



PAPAG

THE OFFICIAL STUDENT PUBLICATION OF SAINT VINCENT SCHOOL OF THEOLOGY

AUGUST 2019 - MAY 2020



That **All**
may be **One...**
with the **Victims**

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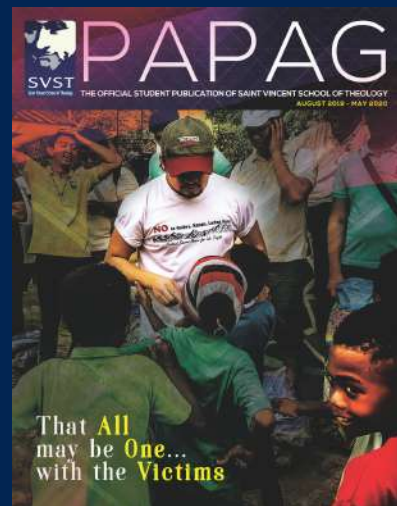


EDITOR'S VOICE

I welcome you all to this year's Papag-2019-2020. This is a yearly magazine published by the student body about the life and activities here at St Vincent School of Theology. This academic year's theme "that they may be one with the victims..." speaks volumes of the stand we take here at SVST. By this we think that one of the crucial tasks of theology today is to be in dialogue with other Christian denominations, religions, and indigenous peoples, and initiate a new perspective that can transform the social order, prompt a discipleship of equals, and eradicate mass poverty. This is what I call a theology of responsibility that strengthens the motivation of all to share and to care for one another especially the poor victims of all forms of injustices and oppression. This year's theme is a nod to the most distinctive feature of SVST education, speaking to a general belief here that within the caliber of schools, SVST holds a unique and central place. Papag this year is a very good attempt to compile all the stories coming from SVST that reflects our theme. So aside from just news articles, we have also included very short, precise, and direct messages and reflections that we believe would spur a second thought among readers.

I do hope you enjoy this unique edition of Papag 2019-2020. We welcome your feedback and will see you again next academic year.

Adah Audu, MMMP
Editor - in- Chief



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COVID-19 AND INTERRELIGIOUS DIALOGUE

During the COVID-19 pandemic, St. Vincent School of Theology has become the repacking station of #VincentHelps. While most students went home, those who remained in the SVS Complex – seminarians, formators, professors, lay students and youth volunteers – spent hours and hours repacking and distributing goods, as well as, in cooking meals for street dwellers and stranded people. We searched for those who are truly left out – the homeless, the nameless, the faceless. For some, we were just there when there was literally nothing to cook. Like *manna* from heaven, the pack of rice came just on time when they needed it most.

In Payatas, SVST's partner-community, it is our women-leaders who do the distribution of the *pandesal* everyday, and of the rice and milk weekly. They encounter families coming from different religions like the Muslims, evangelicals, and other denominations. In more than one instance did someone politely refuse the food pack or bread saying they come from a different faith.

"I am sorry. I am not Catholic. This is not for me," said one coming from the Iglesia ni Kristo. I can never forget one leader's reply as she recounted in our weekly assessment meeting: "*Wala namang relihiyon ang mga kumakalam nating sikmura. Para sa ating lahat ito.*" (Our hungry stomachs do not have any religion. This is for all of us.)

There is another feature of the Payatas relief operation. It is a collaboration of the Catholic parish, the born-again Church(es), and a religious NGO. We divided the different areas among us depending on proximity and available resources. The Catholic leaders distribute goods to all families including those of other faiths. The evangelicals distribute both to their church members and Catholics alike in their assigned area. The Catholics sent help to the pastors of born-again Churches and their members. And the evangelicals helped repack the goods for all.

"That they may one... with the victim."

Never have we seen this theme come alive than during this pandemic. Never has ecumenical and interreligious endeavor been so active as it is today in Payatas.

Interreligious dialogue has been envisioned by *Redemptoris Missio* in four aspects: dialogue of life, dialogue of action, dialogue of theological exchange, and dialogue of religious experience (RM, 57). In Payatas, this dialogue happens foremost in the level of action. These compassionate action leads to an everyday dialogue of life among neighbors who were not in talking terms before, and hopefully, in some future time beyond the pandemic, can usher in a new conversation and sharing of theological beliefs, worship practices and religious experiences among different faiths.

I thank the editors of Papag 2020 for doing a great job of collecting the rich reflections of SVST students and professors alike on this difficult academic year filled with opportunities to be in solidarity with the poor, our masters.

Rev. Fr. Dr. Daniel Franklin E. Pilario, C.M.
Academic Dean



“That They May Be One” (Jn 17:21) . . . With The Victims”

The theme for the academic year 2019-2020 is: “that they may be one . . . with the victims.” The formulation may strike some of you as odd, but it is really not as odd as you may think. It is rather a theme that brings together two sub-themes or topics. One is the idea of oneness or unity – the aspiration addressed in Jesus’ prayer for his disciples just before he underwent his passion and eventual death. And the second is the idea of being one with the victims. The two ideas interface in a beautiful and theological way. Allow me to reflect on what this could mean.

“That they may be one”: As you well know, this passage is found in the Last Supper discourse recorded in the 17th chapter of John’s Gospel and locates Jesus few hours before he was handed over to his torturers. One may say that Jesus’ “dying aspiration” was that the disciples would remain one, united in their belief and faithfulness to Jesus’s message. Jesus knew all too well that this was a tall order, because not long after their last supper together the group of his disciples would disband, out of fear, cowardice, and betrayal. Yet, despite seeing signs of this division and separation, Jesus remained steadfast in his prayer that “they may be one.”

Since the Second Vatican Council this prayer has been employed to encapsulate the aspiration of many in divided Christendom, that “they may be one.” Ecumenism and interreligious dialogue were ideas that were meant to gradually bring about this Christian unity and mutual understanding and respect between persons of different religions. Fifty years since the end of that great Council, the aspiration “that all may be one” remains a tall order, because fear of each other, cowardice, inaction and timidity continue to rule our hearts. This is the case throughout the world, this is also the case here in the Philippines. The Church leaders in this country, as we prepare to celebrate the 500th anniversary of Christianity’s coming to these shores, have decided to pay special attention and set the focus in 2020 on ecumenical efforts and interreligious dialogue. As part of the Church, SVST is opting to join in these efforts and promises to explore other ways by which ecumenical and interreligious conversation could be promoted.

“That they may be one with the victims”: But as a Vincentian educational institution, SVST sees the prayer for unity and oneness not only as pertinent to matters on ecumenism and interreligious dialogue but also as opportune occasion to expand the circle of unity to include those in our midst who continue to be victims of violence and injustice. That is why we add the qualifier,



“with the victims.” A prayer that does not include those in the margins of church and society, in the minds and hearts of SVST personnel, cannot be Jesus’ prayer nor of anyone who professes to be his follower. Necessarily, Jesus’ prayer, “that they may be one” includes those who are the very victims of the divisions that rack church and country today. And this, for a very simple reason.

The fuller text of Jesus’ prayer goes this way: “That they may be one as you, Father, are in me, and I in you, that they also may be in us, that the world may believe that you sent me.” (Jn. 17:21). The unity that Jesus prays on behalf of his disciples is grounded on the unity that exists between Jesus and the Father. It is not some unity arrived at after some rounds of dialogue or as a product of compromise. It is a unity that seeks to embrace all – men and women, rich and poor, saint and sinner. But it is a unity that includes and gives ample room especially to those in most need – and who would be these but the victims of our own divisions, our own egoism and selfishness. Not as objects of our pity and graciousness, but as fellow actors and promoters of the unity that Jesus prays for. How many times have we heard Jesus precisely point out that those whom the world call “the little ones,” our “victims,” are the very ones who have much to give, to teach us, to contribute towards the unity of humankind. St. Vincent de Paul is of the same mind when he counseled us to heed the wisdom and compassion of the poor.

In our country and church today, there is a crying need to give room to the victim of violence and injustice, corruption and abuse of power. At the very least to listen to their aches and pains, their aspirations and longings. When we open our hearts and our minds to them, we allow the unitive, all-embracing love of God to embrace them. As we do so, we pave the way towards the unity that Jesus prays for when he says “that all may be one.”

Here are some questions for us to ponder this year as we try to implement the annual theme: Who are the victims? Why is there need for unity? For what do we need to be one?

Rev. Fr. Dr. Manuel Ginete, CM
Rector



GOD IN A WORLD OF MANY FAITHS

Philmar Rosales

In our quest towards philosophical and theological studies, one might ask the following questions: “If there is one God, then why are there many religions? If there is no God, then why do various religions exist at all? Why do some people believe in one God and others believe in many gods?” These are simple questions yet one might fall to arbitrating this dilemma, whether to choose which of the religions is true or to unify all religions as one.

Christianity asserts the belief in Jesus Christ. An individual must follow the ways

married life, single blessedness, and priestly ministry. Regardless of the path we choose, we all have one common goal, and that is genuine happiness. I think this notion should be applicable to religious beliefs. Although plurality of religions is present, people were not created just to live on earth and disappear after death. People were created to have eternal life with the Supreme Being. We may choose different paths, but we have the same goal. Yes, many religions have been formulated. This truth is something that we cannot deny.



**WE MAY CHOOSE DIFFERENT PATHS,
BUT WE HAVE THE SAME GOAL.**

of Christ in order to attain salvation. This necessity is clearly revealed in the writings of John: “Jesus said unto him, I am the way, the truth, and the life: no man comes unto the Father, but through me” (John 14:6). Nevertheless, the other religious denominations, such as—Islam and Hinduism—cannot unite with Christians since this is the case. Hence, the following illustration may help resolve this issue.

From one point of view, there are three vocations we all might choose from:

Choosing and unifying different religions as one is difficult, considering the diverse beliefs and customs that we practice and incorporate into our religions. However, people always choose a path that will lead them towards that genuine happiness, that is, the Ultimate Being, whether it might be God, Allah, or whatever you call that Being. We all die, and we all believe that after this life, we will be united with that Supreme Being.

A Neighbor in the Image of Christ

by Aaron J. R. Veloso

This year, the Catholic Church celebrates the Year of Ecumenism, Interreligious Dialogue, and Indigenous Peoples as part of the nine-year preparation for the fifth centenary of Christianity's arrival in the Philippines. A number of celebrations and activities with other religions have been prepared both at the national and local levels, highlighting the clarion call for dialogue that the Second Vatican Council has called for, but is yet to bear widespread fruits.

The centrality of Jesus Christ and the Scriptures in the Christian faith provides a unifying force for Catholics and other Christians. However, it is not as easy with other faiths. In the Philippines, which has pockets of Muslim communities, we see this evident in the way some people (especially city dwellers) deal even with fellow Filipinos of the Islamic faith, with reactions ranging from tolerance, to open disdain, to mockery, or fear. Many would associate Muslims with radicalized elements linked to international terrorist groups who weaponise the Qur'an to further their own political agenda.

What many do not realize is that the Qur'an is filled with the concept of peace; in fact, it states that peace, while fully perfected in the next life, should be the bedrock of human life on earth. Peace, mentioned in the Qur'an at least 114 times, comes from Allah himself, one of whose names is "As-Salaam," which means peace: "He is God, other than whom there is no god, the King, the Holy, the Peace, the Defender, the Guardian, the Mighty, the Omnipotent, the Supreme." (Qur'an 59:23).



This common love for the peace and harmony that comes from God ought to be the foundation of our collaboration with Muslims.

-- Aaron J. R. Veloso

This common love for the peace and harmony that comes from God ought to be the foundation of our collaboration with Muslims. This harmony comes from the mutual acknowledgment

of the presence of the image of God in each other, and the respect that each person deserves because of this special dignity. This is evident in the tireless work of many Catholic priests and sisters in Muslim Mindanao, working alongside and for them, not only in the traditional mission fields of education and healthcare, but also in carrying the banner with and for them in the protection of human dignity and human rights, and in the struggle for self-determination.

Many of those who our missionaries collaborate with have not converted to Christianity, but perhaps through the witness of our missionaries' solidarity, they have felt the presence of Christ, who has asked us to be a neighbor to others. This Year of Ecumenism, Interreligious Dialogue, and Indigenous Peoples, may more Christians be emboldened to become a neighbor in the footsteps of the Good Samaritan, who, disregarding biases, have made himself available to the person in need.

Mary

AS BRIDGE-BUILDER



For us who have such a profound love for Mary, it is high time to act so that her sweetest name is effaced from the destructive polemics that once characterized our relationship with our non-Catholic brothers and sisters.

Sadly, devotion to Mary has become one of the thorny issues between us Catholics and other Christians. When I was young, I saw on television preachers and self-styled evangelists who not only bashed Catholics who pray to Mary, but also bashed Mary herself. I also found, in the course of my volunteer work as a catechist, Catholics who were so zealous in defending Mary that they attack non-Catholics who do not accord the same respect and veneration to her. In all this confusion and vitriol, we all forget that love can (and should) prevail even in situations of disagreement. Forgetting love is forgetting Christ, even for us who claim to speak in his name.

The Spirit, however, continually challenges Christians to move on from all these useless wrangling, and invites all of us to see things in a new perspective. One of the encouraging trends during the last decades is an emerging “common ground” on the role of Mary in Christian life. The Second Vatican Council offered a theological vision of Mary with the Church (and not above it), for which reason the rich reflection on Mary was placed in the Dogmatic Constitution on the Church (Lumen Gentium). Here she is presented as a member of the People of God, a “sign” of hope and solace for all of us who struggle for the realization of God’s reign here on earth. Among Protestants, theologians Beverly Roberts Gaventa and Cynthia Rigby are hopeful that “[p]erhaps the stark absence of Mary in contemporary Protestantism is about to come to an end. Surely, when Mary is present with us, we will not turn to her as our mediator or redeemer, but will relate to her as a member of the Great Cloud of Witnesses, as an ordinary sister in Christ who, extraordinarily, was called to be the Mother of God.” On both sides, a new wisdom is emerging: that we do not need to look very far to find a model of discipleship, because Mary is, in the truest sense, the perfect disciple. And perfection here is not in any way reflected by pomp and pageantry, but by the most mundane, ordinary, even banality, of consenting to be part of God’s work in the world.

If we see things from this point of view, it is thus not outrageous to praise this woman of faith for showing us where obedience to God will eventually lead us – to our own glorification. We become part of the multitudes who call her “blessed” because of what the Almighty has done. Mary leads the way, but we are on the same road that she has tread, and in faith we believe that we will get to where she is now.

“**Mary leads the way, but we are on the same road...**”



MANUEL VICTOR J. SAPITULA

MISSION AS DIALOGUE:

The Willingness to Listen to the Other Perspective

By Adah Audu, MMMP

As a young seminarian on pastoral work in a predominantly Muslim part of Nigeria over seven years ago, I used to attend gatherings for both Muslims and Christians. A gathering was regularly held on the first day of every year mainly to celebrate the New Year, and also to get some clarity on how Muslims and Christians think about current issues and points of doctrine. Usually in these gatherings, an Imam would lead the opening prayer, and a Priest did the closing prayers or vice versa. This was followed by short talks given by both Muslim and Christian speakers. Each speaker was given about 30 minutes to discuss a topic of mutual interest. The idea here was not to critique the other faith, or debate who has a better argument, but to develop mutual respect and willingness to listen to the other perspective.



For me the core of the gathering was the follow up eating and drinking together. This was the time for refreshments and socializing, when participants got the opportunity to discuss the topics covered during the talks as well as build relationships. Stereotypes at this time were set aside and real understanding began. Each person had the opportunity to witness honestly and authentically what they believed. The hope was that everyone will come out of their shell to engage neighbor not in a spirit of relativism but in a spirit of mission. This was the practice in that small village where I worked, and it ensured peaceful co-existence between the Muslims and the Christians. While this dialogue may not have built many churches, the lack of it may have impeded growth and peaceful co-existence. It is to this end that I think that drawing society together is in itself a great mission today in a fragmented world, where people feel pulled apart in all directions by forces beyond their control. This is particularly why I applaud the Philippine church when it declared the year 2020 as the year of ecumenism, inter religious dialogue and indigenous peoples.

This year in the Philippine church, the principal goal is understanding the person in our Barangay who attends a different church or follows a different faith, opening up to them in the hope that they will “hear” us and begin to understand what we believe even if that involves differences. While many would think that engaging in dialogue with other religions meant abandoning God’s call to mission and proclamation towards conversion, for me embracing mission as dialogue as we have seen above is a constant reminder of the human face of mission that helps us encounter other faiths as equal conversers worthy of being listened to and with whom we should respectfully share our beliefs. It is important to note that mission as dialogue does not require Christians to abandon or throw away their beliefs. On the contrary, genuine dialogue demands that each partner bring to the dialogue the fullness of

“ WHILE DIALOGUE MAY NOT HAVE BUILT MANY CHURCHES, THE LACK OF IT MAY IMPEDE GROWTH AND PEACEFUL CO-EXISTENCE.”

themselves and their cultures. Hence through dialogue, partners grow in mutual understanding and trust, and are able to freely share more of what they are with the other. Through this, both religions grow in faith, broaden their perspectives to see their doctrines in a new light. Mission as dialogue therefore should not just be a verbal engagement; more importantly it should become a way of life that is both dialogical and missional. It should lead to cooperation for common concerns and also instigate genuine interchange in everyday life, sharing lives together as neighbors from different faiths.



The St. Vincent School of Theology community celebrated on September 25, 2019 its yearly SVST Day in Honor of Vincent De Paul, a saint for the poor and the marginalized. The community launched the celebration with an astounding parade of the professors, students and staff. The call to prayers that followed was led by Sem. Charlie Olojan as we gathered in front of St. Justin Theological Library. Games followed and were well-participated by every batch, especially with the active participation of the faculty and staff. No one was exempted from the games because, *"Ang hindi maglaro, hindi makakapasa sa mga exams!"*

Lunch was served in boodle fight style which facilitated camaraderie. It was prepared by the Table Ministry headed by the Vice President of the student council, Sem. Gabriel Dayondon. Everyone enjoyed the delicious dishes and satisfied everyone's cravings. In the afternoon, all were gathered at the Audio-Visual Room. Rev. Fr. Manuel Ginete, C.M., imparted his wisdom to the community in his talk entitled, "ONE WITH THE VICTIMS: Revisiting Vincent De Paul's Mysticism of Charity." St. Vincent De Paul was a mystic clearly inspired everyone to be a mystic of charity as well. Indeed, Fr. Ginete highlighted four things in his talk: a re-assessment of Vincent's overall mission; reflection on Vincent's signal insight in regard to our work with the poor; an exploration of the vital connecting link that marks it as a mystical spirituality; and the connection of these points to this year's SVST theme, "That all maybe one... with the victims."

SVST BIG DAY

In Honor of St. Vincent De Paul

By Philmar Rosales



After the talk, the whole community was entertained with the various presentation inspired by the following assigned Disney Films: Mulan, presented by ITF; Little Mermaid by Philosophy 3; Pocahontas by Philosophy 4; Aladdin by Theology 1; Moana by Theology 2; Lion King by Theology 3; Frozen by Theology 4. Everyone excelled in their presentations! After much cheering and shouting at every presentation, the announcement of winners followed. The most creative presentation was the 1st Year Theology students, who also got the second place, while the third place was given to the 3rd Year Philosophy Students. Amazingly, the 2nd Year Theology students were proclaimed to be the champion this year which paved way for a back-to-back win for their group. As an additional highlight, this year's SVST Day coincided with the birthday celebration of our beloved professor, Rev. Fr. Dave Capucan. The community thanked and gave him a token of gratitude. The program concluded with concluding remarks from Rev. Fr. Roland Tuazon, C.M., the SVST Vice Dean, "The secret of real happiness is the service for the Poor, our masters." Thus, as Vincentians, all are called to love, serve, and learn from our masters – the poor. As St. Vincent would always invite us, "Go to the poor, you will find God."

ON THE CHRISTIAN Life of Generosity

By Ionnes Llego

I remember a story of a man trapped in his house by a huge flood that reached almost the roof. The man cried out and prayed, "God, I need you to save me now!" Then, he saw a floating life-jacket, and it was coming near him, but he did not take it. He cried out again, "God save me!" He saw a man on a boat approaching. "Have you come to rescue me?" the trapped man asked. "Yes, I see that the water is about to reach your roof," the man on a boat answered. Sadly, the trapped man didn't come, "I'm waiting for God and I believe He will come and save me".

Again he cried-out, "God save me!" Then a rescue team came, no longer on a boat but in a helicopter. One rescuer said, "Mister, we have come to rescue you now! Please take the rope so we can pull you up." The man answered, "I'm waiting for God and I know He will come." So, the rescuer left and rescued others. As the water continued to rise, almost reaching his feet when he stood on the roof, he was so afraid that he cried out, "God, if you won't come then you don't exist!" But God did not come, and the flood took the man. God's generosity can sometimes be different from what we expect. But God, since He created the universe, has always been generous to us. If He wasn't, then He would not be God. The

greatest proof to God's generosity is when he has chosen to become like us; God has chosen to be man. And he taught us how to give and be generous.

At the time when Jesus was announcing the good news many Jews despised him that he was a false prophet and teacher claiming to be the Holy One of God. To claim it was blasphemy and punishable by death. When finally Christ resurrected and sent the Holy Spirit, the first Christian showed generosity to one another by living in common (Cf. Acts 5:11;8:1). So no one was poor among them. The characteristic of Christian generosity is inclusive, rather than exclusive. Christ manifested this all-embracing love, yet many did not understand him, even his fellow Jews. True generosity is the ability to share not just to your 'clique', your chosen friends, or your circle, etc. True generosity is for everyone. Also, generosity means not merely 'giving fish', but teaching the other to catch fish. To give always doesn't allow the person to grow and develop his or her capacity, rather the person becomes dependent to the benefactor. It can be disaster.



Lastly, generosity must enable the beneficiaries to be generous as well. That's what Christian generosity is: Christ has given himself to the cross then we must learn from him. We too must give ourselves in the service of the other in charity. Our generosity must always be rooted in love because God is love. If not, then we will, at some point, be tired of giving. We would count what we have given and feel disappointed that we were not repaid. In a similar way, when we are the subject of the generosity of the other, then we must show gratitude. If we prayed to God because we know that He is generous, then we must be discerning that what we have been praying has been answered.

Generosity is an invitation for all Christians. The church is known for her many works of charity and institutions of learnings. Many of our saints have lived this virtue of generosity in many ways. They were not like the trapped man, who prayed to God and expected God to come down and do all the work for him. God's generosity is boundless and we need only to respond to His generosity by being generous ourselves. Thus, we become like Him, an incarnation of generosity.



SVST Leads Annual *Misa ng Sambayanan*

By Aaron Veloso

On 21 September 2019, the Saint Vincent School of Theology (SVST) led the annual *Misa ng Sambayanan*, a special Eucharistic celebration, to commemorate the Season of Creation. The Mass is an esteemed tradition in SVST, usually held on the Saturday within the novena for the Solemnity of Saint Vincent de Paul.

SVST students participated as liturgical ministers for the celebration: as ministers of the Word, the altar, of music, and of liturgical catechesis. The students also led the call to worship before the start of the Mass, accompanied by music provided by seminarians from DePaul House and Saint Vincent Seminary, together with Santuario de San Vicente de Paul's Palad Choir.

During the offertory, gifts were offered for the widows and orphans of extrajudicial killings in Payatas, for lumad schoolchildren, and for juvenile street vendors. This gesture evoked the original purpose of the offertory procession as the bringing of gifts for the table of the Lord and the poor.

Fr. Rolando Tuazon CM, Associate Dean of SVST, presided the Mass. The texts and gestures included in the celebration hoped to evoke three main "actions" through prayer in the liturgy: to reinvigorate our commitment to be good stewards of creation; to thank God who is the source of all these gifts entrusted to our care, and to ask for his mercy for the sins we have committed against creation and against each other.



THE POOR ARE OUR MASTERS: ST. VINCENT DE PAUL SPEAKS

By Jerwin Paredes



St. Vincent de Paul, an ardent follower of Christ, took to heart the command of Christ to minister to the last, the least, and the lost. He even took a step further by calling them masters and founding the Congregation of the Missions (C.M.), whose charism is to administer to the needs of the poor. Despite the patronage of a very affluent family, Vincent traded a very comfortable life for a life dedicated to serving the poor.

St. Vincent believed that it is in serving the poor and the suffering that one serves Christ. Thus, they become one's masters and one becomes the servant. Being the servant, it is expected that one devotes one's time and efforts in attending to the needs of the masters, both spiritual and physical. As Christ said: "whatever you do to the least of my brothers, you did to me." (Mt. 25:40) By doing so, not only is one able to serve the needs of the masters, but also honors Christ through them.

It is a common notion that it is the members of the Church's responsibility to evangelize the poor. As much as it is true, St. Vincent emphasized the notion that it is the Church's mission to evangelize the masters, in one way or another, the masters also evangelize the Church. St. Vincent once said: The

poor have much to teach you. You have much to learn from them." As one immerses one's self with the masters, one can discover a renewed spirit in serving Christ through the masters. One may also develop greater sense of humility as one witnesses the masters' faith in Christ despite their difficulty. Fr. Danny Pilario, CM, enunciated this notion in one of his classes when he stated: "This is where theology is (through one's encounter with the poor) and not solely on books." It is through a profound experience with the masters that the Church renews her encounter with the Lord.

Serving the poor doesn't mean that we must give them left-overs, second-hand clothes, our spare time or anything extra. As the servant, it is expected that we give only what is best. The poor are our masters and it is expected of us to give them the best that we have. As we give our best to Christ, so also must we give our best to our masters. This was the message of St. Vincent de Paul centuries ago, and this message resonates to this day. We are, thus, challenged today to be servants of our masters.



Unity in Diversity

by Alvin Anastacio



On October 29, 2019 the SVST Community celebrated the Feast of Cultures with the theme: *"Kulturangiba-iba, para sa aba nagkakaisa"*.


The celebration started with the traditional *karakol* within the premises of the SVST. This year's Feast of Cultures is something unique compared to the previous celebrations simply because we have in our midst two groups of indigenous peoples namely the *Lumads* from Davao Oriental and *Aetas* from Pampanga.

Each region or culture showcased their respective "pride" from delicacies to the tourist destinations and historical events artistically and aesthetically arranged through the designated booths assigned them. They also presented their "creative performances" in the following order:

National Capital Region, Bicol Region, North & South Luzon, Eastern & Central Visayas, Western Visayas, the International Community composed of the students from Vietnam, Japan, China, Thailand, Korea, Nigeria, India, Pakistan, Solomon Islands, Malaysia, Papua New Guinea and Fiji.

The said event also had a competition on the following categories namely: food, creative presentation of cultures, and booth competition. Bicol Region came out as the winner for food competition, followed by Eastern Visayas, then the International Community as second and third placers respectively. For the creative presentation, the NCR garnered the 1st place, followed by Bicol Region and the International Community as 2nd and third placers, respectively. For the booth competition the 1st place was hurdled by the Bicol region, followed by the Western Visayas and Eastern & Central Visayas for the 3rd place respectively. Bicol Region emerged as the over-all champion for this year's Feast of Cultures.

This year's Feast of Cultures seems to me a foretaste of the Catholic Church's theme for the following year on ecumenism, interreligious dialogue and indigenous people which was aptly celebrated with much festivities. This was also an opportunity showing respect, understanding, compassion and love mutually among the administration, faculty and staff, Filipino and foreign students, and guests who graced the occasion.



NAMING THE HURTS AND HEALING TOGETHER

With the aim to provide greater awareness of the growing issue of sexual abuse in the Church, Saint Vincent School of Theology (SVST) successfully had her first Academic Symposium in September 11, 2019 with the topic *“Using the Situational Crime Prevention Framework in Preventing Clergy Sexual Abuse”*. The topic was clearly discussed by Fr. John Era, CM, an expert in psychology. To begin with, he admitted that clergy sexual abuse was a very difficult topic to discuss. He presented five aspects of the problem namely: telling a story in Galilee, the importance of Psychotherapy, the present problem in clergy sexual abuse, a brief history of the westernization of psychology in the Philippines and the Situational Crime Prevention Framework in Preventing Clergy Sexual Abuse.

Listening to Fr. Era, we were reminded of the value of companionship and understanding as ready tools to help priest linked to issues of sexual abuse. He added that we as a community can do something to help priests using the processes proposed by psychology. The use of psychology here may be individually or environmentally oriented. Environmentally oriented psychology goes beyond the individual process and involves the community whereby the community is an active agent for the individuals' healing by not labeling them bad or evil but by giving them the chance to name their hurts, recover from their paralysis, and grow together with them in the love of God. From this background and to properly address the issue of clergy sexual abuse, Fr. Era proposed the Situational Crime Prevention (SCP) framework. This SCP framework includes four major elements: Increasing effort, increasing risk, controlling prompts, and reducing

permissibility. He said that these elements should be properly applied in every situation and must be strictly observed. The principle behind the framework is to take each case very carefully such that both parties are adequately considered, but most especially the victims. SCP carefully understands the context and does immediate necessary action. It is tantamount to say that SCP is a strategic framework in addressing sensitive cases.

JOEY

BALUNSAT, MS

I believe that there can be no healing when we do not name our personal hurts. We must speak and name them, so that we can carefully work on them.



The wisdom in this symposium is that we need to be aware of the different abuses not only in the Church but also in the bigger society and be able to apply the Situational Crime Prevention framework in handling cases with responsibility. I believe that there can be no healing when we do not name our personal hurts. As abuses occur, we must speak and name them, carefully work on them because healing can only take place when we forgive. Healing, of course, takes a long process, but it is always possible. Saint Vincent School of Theology does theology from the Margins. It cannot be silent when an issue like clergy sexual abuse oppresses people hence the reason it organized this symposium. As future ministers of the Church, we need to be prepared for this kind of problem. As persons who have responded to the vocation of love, we play a vital role in this current concern.



PHOTO



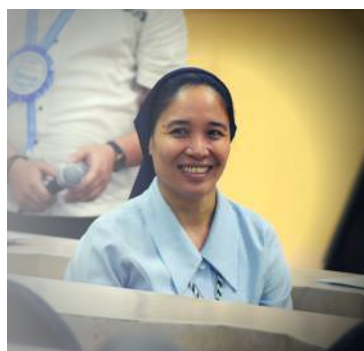


NEWS





STUDY, VOLUNTEER, SOCIALIZE AND BE TRANSFORMED @ SVST



By Sr. Weng Encinas, DC

The education-formation package at St. Vincent School of Theology is inclusive of studying, volunteering and socializing; and each of these elements involves learning. Learn to study, to volunteer and to socialize. Learning is not just about receiving, it is also about giving. To volunteer or to honor the opportunity of being volunteered is an act of self-giving which once it is done at the right time and moment, the spirit of humility is at work. SVST is rich with opportunities for this through the varied ministries that students can engage in: spiritual, music, social, academic, advocacy and network, table and media. These ministries are opportunities to serve, volunteer, socialize and share talents to enhance friendships and joy in the school community.

**"Study,
volunteerism and
socialization as the
way of learning in
SVST is no
doubt en-route to
real transformation
for its peoples."**

Here at SVST we are blessed to have dedicated professors, conducive learning spaces and moments, updated and realistic sources of instructions, accommodating staff, multicultural-congregational student populace and concrete off-campus theory-source and praxis. All of these and more once positively and gratefully taken, studies is real serious yet at the same time can be a source of motivation to keep going. Otherwise, when taken for granted or viewed as a burden at the onset, the entire learning-formation process is a truck-load of difficulties. When the self is full of resistance, anxieties, lack of self-confidence, with merely a spirit of obedience to study, certainly only a minute space is available to accommodate what SVST can really provide. Above all at the heart of doing theology in SVST is the desire to serve the Lord Jesus through the poor and victims of injustices specifically via outreach and immersion activities as well as series of advocacies to promote human rights, justice, peace and integrity of creation. Study, volunteerism and socialization as the way of learning in SVST is no doubt en-route to real transformation for its peoples.

AN ARTISTIC DEPICTION OF GOD AND THE SUFFERING JOB

YHWH: “I Who Suffers with You”



By Rogene Dela Cruz

The book of Job for me reveals the identity of a God who though supreme and sovereign, and by his power if he wishes could stop the innocent from suffering in the world. He didn't but chose to be in solidarity with them and to suffer together with his creatures. In the book, Job is reported to have moved from wealth to poverty and eventually was suffering from evil and lamented to God why all had to happen to him a righteous man. YHWH heard Job's lamentation and allowed Job to talk to Him and to honestly question Him. Hence God who is powerful has made himself vulnerable just to be a relational God – the God who laments and suffers with His creature:

“And the Lord said to Job: ‘Shall a fault-finder contend with the almighty? Anyone who argues with God must respond. . . Then Job answered the Lord: I know that you can do all things and that no purpose of yours can be thwarted. Who is this that hides counsel without knowledge?

Therefore I have uttered what I did not understand, things too wonderful for me, which I did not know. Hear, and I will speak; I will question you and you declare to me. I had heard of you by hearing of ear, but now my eye sees you; therefore I despise myself, and repented in dust and shades.”

(Jb. 40:1-2; 42:1-6 NRSV)

In his response, Job confessed to YHWH his flawed being. God challenged him, He invited him to fight evil with Him. God revealed His divine wisdom to Job by this realization: “Truly the fear of the Lord, that is wisdom; and to depart from evil is understanding.” (Jb. 28:28 NRSV).

God invites us too to be in solidarity with the victims and those who suffer by joining him fight the evil in this world in order to finish and perfect His work of creation. Let our “No!”--our resistance to all sorts of evil in the society, echo our fiat to God's Challenge to be one with the victims.

The setting of this artwork is the meeting point of heaven and earth – human and divine, a scenario where God goes out to suffer with his creature Job. On the art work, God embraces the suffering Job, weeps with him and both suffer together against the forces of evil and darkness in the world. The painting is made with Sumi-ink with gold acrylic.

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JORYLL PALES

**SVST
is a Haven
and a Home**



It was a typical school day in St. Vincent School of Theology. I was sitting on a bench, sipping a cup of coffee while looking around the place. A few students were chatting and laughing. Some were walking happily in the hallway, greeting each other. I never thought college could this be happy, warm and peaceful.

Yes, I am happy studying here. I am an introvert who prefers a quiet place for learning, and SVST is like a sanctuary. It is a conducive place to study and teachers are doing their best to meet the needs of every student. My teachers have become my friends. In many colleges, it is common to find students who hate their professors so much that dropping the subject is the only option. But here in SVST, it is unheard of. Professors are very patient and considerate, but most of all, they are our friends. Students in most cases, help each other in all subjects. We treat each other as brothers and sisters, not competitors. Competition in academic life has no room for us here. Since then, I have developed self-confidence knowing most, if not all, of my classmates do not judge me harshly when I commit mistakes.

Indeed, I have learned much more than academic aspects. My school also motivates me to become a better citizen of our country. It is an institution who fights for truth. It teaches me to see beyond my vision and emotion, to care for the less fortunate and for the people who are deprived of justice. I have become brave enough to express with my own voice especially when many have become complacent with the oppression and abuses that are happening in our society. SVST is a haven and a home where I can be who I am.

So who are we? We're the Philosophy students of SVST? So how do we apply to ourselves the slogan of SVST which is "Doing Theology from the Margins" how do we become one of the victims? It is important to keep in mind that all of our learnings or our journey will not be meaningful without mingling in the life of the poor. It is important to us because they are the bridge, mediator, the reservoir, which will enable us to reach the perfect meaning of our faith in God. Our theology and faith should be seen both in action and in words in the life of our brothers and sisters who suffer from different kinds of difficulties.

Our simple help for them can enrich and affect our life because doing theology from the margins does not mean just giving to them; rather it is the mutual giving of happiness to each other. In fact, we all are marginalized in different ways, but through our differences, we can gather ourselves as one to bring forth our imperfection and to let it be healed through our love for each other. Therefore, it is important to immerse ourselves in the people whom we meet in our life in order to make visible our faith in action.

We all are victims, and imperfect to God because we are human and we have our own cross in life, but we will be healed of our suffering through our prayers and devotion to God. How about the victims of today's society? As students of SVST, we are familiar with the poor and victims for SVST is doing theology from the margins. However, we really need to go beyond our visions of our victim brothers and sisters, then we should experience and share their sufferings. As for me, I have not fully engaged with the victim families and I have not much apostolate experiences as a religious because I am still in the formation process. However, as a student of SVST, I would become one with the victims by visiting their families and listening to their sharing of feelings, by helping their spiritual and temporal needs according to the charism and spirituality of St. Vincent de Paul. So what we learn in SVST is not only knowledge but also friendship by serving the poor, SVST teaches us how to become one of them...

**ROSA HLA EI
CLEMENS TA AYE
AND
RENZ RIVERA**

**WHAT
WE LEARN IN SVST
IS NOT ONLY
KNOWLEDGE BUT
ALSO FRIENDSHIP BY
SERVING THE POOR...**





“ADVENIAT REGNUM TUUM”:

**A Tribute to
His Excellency, Most Rev.
Antonio R. Tobias, DD, JCL**

Bishop Emeritus Antonio R. Tobias has been a faculty member here at SVST for more than ten years, he lectures Canon Law. In the year 2019, he officially retired as the bishop of Novaliches having attained the compulsory retirement age of seventy five as required by the church. As part of his final official engagements, Bishop Antonio celebrated the inaugural mass of the Holy Spirit to open the school year here at SVST in August 2019. Marc Benjamin A. Martin on behalf of the SVST community made a cheering tribute which he read after the mass to appreciate the bishop's support and contributions to SVST.

When a bishop is “elected,” he is asked to design his coat of arms, which would reflect his life and would-be ministry. What we see here now is the latest and definitely the last of the revisions of Bishop Tony’s Coat-of-Arms.

Notice the banner located at the bottom of the shield. The banner contains the Latin phrase, “*Adveniat Regnum Tuum*”, roughly translated as “May your Kingdom Come”. Now, look at the initials of the motto – A.R.T. Isn’t it also the initials of Bishop Tony - Antonio Realubin Tobias? Is this a mere coincidence? I think it is providential.

One of his former seminary formators once told him, “You know Antonio, ‘*Adveniat Regnum Tuum*’ has the initials of your name A.R.T that could be a nice motto of your life.” So from that time on, he used “*Adveniat Regnum Tuum*” as his pastoral and life motto. “It is all for His kingdom that we work,” he said. “All for God’s own glory.”

His life and ministry truly reflect his motto of bringing God’s Kingdom as a priest for 54 years and as a bishop for 36 years.

“*Adveniat Regnum Tuum*” because he is a well-loved priest. Fr. Tony was ordained for the Archdiocese of Manila and served there for 20 years, first as an assistant priest in San Juan Nepumuceno in Malibay, Pasay then, after his 20-year stint as Rector of the Minor Seminary and Vice-Chancellor of the Archdiocese, he was appointed pastor of Christ the King Parish in Greenmeadows. Fr. Tony, as he is fondly called, tried his very best to serve the flock entrusted to him, all for the building of God’s Kingdom. He shared not only in their joys and triumphs, but also in their struggles, difficulties, and tragedies. Whenever they needed Fr. Tony, he was always there for them, *walang pinipiling oras o araw*. Up until now, he still goes to these two parishes in cognito, to visit his former parishioners and minister to them in any way possible.

“*Adveniat Regnum Tuum*” because he is a respected and well-loved formator and professor. Most of Bishop Tobias’ ministry in the Archdiocese of Manila was spent as a seminary formator at the Our Lady of Guadalupe Minor Seminary. To his seminarians, he is known by the alias “Batman” because he would always appear in the seminarians’ hideouts when they least expected it. He was a strict but compassionate Rector. A great majority, if not all, of his former seminarians well attest to this. Just ask for instance, Padi Tomas Maddela, one of our professors here at SVST, who was

Bishop’s former students at the Minor Seminary.

His stint as a professor began anew when he became the Bishop of the Diocese of Novaliches upon the invitation of Dean Danny Pilario to teach Canon Law subjects. Because of his vast experience as judicial vicar in the Archdiocese of Manila, then as bishop of three dioceses, and, until recently, as judicial vicar of the CBCP Tribunal in Intramuros, he made Canon Law interesting. Bishop Tony loves teaching, and most important of all, he loves his students. All of his former students here agree that Bishop Tobias knows the 1983 Code of Canon Law by heart. That is precisely the reason why you can never go past a “sleeping Bishop Tony” in class. You might think that he is asleep when a student is reporting, but in reality, he is listening. Again, most of his former students say that when you stop talking, he immediately opens his eyes and begins asking you questions about your report. I think that is the reason why the batch of Fr. Geowen Porcincula, CM, gave him the moniker “Master Yoda”, not because his ears are big, but because they see in him a great and wise man. That is Bishop Tobias as a formator and professor.

“*Adveniat Regnum Tuum*” because he is approachable and generous. Msgr. Antonio Tobias became a bishop in 1983 and served in four dioceses until his retirement – Auxiliary bishop of the Archdiocese of Zamboanga in 1983, second bishop of the Diocese of Pagadian 1984, second bishop of the Diocese of San Fernando La Union in 1993, and as Bishop and twice Apostolic Administrator of the Diocese of Novaliches in 2003. He is the type of person that you can easily approach. He has a way with people, always putting them at ease, and making them feel important. Perhaps it is also his simplicity that endeared him to all of us. Whenever a priest or a layperson needed something from him or even just to talk to him, they did not need to make an appointment and wait for days all they had to do was ask and, if he was not busy, he would entertain you.

(TO BE CONTINUED ON THE NEXT PAGE)

Most of us, if not all, could even approach him when he was in the library, to talk to him and even seek his counsel without feeling intimidated or unworthy. His presence did not evoke holy fear and trembling. Instead you could feel God's warm presence. Bishop is also the type of person that you can invite anytime despite his busy schedule. There were times that De Paul House lacked priests to celebrate the Monday sub-group Masses, and because he would stay here on Sunday evenings, we could always depend on him to celebrate one of these Masses. Even when there was no one to give the annual Lenten Recollection of students, he would gladly oblige and take over the schedule, claiming that he is the perennial "*obispongpanakip-butas*". Bishop Tobias is not only generous with his time, but also with his resources. Fr. Danny recently told a group of students that ever since he became the Bishop of Novaliches, Bishop Tobias never took the stipend and honoraria given to him. He only got his salary as a professor. He always said that it was his duty as a member of the faculty to be present and do what was asked of him, even without compensation.

He was always supportive of the programs of SVST. First, he encouraged all the lay leaders of the diocese to join the Hapag-Layko program. As a result, many of the leaders in Novaliches diocese are SVST graduates. Second, he encouraged the seminarians of his diocese and the young religious sisters to study in SVST. As a result, we are starting to enjoy the first fruits of the harvest; one of them will be ordained next week. Third, he recently approved the opening of theology classes for the clergy and bishops of the Apostolic Catholic Church, a non-Catholic faith community who sought our help. His ecumenical spirit accepted them without hesitation. Fourth, he made sure the young religious communities in the diocese resided in proper formation houses. Fifth, he defended SVST when the CBCP questioned our theological direction. He boldly told them that SVST is under his care. Above all, he volunteered to teach in SVST during the entire time that he was our bishop. He is the only professor here who treats his students to a good meal after their final exams. Moreover, he has shown us that as bishop he is not only our pastor but first also our teacher. Beyond that, he has injected into the understanding of Canon Law his pastoral sense as bishop among the poor – a shepherd with the "odor of his sheep".

In the coffee table book recently published by our diocese, Bishop Tony was quoted as saying "I would not have been a bishop like this if I weren't assigned in Mindanao for 12 years. It is where I learned to be simple, so that people would not be afraid of approaching me."

In June 6, this year Pope Francis accepted Bishop Tobias' resignation as Bishop of the Diocese of Novaliches. This ended this great and wise bishop's active ministry as Local Ordinary of the Diocese of Novaliches.

On behalf of the SVST Community, I thank you, our dear bishop, Antonio Realubin Tobias. We wish you well in your retirement. Although all of us know that you will still remain in active ministry in the CBCP Tribunal and here in St. Vincent School of Theology as an adjunct professor, we say thank you

for your selfless service to the Church in the various ministries you were given. We hope and pray that you continue to show us the way to the Kingdom for as long as you can. *Kahit po retired na kayo, wag nyo muna kami iiwan dito sa SVST.*



**Mabuhay po kayo
Bishop Tony!
We love you!**

BY: MARC BENJAMIN MARTIN

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SVST opens School Year 2019-2020 with the Mass of the Holy Spirit

BY: RAFAEL RIVERA



The Community of Adamson University-St. Vincent School of Theology held the traditional Mass of the Holy Spirit on August 14, 2019, at De Paul House Chapel. The Holy Mass was presided by Most Rev. Antonio R. Tobias, D.D., Bishop of Novaliches concelebrating with him were priests from the Vincentian and other congregations. In his homily, Bishop Tobias encouraged the priests, seminarians, religious sisters, and lay students to ask for the assistance of the Holy Spirit in meeting the challenges of the new academic year in today's world.

At the end of the Mass, the members of the Faculty and Staff of the SVST were formally commissioned to their task in the School. This was followed by a heartfelt tribute given by Marc Benjamin Martin to Bishop Tobias who was retiring from his post as Bishop of Novaliches. Rev. Fr. Daniel Franklin E. Pilario, CM, Dean of SVST on behalf of the SVST faculty, gave Bishop Tobias a certificate of Appreciation for his long and untiring support for SVST. Fr. Pilario also invited everyone to join the Annual General Assembly that followed at the Audio Visual Room. This meaningful activity ushered in the current academic year 2019-2020, whose Theme is "That All May be One. . . with the Victims".

SVST 4TH SYMPOSIUM ON RELIGIONS AS RESOURCE FOR FOSTERING HARMONY AND PEACE

By Jerwin Paredes



On February 19, 2020 the community and guests of Saint Vincent School of Theology (SVST) gathered at SVST Audio-Visual Room for its fourth academic symposium for the current school year. The symposium entitled “Religions as Resource for Fostering Harmony and Peace”, through its guest speakers, discussed how religions can work together to foster peace and harmony among one another. This event was part of the celebration of the Catholic Bishops’ Conference of the Philippines for 2020 as Year of Ecumenism, Interreligious Dialogue and Indigenous Peoples. The program began with an ecumenical prayer led by the SVST Spiritual Ministry followed by a welcome address from Fr. Daniel Franklin Pilario, CM.

Prof. Macrina Hannah Morados, Dean of Islamic Studies at the University of the Philippines – Diliman, was one of the speakers. She opened her talk by stating that “there are people who hijack the essence of Islam to advance the

extremist paradigm which does not represent mainstream Islam”, and this gives the impression that Islam is a violent religion. She emphasized that Islam is a religion of peace. Islam according to her, complements Christianity as a religion of love; thus, these two religions should not fight each other, rather, they should together work towards peace and harmony. Prof. Morados also added that Islam plays a role in interreligious dialogue since the Qur’an states that interfaith harmony binds humanity by the commandment of love of God and others. She ended her talk by saying: “It is possible for Muslims and Christians to coexist. Religion can be a force for peace despite those who say that religion is the cause of strife and division.”

Venerable Zhi Jing, an adviser on Interfaith Affairs of *Fo Guang Shan Mabuhay Temple*, discussed on teaching of Buddhism.

Venerable Jing showed the difference between Buddhism and other religions. According to her, unlike in other religions, their spiritual leader is human and not someone divine. She then proceeded to explain the Eight Noble Paths - a Buddhist's teaching which when followed could lead one to Nirvana. This also serves as guide a for Buddhists on how to conduct themselves. Venerable Jing added that, for Buddhism, what is important is the belief in one's religion. She also noted that any religion that would teach its followers to be good persons is the right religion so the key towards harmony and peace in Buddhism is by doing good deeds, speaking good words, and thinking good thoughts.

Islam is a religion of peace which complements Christianity as a religion of love. These two religions should not fight each other, rather, they should work together towards peace and harmony.

The event ended with a closing remark from Dr. Emiliano Iberra a faculty member of SVST. In his address, he emphasized the role of religion and its followers in the promotion of life. He said that the fundamental core of diverse religious identities is the supremacy of the fullness of life. He ended by stating that as Christians, we are reminded that the Church is ecumenical and interreligious.





AND I MET THE LORD...

I met the Lord early in my life through my grandmother, surprisingly not in the Catholic Church but in the Philippine Independent Church, popularly known as the Aglipayan Church. My sister and I were both baptized there. While growing up my *Lola Aning* brought me to church on Sundays. One Sunday there were some changes. I was so surprised when the tricycle we took dropped us at a different church. It was bigger and better furnished with clean pews and electric fans, different from what I was used to seeing. In the church compound somewhere I saw the sign Catholic Church, so I immediately asked my grandma why we were in the Catholic Church. She just whispered, "*Mas mabilis daw kasi ang misa dito.*" (they say the mass is shorter here). I was confused, but I also liked the new church. The next Sunday we returned again to the same Catholic Church but this time with my father, Ruel, because grandma had an attack of pain from arthritis. This was how I suddenly changed churches; with no genuine reason. I eventually became active in that Church, and since then I have been practicing as a Catholic.

On September 27, 2006, I was re-baptized in the Catholic Church in our local parish's yearly *Binyagang Bayan*. Accompanying me were Papa, and his drunkard uncle who for a long time had not entered a church. When I was due to be enrolled in high school, I begged my mother to enroll me in the parochial school so that I might learn to be a sacristan. I became a sacristan, and during this time, I got attracted to the priesthood since I became closer to the altar and the priest.

"I FIRST MET THE LORD IN THE PHILIPPINE INDEPENDENT CHURCH"

-- *Rogene Dela Cruz*



I wanted to be like the priest and so I decided I would join the seminary to discern my vocation and be formed for the priesthood. The idea was welcomed by my parents and my Ate Rochelle. Since they were never baptised, they decided to be baptised in solidarity with my decision to enter the seminary. Although it was not easy to win their support, I persisted, and they gave in to the idea. One time, my mother Conchita, confronted me about my entrance to the seminary. She said, "*Bakit pa kasi gusto mong magpapi, e mas matindi pa yan sa nagsusundalo, sana nagsundalo ka na lang.*" For Mama, it was better to join the military than the seminary. I then realized how hard it was for a mother to let go of her son. I believed it is not I who moved their hearts to accept my decision but the Jesus on the cross who I am trying to be faithful to. Since then I have been in the seminary and am now in De Paul House for theological formation.

SVST ANNUAL LEUVEN LECTURES

ASSYMETRY AND POWER IN THE PASTORAL RELATIONSHIP AND THE POLITICAL PERFORMANCE OF GRACE



by
**Gideon
Harps
Houanitan**

We are living in a time characterized by connectivity. Everything and everyone is connected to each other and connectivity is now the culture of our day. Connectivity is very important in our time in many different levels. Connectivity describes the different relationships we have with each other in the different levels of our society. From the individuals to the family up to the community and to the different social groups we have, there is always connectivity. There is therefore, an interconnection of relationships in every society that needs to be critically studied in different contexts in order to live by them to the fullest. A critical study of these relationships may lead us to live our lives to the full in these network of connectivity.

In the SVST annual Leuven Lecture for this year 2020, we listen to examples of these relationships as two prominent Leuven professors present to us two frameworks to two relationships. The first lecture explains the relationship between the pastor and the care seekers. Obviously, this relationship involves vulnerability, fragility and sensitivity on the one hand, and power and position on the other. In our own lifetime we witness several times and in different places an imbalance of power which leads to moral dis-value and to ignorance of human dignity. In this relationship, for example, those in power may be said to be sensible, but more than sensibility is the call to sensitivity. Using the SEE, JUDGE, ACT method, this lecture invites us

again to critically SEE the asymmetric situation of this relationship, to critically JUDGE the complexity of the motives and the ambiguity of actions involved. This may lead us as pastoral workers to ACT responsibly, with integrity and proportionality, turning our priorities from ourselves to the care seekers. This is a framework of prudent ethical relationship between the care seekers and the care givers. Critical thinking is thus very much needed in every pastoral ministry.

The second lecture is on "The Political performance of grace: the sacrament of a wounded, blind and hidden Church." Gone were the days when the Church and State were one. Now there are huge gaps between the two old friends in their work and in their language. Emeritus Pope Benedict XVI once expressed that a big part of the

In this framework we are called to self-awareness of our own woundedness. The awareness of our woundedness is the first step towards our Christian performance. By this awareness we begin the gradual journey to healing. Our question of performance is really a Christological question: That Christ is not once upon a time here and is now gone, but is still here and present in Christians. He is present in the praxis of our faith or in a more familiar word in our faith seeking action. This is the Christ who is at the heart of our political theology, who through his death and resurrection makes all things new. In Him there is no distinction, but unity of a wounded Church. His kenotic action is our reference point in our performance. This is a call to humility and solidarity with the most vulnerable, the poor and



vocation of Christian lay people is their participation in politics in order to bring justice, honesty, and to contribute to the real and spiritual good of society. How to participate as a wounded community is the subject of this lecture. We live in a time when our hidden wounds are disclosed more often, and more wounds have being inflicted on the Church so that it is almost difficult to perform.

our own wounds. In other words, our awareness of the world's woundedness which is a sacrament of divine grace is our first step to perform as a church. Our performance is first of all an act of attentive listening. Our participation in our sacred liturgy is therefore important when it asks for action. From it we get the strength to perform as Jesus did. From it we get the humility to be one with the victims.

NO SOUL IS TOO FAR GONE FOR GOD TO BRING BACK

By Rafael Rivera



During my immersion in the Tarlac Provincial Jail (TPJ), I have heard the painful stories of several prisoners. One of the stories that struck me the most was the story of Kuya Jerry (Not his real name). He was a professional killer and he started killing people when he was 13 years old. However, there was an instance when he was shot by the police and none of the bullets hit him. He stepped into a Church and prayed. That moment made him realized that he should surrender himself. He said, **“Maawain ang Panginoon kasi binuhay niya pa rin ako sa kabila ng aking mga nagawang kasalanan”** (God is merciful because he let me live despite of the many sins I have committed).

Sometimes in our prayers, we realize that God allows something to happen in order to draw us closer to Him through reconciliation. He wants to set us free from sin. Much of our suffering comes from our attempt to escape reality, separating ourselves from the community because its standards and opinions make us resentful of ourselves and see ourselves as a failure. Sometimes this makes us lose our faith in God and His power over evil. However, the Church teaches us that God is a loving communion between the Father, Son, and Holy Spirit. We are given a chance to communicate with God through His Son, Jesus.

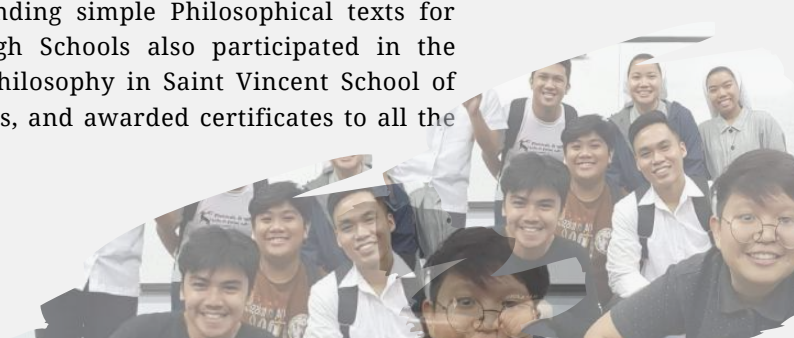
Let us always remember that God is merciful and He is the Good Shepherd who will leave the ninety-nine just to bring back the one missing sheep. He is also the Father who runs to embrace the Prodigal Son who returns to Him. God will let the wicked man forsake his way and return to Him, and He will have mercy on him because he is generous in forgiving. (Isaiah 55:1-11) Jesus, the Son of Man has come to seek out and save what was lost. (Luke 19:1-10). Every sin we commit take us far from God, but every time we courageously accept our own failures and have the faith to reconcile all these things in prayer. We are restored to the intimate loving union with God for He is always willing to bring us back to His dwelling place again and again.

SVST SYMPOSIUM ON DOING PHILOSOPHY STRATEGIES AND TECHNIQUES

According to Aristotle, one of the most renowned philosophers of all times, said that “For the things we have learned before we can do them, we learn from doing them”. The Saint Vincent School of Theology together with the Adamson University Students of Philosophy Association recently conducted a symposium and workshop entitled: “Doing Philosophy: Strategies and techniques in the practice of Philosophy”. We are blessed to have as our speaker Ms. Gerlie Ogatis, a Doctor of Philosophy and a professor in SVST. Ms. Ogatis discussed some insights in teaching philosophy in a manner that was easy to understand. She said that high school students must be trained to think critically. They must be knowledgeable in analyzing philosophical texts and understanding and identifying arguments. This will be a big help in understanding our social environment especially nowadays that fake news is rampant throughout the country. Many people today easily believe in “news” with no factual basis. That is why Ms. Ogatis emphasized the importance of Philosophy in high school. After the talk, Ms. Ogatis conducted a workshop on writing and understanding simple Philosophical texts for senior high school students. Teachers from Senior High Schools also participated in the workshop. Mr. Marlon de Luna, Assistant Director for Philosophy in Saint Vincent School of Theology gave the certificate of appreciation to Ms. Ogatis, and awarded certificates to all the schools that participated in the symposium.



By Zachary Reyes



ONE IN SERVICE; SERVING ONE ANOTHER

De Paul House's 2019 - 2020 School Year Thrust

Adah Audu, MMMP



The Philippine nation today is in dire need of servants from all fronts, be they Catholics, Muslims, non-Catholic Christians, and even those who profess no faith, to unify with one voice in service and solidarity with the poor and the marginalized. This is because no matter where we belong, all are called to service, and the poor is at the center of this service. This is the basis of De Paul House's 2019-2020 school year thrust.

Thus in view of the Philippine church's 2020 year of ecumenism, inter-religious dialogue and indigenous peoples. We all, as members of the one human family and as believers, have the obligation to the common good, to justice, and to solidarity, specifically in responding to the needs of the poor and the weak. These are the signs that our worship of God is genuine. Hence, all religions and in fact the whole humanity have the duty to fulfill their calling to service and to be voices for the poor and the marginalized. No wonder the ever relevant wish of Christ on earth before his death as recorded in John 17:21 is "that all may be one"... in service. Unity here is God's service to humanity which we all return in our humble service of worship to God and care for His creation and creatures, especially the poor. Service in the church starts with being served by God and as he revealed Himself in His crucified Son Jesus, this moves us to gladly overflow in our service of others.

Service *with the poor* in contrast to (service to the poor), recognizes the economically disadvantaged on one hand and on the other hand also the privileged ones which might include us at times. Service with the poor enables us to see our interdependence with them. This service is not a vocation only for some in the church, service with the poor, as the Gospels and so much of the popular religious tradition make clear, is a constitutive part of our service to God for in serving one another we get a glimpse of our true nature as images of God, together in need of the service of each other. This affirms that as individuals we do not have all the answers and that all of us are in need of Grace in our diverse service to God. In serving one another, we ourselves experience a lack. We lose something

through the very act of giving. This passes a vote of hope and confidence in God and acknowledges that He will provide as we give ourselves away. For in serving we trust that no matter how little we possess, we all have something: time, talent, or treasure to be of service to others and still have our own needs met.

"No matter where we belong, all are called to service, and the poor is at the center of this service."

Jesus who is the subject of the gospel always thought of others before Himself. Though He is God, He did not see His great position as something that He couldn't give up. Philippians 2:8-He emptied Himself.... for service. This singular act of Jesus amongst many others is one of St Vincent De Paul's motivations to serve the poor. Pastoral charity, the virtue by which Vincentians imitates Christ in his self-giving and service, is particularly why the Vincentian formation has over the years provided its seminarians service opportunities to the last, the lost and the least. Inspired by the example of St. Vincent de Paul, De Paul House engages its seminarians in direct service, advocacy, and consciousness raising for the poor while working towards building a more just society. Service becomes a privilege that acknowledges that sign that we can really serve one another in a way that comes close to Jesus' service to His apostles at the Last Supper. The world today is in need of willing servants, DePaul House of Formation is outstanding in its task of forming seminarians for concrete service to the poor beyond boundaries, all with a strong belief that we are all created in love and called to life in service of others. We have received service so we together as one must give service.

SVST SOCIAL FORUM ON The Episcopal Church in the Philippines and the Marginalized

By Alvin Anastacio

The Social Forum started with a poem as the Opening Prayer led by the 1st Year Theology students. Prof. Emil Ibero then introduced the Resource Speaker Rev. Dr. Ben Ngaya-an who talked about The Episcopal Church in the Philippines and the Marginalized with the following as on set, namely: issue on marginality, their forebears in faith, and finally about Jesus and his friends highlighted the issue on the marginalized. Rev. Dr. Ngaya-an said that with the initial policy of their Church on being alert for opportunities to evangelize new groups of "non-Christians", their revered Bishop Brent Alexander Zabriskie convinced, appealed, and exhorted their members that it would be better that from their initial policy to have a paradigm shift as to bear out witness and to their work thoroughly at carefully chosen centers that will become in time spheres of influence 'where need is greatest'.

He said that "from their various ministries and apostolates it is inevitable that there are backlogs or failures since the day it was founded in the Philippines as early as 1970, to its being Philippine Episcopal Mission in 1990 until its full autonomy in 2005". He claimed that "all through these years they tried their very best with the providential grace of God to be of help to the people in areas where their Church situates". It was worth mentioning also how humble and sincere the good Rev. Dr. Ben indeed when he said: "We are too far behind if compared to the Catholic Church but we are more than willing to cooperate to anything that we can be of help to you Catholics despite being 'marginalized Church' ourselves for we are one with you in proclaiming the Gospel, nurturing Christians, loving service, transforming unjust form in the society, and finally, care for God's creation as these things are the 5 marks of our mission."

During the open forum Prof. Marlon de Luna and Rev. Fr. Rolando Tuazon, CM were the reactors. To end the event, Prof. Emil gave the Closing Remarks, and, with Fr. Tuazon, Assistant Dean, gave the Certificate of Recognition to Rev. Dr. Ben Ngaya-an. A simple merienda followed right after the symposium.



SVST SOCIAL FORUM ON DATA PRIVACY LAW: Protecting My Right to Privacy

The data privacy law is a milestone in Philippine law in regards to the protection of people's right to privacy. In the period of which social media and the use of modern technology threatens to intrude the right to privacy it is only timely that the government protects this basic rights of people. It is in this context that St. Vincent School of Theology being an academic institution that adheres and upholds on the protection of peoples right deems it proper that the school community be informed and be equipped with the basic knowledge about this particular law. Last November 6, 2019, a symposium regarding this topic was held with Mr. John Patrick Ibo, a data privacy practitioner as speaker. The symposium started with Dr. Manuel Sapitula giving the opening remarks and followed by the symposium proper. The speaker discussed aspects of the law that is useful and applicable to the school community. He reminds the community of the value and importance of data privacy and its protection and gave tips and measures to avoiding compromising personal datas. He also emphasized the importance of Data Privacy Law in the protection of people from abuse and threats of the use of social media and technologies.

After Mr. Ibo's presentation the floor was opened for reactions and questions from the students and participants and two selected students were asked to give their reactions about the topic which highlights the present problems confronting the use of technology and social media and the legal implications of the law. The symposium ended with the closing remark given by Fr. Manuel Ginete, CM, Rector of St. Vincent School of Theology who ended his remarks admonishing the entire SVST Community to help each other in ensuring the practice of data privacy law in the school and in the entire community. The symposium ended fruitfully leaving the participants with basic knowledge of the law and the commitment on the protection of the people's right to data privacy.



By Benedict Santiago



SVST PAINTING EXHIBIT

By Charlie Olojan

On September 18 to 27, 2019, during the celebration of the feast of St. Vincent de Paul, the St. Vincent School of Theology (SVST) held an art exhibit entitled "*Likha Alay sa Dukha*" (A Masterpiece for The Poor) with the support of the Pastoral Ministry of De Paul House. The visual exhibit was a fund-raising event for the benefit of the Vincentian Youth Opportunity Program Scholars (VYOP, an educational assistance program of the Congregation of the Mission). On display were more than 50 paintings from seminarians and students of Saint Vincent School of Theology (SVST). The show was a big success because a number of pieces were sold. The proceeds were donated to VYOP to support its project for scholars.



Challenged by the Voice of the Youth during the Covid-19 Pandemic

By Cristine Amontos

I am a Masteral student at SVST and I teach Theology to college students at UST. During the Pandemic, I asked my students braving to pass the semester with lots of unexpected adjustments, how they felt, they replied and I paraphrase: it was difficult but formative. It was heartbreaking but consoling. It was full of anxiety but with greater hope. Above all, they said, they felt the struggle of the poor who can't go out and search for food, they wished they could be of help. This response from them challenged me and got me asking myself, how will I continue being of relevant service to the Church and my students amidst the Covid-19 threat? How will I make alive my commitment as Lay minister especially to these young people? As Theology Instructor, how should I address the challenges my students posed during the second semester under the lockdown? I told myself I would remain steadfast; I will stand up to the teaching vocation.

Today having journeyed with my students amid the tremendous fears and anxieties from Covid-19, I could not help but thank the Lord for this precious gift of sharing in the *missio Dei*. I was not teaching doctrines to robots but I was journeying humans who have their struggles and difficulties making meaning of the doctrines to their contexts both in their personal and family needs. It is indeed an extraordinary challenge! Oftentimes, I would encourage my students to speak for their voice needs to be heard. Permit me to synthesize their suggestions on how they think they could be of help to the poor during this time: (1) They are willing to voluntarily give themselves in services to help the poor; (2) They are willing to become mediums and distributors to coordinate donations, relief goods, foodstuffs, toiletries, study materials for poor families; (3) They are willing to use their talents to engage the poor in some alternative source of livelihood; (4) For those who are into medical courses, they are willing to provide medical assistance for persons with disabilities or those with chronic diseases; and (5) They are willing to use social media and harness the power of the Youth to speak against the injustices in the society. These suggestions from these young Lay youths all affirm our baptismal call to share in the priestly, prophetic, and kingly mission and office of Christ. We are all called to share in the *missio Dei* apt to the needs of the present time. Young people who are evangelized and formed are the joys of the Church today and I am challenged by their prophetic voice. As a Lay Catholic educator, continued accompaniment and discernment with them especially on where to make use of their giftedness is in itself a ministry worth engaging in.

Social Media: Church's Effective Agent for Evangelization and Outreach during the Covid-19 Pandemic

By Nerlmalyn Palomo



The Philippines was said to be one of the first in Asia to impose the Enhanced Community Quarantine-ECQ (a softened name for "lockdown") because of the spread of the Covid-19 virus. This implementation of ECQ took the Filipino people by surprise and unprepared at all to stay home for more than a week, which now is in the third month. Even if some rules have been modified in terms of people's mobility, still the general public is highly restricted to go out of their homes and do business as usual. People's activities are nearly put to a full stop. All civic activities are canceled and mass gatherings are prohibited. The Church and her services are not an exception either for Church buildings are closed; no Masses in the Church with the congregation, no Church weddings and, many other religious activities are not being done the way they were before. Consequently, people got noisy in the cyberspace as if shouting: "Where is the Church now?" "How can we practice our being Catholics in this Covid-19 crisis?"

Lo and behold, the social media which many have written off as a time-wasting medium for fake news and a dumping platform for all sorts of online garbage now became the Church's agent in nourishing people's spiritual life during the pandemic. Facebook live streaming, Zoom, WhatsApp, Instagram, YouTube and, other social media platforms have all become strong tools for mass evangelization and outreach creating a massive new viewership for televised and live-streamed Masses and other sacramental rituals. The Church and her ministers have now discovered the power of technology to connect with people as it has opened up wonderful opportunities to reach out digitally. In this time and age, the use of social media in the Church has come to stay for it is opening up access to theological spaces that touch us in different ways, and is creating spaces in ministry that more people can now access as their schedules allow. These platforms have now created opportunities for online Masses, retreats, adoration of the Blessed Sacrament, praying of the Holy Rosary, penitential services, pious societal meetings, and, many more. These platforms do not just stop at responding to people's spiritual needs, it has connected parishioners and has brought the Church closer to them. It serves as an effective medium to respond to people's corporal needs for through it, Churches and religious organizations pull resources from the rich and wealthy and distribute them to the poor. The medium through pictures posted online has also helped in inspiring others by identifying willing priests, sisters, brothers, and good Christians with medical credentials who are willing to volunteer as health front liners in different hospitals. Others even got engaged in making of facemasks and personal protection equipment. All of these were captured and made known through social media; the Church's effort that inspires while making known that she, the Church is neither sleeping nor crippled by the pandemic. Her presence got virtual ... she is now fully in cyberspace touching the lives of her people and continuously giving them hope and assuring them of God's love and faithfulness.

They say that the front-liners are the medical people who risk their lives but those in the “back-lines” actually keep them living to have lives to risk. If you do not have thousands upon thousands of kilos of rice packed by hundreds of volunteers, there is little doubt that there would have been thousands killed by hunger and thirst. In this regard, there must be so many Covid-19 stories out there but St. Vincent School of Theology-SVST, De Paul House of Formation, St. Vincent Seminary, and The Vincentian Provincial House would like to contribute some unique and inspiring ones. These stories are based on many hours of participation, observation and interaction among several dozen priests, seminarians, sisters, laypersons, and volunteers. We thank all of them.

BACK-ACHES: Rice ferried by huge trucks, volunteered by kind-hearted neighbors are brought into the seminary compound. They have to be downloaded from the trucks, jeeps and, vans. One day numerous kilos of rice were brought in. Would you believe the Dean of SVST carried several of them? Each sack weighs 50 kilos. Result-after several days, his back was aching. He was later on satisfied with some minor “back-lining” job.

STRONG SEMINARIANS: Most of us have not seen so much rice at one time. Imagine practically all the rooms and the lobby of SVST were at one time or another full of packed rice. It is a tedious job, sacks of rice on the floor, several teams putting the rice inside plastic bags, etc. The stronger seminarians take the fifty-kilo sacks to the center of the room where the priests, lay collaborators and Sisters helped in putting in the rice. One day, there were many volunteers-around twenty working in one room. So the rice were placed in plastic bags rather quickly. One person jokingly commented where our “seminarian *cargador*?” is (where are our seminarians’ rice packers)? The one seminarian, somewhat dark but as big as PBA player, Belga, though not as tall came in with several sacks of rice.

PPE AND SOCIAL DISTANCING: During the packing of rice, there is more or less “social distancing” and most of the volunteers, priests, seminarians are happy to have a good mask on just to ward off the Covid-19. But one priest was conspicuously observed with a diverse PPE (personal protective equipment). One day, he would come with a different colored mask, another day with a mask that covers both the face including the eyes, at another time he would come with a pocket bulging with some things. When asked what it was, he showed a bottle full of alcohol explaining that it is part and parcel of PPE. Somebody asked: “is that “Covid-19 Safe” or “crazy clean?”

INTERNATIONAL SISTERS AGAINST COVID-19: As you know we have international nuns, seminarians, and priests among the personnel at De Paul House. During the packing, there were some lighter moments done on purpose to lighten the hard labor we were doing. One Thai Sister was eager to say “*aroy-aroy*.” (loosely translated as “delicious or *masarap*”) in her dialect which became like one of the joyful mantras of the packers. Later on she was told that “*aruy-aruy*” is an expression of pain in many Filipino dialects (*Ako’y pobreng alindahaw*).

PRIESTS' ANECDOTES ON MOTHERS: There are seven priests who take turns celebrating the “Live streaming Mass”. Practically all of them mentioned their mothers but, rarely, their fathers. One mentioned that one of the most important things that he missed is not to be able to kiss his mother; another mentioned that his mother had to make sure that she feeds the pig or the carabao so that his brother could have something for his tuition fees; another mentioned that his mother was so preoccupied with people in need that even when she was already very sick she asked people around if they have already eaten; another said that his mother would always remind him that he should not accept money from strangers, but here he is asking money from hundreds of people so that thousands could eat. Another priest said that when he went for vacation his mother would invite him to recite the rosary in the morning and evening. During this Covid-19-days, there is a lady missionary who says the rosary in the seminary chapel at exactly 6pm, even if it is “*mano a mano*,” because she is quarantined from a family in Mindanao. Who can say that Covid-19 has no collateral benefits?



**SVST COVID-19
STORIES WITH OUR
MOST SENIOR
VINCENTIAN PRIEST,
FR. ROLANDO
DELAGOZA, CM**

PRODUCTIVE KAPITBAHAY: Are we productive at Covid-19? As we all know the GDP of the whole world will fall several points (trillions of dollars lost) because many of us are non-productive-we cannot go to work, we are practically quarantined, etc. But the twenty or so priests, seminarians and volunteers are much more productive during the Covid-19 days than before. While before they have not packed too many goods for the needy, during these days, they have packed thousands kilos of rice, sardines, sugar, noodles, milk, etc. in around three months. Watching some of those strong-shouldered seminarians carry 50 kilos of rice, one wonders and is forced to recall St. Vincent telling his sons “to serve the poor with the sweat of their brows.”

CCOVID-19 is an unprecedented pandemic causing untold suffering and death globally. This is a highly infectious disease caused by a newly discovered Coronavirus that has claimed thousands of lives and still does across the whole world. At last count in the month of May, this virus has infected more than 5.6 million persons and has killed over 350,000 and still counting. Most countries of the

SVST COMMUNITY: ONE WITH THE VICTIMS DURING THE COVID-19 PANDEMIC

by Adah Audu, MMMP

world are currently on lockdown battling to curb the spread of this virus. The Philippines is not spared either, for several months now the entire Metro Manila has been locked down as part of the efforts of the Philippine government to curtail the spread of the virus. While this is a good initiative, a large group of the poorest of the poor with their families in Manila and other parts of the Philippines has been affected. This is because these families live from hand to mouth daily from the proceeds of their search for food on the streets. Since the country has been locked down, how would they feed? This is particularly why the St Vincent School of Theology in collaboration with the De Paul House of Formation, and the St Vincent Seminary all in Tandang Sora, Quezon City under the Vincent Helps (Vincentian response and assistance to the poor) took up the difficult challenge of providing food for the poor and the less privilege during the lockdown. This has not been an easy task considering all the risks involved; the possibility of being infected, the tough challenge of raising funds, and of course the danger of being at loggerheads with the government officials. As always all of these could not deter the SVST community from taking the big decision, the big step. As such the SVST community and its collaborators are into pulling resources and donations of whatever form; cash and kind, to purchase bags of rice, groceries, vegetables, and even soaps and detergent to give to the urban poor families across the different areas of Metro Manila. This big apostolate of feeding the hungry in a time like this is gradually reshaping ministry today and has proven to be a better and more meaningful way of living the Eucharist in line with the early Church's witness of the real essence of the Eucharist in terms of communion, fellowship, sharing, sacrifice and service. SVST joyfully sees this new COVID-response ministry as a direct invitation for people to experience the privilege and the joy of giving by connecting them personally to concrete areas in the society in need of immediate charity response.



As at the month of May, over 100,000 families on record could boast of having benefitted from the Vincent Helps during the pandemic.

Equally, beyond all the concrete socio-economic relief interventions during this time, SVST community did not forget the place of prayer for it knows that pandemic such as this calls us to draw nearer to God in prayer. Hence in collaboration with the De Paul House Seminary, SVST professor-priests, religious, seminarians and, associates have been praying for God's timely intervention in the crisis. These prayers come in forms of Masses for the special intentions of the people, rosary, novenas, Eucharistic processions and prayers, spiritual direction and counseling, and also other sacramental rituals to reduce the anxieties of the people and strengthen their trust in God's loving presence, even when the current circumstances threaten to dim hope. In all of these, SVST true to its nature has become a strong witness of strength, Christian charity, courage and faith modeling a calm, non-anxious presence in this time of sadness, death, hardships and, suffering from the COVID-19 pandemic. While we pray that all the efforts by scientists and medical experts to come up with cures (medicines and vaccines) for this virus yields result soon, we know that the impact of the Covid-19 pandemic will continue to cause grave challenges to the most affected areas long into the future. Therefore, the need for solidarity and support from individuals, government, private and, religious institutions remains acute. The SVST community will continuously stand in solidarity with the victims and assure them that they could indeed see in SVST and its collaborators a trusted body to always rely on.



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"Be shepherds with the smell of your sheep, in the midst of your people."

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