



# THE INTELLECTUAL LEGACY OF THE *PADRES PAÚLES* AND THE RARE BOOKS COLLECTION OF SEMINARIO MAYOR DE SAN CARLOS

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**“If we encounter a man of rare intellect,  
we should ask him what books he reads.”**

-Ralph Waldo Emerson

*The Vincentian Fathers have been at the forefront of the formation of the Filipino clergy since the time of the Spanish occupation. They have been the administrators and formators of seminaries in different areas in the country at some point or other; in particular, the San Carlos Major Seminary in Cebu, which has been recently turned over to the diocesan clergy.*

*The article illustrates the kind of academic, philosophical and theological training that the Vincentian Fathers have provided for the formation of the clergy in Cebu through the books and materials they have left behind, after they turned over the administration. Through this collection of books and references, some dating hundreds of years ago but are still significantly valuable, the seminary, as the paper suggests, has an indispensable tool in its hand to continue the legacy that the Vincentian Fathers have started, as far as the formation of a well-equipped, edified clergy is concerned.*

**O**n 21 March 1998, during the closing ceremonies of the school year presided over by the Archbishop of Cebu, Ricardo Cardinal Vidal, the Congregation of the Mission, represented by Fr. Manuel Ginete, formally turned over the administration of Seminario Mayor de San Carlos (Cebu City, Philippines) back to the Diocesan Clergy of Cebu. It had been more than a hundred years since the first

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*Padres Paúles* in Cebu took over the delicate and challenging task of educating the future priests of the Visayas and Mindanao regions of the country. Fr. Jose Casarramona, the appointed rector, Fr. Gabino Lopez and Fr. Francisco Potellas arrived on 23 January 1867 and immediately set out to implement the plan of studies for priestly training which their congregation had been known for in the seminaries of Europe, particularly in their native Spain.

The seminary had been in existence since 1783. It was under the local clergy who gave it modest success with the help of eminent Dominican scholars from Manila who took turns as Regents of Studies at least from 1852-1867. But, as in other seminaries in the Spanish colony at the time, the odds were far greater for the diocesan clergy to surmount. They were simply not prepared to assume the delicate and demanding nature of seminary work, not to mention the overall need for a more rigorous training program to yield pastors well prepared to meet the needs of an increasing Roman Catholic population. In this light, the arrival of the first members of the congregation in Cebu was most auspicious. Besides it was part of a grand plan by Queen Isabel II of Spain (1830-1904) to establish the *Padres Paúles*, as they were fondly called at the time, in the Philippine Islands. As the royal patron of the Church in all Spanish colonies she considered it absolutely indispensable for them “to improve the education given in the Conciliar Seminaries which, for lack of professors and resources, cannot fulfil the end for which the Holy Council of Trent established for them.”<sup>1</sup>

As the Congregation of the Mission marked its 150<sup>th</sup> anniversary in the Philippines in 2012, it is but fitting to celebrate the success of their mandate. One way is to measure success by its fruits. On this regard the positive impact and beneficial contribution that priests and lay alumni of Vincentian institutions of learning have made to

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<sup>1</sup> Rolando Delagoza and Jesus Ma. Cavanna, *Vincentians in the Philippines, 1862-1982* (Manila: Congregacion de la Mision en Filipinas, 1958), 29. The first batch of *Padres Paúles* arrived in Manila on 22 July 1862 and took over the administration of the seminary in Manila on 2 August 1862 and Nueva Caceres (Naga) on 7 May 1865. As the number of personnel increased in succeeding years they also took over the administration of the other seminaries in the country.



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the Philippine church and society are immeasurable. The other way is to inquire on the kind of priestly training they implemented to produce the good fruits. This can be done by analysing the academic curriculum and its evolution and adaptation with the changing of the times. The other path, and perhaps less conventional, is to be curious about the books and other instructional materials the professors and students relied on. As Ralph Waldo Emerson once said, “If we encounter a man of rare intellect, we should ask him what books he reads.”

This article will wager that as far as intellectual training of future priests is concerned the Vincentian Fathers employed the books that were current in European seminaries and faculties of theology at the time. Needless to say, the authors of these books were among the outstanding theologians of the epoch and their works mirror the burning concerns and quality of theological discourse of the age. Cebu’s archdiocesan major seminary – the last of the diocesan seminaries in their hands across the world – is in possession of a modest collection of these books.<sup>2</sup> Published from the 17<sup>th</sup> to the 19<sup>th</sup> century in various cities in Spain and Europe, they hold the key to show that the quality of intellectual training they gave to the Filipino native clergy, at least in the Visayas and Mindanao regions during the first fifty years of their labours, was on a par with and never inferior to the standards enjoyed by their European and American counterparts.

### THE SEMINARY’S PLAN OF STUDIES

Inasmuch as books are integral to a specific plan of studies, it behoves me to first present briefly the academic curriculum

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<sup>2</sup> Through the efforts of the seminary administration in 2004 and with the generous assistance of *Instituto Cervantes* of the Spanish Embassy in Manila, the books were systematically collected, catalogued with annotations, and stored in the seminary archives. A digital copy of the annotated catalogues was also produced for preservation to make them readily available for scholarly research and to cultivate public awareness and appreciation of the Spanish heritage of Filipino intellectual history.



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employed by the *Padres Paúles* at least from 1867 until the mid-1900s.<sup>3</sup> From a two-year Theology Program preceded by a three-year course in Philosophy and Letters, the seminary's plan of studies evolved into a five-year curriculum purely devoted to theological and ecclesiastical studies, partly due to the arrival of more personnel. At any rate, the first year was mainly foundational and preparatory to the succeeding levels as it focused on *Metafísica*, *Lugares Teológicas*, *Lengua Hebrea*, *Historia Ecclesiastica* and *Canto Llano*. In the second year the courses on *Historia Ecclesiastica* and *Canto Llano* continued and to these were added the following: *Teología Dogmática*, *Eloquencia Sagrada*, and *Hermenéutica*. The third year consisted of another year of *Teología Dogmática* and *Hermenéutica* as well as the courses on *Patrología* and *Canto Llano*. The final phase had a more practical orientation as it had two years of *Teología Moral*, *Derecho Canonico*, *Teología Pastoral*, *Liturgia*, and *Canto Llano*.

### **BUILDING ON DOCTRINAL FOUNDATIONS**

Dogmatic Theology, or the systematic study of church doctrines, was the pillar of the second and third years of intellectual training. Although in those days the works and writings of two of the church's greatest theologians, Thomas Aquinas and Augustine, were without doubt the baseline for theological disputations, the norm of orthodoxy was the Council of Trent and its decrees.

Among the oldest books in the seminary collection are two volumes of the *Theologia Dogmatico-Moralia Secundum Ordinem Catechismi Concilii Tridentini* (Venice, 1772) or "Dogmatic-Moral Theology according to the Catechism of the Council of Trent". The first volume consists of treaties on faith and symbols; a discussion on the sacraments according to matter, form and effects; and sacred orders. The second volume deals on matrimony, sins, virtues, the

<sup>3</sup> *Reseña Histórica del Seminario-Colegio de San Carlos de Cebu, 1867-1917* (Manila: E.C. McCullough & Co., Inc., 1917), 29. For a study on the history of the seminary and its evolution into four separate institutions of learning in the modern era, see Aloysius Lopez Cartagenas, "Which is the Oldest University? Revisiting the Conflicting Claims of UST and USC in Light of the History of Seminario Mayor de San Carlos," *Philippiniana Sacra*, Vol. XLVI, no. 136 (January-April 2011): 30-59.



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Decalogue and prayers. The books are among the many subsequent editions of a ten-volume work of Natali Alexandro (1639-1724) originally published in Paris in 1694. The work draws its authority from the Council of Trent and approval from the Pope. This is undoubtedly the author's "principal contribution to theological literature, in which he clearly shows himself a disciple of the Thomist school."<sup>4</sup>

Noel Alexandre, as he was also called, was a French Dominican and counted among the highly esteemed theologians and church historians of his time. As lecturer at the Sorbonne and prolific writer of theological treatises, he was known for his conciseness and critical acumen, particularly in dividing theology or history into special studies which was then quite original, although a practice now common enough. He was also a controversial figure. Innocent XI placed his best known work on the List of Prohibited Books on account of his defence of Gallicanism<sup>5</sup> while in 1713 Clement XI deprived him of his pension for his opposition to the papal bull *Unigenitus* that condemned the Jansenist errors in the works of Pasquier Quesnel (1634-1719).<sup>6</sup>

One of the most widely used textbooks of dogmatic theology at the time was *Theologia Ad Usum Seminariorum et Sacrae Theologiae Alumnorum*. It is a complete set of Roman Catholic doctrine presented in catechetical form and was prepared for the use of seminaries and students of theology of the Roman Catholic Church. The authorship is not certain but when the book first appeared in 1777, it was published under the name of Peter Dens (1690-1775),<sup>7</sup> most probably because much of the content therein were lectures given

<sup>4</sup> Chisholm Hugh, "Noel Alexandre (Natalis Alexander)," *Encyclopedia Britannica* (1911) in [en.wikipedia.org/wiki/Noel\\_Alexandre](http://en.wikipedia.org/wiki/Noel_Alexandre) (accessed 10 April 2013); and A.L. McMahon, "Alexander Natalis," in [oce.catholic.com/index/php?title=Alexander\\_Natalis](http://oce.catholic.com/index.php?title=Alexander_Natalis) (accessed 10 April 2013).

<sup>5</sup> Natali Alexandro is best known for his 26-volume work entitled *Selecta historiae ecclesiasticae capita, et in loca ejusdem insignia dissertationes historicae, chronologicae, dogmaticae* (Paris, 1676-1686).

<sup>6</sup> On the teachings of Quesnel, see Jacques Forget, "Pasquier Quesnel" in *Catholic Encyclopedia* (1913 ed.), Volume 12 in [en.wikisource.org/wiki/Catholic\\_Encyclopedia\\_\(1913\)/Pasquier\\_Quesnel](http://en.wikisource.org/wiki/Catholic_Encyclopedia_(1913)/Pasquier_Quesnel) (accessed 10 April 2013).

<sup>7</sup> A. Van Hove, "Peter Dens," *Catholic Encyclopedia* (1908 ed.), Volume 4 in [www.newadvent.org/cathen/04733a.html](http://www.newadvent.org/cathen/04733a.html) (accessed 10 April 2013).



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by the great Flemish theologian. Dens was theology professor in the seminary of Mechelen (Belgium) and its president from 1735-1775. He was not only known for his simplicity and love for the poor but also his zeal for the moral and scientific training of future priests. He was held in deep esteem that even the subsequent editions of the book made by the professors of the Belgian seminary long after his death still bore his name. The seminary collection holds the 1845 edition published in Mechelen.

Despite the advantages offered by the Roman catechism of the teachings of Trent, the original texts of the Council's decrees remain irreplaceable. To this end, books on the pronouncements of the Council, such as the *Sacrosanto y Ecumenico Concilio de Trento* (Paris, 1860), were an indispensable resource. The seminary copy is a Spanish translation of the Council's original Latin texts published in Rome in 1564. The translator is Ignacio Lopez de Ayala (1745-1789) and the translation had the approval of Francisco Antonio Lorenzana, Archbishop of Toledo and Primate of Spain. A native of Cadiz, Ignacio de Ayala was a writer, astronomer and historian whose works earned him membership in Spain's Royal Academy of History. Aside from the book's usefulness as resource for the study of church doctrines, it is also historically interesting. It has three sets of Appendix which lists the names, countries and positions of the Council delegates as well as archbishops, bishops, priests and theologians who acted as advisers. These are arranged corresponding to the Council's three sessions namely: First session under Paul III (13 December 1545 - 2 June 1547), second session under Julius III (4 May 1554 - 28 April 1552), and third session in the time of Pius IV (18 January 1562 - 4 December 1563).

Theological dictionaries were also a valuable resource for robust theological education under the *Padres Paúles* in Cebu. One fine example is the multi-volume work *Diccionario Apostolico* by Jacinto Montargon which covers a whole range of themes on the creed, code and cult of the Catholic faith. The work was originally composed in French while the Spanish translation published in Madrid from 1795-1797 was done by Francisco Mariano Nipho. Only volumes IV-VIII and X-XI have survived and are in the seminary's collection. Every theme or topic is presented according to a very definite structure and manner of exposition. The author first



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introduces the theme and presents preliminary observations. This is followed by a theological inquiry and presentation of proof-texts from the Bible, teachings of Church fathers, and views of theologians. So extensive and in-depth is the whole work that it served without doubt the purpose of a Dictionary of Theology at the time.

What seemed a textbook widely used by professors on dogmatic theology was the *Institutiones Theologicae* by Franciscus Leopoldus Bruno Liebermann (1759-1844), a German theologian and professor at Strasbourg. First published in 5 volumes in Mainz from 1819-1827, the *Institutiones* was the textbook for years in many theological seminaries in Germany, France, Belgium and America.<sup>8</sup> The seminary collection has the 1870 edition consisting of two volumes condensed into one book. From the systematic structure of the book's division and contents, it is most interesting to note how practically similar is today's taxonomy of theology and its branches. The first volume tackles Divine Revelation, Ecclesiology, and the Sacred Orders. The second volume deals on the theology of God, grace and justification, sacraments and after life and also contains a treatise on the dogma of the Immaculate Conception.

### THE STUDY OF SACRED SCRIPTURES

The systematic study of Sacred Scriptures bore the name of *Hermeneutica*. Candidates for the priesthood took it during the second and third years of studies. It was, as it is today, essential not only for the content of preaching but also for the spiritual growth of the preacher himself who has to nourish himself and God's people with the Word of God.

Among the seminary's collection of rare books on biblical studies, three would stand out. The first is *La Profecias Mesianicas Del Antigo Testamento* (Barcelona, 1859). The book's sub-title, *La Divinidad del Cristianismo Demonstrada por la Biblia*, tells us that it is an *apologia* or a scholarly exposition intended to enlighten the lay mind on the divine origins of the Christian faith and defend it from criticisms current at the time. But, more importantly, it is a critical examination

<sup>8</sup> See, for instance, Joseph Guerber, *Bruno Franz Leopold Liebermann* (Freiburg: Herder, 1880).



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of the historical events and conditions that gave birth to the prophetic tradition in the Old Testament. The author, Guillaume-Rene Meignan (1817-1896) was himself a French apologist and Scriptural exegete who was a professor in biblical studies at the Sorbonne (1861) before his appointment as archbishop of Tours in 1884 and a cardinal in 1892. The book in the collection is a Spanish edition/translation of the original *Les propheties messianiques. Le Pentateuque* was published in Paris in 1856.

The Concordance was and will always be a perennially valuable and indispensable tool for the study of the Bible. As a verbal index of the Bible, it lists down biblical words alphabetically and provides indications to enable the inquirer to find the passages of the Bible where the words occur. The seminary collection boasts of the first Spanish edition of *Concoradantiarum SS. Scripturae Manuale* (Barcelona, 1864), a concordance done by French bible scholars Henricus de Raze, Edmundus de Lachaud and Joan Baptiste Flandrin. Originally published by the Perisse Frates in the city of Lyons (France) in 1851, the book was among the most popular Latin concordances of all time. So well received was the work that by 1895 it already reached its 13<sup>th</sup> edition.

As useful as the concordance is the biblical commentary. The book *Synopsis Omnium Librorum Sacrorum Utriusque Testamenti* (Paris, 1899) gives a summary and commentary on the books of the old and new testaments. It is one of the famous works of Karl Josef Rudolph Cornely (1830-1908), a German Jesuit and biblical scholar who had a determining influence on Catholic biblical studies. Cornely had extensive knowledge in oriental languages such as Syriac, Arabic, Samaritan and Aramaic. Sometime during his stint as professor of exegesis at the Gregorian University in Rome from 1879-1883, he founded the “Die katholischen Missionen”. The magazine described to German readers the labours and successes of German missionaries in foreign countries and supplied the history, geography and ethnographic features of the 19<sup>th</sup> century German missions. Aside from being a highly respected biblical scholar, his missionary concerns earned him a place among the early Catholic missiologists.<sup>9</sup>

<sup>9</sup> According to Paulus Phan, “Towards an Ecumenical Paradigm: David Bosch’s Missionary Vision,” in *Documenta Missionalia* 35 (Rome: Gregorian and Biblical Press, 2010), 130 (footnote 284).

## EXPLORATIONS IN MORAL THEOLOGY

The course on *Teologia Moral* was reserved to the last two years of priestly training. In the Vincentian developmental plan of studies, the gradual progression of mind and heart is important. Only after three years of building the doctrinal foundations is the candidate deemed ready to tackle the ethical demands of the Christian faith and Catholic doctrine in the private and public spheres of human life and community. It had a specific pastoral orientation though, as the study of morality aimed to transform the candidates into compassionate confessors and prudent moral guides of God's people.

Two of the oldest and rarest books in the seminary's collection are on the field of moral theology: the *Opuscula Sive Consilia Moralia* (Lyons, 1634) and *De Sancto Matrimonii Sacramento Disputationum* (Lyons, 1739). The author Thomas Sanchez (1550-1610) was born in Cordoba (Spain) and among the leading moral theologians of his times. He was also known for his penitential zeal and baptismal innocence. Of interest in the *Opuscula* is a well embellished and beautifully crafted frontispiece that shows the Blessed Mother, as Our Lady of Cordoba, the patron of the author's birthplace. It is said that after first being refused admission to the Society of Jesus due to a speech impediment, he implored help before a highly venerated image Our Lady and his application was granted.<sup>10</sup>

The *Opuscula* is a compilation of moral counsels for priests and spiritual directors culled from his manuscript notes published after his death. It went through a series of editions and drew upon itself the accusation of laxity. More controversial though was his chief work and the only one which he himself edited, the *Disputations* on the sacrament of marriage. The work saw a series of editions after its first complete edition (Madrid, 1605). But some editions of the third volume have been placed on the Index of Prohibited Books, "the grounds being not the doctrine of the author, but the perversion of the work and the suppression of what the author taught."<sup>11</sup>

<sup>10</sup> Augustinus Lehmkuhl, "Thomas Sanchez," in [oce.catholic.com/index.php?title=Thomas\\_Sanchez](http://oce.catholic.com/index.php?title=Thomas_Sanchez) (accessed 10 April 2013).

<sup>11</sup> Ibid. According to Lehmkuhl, "even in the earlier editions of the Index as revised by Leo XIII, till his Constitution "Officiorum ac munerum", we may still



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Nonetheless, this work is even to this day reckoned by many among the classical works on marriage.

After the epoch of Sanchez and his contemporaries, no one would argue that St. Alphonsus Maria Liguori (1696-1787) was the towering figure in the field of moral theology. He was the consummate moral theologian of his time and his works set the standards upon which the future writings of other moral theologians were to be based or judged. His work, *Theologia moralis*, was first published in 1748 and was well received and lauded even by popes. The seminary collection has the following of the many editions/translations of this classic work: *Theologia Moralis S. Alphonso De Ligorio* (Mechelen, 1852) edited by Mich. Heilig, CSsR, *Obras Morales de S. Alfonso Maria de Ligorio* (Barcelona, 1858), *Doctrina Moralis Vindicata* (Roma, 1873) by Alphonsus Maria de Ligorio (Ed. by Antonius Ballerini, SJ)

Nevertheless, the seminary's academic curriculum had a very pastoral trajectory. The training was not only for the purpose of scientific investigations and argumentation about moral cases. Above all it was for the education and aid of pastors and confessors. At the time the scarcity of priests occasioned the lack of time necessary for an all-around scientific education of candidates for the priesthood. To compensate for this lack, manuals or compendiums of moral theology became useful tools in the training of future pastors. A compendium summed up the conclusions of moral investigations which students have to memorize and understand. Though their correctness was guaranteed by ecclesiastical approbation, most manuals were recapitulations of the writings of St. Alphonsus.

On this regard two works enjoyed a wider circulation than any other compendium on moral theology and which are frequently used as reference even today: *Theologia Moralis Universa* by Petro Scavini and the shorter *Compendium Theologiae Moralis* by Jean-Pierre

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read: "Sanchez, Thom. Disputationum de Sacramento Matrimonii tom. III. Ed. Venetiae, sive alarium , a quibus 1.8 disp. 7 detractus est integer num. 4. Decr. 4 Febr. 1627". This number is omitted from the edition of Venice, 1614; it treats of the power of the pope to grant a valid legitimation of the offspring of marriages invalid only through canon law through the so-called *sanatio in radice*."



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Gury.<sup>12</sup> Both have numerous revisions which appeared in France, Germany, Italy, Spain, and North America. The seminary has copies of both books: Scavini's 1874 compendium published in Milan and the 1875 edition of Gury's work, whose first edition was published in Rome in 1850. Jean-Pierre Gury (1801-1866) was a French Jesuit and an ardent follower of Alphonsus Liguori. He served as chair of moral theology at the Roman College (1847-48) and was one of the restorers of the old casuistic method. The method suited well for confessors as it proceeds "by question and answer, taking in the exposition of principles and conclusions, and finally adding the discussion of more special points."<sup>13</sup>

The other books on moral theology which the Padres Paules relied on were the *Compendium Theologiae Moralis Ex Opere Morali Scavini, Gury et Charmes* (Turin, 1877; 1880) by Gabriele de Varceno, OFM; *Clave de Teologia Moral* (Madrid, 1891) by Domingo Diez; and *Conceptus Moralis* (Tolosa, 1896) by Josephus Ignatius Claus.

## TRAINING IN CANON LAW

Long before the modern emphasis on the rule of law, the Roman Catholic Church as a visible society has been building itself on the foundations of a robust measure of codes and standards. Indeed these standards have to see its codification for universal adherence only with the promulgation of the 1917 Code of Canon Law. But this codification had been preceded by a flourishing tradition of legal jurisprudence, thanks to the many scholarly works of canonists. The seminary boasts of copies of two of the oldest and finest of these works. They are the *Jus Canonicum Universum* (Antwerp, 1743) and the *Vetus et Nova Ecclesiae Disciplina circa Beneficia et Beneficiarios* (Venice, 1766).

The *Jus Canonicum Universum* was originally published in Munich in 1700 and its author, Johann Georg Reiffenstuel, OFM (1641-1703) was a famous German theologian and canonist who taught

<sup>12</sup> See [newadvent.org/cathen/14601a.htm](http://newadvent.org/cathen/14601a.htm) (accessed 18 April 2013).

<sup>13</sup> J. Salsmans, "Jean-Pierre Gury" in [www.catholicity.com/encyclopedia/g/gury/jean-pierre.html](http://www.catholicity.com/encyclopedia/g/gury/jean-pierre.html) (accessed 18 April 2013).



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theology at Munich and canon law at Freising. The book expounds on rules concerning the life, dignity, obligations, and properties of a cleric; the vacancy of ecclesiastical seats; conversion of infidels; celebration of the sacrament of the Eucharist and the divine office; baptism and its effects; veneration of relics, etc. According to the Belgian canon lawyer Alphonse van Hove, this book accords Reiffenstuel “first rank among canonists” and for this “he is equalled by none and highly esteemed even in modern times.”<sup>14</sup>

The book *Vetus et Nova Ecclesiae Disciplina circa Beneficia et Beneficiarios* is a compilation of church laws on benefices and their beneficiaries starting from the pre-Constantinian era. It also contains rules on the election of bishops, abbots, and prelates as well as norms governing extraordinary synods and councils, episcopal visitations to the pope and pilgrimages to Rome. Published at Venice in 1766, the book in the seminary’s collection is one of several Latin editions and abridgements of the French original entitled *Ancienne et nouvelle discipline de l’église touchant les benefices et les beneficiers*, a 93-volume work published in Paris in 1678-79. The author is Ludovico Thomassino or Louis Thomassin (1619-1695), a French theologian, member of the Oratory and erstwhile professor at the seminary of Saint Magloire (Paris). According to church historians, he was certainly “one of the most learned men of his time.”<sup>15</sup>

The study of Canon Law was during the last two years of seminary training and done in tandem with Moral Theology. The future priests who studied under the Vincentians in the seminary also benefited from the insights of other books on church law such as the following: *Diccionario de Derecho Canonico* (Gerona, 1852) *Filosofía de las Leyes bajo el Punto de Vista Cristiano* (Barcelona, 1865) by Luis Bautain, *Tratado Teorico-Practico de Procedimientos Eclesiasticos* (Madrid, 1868) by Francisco Gomez Salazar y Vicente de la Fuente, *Instituciones de Derecho Canonico* (Leon, 1891) by Francisco Gomez-Salazar,

<sup>14</sup> Alphonse van Hove, “Johann Georg Reiffenstuel” in *Catholic Encyclopedia* (1913 ed.), Volume 12 en.wikisource.org/wiki/Catholic\_Encyclopedia\_(1913)/Johann\_Georg\_Reiffenstuel (accessed 12 April 2013).

<sup>15</sup> Augustin Ingold, “Louis Thomassin” in *Catholic Encyclopedia* (1913 ed.), Volume 14 in en.wikisource.org/wiki/Catholic\_Encyclopedia\_(1913)/Louis\_Thomassin (accessed on 17 April 2013).



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*Instituciones de Derecho Canonico General y Particular de Espana* (Valencia, 1899) by Juan Juseu y Castañera.

## **PREPARING FOR PRESIDENCY IN SACRED LITURGY**

The training of future priests for presidency in the sacred liturgy and worship of the church was done during the fourth and fifth years. At the time it depended heavily on the Council of Trent's Decree on the Sacraments. Pursuant to the conciliar decree, particularly canons I-XIII, the emphasis was on the correctness of the celebration and administration of the seven sacraments and the other rituals as well. For this reason a handy reference such as manuals on sacred liturgy were very essential both for priestly studies and actual pastoral practice.

Among the manuals most widely used and consulted by Catholic seminarians and priests at the time was the *Sacrae Liturgiae Praxis Juxta Ritum Romanum* (Sacred Liturgical Practice according to the Roman Rite) written by Jean-Baptiste de Herdt. Published by the Van Linthout Fratres in Louvain (Belgium) in 1851, the 3-volume work compiled in one book saw several Latin editions. The seminary has a copy of the 1865 Latin edition published in Barcelona. French and German translations were also published in 1858 and 1870 respectively.

The liturgical manual contains prescriptions on the manner of celebrating the Holy Sacrifice of the Mass, administering the sacraments, reciting the Divine Office, and performing other ecclesiastical functions as used in the Diocese of Rome and adopted by other local churches in communion with the Pope. Cardinal Engelbert Sterckx, archbishop of Mechelen (1832-1867) approved both Latin and French editions of the manual for use in all seminaries in Belgium.<sup>16</sup> J.-B. de Herdt, the author, was a highly respected liturgy expert and priest of the archdiocese.

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<sup>16</sup> See [rorate-caeli.blogspot.com/2013/03/and-so-it-begins.html](http://rorate-caeli.blogspot.com/2013/03/and-so-it-begins.html) (accessed 18 April 2013).



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Two other manuals came handy for the liturgical training of future priests: the *Compendium Sacrae Liturgiae Juxta Ritus Romanum* (Chicago, 1887) by Innocentius Wapelhorst, OSF and the *Manual Liturgico* (Barcelona, 1893) by Joaquin Solans. Both manuals are interesting as they include liturgical customs peculiar to their respective provenances (USA and Spain).

The *Compendium* is a work of the well known American Franciscan liturgist, Innocent Wapelhorst (1833-1890) and bears the approval of two American bishops: Peter Richard Kenrick, Archbishop of Ludovici or St. Louis, Missouri (1843-1895) and Michael Augustine Corrigan, Archbishop of Neo-Eboraci or New York (1885-1902). The original 1887 edition has an introduction and three major parts/divisions. It begins with a discourse on the nature and divisions of liturgy as well as the liturgical prescriptions issued by the Sacred Congregation for Rites and that of the Supreme Pontiff. The first part deals with the Holy Sacrifice of the Mass (pp. 11-348). It includes a discussion on the prerequisites in the celebration of the Mass (pp. 11-30), the various parts of the Mass (pp. 31-40), types of Masses (pp. 42-64), rules regarding ceremonies (pp. 67-76), private Masses (pp. 77-119) and solemn high Masses (pp. 130-187).

The second part deals with the Liturgy of the Hours and the Divine Office, which is the prayer of the church. It includes a discussion on the guidelines concerning the recitation of the Divine Office, the Solemn Vespers (pp. 387-399), Night Prayers (pp. 400-402) and the Office for the Dead. The last part presents the norms and directives regarding the administration of the sacraments, namely, Baptism (pp. 405-412), Confirmation (pp. 414-416), Sacred Penance (pp. 423), Eucharist (pp. 426-432), Extreme Unction (pp. 437-443), Holy Orders (pp. 445-454), and Matrimony (pp. 456-460). It also presents some rules to be observed concerning blessings (pp. 486-488) and processions (pp. 491-503). The book enjoyed wide usage for more than a century and its last edition was published in 1936.

### **MASTERING THE ART OF SACRED ORATORY**

Today's course on Homiletics was then called *Eloquencia Sagrada* or Sacred Oratory. The ordained priesthood is not only about the management of parishes and celebration of the sacraments of the



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Church. It is above all the preaching of the Word and thus the need for priests to have the necessary skills and attitude. Preaching the Word stressed heavily on the conversion of sinners; hence, preachers must be skilful in giving a correct and good explanation of doctrine. The priest must also have the proficiency to defend church doctrine against the teachings and opinions of false teachers. Not the least, he has also to preach the Word in missionary contexts whose population the church has yet to reach. For this reason books on rhetoric and preaching are indispensable resources.

The second oldest book left behind by the *Padres Paúles* as a precious legacy is a collection of sermons. Entitled *Compendio del Despertador Christiano* (Madrid, 1691) and written by Joseph de Barcia y Zambrana, the book describes the preacher as an “awakener”, someone who stirs up listeners and beginners in the faith to pray and live the Word of God with efficacy. Most sermons are suited for Advent, the Holy Week, and the principal feasts of Lent and they are intended to be used by missionaries in mission territories. The original edition was published in 1685 at Olite, a town in the province of Navarre (North Spain), with second and third editions in Barcelona (1687) and Madrid (1691).

Every sermon starts off with a *salutacion* or greeting followed by an exposition of the theme, and ends up with an *exemplo* or set of concrete questions for reflection and application. Most of the themes are doctrinal such as God’s mercy (no. 52), nobility of the soul (no. 2), universal justice (no. 31); some are practical such as dangers of bad customs (no. 11), qualities of a good confession (no. 55), perseverance in God’s grace (no. 62). It is also interesting that there are sermons on the pestilence that must have hit Malaga (no. 68 ff.) and another sermon on the great earthquake of 9 October 1680 (no. 86).<sup>17</sup> The book’s inside cover tells us about the dignity of the author. He was a native of Malaga and Bishop of Cadiz (1691-1695) who also served as Canon to the renowned Church of Sacro

<sup>17</sup> A check with the scientific list of earthquakes that hit Spain confirms this recording. On 9 October 1680, an estimated 6.8 magnitude earthquake hit the Alhaurin el Grande region (Malaga) and destroyed 20% of the houses, 30% of the buildings and killed 70 of the inhabitants. For the list, access “Terremotos mas Importantes Occuridos en España” in [www.fomentos.es](http://www.fomentos.es),



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Monte de Granada and Professor in Sacred Scriptures of its schools. He also used to be Canon of the Church in Toledo and a Prior of the Royal Priory of Santa Maria de Sar and a preacher of the royal court.

Another book crucial to develop the habits and skills of preaching was the *Instituciones Oratorias del Celebre Español M.Fabio Quintiliano* (Madrid, 1799), a two-volume Spanish edition of the original instructions and exhortations of M. Fabio Quintiliano (ca. 35-100). He was the celebrated Roman orator and native of Spain whose works had great universal influence, even including the mind and method of St. Augustine and St. Jerome. The Latin original *Institutio Oratoria* (Institutes of the Oratory) was published in ca. 95 AD and the only extant work of Quintilian. In several chapters the book speaks of the basic things necessary to perfect one's ability in public speaking. It teaches how to speak well and emphasizes sharpness in concepts, play on words, and figurative language in the art to persuade. But the genius of Quintilian's work lies not only with the theory and practice of rhetoric but, more importantly, on the foundational education and development of the orator himself. Oration, for Quintilian, is not merely about public-speaking but rather a way of life that radiates the triumph of the human heart in the persuasion of people through the use of reasoning and the eloquence of speech. This book appears to be widely used not only in seminaries but in European universities as well, particularly in the training of those who dedicate themselves to the instruction of the youth. On account of this work he is believed even today to be the "earliest spokesman for a child-centered education" and frequently included in contemporary studies on literary criticism especially on the nature of figurative language.<sup>18</sup>

<sup>18</sup> See Aubrey Gwynn, *Roman Education from Cicero to Quintilian* (New York: Teachers College Press, 1926); Vincent Leitch (ed.), *The Norton Anthology of Theory and Criticism* (New York: Norton, 2001); [en.wikipedia.org/wiki/Quintilian](http://en.wikipedia.org/wiki/Quintilian) (accessed 15 April 2013); and [en.wikisource.org/wiki/The\\_Encyclopedia\\_Americana\\_\(1920\)/Institutes\\_of\\_Oratory,\\_The](http://en.wikisource.org/wiki/The_Encyclopedia_Americana_(1920)/Institutes_of_Oratory,_The) (accessed 15 April 2013).

Two more books deserve special mention: the *Guias de Los Que Anuncian La Divina Palabra* (Madrid, 1844) by Senor de Baudry and the *Los Seis Libros de la Retorica Ecclesiastica* (Barcelona, 1884) by Luis de Granada.<sup>19</sup> The other books in the collection which were most probably used in the course on Homiletics are: *Discursos de San Bernardo Abad Sobre de Los Canticos de Salomon* (Valladolid, 1800) by Adriano de Huerta; *Biblioteca Predicable* (Madrid, 1850) by Felix Lazaro Garcia; *Sermones Predicados en la Iglesia de Nuestra Senora de Paris* (Paris, 1851) by Enrique Domingo Lacordaire, OP; and *El Catequista Orador* (Barcelona, 1862) by Juan Planas.

The *Guias* is a homiletic guide which discusses the careful methods of preaching based on the teachings of St. Francis de Sales, Society of Jesus, Pope Benedict XIV and St. Vincent de Paul. From the breadth of its contents and its systematic presentation, the other book, *Los Seis Libros* is without doubt a primary textbook in homiletics. This work is a compendium divided into two volumes, the first of which has four parts and the second has two. Both volumes contain instructions on the “Art of Church Rhetoric”. The first volume emphasizes a solid knowledge of the three primary goals of preaching, namely: to invent, to speak, and to articulate. These goals guide the speaker how to elucidate his themes and declare in words the accompanying sentiments in order to transform the souls of the listeners. Coupled with the right gestures and appearance, says the book, the rhetoric becomes effective. The second volume explains the art and method of rhetoric especially in its components such as exposition, argumentation and amplification. While one has to learn how to speak well, such intricate rules have to be learned by heart in order to be as eloquent as the masters in the mould of Cicero and Cyprian who, through their eloquent examples, have made allocutions integral to the good life.

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<sup>19</sup> The other books in the collection which were most probably used in the course on Homiletics are: *Discursos de San Bernardo Abad Sobre de Los Canticos de Salomon* (Valladolid, 1800) by Adriano de Huerta; *Biblioteca Predicable* (Madrid, 1850) by Felix Lazaro Garcia; *Sermones Predicados en la Iglesia de Nuestra Senora de Paris* (Paris, 1851) by Enrique Domingo Lacordaire, OP; and *El Catequista Orador* (Barcelona, 1862) by Juan Planas.



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### **UNDERSTANDING CHURCH HISTORY**

*Historia Ecclesiastica* or Church History was a course during the first year of theological studies. As an integral part of introducing the candidate to understanding the evolution of the church and its doctrines, the course emphasized on outstanding personalities and groups, crucial events, important places, and other factors such as heresies and heretical movements. Given the Catholic Church's triumphalist spirit at the time, the course heavily focused on historical proofs and abundant information to prove that Roman Catholicism is the one and only true religion.

One of the oldest books in the seminary collection is a fascinating book on the origins of the Catholic Church. Entitled *Antiquatum Sive Originum Ecclesiasticarum Summa* and written by Lucius Paleotimus, the book is the 1767 edition published at Augusta Vindelic, the Latin name for the German city of Augsburg. The original work was published in Venice in 1766. The book contains detailed accounts of the earliest beginnings of Christianity especially during the first few centuries of the Church's existence as an institution. It records the origins as well as the historical developments of the different facets of the Church's life such as the liturgy, hierarchy, sacraments, pastoral governance and the like. An object of special interest in this book is the complete list of ancient dioceses and ecclesiastical divisions in the Roman Empire, Africa, Europe and Asia Minor, many of which no longer exist today.

What is without doubt a standard text book on church history at the time was the *Historia Universal de La Iglesia* (Barcelona, 1868) by Juan Alzog. The book is however a Spanish edition/translation of the German original published in 1840. Juan Alzog is the Spanish name for its author, Johann Baptist Alzog (1808-1878), a German Catholic historian who was appointed chair of Church History in 1853 at the University of Freiburg (Breisgau). The manual of church history saw nine editions until 1872 and was translated into several languages, an English translation of which first appeared in 1874.

Perhaps of equal if not more importance is the book *Compendio de la Historia de la Iglesia* (Madrid, 1892), a Spanish edition/translation of the German original *Handbuch der allgemeinen Kirchengeschichte*



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(Manual of General Church History) written by Joseph Hergenrother (1824-1890) and published in Freiburg-im-Breisgau in 1876. “This work,” J.P. Kirsch says, “was then and remains unsurpassed for abundance of information, accuracy of narrative, and manifold sources of historical proof.”<sup>20</sup> Hergenrother was not only a well-esteemed professor of canon law and church history at the University of Wurzburg. He was also a welcome speaker to the general assemblies of the German Catholic lay associations. When Pope Leo XIII was bent on opening the Vatican Archives to the public for scholarly pursuits, he had no second thoughts in appointing Hergenrother to be its first Cardinal-Prefect.

The other books on church history left behind by the Padres Paules as a legacy are as follows: *Historia Eclesiastica de Espana* (Barcelona, 1855) by Vicente de la Fuente; *Historia Eclesiastica de Espana* (Barcelona, 1857) by Ramon Buldu; *El Protestantismo Comparado con el Catolico en sus Relaciones con la Civilizacion Europea* (Barcelona, 1869) by Jaime Balmes; *Historia de La Iglesia* (Barcelona, 1875) by V. Postel; and *Historia de los Heterodoxos Espanoles* (Madrid, 1880) by Marcelo Menendez Pelayo.

For the seminary students, most if not all of whom were from the Visayas and Mindanao regions and thus far from Spanish Manila and its environs, the book, *Estadismo de Las Islas Filipinas* (Madrid, 1893) by Joaquin Martinez de Zuñiga might have been a very exciting reading. It is a two-volume work about the Philippine Islands during the late 19th century. It is a historical record and geographical or statistical description of the Spanish colony based on the sojourns of the author, Fray Joaquin Martinez de Zuñiga, former council member of the Augustinian Order and former parish priest of Parañaque (Philippines). The seminary’s copy is volume one and it contains annotations and a prologue (xxxviii pp.) by W. E. Retana. According to Retana, the present work is based on two earlier works by the author, namely: *Historia de las Islas Pilipinas* published in Sampaloc in 1803 and *Estadismo de las Yslas Filipinas* published in Manila in 1879. The former was translated into English and published

<sup>20</sup> J.P. Kirsch, “Joseph Hergenrother,” *Catholic Encyclopedia* (1913 ed.), Volume 7 in [en.wikisource.org/wiki/Catholic\\_Encyclopedia\\_\(1913\)/Joseph\\_Hergenrother](http://en.wikisource.org/wiki/Catholic_Encyclopedia_(1913)/Joseph_Hergenrother) (accessed on 16 April 2013).



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in London in 1814. The present volume, which has 26 chapters, provides very interesting glimpses and sketches of Church life and ecclesiastical organization of Manila and its surrounding provinces, including some parts of the island of Mindanao. The book also describes the manners and customs, trade and commerce, language, population and government of the Philippine provinces (e.g. Manila, Batangas, Los Baños, Cavite, Bulacan, Pampanga, Bataan, Zambales etc.) at the time.

### **INCULCATING SPIRITUALITY**

Priestly training under the Vincentians was not all about educating the mind and heart within the confines of the classroom. Above all it was about training for holiness of life. The type of church reform enunciated by the Council of Trent anchored on the reform of the clergy. Priests need not only be competent intellectuals or eloquent preachers. More importantly they have to lead holy lives. And the surest path to priestly holiness is by emulating the ones who charted it ahead of them with courage and perseverance. If indeed, as the saying goes, ‘action speaks louder than words’ emulation is without doubt the best and most efficacious means to grow in holiness. From the seminary’s collection of rare books on spirituality one has a glimpse of the models of virtue and holiness that the Padres Paules presented to the students at the time.

Most outstanding of them was *Juan de Avila* (1499-1569), widely known as the Apostle of Andalusia (Spain), outstanding preacher, reformer of the clergy, and author of many works on spirituality. Venerated in Spain as patron of the diocesan clergy, he was declared venerable by Clement XIII (8 February 1759), beatified by Leo XIII (12 November 1893) and declared saint by Paul VI (31 May 1970). The greatest moment however came in 7 October 2012 when Benedict XVI enshrined him in the list of the Doctors of the Church or great teachers of the Christian faith whose teachings are relevant regardless of time.

The timing was most auspicious. As Benedict XVI opened the 13<sup>th</sup> Ordinary General Assembly of the Synod of Bishops, which had the New Evangelization as theme (October 2012), he retrieved

the figure of Juan de Avila and described him as: “a profound expert in Sacred Scripture, he was gifted with an ardent missionary spirit. He knew how to penetrate in a uniquely profound way the mysteries of the redemption worked by Christ for humanity. A man of God, he united constant prayer to apostolic action. He dedicated himself to preaching and to more frequent practice of the sacraments, concentrating on improving the formation of candidates for the priesthood and of lay people with a view to the fruitful reform of the Church.”<sup>21</sup>

For joining the elite of Catholic intellectuals the Spanish newspaper *El Mundo* gave him the honour by calling him *santo rebelde y maestro de maestros*.<sup>22</sup> That he was a “holy rebel” can best be seen by his prophetic denunciations of the aristocracy and dissatisfaction with the far from ideal state of the clergy at the time. On charges of exaggerating the dangers of wealth and thus closing the doors of heaven to the rich he was brought to the Inquisition. He was nonetheless cleared from all charges and declared innocent. The seminary boasts of copies of six volumes of accounts of his life and labours, virtues and holiness as well as works and teachings. Entitled *Obras del Venerable Juan de Avila* (Madrid, 1759), the collection sheds light on why he was, and continues to be among the models of holiness every future priest has to try to emulate.

The spiritual dignity and responsibility of priests were also inculcated by the *Padres Páules* through books on the teachings and lives of other models such as saints John Chrysostom, John of the Cross, and Francis of Assisi.<sup>23</sup> But the model of priests *par excellence* is the High Priest Jesus Christ himself. On the humanity and divinity

<sup>21</sup> See the news report “Pope opens the synod on the new evangelization,” in [www.catholicculture.org/news/headlines/index.cfm?storyid=15833](http://www.catholicculture.org/news/headlines/index.cfm?storyid=15833) (accessed 24 March 2013). He was made Church Doctor together with St. Hildegard von Bingen (1098-1179), the great German medieval writer, Christian mystic, philosopher, composer, visionary and Benedictine abbess.

<sup>22</sup> Juan de Avila is also a subject of modern scholarship. See Rady Roldan-Figueroa, *The Ascetic Spirituality of Juan de Avila, 1499-1569* (Leiden: Brill, 2010).

<sup>23</sup> For example, *Los Seis Libros de San Juan Crisostomo Sobre el Sacerdocio* (Barcelona, 1863) by Felipe Scio de San Miguel; *Obras Espirituales de San Juan de la Cruz* (Madrid, 1872) by Juan Martin Orti y Lara; and *San Francisco de Asis* (Madrid, 1882) by Emilia Pardo Bazan.



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of Jesus Christ, three books in the collection are noteworthy: *Vita et Doctrina Jesu Christi* (Paris/Bruxelles, 1867) by Nicola Avancinum, SJ; *Meditaciones Espirituales* (Barcelona, 1856) by Luis de la Puente, SJ; and *Jesus – Christ, Regle du Pretre* (Paris, 1885) by Joseph Frassinetti. Most interesting of the three is the work by N. Avancinum (1612-1686), a Jesuit who was chair of philosophy at Graz and theology in Vienna (Austria) but chiefly known as writer on spiritual asceticism. It was originally published in the 17<sup>th</sup> century and translated into many European languages and went through many editions,<sup>24</sup> among them a pocket edition (1867) of which the seminary has a copy. It comes as handy for seminarians and priests as it is a collection of daily Scriptural meditations based on the readings of the liturgical year, starting from the First Sunday of Advent until the last Sunday in Ordinary Time. It is a spiritually-enriching book that offers noteworthy insights regarding the life, mission and teachings of our Lord Jesus Christ as recorded by the four evangelists.

## **APPRECIATING THE HUMAN THROUGH LITERATURE**

The training of future priests under the *Padres Paúles* was not just about theology and philosophy or Bible and canon law. It was also deeply suffused with humanist studies, particularly through the reading of outstanding works in literature and narratives on popular customs as well. After all Christianity does not only teach the Good and the Holy but also inculcate Beauty and Nobility in the human spirit. To achieve this aim the Spanish seminary formators seemed to have dug up the very rich wellspring of their native Spanish literature. In the seminary's collection of such works, two books clearly stand out.

The first is the 1736 edition of *La Galatea* published in Madrid, the original of which was composed and published in 1585 by Miguel de Cervantes Saavedra (1547-1616), the great Spanish novelist,

<sup>24</sup> Edward Spillane, "Nicola Avancini," in *Catholic Encyclopedia* (1913 ed.), Volume 2 en.wikisource.org/wiki/Catholic\_Encyclopedia\_(1913)/Nicola\_Avancini (accessed 28 March 2013).



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poet, and playwright. Divided into six books or parts, it is a pastoral novel as it narrates in beautiful prose the life of shepherds and shepherdesses, their love and affection, friendship and desire. Much of the action revolves around the figures of male lovers (shepherds) and their bonding together as they pursue their respective idealized objects of desire (shepherdesses). In the novel human life and community unfolds in the midst of the natural beauty and simplicity of country life and is romanticized to represent the golden age of innocence.<sup>25</sup>

Recent studies however discern streaks of feminism in Cervantes's first major literary effort. *La Galatea*, according to a study, "also contains a considerable number of female characters who seem to relate on levels that stand apart from and sometimes disrupt the overriding pastoral ideology behind male bonding through suffering." There are instances in the novel where characters such as Galatea and Gelasia "openly declare their aversion to male objectification and attempt to be understood beyond its limits." Other figures like Teolinda and Rosaura, "aggressively pursue their lovers, clearly transgressing the rules of demure behaviour usually expected of female pastoral characters."<sup>26</sup> Books on feminism or feminist themes may no longer be new to today's seminary libraries. But having a literary piece such as *La Galatea* at a time when feminism was hardly a concern seems to show relative degree of openness and freedom in the style of training under the Spanish Vincentians.

What is more interesting and perhaps unique though is that the 1736 edition appends *El Viaje del Parnaso* (The Journey to Parnassus), another work of Cervantes which may be less famous yet for him most important as he attempted to secure a name for himself as a poet. Divided into eight short chapters, the book was first published in 1614, two years before his death. It depicts an imaginary journey of a poet to Mt. Parnassus which is, in Greek mythology, the realm

<sup>25</sup> See Mary Gaylord Randel, "The Language of Limits and the Limits of Language," in *MLN*, vol. 97, no. 2 (March 1982): 254-271 in <http://www.jstor.org/stable/2906103> (accessed 30 April 2013).

<sup>26</sup> Rosalie Hernandez-Pecoraro, "Cervantes's 'La Galatea': Feminine Spaces, Subjects, and Communities," in *Pacific Coast Philosophy*, vol. 33, no. 1 (1998): 15-30 in <http://www.jstor.org/stable/1316830> (accessed 30 April 2013).



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most sacred to Apollo and home of the Muses and thus a metaphor for the home of poetry, music and learning. Cervantes is, of course, the narrator-protagonist making the journey in the most miserable condition to the sacred place “to determine who among the Spanish poets of his time and those before him is particularly worthy of the favour of Apollo.”<sup>27</sup> Although the poem is a literary dream journey to an even more imaginary and allegorical world, its central theme is in fact the author’s public reputation as poet and critic.

The other outstanding piece of Spanish literature of which the seminary has a copy is *Vulgaridad y Nobleza: Cuadro de Costumbres Populares* (Sevilla, 1860), a collection of short stories which is an excellent recording of the customs, manners and folklore of Spain particularly in the rural Andalusia region. The book, which is an excellent specimen of picturesque narration, bears the authorship of Fernan Caballero which is a pseudonym adopted by Cecilia Francisca Bohl de Faber (1796-1877). Born in Switzerland and educated in Hamburg, she settled in Spain through marriage and became one of the pioneers of *costumbrismo*, “the literary movement that depicted in short prose sketches the rapidly changing customs of rural Spain, almost always with a somewhat nostalgic attitude.”<sup>28</sup>

## **CONCLUSION**

The collection of books in the library-archives of Seminario Mayor de San Carlos in Cebu City is without doubt one of the precious intellectual legacies of the Vincentian Fathers to the Philippine church, particularly in the Visayas and Mindanao regions of the country. The books were not only integral to the plan of studies at par with the seminaries in Europe during that age.

<sup>27</sup> Elias Rivers, “Cervantes’ Journey to Parnassus,” in *MLN*, vol. 85, no. 2 (March 1970): 243-248 in <http://www.jstor.org/stable/2908328> (accessed 30 April 2013).

<sup>28</sup> See [en.wikipedia.org/wiki/Fernan\\_Caballero](http://en.wikipedia.org/wiki/Fernan_Caballero) (accessed 24 April 2013).



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They were above all a testament to the competence and dedication of the many Vincentians in the Cebu seminary who moulded “learned and zealous pastors of souls, virtuous priests ready to sacrifice and consume their lives in the remotest towns and villages, in the obscure service of poor and humble people who were scattered like sheep without a shepherd.”<sup>29</sup>

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<sup>29</sup> I dedicate this humble work to the many Vincentian Fathers and Brothers who, following the footsteps of their father and founder St. Vincent de Paul, devoted their minds, hearts and souls to the Seminary, and some of whom I had the privilege of working with during my stint as the first diocesan rector after the turnover, namely: Manuel Ginete, (+)Rafael Sucaldito, Bienvenido Disu, Cristeto Mendez, and Daniel Franklin Pilario.

