UNIVERSIDAD DE NAVARRA
FACULTAD DE TEOLÒGIA

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SEMINARY EDUCATION IN THE ARCHDIOCESE OF PALO
HISTORY, REFLECTIONS AND FUTURE PERSPECTIVES

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INTRODUCTION

In 1994 Sacred Heart Seminary of the Archdiocese of Palo, Leyte, Philippines, celebrated its fifty-year anniversary since its foundation. As a tribute to the seminary’s golden jubilee we have attempted through this study at tracing those fifty years in order to put into a written whole what used to be for long mere fragments of the seminary’s history.

Fifty years may be a short span of time. But for an institution that has now produced three bishops, over two hundred priests, and some hundreds of laymen now successful in their chosen professional fields, and approximating the ideals of Christian life, we have thought that a historical study might be worth all the effort.

The inspiration for the choice of such an investigation, and the idea that directed this study stemmed basically from personal grounds. It was in this seminary that this author spent some eighteen fruitful years of his life -eight as a student, and ten as a faculty member. And however much we tried to rummage through some philosophical and theological reasons for undertaking this task, we realized that the raw motive still remained clear: the simple and sheer joy of reminiscing the past, of prodding hesitant but treasured memories, and of journeying back to those nurturing years inside the walls of our «Alma Mater.»

The principal aim of the study, then, is to do a historical record of the educational development in this said archdiocesan seminary. In a particular manner it purports to indicate what have been the elements in the education of the seminarians of Sacred Heart Seminary from the time it was founded until the present. Secondly, it offers an assessment, often bordering on reflections and insights, at some major points covered in the historical investigation. At the end, it aims at «breaking» into the seminary’s future with recommendations and suggestions. This final discussion is largely based on the seminary’s past experience, its present state of affairs, bearing in mind, too, the Church’s present thrusts in seminary formation.
The first -and principal- aim and purpose might be better understood in the light of the following questions: How did the seminary educationally prepare its students for the priesthood? What were the concerns during those initial years, and the years that followed? What kind of professors did the seminary have? What were the methods employed in propounding the materials for study and learning? What was the language used in classes? How were the courses organized? How did the academic curriculum develop through the years? What was a typical day in the seminary? How many graduates did the seminary have throughout all these fifty years?

This study also offers some reflections in the light of what had transpired during whole investigation. This covers the second aim of the study. It does not pretend to be an exhaustive assessment and evaluation, but a simple presentation of ideas in the hope of provoking future discussions and investigation.

The third aim, or the attempt at «breaking into the future», comes by way of suggestions, proposals and recommendations for the improvement of the educational formation of the archdiocese’s future priests.

To arrive at answers to these questions, a historical method that relied heavily on oral tradition was adapted. A questionnaire was sent to twenty-five priests-alumni of the seminary, requesting them to put into writing their experiences in the seminary during their formation years. Of the twenty-five, ten generously responded. Of the ten, two were bishops. Also among these ten, seven had, for one time or the other, been members of the seminary faculty. This proved all the more advantageous, since their recollections of seminary life had been enriched by their experiences as formators and faculty members.

Apart from these priests’ personal recollections, we also looked into the documents filed at the offices of the rector and the school registrar. The documents consisted of school records, class schedules, list of faculty members, photocopied permanent records of students, plans of studies, student manuals, academic policies, the grading systems and a host of other academic-related papers. The documents were simply abundant that they could speak for themselves.

What proved extremely helpful was the anthology of writings made by the seminarians -the articles published in the seminary’s yearbook,
Stella Maris. They were write-ups of the seminary's budding literary artists, who articulated very loudly the spirit of the times. Some were simple narrations of seminary life; others were juvenile, even puerile, interpretations to the developing ideas of the priesthood; still others were expressions of hope, fears and anxieties of the still-uncertain future. All these literary outputs served as threadlines to the whole maze of memories which, were it not for the seminarians' literary medium, would otherwise have remained unrecorded.

The whole paper, though divided into five chapters, actually comes in three main parts.

The first part—which comprises the first two chapters—is an historical overview of the intellectual climate starting from 1917 during which the Code of Canon Law was promulgated up to the present pontifical reign. To do a history of the educational life of an institution, there is no better backdrop other than the intellectual ambience out of which the institution rose, and by which it has been conditioned. Sacred Heart Seminary is an academic institution. As it was slowly rising from the debris of war, it was at the same time rendering itself vulnerable to the thought-currents sweeping the entire Church.

This part also takes cognizance of the palpable measures that the Church came up with, reflective of her views on the current intellectual life. Thus, the «juridical» element of the discussion. The first chapter describes how the Church prescribed neoscholastic thought as the basis of Catholic intellectual activity; and how she shielded Catholics against the influences of unapproved ideas. This she did by articulating the content of Catholic tradition with juridical measures. Calling to mind the Code of Canon Law, of 1917 and much later in the paper, of 1983, the paper indicates that the Church meant, and has meant, business in providing a legal framework in church life. Definitely, she could not leave the diocesan seminary an unstructured institution. In fact, she prescribed the contents of seminary life. The seminary, like other areas of Catholic life, needs an authoritative direction.

From the universal plane, the reader, with the second chapter, sets his sights on the local level—the socio-political and ecclesiastical realities of the Philippines. This chapter is actually intended for non-Filipino readers who might be interested to know in a nutshell the historical background of the Church in the Philippines, and how the universal
realities met their local applications. Of the major realities is the growth of seminaries, one of them being the focus of this paper, the Sacred Heart Seminary in the archdiocese of Palo, Leyte.

The third and fourth chapters comprise the second part of the work: the historical account of the fifty-year period of the archdiocesan seminary. As these chapters show, the seminary’s history as an established institution is divided into two main epochs. During the first twenty-five years, the seminary was run by the Missionaries of the Divine Word, known as the «SVD (and sometimes, German) Fathers.» Through their trailblazing efforts, the seminary rose from bare scratch. Under them, the seminary experienced three local transfers. From Tacloban, where it stayed for one school year (1944-1945), it moved to Tananuan, and there remained for eleven years (1945 to 1956). Those years were a period of austere, strict but halcyon life for the seminarians under the guiding eyes of the German fathers. In 1956, the seminary was moved to its present site, in Palo. These fathers administered the seminary until 1969, the year they turned it over to the diocesan clergy. These events are narrated in the third chapter.

The fourth chapter relates the years from 1969 until 1994. Freed from the concerns of pioneering work, the diocesan clergy faced the challenges of the new era. And having arrived at the scene when the Church was experiencing the aftermath of Vatican II, the diocesan fathers rolled up their sleeves and grappled the issues related to seminary formation and in the light of the Council. Those were years of ferment, of seeking for bearings, and of search for meaning. How the seminary survived the tensions, and how stability finally dawned upon the community -- that is the meat and substance of this fourth chapter.

The third part of the study, or the fifth chapter, presents a synthesis of this historical investigation, recapitulating what has been discussed in the first and second part. It is in this part where the second and third aims of the study are discussed. Insights and hindsights of the entire investigation are offered by highlighting both the lights and shadows of that fifty-year period. Towards the end some recommendations addressed to the members of the seminary staff and the archdiocesan officials are forwarded, with the author’s hope
that these form part of their considerations for realistic future planning. Coincidentally, it is this fifth chapter that is printed in this excerptum.

The appendix section forms, as it were, the fourth part of, although no longer an essential section to, the whole corpus of this investigation. Contained are a variety of items of information deemed necessary in the understanding of the entire discussion: a chronological presentation of the seminary history, the maps of the entire Philippine archipelago and that of the Leyte islands, a list of personages, an appraisal of the status of the seminary by the incumbent rector. Above all, therein is a transcription of the personal accounts made by priests-alumni. The motive for the inclusion of these transcribed texts has been to let these texts «speak for themselves,» with a minimum of editorializing. Hopefully, future historians may have them for their perusal and derive material for further historical studies.

As this study was a product of the combined efforts of many people, I gratefully credit this to a host of persons who generously offered me their invaluable help to make this work a reality:

To Prof. Dr. Enrique de la Lama, the author's thesis director, for his professional expertise and guidance in realizing this study; to the priests who willingly accomplished the questionnaires and shared their recollections of their seminary life; to the present administration of Sacred Heart Seminary, for sending important documents over to Pamplona; also to some friends in Manila, for their assistance at securing pertinent papers and other research materials; to his brother Filipinos here in Pamplona, especially the priests and seminarians, for their inspiration; to the author's new-found friends whose generosity of spirit and camaraderie have made his stay in Spain a truly enriching experience; to the archbishop of Palo, His Excellency Pedro R. Dean, DD, to the Vasconia Foundation, to the author's parents, brothers and sisters, for their support, both moral and monetary; to all of them go my very sincere gratitude.

To the present formators of Sacred Heart Seminary and the St John the Evangelist School of Theology, the task of education is yet unfinished. Before them lies a vast field to labor on, a vision of the Lord's vineyard that is wanting of more dedicated laborers for the harvest; a set of goals that still need full realization; a list of programs and activities awaiting implementation, et cetera. If there is something
that the present administration needs to do, it is to look back at the past. It has some valuable lessons to guide him as it steers the seminary community onward into the twenty-first century.
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### PART ONE

**THE JURIDICO- INTELLECTUAL CLIMATE; AN HISTORICAL OVERVIEW**

### CHAPTER ONE

**THE CHURCH UNIVERSAL: PAPAL DECREES, LETTERS, THEOLOGICAL DISCUSSIONS**

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1. PRIMARY SOURCES (HISTORY OF THE SACRED HEART SEMINARY)

1.1. PUBLISHED ARTICLES/DATA FROM THE YEARBOOKS («STELLA MARIS», «LOGOS», «JUBILATE» AND «CHANCERY BULLETIN»)


Administration and Faculty, in StM, (1968-1994).


—, SHS Life in Perspective, in StM (1976) 41-42.


AVENDULA, V. R., Encomiums and Thanksgiving, in Ibidem, p.79.

BACTOL, F. G., Postscript, in StM (1972) 10.


CAÑETE, G., Pastoral Orientation and Liturgy, in StM (1975) 18.

—, The Seminarian Don Juan, in StM (1975) 40-41.

—, Editorial, in StM (1976) 5.


DEAN, P. R., Foreword, in ARUTA, J. V. V. (ed.). op cit., p. 3.


JUSTIMBASTE, E[mil]., 1959...Pieces from Broken Glass, in ARUTA, J.

V.V. (ed.) op. cit., pp. 49-52.


JUSTIMBASTE, E[steban], Rector’s Message in StM (1971) 8.


—, Thoughts on the World at Large in StM (1972) 27-28.


SHS Periscope, in StM (1973) 23.

The SHS Pre-College Formation Program: A Profile, in StM (1987).

The Year in Brief, in StM (1972) 34-35.


1.2. UNPUBLISHED MANUSCRIPTS COLLECTED BY RBA

The numbers enclosed in parentheses following in each entry are their manuscript identification numbers. These same numbers are cited the first time these entries appear in the foot note.
1.2.1. Letters in answer to the interview questionnaire (annotated)

APOUSTOL, A., dated December 15, 1994, 2 pp. (1.2.1.1).

Msgr. Adan, as he is fondly called, recounts his early years in the Tanauan seminary, from 1945-1953. He succinctly illustrates a typical day of the seminary during the post-war years. The letter is written in Spanish.

CAÑETE, G., dated November 17, 1994, 4 pp. (1.2.1.2).

Father Cañete’s absorbing four-page letter sent to the author is written in an almost flawless literary style. His narratives are significant in three counts. In the first place, he entered the seminary in 1968 when the Church was reeling at the aftermath of Vatican II; secondly, it was also the time when the SVD Fathers were about to turn the seminary administration over to the diocesan clergy. Thirdly, he became a formator himself, holding the positions of the Head of the Philosophy Department, Dean of Students, Vice-Rector and an Acting Rector. He also offers some personal reflections in his experiences both as student and formator.

COTIANGCO, P., dated November 26, 1994, 2 pp. (1.2.1.3).

Msgr. Cotiangco’s answers immediately follow the interview questions; short, crisp and pithy, they highlight the human and cultural aspects of his seminary formation. He mentions three SVD priests who had figured prominently in his life as a seminarian in the early fifties: Fathers Bernard Topfer, Charles Gries and Vicente Braganza.

CRISOLOGO, A., dated November 11, 1994, 3 pp. (1.2.1.4).

Father Aurel writes from San Diego, California, USA, where he is incardinated. He recalls his professors, and their teaching methods and styles. He also describes a typical day in the seminary during his time.

LORENZO, O.G., dated January 3, 1995, 2 pp. (1.2.1.5).

Father Lorenzo’s letter centers mostly on his experiences in the classroom: the professors that he had, the examinations styles they employed, the hours spent for studies, etc. He answers the questions in general terms, without mentioning concrete names, and examples. Father Lorenzo was SHS Rector from 1972 to 1975.

MEDROSO, L., dated November 14, 1994, 3 pp. (1.2.1.6).

Bishop Medroso limits his answers to the interview questions to his college life from 1955-1959. Then he clarifies some administration-related issues during his stint as Vice-Rector in the seminary during the school year 1970-1971. Bishop Medroso also taught philosophy subjects in the seminary at the same time that he was pastor of the Cathedral.

MODESTO, S., dated November 3, 1994 1 p. (1.2.1.7).

This one-page letter contains simple recollections of Bishop Modesto’s short stay — barely three years — in Sacred Heart Seminary (he transferred to UST Central Seminary for his philosophical and theological studies): the classroom teaching-
learning experience, the professors that he had, etc.

QUIANZON, E., dated October 26, 1994, 1 p. (1.2.1.8).
Msgr. Quianzon writes in simple, conversational style, mixing English with some Spanish terms. Interview questions are answered very briefly without giving explanation, rendering the response too incomplete.

SABILLO, B., dated November 9, 1994, 1 p. (1.2.1.9).
In this letter Msgr. Ben Sabillo, SHS Rector from 1986 to 1992, sounds more personal and familiar by doing a «merry mix» of English, Spanish, Italian, Latin and Waray-Waray words — all in a one-page letter. In it his favorite professor and formator, Father Bernard Topfer, SVD, is featured. As a former rector himself, he dedicates a one-paragraph reflection on vocation and formation.

1.2.2. Official School-related Documents/Records

AGUILÓS, R.B., Communication to the Regional Director, DECS Regional Office No. 8, dated April 14, 1992 (1.2.2.1).
—, The 1992 College Curriculum of Sacred Heart Seminary: Background and Rationale, Sacred Heart Seminary, Palo 1992 (1.2.2.2).


Conventio inter Rev. Rolandum de la Rosa, OP et Archiepiscopum Petrum Dean, DD, et episcopos suffrageneos Archidiocesis Palensis, datum 8 Aprilis 1994 (1.2.2.4).

List of the Members of the Administration and Faculty, Sacred Heart Seminary (1.2.2.5).

MANUEL, J.L., Conversion of the Department of Education and Culture into Ministry of Education and Culture, MEC Order No. 14, s. 1978, dated June 14, 1978 (1.2.2.6).

MARCOS, E.E., Providing for the conversion of departments into ministries, and for the senior administrative organization therefore, Presidential Decree No. 1397, Manila 1987 (1.2.2.7).

Permanent Student Records of (arranged alphabetically): José Alfaro, School Years 1968-1972; Mansueto Delovino, School Years 1969-1973; Tirso Dolina, School Years 1976-1980; Lino Dumas, School Years 1967-1971; Florente Eamiguél, School Years 1959-1963; Leonardo Mateo, School years 1948-1952 (1.2.2.8).
QUISUMBING, L.R., Conversion of the Ministry of Culture, Education and Sports into Department of Education, Culture and Sports, Department Order No. 16, s. 1987, dated February 27, 1987, Manila 1987 (1.2.2.9).

1979 Sacred Heart Seminary College Curriculum, Original and Revised (1.2.2.10).

1.2.3. Institutional Policies
College Academic Policies, SY 1993-1994 (Revised), Sacred Heart Seminary, Palo 1993 (1.2.3.2).
Policies for Order and Discipline, Pre-College Department, Sacred Heart Seminary, Palo (1.2.3.3).
Program of Studies and Academic Policies (1994-1995), St. John the Evangelist School of Theology, Palo 1994 (1.2.3.4).
Student Handbook, Sacred Heart Seminary, Palo 1978 (1.2.3.5).
Vade Mecum for Seminarians. Handbook of Seminary Rules and Regulations (1.2.3.6).

1.2.4. Communication from the Incumbent Rector (annotated)
(Nota Bene: Towards the latter part of this study, the author wrote to the incumbent rector, Father Alex Opiniano, requesting the latter to appraise him of the present concerns of the seminary and the administration's future plans. The rector willingly obliged with two letters and a typescript of his message to the seminarians for the school year 1995-1996.)

OPINIANO, A.T., dated February 24, 1996, 3 pp. (1.2.4.1).
(This letter is an appraisal of the present concerns and future plans of the incumbent administration: faculty development, instruction, school plant, etc. In it are mentioned various activities being undertaken during the current year.)

OPINIANO, A.T., (letter undated), 1 p. (1.2.4.2).
(This looks like a follow-up letter, and is attached to the aforementioned. Additional information is offered.)

OPINIANO, A.T., Rector's Message, typescript, 1 p. (1.2.4.3).
(This message is a typescript copy of the one printed in the 1996 issue of the «Stella Maris».)
1.3. UNPUBLISHED MASTERAL THESES


1.4. MISCELLANY


2. SECONDARY SOURCES

2.1. CHURCH DOCUMENTS


BENEDICT XV, Motu Propio, Cum Novum Juris (7.VIII.1917), in AAS 9 (1917) 439.
Pius XII, Alloc. Sollemnis Conventus (24.VII.1939), in AAS 31 (1939) 245-251.
—, Ad Patres delegatos ad Capitulum generali Ordinis Fratrum Praedicatorum (22.IX.1946), in AAS (1946) 385-388.
S. CONGREGATION OF SEMINARIES AND UNIVERSITIES, Seminaria Ecclesiae Catholicae, TPV, Città del Vaticano 1963.

2.2. BOOKS/MONOGRAPHS
AA.VV., Asian Traditions and Christianity (Thomsonian Forum 2), UST Faculty of Theology, Manila 1983.
CANTLEY, M.J., STD, A City with Fundations. A History of the Seminary of the Immaculate Conception, Publisher not indicated, Rockville Centre [1980].

SCHUMACKER, J. SJ, Readings in Philippine Church History, Ateneo de Manila University, Quezon City 1979.


2.3. PUBLISHED DISSERTATIONS (WHOLE OR IN PART)


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2.4. ARTICLES FROM JOURNALS/MAGAZINES/COMPILED WORKS

AREVALO, C.G., SJ, Prenotes to the Contextualization of Theology, in PhilSAC 14 (1979) 23.


CASTILLO, N.M., OP, An Artist in Search of a Medium: Postscript to the Directives Concerning the Preparation of Seminary Educators,
CHAMOSO, R.S. Los seminarios en Italia, in SEMS 18 (1972) 559-594.
DALRYMPLE, J., Los seminarios en los años sesenta y setenta, in SEMS 22 (1976) 358-359.
DI MONTE, R.H., Secularización y seminarios latinoamericanos, in SEMS 18 (1972) 509-527.
Impresionante sesión inaugural del Concilio ecuménico, in «Ecclesia» 22 (1962) 1285-1287.
LA PRESSE FRANÇAISE, Autour de l’Encyclique Humani Generis, in
«La documentation catholique» 47 (1952) 1295.
Su Santidad Juan XXIII anuncia la celebración de un Concilio ecuménico, in «Ecclesia» 19(1959) 149.
Synthesis Paper [of the delegates to the International Colloquium on Contextual Theology], in PhilSAC 14 (1979) 202.
2.5. ARTICLES ON THE LIVES OF POPES OF CONTEMPORARY TIMES

The succeeding entries, which all come from the same source, are names of popes of the contemporary times. They appear in a chronological order, according to the years of their pontifical reign.


ABBREVIATIONS
(in alphabetical order)

AAS  Acta Apostolicae Sedis
AA VV Various Authors
AnPont Annuario Pontificio
BAC Biblioteca de Autores Cristianos
BEF Boletín Eclesiástico de Filipinas
CBCP Catholic Bishops’ Conference of the Philippines
CEAP Catholic Educational Association of the Philippines
DEC/S Department of Education, Culture (and Sports)
DWU Divine Word University
ECS Episcopal Commission for Seminaries
EDSA Epifanio de los Santos Avenue
EUNSA Ediciones de Universidad de Navarra, S.A.
ICIA Instituto Cooperación Ibero-Americana
LEV Librería Editrice Vaticana
MEC/S Ministry of Education, Culture (and Sports)
PCP-I The First Plenary Council of the Philippines
PCP-II The Second Plenary Council of the Philippines
PhilSAC Philippiniana Sacra
PLEASE Palo Leyte Alumni of the Seminary
PPF Philippine Program for Priestly Formation
PSUSTAU Pontificia Studiorum Universitas apud Sancto
SEPVA Thoma Aquinate in Urbe
RBA-MS Collection of Manuscripts by the author
RVM Religious of the Virgin Mary
SEC Seminaria Ecclesiae Catholicae
SEMS Seminarios
SHS Sacred Heart Seminary
SJEST St. John the Evangelist School of Theology
StM Stella Maris
SVD Societas Verbi Divini; Divine Word Missionary Fathers
TPV Typis Polyglottis Vaticani
UST University of Sto. Tomas
1. INTRODUCTION

The third and final part of this paper offers a synthesis of the whole investigation. We take a cursory of look at the preceding chapters by way of summary statements in the hope of reducing the historical study in a capsule form. However, far from a mere rough-and-dry summative presentation of events, peoples and ideas, this section likewise attempts to highlight themes that were salient during the course of the study. What may be pastorally-sounding reflections and assessment arising in the succeeding discussion is the author's bid at recapitulating the whole historical experience of the archdiocesan seminary in Palo with some personal insights and hindsights, and wrapping them up with present-day and future perspectives in seminary formation.

2. SUMMARY OF THE STUDY

The preceding four chapters consisted of the first two principal parts of the study. First, a theological and juridical base to the history of the seminary was examined. This was realized by discussing the experience of the Church on seminary education from a global perspective, i.e., the experience of the Universal Church. Consequently, we juxtaposed the experience of the local Philippine Church vis-à-vis the universal. The second part of the study did the actual historical account of the development of education in Palo's archdiocesan seminary all the way from its founding years. The narration of the seminary's history was made in two chapters: one from 1944 to 1969, and the other from 1969 to 1994.

2.1. From a Global Perspective

The first chapter spanned the period in the Church from the time of the promulgation of the Code of Canon Law in 1917 until the present. It described how the juridico-intellectual climate has had tremendous effects in the education of the priest. Noted were the various intellectual tendencies that confronted the world and the
Church, and how she faced the challenges of the existentialist and secularist trends. Papal encyclicals, decrees and letters from Pius XI down to Pope John Paul II have provided us a picture of the image of the priest as it has developed till our very day. They have treated a range of issues related to the ideal priest and his education and formation.

We have also seen how issues of seminary reform were widely discussed, especially in the years following the Second Vatican Council. Seminary educators aired their views and published them in journals. The new breed of seminarians themselves caught on to new attitudes articulated by their professors, noticed the defects of traditional seminary training, and questioned its practices.

Concomitant to these new attitudes to formation are the rave of ideas that have been affecting theological circles. New ways of understanding theology have become debated issues that their implications to the educational programs in the seminary have come as a natural consequence.

The election of Pope John Paul II has had significant impact on issues and measures related to seminary training. His pontificate has been marked by a policy of reaffirming elements of the Catholic tradition that have been questioned in the various aspects of Church life: either in theological inquiry, in the pastoral practices, or in the areas of political thought and activity.

2.2. The National Events

The second chapter focused on Philippine historico-ecclesiastical realities. In a selective fashion, this section singled out significant elements in the twentieth-century Philippine Church history, in the way that they related to seminary education in the Philippine setting. As the author parleyed through some vignettes of his own people's history, he discovered that priestly formation has been strongly bound up with the country's socio-political affairs. Just as the seminaries all over the world did not remain unaffected by the tide of events that occurred worldwide, problems and issues in the Philippine seminaries have been intricately linked with the Philippine socio-political situation.
The experience of local Church in the Philippines has been a roller-coaster ride. The onset of the twentieth century did usher in a bleak scenario for the country and, consequently, the Church; but things turned for the better shortly after the Second World War when she saw the rise of many diocesan seminaries geared at fostering local vocations. One also notes with gratitude of the various religious congregations and orders that were on hand to help the diocesan bishops in the running of these formation houses. Soon after, when these religious congregations had felt that the local clergy were ready for the job, they turned the seminaries over to the diocesan priests.

In the early part of the year 1953, an important event for the local Church took place — the convocation of the First Plenary Council of the Philippines. The decrees enacted in the council provided the groundwork for a thorough-going reform of Christian life. For the first time since the Provincial Council of Manila held in 1907 the Church as an institution saw Herself as resurging from the ravages of war, addressing the problems confronting Her and Her flock, and obtrusively — or unobtrusively — defining her role in the socio-political sphere. However, by the time the decrees were approved and rendered effective, the situation in the Philippines had changed. Much more, events of universal importance happened in a way that the decrees of the Council never had a real chance of becoming operative.

A significant area that still needs recognition in the Philippine Church is Her developing theological thought. It used to be a common impression that theological work was relegated only to seminaries and religious institutes where students preparing for the priesthood and religious life undergo their doctrinal preparation. Lately, there is a noticeably emerging phenomenon of Filipino scholars engaged in theological researches. Research findings show gradual patterns of interests, from pastoral and apostolic themes, to issues on inculturation and contextualization, and even moving on to endeavors that have sociological and linguistic shades. «Filipino theology» may still be at its nascent stages of evolvement, but definitely, can no longer be ignored, much less dismissed.

The image of the priest in the Philippines has also been under constant change and development. From that of a dispenser of the sacraments in the forties and the fifties, there was an «image shift» of
Ramón Stephen B. Aguilós

A priest to one who «rolls up his sleeves,» feels the earth, and gets involved in the pains and sufferings of his people» in the seventies. At the Second Plenary Council of the Philippines held in 1991, priestly ministry underwent some kind of remolding when the Council defined the role of the ordained priesthood with the idea of servant-leader whose task is to build up the Christian community. Then, with allusions to the controversial roles that the clergy had played in the country's political history, it cautioned priests against political involvement or any ideological identification that might weaken their ministry. It envisions a spirituality for priests that would be specifically diocesan, «clearly tied with the mission of the Church and with the life and culture of the community.»

2.3. Seminary Years in Retrospect

Established in Tacloban in 1944 during the last days of World War II, the Sacred Heart Seminary of the then newly-created ecclesiastical see of Palo rose literally from the ash heap. At the bidding of Monsignor Manuel Mascariñas, Palo's first Bishop, the Divine Word Missionary Fathers pioneered the work of training future priests for the diocese. Conditions of the time did not warrant a stable life for this first bunch of seminarians. First they set up quarters at the Tacloban Catholic Institute, only to be transferred to the Holy Infant Academy, a girls' school still left unused on account of the war. Then they moved back to the Tacloban Catholic Institute where the first students of the fledgling seminary finished the very first academic year in the seminary's history.

2.3.1. Academic Program in the Early Years

At this early stage of seminary history, one does not think of seminary education all at once in a large and developed scale. There was a scarcity of teachers, and so the fathers had to take turns of doing the job. Even their teaching methods were almost crude and rudimentary, though never lacking in content. Nevertheless, there was the students' ebullient spirit and their willingness to learn despite all the vast destruction that surrounded them, a situation that was enough to frustrate a weak and unpersevering soul.

The academic program was defined and put in paper only when, in 1945, the seminary found a more stable place to house the
seminarians — in Tanauan. Following ecclesiastical provisions, the seminary fathers designed a classical curriculum. It was a program that laid heavy stress on languages: English, Spanish, Greek, and most of all, Latin. Even as they complied to the requirements set by the government, the fathers never compromised Latin as a subject in favor of other courses. Seminarians who lacked the sufficient knowledge in the subject could not proceed to philosophy and theology, which, at the time, were taught in Latin. At the time when the Church stood like a strongly-built fortress amidst a world swayed by modernism and existentialism, the seminary offered a Thomistic orientation of scholastic philosophy. Beyond the classroom walls lessons were enriched by slide presentations and by dramas they themselves produced and showed to the public. During vacations, most of the time they were inside, and left home only half of the summer. As the present senior members of the clergy can vouch, they had had eleven memorable years under the Divine Word fathers. It was an austere life they lived; but they had, —well, almost— all that classical formation had to offer.

2.3.2. Transfer to Palo

When in 1956 the seminary was transferred to Palo, its present site, there was no significant change in the pattern and style the seminarians lived during their Tanauan years. Some changes, however, began to be felt in the subsequent years after the Second Vatican Council. At the incumbent bishop’s behest, some experimentations were made with all the good intent of improving the quality of education and formation of seminarians.

2.3.3. Turn-over of the diocesan clergy; Vatican II era

The coming of the local clergy in 1969 did not only mean a simple turning over of the mast. It also signified facing the challenges of seminary formation in the decade of the seventies when formation concepts were developing and were under critical scrutiny. Then there was that generation of seminarians, who, following the spirit and culture of the times, were critical to the formation they were undergoing. They questioned some old and traditional values. They cried for change. They hungered for the new and the untried. And
the fathers could not but succumb to a transforming pattern. They recast the seminary's intellectual and spiritual life, and loosened up the strict rules of discipline replacing them with what was perceived as «relevant» and «consistent with the times.» Soon, an avalanche of changes occurred. There came the need for the involvement with the outside world through pastoral action and socialization. Those were years of dialogue, of bull-sessions, of experimentations with new and even novel liturgical formats, of debates with other schools on socio-ethical and political issues and the like. The teaching-learning process shifted from the classrooms to the more non-formal settings.

While the winds of change lashed upon the seminary walls at galelike abandon, there were other problems and issues that the seminary administrations had to contend with: the seminary finances, faculty development, library, the academic curriculum, the quality of students admitted for seminary studies, and an infinite others. The seminary was passing through a severe period of crisis.

2.3.4. Return to traditional values; new set-ups to formation

Towards the decade of the eighties, having learned the lessons of the recent past, the seminary administration decided to go «back to the basics». There was a return to the traditional values of discipline and spiritual formation and a reevaluation of classical learning. After a quite chaotic period, stability dawned upon the seminary once more.

Academic formation, despite some relative changes that were made in the course of the years, never underwent substantial transformation. Scholastic philosophy remained the seminary's core curriculum in the college education. Added were obligatory courses required by the government, and some subjects in social sciences and history. The heavy stress on classical languages like Latin and Greek slowly diminished to give way to a more developmental method of communications training. Were before Latin was used in all philosophy subjects, English has now become the medium of instruction in almost all courses. Much later, the component in pedagogical and catechetical training would be inserted to prepare the students for a better, more professionalized and more effective teaching apostolate.

In the latter part of the eighties, and into the early part of the nineties, when all the sound and fury associated with change and
renewal had long subsided, there was a focus on the more internal issues of formation. In 1986 the Pre-College Department was opened for students who finished their high school outside the seminary. Under the guidance of an assigned director, these students are provided an intensive basic doctrinal, spiritual and intellectual formation as well as communication skills training before they inweave themselves into the rigors of college formation.

2.3.5. The Theology Department

A definite sign that the archdiocesan seminary was reaching maturity was the establishment of its theologate in 1988. The department eventually became a separate institution and was named, St. John the Evangelist School of Theology. Since 1992, it has been producing priests-graduates who are ministering the dioceses of the Ecclesiastical Province of Palo (Palo, Calbayog, Catarman, Borongan and Naval), as well as the dioceses of Maasin, Tagum, Mati, and the archdiocese of Davao.

The history of the archdiocese's theological department is still at its incipient phase, and the events are still unfolding. Young as this seminary may seem, its events, the people behind them and the fruits of their labors are now worth the records. The author leaves them to anyone inclined to put them on paper for prosperity.

3. Priests and Graduates through the Years

The historical survey of seminary education in the archdiocese of Palo might be better seen by presenting in tabular form the «fruits» that the seminary has been reaping through the years. There are three tables that follow hereunder. The first table shows the numerical profile of high school and college graduates from 1948 until 1970, and the second from 1971 to 1994. The third is a representation of the theology graduates of the archdiocese's eight-year old theological seminary.

3.1. From 1948 to 1970

The figures shown here also include the seminarians who were graduated in 1946. They formed part of the group who entered the seminary having put up year or two in other schools or seminaries.
The 1948 batch of high school graduates were the first group who went through the whole four-year complement in the seminary. This same group became the seminary’s first college graduates in 1952, and, among them, the seminary’s pioneer alumni-priests ordained in 1956.

<table>
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<th>Year</th>
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<td>1947</td>
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<td>Total</td>
<td>358</td>
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<td>74</td>
</tr>
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</table>

To minimize hair-splitting details, this table does not include priestly ordinations from 1948 to 1955 even if there were, for the obvious reason that these priests did not pursue their studies in this seminary. However, it has included among its numbers priests who
started their schooling in Sacred Heart but did not graduate their college there. It is worth mentioning that the seminary had been sending seminarians to other seminaries, like UST Seminary and San Jose Seminary, for their college—and eventually theology—diploma. There was even a time when a seminarian or two were sent to St. Mary’s Seminary and University in Baltimore Maryland, USA. The college graduates that figure in the years 1968 to 1969 did not graduate in Sacred Heart Seminary, but in Seminario Mayor de San Carlos in Mabolo, Cebu. It was this time until 1970 that the college department was incomplete of its year levels.

3.2. From 1971 to 1994

The following table shows the products of the seminary’s high school and college departments from 1971 to 1994, and alongside them, the number of sacerdotal ordinations through the years. Around this time the diocesan clergy had already taken over the reins of administration from the Divine Word Missionary Fathers. The year 1971 was actually the first college graduation in the seminary after three «empty» years. But it was beginning 1973 when these waves of graduating classes have been rightly called as «completely formed and educated» by the secular clergy. Subsequently, the secular clergy’s first products of college graduates came in 1977, and its ordinands in 1981.

These figures do not necessarily reflect an accurate picture of the attrition patterns from high school to college, and finally to ordination. Unlike during the SVD years when it might be said that almost all the college seminarians came from the seminary’s high school department, enrollment patterns in this phase of the seminary’s history started to alter. First, there was a time, particularly during the period from 1974 to 1985, when the college seminary was admitting seminarians from the seminaries in Calbayog, Borongan, Catarman and Maasin. Secondly, those were the years when high school graduates from outside schools were being incorporated directly into the college program without requiring them to pass through a special class, or as it was later called, «the pre-college year». The incursion of seminarians from other dioceses diminished in 1990 when—and following a new policy—the seminary began limiting its college applicants only to those coming from the archdiocese of Palo. The policy of limitation
has not affected the relatively huge number of college seminarians, partly due to students who come the seminary’s pre-college department opened in 1986.

<table>
<thead>
<tr>
<th>Year</th>
<th>High School</th>
<th>College</th>
<th>Ordinations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1971</td>
<td>31</td>
<td>26</td>
<td>none</td>
</tr>
<tr>
<td>1972</td>
<td>16</td>
<td>8</td>
<td>4</td>
</tr>
<tr>
<td>1973</td>
<td>15</td>
<td>13</td>
<td>none</td>
</tr>
<tr>
<td>1974</td>
<td>17</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>1975</td>
<td>6</td>
<td>12</td>
<td>3</td>
</tr>
<tr>
<td>1976</td>
<td>32</td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td>1977</td>
<td>27</td>
<td>16</td>
<td>3</td>
</tr>
<tr>
<td>1978</td>
<td>15</td>
<td>20</td>
<td>7</td>
</tr>
<tr>
<td>1979</td>
<td>23</td>
<td>17</td>
<td>4</td>
</tr>
<tr>
<td>1980</td>
<td>20</td>
<td>22</td>
<td>4</td>
</tr>
<tr>
<td>1981</td>
<td>22</td>
<td>21</td>
<td>3</td>
</tr>
<tr>
<td>1982</td>
<td>26</td>
<td>20</td>
<td>7</td>
</tr>
<tr>
<td>1983</td>
<td>25</td>
<td>20</td>
<td>5</td>
</tr>
<tr>
<td>1984</td>
<td>25</td>
<td>15</td>
<td>6</td>
</tr>
<tr>
<td>1985</td>
<td>27</td>
<td>26</td>
<td>8</td>
</tr>
<tr>
<td>1986</td>
<td>25</td>
<td>17</td>
<td>7</td>
</tr>
<tr>
<td>1987</td>
<td>35</td>
<td>24</td>
<td>9</td>
</tr>
<tr>
<td>1988</td>
<td>32</td>
<td>28</td>
<td>3</td>
</tr>
<tr>
<td>1989</td>
<td>35</td>
<td>17</td>
<td>3</td>
</tr>
<tr>
<td>1990</td>
<td>32</td>
<td>11</td>
<td>6</td>
</tr>
<tr>
<td>1991</td>
<td>28</td>
<td>19</td>
<td>2</td>
</tr>
<tr>
<td>1992</td>
<td>35</td>
<td>12</td>
<td>11</td>
</tr>
<tr>
<td>1993</td>
<td>23</td>
<td>14</td>
<td>9</td>
</tr>
<tr>
<td>1994</td>
<td>30</td>
<td>15</td>
<td>none</td>
</tr>
<tr>
<td>Total</td>
<td>602</td>
<td>406</td>
<td>107</td>
</tr>
</tbody>
</table>

3.3. Fruits from the Theology Department

Eight years since its establishment in 1988, the St. John Evangelist School of Theology has been producing graduates for the ecclesiastical province of Palo, for the diocese of Maasin, and for a few dioceses in Mindanao. The table shown below is a brief summary of the seminary’s products from 1992 to 1994.
<table>
<thead>
<tr>
<th>Diocese</th>
<th>1992</th>
<th>1993</th>
<th>1994</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Palo</td>
<td>7</td>
<td>8</td>
<td>5</td>
<td>20</td>
</tr>
<tr>
<td>Borongan</td>
<td>3</td>
<td>3</td>
<td>none</td>
<td>6</td>
</tr>
<tr>
<td>Calbayog</td>
<td>8</td>
<td>6</td>
<td>4</td>
<td>18</td>
</tr>
<tr>
<td>Catarman</td>
<td>3</td>
<td>none</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>Naval</td>
<td>2</td>
<td>1</td>
<td>none</td>
<td>3</td>
</tr>
<tr>
<td>Maasin</td>
<td>none</td>
<td>1</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Tagum</td>
<td>none</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Total</td>
<td>23</td>
<td>21</td>
<td>17</td>
<td>61</td>
</tr>
</tbody>
</table>

The establishment of the theology department has so far not prevented the archbishop from sending seminarians to theology seminaries outside Palo. He continues to dispatch a few to the UST Central Seminary and San Jose Seminary in Manila. There are also Palo seminarians undergoing theology formation in St. Augustine Major Seminary in Tagaytay City, and even in seminaries outside the Philippines, like the Colegio Eclesiástico Internacional Bidasoa, an international seminary, in Pamplona, Spain and at the Sedes Sapientiae Seminary in Rome, Italy.

4. ASSESSMENT AND REFLECTIONS

At this juncture we set the historical perspective aside. Instead we draw some dominant themes that have been running throughout the discussion and advance some brief reflections on the study just realized. These reflections do not pretend to be thorough and exhaustive, as they do not fall within the limits of the study. What follows are the author's mere ruminations in the hope of initiating further discussion and future research. This time we look at this institution in the three timeframes of contemporary Church history: before, during and after the Second Vatican Council.

4.1. Pre-Vatican II Orientation

In tracing the development of Sacred Heart Seminary, the intellectual dimension was examined more extensively than with the others aspects of seminary education. True, throughout the seminary history until the present, intellectual formation has never been the be-all and the end-all of formation. Certainly, the fathers of old had
always been aware, even had known by heart, of the papal imperatives which put intellectual training as closely joined with prayer and discipline.

4.1.1. Salient features

A closer look at the facts seems to reveal some clear patterns that in its early days—to be specific, the seminary years in Tanauan and the early years in Palo— the seminary laid a heavier stress on the academic formation. The author conjectures two important features in the seminary of the late forties and the entire fifties. In the first place, it was still concerned with the twofold task of working for government recognition and making the seminary curriculum in keeping with ecclesiastical directives. To conform to government standards several factors had to be considered: faculty development, the library, the school plant, among others. The seminary needed to offer an education similar to a classical high school or any college or university; but being a seminary, it was to become an institution distinct from a general high school or a Catholic university. Secondly, —and more than just the external aspect— the German fathers viewed intellectual formation as a means to develop the values of order, discipline, diligence and hard work. Anyone who had known these fathers and had lived in the Tanauan seminary could not have vouched anything less. The early issues of the Stella Maris, in a way, prove one strong point. The flood of articles —essays, short stories, poems— written by these seminarians somehow mirror quite an intense literary and intellectual activity. Creative writing among them, for example, occupied a considerable portion of their time. And that was when electronic typewriters, much less computers, were yet unthought of. Then there were those sollemnes disputationes during Christmas —and in Latin at that— perhaps a throwback to the formal discourses in the European universities during the Middle Ages.

4.1.2. Strict intellectual training: an ideal?

But one may be inclined to ask, «Was the strict intellectual formation ideal to prepare these young men for the priesthood?» We recall that in the sixties, especially in the wake of the Vatican II, the intellectualist goal of seminary education of the preconciliar period
came under fire, and among the criticisms cast was that it did not adequately explain the distinctiveness of the seminary as an institution. Intellectual formation is a basic means for rendering the pastoral ministry more fruitful, they opined, and «a fusion of theology and apostolic concerns will make theology more vibrant, more human, and more in the mainstreams of salvation history.» There is nothing to argue on that point, since all papal directives have viewed pastoral ministry, and not intellectual development, as the primary goal, and distinctive attribute of, seminary education. But if we realize that Sacred Heart Seminary first began with a high school, and subsequently developed its college department, then it was quite reasonable to understand why there was an insistence on a strict, intellectual and classical preparation. Admittedly, the young boys, like other students in high school, needed a general high school education. Yet, a minor seminary was conceived as a preparatory school to college. Thus, in anticipation to a more intensive college program that placed Thomistic philosophy as its core curriculum, then there was more reason at the time to lay heavy emphasis on languages — especially Latin and English— and a much wider base on humanities.

We ask if these products of the «old seminary» were satisfied, to say the least, of the education they underwent. It is quite difficult to draw a detailed account on the matter, but if one were to base his conclusions on the anthology which these former students have published, he feels that, notwithstanding the rigorous training there lies underneath their awe and reverence for their seminary mentors. The encomiums they heap upon these fathers do tell of their satisfaction for the education and formation they underwent under the German fathers’ tutelage.

4.2. The Seminary during Vatican II

What may be arbitrarily considered as the «Vatican II years» in Sacred Heart Seminary were from 1965 until, perhaps, the decade of the seventies. If at the early years of the seminary’s history, there was placed a heavy emphasis on intellectual development, «the Vatican II period» saw the seminary training shifting its formation orientation. A much earlier section has already described how this critical period was characterized and need not be recounted here. We can add,
however, that, in more ways than one, Sacred Heart Seminary was treading the very same path that most, if not all, seminaries in the world were following. It might not have been the reaction the way the other more developed seminaries in Europe and the United States were having, but it was a reaction, nonetheless.

4.2.1. Transforming patterns

As the author looks back at his own seminary experience, all he remembers is a seminary life-pattern «aching» to transform itself into something new. First there were the diocesan priests still new at cutting their teeth into seminary and formation work. To the seminary they came with intellectual and emotional bags at their backs. On the one hand was their «SVD training» experience with all its rigor and discipline; on the other was their awareness of the critical blows which seminary formation in general was receiving from almost all sides. These SVD-trained diocesan clergy had all the best intentions, to say the least, of «relaxing the rules» and, following the hue and cry of the times, «being relevant.» Second, was the academic life itself. Certainly, it continued to be an integral part of the seminary schedule, and the seminary curriculum was substantially unchanged, but it was starting to lack the character that typified the period with the German fathers. The emphasis on the intellect gave way to the affective human dimension. Although, if we were to look at the situation from an intellectual and philosophical viewpoint, then we might say that Existentialism, with its focus on human values of person, uniqueness, freedom and responsibility began to knock at the seminary doors. To cite an example, what used to be the sollemnes disputationes during the SVD years evolved into school debates on present-day issues, symposiums with guest-speakers —mostly laymen— from outside, fathers-seminarians dialogues, workshops and things of these sort. To these fathers, this was the education these seminarians needed. Even Bishop Urgel, in 1976 when «socio-pastoral awareness and conscientization» was a byword in seminary formation circles, had «relevantized», so to speak, the concept of education:

«Education. . .is education in the awareness of the existence of other people in the consciousness that they
have as much right as we have. [It means] education in respect for other people and in respect for individual opinions and of individual traits and character."

Instruction went beyond the classroom walls and study halls. Seminarians were taught to relate with one another and with others, to authority; to form and lead communities. Even issues that had to do with relationship with the opposite sex were topics laid out into the open. All there was to it was this one prevailing word: change.

4.2.2. Healthy or unhealthy?

By hindsight, one wonders if all those «nose dive» attempts at changes and the reaction to the rigorous regime of earlier times were totally and completely healthy for the entire work of formation. One wonders, too, if this move towards relaxation of rules rested on pedagogically-considered, as well as theologically-sound, principles. It is possible that at some point the seminary fathers went too far in allowing certain dangerous freedoms in seminary discipline; but — even at the risk of sounding apologetic— when one considers that those were crucial years for seminary directors worldwide, years characterized by «identity crises», secularization, lack of ecclesiastical spirit, and worldliness among the ranks of the clergy, even the seminary formators and educators were at a quandary and found it difficult — however much they tried— to keep the right balance in preserving and fostering the priestly spirit among priestly candidates. It does not fall within the parameters of this investigation to answer these questions. Future studies relative might be helpful to elucidate this yet-befuddling issue. Suffice it to say that the seminary fathers and the seminarians found themselves fumbling; some fell off the formation paths, others continued in the «struggle»; but in the end, it was, to borrow one oft-repeated —and yes, hackneyed— phrase during those times, a learning experience.

4.3. Post-Vatican II Features

We set this stage in the seminary history at the onset of the eighties until 1994, the end-point of this historical survey. In 1980, fifteen years since Vatican II, Sacred Heart Seminary was noting a
metamorphosis in its profile of formators and formands. With respect to the seminary fathers there was an admixture in orientation. Those who were strictly under the Divine Word Missionaries formed one «group», those who entered the seminary in the wake of Vatican II and the phasing out of the missionary fathers constituted another. As the years slowly moved on, the batch of the pioneering secular clergy was giving way to a generation of priests who were —partially first, then completely— trained and educated by the diocesan priests, which composed the third group. Interestingly, these fledgling administrators of the second and third groups were the seminarians during the exciting and seething times of the Vatican II period, a fact alone that would have led one to do all sorts of conjectures to the kind of formation they would be giving to their formands.

4.3.1. A reaction to a reaction?

These fathers were in for a surprise. Owing, perhaps, to the strong influence of the «first group» who had that nostalgia for the golden past, they chose for a theme, «back-to-the-basics», as an approach to formation. It was an attempt to regain the traditional values of discipline and piety as a counter-reaction to the preceding era of excitement. The contention was that, despite some results favorable to the formation, the preceding era had been producing formands who were following a different, not to say dangerous, orientation and quite alienated from the traditionally-held «two eyes of a priest» (i. e., discipline and piety).

It looked as though the seminarians’ response (or reaction, whichever way it may appear) to the «renewed» enthusiasm for the traditional values did not as much border on protest and rebellion. Contrary to expectations, and perhaps to the sigh of relief of the fathers, the seminarians towed the line and conformed to the policies gone stricter. We hazard a speculation to this effect. — and this leads us to the second feature of this era. The students in the seminary were those born just about the time the Vatican II was convoked and therefore had a mere «textbook knowledge,» so to speak, of this Church’s most important event of the century. As time rolled further into the nineties, Vatican II already seemed to be a generation away. Few, if ever, even knew what «the old Latin Rite» was all about as
compared to the «new rite», and «Humanae Vitae», the encyclical that sparked a controversy in the Universal Church, had become — to hazard a phrase — one of «the more important Church documents» studied in theology classes. Further, the awareness alone that, «several decades back, Sacred Heart Seminary was being run by the German Divine Missionary Fathers» seemed to be moving farther away from the seminarians' sense of history. Hence, a comparison made between «the relaxed sixties/seventies» and the «regimented forties/fifties» appeared to be an exercise in futility, since it was more of an issue for the fathers who saw through them all, than for the seminarians who barely had an iota of the fathers' experience.

4.3.2. More pressing issues

Looking back, we might say that more than just the earnest zeal for a «neoclassicist» orientation, so to speak, there were other pressing concerns that needed to be addressed. It was along this line that the fathers partly succeeded, but at other times left much room to be desired.

One issue was on faculty development. The Divine Word Missionary fathers had long been gone. These missionaries had their educational training either in Italy, in Germany, in the United States or wherever their congregation sent them to, and came to the seminary academically prepared for the task. This would not be the case for the diocesan fathers, many of whom, while in the seminary as formators and professors, had to enroll in teacher-training courses to be academically qualified for teaching in the institution. This move was definitely commendable. We wonder, however why this did not become an «institutional practice» towards the eighties. Some of these priests had their theological training at major seminaries that did not grant ecclesiastical degrees. So, upon their assignment to the seminary, all they had at their hands was their civilly-recognized Bachelor of Arts diploma in philosophy. Even those who underwent theological preparation at the UST Central Seminary came solely with their bachelor's degree, and their licentiate theses were still far from completed. It would have been better, perhaps, had these seminary formators been encouraged, much more required, to complete their academic masters or licentiate titles, or at least, had finished the
obligatory courses in education. A few had tried, but even a fewer succeeded, with a good number of them leaving their academic theses unfinished, and their academic degrees still pending.

The decade of the eighties likewise saw the seminary re-defining its school plant and premises, in a bid to render precise the formation levels of the seminarians. First, with the construction of the college building, the distinction between the high school and the college seminaries became clearer. When the pre-college department was opened in 1986, another feature in seminary formation emerged. Unlike the college department, however, this new department is still wanting of its own formation house. It is the theologate, with its own building far from the high school and college premises that gives the impression of its distinction and separation. Add to the fact that it has a different set of administration, this department is making an identity all of its own.

During the period from the eighties and into the nineties, the college department underwent two curriculum revisions. Whatever had been the motives for these revisions, one interesting implication is the seminary's interest at updating its instructional offerings. The inclusion of teacher-training courses has more than just enriched the course of studies; it has given the college program a character of «terminality»; in other words, while its philosophical program is meant to prepare the student for his theological studies, it also offers him a chance for a teaching profession. It may be viewed as «fall-back strategy», since, with the knowledge on pedagogical principles that a seminarian is supposed to acquire in these courses, his academic preparation offers advantages at both ways, his preparation for his theologate on the one hand, or a teaching profession outside the seminary on the other.

What might be considered as a salient feature in this era is the attempt towards an organic unity of all dimensions of seminary formation. As the reader may have noticed, the discussion no longer focused on the intellectual dimension alone, as much as it did in the discussion of the earlier periods. One explanation could be that the academic program, even if undergoing its own development, has by far been the most stable and clearly delineated of all. This is partly due to the fact that the seminary as an educational institution is not
just accountable to the Church authorities, but to the government as well. And since the latter agency constantly pressures on its schools all over the country for a regular submission of reports, programs and plans, the seminary, like any other educational establishment, is constrained to keep itself updated. The programs on spiritual, pastoral and disciplinary formation were those that needed a constant, even harder, look. In one article by Venancio Calpotura, SJ, he relates that it was during the Vatican II period that priests, in their efforts to learn more of the affective dimension of formation, underwent renewal programs or went to affirmation houses. It appears, however, that in Sacred Heart Seminary it was close to the eighties and the nineties that participation to these spiritual and pastoral renewal programs was received with keen interest and enthusiasm by the seminary fathers. Quite interestingly, all these programs had more to do with the spiritual and pastoral aspects rather than the academic, to which we can conclude that by this time, seminary education was already seen from a larger and broader framework. The fusion of the intellectual, affective and pastoral perspectives into one organic whole is yet a vision; but at least, this period had observed a favorable and positive direction towards this aim.

Finally, we point out that the decades of the eighties and the nineties were a period of national and global interest. Although the old regime was ended by a popular «peace-revolt» at EDSA in 1986, the succeeding political power was no less agitating: a series of coup d’etats, government reorganizations, formation of autonomous regions, labor rallies pulsated the country’s daily news. Then there were natural disasters to contend with. In the international front, the events in Germany, Poland, Rumania, Panama and the Soviet Union have raised the level of consciousness of every citizen in the country and in the world. Any educator or formator cannot but recognize what implications these «historical pulsations» have to formation. In many a seminary all over the Philippines, the response has so far been tremendous: heeding to the Church’s call for «an option for the poor» have come exposure programs, factory trials, immersion, work with cultural minorities, language trainings and the like. The Sacred Heart Seminary and the St. John Evangelist School of Theology, on the other hand, have not yet gone this far, inspite of the developing
spiritual and pastoral program these seminaries offer to their formands. Perhaps they can arrive at this mature point only after having ironed out some kinks and irritants related administration that at present pose as challenges for both the formators and the formands. A working together, coupled with an enduring faith life and a firm commitment to the priesthood can the vision for a more integrated formation be a reality.

5. Present Concerns; Future Considerations

Having discussed in summary form the archdiocesan seminary’s history of education, and having reflected on the different patterns of formation and their features flowing through the five decades of its existence, we can now delineate the present administrative concerns and, along with them, some tentative considerations for the future.

5.1. The issue on the High School (Minor) Seminary

In this historical survey, it does appear that the high school or minor department of the seminary was barely touched. The only time that this was alluded to was in relating the first years of seminary life, particularly those in Tacloban and in Tanauan. When the college seminary burst into the scene, the high school department seemed to have faded into the background, receiving minimum attention in the discussion. When the seminary was opened, there was no other way but to narrate accounts about seminary life in the minor department. As the seminary grew older, and the high school department was duly recognized by the government, its educational history has had been closely linked with the Philippine general high school system. Except for some characteristics peculiar to its own as a special institution, its curricular and academic offerings have not significantly varied from the high schools in the country.

5.1.1. The issue: retain or remove?

The issue that the seminary formators have been confronting with lately has been on the high school department’s continuance. While no formal and scientific studies have ever been made, experience has recently shown that a measly few of the high school products have proceeded to the college department, and ultimately, to the priesthood.
This trend became even more evident in the late seventies and reached worse proportions in the early nineties, when, in the college department's freshman classes boys from the pre-college department outnumbered those coming from the seminary's high school. What has precluded the administration from doing so has by far been, among others, economic considerations. It has been a pattern that those entering the high school seminary are sons of families with an middle-average income capacity, and whose parents have relatively established jobs and occupations. This factor has been of much help to the financial resources of the seminary which has always been striving to maintain an even economic keel through all the years. There still pervades the concern that an abrupt closure of this department might subsequently eliminate a very important, practical and economic variable in the seminary administration.

5.1.2. Present Considerations

There have appeared, however, some considerations of phasing out the high school seminary in the way that it exists at present. In a recent conversation of the author with the archbishop, the latter intimated that he is toying with the idea of converting the minor department into a regular high school for boys. Whatever the motives for such intention was not readily explicitated. After all, this still remains in the «level of ideas». The archbishop has yet to throw it at some heads who might do some brainstorming sessions. With regards to present perspectives in seminary formation, the continuance—or discontinuance—of high school seminaries is one burning issue that deserves immediate attention.

Worthy of note is the present administration's concern along the line of high school formation. The fathers now put emphasis on the idea of «co-responsibility» among all concerned in the seminarians' formation. They are in particular, enlisting the support of the parents and their role in the formation of their sons. Activities are being organized the whole year round such that parents can come for meetings, informal gatherings and even spiritual recollections together with their seminarian-sons. The message, says, Father Alex Opiniano, the present rector, is to throw the idea that parents are «partners, cooperators, co-responsible in the formation of future priests.»
5.2. Administrative Concerns and Future Plans

In this section are some suggestions and recommendations to the present and future seminary administration and staff. The ensuing items mostly refer to the academic aspects of seminary formation—the dimension widely discussed in this study. The recommendations are not entirely of the author's. Some of them are the present rector's articulation of the administration's concerns and plans.

5.2.1. Faculty development program

We hope to see in the near future a better system and programming in the professional and academic preparation of the seminary faculty. The document, Directives Concerning the Preparation of Seminary Educators, echoes the urgency articulated in Pastores Dabo Vobis and underlines the necessity of a professional, pedagogical, spiritual, human and theological preparation. This, indeed, is a tall order, and necessitates strategic and operational measures to meet this end.

What is commendable at present is the incumbent archbishop's efforts at staffing both seminaries with priests duly prepared for the task. The theologate is now staffed by priests four of whom are fresh from their doctoral studies in theology. They are helped by visiting priests, and two of them have recently completed their doctorates in Canon Law. Other priests have licentiates in theology. Some of those in the teaching staff, though, need to do further studies in order to legitimately qualify to teach in the major seminary.

While the theologate is showing some positive signs, facultywise, the college department is still wanting of priests-faculty with the canonically and civilly recognized academic titles. The seminary, for example, has yet to see a master or a licentiate in Philosophy in its present roster. There are a couple of priests working their way towards the degree, but the number is too minuscule, and the need for more people interested in this field is great.

We also look forward to the time when, besides theology, canon law and philosophy, those engaged in seminary apostolate in the archdiocese likewise undergo continuing education, especially in the science of pedagogy and in the human sciences. We do not just need good theologians, or canon lawyers, or philosophers, but educators. In particular, it might best serve the community if these fathers pursue
courses that can enhance their administrative office. The rector, the dean of studies and the procurator can pursue a course in Educational Management; or in Organization and Development; the spiritual director may be encouraged to take up Formative Spirituality, and the dean of students, Guidance and Counseling.

Part of the planning may be to consider individuals who, even if still under formation, are already showing signs of interest and being fit for educational work. They can already be singled out and be entrusted with special tasks that will provide them some form of preparation for a serious life-work in the ministry that lies ahead. Seminary apostolate is, so to speak, «a vocation within a vocation», and certainly, a good number of those seminarians have this keen interest to dedicate themselves to this work when they become priests.

5.2.2. Instruction

Since the seminary is an educational establishment, it is hoped that further measures be applied for the quality of instruction offered to the archdiocese’s future priests. This is where the seminary formators apply and test the effectiveness of their knowledge and skills in pedagogy.

In the seminary under study the priests assigned still lack the necessary academic credentials. To redeem this situation, religious sisters are on hand to assist them in this administrative aspect by the doing the «dirty job» of ensuring an effective instruction: inspection of lesson plans, approval of examination questions, classroom observation, etc. In the college department, the following administrative measures might be helpful: supervisory visits to classes; the requiring of syllabus for each subject and approved by the academic dean; ordering and updating of records and files of the scholastic background and standing of students; insistence on the use of instructional materials like textbooks and audio-visual aids; ensuring the professors’ preparation in their classes; encouragement for faculty discussions, among many others.

Another vital administrative issue in the seminary is the one on teaching. In most cases, priests in the archdiocese have preferred to be assigned to a parish rather than be in the seminary. This attitude has spawned considerable reluctance among most members of the
clergy to venture on a teaching stint—perhaps due to the intensity of the demand that it entails—in favor of a parish work, which involves more mobility and diversity. The author’s own experience to seminary work has shown him some evidences that a good number of his brother priests do reveal signs of interest for a teaching job and have the special talent to stimulate effective learning among his students. This is something that those in-charge of priests’ assignments in the archdiocese need to take into account. While it is true that, given a choice, the priest will not choose the seminary for a teaching assignment, nevertheless, there must be a way in which he who is gifted for classroom teaching be encouraged to opt for such a noble mission, however economically non-rewarding. One suggestion is to allow him a parish exposure for a short period of time, then assign him to the seminary. Another way is to assign him a teaching assignment in the seminary, encourage him to further his education, then, for a time give him a parish work, perhaps as post factum to teaching. He should, however, be asked to go back to the seminary and continue being a member of the teaching staff. Teaching is both an art and a skill. Unfortunately, quite a few are imbued with both. And where there are happy cases in which these are met from among the priests in the archdiocese, then it is about time these gifted persons were encouraged to allow their talents to bloom and bear fruit.

5.2.3. Library

Needless to say, one of the best indications that a standard and quality education is being offered by a school to the students is the increased emphasis directed toward the library. It takes no special brand of wisdom to perceive that the library is the heart of any educational institution. In the case of the archdiocesan seminary, it appears that this is one important component of education that has for years now been left neglected. The library needs to be administered by a well-trained and competent professional staff, or at least, by a professional librarian whose duty is as important as the teaching ministry in the seminary. As an educator himself, he is tasked to organize educational activities such as reference service, instruction in the use of the library, book advisory service and book selection. It is then hoped that the seminary address this issue in the very proximate future.
It is also needless to point out that books and magazines are the essential materials of a traditional concept of a library; but the present library, despite the collection of books that it has, does not yet speak of a dynamic institution. It is badly in need of standard materials: sets of encyclopedias, indexes, dictionaries, atlases, bibliographies, reader’s guides, books on philosophy, theology, sociology and other fields in human sciences. Moreover, the system of acquiring materials is yet exceedingly far from ideal, and it is in this aspect that this author wishes it were happening: the regular acquisition of up-to-date books in various fields, the subscription to newspapers, current periodicals, and other useful magazines; etc.

Modern education not only encourages but necessitates the employment of contemporary techniques of instruction like the use of television, computers. These are no foreign items to the Sacred Heart Seminary community, since part of the seminarians’ recreational activities is to watch films at some scheduled hours; computers abound among the seminary fathers. There should be a way in which to integrate them into the program of seminary education. Consequently, it is desired that the library be provided these audio-visual materials and include them as integral parts of the whole educational system.

A library, then, is not a mere storeroom for books, but a dynamic institution for teaching the love and use of books and other instructional materials. All these shall remain as ruminations unless the administration sets aside an adequate budget exclusively for the library. Certainly this has ever been everyone’s dream—from the seminary fathers to the seminarians themselves; but the community has to initiate some operative financial means—e.g., endowments, gifts, increased but stricter budgetary allowance—to promote a more vibrant and active educational resource center for the archdiocese’s future priests.

5.2.4. Physical plant and facilities

It has always been an acknowledged ideal that an institution should have facilities and equipment for effective education. Physical structures and surroundings, when adequately provided, render an atmosphere conducive to human, spiritual and intellectual formation.

The present 24-hectare lot where the two seminaries stand is an
ideal area for formation. Far from the madding crowd of the city, it is a wholesome quiet place for study and prayer. What is desired, however, is a campus well-planned and adequate for the seminary’s varied activities. The high school’s forty-year old building already needs a thorough renovation, that, when neglected and left to the natural elements, is most likely to be rendered unsafe for habitation.

The classrooms are large enough to accommodate the number of students therein. They are equipped with furniture and blackboards, lighting, and ventilation. All they need is a slight reshaping and refurbishing. Most of the study desks need repairs, if not replacements.

The seminary does have a large auditorium where most of its cultural activities, social and academic functions are held. However, its present shape and condition reveals that it has seen better times in the past, and therefore looks forward to having a more functional and better constructed socio-cultural center in the future.

The same desire is expressed for the seminary dining rooms, kitchen, dormitories, offices and staff rooms, which may be moderately extensive and functioning to a certain extent, but are sending signals that, when not properly addressed to, might no longer be wholesome for the formation of the archdiocese’s future priests.

5.2.5. Administration

The present organizational set-up of Sacred Heart Seminary essentially follows the provisions set by the 1980 Program for Priestly Formation: The rector is the chief administrative officer. He is assisted by two vice-rectors, the first takes charge of the administrative affairs, while the second, the academic affairs. There are two spiritual directors as well as two deans of students, one for each department. The vice-rector for academic affairs is at the same time the dean of studies of the college department, while the high school principal likewise holds the office of the registrar. The person in-charge of the pre-college department is simply called, «formator». The vice rector for administration is also the seminary procurator. There is no assigned pastoral director, and the librarian is a lay person. The office of the sports director is not properly delineated, while that of the infirmarian is given to an older seminarian.

The idea of splitting the administration of Sacred Heart Seminary
into two, with each department having its own, might still be far-fetched, considering the present financial and pastoral conditions of the archdiocese. However, if the archdiocese is close to evolving the present high school department into a different model of a minor seminary, then it might behoove upon the present archdiocesan administration to make the high school separate from the college, administration-and-staffwise. The reason is clear enough, since the emerging department will have its own philosophy and objectives as an institution. The college seminary, on the other hand, with its aims and goals already defined by the Church magisterial documents, will definitely run a different course. Concomitantly, this will clearly mark the three lines of formation, one for high school, another for college, and still another for theology.

The author proposes a minor alteration in the seminary set-up, one that eliminates its «top-heavy» characteristic. Some administrative offices may be taken out. The office of the vice-rector, for example, may be given to just one person. It can be anyone from the dean of students, dean of studies, or the procurator. The one in charge of the pre-college department may carry the title, «director» instead of «formator» a name which, by its denotative meaning, every seminary father can rightfully claim. The office of the librarian may be assigned to anyone, whether a priest or a lay person with a professionalized degree in library science, or at least, who has a thorough knowledge in library administration. This author even proposes for an office of what may be called, «prefect of libraries» who may be responsible for the development of the libraries, both in the high school/college and theology departments. This, however, might imply some administrative measures of the already-separate departments, but a further discussion on this idea might clarify this proposed office.

This author also recommends to the present administration the creation of an office that will assist the rector in the development aspect of the seminary. This has to do with planning, communications, public relations, and fund raising, called as «the director of development and public relations». This office is not provided in the present Philippine Program, but, since it has been functioning properly in some seminaries abroad, the author advances this idea for future consideration.
Finally, in view of the present interest and enthusiasm pervading in the archdiocese for a more dynamic, effective and operational evangelization program, this author appeals to the archdiocesan officials to seriously consider the seminary in their administrative and pastoral plans, and come up with a realistic conception of the its future. As has been indicated, the seminary, in its fifty-year existence, still leaves a wide, open and spacious room for improvement. Planning with regards to finances, budget, and development appears to be what the seminary administration has been contending with in the recent years. Physical structures and facilities are crying out for refurbishing, if not replacement. For an effective seminary education, no doubt, these need to be addressed within the near and realistic future.

6. CONCLUSION

This final chapter has attempted to cover five main themes: 1) a recapitulation of the whole historical investigation as seen from the universal and local perspectives; 2) a summary of the main features of education in the historical periods of the archdiocesan seminary; 3) a statistical presentation of the seminary’s graduates through the years; 4) a free-wheeling reflection and assessment of the seminary history; and 5) a forwarding of the author’s recommendations for a realistic planning and conception of the seminary’s future.

Of all these themes, the last, admittedly, has bordered on the ideal. These «ruminations,» however, have been based on the seminary’s present-day preoccupations and concerns. A look at the past reveals to us how the seminary went through even worse situations. The tests and travails notwithstanding, it has survived and has steadily, but surely, woven its way into where it is now. The present administration and all those concerned for the education of these seminarians can find inspiration in this experience, and work out with more realistic and relevant programs for its students, the archdiocese’s future ministers. Yes, the present administration is now set on high gear. «We can think of a lot of good things for the seminary,» says its present head, Father Opiniano, «We are aiming high, [and] we cannot afford to settle for anything less. Inspite of the very limited resources, with ample sense of creativity, imagination and initiative, we can make a whole lot of difference. Of course, everything in His time, with His blessing.»
The present rector could not have expressed his enthusiasm and optimism any better.
NOTES

4. Cfr. Messages of Bishops sending their seminarians to SJEST, in "Logos" (1994) 5-9. As of writing, the bishops of the above-mentioned dioceses not belonging to the Ecclesiastical Province of Palo are listed as follows (in their respective order): Msgr. Vicente Ataviado, Msgr. Wilfredo Manlapaz, Msgr. Patricio Alo, and Msgr. Antonio Mabutas. Since SJEST is an institution now apart from SHS and may have its own evolution and history, the author has opted not to delve into its historical development farther.
5. Priests and Graduates through the Years, in StM (1972), no page indicated.
6. Annuario Pontificio records that there were nine ordinations in the diocese of Palo from the period 1948 to 1955. See Annuario Pontificio, TPV, 1948-1955.
7. The data on priest ordinations listed above do not reflect in precise numbers those priests who studied in this seminary but were ordained for other dioceses, nor those who belonged to the diocese until 1968 when the Diocese of Maasin was created.
8. From Priest-Alumni of Sacred Heart Seminary 1955-1986, in StM (1987); High School and College Graduates of Sacred Heart Seminary, in StM (1987-1994); some of the figures, especially those concerning the number of ordinations were taken from the archdiocesan chancery.
9. The ordination batch of 1971 was ordained in November 1970 to coincide with the visit of Pope Paul VI to the Philippines. There were three priests from the diocese of Palo ordained by the Pope. This number is included in the number of ordination for 1970.
10. It has given an exception, however, to the Diocese of Naval. Barely seven years old since its canonical erection in 1989, the diocese has yet to open a formation house for its aspirants for the priesthood. For that reason the diocese's seminarians are presently undergoing their formation in Sacred Heart Seminary.
11. The Archdiocesan Chancery Bulletin offers the following statistical information (see Clergy-Religious Christmas Reunion at the Palace, in “Chancery Bulletin” 1/3 (1995) 1: "At present there are 91 diocesan and 10 religious priests actively working in the Archdiocese. There are also 11 retired and sick priests . . . who no longer have any official assignments. Eight (8) priests are on study leave, three of them in Manila, three in Rome and two in Spain. one is on a sabbatical leave. There is also an additional of 8 priests who are officially listed as guest priests in Manila and another 9 working abroad. This makes all in all 128 . . . priests [for the archdiocese of Palo]. We also have at present 8 deacons.
12. Mindanao is the third largest island in the Philippines and is situated at the southern part of the country. It has 5 archdioceses (Cagayan de Oro, Cotabato, Davao, Ozamis and Zamboanga), 13 dioceses (Butuan, Digos, Dipolog, Iligan, Ipi, Kidapawan, Malaybalay, Marawi, Marbel, Mati, Surigao, Tandag and Tagum) and 1 Apostolic Vicariate (Jolo).

13. Sources for these figures are taken from the issues of Logos, SJESTS’s annual publications, from 1992 to 1994. Herein are the published photos of graduates. As of 1994, there were no theology graduates yet from the Diocese of Mati and the Archdiocese of Davao, since the seminarians from these dioceses were still belonging to the lower years.

14. St. Augustine Major Seminary (SASMA) has been accepting Palo seminarians since 1980; the Colegio Eclesiástico Internacional Bidasoa in 1989, and Sedes Sapientiae Seminary in 1992. The Our Lady of Angels Seminary (OLAS), a Franciscan theological formation, was open to Palo seminarians from 1981 to 1988.

15. The subsections have been patterned after the outline made by Venancio Calpotura, a Filipino Jesuit and an expert in formative spirituality in his article; see V. CALPOTURA, SJ, Integral Formation of a Person, in BEF 66 (1990) 726-727.

16. Representative of these papal imperatives is Pius XII’s Apostolic Constitution, Sedes Sapientiae, where the pope writes that “All, [seminary] professors and students alike, ought to keep in mind that the ecclesiastical studies are not merely for intellectual training. They are also intended for a full and solid formation, religious, sacerdotal and apostolic; their aim is not merely at passing examinations.”; cfr. PIUS XII, Apost. Const. Sedes Sapientiae (31.V.1956), in AAS 48 (1956) 354-365. English translation from the article of James Michael Lee; see J. M. LEE, Overview of Educational Problems in Seminaries: I, in J. M - L. J. PUTZ (eds.). Seminary Education in a Time of Change, Fides Publishers, Notre Dame 1965, p. 92-93; in AAS, pp. 362-363. Sedes Sapientiae was written for religious, and hence the emphasis on religious life (this is the reason why it is not cited in the first chapter), but there are innumerable elements in this Apostolic Constitution which apply with equal relevance to diocesan priests.

17. “Their goal is to impress a character, as it were, on the minds of the students, a character which is never lost, and which, when circumstances call for it, will ever be a source of light and strength to meet their own difficulties and those of others.” PIUS XII, a. c., AAS, p. 363.


20. Cfr. V. R. AVENDULA, Encomium and Thanksgiving, in J. V. ARUTA (ed.). Jubilate! o.c., p. 79. The article written by A. ASTORGA, o. c., is another proof of his own respect for the formation he had under the German fathers.


22. It was at this time that the author had entered the minor seminary.

23. This observation is attested in Calpotura’s cited article; see V. CALPOTURA, SJ, a.c., pp. 300-302. This psycho-spirituality expert says further: “The Church was looking for its place in the modern world: the seminarian was searching for the essence of his priesthood... Theology did not offer too much solace. All it had were numerous opinions. The human sciences became more attractive. Individual and eastern philosophies were alluring”; Ibidem, pp. 300-301.

24. Henri Nouwen, in his essay, “Depression in the Seminaries,” points out two of the new educational methods in vogue at the time immediately after Vatican II: dialogue
and small group living. The former embraces many forms of verbal communication: encounter, open discussion, talking things through, being open to each other, etc. The latter is meant to shift from large, sometimes anonymous, groups of students living together in one building, to the more intimate, small groups, which often are called teams (H. J. M. NOUWEN, Intimacy. Essays in Pastoral Psychology, Harper & Row Publishers, Inc., New York 1969, pp. 88-96). Sacred Heart Seminary experienced "some doses" of the first method; the second method came by way of the liturgical groups, seminary day teams, etc. The seminary, however, until the present, has not yet veered away from the traditional way of "living together".


26. The author himself wrote an article describing the life in SHS during the mid-seventies; see R. B. AGUILOS, SHS Life in Perspective, in StM (1976) 41-42.

27. The issue on relationship with the opposite sex was a burning issue during those years. Articles like the ones written by Gil Cañete and Robert Doller are examples of the seminarians' way of articulating and handling their "newfound affectivity"; V. CAÑETE, The Seminarian Don Juan, in StM (1975) 40-41; R. O. DOLLER, The Level-Headed Seminarian, in StM (1977) 47.

28. It is enough to recall the words of Father Filomeno Bactol in his article, PostScript: "When the course of history is changing, one's resistance to the change becomes mere vanity. However, it cannot be denied that a part of the movement to change is merely novelty, curiosity dreamed up by the restless imagination of the modern radicals. Some seminaries have changed so much that they have gone out of existence or have remained institutions of learning but not seminaries. A good number of seminaries have bungled on the trial-and-error method of experimentation with the seminarians themselves setting up and controlling the experiments. In many cases, they have found not solutions but have ended up in more and bigger problems" (See F. G. BACTOL, PostScript, in StM (1972) 10).

29. John Hill's cited article does offer one conclusion as: "Those in charge of formation seemed to be quite lost, not only in practice, but also (not surprisingly) in theory. Seminaries were affected (indeed affected) by changes in other tertiary institutions; academic standards fell alarmingly, and the love of personal discipline (disguised by a spineless and irresponsible appeal to the responsibility of the student himself) ill prepared the candidate for the realities in the pastoral ministry", J. HILL, o. c, p. 133. This dissertation writer has opted not to make a parallel observation in the particular seminary situation for lack of facts.

30. Except for a number of them who had earned their licentiate degrees in theology or a master's degree in philosophy, those who had been assigned to the seminary as professors came straight from their theology years in the theologate with a sketchy, if ever, preparation on teacher-training or pedagogy. This item has been treated in the fourth chapter.

31. The first one was actually in 1979, but its implementation became more pronounced in the 1980's. The second one came much later, in 1992. There were, however, courses and descriptive titles that were altered in between and even after these years, but only as the need arose.


33. V. CALPOTURA, SJ, o. c, p. 300.

34. From the late seventies up to the nineties, several renewal programs had been open to seminary formators: the Summer Institute on Spirituality (SIS) at Novaliches; the
Asian Institute on Pastoral Counseling (ASIPC) in Ateneo de Manila; the Formators Institute on Spirituality (FIS) in Cebu; the Asian Rectors and Spiritual Directors Convention in Tagaytay; the Conference of Men Formators in the Philippines held in various places in the country, among others. Except for one meeting of Rectors and Deans of Studies in Cebu for the proposed revision of the College and Theology curriculums, all of these conventions, seminars and institutes had something to do with the spiritual and the pastoral dimensions of seminary education.

35. Cfr. F. LUONG van TRI, CMC, *Priestly Loneliness is for Loving. A study of Priestly Relationships in the light of Pastores Dabo Vobis*, Published Doctoral Dissertation, PSUSTAU, Romae 1994, 249 pp. This is a more recent doctoral dissertation which might be helpful in the understanding of the “affective” perspective of seminary education. It offers psycho-spiritual and theological insights on priestly relationships, highlighting the ideas on “loneliness” developed in the post-synodal Apostolic Exhortation, *Pastores Dabo Vobis*. The concept, “loneliness” is further explicated along with related concepts like, “aloneness” and “solitude”. The second chapter (pp. 108-148), which speaks of the way to transform loneliness into solitude, has a special section on the necessity of “being in touch with one’s feeling”, and is directed to both seminarians and priests (pp. 128-138). The section on friendship is treated on pages 162 to 169; on relationships from pages 170 to 190.

36. Even as early as 1967, and two years after Vatican II, there already appeared articles calling for a more organic unity of all aspects of seminary training, as in the one of Basil Frison, CMF: “In the past a lack of organic unity in the seminaries often arose from the fact that the programs of spiritual, intellectual, pastoral and disciplinary formation were unrelated. There must be a central, dynamic and directive idea: and this can be no other than the idea of Christ the Teacher, Priest and Pastor”; see B. FRISON, CMF, *Training in the Seminary*, in “The Jurist” 27 (1967) 324.

37. V. CALPOTURA, SJ, o. c., pp. 301-302.


39. Calpotura articulates this vision beautifully: “The opening up of the social, political, and cultural dimensions is not a movement of integration, rather it can bring us to another moment of conversion. Beyond the intellectual and affective foci of formation is a challenge to instinctual conversion. Our instincts have been covered up by slanted data, advertisement of the good life, language and way of life foreign to us. By a deeper awareness of these various dimensions of life, our basic instincts become awakened. The social perspective puts us in touch with our need for honor, riches and status. The political arena awakens our need for power and influence. The cultural dimension makes us recognize our basic feeling instincts and tendencies towards action. The religious instinct is so intertwined with these various dimensions since all of them deal with life itself. By clarifying the religious attitudes they can begin to challenge present social, political, and cultural instincts according to Christian values”; Ibidem.

40. The discussion in this section is largely based on the communication which the seminary’s incumbent rector, Father Alex Opiniano, sent to the author. In his letter Father Opiniano shares to the author some present administrative concerns and future plans. See RBA-MS, *Father Alex Opiniano’s Letter to the author dated February 24, 1996*, 3 pp., Ms. 1.2.4.1.

41. Three masteral studies on Sacred Heart Seminary have so far been made, and they reveal equal results, i.e. that high school seminarians on the average belong to families of middle-class income groups, and that the educational attainment of their parents

42. Archbishop Dean visited Pamplona in the latter part of June 1995.

43. The 1980 Philippine Program of Priestly Formation offers four possible high school seminary systems, among them is “the school of Christian leadership and service,. . .an educational institution for young men who aspire to various forms of Christian leadership and service. These students include those who wish to study for the priesthood, under the guidance of a qualified spiritual director,” (EPISCOPAL COMMISSION ON SEMINARIES, *1980 Philippine Program for Priestly Formation*, CBCP Manila 1980., n. 69). In all probability this system is what the archbishop has in mind. Whatever be the case, this author still clings to the Church belief that “. . .a priestly vocation tends to show itself in the preadolescent years or in the earliest years of youth” (JOHN PAUL II, Apost. Exh. *Pastores Dabo Vobis*, (25.XI.1989), in AAS 81 (1989) n. 63), and hence the local Church —the bishops, seminary formators and vocation directors— must make every effort to encourage young boys and men to study for the priesthood, through organized programs of assistance and support. As to the current opinion that the best high school seminary is a Christian family, this author, basing it on his experience as seminary formator, has not seen a sufficient guarantee that a majority of Christian homes to whom these boys belonged had offered them a sound Christian formation. Boys and young men, therefore, must go to an institution or to any formation program where the seed of vocation is nourished. These programs should be dedicated to both academic and spiritual formation attuned to the needs of the adolescent. Even in a far more complex situation like that of the US, their national conference of bishops recognizes this possibility of formation and encourages local churches and religious institutes to make available to the youth “whatever aid and support [for] priestly vocation at its initial stages: the freestanding boarding school, the freestanding day school, the collaborative high school, an associate program and vocation clubs” (see NATIONAL CONFERENCE OF CATHOLIC BISHOPS, *Program of Priestly Formation*, United States Catholic Conference, Washington, DC, 41993, n. 96). Remarks Basil Frison: “. . .Superiors must not be global or brutal against vocation from infancy. If Moses was a late vocation, St. John the Baptist was called rather early in life. . . Vocation is a meeting of God’s grace, the answer of man and the action of the Church that calls and presides over the formation of the priest. Since the grace of God follows different paths, one cannot limit his consideration to the sociological and the psychological”; B. FRISON, CMF, o. c. pp. 332-333.

44. RBA-MS, "Father Alex Opiniano's communication to the author (undated), Ms. 1.2.4.2.

45. The areas considered in this section were taken from the criteria used by the Philippine Accrediting Association of Schools, Colleges and Universities, better known as PAASCU — a group of Philippine educational institutions that grants recognition to educational institutions that maintain above-average standards. The PAASCU manual that the author had at hand was actually for high school, but the criteria mentioned (there were nine actual areas; only six were considered for this study) were deemed
appropriate for this section; PHILIPPINE ACCREDITING ASSOCIATION OF SCHOOLS, COLLEGES AND UNIVERSITIES (PAASCU), Manual of Accrediting for High Schools, Mimeographed, 1983. Future citations of this handbook will be simply referred to as, Manual.


47. Sapientia Christiana requires at least a licentiate degree to be able to teach in the major seminary. The doctorate enables one to teach in an Ecclesiastical Faculty; see Sapientia Christiana, cit., art. 50, n. 1.

48. Pastores Dabo Vobis, n. 66; Optatam Totius, n. 20; the document, Directives has this to say: "In the preparation of professors, it is necessary to require not only the corresponding canonically recognized courses, but also the possession of an appropriate spiritual, didactic and pedagogical formation, so that their work may make an efficacious contribution to the integral formation of future priests" (n. 76).

49. The author is aware of the personnel-management problems that do occur when priests are pulled out of work for studies. Bactol’s thesis on the development plan for this same seminary offers a development strategy: "In order to accomplish this objective [faculty development program], with the recommendation of the rector, the Bishop should allow one priest a year to go on study leave. . . to enroll in a masteral program. . . The plan is to de-load one of them every year of his seminary responsibility and finance his study. . . As soon as he finishes. . . another takes his place in school and he goes back to the seminary. . . In the meantime that he is on study-leave, the Bishop will assign another priest to the seminary to take his place" (F. G. BACTOL, Five-Year Development Plan for Sacred Heart Seminary, cit., pp. 95-97.)

50. The handbook for accreditation offers seven criteria to determine effectiveness in instruction: 1) administrative concern; 2) curriculum; 3) classroom teaching procedure; 4) learning; 5) evaluation of academic achievement 6) co-curricular agencies, and 7) educational guidance; Manual, cit., pp. 45-46. Among these criteria the author singles out only numbers 1 and 3.

51. For years now since 1972, the high school principalship has been assigned to a religious sister.

52. The above thoughts are adjunct reflections to the article written by a Dominican and a nationally-renowned educator and administrator, Norberto Castillo. In this article he discusses some specifics on teaching methods and related aspects, as indicated in the document, Directives. This article is strongly recommended for reading: N. M. CASTILLO, OP, An Artist in Search of a Medium: Postscript to the Directives Concerning the Preparation of Seminary Educators, in BEF 70 (1994) 382-389.

53. In Father Opinionio’s letter, he mentions that the seminary has recently acquired new computer units and has started offering classes in “Computer literacy” to seminarians. See RBA-MS, 1.2.4.2.

54. Cfr. 1980 PPF nn. 61-64. The Program for Priestly Formation’s recommendation include the following: 1) a yearly-approved budget (n. 61) and 2) donations from the presbyterium both in cash or in kind; "... to include in their regular charities, even in their last will and testament, the seminary as a beneficiary” (n. 63).

55. The 1980 PPF provides the following administrative staff: rector, vice-rector, spiritual director, dean of studies (or principal), pastoral director, dean of students, bursar, librarian, sports director and infirmarian (n. 14).

56. In the theology department, this is a functioning office, since the department has a clearer pastoral program. In the college department, where the main pastoral work
during the school year is catechetical education in the nearby elementary schools, this office is held by the catechism coordinator, who happens to be a religious sister.

57. The present administration has created a Foundation the objective of which is to subsidize four major concerns in the seminary: 1) faculty development program of the seminary; 2) spiritual, pastoral and cultural formation of the seminary; 3) seminary library; and 4) sports and recreational facilities. Father Opiniano's letter has a copy of solicitation letter attached to his communication. See Father Opiniano's communication, cit., p. 2.

58. The Program of Priestly Formation in the United States outlines this office as follows: "A director may be appointed to assist the rector in planning, communications, public relations, and fund raising. This officer makes the seminary known to the general public, especially the priests, vocation directors, schools, parish recruiters, and others, in an effort to encourage vocations and gain support for the seminary. The office may serve as liaison with vocation directors and diocesan officials, and help the seminary community to know the needs and priorities of the various local churches and religious institutes or societies served by the seminary" (NATIONAL CONFERENCE OF CATHOLIC BISHOPS, o. c., nn. 476-477).

A related office, called, "Servicio de Promoción y Asistencia", has recently been created in the Faculty of Theology of the University of Navarre. In its manual for the academic year 1995-1996, it reads: "Este Servicio, que atiende a las tres Facultades de estudios eclesiásticos de la Universidad de Navarra, tiene como misión promover la concesión de ayudas de estudio y de alojamiento para los alumnos de esas Facultades, relacionarse con las instituciones que facilitan estas ayudas y encauzar hacia ellas las peticiones de los alumnos que las necesiten" (Calendario. Curso Académico 1995-1996, Edificio de Humanidades, Universidad de Navarra, Pamplona 1995, n. 5.9).

59. Father Opiniano's Letter, cit., p. 3.
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