Unamuno in the former's classic 1907 book, declared. Whom I found in my researches as primarily Masonic scientific freethinker enemy of church-and-theocracy deserves to be studied profoundly. It has been a universally neglected task owing principally to the still reigning Catholic belief in his retraction. Or prudential respect paid to it by writers careful not to offend religious sensitivities. I have been

¹This content is available online at <<http://cnx.org/content/m35282/1.2/>>.

branded arrogant by Catholics online with whom I've interacted, blinded too by faith in scientific ways the argument goes. I leave it to the honestly sincere serious reader to decide for himself. Meet here then the real historical Rizal in his core for the first time. Don't rush to finish this long 21-point summary in one sitting. Reread each meaty condensed numbered point, since serious reading is rereading. Meet him here leisurely, free from the influences of his alleged retraction of church-and-theocracy-condemned convictions which otherwise defined his core-identity as a Masonic scientific freethinker. That alleged retraction has long been conclusively falsified in the literature, as this work will show and build upon on the long way to a new revolutionary understanding of him, his works and world-heroic significance. One of the many subtle, often unconscious influences of the retraction-influenced perspectives is the continuing unjustified firming up of his legend as Spain-killed pro-independence endorser of the bloody rising of 1896. The major 1999 book on the subject by Dr. Floro Quibuyen supportively updated that highly nationalistic version, which, like it or not, all the more covered up his core-identity. It shifted interest away from investigations into why, on the contrary, the world-heroic Rizal was a church-and-theocracy-killed freethinker of basic transforming freedoms, a state-church separatist and retraction-immune to the very end. No matter how one heroically tries to argue otherwise the overwhelming facts of the case, like it or not, point to a patriotic humanist Rizal firmly opposed to the violent 1896 rebellion. His religious and theocratic enemies exploited it to frame him for total elimination at long last. Legally too. In fact one other very strong religious motive for the frame-up to death as an accused rebel has never been mentioned nor probed: the theocratic religious zealots' desperately planned as a last resort to make him yet retract on his deathbed. All the more then did they clamor and lobby for a death sentence. More on this underlying religious motive: the theocratic zealots required his death in order to successfully pull off a retraction frame-up in case he still refused to freely retract on his deathbed.

3. Catholicism's 'eliminationist' and 'retraction-influenced' teachings have so far succeeded in hiding, darkening, confusing and otherwise confusing Rizal's core-identity, which is that of an actually Catholicism-hating scientific freethinker of a Masonic and Voltairean bent as well. The Opus-Dei book pointed to in this review-essay's title, published in 2005, renews, nurtures and updates that elimination from public understanding of Rizal's heretical core directed against superstitious theocratic Catholicism of his times. No one yet from Rizal's country of nearly one hundred million, still falsely venerating him as their Spain-killed separatist rebel hero of 1896, has defended his scientific freethinker's greatness from that book's "demolition job" on his character, prime mission and true world-heroic significance. No one from his even more immensely populous Malayan races and peoples has defended him for being in fact a martyred and framed by his old Church for his bone-deep Voltairean and Masonic scientific humanism. And for the latter's Enlightenment rights-championing tenets. As such he could not have been the darkly driven sham-freethinker Opus-Dei priest-scholar, Dr. Javier de Pedro, painstakingly and quite creatively painted in his book. No one to my knowledge, not anyone from the so-called Knights, Ladies, his fellow Masons, descendants of Rizal has appreciated his true depths enough as to be moved to defend this supposedly greatest exemplar of the whole Malayan race and peoples, as ethnologist Ferdinand Blumentritt wrote of him. A famous writer-descendant even contributed to the official antedating emasculation of the hero's otherwise unretracting crowning poetic work that I've described here and elsewhere as the hero's fighting December 30, 1896 Constancy Swan Song.
4. I put Dr. De Pedro's heavily researched thick book within the dominant retraction-influenced perspectives even if he supports the view that Rizal was anti-Bonifacian. He shares more views with members of that dominant misrepresenting school of thought than differences. For him as well as the others of that dominant school Spain itself was Rizal's chief enemy which killed him as an accused rebel. His enthusiastic open espousal of the retraction infects most of his book's important claims. The dominant misrepresenting paradigm's members and promoters have been mostly Catholics and zealous nationalists. Some of their famous influential names are Zafra, Zaide, De Veyra, Guerrero, Joaquin, Quibuyen, A. R. Ocampo. For most of these historians and biographers, their chief national hero somehow at core managed to remain a modern believing Catholic. Or he may have remained so and the retraction espoused by Catholics deserves to be respected or left alone. He mainly attacked

priestly abuses, not core Catholic doctrines and practices. Furthermore, he even went to Mass and left Masonry years before his death. All these—and vulnerable to conversion in the throes of death—make it quite reasonable to believe in his retraction of church-condemned beliefs and errors. No conclusive disproof of the Jesuit and the Church's key retraction document has been successful to this day, they proclaim with one voice. They insist that conclusive disproof of the retraction is highly unlikely in the future. Why not then show respect or tolerance, at least, for Catholic belief in the retraction. And so it has been.

5. But paying respect to the Church's story of the broadly character-assassinating five-sentence retraction document (detailed in chapter three) respects the ongoing neutralizing falsehoods and confusions about Rizal. Conciliatory modern writers, most Knights of Rizal, the hero's own descendants have lately been fashionably claiming that whether the hero retracted or not does not matter. It is irrelevant to evaluations and appreciations of his heroic greatness, contributions to nation-building, his overall significance. This stance is really a variant of the reigning retraction-respecting highly nationalistic paradigm, if you stop to analyze it. Like the attitudes and assumptions held by the hotly church-opposed 1956 law itself that required a collegiate course on the hero's key works! It showed great respect for Catholic beliefs about the hero with its stress on his alleged pro-independence nationalism as the highest value for teaching from the hero's main works and life. Modern secularizing 21st century Catholic schools and universities that have made peace with that law, some now actively cultivating studies in the field as in the case of the hero's former Jesuit school, do so under the influence of, or respect for, if not promotion of the still dominant paradigm. No, you don't have to be a believing Catholic to tow the still dominant misrepresenting paradigm. The latter's adherents, however, come mostly or almost always from that religious persuasion. Would they ever probe the possibly sinister close links between Fr. Balaguer and the famous Fr. Pastells? For, the latter played a key secret role in the shocking 1897-announcements identifying the former (anonymously and impersonally) for the first time, contrary to earlier press announcements in Manila and Madrid, as the Church and Jesuits' official obtainer of the alleged retraction. What about the late journalist-publisher Max Soliven's famous claim based allegedly on firm 'insider tips' that some document or letter in old secret Jesuit archives reveal the retraction's implied forgery? No, such investigative probes have yet come from such quarters, although Fr. Bonoan's mid-1990s book, and Fr. Bernad's in 2004 managed to show more and more critical independence in their studies of the real historical Rizal and his prime mission. And in authoritatively stating openly at long last for surprised Catholics that, yes, Rizal in his mature years most definitely ceased being a Catholic, rejecting too as he did the divinity of Jesus and the Christian Bible. In fact chapters three to six proves him to have been at core a retraction-immune anti-Catholic freethinker.
6. Supporters of the intertwined dominant views, or paradigm, exposed for falsification and replacement here, strain in all sorts of creative and subconscious ways to soften or explain away Rizal's clear fighting words not just against what he held to be oppressive superstitious Catholicism but against the pro-independence 1896 uprising itself. A supportive participant of that bloody rising against colonial Spain he was they strain to believe and preach against the overwhelming facts of the case, like it or not. In their retraction-respecting partisan nationalist view this false choice bedevils them: how else could Rizal deserve being his country's top national hero unless Spain itself killed him as a rebel-separatist? In their wrong limited view mostly or exclusively sociopolitical motives explain his death. There is no need to bring in the underlying dominant religious motives and scheming. Too many evidences, however, point objectively to his innocence, including his powerful anti-rebellion manifesto, legally rejected unbelievably on flimsy hair-splitting grounds and revealing largely religious resolve to kill him. Even the limited small number of evidences presented at his trial, upon reexamination by impartial judges, proved his innocence. In this instance historians Agoncillo and Constantino rightly concluded that Rizal definitely opposed Bonifacio's rebellion. Other partisan nationalists, wishing him to be a deserving chief national hero, argue that though presented evidence did not warrant conviction he remained materially guilty for supportively inspiring the pro-independence rebellion. If he wrote that isolated lapse of judgment, the anti-rebellion manifesto, his opposition to the uprising pertained only

to matters of tactics, preparations, timing, not to armed rebellion itself against Spain. Thus retraction-influenced nationalistic Guerrero in his very influential book not free of key errors asked: "Why is he the chief Philippine national hero if he was truly innocent of the rebellion charge?" Rivers of other false interpretations by famous writers have been heaped on this issue. Building on retraction-believing Unamuno's flights of literary fancy, they wrote of an indecisive Hamlet-like faint-heart, one desiring revolution, and yet recoiling from its rivers of blood. However, you just have to look at this retraction-immune patriotic humanist' bulldog jaw, if nothing else, to see how wrong that those views are. Partisan nationalists can't bear the truth that though Rizal railed against Spanish maladministration, he remained a loyal Spanish subject, as he repeatedly testified to by words and deeds. Again, like it or not, he was framed for rebellion largely for religious reasons, which included the obsession in obtaining his long-sought retraction, whether by means fair or foul. On his deathbed they hoped to obtain it at long last, from one they openly condemned as their most scandalous and blasphemous Catholicism-hating Voltairean enemy. Deathbed conditions would surely make the previously retraction-resisting Masonic freethinker a lot more vulnerable and fearful of God's promised Hell for impenitent unbelievers like him. The friar-like fundamentalist Jesuit Pastells exemplified that obsession, calling him in his infamous 1897 book a "scandalizer and corrupter of Philippine youth", a traitor to both Church and State who deserved what was meted out to him. All the more did these well-placed Taliban-type ranking priests and their key zealous lay followers scheme for immediate legal execution to provide as well ideal conditions for a retraction by means fair—or foul That court's prosecutors and judges acted like influenced disciples of the friar-priests, including the new Governor-General himself. Retana and Rizal's fellow modernizing liberals of Spain stressed this rightly in protests and shared fight against Church rule endorsed by Catholic Spain for its Asian colony.

7. What I've broadly called the still reigning retraction-respecting nationalistic paradigm wrongly attributes Rizal's death to his alleged main enemy, Spain. Mostly or exclusively for its own political-nationalistic reasons for one charged with rebellion. Beneath the legalistic appearances we see how wrong that cover-up is. Uncovered overall evidence, like it or not, showed strong opposition in fact to the rebellion. Investigators, prosecutors, Governor-General knew this. Spain itself was not his chief enemy but its colonial Taliban-type superstitious Catholicism, which as a Masonic scientific freethinker Rizal regarded the prime enemy because it powerfully blocked redemptive mental and libertarian material progress. In the new paradigm offered and developed here, of the church-and-theocracy-killed bone-deep freethinker, he valued most of all the radical improvement in character and mentality of his scorned Fourth-and-Third World peoples' radical improvement in character and mentality. As a patriotic humanist universal themes trusting in the power of reasoned discourse concerned him, not just locally centered ones. His rationalist brutalization theory of deeply damaged mentalities by faith and culture led him as well to oppose the deeply problematic bloody pro-independence rising of 1896. The retraction-influenced nationalistic paradigm insists arguably that the 1896 revolution was the one sacred watershed in the development of Philippine nationalism itself and Rizal somehow had to be a supportive part of it, directly or indirectly as its inspiration, and so on. The wildly hailed major movie on him some years ago, under influence of the retraction-influenced nationalistic views exemplified quite well and very confusingly these reigning intertwined views of the hero's misrepresented character and prime mission. On the contrary, our iconic hero here argued that a problematic bloody revolution was not required to build a free modern civilized society, whether eventually as an independent nation-state or not. Feel free to disagree with this view, or not, but let us agree that this is beside the point in a committed factual search for the real historical Rizal.
8. In that spirit I defend him here from the Church and its Opus Dei book's demolition job on his principled Masonic scientific humanist character. I show how this personal creed of his developed fully down to core-deep levels, turning him thus into a Catholicism-hating Voltairean rationalist and turning him practically into one immune to the most persuasive Hell-backed attempts at reconversion to the old fundamentalist faith. Be reminded that he was demonized by churchmen since 1887 as a most dangerous Voltairean anti-Catholic and Church-State separatist, who worked as well to separate the Philippines from Spain. In its basics the paradigmatic perspectives advanced here was voiced a long

time ago in vain by famous statesman Manuel L. Quezon: in his 1916 Rizal-Day Address. No violent anti-Spain separatist was he, Quezon insisted. But peace-loving radical reformist for earned individual freedoms under a rights-fostering regime of Church-State separation. And yes, stressed Quezon, Rizal's enemy was not comparatively highly civilized Spain but its absolutist Catholicism and theocracy, both in the mainland and particularly in its Asian Philippine colony. Awesomely heroic that nearly single-handed advocacy, Quezon further argued, costing the well aware Rizal his own life, yet making him more than deserve his chief hero status for it. In fact a world-heroic martyred enemy of theocracy (for basic freedoms) he emerges magnificently in this little book's paradigm-breaking critique. Rightfully a hero too of modern Spain he emerges magnificently, and his huge Madrid monument should be regarded as a rightful testament to this.

9. Imagine this freethinker-activist from the Fourth and Third Worlds: he uniquely among their leadership goes against his own scorned colonized peoples' natural violent bent to seize nation-state power for themselves, from their comparatively advanced colonizers. Unlike the Hindu nationalist Gandhi and other zealous nationalists like Juarez, Sukarno, Nkrumah, Mugabe, and numerous others like them, he alone dared to go against the popular ethno-nationalistic idea of immediate political independence by force of arms, or whether through activist nonviolence. He, as Masonic rationalist stressing rational discourse to a fault perhaps, urged them to seek self-dignification first, through studies and hard work at self-transformation. So to mature enough toward mentality parity with the First World's modern civilized and peoples. Aspire then for nation-statehood, as the Americans did in the 18th century, he implied, on those foundations including enough-developed civic virtues and national sentiment regardless of ethno-linguistic differences and religious divisions. Like it or not that kind of deep thinking obsessed him as a Masonic scientific freethinker and patriotic humanist. So, in the face of rebellion in 1896, he still asked: How could violent seizure of nation-statehood produce the self-transformations it prerequired? Leftist historians like the famous R. Constantino demote him from veneration as chief Philippine national hero for the latter's opposition to top rebel Bonifacio's deeply problematic rebellion of 1896. "Anti-hero", the nationalistic retractionist Joaquin called him in some popular writings of his. Dishonest and embarrassing, however, have been the numerous historians, biographers, educators, political leaders who gloss over, skim and otherwise distort or misrepresent Rizal as a supporter, after all, of the armed rebellion—in the wrong belief that the chief Philippine national hero should also have taken up arms against Spain in 1896; he should have been killed by that alleged chief enemy as a defiant rebel. Thus did Dr. Quibuyen devote his 1999 magisterial retraction-evasive book vainly proving that Rizal was a Bonifacian after all! Through creative critical hermeneutics examination of the case, he argued.
10. From 1887 on, upon publication of *Noli Me Tangere*, theocratic clergy in Spain but especially in its Philippine bulwark of theocracy launched their faith-driven 'eliminationist' campaign against the fully Voltairean book and its reviled anti-Catholic author. The deeply entrenched friar-priests including Jesuits and other religious saw him rightly as their most dangerous modern progressivist enemy, the would-be extender to Spain's Asian colony of the mainland's halting liberal democratic reforms that by then for decades had been gradually weakening and eroding Church-State union and the Church's special privileges, as in its monopoly of education. Dominican and Augustinian 'fatwas' and related pamphlets and criticisms from media poured out from the religious communities and their lay disciples at all levels of society. Its gist: not only was the "Noli's" au arrogant Indio-author a Catholicism-hating apostate but a church-state separatist traitor against Spain itself. These Taliban-type priests from Spain clamored for banning his writings, for his arrest, trial, and the meting out of the maximum penalty he "surely deserved". The 1896 uprising they quickly blamed on him gave them the ideal double opportunity they'd long hoped for not just for eliminating this most dangerous religious enemy of theirs but in obtaining his full retraction as well. Rizal himself in his writings feared something like this would happen, as in his December 30, 1896 Death Poem's attribution of his death to his "oppressors' faith that kills". Many biographers like Leon Ma. Guerrero found that his cowed enemies framed him in mid-1892 with planted anti-Catholic leaflets causing his arrest as an accused seditious anti-Catholic. Jesuit intervention delayed trial and sentencing to give the Jesuits in remote Dapitan chances of winning him

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