

Marcelo V. Manimtim, CM

Seminaries and Priestly Formation in the Philippines until the 1960s

The Papal Constitution, *Quae Mari Sinico*, was brought to the Philippines in November 1902 by Archbishop Giovanni Battista Guidi, the second Apostolic Delegate to the country. Issued and signed by Pope Leo XIII on 17 September 1902, it was intended to give fresh directions to the Church in the country, which was recovering from the travails of the Philippine Revolution against Spain.

The period of validity of the Apostolic Constitution sets the natural limits to this article. It presents a view of the work of seminaries and priestly formation from the turn of the 20th century until the 1960s, the period before the convocation of the Second Vatican Council. The presentation is further limited to the seminaries that were seats of training of the native secular clergy. It will thus be silent on the formation of candidates to the priesthood and religious life undertaken by particular religious congregations and institutes that, after Vatican II, would be called societies of apostolic life.

This article has four parts: (1) *Quae Mari Sinico* and the formation of native secular clergy; (2) college-seminaries;

(3) program of formation in diocesan seminaries; and (4) principal diocesan seminaries in the Philippines.

***Quae Mari Sinico* and the Formation of Native Secular Clergy**

One of the most important guidelines of *Quae Mari Sinico* was directed to formation in diocesan seminaries.

In what great esteem the Church holds the seminaries, where young men aspiring to the clerical state are educated, may be clearly seen in the decree of the Council of Trent, which first treats of their establishment. It is therefore incumbent on the Bishops to use every means and endeavor to have in their dioceses a house, in which youthful aspirants to the sacred militia may be received from their earlier years, formed in holiness of life, and instructed in the lower and higher branches of learning.

Let the Bishop entrust the government of the Seminary to the most deserving person, whetherh belong [*sic*] to the secular or to the regular clergy, and let him be endowed with prudence and experience in government, and excel in holiness of life.¹

Its provisions on the clerical formation of native secular clergy in seminaries are particularly telling. Fifty years earlier, almost to the date, the Royal Cedula of Queen Isabel II of 19 October 1852 provided for the arrival of the Vincentians for them to take charge of the teaching and administration of the conciliar seminaries. The solicitude of the Queen over the “needs of the secular parish

1 Section VI on Seminaries, *Quae Mari Sinico, Constitución Apostólica de S.S. El Papa León XIII, para las Islas Filipinas, en Latin, Castellano, Inglés, Tagalo, Ilocano y Visaya* (Manila: Imprenta del Colegio de Santo Tomás, 1902), English section, 7–8. See also appendix, this volume, 214–215.

clergy who try to fulfill their holy obligation” was deemed *absolutely indispensable to improve the education given in Conciliar Seminaries which, for lack of professors and resources, cannot duly fulfill the end for which the Holy Council of Trent established them.*²

The Vincentians reached Philippine shores 10 years later, on 22 July 1862, in the company of the Daughters of Charity (DC). The Daughters of Charity immediately took charge of the Hospital de San Juan de Dios, vacated by the suppressed order of the Brothers of San Juan de Dios.³ Twelve days after arrival, the

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- 2 Article X of the Royal Order of Queen Isabel II, 19 October 1852, reads in part: “My pious intentions would not be fulfilled with respect to the good and spiritual welfare of those my loyal subjects if at the same time that I strive for the increase and better administration of the missions, I would not attend equally to the needs of the secular parish clergy who try to fulfill their holy obligations with such praiseworthy zeal. But as zeal is not sufficient for this object, if a solid instruction, which is the basis of true piety, does not accompany it, and if at the same time, those who dedicate themselves to the august ministry of the priesthood are not accustomed to the recollection and temperance of customs that the Church has always recommended for those functions; it is absolutely indispensable, therefore, to improve the education given in Conciliar Seminaries which, for lack of professors and resources, cannot duly fulfill the end for which the Holy Council of Trent established them. For this purpose, I have ordered that a House of Vincentian Fathers be established in the city of Manila, so that, besides the spiritual direction of the Daughters of Charity who are entrusted to them according to their Rules, they should take charge of the teaching and administration of the Conciliar Seminaries, according to the terms stipulated with the Archbishops and Bishops of those dioceses, who must continue with the supreme direction and supervision of such institutions as provided by the said Holy Council.” Text of the Royal Cedula translated and given as Appendix 6 in Rolando de la Goza, CM, and Jesús María Cavanna, CM, *Vincentians in the Philippines, 1862–1982* (Manila: Congregación de la Misión en Filipinas Inc., 1985), 526–527.
- 3 Article IX of the said Royal Order reads in part: “Seeing the need of improving the unsatisfactory state in which these hospitals are found, and in the conviction that nothing may contribute more effectively to the improvement of the same, except the substitution of the Brothers of San Juan de Dios by the Daughters of Charity who are accomplishing excellent results everywhere, I have ordered that corresponding Bull of his Holiness be prepared for the extinction of the Houses of San Juan de Dios in these Islands, and in their

Vincentians were entrusted by Gregorio Meliton Martinez de Sta. Cruz, the archbishop of Manila, with the spiritual and temporal administration of the Conciliar Seminary of San Carlos. The Vincentians referred to were two priests, Frs. Gregorio Velasco and Ildefonso Moral, and two Brothers, Romualdo Lopez and Gregorio Perez.

The Vincentians had stayed in Manila but a few months when other bishops asked them to serve in their seminaries. On 2 March 1863, a joint letter was sent to the Vincentian Provincial in Madrid by two Dominican bishops, Fray Francisco Gainza of Nueva Caceres and Fray Romualdo Jimeno of Cebu, asking that, “as soon as possible a Director, three or four professors and a couple of lay Brothers be sent, so that we may hand over to them the religious, scientific and temporal direction of these seedbeds of ministers of the Church.”⁴

On 3 May 1865, with fresh personnel sent from Spain, Frs. Ildefonso Moral, Antonio Santonja, and Santiago Serrallonga, and Bro. Antonio del Rio Comitre arrived at the seminary of Nueva Caceres.⁵ On 7 May, the Vincentian Fathers were installed by Bishop Francisco Gainza, OP, as the temporal, scientific, and religious administrators of the seminary.

Two years later, on 23 January 1867, Frs. Jose Casarramona, Gabino Lopez, and Francisco Potellas could finally take over the

place, the Daughters of Charity be sent; and at the same time that they take charge of the hospitals, they may dedicate themselves to the education of girls in the colleges of Santa Potenciana, Santa Isabel, Compañia de Jesus and San Sebastian, in agreement with the patrons of the same institutions.” de la Goza and Cavanna, *Vincentians in the Philippines*, 526.

- 4 Quoted by Manuel A. Gracia, “Los Padres Paules en Filipinas, 1846–1902” (unpublished manuscript in ACMF: Archivo de la Congregación de la Misión en Filipinas, Jaro, Iloilo, 1957), 33–34.
- 5 In the words of Fr. Ramon Sanz, the Visitor of the Vincentians in Madrid, the priests were “endowed with talent, orthodox ideas and good spirit,” while the Brother was “a holy man, well educated, and fully trustworthy.” Cf. Gracia, *ibid.*, 49.

administration of the Real Seminario de San Carlos de Cebu.⁶ The bishop of Cebu, Romualdo Jimeno, OP, placed in the hands of the Vincentians all the power necessary to reform the seminary. Fr. Casarramona promptly set out to implement the rules and directory of Seminaries under the Congregation of the Mission, patterned after the Council of Trent.

It would be the turn of the dioceses of Jaro in 1870⁷ and Nueva Segovia in 1872 to welcome the Vincentians into their seminaries. The Vincentians stayed in Vigan for only four years, from 16 March 1872 to 5 May 1876.⁸

Thus, with the exception of the seminary of Vigan, all the conciliar seminaries in the Philippines were in the hands of the Vincentians when *Quae Mari Sinico* issued its directives on clerical formation.

The formation of the native secular clergy had a troubled history in the Philippines. Fr. Horacio de la Costa suggested three

6 Three months before the arrival in Cebu, Fr. Casarramona, who was then superior of the community in Manila, went to Cebu accompanied by three Daughters of Charity, in order to arrange for the installation of the Vincentian family there. There he set up the contract with the bishop for taking over the administration of the seminary. Cf. de la Goza and Cavanna, *Vincentians in the Philippines*, 90.

7 The Diocese of Jaro was erected on 27 May 1865 under the title of St. Elizabeth. In the Apostolic Letter for the erection of the diocese, Pope Pius IX expressed his interest in “a seminary in which the clerics may be imbued in piety and letters, and be instructed in ecclesiastical sciences Hence, we ordain and command that as soon as possible a Seminary should be erected, and directed by the Bishop according to the norms established by the Sacred Canons and especially by the Sacred Council of Trent.” Cited by de la Goza and Cavanna, *Vincentians in the Philippines*, 95. On 15 November 1869, Fr. Ildefonso Moral, Rector of the seminary in Nueva Cáceres, left for the Diocese of Jaro “to settle some affairs of his Congregation” in the recently erected diocese. He presented the personnel assigned to be with him in the Jaro seminary: Fr. Aniceto Gonzales, and the newly ordained Fr. Juan Miralda, recently arrived in October of that year.

8 de la Goza and Cavanna, *Vincentians in the Philippines*, 101–111.

causes that combined to delay the formation of a native clergy in the country:

1. the primitive condition of society, which had to be raised to a level of cultural maturity before it could provide suitable aspirants to the priesthood;
2. the ecclesiastical framework of the *patronato* which provided no suitable room for a native clergy even when the mission was ready for it; and
3. the conciliar and synodal legislation of Spanish America, extended without modification to the Philippines, which while it effectively prevented the ordination of unworthy candidates, did so by excluding even the worthy from the priesthood.⁹

The attempts up to the early 18th century in the formation of native secular clergy¹⁰ were caught up and further derailed in the dispute between the bishops and the regular clergy over the secularization of parishes. Archbishop Basilio Sancho de Santa Justa y Rufina of Manila (1767–1787) forced the issue by hastily ordaining Filipinos whom he placed as parish priests in parishes wrested from the regular clergy.¹¹ The religious bitterly

9 Horacio de la Costa, SJ, "The Development of the Native Clergy in the Philippines," in *Studies in Philippine Church History*, ed. Gerald Anderson (Ithaca: Cornell University Press, 1969), 77–78.

10 The view of Fr. Horacio de la Costa was given a contrasting dimension by Fermin del Campo, when he declared "we see Manila in the eighteenth century having no less than four academical institutions where the youth of the Philippines could be educated, even to the priesthood if they chose it." The institutions referred to are Colegio de San José, Colegio de Santo Tomás, Colegio de Letrán, and Colegio de San Pedro y San Pablo. Cf. Fermin del Campo, CM, "Seminaries in the Philippines," *Boletín Eclesiástico de Filipinas* XXVII (Agosto 1953): 498–504.

11 The resentment against the action of the archbishop found expression in a quip that became current in Manila that "there were no oarsmen to be found for the coasting vessels, because the archbishop had ordained them all." M. Buzeta and F. Bravo, *Diccionario geográfico, estadístico, histórico de las islas*

complained over the loss of prosperous parishes built by their predecessors “at the price of their blood and sweat,” ruined under the mismanagement of a hastily created clergy. The archbishop’s disastrous experiment led to the impression that Filipinos were by nature incapable of the full responsibilities of the priesthood. The impression gained general acceptance way into the 19th century even when the number of native priests and seminarians exceeded that of the regular clergy.¹²

The background of this sad history allows one to view the arrival of the Vincentian priests and Brothers to administer the diocesan seminaries in a providential light. The Vincentians did not come to work in the parishes. They came for the exclusive work of teaching and administering the diocesan seminaries.

Filipinas (Madrid: Imprenta de D. José C. de la Peña, 1850), II, 279, quoted by de la Costa in “Development of the Native Clergy,” 95.

- 12 In 1900 when the Dominican Archbishop of Manila, Bernardino Nozaleda, OP, was consulted by the Apostolic Delegate, Msgr. de la Chapelle, concerning the formation of Filipino priests, Nozaleda insisted that it would be better to import Spanish religious priests because there was no way the Filipino clergy could replace them. His sharp comments seemed to imply that no amount of seminary training could offset the cultural and psychological defects inherent in the Filipino priest. He declared: “Filipino Clergy is entirely incapable of fulfilling its sacred ministry faithfully because the Filipino priests labor under the following defects: a) extreme shallow-mindedness, b) uncontrolled propensity for vices of the flesh, c) lack of aptitude for a thorough and proper training, d) subordination of priestly dignity and duties to the improvement of his family’s financial status, leading to excessive avarice and factions and jealousies among the people, e) narrowness of soul which reduces him to nothing in the estimation of any European and which would give the American protestants a cause for mockery, f) absence of the spirit of self-denial and love for work.” Cited by Rolando de la Rosa, OP, “The UST Interdiocesan Seminary: The Presence of its Past,” in *Gathered Around Jesus. Proceedings of the Consultation Congress on Seminary Formation and the Diamond Jubilee Alumni Homecoming* (Manila: Central Seminary University of Santo Tomas, 2004), 291–292. Granted the hurt feelings of the archbishop in view of the immediate effects of the revolution, including the loss of parishes by the regular clergy, the comments nevertheless reveal the lingering impression held regarding the native secular clergy.

They were freed from the resentment that the native secular clergy may have harbored against the regular clergy regarding the administration of parishes and missions. Hence, there was no question, consequent to and immediately following the revolution, of their ceding their principal ministry to the native secular clergy.

Faithful to the inspiration and example of St. Vincent de Paul, the Vincentians maintained a reverential deference to the bishops as repositories of God's voice. They accepted the Church understanding that the bishops were supremely responsible for the running of their respective seminaries.

The specific instruction of *Quae Mari Sinico* must not have been lost on the directors of the seminaries. It says in part

. . . this Holy See on its part will take care that the best means be provided for raising the secular clergy to the highest culture and for giving them the best ecclesiastical formation, to the end that in due time they may be fit to replace the regular clergy in fulfilling the duties of the pastoral charge.¹³

Soon after the promulgation of *Quae Mari Sinico*, four American bishops were appointed to replace the Spanish hierarchy. In 1903, Bishops Dennis J. Dougherty of Nueva Segovia, Frederick Zadok Rooker of Jaro, Thomas Augustine Hendrick of Cebu, and Jeremias H. Harty of Manila, succeeded respectively Bishops Jose Hevia Campomanes, OP, Andres Ferrero de San Jose, ORSA, Martin García Alcocer, OFM, and Bernardino Nozaleda y de Villa, OP. Five Filipinos trained by the Vincentians became bishops during the first quarter of the 20th century: Bishops Jorge Barlin of Naga (1905), Juan B. Gorordo of Cebu (1909–1910), Pablo Singzon of Calbayog (1910), Santiago Sancho of Tuguegarao (1917), and Francisco Reyes of Naga (1925).¹⁴ With all, the Vincentians maintained a relationship of collaborators and helpers of shepherds.

13 *Quae Mari Sinico*, English section, 9. See also appendix, this volume, 215.

14 de la Goza and Cavanna, *Vincentians in the Philippines*, 269.

The new generation of bishops entrusted the administration of the seminaries to the Vincentians. We give two examples, one in the Visayas and the other in Luzon.

The Colegio-Seminario de San Vicente de Paul in Calbayog started as a simple college in 1905, when Msgr. Pablo Singzon was still chancellor and Vicar General of Cebu. When in 1910 the new Diocese of Calbayog was constituted, Msgr. Singzon became its first bishop. On the very day of his inauguration, he decided to erect his diocesan seminary in the College of Saint Vincent de Paul and entrusted its administration to the Vincentians.¹⁵

The Diocese of Lipa, bounded in the north by the Archdiocese of Manila and in the south by the Diocese of Nueva Caceres, was erected in 1910. Its first bishop, Msgr. Jose Petrelli, secretary of the Apostolic Delegation, asked the Vincentians to establish a seminary for the diocese. Frs. Bruno Sáiz and Felix Pérez set up the seminary in the parish of San Pablo, Laguna. In 1915 the bishop transferred the seminary to Bauan, Batangas. When in 1917 Msgr. Petrelli was named Apostolic Delegate, the new bishop of the diocese, Msgr. Alfredo Versoza, brought back the seminary to San Pablo where it became a college-seminary with St. Francis de Sales as patron. In 1923 the college part was closed. In 1925, upon the urging of the new Apostolic Delegate, Msgr. Guillermo Piani, the Minor Seminary department was separated. In 1931, the Major Seminary was moved from San Pablo to Lipa.¹⁶

College-Seminaries

One of the features of the seminaries in the first quarter of the 20th century was the mixed-training structure in what came to

15 [Bruno Saiz, CM] *Los Padres Paules y las Hijas de la Caridad en Filipinas. Breve Reseña Histórica de la Labor realizada en estas Islas por la Doble Familia de San Vicente de Paul* (Manila: Imp. Santos y Bernal, 1912), 82. Cf. de la Goza and Cavanna, *Vincentians in the Philippines*, 287.

16 de la Goza and Cavanna, *ibid.*, 290–292.

be called College-Seminaries. As an institution of preparation for the priesthood, the seminary became a prerequisite of the Council of Trent. As an integral part of the clerical reform, the Council decreed

that all metropolitan cathedrals and major churches should maintain, train in piety and instruct in ecclesiastical discipline . . . certain number of young men . . . whose good behavior and dispositions may show that they will probably be able to commit themselves perpetually to the ministry of the Church.¹⁷

The centers of formation whose locations were to be determined by the bishops were called seminaries, i.e., seedbeds where the vocation to the priesthood is to be nourished and developed.¹⁸ The seminaries that became a feature of the Catholic world from this period onward trace their origin to this decree. This prescription, however, of conciliar seminaries did not in the same measure close the door to other avenues of preparation to the priesthood. Candidates to the priesthood continued to frequent required studies of theology in some colleges or universities.¹⁹ Even where they were established, there were seminaries that

17 Sess. XXIII of 14 July 1563, quoted in *Sacra Congregatio de Seminariis, Enchiridion Clericorum* (Typ. Vaticanis, 1938), num 97. Cf. Fermin del Campo, CM, "Los Colegios de San Carlos y de San Ildefonso de Cebu," *Seminarium* VIII (March 1953), 2.

18 There was a time when the centers for exclusive education toward the priesthood mandated by the Council of Trent received several names: "ecclesiastical colleges," "college-seminaries," "Tridentine colleges," "conciliar college-seminaries." As the colleges of general education increased in number, the term "college" was dropped to refer to these general centers of education, the term "seminary" now specifically referring to the seedbed of priests. Later the term "diocesan" or "conciliar" were added to distinguish it from other centers of ecclesiastical education established by particular congregations for the education of their members. Cf. del Campo, *ibid.*

19 In his time, St. Vincent offered Spiritual Exercises to this sort of candidates as the minimum immediate preparation for ordination. The Retreats for

admitted lay boarding students, the *convictores*, who frequented classes in nearby colleges or universities. Hence, the Tridentine ideal of study, discipline, recollection, and piety that was to be provided to future priests was diluted in a mixed atmosphere in which lay students pursued their diverse careers.

In countries where there was union between church and state, the liberal revolution of the 19th century gave birth to the autonomous secular state. As an immediate consequence of the separation between church and state, state educational institutions eliminated the faculty of theology, which was an outstanding feature of universities dating back to the medieval period. This had direct bearing on the seminaries in countries that had instituted strictly secular education. Deprived of the possibility of education in theology in the now secularized state, candidates to the priesthood found the seminaries as the only avenue of education and formation.

The Character of the College-Seminaries in the Philippines

In the 16th and 17th centuries, religious congregations set up schools for general education. Because candidates to the priesthood could also receive education in these institutions, they could be classed as college-seminaries. Thus, the Jesuits had the Seminary-College of San José in Manila (1601–1768)²⁰ and San

Ordinands later developed into the much-longer preparation for clerical life that constitutes formation in a Major Seminary.

- 20** In the 167 years of its first existence under the Jesuits, from its opening in 1601 to the expulsion of the Jesuits in 1768, the Colegio de San Jose was attended by a total of 992 *colegiales*. Of that number, one became an archbishop, eight became bishops or bishops-elect, one became a Provincial of the Augustinians, many became secular priests, and many became Jesuits or entered the various orders of friars. There were also some who became distinguished laymen. Cf. William Repetti, "The Beginnings of Jesuit Education in the Philippines: The College of San Jose in Manila, established 25 August 1601" (Unpublished Manuscript. Manila 1941), 33. Miguel A. Bernad, "The Colegio de San Jose 1601–2001. The Turbulent 400-year History

Ildefonso in Cebu (1598–1609). The Dominicans founded the University of Santo Tomás (1611) and San Juan de Letrán (1620) in Manila.²¹

The first Tridentine seminary, i.e., exclusive for candidates to the priesthood, was the Seminary of San Clemente established in Manila in 1706. It was later called San Felipe in 1715 and, finally, San Carlos in 1768. Similar conciliar seminaries followed: San Carlos in Cebu (1769), Santísimo Rosario in Naga (1793), and Purísima Concepcion in Vigan (1802).

When the Vincentians were invited by the bishops, they were taking over strictly Tridentine conciliar seminaries. It did not take long, however, before the structure of the seminaries changed. The bishops of Naga, Cebu, and Jaro entreated the Vincentians to admit lay students who took up some academic subjects in the seminary. These came to be called day scholars or *externos*. This created the structure of College-Seminaries with a difference.

In Europe, the College-Seminaries continued alongside the purely Tridentine conciliar seminaries because there were available colleges or universities where the candidates to the priesthood coursed their studies. The setup of mixed training in the College-Seminaries was exemplified by the presence of the *convictores*, i.e., lay students who resided in the seminary while they frequented classes outside in the colleges or universities.

In the Philippine conciliar seminaries that became College-Seminaries, the structure was different. The *externos* were lay students who lived outside of the seminary but attended classes

of an Educational Institution,” in *Sons of San Jose. The Josefino Spirit: A Profile*, ed. Manuel Gabriel and James H. Kroeger (Ateneo de Manila University, 2002), 16–17.

21 de la Goza and Cavanna, *Vincentians in the Philippines*, 319. According to E. Bazaco, from Colegio de San Juan de Letrán alone there were 26 Filipinos ordained priests (12 seculars, 8 Augustinians, 2 Dominicans, 2 Franciscans, 1 Recollect Augustinian, and 1 Jesuit) in 19 years, from 1632 to 1651. Evergisto Bazaco, OP, *History of Education in the Philippines* (Manila: Santo Tomas, 1939), 490.

with the seminarians and joined them in recreation and other activities. The cause of the mixed-training structure was also different. While in Europe the seminarians frequented classes that were available in the universities outside the seminary, in the Philippines the lay students attended classes in the seminary because they were not available elsewhere.²²

The financial justification for the mixed-training structure was readily understandable. The lay students normally belonged to prominent families. Their tuition supported many poor seminarians, whose education was to be shouldered financially by the bishop. At the same time, by opening the doors of the

22 This was the case with the San Carlos Seminary of Cebu. The people of the city, pinning their hopes on the intellectual development of their sons in the seminary, petitioned the bishop, Romualdo Jimeno, OP, to open the seminary to day scholars. Requested by the bishop for advice, the Rector, Fr. Casarramona, replied, "On the one hand, the seminary does not have adequate capacity to accommodate within its walls enough subjects as are necessary to provide clergymen for such an immense diocese. On the other hand, it is certain that many could be very good ecclesiastics but do not have the means to pay the fees which internship requires. To maintain free of charge all who seek to enter would be a burden that the seminary could not support. Therefore, I can't find another better way than opening the classes in Latin, Spanish, Grammar, Arithmetic and Religion to externs. Besides the benefit of education which this might afford those who may not wish to follow the ecclesiastical course, it would provide the advantage of discerning the fitness and goodness of those who will seek admission as interns in order to continue their studies in the seminary." Nicolás de la Iglesia, CM, *Reseña Histórica del Seminario-Colegio de San Carlos de Cebú, 1867-1917* (Manila: E.C. McCullough and Co. Inc., 1917), 17, cited by de la Goza and Cavanna, *Vincentians in the Philippines*, 91. The bishop opened the seminary to day scholars on 17 May 1867 with these words: "Everybody has agreed to the advantage which would result to our holy Religion and to the State from the opening of classes to externs of this City or of the town of San Nicolas, as long as they can live in the houses of their parents and attend classes and other acts of piety and instruction . . . They will, of course, have to observe all the Seminary Rules already revised according to the observations made by the learned Parish Priest of the City." de la Iglesia, *Reseña Histórica*, 18; de la Goza and Cavanna, *Vincentians in the Philippines*, 92.

seminary to the young people of the place, the seminary Fathers were also nurturing the hope that the sound education would foster priestly vocation among them. Being able to observe the *externos* study in the seminary gave the seminary Fathers the advantage of being able to know the suitability of those who may decide later to become seminarians themselves.²³

The weight of responsibility on the administrators of the College-Seminaries needs to be noted. Besides the training of seminarians for the priesthood, which was the main purpose of the seminary, they were taking on the added responsibility of offering Catholic higher education to the prominent youth of the towns or cities in which the seminaries were situated. This added responsibility—already sufficiently laudable during the Spanish period—gained in importance after the revolution, what with the introduction of a public school system that did away with religious instruction. The need for Catholic schools became evident. Where these schools could not be established, however, the insistent demand for some sort of Catholic education fell on those who were administering the seminaries.

In the case of Calbayog, Samar, the provision of Catholic education preceded that of the seminary. The parish priest, Fr. Jose Diaznes, together with lay leaders of the town, requested Bishop Thomas A. Hendrick of Cebu for a Catholic college, indicating either the Jesuits or the Vincentians to be appointed directors of the college. The bishop had thought of entrusting the college to the Franciscans since they were the first to evangelize the island, but the people of Samar insisted on their request for the Vincentians. Frs. Gregorio Tabar and Fernando Sainz arrived in Calbayog in August 1905 and set up the Colegio de San Vicente de Paul. It remained a simple college for five years until 1910 when, with the erection of the new diocese that comprised the islands of Samar and Leyte, it was transformed into the College-Seminary of

23 de la Iglesia, *Reseña Historica*, 256.

St. Vincent de Paul. The first bishop, Pablo Singzon, confirmed the Vincentians as directors of the College Seminary.²⁴

This sense of responsibility for the educational need of the Catholic population must have weighed heavily on the bishops for them to continue the mixed-training structure of the College-Seminaries. This was in spite of the repeated pronouncements of the Church to the contrary. In one of his first pronouncements, for instance, the encyclical *E Supremi Apostolatus* of 4 October 1903, Pius X said, “The Seminaries should definitively serve their own purpose. They should not educate youths for a purpose other than the priesthood and the service of God.”²⁵

The Code of Canon Law promulgated by Benedict XV in the Apostolic Constitution *Providentissima Mater Ecclesia* of 27 May 1917 enjoined in Canon 1363: “The Ordinary (of a Diocese) should not admit anymore into the Seminary except those . . . whose character and disposition may offer some hope that they will be able to serve perpetually and with success in the ecclesiastical ministry.”

The most definitive proscription against the mixed training in College-Seminaries came from Pius XI. In the Apostolic Letter *Officiorum Omnium* of 1 August 1922 to Cardinal Cajetan Bisleti, Prefect of the Sacred Congregation of Seminaries, the pope declared:

One thing stands uppermost in Our mind’s solicitude. It is necessary to do, by all means, what Our predecessors Leo XIII and Pius X have so often commanded: that ecclesiastical Seminaries should serve no other purpose than that for which they were founded, namely, to form, as it is fitting, the sacred ministers. For this reason, there should be no place in them for

24 Alvaro Santamaria, CM, “Apuntes generales del Seminario de San Vicente de Paúl en Calbayog (Samar),” *Anales* 37 (1929), 594–595; de la Goza and Cavanna, *Vincentians in the Philippines*, 286–287.

25 Cited by AM Micheletti, *De Regimine Ecclesiastico Religiosorum Seminariorum*, I (Romae, 1909), 73.

boys and youth who do not feel any inclination to the priesthood Let this be the most sacred law of all Seminaries, without any exception.²⁶

The first prelate in the Philippines to take a decisive step against the College-Seminaries was Archbishop Michael J. O'Doherty of Manila. After three years in office, he told the Vincentian Fathers:

It is indeed very painful for me to see how the Seminary is fading away, precisely when I need more and more priests for so many parishes without a pastor. The College is gradually advancing and prospering; it is furthermore an economical asset for the maintenance of the Seminary. But I do not like such help at that cost, at the expense of the very life of my Seminary. I like Catholic Schools and Colleges; I wish to see them multiply, and I will support them as far as I can. I know there will be some people who will criticize me for the closing of this College (Santa Mesa College); but I want, above all, priests, many priests; I need them; it is an agony for me to see so many towns in my Archdiocese without any pastor to give them the Sacraments.²⁷

With the transfer of Santa Mesa College in 1920 to the Vincentian House in San Marcelino, San Carlos became an exclusively ecclesiastical seminary after the design of Trent. In quick succession, the other seminaries administered by the Vincentians followed the example of Manila. The Minor Seminary of San Francisco de Sales in San Pablo, Laguna, phased out its annexed College in March 1923. In 1924 it was the turn of the

26 Pius X, *Officiorum Omnium, Acta Apostolicae Sedis* 14 (1922): 449–458; also *Officiorum Omnium, Enchiridion Clericorum* (Romae: Typ. Pol. Vaticanis, 1938), n. 1153.

27 Cited by Pedro Urdaniz, CM, "Seminario de San Carlos de Manila," *Misiones Católicas en Extremo Oriente* (Manila: Cacho Hermanos, 1937), 186.

seminaries of San Carlos in Cebú and San Vicente de Paul in Calbayog. Finally, in 1925, Santísimo Rosario of Naga and San Vicente de Ferrer of Jaro separated their annexed Colleges.

The half-century practice of mixed training in College-Seminaries (1870s–1920s) bridged the period between the pre-revolutionary surge of Filipino secular clergy and the passing of the majority of dioceses into the hands of Filipino bishops. It is an interesting feature in the formative phase of the Filipino clergy.

That the practice persisted despite the contrary instructions from the Holy See may be attributed to more than its financial justification.²⁸ The clamor on the part of the Catholic people, especially in places where Catholic schools had not yet been established, must have been weightily considered by the bishops. In doing so, they were answering to a rightfully perceived pastoral need. The response was far from ideal but a response, nonetheless, to a burgeoning demand. In the third session of the First Manila Provincial Council, they acknowledged that

It has been wisely ordered that, by no reason whatever should be admitted in the Seminary those whose character and inclinations do not present signs of ecclesiastical vocation; and this policy should be held even if such youth would promise, even with certain guaranty, to defray all the expenses incurred by the Seminary for their education.²⁹

28 Fr. Manuel Gracia, CM, gave the example of the seminary in Manila: “The Curia of Manila, for example, spent an average of P3,200 per year for the education of seminarians while the Seminary and College formed but one institution. With the separation of functions, the expenses for the education of seminarians reached as far high as P 22,000 per annum. With these numbers in view, it is not surprising that there was some resistance on the part of the hierarchy to the breaking up of the old and rather economical Seminario-Colegio type of institutions.” Cf. Manuel Gracia, CM, “The Congregation of the Mission in the Philippines,” *Boletín Eclesiástico de Filipinas* XXXIX (Jan–Feb. 1965): 310.

29 Title VIII, art 761 of the Third Session of 22 December 1907, cited by Jose Ma. Luengo y Salutan, “Los Estudios Eclesiásticos en los Seminarios Diocesanos

The Program of Formation in Diocesan Seminaries

Curriculum of Study

High School/Minor Seminary

1. The whole study³⁰ was integrally oriented to the priesthood: the humanistic, philosophical, and theological education was to prepare the candidates for the ministry of the priesthood. The human person was being formed as his suitability for the priesthood was being fashioned.
2. The literary character of the studies in the Minor Seminary was pursued not only because it would provide a foundation for the future demands of ministry in the Church, but also because literary studies were seen to have an effect on the intellectual formation of youth.³¹ By “letters” were meant languages (grammar and composition), literature, rhetoric, and poetry. These were complemented by the following subjects:
 - a. Mathematics, which trained the intellect to work logically and exactly;
 - b. Sciences, which helped in the observation of natural phenomena and led to the discovery of causal relations and the practical value of things;

de Filipinas en el Signo XIX,” (unpublished PhD dissertation, Madrid: Universidad de Madrid, 1968), 356. Cf. de la Goza and Cavanna, *Vincentians in the Philippines*, 325.

- 30 This section follows in general traits the presentation given by Fermin del Campo, CM, “Plan de estudios clásico-filosoficos en los Seminarios Conciliares,” *Boletín Eclesiástico de Filipinas* XXVI (Marzo 1952): 172–187.
- 31 Benedict XI, speaking through the Sacred Congregation of Seminaries and Universities regarding the care that bishops should have in their seminaries, concluded by saying that after catechism and sacred history, subjects to be emphasized were those of “letters,” especially Latin and the native tongue. “De cura ab Episcopis in Seminariis collocanda,” *S.C. de seminariis et studiis universitariis. Ordinamento dei Seminarii, ad Italiae Episcopos* (Roma, 26 April 1920), 2–36.

- c. History, which led to knowledge of men and helped in grasping the transcendence of human actions;
 - d. Religion, which was to be done with extreme diligence and adapted to the genius and age of the student. A minimum of 30 minutes each day.
3. Study of Latin. Latin was seen as the sacred language of antiquity, the language of scholastic philosophy and catholic theology, the universal language of the Roman Church, the liturgical language in which the Eucharist was offered and the Divine Office recited (chanted), but above all, a language that formed the human mind as it instilled discipline in the process of understanding and rendered apt expression to human thoughts. At least two hours of classes each day. The subject was not deemed as important as religion but much more difficult to learn and required more time to master.
 4. A daily class in the vernacular in which the pastoral ministry was to be exercised.³²
 5. Other languages: English and Spanish and Greek:
 - a. English because it was now the universal language of culture and social communication in the country;
 - b. Spanish because of its cultural, patriotic, and apologetic value, as it was the language of the sources of Philippine history and gave prestige to the priest who spoke it. Spanish remained the aristocratic language not only of the laity, but also of the clergy;

32 A seminarian of San Carlos Seminary in Manila commented in 1939: "Three years ago, a tagalog society was established under the guidance of our zealous Rector, Very Rev. Zacarías Zubiñas, and it was denominated 'Kapisanang Taga-Ilog.' The arch-aim of Rev. Fr. Rector in establishing the society was to cultivate the national language and verily this constitutes the first number in the constitution of the 'Kapisanan': To develop the mother tongue, so that the members might achieve perfection and art in speaking, publishing, delivering and writing." *Seminarium IV: Revista Mensual* (1939): 226–227.

- c. Greek because of its formative value and future use for biblical studies.
6. Geography: To be studied more in maps rather than books, it should pay particular attention to the territorial organization of the Church, the diffusion of the gospel in the world, and locating the known events of sacred and ecclesiastical history.
7. History and current events: helped the seminarians toward reflection by giving them the elements to form a right judgment of events and to express a balanced view.
8. Practical arts: calligraphy, typing, sketching and painting, declamation, song, decoration, carpentry, electricity, book-binding, and haircutting, which helped the students develop good taste, practical sense, and the habit of useful leisure.
9. Sacred music and liturgical ceremonies. At least 30 minutes of daily practice of music and the playing of instruments: organ, harmonium, piano, and violin.
10. Sports, Christian “urbanidad,” and hygiene: cleanliness in body, modesty and gravity in dress.

Scientific Character of Studies in the Collegiate Level

The Sacred Congregation of Seminaries and Universities issued some regulations as a way of elaborating on the Apostolic Constitution “Deus Scientiarum Dominus” of Pius XI. In one it explained the comprehension of the “curriculum medium studiorum classicorum” required before admittance to any faculty for ecclesiastical science: Besides a convenient religious instruction and a study of languages, it should embrace natural history, mathematics, physics, chemistry, geography, civil history—all these in such measure as was usually expected of those who worked for a degree in a university or faculty.³³

33 James J. Markham, *The Sacred Congregation of Seminaries and Universities*, The Catholic University of America, Canon Law Studies, No. 384 (Washington, DC: The Catholic University of America Press, 1957), 153.

1. Superior course in catechism and some classes in apologetics in which seminarians learn to answer the current objections to the Catholic faith.
2. Classic and modern literature: selection of the writings of the Church Fathers and papal encyclicals.
3. History: first general world history and later specialized histories: Oriental History, Spanish Empire History, American History, and Philippine Cultural History. Under the direction of professors, the students should devote time to private readings that widen their horizons.
4. Natural and Social Sciences: physics, chemistry, geology, astronomy, biology (botany, zoology, physiology, and hygiene), rational/philosophical psychology, experimental and pedagogical psychology, and history of education.
5. Preparatory to the treatises in philosophy, general grammar and philosophy of language and rhetoric.³⁴
6. Regarding the philosophical course, Canon 1365 mentioned that it must last at least two continuous years and comprise, besides philosophy proper, also the allied branches. Philosophy was here understood as the science of things in their ultimate principles.³⁵ Among the treatises in philosophy are the following: Formal logic, criteriology, philosophical psychology, and ontology. Esthetics, ethics, and natural law are completed by sociology, economics, and political law as basis for the courses in Catholic Action taken in connection with moral theology.

34 Rhetoric, the climax of language learning, was a “must” for the seminarians who would become writers or preachers in the future. Cf. Ralph V. Dawis, “A Comparative Study of the Subject-Offerings in Seminaries Conducted by the Filipino Secular Clergy with the Standards Required by the Catholic Church and the Philippine Educational System,” A Thesis for Master of Arts in Education, University of Santo Tomas, 1963, 88.

35 Augustine Chas, *A Commentary on the New Code of Canon Law*, 3rd ed. (Herder Book Co., 1931), VI, 399. Cf. Dawis, “Subject-Offerings in Seminaries,” 93.

7. Balanced distribution of time: the seminarian was assured more or less: 8 hours of sleep, 8 hours of work, 3 hours of recreation, 2:30 hours of acts of piety, 1:30 for meals, and 1 hour for intervening activities. The total hours of classes per week—once the time for music, ceremonies, *urbanidad*, and gymnastics had been set aside—must have been no less than 20 hours for theology and 22 for philosophy.³⁶

The Theology Department presents this general picture:

1. Fundamental Theology and Dogma for the first two years and Moral Theology and Canon Law for the last two years.
2. Sacred Scriptures, Hermeneutics, Church History, and Patrology constitute the next cluster of subjects.
3. Pastoral Theology, Sacred Oratory, Liturgy, and Plain Chant complete the content of the program.

Pastoral Dimension of Seminary Formation

The emphasis of seminary training was on the spiritual formation, ecclesiastical studies, and clerical discipline.³⁷ The pastoral training, however, was not neglected. The major part of the pastoral work in the seminaries at all levels consisted in catechetical instruction.

Catechetical instruction suited the seminarians in a particular manner due to their preparation through the classes of religion.

36 For the duration of academic subjects, the Sacred Congregation of Seminaries and Universities, in issuing the regulations, laid down a general rule in art. 30: “the hours of classes should not be of such measure as to burden them (*auditores*) exceedingly and to deprive them of the time needed for private study and for preparation for examinations.” Cf. Markham, *Sacred Congregation of Seminaries*, 163.

37 This ideal is expressed as major chapters in the Seminary Rules for Major Seminaries used in the Philippines: *de pietate, de studio, de disciplina*. Cf. *Regulae Seminaristarum in Facultatibus Philosophiae et Theologiae*, prepared by Fr. Campo, CM, published in Manila by Catholic Trade School in 1935. It is a set of rules solidly grounded in Church documents and Vincentian traditions.

It also answered a very urgent need in the country, especially in view of the suppression of religious instruction in the public schools. The seminarians were, therefore, fielded in schools where religious instruction could be fitted in the schedule outside of formal class hours. Many of the priests in the seminary dedicated many hours spared from regular seminary ministry to direct the catechetical apostolate of the dioceses. Minor seminarians, during the school year, were sent on free days to teach catechism in some centers where children were gathered. Major seminarians were entrusted with the teaching of religion in some parish church or center. During summer vacations, catechetical instruction remained one of the major activities that the seminarians participated in, besides other parish activities such as popular missions in the barrios.³⁸

Some figures before the war are indicative of how this form of apostolate was a major part of the seminary formation.

1. From San Carlos Seminary in Manila, in the summer vacations of 1934–36, seminarians were sent to parishes in Rizal, Bulacan, Cavite, Pampanga, Laguna, Tarlac, and Nueva Ecija. The results in 1936 showed that 12,322 children received catechetical instruction, 9,463 youth participated in general communions, and that there were 3,677 first communicants, 109 baptisms, and 239 marriages.³⁹

38 A seminarian from Palawan described how during summer vacation, the Prefect of the Prefecture of Puerto Princesa sent seminarians to teach catechism in various places, especially where the priests visited the villages only occasionally. Vicente Reyes, “Escuela Misionera durante las Vacaciones,” *Seminarium* IV (1939): 302–307.

39 Cf. “Seminario Conciliar de Manila, Labor Catequística,” *Seminarium: Revista Mensual* I (1936): 22. The following year (1937) the seminary registered the following figures: 9,679 children catechized; 7,681 general communions; 4,694 first communicants; 107 baptisms; and 83 marriages. The seminary of Vigan offered the following figures: 6,835 daily attendance of children; 1,954 first communicants; 2,468 other communicants; and 112 children re-baptized. San Francis de Sales Seminary of Lipa had the following figures: 6,859 children catechized; 4,207 general communions; and 1,551 first

2. The Seminary of the Most Holy Rosary of Naga published a newsletter *The Catechist* which featured catechetical data and Sunday homilies. The catechetical work of the seminarians formed one of the central presentations of the seminary to the Apostolic Visitor, Fr. Henry Buerschen, SVD, in 1938.⁴⁰
3. In the seminary of Cebu, various manuscripts were prepared for publication that helped catechetical work: *El Catequista Auxiliar*, *Preparación para la Primera Comunión*, *La Catequesis Parroquial*, *Manual de los Catequistas Auxiliares*. These manuals were translated into Bisaya.⁴¹
4. The San Vicente Ferrer Seminary in Jaro offered the following figures in 1937: 5,887 catechized (of whom 290 were adults); 2,665 general communions; 1,657 first communicants; and 97 baptisms of children and 35 of adults.⁴²

Other Seminaries

This section presents an overview of the seminaries for the diocesan clergy that had been operational before the convocation of the Vatican II Council and which were not administered by the Vincentians. First in the list are the full seminaries with major and minor departments and later some of the minor seminaries.

UST Central Seminary

Colegio de Santo Tomás, founded in 1611 and a university since 1645, offered courses in philosophy and theology for

communicants. Cf. "Labor Catequística del Seminario de San Carlos," "Diocesan Seminary of Vigan, Ilocos Sur," and "La Catequesis de Seminario Mayor de Lipa," *Seminarium: Revista Mensual II* (1937): 104–106.

- 40 Lorenzo Santamaría, "The Naga Seminary and Catechism Teaching," *Seminarium III* (1938): 50–53.
- 41 de la Goza and Cavanna, *Vincentians in the Philippines*, 340.
- 42 Ramon Moreno, "Obra Catequística de los Seminaristas de Jaro," *Seminarium II* (Agosto 1937): 160–162.

students who prepared themselves for the priesthood. In 1894 Archbishop Bernardino Nozaleda proposed to the UST authorities the admission of some seminarians of the archdiocesan Seminary of San Carlos as scholars of the Colegio de Santo Tomas. The Colegio admitted some outside seminarians as boarders.

In 1905 Archbishop Jeremias Harty of Manila proposed to the Philippine Hierarchy the idea of a central seminary in Santo Tomas for seminarians from all the dioceses of the country. The idea became a decree of the First Provincial Council of Manila in 1907 without specifying the place. In the meantime, Colegio de Santo Tomas continued admitting seminarians from various dioceses as boarding students living together with lay students.

In the annual meeting of Philippine Bishops in 1926, the idea of a national seminary was revived. The bishops proposed to the authorities of the University of Santo Tomas to have the seminary established in its premises. The Dominican Council agreed to take charge of the seminary. With the decree *Quod jam provide*, the Sacred Congregation for Seminaries and Universities erected in 1928 the Interdiocesan Seminary of Santo Tomas for the entire Philippines.⁴³

In 1933 the Seminary was transferred from Intramuros to the new campus of UST at Sampaloc.⁴⁴ It was also withdrawn from

43 Among its important provisions was the ff.: "At least six students noted for their piety and intellectual capacity must be sent from every diocese in order for them to obtain a wider and more exquisite education." de la Rosa, "UST Interdiocesan Seminary," 290.

44 Fr. Rolando de la Rosa stressed the formative significance of this transfer. "It is important to consider that the Dominicans and the bishops decided to place the Interdiocesan Seminary not in a far-flung rural place, isolated from the [hustle and bustle] of city life, but within UST itself. The UST seminary is right at the centre of civilization and the urban sprawl. It is quite revolutionary, considering that at that time many priests and religious harbored the suspicion that authentic religiosity could not survive so much learning and exposure to mundane realities Not only does this arrangement continue the historical link between intellectual development and seminary formation, but this would provide a more normal atmosphere for the students' development, and prevent future regressions when exposed to the ministry

the immediate jurisdiction of the Rector Magnificus and placed under the direction of its own Rector. A spacious annex was built in 1956 which raised the capacity of the seminary to 145 places. The new building had its own chapel and gymnasium, bowling alleys, and swimming pool.

San Jose Seminary

In 1722 King Philip V conferred upon Colegio de San Jose the title “royal,” hence the title “El Real Colegio de San Jose.” At the expulsion of the Jesuits (1768), San Jose continued to function under the secular clergy, many of whom were alumni of the Colegio. With the arrival of the Americans and under the Taft–Harty Agreement of 1907, all the parties questioning the legal status of the Colegio de San Jose estate signed an agreement that the estate should fall entirely under the Church’s jurisdiction with

after being ordained. The seminarian would also have more understanding of the problems of lay people, and learn by experience that not all problems can be solved by [simple] syllogisms drawn from standard manuals in ethics. Seminary formation in a university setting would also break down that forced isolation which often turn[s] the seminary in the eyes of lay students as a small clerical ghetto.” de la Rosa, “UST Interdiocesan Seminary,” 296–297.

A seminarian in 1939 wrote of his fascination with life in the seminary. “All things fascinate me here: our private rooms, recreation halls, the cleanliness of the chapel, corridors and dormitories . . . I admire the method of teaching prevalent here. We practically follow the adage: ‘He who writes, reads twice.’ (*Qui scribit, bis legit*). So we have our typewriters always busy, noting up the lectures of the Reverend Professors. A varsitarian professor used to say, ‘A student in class without paper and pencil, is like a soldier in the battle-field without a gun.’ We frequently make use of the blackboards to illustrate the profound arguments of Metaphysics, ‘an ideal School spends much chalk.’ We abhor memorism. We interpret the sentence of St. Thomas, ‘so much we know, as we know by heart.’ (*tantum scimus quantum in memoria retinemus*), with a bit of common sense . . . The Moral education consists of internal and external discipline sanctioned and executed through love rather than through fear of punishment. With this kind of discipline, I do not only run, but I fly over the pathways of the Lord, while by the path of fear, I cannot advance a step.” Rev. Augurio E. Buendía, “UST Central Seminary: Impressions,” *Seminarium* IV (1939): 309–310.

no claims from the government. In virtue of the Brief of Pius X (3 May 1910), the Colegio de San Jose was detached from the University of Santo Tomas and returned to the Jesuits to be used according to the terms of the original endowment. In 1915, the Colegio de San Jose once more opened as a seminary, an *Escuela Apostolica* for the training of the secular clergy in the Philippines.⁴⁵

In 1932 the Ateneo in Intramuros burned down. San Jose Seminary was temporarily housed in the Mission House at Intramuros. There it remained until in 1936 the Seminary moved to its new building in Balintawak. The name Colegio was dropped and it soon became known as San Jose Seminary. At the outbreak of the war in 1941 the entire seminary community moved into the Ateneo compound in Padre Faura where classes in theology were resumed. In 1943 the Vincentians accommodated both Josefinos and Jesuit Scholastics in San Marcelino.⁴⁶

From the period of liberation until about 1950 the seminary reopened in Santa Ana in several rented houses beside the grounds of La Ignaciana. In 1951 the seminary moved to its new

45 The Colegio de San Jose remained at Padre Faura for 17 years, from 1915 to 1932. During the first twelve years or so, it was under the Spanish Jesuits and, though the language of instruction was Latin in theology and philosophy, Spanish was the language for everything else. Gradually, a change to American administration was made and, while Latin remained for philosophy and theology, English replaced Spanish as the official language of the school. Cf. Bernad, "Colegio de San Jose," 24–25.

46 Fr. Leo Cullum gives us a glimpse of the precarious situation in the period. "Life at Padre Faura, San Marcelino and San Ignacio strove to blend the regularity of school routine with the precariousness of enemy occupation. The result was interesting but space forbids its recounting. On May 31, 1944, the Japanese struck again and ordered the evacuation of the quarters which the seminarians and Jesuits were occupying in San Marcelino. The theologians of San Jose Seminary transferred to San Ignacio. There was room there since the minor seminary had not reopened for the school year 1944–45. However, the new arrangement was hardly made before it was again disturbed, for on July 8, 1944, the American Jesuits were carried off to concentration [camps] at Los Baños." Cf. Leo Cullum, SJ, "San Jose Seminary," *Philippine Studies* 29, no. 3 & 4 (1981): 395–414.

location on what was then officially called MacArthur Boulevard but popularly known as Highway 54 (now renamed Epifanio de los Santos Avenue or EDSA). In 1957 the first Filipino Rector was appointed, Fr. Antonio Leetai, SJ. In 1964 under the next Rector, Fr. Jesus Diaz, SJ, San Jose Seminary transferred to Loyola Heights. With the creation of Loyola House of Studies and School of Theology and Philosophy in 1965, San Jose Seminary was divided into two separate colleges, each with its own Rector. The minor seminary remained at Highway 54, later moved to Novaliches, and was finally dissolved.

With its relocation to Loyola Heights, San Jose Seminary has reverted to the original status of Colegio de San Jose under the Jesuits: a residential college where seminarians live a community life and undergo spiritual and pastoral formation, but attend classes at the Ateneo de Manila or at the Loyola School of Theology.

Immaculate Conception Seminary – Vigan

In 1822 Bishop Francisco Alban, OP, Bishop of Nueva Segovia, established the Seminario Conciliar de San Pablo, after the titular saint of the cathedral of Vigan. In 1867 Bishop Juan José Aragonés, OSA, renamed the seminary, Seminario de la Inmaculada Concepción, and opened its doors to externs, thus making it a Colegio-Seminario.

Bishop Alban entrusted the work of formation to some members of the secular clergy. The Vincentians took over the administration of the seminary under Bishop Aragonés, later followed by the Augustinians (1876–1882), Augustinian Recollects (1882–1895), and the Jesuits.

About 1947, the Immaculate Heart of Mary Seminary was founded in Laoag, Ilocos Norte, under the secular clergy. Under the missionaries of the Divine Word, the seminary was transferred in 1953 to the outskirts of Pantay Daya with a new seminary building. In May 1957, the SVD Fathers turned the Vigan Minor Seminary over to the Archbishop. In June of the same year, the Archbishop

merged the seminary in Laoag with the Minor Seminary in Vigan, and formed a group of secular clergy to handle it.⁴⁷

In 1976 the Philosophy Department was transferred to Baguio City, leading to the beginnings of San Pablo Major Seminary. It was in 1982 that the Major Seminary was given the name Immaculate Conception School of Theology, and assumed the status of a Regional Seminary catering to seminarians from the different ecclesiastical territories of Northern Luzon. In 1987 the seminary was turned over to the diocesan clergy.

San Carlos Seminary of Manila (After the War)

In 1949, Archbishop Gabriel Reyes became Manila's first Filipino ordinary. He planned and ordered the construction of the new San Carlos Seminary in Makati. In 1951 he blessed the cornerstone of the new seminary in Guadalupe, Makati, along Highway 54. The new seminary was constructed to house the major and minor seminarians of the Archdiocese of Manila. The right wing would be occupied by the minor seminarians and the left wing by the major seminarians. In the middle of the building was the common chapel and, in the basement, the refectory.

In 1953 the Congregation of the Immaculate Heart of Mary (CICM or the Scheut Fathers) took over the administration of the seminary from the Vincentians. The major seminarians (philosophy and theology) of Lipa joined the Manila seminarians in San Carlos. In 1955, the minor seminarians were separated from the philosophers and theologians and transferred to the newly erected minor seminary under the name of Our Lady of Guadalupe Minor Seminary.

In 1973 Cardinal Santos turned over the seminary's administration from the CICM Fathers to the diocesan clergy led by Fr. Oscar Cruz (who later became Auxiliary Bishop of Manila in 1976) as the first Rector. Manila Auxiliary Bishop Protacio Gungon succeeded Bishop Cruz in 1978. Two years later, Bishop Gaudencio

47 Dawis, "Subject-Offerings in Seminaries," 44.

Rosales became Rector. In 1982 Msgr. Ramon Arguelles succeeded Bishop Rosales and was Rector for the next four years. Msgr. Francisco de Leon began his five-year stint as Rector in 1986.

The construction of the new building of the San Carlos Graduate School of Theology and the Archbishop Gabriel M. Reyes Memorial Library began in 1985 and was completed in 1987. In that same year, the building for the Holy Apostles Senior Seminary (HASS) and the San Lorenzo Ruiz Lay Formation Center was constructed.⁴⁸

Mother of Good Counsel Seminary – Pampanga

Mater Boni Consilii Seminary was established in 1950 in Guagua, Pampanga, by Bishop Cesar M. Guerrero after the Blessed Virgin of his particular devotion, the Mother of Good Counsel. It was opened in Guagua with Frs. Basilio David, Eulalio Yabut, and Antonio Ibay as the first formators. The bishop initially did not intend a regular seminary with a curriculum and a step-by-step movement from philosophy to theology. So the bishop had the studies attached to St. Michael's College. Later the seminary adopted a classical secondary curriculum patterned after that of San Jose Seminary where its first formators underwent their own formation.

In 1951 the seminary transferred to Apalit, in a place that accommodated a growing number of candidates. In Apalit, as in Guagua, no lay teachers were hired due to lack of funds. The priests-formators also acted as teachers, and the bishop assigned newly ordained priests to teach the seminarians. Finally, in 1964, in order to provide a more convenient location and better environment for the growing number of vocations, the Mother of Good Counsel Seminary was transferred to San Fernando, where it also became a Major Seminary. It has now four departments: the

48 Main points gleaned from "San Carlos Seminary" in <http://scs.edu.ph/index.php/about/history/21-history> (accessed 07 Nov 2014).

Minor Seminary, the Pre-College Formation Year, Philosophy, and Theology.

Seminario de San Jose – Puerto Princesa

Seminario de San Jose was established in Puerto Princesa in 1937 by Msgr. Leandro Nieto, OAR, the then Prefect Apostolic. When the war broke out, the seminary and formation became itinerant, and interruptions of classes were experienced. Amidst difficulties, ordinations were celebrated at San Sebastian Church in Manila by the Apostolic Nuncio, Msgr. Guillermo Piani, DD.

After the war, seminary formation was normalized, and expansion of buildings was facilitated by Msgr. Gregorio Espiga, the then Prefect Apostolic. After 1951, the seminary limited its offering to the Secondary Classical Course which did not have government recognition. Government recognition was obtained in 1968.

The Pre-College Formation started in 1991 and in 1993 the Bachelor of Arts in Philosophy course began.⁴⁹

San Jacinto Seminary – Tuguegarao

The Seminary College of San Jacinto was opened in 1920 under the administration of the Dominicans. Neither college nor seminary prospered much due to adverse conditions and by 1930 the seminary college was closed. The diocese sent the seminarians to Vigan. After the war, in 1950, the seminarians were recalled from Vigan and housed at the bishop's palace, and the seminary was administered by the secular clergy.⁵⁰

Our Lady of Peñafrancia – Sorsogon

The seminary was founded in 17 October 1945 by the parish priest of Sorsogon, housed in the convent, and run by

49 Cf. "History of the Seminary: Seminario de San Jose," in <http://sdsj-palawan.ucoz.com/index/0-11> (accessed 28 October 2014).

50 Dawis, "Subject-Offerings in Seminaries," 50.

secular priests. When in 29 June 1951 Naga was elevated as an archdiocese, the suffragan dioceses of Legazpi and Sorsogon were created. In 1955 the administration was taken over by the Vincentians, but two years later it reverted to the secular clergy.

Sacred Heart Seminary – Bacolod

In 1946, this seminary was established and a request was made to the Vincentians to handle it. Philosophy was offered but had to be stopped after three years due to lack of personnel. In 1959 the secular clergy took over, and the following year the philosophy department was reopened.⁵¹

Immaculate Heart of Mary Seminary – Tagbilaran

The seminary was opened in 1950 by Julio Rosales, then Bishop of Tagbilaran. It was first administered by the Divine Word Missionaries (SVD). In 1960, the contract with the SVDs expired and the administration passed into the hands of the secular clergy, with Fr. Pelagio Dompbor as its first diocesan Rector. The following year the College department was opened. In 1989 the Minor Seminary was phased out.⁵²

St. Gregory the Great Seminary – Legazpi

The seminary was erected in June 1951. Two years later an old convent was utilized to house the seminary. Construction began in the outskirts of Tabaco, Albay, and in 1960 the seminary moved to its present site.⁵³

Sacred Heart Seminary – Palo

In the summer of 1944, the SVD Fathers of Tacloban Catholic Institute invited 12 young men of the school to enter the seminary.

51 Ibid., 44.

52 Cf. "Immaculate Heart of Mary Seminary," in <http://ihmstagbilaran.edu.ph/about/history> (accessed 28 October 2014)

53 Dawis, "Subject-Offerings in Seminaries," 45.

The seminary was opened in June with the first Mass celebrated by Bishop Mascariñas. Among the concelebrating priests were Frs. Julio Rosales and Lino Gonzaga, parish priests of Tacloban and Palo, respectively. Since the seminary was opened while the war was practically still going on, it was dedicated to Mary, Queen of Peace. In the summer of 1945, the Colegio de Sto. Niño in Tanauan, Leyte, was converted to make room for the seminary. Fr. Pedro Kranewitter, former Rector of a seminary in Pangasinan, became its first Rector. In 1948, upon the suggestion of Fr. Lino Gonzaga, the Apostolic Nuncio, Msgr. Piani, in a visit to Tanauan, officially changed the name from Regina Pacis to Sacred Heart Seminary.

The SVD Fathers and the bishop, this time Msgr. Lino Gonzaga, felt that a new place had to be found for the seminary. They found it in the historic town of Palo. In 1952 Bishop Gonzaga imposed a quota on all parishes for the construction of the seminary. Finally, after construction that took more than three years, in May 1956 the building was finished and in June 1956 the first classes were held at the Sacred Heart Seminary in Palo.⁵⁴

St. Pius X Seminary – Roxas City

Bishop Antonio Frondosa, second Bishop of the Diocese of Capiz, started the construction of the seminary. In 1953, the first half of the seminary was finished and blessed, having St. Pius X as patron. Upon the insistence of the Papal Nuncio, Msgr. Vagnozzi, who saw the seminary in 1956, the second part was begun and the seminary opened with Fr. Jaime L. Sin as its first Rector. Seven priests staffed the seminary in its first years with five lay teachers, and 33 pioneering seminarians. Upon its completion the seminary building was blessed in 1959. Its classical Secondary Courses received government recognition in 1961.

⁵⁴ Transcribed from a video presentation “Sacred Heart Seminary History-Palo.” Cf <https://www.youtube.com/watch?v=9o3tBHfa8dM>; <https://www.youtube.com/watch?v=x8VUCMUq91M> (accessed 28 October 2014)