



# ONE HUNDRED-FIFTY YEARS OF SERVICE TO THE PHILIPPINE CHURCH

*Daniel Franklin Pilario*

## REMEMBERING JULY 22

**A**t around 8:00 o'clock in the morning of July 22, 1862, nineteen members of the Vincentian family—fifteen Daughters of Charity,<sup>1</sup> two Priests of the Mission<sup>2</sup> and two Vincentian brothers—came down from the boat “Concepcion” after more than three months of difficult travel at sea from Spain. They travelled with seven Jesuits, thirteen Recollects, around fifteen to twenty lay persons and fifty members of the Navy. Their diaries would tell us that two Vincentians suffered from stomach trouble or headache almost throughout the whole trip. Seasickness was common and the Vincentians and the Daughters of Charity acted as nurses. One Recollect died and had to be buried at sea just days before they reached the Manila waters. A Daughter of Charity was thrown off-balance and rolled over the ship floor, when the vessel rocked through big waves. She survived.

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<sup>1</sup>The names of the first Daughters of Charity that came to the Philippines were: Srs. Tiburcia Ayanz, the Superior, Teresa Bilbatua, Francisca Gambau, Francisca Villanueva, Catalina Carreras, Candelaria Abiñana, Julita Rovira, Eustaquia Lasa, Casimira Marquinez, Mariana Barral, Juliana Azcarate, Celestina Arroniz, Antonia Barnol, Maria Ana Vall Llovera, and Victoria Mateu. For this account, we follow Rolando Delagoza and Jesús María Cavanna, *Vincentians in the Philippines 1862-1982* (Manila: Congregación de la Misión en Filipinas, Inc., 1985), 18-28. Henceforth, this work will be referred to as *Vincentians in the Philippines*.

<sup>2</sup>The first two Vincentian priests were Frs. Gregorio Velasco and Ildefonso Moral; and the two coadjutor-brothers were Romualdo Lopez and Gregorio Perez. *Ibid.*, 21.



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On that same day, the main sail was also blown away by big waves. Some other things happened. On another day, a sudden fire broke out; thanks to the blankets, it was extinguished. But there were also lighter moments. Some celebrated their birthdays on board or enjoyed the beautiful liturgical celebrations of the Holy Week, Marian devotions in May or the feast of the Sacred Heart—which corresponded to the months of their travel—from March to July of 1862. What follows is a narrative of their arrival.

On July 20, we had a strong and favourable wind, and that afternoon, before dusk, they hoped to see the neighbourhood of Manila; but we could not have the pleasure until the next day when quite early we saw the coastline of Luzon, Corregidor island, and before ten o'clock they raised the flag so that from Corregidor notice might be sent to Manila about the arrival of our frigate. By noon, we passed the entrance of the Bay seven leagues of Manila. Everybody was getting ready with the hope of landing on that same afternoon, but the wind was very light and we did not cast anchor until nightfall.

In the morning of next day, July 22, when we were all ready we saw the Health officers coming for inspection. Afterwards, several commissions came to welcome the Vincentian family. The Secretary of the Archbishop, with another person of his household, arrived to greet in the name of His Excellency. Then the Commission of the City Government, that of the Cathedral Chapter, another of the Chamber of Commerce, another of Public Welfare, and the two gentlemen of the *Conferencias* (Society) of St. Vincent de Paul.<sup>3</sup>

After 8 o'clock, we went out of the small wooden house and embarked together with the gentlemen of the Commissions in the *feluccas* (narrow fast lateen-rigged boats characterized by a sail extended by a long spar slung

<sup>3</sup>The Society of St. Vincent de Paul (SSVP) was already a flourishing organization when the Congregation of the Mission and the Daughters of Charity arrived in the Philippines. It was founded in the country by Fr. Jose Cuevas, S.J. on December 22, 1860 and was under the direction of the Jesuits until 1933. Cf. Delagoza and Cavanna, *Vincentians in the Philippines*, Appendix 20, 570-573.



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to a narrow mast) well adorned with damasks. Four of these *feluccas* brought all of us in a fluvial procession to the wharf. The great crowd waiting there received us with the musical harmony of the *Marcha Real* (Spanish National Anthem). Many of the simple and devout Filipino folks kissed piously the habit of our Sisters. The Ladies of the *Conferencias* (Society of St. Vincent de Paul – Ladies Branch) hugged the Sisters affectionately and led them to enter Manila passing under a symbolic festive arcade.<sup>4</sup>

July 22, 2012 is thus a moment of remembrance for the 150 years of untiring service of the daughters and sons of St. Vincent in the Philippines which started on that fateful morning. To start the act of commemoration with the everyday life of the first missionary journey to the islands—as I just did above—avoids the danger of freezing our heroes and forebears into some form of lifeless monuments or faded icons, all materials for our admiration but also imprisoning them into museums or archives. The first missionaries and their successors were real persons—of real flesh and blood—who had to struggle to be faithful in the new mission to which they were sent. Some of them were quite young; many in their 30s and others in their 20s. Fr. Ildefonso Moral, one of the two priests, was only twenty seven years old and was just one year after his ordination when asked to join the mission. Sr. Catalina Carerras was of the same age when she left Spain. But the youngest in the group was Brother Gregorio Perez who was only twenty three. In those times, going to the mission also meant bearing the deep pain of leaving one’s family and childhood friends in the prime of one’s life without the hope of seeing them again. One can thus

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<sup>4</sup>Manuel Gracia, “Los Padres Paules en Filipinas,” Unpublished manuscript, Jaro, Iloilo City, 1957, cited and translated in Delagoza and Cavanna, *Vincentians in the Philippines*, 26-27. The main narrative of this arrival is recorded in a letter written by Fr. Moral to Fr. Etienne then the Superior-General. Cf. Ildefonso Moral, “Carta de P. Ildefonso Moral al M. R. P. Juan B. Etienne Superior-General” (Manila 4 de Agosto 1862), in [Bruno Saiz], *Los Padres Paules y las Hijas de la Caridad en Filipinas: Breve Reseña Histórica de la Labor Realizada en estas Islas por la Doble Familia de San Vicente de Paul 1862-1912* (Manila: Imprenta de Santos y Bernal, 1912), 406-410 [henceforth *Breve Reseña Histórica*]; reproduced in Delagoza and Cavanna, *Vincentians in the Philippines*, 522-525.



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understand the sentiment of this letter by Fr. Moral to the Superior General written barely two weeks after their arrival: “We could hardly realize what was happening before our eyes; we were overwhelmed by emotions that are not easy to explain; some of our Sisters could hardly restrain their tears before signs of love and enthusiasm.”<sup>5</sup> It could actually have been an experience of mixed feelings: joy in seeing the exuberant welcome but also painful sadness for families and friends one has left forever; longing for Spain with its familiar memories but also a hopeful enthusiasm among these new faces on this land they were treading for the first time.

### **ORIGINAL MISSION**

Ten years earlier, on 19 October 1852, Queen Isabel II of Spain signed a Royal Order establishing the Daughters of Charity and the Congregation of the Mission in the Philippine Islands. Under the *patronato real*, it was incumbent on the sovereigns of these powerful countries to take care of the needs of the missions in their colonial lands and to support the missionaries. The Daughters of Charity were sent by the Queen to do two concrete tasks: (1) to take charge of the hospitals; and (2) to dedicate themselves to the education of girls. First, the Brothers of San Juan de Dios—the Order that owned and administered the San Juan de Dios Hospital—were on the decline in terms of the number of their personnel and subsequently the quality of service. The Daughters then were called to take over their hospital. Second, many orphaned daughters of Spanish soldiers needed basic education. There were institutions doing this service for some time but the Queen tasked the Daughters of Charity to administer these educational institutions.

Seeing the need of improving the unsatisfactory state in which these hospitals (of the Philippines) are found, and in the conviction that nothing may contribute more effectively to the improvement of the same, except the

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<sup>5</sup>Ildefonso Moral, “Carta de P. Ildefonso Moral al M. R. P. Juan B. Etienne, Superior General,” cited in Delagoza and Cavanna, *Vincentians in the Philippines*, 27.



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substitution of the Brothers of San Juan de Dios by the Daughters of Charity who are accomplishing excellent results everywhere, I have ordered that the corresponding Bull of His Holiness (the Pope) be prepared for the extinction of the Houses of San Juan de Dios in those Islands, and in their place, the Daughters of Charity be sent; and at the same time that they take charge of the hospitals, they may dedicate themselves to the education of girls in the colleges of Santa Potenciana, Santa Isabel, Compania de Jesus and San Sebastian, in agreement with the patrons of the same institutions.<sup>6</sup>

For their part, the *Padres Paúles*<sup>7</sup>—aside from serving as spiritual advisers to the Sisters as tradition in the Little Company suggests—were also tasked to teach and administer the Conciliar Seminaries.

...it is absolutely indispensable therefore to improve the education given to the Conciliar Seminaries which, for lack of professors and resources, cannot duly fulfil the end for which the Holy Council of Trent established them. For this purpose, I have ordered that a House of Vincentian Fathers be established in the city of Manila, so that, besides the spiritual direction of the Daughters of Charity who were entrusted to them according to their rules, they should take charge of the teaching and administration of the Conciliar Seminaries, according to the terms stipulated with the Archbishop and Bishops of those dioceses...<sup>8</sup>

The Royal Order of 1852 was not executed until ten years after. Delagoza and Cavanna identified three reasons for the delay: lack

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<sup>6</sup> “Royal Order of Queen Isabel II, October 19, 1852,” in Delagoza and Cavanna, *Vincentians in the Philippines*, Appendix 6, 526-528.

<sup>7</sup>In Spain, the members of the Congregation of the Mission were called *Padres Paúles* in honor of their founder, San Vicente de Paúl; in France, however, they were called Lazaristes following the name of their Mother House at Saint-Lazare in Paris. In the Dutch-speaking world, they are called Lazaristen; in Germany, they are also known as Vincentiner. They are presently called “Vincentian Priests and Brothers” in the English-speaking world.

<sup>8</sup>“Royal Order of Queen Isabel II, October 19, 1852,” in Delagoza and Cavanna, *Vincentians in the Philippines*, Appendix 6, 526-528.



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of finances, internal schism within the Congregation, and the selection of personnel.<sup>9</sup> First, it was only three years (1855) after the Royal Order that funds (P 5000) were provided by the city government of Manila for their travel expenses.<sup>10</sup> The Queen reiterated the mission's implementation in 1856 but it took them several years more even if the financial problem was already solved. There were deeper reasons for the delay.

The second reason was the “internal schism” between the Spanish Vincentian Province and the Superior General of the Congregation of the Mission. Earlier in the century, all other religious orders in Spain were suppressed by the government in the revolution of 1836. Thus, with the signing of the Concordat between Spanish government and the Holy See in 1851, the Vincentians and the Daughters only started to be restored and re-established once more in Spain. They had to gather again the confreres scattered as they were during the Revolution. While the young community in Spain was still regaining its strength, a group of Spanish confreres— influenced by reigning nationalist sentiments—did not want to submit to the authority of the General Curia in Rome. The sympathy of Fr. Buenaventura Armengol, the Spanish Provincial at that time, was

<sup>9</sup>Ibid., 15-23.

<sup>10</sup>On September 7, 1855, Manila Archbishop Aranguren wrote Fr. Buenaventura Armengol, C.M., the Director of the Daughters of Charity in Spain explaining to him the delay of the implementation of the Royal Order: “The difficulties that have paralyzed, truly against my will, the fulfilment of the measures already provided for it, have consisted only in determining the funds or means to defray the travel expenses and other amounts needed for the installation of the Sisters, and in assigning which establishments are to be taken over... All these difficulties have been finally solved, and our Superior Government in these Islands has recently sent official information by mail, suggesting the necessary means for the immediate coming of twelve Sisters of Charity with some Fathers of St. Vincent de Paul. From these last, two or three could be assigned to the Conciliar Seminary of this capital city (Manila), as I myself want and am requesting through the same official information. I will defray all their travel expenses and in the Seminary, I will provide them with everything needed for their decent livelihood. And I am sure that my suffragan Bishops will do the same for those appointed to their respective Seminaries.” Cf. Delagoza and Cavanna, *Vincentians in the Philippines*, Appendix 7, 529-530. Another Royal Order dated January 20, 1862 spelled out in more detail the financial support, e.g., funding for freight charges, clothing, residence, and other needs. Cf. Ibid., 531-534.



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with this group. Having sensed the growing separatist movement, Fr. Jean-Baptiste Etienne, then the Superior-General (1843-1874), relieved the Provincial from his post in 1855 and subsequently dismissed him from the Congregation. He also dismissed the other members of the secessionist group and appointed another Provincial Superior. By 1858, the new Provincial, Fr. Juan Masnou, wrote the Superior General that the Province was not yet ready to take on new missions because of these previous events. Thus, even if the funds were ready, the Philippine mission had to be put on hold.

The third factor was regarding the selection of personnel. By October 1861, the Vincentians had already gathered around seventy members and it was time to choose the first missionaries to the Philippines. The original plan of sending four priests was not possible. Only two were to be sent instead—Frs. Inocencio Gomez as Superior and Gregorio Velasco. Two coadjutor-brothers were asked to join them—Romualdo Lopez and Gregorio Perez. But another problem cropped up: the issue of the Sisters' toque or cornette which is a trifling matter but proved to be very controversial in the history of the Daughters of Charity. Fr. Gomez, the appointed superior, was against the style of the sisters' headdress. Because of this, he tendered his irrevocable resignation. In his stead, a young priest, Fr. Ildefonso Moral, was called in to accompany the three other confreres.

### INDEFATIGABLE ZEAL

Vincent de Paul once said: "If love of God is the fire, zeal is its flame. If love is the sun, then zeal is its ray... Let us beg God to enkindle in our hearts a desire to serve him."<sup>11</sup> Soon after their arrival, the Vincentians started to work in the new vineyard to which they were sent. On August 2, 1862—a mere eleven days after they set foot on the Islands—four Vincentian priests and brothers zealously set themselves to the task at hand by taking over the administration of *Seminario Conciliar de San Carlos* in Manila. They instituted new set of disciplinary rules, improved the infrastructures and taught Moral

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<sup>11</sup>Vincent de Paul, "On the Five Fundamental Virtues," 22 August 1659, *Conferences of Saint Vincent de Paul to the Daughters of Charity*, 4 vols., trans. Joseph Leonard, Vol. 2 (Westminster, MD: Newmann Press, 1938), 307-308.



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Theology, Liturgy and Gregorian chants (since most courses were then taken at the Faculty of Theology in the University of Santo Tomas). After more than a month, Fr. Moral reported that the two Vincentian priests were already multitasking in several apostolates: “besides the direction of and administration of the Seminary, [they were also engaged in] spiritual exercises for the Ordinands and priests who wanted to have a short retreat, the teaching of Moral Theology and Rubrics, the hearing of confessions in the hospitals (San Juan de Dios and the Military Hospital), and at times, outside the hospitals, especially for dying persons.”<sup>12</sup> For this, they later were reprimanded by their superiors in Spain suggesting that “they concentrate on the Seminary and on the direction of the Daughters of Charity so as not to endanger their health.”<sup>13</sup>

The bishops of Naga and Cebu heard about the work that they were doing and requested for their service in their dioceses. The Vincentians took over the Naga seminary in 1865 and Cebu in 1867. The Vincentians started administering the seminary in Jaro in 1869 and Vigan in 1872. Thus, after ten years from their arrival, the missionaries of St. Vincent were handling practically all the diocesan seminaries in the country. In the same period, Spain also dispatched ten groups of missionaries, increasing the number of confreres to meet the growing demand of their service.

The shortest stint was in the seminary of Vigan—a mere four years (1872 to 1876); and the longest service the Vincentians have offered in the formation of the local clergy was in the Cebu seminary (1867 to 1998) — 131 years of service to a local Church. It was from the Naga seminary that the first Filipino bishop, Jorge Barlin (1850–1909), graduated. The next two next bishops meanwhile came from the San Carlos Seminary in Cebu: Pablo Singzon (1851–1920) of Calbayog; and Juan Gorordo (1862–1934) of Cebu. In the following century, they accepted other requests for seminary teaching and administration: Jagna, Bohol (1911–1922); San Felipe Neri in Manila (1913–1953); San Pablo (1914–1942); Lipa (1931–1944); Bacolod (1946–1959); Argao, Cebu (1946–1950); Sorsogon (1956–1958).<sup>14</sup>

<sup>12</sup>Delagoza and Cavanna, *Vincentians in the Philippines*, 72.

<sup>13</sup>*Ibid.*, 73.

<sup>14</sup>*Ibid.*, 466–468. Also see [Bruno Saiz], *Breve Reseña Histórica*, 235-239.



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In all these years when the Vincentians assiduously worked in the formation of the Filipino local clergy, they did not recruit any Filipino candidate for their own Congregation. It was only on July 4, 1935 (73 years after their arrival) that a Vincentian novitiate was opened in the Philippines with the first two Filipino candidates to the Congregation: Teotimo Pacis (1913–1984) who later became the bishop of Palo and Legaspi; and Jesús María Cavanna (1905–1994) who was a zealous formator and spiritual adviser, indefatigable writer and independent researcher.<sup>15</sup>

For their part, the Daughters of Charity also exhibited the same zeal and enthusiasm for their mission. After being “provisionally installed in a country house that the President of Ladies Branch of the *Conferencias* (Society of St. Vincent de Paul) has prepared for them and even before their arrival,”<sup>16</sup> they moved to the *Hospital Militar* of Manila on August 21, 1862—barely a month after their arrival. Two years after, the Sisters took over the *Escuela Municipal de Niñas de Manila* (1864) which was once administered by the city government of Manila. The Sisters managed this institution for decades but upon the coming of the Americans, they gave it back to the government because the Sisters were prevented from teaching religion.<sup>17</sup> In September of 1862, the Sisters moved to *Colegio de Santa Isabel* (1864) — a school for the orphaned daughters of Spanish officers and other girls from poor families. In 1865, *Hospicio de San Jose* was also entrusted to their care. At one time, *Hospicio* was a home to 800 persons—foundlings, abandoned children, the elderly, persons with disabilities, mentally challenged persons, young delinquents, etc. Other institutions followed: *Colegio de Santa Rosa* (1866); *Colegio de Santa Isabel* in Nueva Caceres (1868); *Concordia College* (1868); *Hospital de San Juan de Dios* (1869); *Colegio de San Jose* in Jaro (1872); *Hospital de la Marina de Cañacao* in Cavite (1876); *San Juan de Dios Hospital* in Cavite (1885); *Asilo-Colegio de San Vicente de Paul* in Looban (1885); *Colegio de la Inmaculada*

<sup>15</sup>“Most Rev. Teotimo C. Pacis, C.M., D.D.: First Filipino Vincentian and Bishop,” in Delagoza and Cavanna, *Vincentians in the Philippines*, Appendix 22, 577-589.

<sup>16</sup>Ildefonso Moral, “Carta de P. Ildefonso Moral al M. R. P. Juan B. Etienne,” (Manila 4 de Agosto 1862), cited in *Ibid.*, 28.

<sup>17</sup>Delagoza and Cavanna, *Vincentians in the Philippines*, 406.



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Concepcion in Cebu (1895); Escuela Católica de la Ermita in Manila (1904); Colegio de la Milagrosa in Calbayog (1911); Asilo de Santa Luisa de Marillac in Molo (1915); Colegio del Sagrado Corazón de Jesus in Iloilo (1917); Asilo de la Milagrosa in Cebu City (1936); Holy Family Academy in Bogó, Cebu (1936); Sacred Heart College in Lucena (1937); White Cross in San Juan (1938); Immaculate Heart of Mary College in Quezon City – successor of the old Santa Rosa College (1945); and many other institutions after World War II. Practically, the Daughters of Charity have taken over all the names of institutions mentioned in the Royal Order of 1852 within ten years after their arrival and continually expanded their apostolate in the succeeding decades up to the new century.<sup>18</sup> What proves truly admirable is the fact that the Daughters of Charity are still rendering their faithful service for the poor in many of these institutions up to our times.

### **CREATIVE FIDELITY**

One characteristic feature of the Vincentian service to the Philippine church is the dynamic creativity of their apostolic responses. St. Vincent also said: “Love is inventive unto infinity.”<sup>19</sup> Such creative impulse is born out of the missionaries’ sensitivity and attentiveness to the urgent needs of their specific socio-historical situations.

One such example was the existence of *colegio-seminarios* in the Philippines.<sup>20</sup> The Council of Trent decreed that seminaries be set up for candidates to the priesthood alone. Even as there was this desire already in the first Dominican bishop of the country, Domingo de Salazar, it did not quite materialize until the 1700s; and

<sup>18</sup>Cf. Delagoza and Cavanna, *Vincentians in the Philippines*, 405-431. See also [Bruno Saiz], *Breve Reseña Histórica*, 240-242.

<sup>19</sup>Pierre Coste, ed., *Saint Vincent de Paul: Correspondance, Entretiens, Documents* 14 vols. (Paris: Librairie LeCoffre, 1920-1925), Vol. 11: 146.

<sup>20</sup>For the discussion on college-seminaries, see Delagoza and Cavanna, *Vincentians in the Philippines*, 90-92, 319-326. See also Marcelo Manimtim, “Seminaries and Priestly Formation in the Philippines until the 1960s,” in *Philippine Local Churches after the Spanish Regime* (Manila: Adamson University, [forthcoming]).



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they were poorly administered. When the Vincentians arrived, these old Conciliar seminaries were in real bad shape. “Due to financial difficulties, poverty of the colony, lack of dedicated personnel to staff them, they led to languishing existence with very poor results during one century and a half.”<sup>21</sup> The Vincentians came to help the formation of local clergy in these Conciliar seminaries. But from the 1870s to 1920s, the Conciliar seminaries handled by the Paúles became *colegio-seminarios*. Upon the request of the bishops themselves, they admitted lay students in these seminaries, thus, establishing a mixed-training structure. It has to be remembered that, in those times, institutions of higher learning were only found in Manila. The Vincentians mainly took over the seminaries of other dioceses quite far from the center — Cebu, Naga, Jaro, Calbayog. Since many of the lay students of these far-flung provinces did not possess enough resources to pursue education in the metropolis, the local bishops requested the Vincentians to open the seminaries to “day scholars” — *externos*—as these paying day students were then called. The college-seminaries responded to a dual need: formal education of lay students in the towns and cities outside the metropolis and the logistical needs of the seminarians. The tuition fees of the *externos* helped defray seminary expenses which would otherwise be shouldered by the bishops and the seminary administrators.<sup>22</sup> This practice of *mixed* training in *colegio-seminarios* is a departure from the Tridentine vision and the original Royal mandate to administer Conciliar seminaries which are solely for candidates to the priesthood.

<sup>21</sup>Delagoza and Cavanna, *Vincentians in the Philippines*, 320.

<sup>22</sup>This was the case of the *colegio-seminario* of San Carlos in Cebu. Fr. Casarramona, C.M., the Rector of the seminary, wrote to the bishop of Cebu — Romualdo Jimeno: “On the one hand, the seminary does not have adequate capacity to accommodate within its walls enough subjects as are necessary to provide clergymen to such an immense diocese. On the other hand, it is certain that many could be very good ecclesiastics but do not have the means to pay the fees which internship requires. To maintain free of charge all who seek to enter would be a burden that the seminary could not support. Therefore, I can’t find another better way than opening the classes in Latin, Spanish, Grammar, Arithmetic and Religion to externs.” Nicolás de la Iglesia, *Reseña Histórica del Seminario-Colegio de San Carlos de Cebú. 1867-1917* (Manila: E.C. McCullough and Co., Inc., 1917), cited in Delagoza and Cavanna, *Vincentians in the Philippines*, 91.



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Despite Vatican and local hierarchical injunctions,<sup>23</sup> the Vincentians persisted in the practice for around half a century. Why did it take this long to heed the Roman prohibition? The reason that historians advance is financial.<sup>24</sup> However, beyond the financial component, their persistence can also be motivated by an evangelical spirit, i.e., to respond to the educational needs of lay people in the provinces, which was a most urgent need during that part of Philippine history. Beyond the hundreds of priests, many great and heroic Christian laymen obtained their first education outside the Manila metropolis from these *colegio-seminarios*: Sergio Osmeña, Dionisio Jakosalem, Sotero Cabahug, Vicente and Filemon Sotto (and many others from San Carlos Seminary-College in Cebu); Jose Ma. Panganiban, Tomas Flordeliza, Vicente de Vera (and many others from Colegio-Seminario of Naga); Graciano Lopez Jaena, Ramon

<sup>23</sup>The following Papal documents condemned mixed training in the seminaries: Pope Leo XIII, *Paternae Providaeque* (1899); Leo XIII, *Quae Mari Sinico* (1902); Pius X, *E Supremi Apostolatus* (1903); Pius XII, *Providentissima Mater Ecclesia* (1917). In the Philippines, the Archbishop of Manila, Bernardino Nozaleda, O.P., already protested against mixed training in the University of Santo Tomas and wrote the Holy See about the problem in 1894. Years later, Pope Leo XIII issued *Paternae Providaeque* (1899) which condemned the practice. But the most decisive was Archbishop Michael O'Doherty who wrote the Vincentians in 1919: "I like Catholic Schools and Colleges; I wish to see them multiply, and I will support them as far as I can. I know there will be some people who will criticize me in closing this College (Santa Mesa College); but I want, above all, priests, many priests; I need them." After negotiation with the Vincentians, Santa Mesa College (a colegio-seminario attached to San Carlos Seminary) was transferred to the Vincentian House in San Marcelino, Manila so as to make Mandaluyong a formation house for seminarians alone. According to Delagoza and Cavanna, vocations have increased after the closing of the college-seminaries. Cf. Delagoza and Cavanna, *Vincentians in the Philippines*, 321-322.

<sup>24</sup>The Vincentian historian, Manuel Gracia, writes: "The main obvious advantage of the "Colegio-Seminario" set-up was one of financial character. The Curia of Manila, for example, spent an average of P3,200 per year for the education of seminarians while the Seminary and College formed but one institution. With the separation of functions, the expenses for the education of seminarians reached as far high as P22,000 per annum. With these numbers in view, it is not surprising that there was some resistance on the part of the hierarchy to the breaking up of the old and rather economical "Seminario-Colegio" type of institutions." Manuel Gracia, C.M., "The Congregation of the Mission in the Philippines," *Boletín Eclesiástico de Filipinas* 39 (Jan. - Feb. 1965): 310; also in this collection.



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Avanceña, Quentin Salas (and many others from the Naga seminary), and others too many to mention here.<sup>25</sup> In those times, Cebu, Naga, Jaro, and Calbayog were peripheral towns and the Vincentians were already dedicating most of their resources for the empowerment of the youth in these marginal places.<sup>26</sup>

This same creative spirit prevailed as the missionaries encountered new situations in the succeeding centuries. When the diocesan clergy proved themselves to be equipped and ready to administer their own seminaries in the era after Vatican II, the Vincentians moved to other apostolates where they were needed—missionary parishes and popular missions, grassroots organizing and cooperative-building, social services and community development, advocacy and formation of BECs, *missio ad gentes* and care for migrants, work among indigenous peoples and the vulnerable sectors.<sup>27</sup> Beyond the Philippines, it has extended its work of mission among the margins and formation of clergy and laity in Thailand, Solomon Islands, Papua New Guinea, Japan, Lebanon, London and South Sudan. The original Vincentian mission to help form the local clergy remains in present-day St. Vincent School of Theology which caters to the philosophical, theological and pastoral formation of seminarians, priests, religious and lay people from different dioceses all over the country.<sup>28</sup> In the spirit of the *colegio-seminarios*, both SVST and Adamson University still pursue the vision of making education

<sup>25</sup>For this list, see Rolando Delagoza, “The Contributions of the Congregation of the Mission to Philippine Culture,” Unpublished doctoral dissertation, University of Santo Tomas, May 1974, Appendix D; see also, Delagoza and Cavanna, *Vincentians in the Philippines*, 472-473.

<sup>26</sup>After the closing of the *colegio-seminarios*, the schools for lay people flourished on their own—an example of which is the University of San Carlos in Cebu. A historian writes: “This episcopal decree dated May 15, 1867 marks the birthday of the famous Colegio de San Carlos, the oldest Catholic College for boys in the Visayas, that in 1948 was given the status of a university as ‘University of San Carlos.’” Fermin del Campo, “Los Colegios de San Carlos y San Ildefonso de Cebu,” *Seminarium VIII* (1953): 3, cited in Delagoza and Cavanna, *Vincentians in the Philippines*, 92.

<sup>27</sup>Congregation of the Mission Philippines, <http://www.cmphilippines.org.ph/> (accessed 09.30.2015).

<sup>28</sup>St. Vincent School of Theology, <http://www.svst.edu.ph/> (accessed 09.30.2015).



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accessible to the marginalized and of forming lay people and clergy in the spirit of Vincent de Paul.<sup>29</sup> But beyond these institutions, ingenuity in the work of formation and mission is seen in all ministries where the Vincentians find themselves.<sup>30</sup>

For their part, the Daughters of Charity displayed the same creative fidelity in response to needs that presented themselves in new contexts. When they took over the administration of *Hospital Militar* of Manila, a leading newspaper of the time—*El Católico Filipino*—wrote on 23 August 1862: “The other day (August 21), the Daughters of Charity transferred to the Hospital Militar where good quarters are prepared for them. The suffering poor who go to the Hospital are lucky. From this day onwards, the assistance they receive will be of the most ardent Christian charity, supported by a zealous, understanding and forward-looking administration.”<sup>31</sup> “Forward looking” does not only mean future-orientedness. It also includes responsive sensitivity to present needs. This characterized the Sister’s services in these hospitals and asylums in which they worked through the years. For instance, Hospicio de San Jose became an inclusive space—in the description of a historian, “a real Noah’s arc”—where all the vulnerable and excluded of society can find their place.<sup>32</sup> It was not only a place of refuge but also of empowerment. Delagoza and Cavanna describe the work of the Daughters in their early months of Hospicio de San Jose:

<sup>29</sup>Adamson University, <http://www.adamson.edu.ph/> accessed (09.30.2015).

<sup>30</sup>For other published sources on the stories of Vincentian apostolates in the Philippines, see Rolando Delagoza, “A Parish on Top of a Garbage Hill: Parish of Ina ng Lupang Pangako, Quezon City, Philippines,” *Vincentiana* (2000): 70-75; Rafael Sucaldito, “The Vincentian Mission in the Solomon Islands,” [edited and updated by Jack Harris] *Vincentiana* (2000): 76-81; Raymundo Regua, “Our Lady of the Miraculous Medal Shrine Parish,” *Vincentiana* (2009). Another source of information for the events of the CM Philippine Province up to our times is the long-running Provincial Newsletter entitled “Vincentian News” faithfully compiled by Fr. Rolando Delagoza, C.M.

<sup>31</sup> Delagoza and Cavanna, *Vincentians in the Philippines*, 405.

<sup>32</sup>“El Hospicio de San José es una verdadera Arca de Noé en el cual se hallan pobres y desválidos de todas clases: ancianos, huérfanos, dementes, expósitos, y pequeños delincuentes. Todo lo más pobre de la sociedad encuentra tan benéfica Institución, unos instrucción y edicación, otros consuelo, y todos remedio á sus necesidades, y asilo sigurísimo en medio de las vicissitudes de la vida.” [Bruno Saiz], *Breve Reseña Histórica*, 128.



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Dignity of labor was instilled in the inmates, St. Joseph being the patron saint of the institution. The Sisters engaged the men in hat-weaving and “bayong”-making, while the women were taught the fine arts of embroidery in the “obrador” (workroom). Shoemaking, tailoring, wood working, cloth weaving, blacksmith, etc. were also part of training in the Hospicio, so that everybody mentally and physically capable were given to earn a livelihood.<sup>33</sup>

The educational institutions which they also administered soon became the model schools in the country. Both Colegio de Santa Isabel and Concordia College became “normal schools” which gained excellence in the training of teachers—a response to a real need at that time. “Santa Isabel was to become a ‘Superior Normal College’ offering a four-year course leading to the title of ‘Maestra Superior’. Santa Isabel rose in popularity and was considered to be on the same level as other colleges in Europe, having more students than any other women’s college in Europe or America.”<sup>34</sup>

The same future-oriented direction, excellence and sensitivity to context fire the works of the Daughters of Charity in our time. Their education ministry still remains in many of the schools that they originally administered but they have imaginatively adapted their methods to new needs among the socially excluded, e.g., innovative learning systems, alternative secondary/tertiary education programs for disadvantage youth and working adults, *kariton* education, and others. The original health ministry in traditional hospitals is still very much alive in San Juan de Dios Hospital and Mother Seton Hospital in Naga but the Sisters are also involved in community extension services in deprived areas, increased accessibility to medical services for the poorest, and accreditation and modernization of hospital care. The original social service ministry as it was found in Hospicio de San Jose and Asilo de San Vicente still continues. In addition, the Sisters are also engaged in protecting and forming youth and children in difficult situations, providing accompaniment to students, professionals and transients, caring for HIV-AIDS patients and other

<sup>33</sup>Delagoza and Cavanna, *Vincentians in the Philippines*, 407.

<sup>34</sup>*Ibid.*, 407.



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individuals in crisis; providing sanctuaries to trafficked and abused women and children, responding to disasters and rehabilitation needs, implementing community-based development programs, etc. Their pastoral work also takes the form of ministry on campuses, among indigenous people, and among street children and vulnerable sectors; BEC organizing and interreligious dialogue.<sup>35</sup>

### **LOOKING BACK**

The great philosopher Confucius once said: “Study the past if you would define the future.” The articles in this collection deal with the past of the Vincentian family in the Philippines—their apostolic interests, their everyday experiences in war and in peace, the books they collected, how they dealt with new contexts, what others think about them—in the hope that some knowledge of what went before us may give us some hints towards how we can invigorate our present and shape our future.

There have been major attempts at recounting the history of the Vincentians and the Daughters of Charity in the Philippines. On the fiftieth anniversary of their arrival (1912), Fr. Bruno Saiz — who did not identify himself as the author but instead wrote “por un Sacerdote de la Congregación de la Misión” — composed the first historical account of the Vincentian Family in the Philippines entitled *Los Padres Paules y las Hijas de la Caridad en Filipinas: Breve Reseña Histórica de la Labor Realizada en estas Islas por la Doble Familia de San Vicente de Paul 1862-1912*.<sup>36</sup> This work has three main parts. The first part which acts as prologue is about the history of the Vincentian family and their arrival in the Philippines. The second part deals with the institutions the *Padres Paules* were administering in the first fifty years in the Philippines. It ends with two small sections on the relationship of the Vincentians to Filipino clergy and another on the Vincentians and the Filipino youth. The third part recounts the apostolates of the Daughters of Charity ending with some

<sup>35</sup>Daughters of Charity Philippine Province, <http://www.dcpilippines.org/dc/index.php> (accessed 09.30.2015).

<sup>36</sup>[Bruno Saiz], *Los Padres Paules y las Hijas de la Caridad en Filipinas: Breve Reseña Histórica de la Labor Realizada en estas Islas por la Doble Familia de San Vicente de Paul 1862-1912* (Manila: Imprenta de Santos y Bernal, 1912).



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chronological summary of the presence of what then was called the “double-family of St. Vincent de Paul” in the Philippines. The appendices are also a great source of information. It contains some biographical sketches of the first missionaries and sisters, outstanding benefactors and students, as well as other interesting documents.

The next account of Philippine Vincentian history was built on the earlier work of Fr. Saiz. Fr. Manuel Gracia wrote a manuscript entitled “Los Padres Paúles en Filipinas”<sup>37</sup> but this work was never published. Fr. Gracia was appointed archivist of the Archdiocese of Manila from 1935 to 1948. With the voluminous material he found while working in the archives, he started composing the history of the Congregation in the Philippines. He finished the first volume (1846–1902) in Spanish but his untimely death in 1970 left the planned opus unfinished and unpublished.

The third work that is worth mentioning is the authoritative publication of the history of the Vincentians and Daughters of Charity in the Philippines, *Vincentians in the Philippines 1862-1982* written by Frs. Rolando Delagoza and Jesús Ma. Cavanna—both priests of the Congregation of Mission.<sup>38</sup> This thick volume of 655 pages also built upon the earlier works in Spanish by Saiz and Gracia. The authors wrote in the Foreword: “[Our work] is based on the original Spanish manuscript of Fr. Manuel A. Gracia, C.M. In Part One, *Vincentians during the Spanish Regime*, we have rearranged the material presented by Fr. Gracia, supplementing it at times with information gathered from other sources. We have only added a chapter on the problems the Vincentians had to face that period, namely, the development of the Filipino native clergy.”<sup>39</sup> The second part about the Vincentians in the 20<sup>th</sup> century was sourced from the CM Archives (ACMF)<sup>40</sup> and the

<sup>37</sup>Manuel Gracia, “Los Padres Paúles en Filipinas,” Unpublished Manuscript, Jaro, Iloilo City, 1957.

<sup>38</sup>Rolando Delagoza, CM and Jesús María Cavanna, CM, *Vincentians in the Philippines 1862–1982* (Manila: Congregación de la Misión en Filipinas, Inc., 1985).

<sup>39</sup>*Ibid.*, x.

<sup>40</sup>Archivo de la Congregacion de la Misión en Filipinas (ACMF) was in San Marcelino, Manila and is presently located in Quezon City.



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doctoral dissertation of Fr. Rolando Delagoza entitled “The Contributions of the Congregation of the Mission to Philippine Culture” (1974).<sup>41</sup>

There were also other accounts focusing on local missions which were helpful to their project. A Vincentian who was assigned in Cebu in the early 1900s—Fr. Nicolás de la Iglesia—wrote a history of the San Carlos College-Seminary on its fiftieth year anniversary, *Reseña Histórica del Seminario Colegio de San Carlos de Cebu, 1867–1917*, although he did not identify himself as author.<sup>42</sup> The author did not also identify himself but he was the author of this early work. Another useful study was written by Fr. Rafael Bernal entitled “A Study of the Contribution Made by the Vincentian Fathers to Philippine Culture through the Diocesan Seminaries from 1862-1954.”<sup>43</sup> There were also published articles about the presence of the Vincentians in the Philippines<sup>44</sup> and the seminaries they administered.<sup>45</sup>

The articles in this collection form part of the history of the Vincentians and Daughters of Charity in the Philippines—written by themselves, but also by others. Most of these have been published elsewhere which we would like to be made available to contemporary readers. They are not grand historical accounts but small fragments of this long history: a view to their apostolic concerns, their

<sup>41</sup>Rolando Delagoza, “The Contributions of the Congregation of the Mission to Philippine Culture,” unpublished Ph.D. dissertation, University of Santo Tomas (Manila), May 1974.

<sup>42</sup>[Nicolás de la Iglesia, C.M.], *Reseña Histórica del Seminario Colegio de San Carlos de Cebu, 1867-1917* (Manila: E. C. McCulough & Co., 1917).

<sup>43</sup>Rafael Bernal, “A Study of the Contribution Made by the Vincentian Fathers to Philippine Culture through the Diocesan Seminaries from 1862-1954,” Unpublished Masteral Thesis, Occidental Negros Institute, Bacolod, 1955.

<sup>44</sup>Agapito Sacristan, “Los Padres Paúles en las Islas Filipinas,” Unpublished Manuscript, Naga, Seminario del Ssmo. Rosario, 1958; E. Gancedo, “Los Padres Paúles in Filipinas,” *Anales* 37 (1924): 366-370; Manuel Gracia, “Los Padres Paúles in Filipinas,” *Anales* 38 (1930): 543-547.

<sup>45</sup>Cf. Fermin del Campo, “El Seminario Conciliar de San Carlos de Manila,” *Seminarium* VII (1951): 12-18; *Seminarium* VII (1952): 12-13; idem, “Los Colegios de San Carlos y de San Ildefonso de Cebu,” *Seminarium* VIII (1953): 2-5; idem, “Seminaries in the Philippines,” *Boletín Ecclesiástico de Filipinas* 27 (1953): 498-504; Manuel Gracia, “Seminario Mayor de Manila,” *Seminarium* III (1938): 627-632; idem, “Seminario Conciliar de Manila,” *Seminarium* IV (1954): 204-209, 271-274; idem, “Los Paúles en el Seminario de Nueva Caceres,” *Anales* 37 (1929): 145-202; Bruno Saiz, “El Nuevo Seminario de Lipa, de la Laguna,” *Anales* 23



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experiences during the war, the kinds of books they read, etc. Far from being a complete account of this history, this collection is aimed at looking into some details in order to bring out the actual events, concrete concerns and the persons—of real flesh and blood—that made this history happen.

Close to the heart and mission of Filipino Vincentians is the formation of the local clergy. In the first article, “The Filipino Clergy during the Spanish Regime”, Jesús María Cavanna argues that racial prejudice was not the reason for the delay of forming and ordaining indigenous clergy. This article was first part of a series published in *Boletín Eclesiástico de Filipinas* from 1964–1969.<sup>46</sup> Written while he was working in *Collegio Filipino* in Rome, this series is Cavanna’s contribution to the long-standing debate on the retarded development and formation of the secular clergy in the Philippines.

In a 1947 landmark article—originally his licentiate thesis in theology at Woodstock, Maryland, USA—Horacio de la Costa argued that there were two main reasons for the delay of the formation of the native clergy in the Philippines: (1) legislation of the New Spain which prevented the ‘Indians’ from receiving any orders from the Church—a law which was extended to the Philippines, and; (2) *patronato real* where the Spanish king possessed the right to appoint people to major ecclesiastical positions. “In such an arrangement,” de la Costa contended, “it was almost inevitable that considerations of political expediency should stir up controversies and influence decisions injurious to church’s work, and in particular to the normal development of the native clergy.”<sup>47</sup> Without mentioning de la Costa’s article, Cavanna calls this assessment as unfair and historically untenable. He argues that even in the 17<sup>th</sup>

(1915): 293-298; Francisco Subiñas, “El Seminario de Cebu,” *Seminarium* 7 (1952): 7-10; Zacarías Subiñas, “Seminario de San Pablo,” *Misiones Católicas in Extremo Oriente* (Manila: Cacho Hermanos, 1937), 204-207.

<sup>46</sup>Jesús Ma. Cavanna, C.M., “The Filipino Clergy during the Spanish Regime,” *Boletín Eclesiástico* 38 (1964): 283-300, 465-76, 767-88; 40 (1966): 355-63, 439-48, 510-15, 580-86; 43 (1969): 153-61.

<sup>47</sup>Horacio de la Costa, “The Development of the Native Clergy in the Philippines,” *Theological Studies* 8 (1947): 219-250; also see a revised version in *Studies in Philippine Church History*, ed. Gerald H. Anderson (Ithaca: Cornell University Press, 1969), 65-104. John Schumacher acknowledged Cavanna’s contribution to the debate but he categorized Cavanna among the apologists of the Spanish



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century, there were already boarding schools and *colegio-seminarios* where everyone—Spanish boys, *criollos*, mestizos and indigenous natives—can be trained. But why were there few natives (as compared to the “Spanish boys”) who made it to higher studies for the priesthood? While many historians blame racial prejudice, Cavanna’s contribution is to point to the notions of social and cultural capital embodied in people’s *habitus*—sociological concepts not yet in currency at the time of his writing. He thinks that it was “environmental circumstances”—not racial prejudice and State or Church policies—that hindered such an achievement. “Indigenous natives were not excluded or considered incapable of higher studies, but simply because of environmental circumstances, it became too difficult for the majority of them to accomplish such studies.”<sup>48</sup> In contemporary sociological parlance, what Cavanna describes as “environmental circumstances”, i.e., the *indio’s* non-possession of cultural and social capital embodied in his dominated *habitus*, also leads to a systematic disenfranchisement from one’s field of engagement,

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ecclesiastical system. Cf. John N. Schumacher, “The Eighteenth Century Filipino Clergy: A Footnote to De la Costa,” *Philippine Studies* 26, No. 1-2 (1978): 157–173, 158n3, 158n4.

<sup>48</sup>Jesus Ma. Cavanna, C.M., “The Filipino Clergy during the Spanish Regime,” *Boletín Eclesiástico* 38 (1964): 299. “It was not that they would deny anyone the right to aspire to the priesthood, on account of his race or of the color of his skin. The actual problem—these men thought—in the higher educational levels was that of preparing capable leaders of the people in the civil and in the religious spheres; the present facts seem to point out that in the conditions of those days, the Spaniards or sons of Spaniards, coming from a higher cultural environment, enjoying a richer and finer educational background in the very homes where they lived or from which they came, were by those very circumstances in a more advantageous position to receive and pursue a higher education and a training for leadership, rather than the indigenous natives, who though at times better gifted and brighter than the Spanish boys, nevertheless on account of their poorer cultural background and lesser educational facilities at their homes, and even out of greater difficulties they found in assimilating a foreign culture, in a foreign language, and even due to greater financial difficulties that blocked their way in the pursuit of a long career: for all these reasons, most often these Filipino boys did not succeed to attain the final goal of a higher education. This was generally achieved by Spaniards, creoles or mestizos, during the first century at least of the Spanish regime.” (299). See his article in this collection.



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in this case, the ordained clergy.<sup>49</sup> Thus, beyond de la Costa, Cavanna argues that even without actual discriminating legislation, the indigenous candidate is already disqualified from the outset. But *habitus* is also inventive and creative; it possesses the capacity of breaking through the dominated confines of the field of power. Thus, in some later studies on the matter, Luciano Santiago<sup>50</sup> discovers in actual historical records that some few indigenous Filipinos, especially those coming from higher classes, actually made it to the holy orders. Some were ordained prior to 1720s—which is de la Costa’s calculation of the formal policy to open the priesthood to indigenous candidates—something which Cavanna also asserted.<sup>51</sup>

The next two works describe the actual apostolic ministries of the Vincentian Family in those early years. Manuel Gracia’s “The Congregation of the Mission in the Philippines” is the summary English version of the original manuscript “Los Padres Paúles en Filipinas” and is reprinted from *Boletín Eclesiástico*.<sup>52</sup> His account is a cursory review of the work of the Vincentian Fathers and Brothers in the diocesan seminaries in the Philippines from the time of their arrival to the Second World War. The article by Marya Svetlana Camacho entitled “Reforming Women’s Education in the Mid-

<sup>49</sup>For notions of habitus, capital and field, see Pierre Bourdieu, *The Logic of Practice* (Stanford, CA: Stanford University Press, 1990); idem, *Pascalian Meditations* (London: Polity Press, 2000).

<sup>50</sup>Luciano P. R. Santiago, “The Hidden Light: The First Filipino Priests,” *Philippine Studies* 3(1983):129-188; idem, *The Hidden Light: The First Filipino Priests* (Quezon City: New Day Publishers, 1987). See Schumacher’s rethinking of de la Costa’s position in John Schumacher, “The Early Filipino Priests: 1698-1762,” *Philippine Studies* 51 (2003): 7-62; revised in “The Early Filipino Clergy: 1698-1762,” in idem, *Growth and Decline: Essays on Philippine Church History* (Quezon City: Ateneo de Manila University Press, 2009), 69-106.

<sup>51</sup>In later work, Cavanna writes: “By 1655, there were fifty-nine secular priests in the Diocese of Manila alone, and by 1699 the number of these secular priests had increased to eighty, of whom the majority were, in all probability, Filipino native priests.” Rolando Delagoza and Jesús Ma. Cavanna, *Vincentians in the Philippines*, 33. According to Delagoza, this chapter of their work entitled “A Problem to be Faced” was entirely written by Cavanna. It appears that this chapter is Cavanna’s point by point refutation of de la Costa’s and Schumacher’s thesis on the early development of native clergy in the Philippines.

<sup>52</sup>Manuel Gracia, “The Congregation of the Mission in the Philippines,” *Boletín Eclesiástico de Filipinas* 39, No. 435 (1965): 299-311.



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Nineteenth Century Manila”<sup>53</sup> is an assessment of pedagogical methods and processes used by the Daughters of Charity in their educational apostolate. Being the first Spanish religious congregation to undertake education as their main mission, the Sisters, according to Camacho, “brought with them a curriculum and pedagogy developed over the years in Europe, representative and supportive of the modernization recently legislated for the Philippines.” Beyond the mainly private and quasi-religious *beaterios* whose emphases were the teaching of the Christian faith and needlework, the schools of the Daughters of Charity were considered more “secular” as they were training teachers before the introduction of “normal” schools in the country.

The next two articles narrate the difficult experiences of the Vincentian Family during the Second World War. “Dark Hours of the Night (1941-1945)” is an abridged version of a chapter in Delagoza and Cavanna’s book *Vincentians in the Philippines*.<sup>54</sup> At least in this narrative, the Congregation of the Mission suffered 18 casualties during the war (13 priests and 5 brothers were assassinated) not counting the young seminarians and their lay collaborators—one in Cebu, another in Baguio, and most of them in Manila. This article describes the brutal circumstances of their death while they remained in the lines of fire in faithful solidarity with their flock. “In Intramuros: Our Last Days in San Juan de Dios”<sup>55</sup> comes from an unpublished typewritten manuscript signed by a certain “Sor Consuelo S.” — a Daughter of Charity assigned in the hospital during the fateful month of February 1945 when the Japanese were retreating and the Americans were fiercely attacking the walled city.<sup>56</sup> She wrote this account while recovering from her wounds at St. Joseph’s Hospital from February 26 to April 27, 1945.

<sup>53</sup> Reprinted from *Manila: Selected Papers of the 20th Annual Manila Studies Conference*, July 28-29, 2011, ed. Marya Svetlana Camacho (Manila: Manila Studies Association, Inc., 2012), 53-73.

<sup>54</sup> Rolando Delagoza, CM and Jesús María Cavanna, CM, *Vincentians in the Philippines 1862-1982*, 349-372.

<sup>55</sup> Manuscript from Archivo de la Congregación de la Misión en Filipinas (ACMF).

<sup>56</sup> According to the archives of the Daughters of Charity, this can be traced to Sor Consuelo Severino, D.C. who was assigned in San Juan de Dios Hospital in Intramuros at this time. Consuelo Severino was born in 1902 in Bacolod and



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The next two articles deal with other people's assessment of the work of Vincentians in seminary formation. John Schumacher's "Tri-Centennial of Filipino Clergy – Cebu," was first published in *Talad*, the academic journal of Seminario Mayor de San Carlos in Cebu City.<sup>57</sup> It was first delivered on 4 November 1988 at the Annual Alumni Homecoming which was also the formal turnover of the seminary administration from the hands of the Vincentians (1867) to the Cebu diocesan clergy. As master narrator, Schumacher painted in colourful broad strokes the journey of the Archdiocese of Cebu—the succession of bishops, the state of the clergy and its people—against the backdrop of the dramatic events of Philippine history. In that great panorama, he argues, the Vincentians came at a crucial time when their mission of forming the diocesan clergy was most needed. The next article entitled "The Vincentian Efforts in the Formation of Ilonggo Clergy (1869-1901)" is by Jose Delgado—a diocesan priest from Iloilo. First offered to fulfil a requirement for the Master of Arts in Theology at the Loyola School of Theology, this edited version talks about the establishment of San Vicente Ferrer Seminary in Jaro and the intellectual and spiritual formation the Vincentians instituted. It also reports on the obstacles and setbacks encountered in the formation of the Panay local clergy—lack of personnel, poor infrastructure and finances, controversy of the *colegio-seminario* structure and the vicissitudes of war and their consequences in Church leadership.

The last article of this volume is a recent study on the rare books collection of Seminario Mayor de San Carlos of Cebu as a window to the intellectual legacy of the *Padres Paúles*. Aloysius Cartagenas refers to a famous quote by Ralph Waldo Emerson: "If we encounter a man of rare intellect, we should ask him what books

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entered the community of the Daughters of Charity in 1927. Sor Consuelo was one of the eyewitnesses whose testimony is found in a special issue of *Anales* 54, No. 3 (March 1946) dedicated to "las victimas vincencianas de la catastrophe de Filipinas." Other eyewitness accounts come from Manuel Gracia, CM, Maximo Junquera, CM, Antonino Mayoral, CM, Angel Lucia, CM, Delfina Abaurre, DC, Petra Cabodevila, DC, Maria Uandasan, DC, Pedro Martinez, CM, and Martin Legarra, ORSA, Aniano Gonzalez, CM, Estanislao Araña, CM. See manuscripts at ACMF.

<sup>57</sup>John Schumacher, "The Tricentennial of Filipino Clergy – Cebu," *Talad* 1 (2001): 31-49.



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he reads.” He concludes his investigation thus: “The books were not only integral to the plan of studies on a par with the seminaries in Europe during the age. They are, above all, a testament to the competence and dedication of the many Vincentians” who tirelessly labored for the formation of the local clergy in the Visayas and Mindanao, and by extension, the whole of the Philippines.

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