

THE FIRST EIGHTEEN YEARS
OF THE SOMASCAN CONGREGATION
IN THE PHILIPPINES: 1980-1998

A Thesis

Presented to

the Faculty of the Graduate School
UNIVERSITY OF THE ASSUMPTION

In Partial Fulfillment

of the Requirements for the Degree
MASTER OF ARTS IN EDUCATION

by

JOHN T. MOLINA

November 1999

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UNIVERSITY OF THE ASSUMPTION GRADUATE SCHOOL

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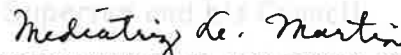
This thesis entitled " **First Eighteen Years of the Somascan Congregation in the Philippines: 1980 – 1998** " prepared and submitted by **John T. Molina** in partial fulfillment of the requirements for the degree of Master of Arts in Education major in Educational Management has been examined and is recommended for acceptance and approval for Oral Examinations.


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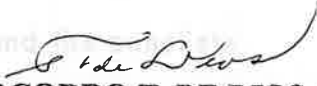
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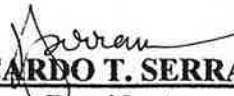

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Ad Majorem Dei Gloriam!

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The local superiors and communities,

To my adviser and the panelists,

To my local superior and confreres at Casa Miani, Sorsogon.

Benedictus Deus!

Ferdinand T. Molina, crs

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DEDICATION

Dedicated to:

Mary Mother of the Orphans,
St. Jerome Emiliani,
And to the
Provincial Commissariat of the
Philippines:

Rev. Fr. Commissary
Local Superiors
Spiritual Directors
Novice Master
Formators
Clerics
Novices
Postulants
Seminarians
Staff

And specially to
The boys of Casa Miani

Fr. John T. Molina, crs

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CHAPTER 1

The Problem and Its Setting

Introduction

"Over the course of centuries, God comes close to man and draws man close to him" (Latourelle, S.J., 1966).

This is the very essence of history. History is not just a matter of getting facts of the past, put into writing, and deduce conclusions for the future. The great Roman author, poet, philosopher and orator, Cicero (106 B.C. - 43 B.C.), rightly said in his usual elegance that . . .

Historia testis temporum, lux veritatis, vita memoria, magistra vitæ, nuncia vetustatis, qua voce alia, nisi oratoris, immortalitati commendatur? (History is the witness of the times, the light of truth, the life of memory, the teacher of life, the messenger of the old. By what other voice unless that of an expert speaker is it commended to immortality? Translation mine. De-Vit, 1865).

With these words from the wisdom of the past, history becomes alive. History becomes something more. History becomes also an "economy," a plan that was thought of. It eventually becomes divine when ultimately, God becomes the source and the goal of history. Seen in this perspective, history for us Christians, is a way

of God's self-communication of Himself (cf. Summa Theologica III:1 res. 1) to human beings and to the whole of creation.

The Church never ceases to proclaim what history has done. In fact, the very first antiphon that She sings on the Vigil of the Solemnity of Mary Mother of God (January 1) declares:

O admirabile commercium! O marvelous exchange! Man's Creator has become man, born of a virgin. We have been made sharers in the divinity of Christ who humbled himself to share in our humanity (Liturgy of the Hours, 1976).

With this mind-set, the Church considers herself in a continuous journey. The Church is a pilgrim through history. Time and again though, the biggest dimension in history forms particular times that mark the history of each unit. Finally, to the consideration of each and individual's history.

Among these various units in the Church is Religious Life. This is a special dimension in the Church whose history is worth considering, since

. . . . from the very beginning of the Church there were men and women who set out to follow Christ with greater liberty, to imitate him more closely, by practicing the evangelical counsels. They led lives dedicated to God, each in his own way (Perfectae caritatis 1. Translated by Flannery, 1980).

Continuous development and progress have marked the lives of these men and women. From their place of

origin, they are further sent to distant coasts to share their lives and attract others to live as they do. It is of course a progress in history initiated by God himself.

From the God-given seed of the counsels a wonderful and widespreading tree has grown up in the fields of the Lord, branching out into various forms of religious life lived in solitude or in community (Lumen gentium 4. Translated by Flannery, 1980).

We cannot discount, of course, that the development that happened was not without hardships and failures. Change is a way towards perfection and change is difficult.

The development of this life has sprouted into various way of life dedicated to the Lord. "In every century, He raises great men and women to challenge the people of their time" (Yaya, 1986). From simple widows and virgins, to the anchorite life of Anthony of Egypt and to the cenobitic life of Basil and Gregory Nazianzen, consecrated life flourished in the East. Benedict of Nursia, on the other hand, led the same way of common living in the West (New Catholic Encyclopedia, 1967). As the signs of the times had to be understood even more, different Religious Congregations were born. Each founder answered the questions of the time.

In the 15th century, together with the rise of Humanism and the experience of hardship in the Church

(Bokenkotter, 1979), a new form of consecrated life arose. This form of life began with the laity with the main idea to achieve personal sanctity by means of good works on behalf of others. From this lineage, the Somascans were born.

Somascan life would be a life that would stress much on the care of the orphans, the abandoned youth and the poor. They would not beg (that is why they are not one among the Mendicant Orders) but work for living. Education, both spiritual and material, should be the main thrust. From the time of its foundation, the first Somascans stepped on the Philippine shore only after more than four hundred fifty years. The very first account of "Somascan mission" in the Philippine shore has described the three pioneering Fathers as "generous confreres" who did not waste the time.

Si sono rimboccati le maniche e hanno dato inizio ad un intenso lavoro apostolico, inserendosi ne tessuto della chiesa locale. (They roled up their sleeves and began an intense apostolic work, weaving themselves into the drapes of the local Church. Translation mine. Bianco, 1980).

This study of the Order of the Clerics Regular of Somasca attempted to trace, describe, and record the beginnings of the Somascans in the Philippines. Furthermore, it was inevitable to touch something on its problems. It hoped to present how much the Congregation grew into a "teenager" and find common alternatives for further development.

Conceptual Framework

The Congregation of the Clerics Regular of Somasca aims for the fulfillment of the work of St. Jerome Emiliani as given by God. The Latin hymn sung in honor of the founder marks the marvelous aim of every Somascan: "*Parentis munia complens*" - Fulfilling the duties of a parent. The Constitutions and Rules of the Somascans (1985) explicitly put it and partly it reads

. . .

Our Congregation, founded for the service to the orphans, with love and solicitude persevere in this mission, precious heritage from our Holy Founder, and by appropriate institutions supported even at the cost of heavy sacrifices she takes care of the orphans and the needy youth.

With this in mind the Somascans live to the present. It is by living and dying with these children (Anonymous, translated by De Santis, C.R.S., 1986), that every Somascan finds life for these are the very reason of their existence.

This particular Congregation came to the Philippines in 1980 but it was never late. Since then, after eighteen years, everything about its coming to the Philippines remained in stories. If not, they were still waiting in the files to be discovered by some curious researchers or still to be translated from Italian. In short, there was nothing substantially

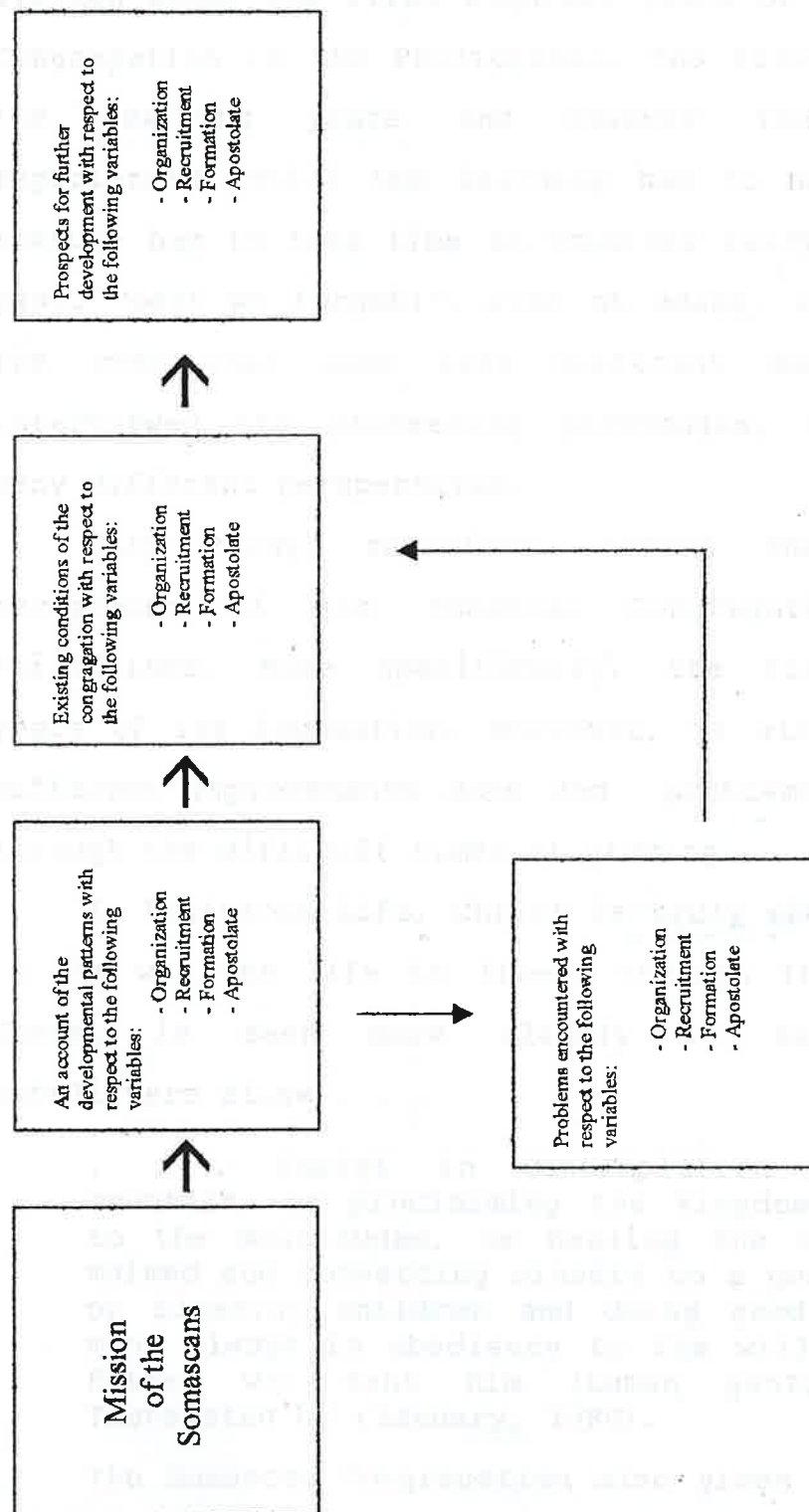


Figure 1: Conceptual Paradigm

written about the first eighteen years of the Somascan Congregation in the Philippines. The first years were the learning years and however tough it was experienced, still the learning has to be there. But someone has to take time to consider everything in the past. "Lest we forget!", runs an adage, and this made the researcher look into different documentations, interviewed the pioneering personages, searched for many different perspectives.

This study, therefore, traced the historical background of the Somascan Congregation in the Philippines. More specifically, the first eighteen years of its foundation. Moreover, it also showed the different improvements done and problems encountered through the difficult times of growing.

In Religious Life, Christ is truly seen especially in the way the life is lived. Through the Religious, Christ is seen more clearly by believers and unbelievers alike . . .

. . . Christ in contemplation on the mountain, or proclaiming the kingdom of God to the multitudes, or healing the sick and maimed and converting sinners to a good life, or blessing children and doing good to all men, always in obedience to the will of the Father who sent him (Lumen gentium 46. Translated by Flannery, 1980).

The Somascan Congregation also gives its share to the Church in showing Christ in a particular way. This is the rendering back of the gifts given it in its

founder, St. Jerome Emiliani. It becomes a continues prayer and action of "renewing the gift of grace given to St. Jerome" (Constitutions and Rules, 1985). What else could this be than the charism that the God has entrusted to the Congregation.

"Let the little children come to me, for to such as these belong the kingdom" (Mt 19:14). This has inspired the founder deeply in his heart and made him resolve to help the orphans. These became the "precious heritage" handed down to generations. Hardly could one hear of a male congregation directly involved in taking care of orphans prior to the arrival of the Somascans in the Philippines. One could hear about the Daughters of Charity who take care of Hospicio de San José in Manila. Perhaps the Salesians' involvement towards the youth could also be considered. But the Somascans, are geared towards the orphans and the abandoned youth and for this reason, Jerome Emiliani is held by the Church as the Father of Orphans and Universal Patron of the Needy Youth. In addition to this, Pope John Paul II declared St. Jerome on the occasion of his 500th birthday, as the "Pauperum pater atque refugium" (John Paul II, 1986), that is the "Father and Refuge of the Poor." However, chances are so that if he were alive with us now, this title will be of no use before the glory of the Kind and Merciful Lord.

Another gift that the Somascans can treasure and act upon is the call to work. Jerome himself has said in one of his existing letters, "Work, devotion, and charity are the foundation of the Institution." These three were held literally by the first Fathers, that is why they were known from the beginning as the "Fathers of the works and of the poor" (Constitutions and Rules, 1985).

Through his simple and unknown life, this Jerome has inspired many (Santinelli, 1990), from Vincent de Paul, to Magdalen of Canossa, and even John Bosco, to mention a few. In the activities of the Fathers, holy people have been raised by the education they gave. But it was enough to stay there. The work has to be continued and be continued well. Someone has to get the painstaking but joyful steps to renew the gift of grace Jerome received and incarnate it once again into our times.

When the Somascans officially arrived in the Philippines, its beginnings might have been full of doubts. There must be a certain thought that pervaded especially during the time when Father Giovanni Tarditi, C.R.S., the first Somaskan religious in the Philippines, saw the place as early as 1978. Another thing to consider was the impression of Father Bruno Schiavon, C.R.S. who visited the country as mandated by the Superiors. These are some aspects to

bear in mind prior to the official arrival of the Somascans. They might have thought of a future success or scrapping the idea of foundation altogether.

At the time the first Somascan Fathers officially arrived, there were already a group of students who were ready for the formal steps of seminary life. There must have been a spark that encouraged them to follow the way of Christ in the manner St. Jerome did. They might, however, aware or not aware of the future plans towards the orphans and the needy youth. Somehow, the life had an appeal to some Filipinos who joined the first group.

As the times went by, developments and failures were also obvious. But the bitter beginnings have given and are continually giving sweet fruits. Now, the Parish at Ayala-Alabang (outside the walls!) continuously create miracles of bringing and bridging the rich to the poor. There are now two orphanages (one in Pampanga and the other in Sorsogon) and a school for the indigent in Sorsogon. These, however, can be perceived as superficial or lively endeavor in the continuation of the work of St. Jerome. Furthermore, the growth of vocations, the on-going formation of the members can be nurtured well or disregarded in some way. Lastly, one can think of the projection of all of these into the future. The Filipinos can only depend much on how they enthusiastically work in the present

and learning from the past in order to be strong in taking risks for the future.

Every Filipino Somascan should be ready for this work. What have attracted the first Filipinos must be discerned well and put things "misplaced" in proper order. As the ancient Latin writer put it: "*Principiis obsta, sero medicina paratur*" - Hinder the cause, late is the medicine prepared.

Statement of the Problem

This research aimed to trace the historical development of the Order of the Clerics Regular of Somasca in the Philippines in its first eighteen years. Specifically, the study sought to answer the following questions:

1. Why did the Somascans come to the Philippines?

- 1.1.1. Why did the Somascans get out of Europe?

- 1.1.2. What particular events prompted the Somascans to come to the Philippines?

- 1.2 What did the Somascans initially aim at in the Philippines?

2. What mark the continuous development of the Somascans in the Philippines in terms of the following variables:

- 2.1 organization?

- 2.2 recruitment?

2.3 formation?

2.4 apostolate?

3. What particular problems did the Somascans encounter during these first eighteen years in terms of the following variables:

3.1 organization?

3.2 recruitment?

3.3 formation?

3.4 apostolate?

4. What views does the Congregation have at the threshold of the Year 2000 and prospects in the next five years for further development in terms of the following variables:

4.1 organization?

4.2 recruitment?

4.3 formation?

4.4 apostolate?

Significance of the Study

This study intends to trace the historical development of an institution. It attempts to assess the very first years of its establishment in the Philippines. In the ever changing world and society, ancient congregations such as the Somascans should find a wide-open yet crucial horizon. The changes of mentality and the distinction yet harmonizing cultures must find a real "incarnation" so as to make an

authentic life and work. This can only be assessed if one is open to history: a learning of the past and the living of the present which both pull towards the future.

The author tried to gather documentations on the first years of the Congregation in the Philippines. By doing so, it would be easy to assess the various indications whether the Congregation developed and grew according to the initial goal. It will also help the author to see how the Congregation responded and responds to the needs of the Church as it went on through the challenges of existence in the Philippines.

This study attempts to provide information about the past. It is a means by which the future Somascans will find a way to look back and remember. And from that be pushed to further development.

This study is thought, then, to be God's own revelation in the Congregation's rich foundations "quae sanctitate et vitae perfectione refulgent" (Fonti 7:11). It would be a source of strength, renewed courage, fuller enthusiasm and untiring progress of the present and the future Filipino members of the Congregation.

Scope and Delimitation

The Somascan Congregation has already reached a point in the Philippines where a definitive pilgrimage is begun. This is the point of no return, unless God

wills otherwise. The Congregation continually grows and there are already quite a lot to recover in relation to its first years.

For this reason, this study dealt primarily on the first eighteen years of the Somascan Congregation in the Philippines. That is, it covered the years from 1980 to 1998 inclusively. It tried to present documentations about the Congregation in the Philippines. Lastly, this study attempted to present the problems encountered by the Congregation in its journey within the aforementioned years.

Definition of terms

For the sake of clarity, the following terms are defined:

Apostolate. Etymologically, this comes from the Greek word, "apostolê" which refers more on the action of the one being sent than the person himself. In this study, it is the mission of Christ (1 Cor 1:1) to which every Christian strives (Apostolicam Actuositatem, 1965) to associate himself with the work of redemption and to spread the kingdom of God (Evangelica Testificatio, 1971).

Chapter. This is meeting in lay-people's term. The Congregation headed by its superiors call designated members either by right or by election for an assessment and organizational meeting. It is called "General" when the Superior General calls for it

usually every six years. It is "Provincial" when the Provincial Superior calls for it usually every three years. It is "Commissariat" when called by the Father Commissary on cases specified. It is "Local" when called by the Superior of the house depending on the agreed schedule (Constitutions and Rules, 1985).

Charism. This comes from the Greek word "charis" which means gift, favor. In this study, it is a grace specially given to some, not to all, which has good for its purpose and as a special bond of union to God (Faricy, S.J., 1983).

Commissariat. It is a governing stature in the Somascan Congregation which is formed of various religious houses and can depend from the general of the provincial government (Constitutions and Rules, 1985).

Congregation. In the past, this used to speak of the religious institutes with only simple vows (New Catholic Encyclopedia, 1967). In this study, this means an assembly of consecrated persons canonically established by the Church authority. For our interest, the term "Congregation" was chosen instead of "Order" for the reasons that the term is used by the more ancient Somascan texts. Pontifical documents also apply the same title when referring to Somascans. "Il termine 'Congregazione' mette maggiormente in luce la dimensione spirituale ed ecclesiale, mentre quello do

'Ordine' è di carattere più giuridico" (Revista dell' Ordine, 1977).

Consecrated Life. This is a technical term chosen by the Church after Vatican II in place of the so called Life of Perfection. It refers to institutes devoted entirely to contemplation, institutes of monastic and conventual life, clerical institutes dedicated to various apostolic works, lay institutes and secular institutes. It also includes the eremitical and anchorite life and the order of the virgins and the societies of apostolic life as well (The Consecrated Life and its Role in the Church and in the World, 1994).

Constitutions. In this study, this word refers to the set of ordinances generally taken from the Sacred Scriptures, the documents of the Church, and the tradition of the Somascan Congregation. It is approved by the General Chapter.

Delegation. This is a technical term for the founding stage of the governance of the Somascan Congregation. It is constituted of one or more houses established in a territory that is not a part of any province and can be dependent on the provincial or the general (Constitutions and Rules, 1983).

Formation. It refers to the nurtured continuous growth of the person towards the Lord in consecrated life. It starts from the first moment when he showed a

lively interest in his vocation until its final consummation, when the religious encounters the Lord definitively at death (Essential Elements of the Teachings of the Church on Religious Life, 1983).

General Superior. This refers to the highest superior of the Somascan Congregation. He is the successor of St. Jerome and the bond of unity in the Congregation, enjoying ordinary authority over the provinces, the houses and all the religious (Constitutions and Rules, 1985).

Novitiate. This word refers to the step towards religious life marking the beginning of the life in the Congregation. It has the purpose of making the candidate know more about the life he is about to enter and verify his intentions and suitability (Constitutions and Rules, 1985). The Novitiate is directly dependent on the Superior General and is headed by the Novice Master.

Order. This term was formerly used in distinction with Congregation. All institutes of consecrated life with solemn vows founded until the 16th century were given this title. As it is now used in the Church, in this study, Order and Congregation means the same and can be used interchangeably.

Organization. In this study, this word refers to the administrative matters and functions. It includes both spiritual and temporal administrations.

Professed. This refers to those who have already emitted their public vows of the evangelical counsels of chastity, poverty, and obedience. One may either be temporarily or perpetually professed. With the former, however, one is already an effective member of the Congregation.

Provincialate. This is a governing body which heads a union of religious houses of one or more regions (Code of Canon Law, 1983). It has the Provincial as the major superior and it is directly linked to the Generalate.

Recruitment. In this study, this word refers to the way candidates for religious life are gotten. It is well known as Vocation Campaign or Vocation Promotion.

Religious. Ordinarily, this pertains to any person, thing or action involved in sacred matters. In this study, this refers to those who have already emitted their vows publicly.

Rules. These are set of ordinances added to the Constitutions and are taken from the tradition of the Congregation. They are practical pieces of advice and are explanatory in nature.

Somascans. These are the members of the Order of the Clerics Regular of Somasca. The name is immediately derived from a small barrios in North Italy bearing the name Somasca. It was here where Jerome Emiliani (1486-

1537) gathered his first followers (New Catholic Encyclopedia, 1967).

Vows. It is a solemn oath. This study adapts its Ecclesiastical use. It is a deliberate and free promise made to God, concerning some good which is possible and better. The virtue of religion requires that it be fulfilled (Code of Canon Law, 1983).

The purpose of this study is to provide a historical overview of the Congregation of the Holy Family of the Assumption. The study is divided into three parts. The first part, "Origins and Early History," covers the period from 1843 to 1900. The second part, "Growth and Development," covers the period from 1900 to 1950. The third part, "Present Status and Future," covers the period from 1950 to the present. The study is based on a review of the literature on the Congregation, including books, articles, and archival materials. The study is intended to provide a comprehensive overview of the Congregation's history and development, and to provide a basis for further research and study.

The CONSTITUTIONS and RULES of the Congregation of the Holy Family of the Assumption (1900) clearly and simply state the origins of the Congregation. The very first number of the CONSTITUTIONS and RULES is devoted to the history of the Congregation.

The Holy Family of the Assumption was founded by Sister Mary Ann (Constitution and Rules, 1900).

CHAPTER 2

Review of Related Literature

This chapter presents the résumé of related literature that have bearing on the present study.

The lists of theses and dissertations provided in the National Library and the Department of Education, Culture and Sports in Manila did not indicate any thesis that has been written about the Somascan Congregation. A certain study, however, has already been made about the educational system of the Somascan Fathers Seminary in Lubao by Father Lino O. Juta, CRS. Moreover, the Somascan Congregation has been founded between 1528 and 1532, consequently, there is undoubtedly a sufficient number of printed material about the Congregation and its history.

The Constitutions and Rules of the Somascan Congregation (1985) states clearly and simply about the origins of the Congregation. The very first number opens with . . .

The humble Congregation of the Somascan Religious originates from the Company of the Servants of the Poor, promoted in the Church by Saint Jerome Emiliani under the action of the Holy Spirit . . . (Constitutions and Rules, 1985).

The origins of the Somascan Congregation is set towards the continuation of the "intense love of the Founder" to answer the needs of the Church's apostolic endeavor. This apostolic mission is the devotion of the Somascan Congregation . . .

. . . for the material and spiritual care of orphans and the poor and engages in the human and Christian growth of the youth in the pastoral ministry (Constitutions and Rules, 1985).

The Congregation was founded amidst the most devastating Ecclesiastical crisis in the Church History: Luther's revolt (Bokenkotter, 1979). This was one reason why almost all the congregations founded during the 15th century were dedicated towards the whole Church's program of renewal. It becomes like another union of "crusaders" to pray for and live the "restoration of the whole Church into the holiness of life witnessed during the times of the Apostles" (Prayer of St. Jerome translated by De Santis, C.R.S.). Every move became a combat against the widespread doctrinal ignorance, fiscal abuses, and organizational breakdown (Bokenkotter, 1979).

As many contemporaries of Jerome started their movements "from above," after having despised the Venetian nobility in him, Jerome gathered the neglected first of all. The famine of 1528 was an occasion for Jerome to be of help unreservedly. He has used all he had even up to the point that nothing was left to him

(Anonymous, translated by De Santis, 1973). This move was mainly a fruit of his miraculous liberation from prison which he always attributed to the Mother of God. All his attention later on went towards the orphaned and the needy youth who were directly affected by the famine. At the height of the terrible event, the first orphanage ever was organized. Jerome's initiative spread throughout the whole of Italy.

Moved by divine charity, he attracted other men, who for the sake of the Gospel offered themselves to Christ together with him (Constitutions and Rules, 1985).

The group eventually became a Congregation which the Church has approved on December 6, 1568. With the invitations of different bishops, these pious men from Somasca, spread the work of Jerome. They were almost all over the North of Italy and later on throughout all the country. If there was one thing that one can regret during these times, it was the reluctance of the Somascans to go out of Europe. It was due to this that the Somascan Congregation was nearly extinct because of the anti-religious movements that happened in Italy. But Pope St. Pius V has earlier said of the Congregation that. . .

. . . since the disciples of Jerome Emiliani are living an exemplary life, following the steps of their holy Founder, and among their many activities in the fields of the apostolate, they are taking care of the orphans with tender love, and assisting them in their studies and arts, according to the

capacities of everyone, there is no doubt that they will endure till the end of the world! (Pius V as cited by Santinelli, C.R.S., 1990).

These words of the Pope was proved true when the first Somascans disembarked on the shores of the Americas in 1921. This was the beginning of the Somascans spreading to all parts of the world. Finally, they also arrived in Asia, first to the Far East, in the Philippines and then to India.

The Somascans officially arrived at Manila on Christmas 1980 and started their activities the following year (Tarditi, C.R.S., appendix to Santinelli, C.R.S., 1990). This was actually the response to the invitation of Pope John Paul II to make the Philippines the lively source of evangelization to the whole of Asia. Nowadays, the Somascans continue to thrive even more in the Philippines. The Somascans are at St. Jerome Emiliani Parish in Ayala-Alabang, at the Aemilianum Institute in Sorsogon, at the College Seminary in Pampanga and at the Major Seminary and Novitiate in Tagaytay City.

The impact of St. Jerome's life touches many orphans and abandoned children and the poor by now. These are the "precious heritage" that makes the Somascans alive to this very day. When the Somascans reached the Philippines, the Society started by St. Jerome, also started to become Filipino. It was, however, the same "Family whose foundation is work,

devotion, and charity" (Jerome Emiliani, translated by De Santis, C.R.S., 1986). The following are the different foreign congregations that made their way to the Philippines at various times. They, too, have their particular charism to share and spread. Furthermore, each also strives and pray for more vocations. Their growth as well entails a lot of sacrifices.

The Society of Jesus

The Society of Jesus is a religious congregation founded by St. Ignatius of Loyola together with six other companions (New Catholic Encyclopedia, 1967). It is very well known with the usual name given to its members: the Jesuits. The canonical establishment of the order was on September 27, 1540 by Pope Paul III.

The New Catholic Encyclopedia states that the purpose of the Society is to be "the salvation and perfection of individual Jesuits and of all their fellowmen." All their activities, therefore, are geared towards this two-fold aim. Moreover, in addition to the evangelical counsels of chastity, poverty and obedience, "they add a fourth solemn vow of special obedience to the pope." Among the important distinctions that the Jesuits have through the centuries is their concentration in the field of education. Furthermore, their untiring zeal for mission is also remarkable in both civil and church histories. This love for mission has added many Jesuits into the

lists of the saints. Many of these endured the torments of martyrdom for the faith.

The same missionary enthusiasm has brought the Jesuits to the shores of the Philippines. The Philippine History is replete of facts that involved the Jesuits in the first place. To mention one, the Relación de las Islas Filipinas which Padre Pedro Chirino, S.J. reported in 1602 (Blair and Robertson, 1900), contained many facts about the early customs of the natives of Filipinas. The Jesuits were relatively supportive to the cause of the natives.

Father William V. Bangert, S.J. has written a book entitled "A History of the Society of Jesus" published in 1972. This is a part of three volumes which compiled a lot of sources for the Society's history. The author affirmed in his book that America has been the springboard of the Spanish Jesuits into the Far East. The Four Jesuits led by Antonio Sedeño, S.J., joined other religious orders for the "creation of the only most thoroughly Catholic people in the vast area of Asiatic paganism, the Philippine Islands." This was in 1595.

There were not without problems in the foundation of the Jesuits in the Philippines. Bangert correctly indicates that all the impediments to progress on the mission did not originate with the natives. Since the

Philippines was a colony, the problems were brought by the Europeans themselves.

Two of the more important were relationship of the missionaries to the system of the Royal Patronages, and then their relationship, as members of a religious order, to the bishops.

But true to their calling, the Jesuits were not hindered to do the best they could. They saw to it that education among the natives be established. Grammar schools were immediately built not without the troubles of the government. Being front-liners for the cause of Filipinization of the clergy, the Seminary of San José (which is still extant to the present) was established in 1601. The oldest existing educational Institution in the Philippines, the University of San Carlos in Cebu was the former Colegio de San Ildefonso of the Jesuits in 1596. The Jesuit apostolate, meanwhile, thrived even stronger through their island-hopping. This is the reason why all their marks can be seen all over the Philippines.

Having been established in the Philippines in 1581, by 1993, the Jesuits already have 359 members of whom 158 are Filipino priests and 13 Brothers. They also contribute to the Church Hierarchy with two bishops. They now have 46 candidates. Among their apostolate are the 18 parishes and 20 schools (Catholic Directory of the Philippines, 1993).

The Order of the Friars Minor, Capuchins

The worldwide famous saint, Francis of Assisi, has spread his charism in various ways. As times go by, different personages wanted to revise certain living. No matter how illicit the ways to initiate, the main point still indicated the desire to be more like Francis. Certain attitude entered the heart of Friar Matteo Bascio who was residing at the friary of the Observant Friars Minor who were themselves a reform of the Conventual Friars Minor (De los Santos, O.F.M., Cap., 1986). Bascio bravely asked Pope Clement VII for reform. Since he did not obtain the obedience from his guardian (the way the Franciscans call their Superiors), Bascio was considered a rebel. Even with the permission of the pope, Bascio's guardians did not hesitate to give him the due punishment which included imprisonment, obligatory fasting. The Lord's consolation came with the definitive approval of the pope in July 1528.

The new Order grew despite the many trials that tested them. This included the defection of their own general guardian to the Protestants and the prohibition to extend outside Italy, to mention two. It was only by the end of the 19th century that the effect of such growth was clearly noticed. Capuchins were already in all Europe and later on in the Americas.

The preservation of the Pacific islands of the Caroline and the Palaos islands from German expansion made the Spanish government to appeal to these Franciscans to come to the Philippines. Aboard the vessel "Isla de Panay," the first Capuchins arrived in Manila on March 13, 1886. Together with five other Orders (Augustinians, Dominicans, Franciscans, Jesuits, Recollects), the Capuchins enjoyed the Royal Decree regarding missionary endeavors in the country.

The Capuchins' identity was labeled with that of Our Lady of Lourdes. The Shrine of the Lady at Quezon City is the very seat of the devotion nationwide as decreed by Pope St. Pius X. Parishes, schools, and seminaries are the vivid presence of the Capuchins at present. Comprising twelve fraternities, the whole province is made up of about twenty houses, 41 Filipino friar priests and 8 Brother friars, and other seminarians and aspirants.

The Brothers of St. John of God

This Order has a unique history which from early times involved the Philippines. First of all, its origins can be traced to the first half of the 15th century. It was founded by Juan, the only child of Andrea Cidade of Portugal (Magliozzi, O.H. 1992). John was born in 1492 and lived an adventurous life. This he has done as he grew. He continued to look for adventures which caused the death of his mother while

his father confined himself in a monastery. He deeply converted himself to the Lord. He acted at one time as an insane and felt how the mentally ill were treated. He later on made a point to organize an institution which would take care of these people. John created a "spontaneous group" which he saw flourish till his death in 1550. The Church approved its existence in 1572 calling it the Hospitallers due to its special call to assist the sick.

Towards the end of the 17th century, the Hospitallers have already reached Asia, and the Philippines was among their place of apostolate. They continually built hospitals for the sick and they themselves do the work. The first group of Hospitallers arrived at Manila in 1611. They immediately set up a small convalescent hospital at Bagumbayan (now known as Luneta). This hospital was later transferred to the island of Pasig River and is now named as Hospicio de San José. The Hospital de San Juan de Dios was established in Cavite in 1641. Things were actually well organized already when the revolution broke out. By the end of the last century, the final blow was the rejection of the Spanish Government to support the projects of the Order in the Philippines. In 1888, they left what they have improved through the two centuries of their stay in the Philippines. Only a century after, in 1988, was it possible for the Brothers to revive the

Order in the Philippines. At present, they have a center for tuberculosis patients at Quiapo, Manila, a formation house for their candidates and a free clinic for tuberculosis patients in Amadeo, Cavite.

By 1993, there are already 14 members of whom one is a foreigner. There are eight candidates being formed.

The Society of the Divine Word

The Society of also known as the Verbites. It was founded by a priest of the German Diocese of Muenster named Arnold Janssen in 1875. Organizations were very difficult in Germany during those times so that the nucleus was established at Steyl, Holland. Originally, Janssen thought of creating an institute of German secular priests to labor in the foreign mission (New Catholic Encyclopedia, 1967). Later on, lay people started to join the group. Before the death of the founder, the Church has already approved the Society in 1905. Foundations were also established already in South America, West Africa, in the U.S. and in New Guinea, and Japan. It was, however, unfortunate that after the fruitful negotiations of the founder with the hierarchy in the Philippines, he expired. Janssen did not have the chance to see his confreres sent off to the Philippines in 1909.

China has been reached by the SVDs in the Later years of the past century and so was Japan. It was

indeed, in the heart of the founder to also reach the Philippines. This country in the Far East, now being "misled" by the re-enforced Protestant missionaries effected by the American invasion, has been evangelized for almost four centuries ago, but was still lacking of priests. On August 13, 1909, aboard the SS "Kobelenz," two generous missionaries arrived at Manila (Bornemann, S.V.D., 1975). These two waited no time to begin their service to the local Church, especially of the Diocese of Nueva Segovia, popularly known as Vigan. Abra became the cradle of the Philippine SVD foundation. Fathers Beckert and Scheierman became the founders of the Society's Philippine foundation.

The beginnings, as every beginning is, were not easy. The inconvenience of the transportation system and communication could have been a discouraging torment to the Father. There was even the fire which burnt all the belongings of the Fathers. But nothing could be more incomparable with the premature death of Father Scheierman in 1910. There seemed a little problem of non at all on the people's participation and docility. Furthermore, the Holy Spirit Sisters (also founded by Janssen) arrived for assistance in the mission in 1912.

The two groups strived to settle the first schools. Churches, chapels, "conventos" have to be

restored and or built. The primary work, however, was to further the missionary mandate among the people.

From the North, Manila became the target since "the city is 'the heart of the Philippines. All purchases are best made there'" (Beckert, S.V.D. as cited by Bornemann, S.V.D., 1975). In Manila, a procure, a parish with a parochial school and a technical school were thought of. Although the difficulty remains the same that "... we lack the necessary forces . . .," what has been a dream is now a reality at Avenida Rizal in Sta. Cruz, Manila. But surely, the sufferings endured gave much desired fruits. Nowadays the SVDs in the Philippines have already three independent provinces with the central theological school at Tagaytay City.

In 1993, the SVDs still rank first among those with many Filipino members totalling 195 priests and 19 Brothers. They have eight bishops in the hierarchy. They take care of 67 parishes and 18 schools (Catholic Directory of the Philippines, 1993). Their work in the Philippines is now divided into three provinces: Central, North and South.

The Society of St. Paul

James Alberione, a priest from Alba, Piedmont, in North Italy, founded the Society of St. Paul on August 20, 1914 with only two boys recruit (Vocation Promotion brochure, 1995). It was indeed a very small beginning

but Alberione kept on saying, "Every beginning is difficult," and the Society was no exception. Endurance, though, found its payment. The very purpose of the Society was to make "a world that would become one village due to mass media of communication." This has become a tangible reality for the Paulines.

The first Paulines came to the Philippines in 1935. They settled first at Lipa, Batangas. They transferred later on to Pasay City in August 1941 to take charge of the Parish of Our Lady of Sorrows. The pains of beginning were triggered anew by the destruction wrought by the second World War. Now, these trials are replaced by the growing number of vocations and broadening of apostolate in media and communications.

Today, the Society is serving the Church with their know-how in communications. They are now present in 22 countries and are increasing in number together with all the ten religious congregations and institutions founded by Alberione. In the Philippines, there is now a house in Makati which is a center of the Society's apostolate and administration, a novitiate house in San Fernando, Pampanga, and a new and up to date seminary complex was opened in Silang, Cavite. Wherever they are, the Paulines see to it that they bring the Lord's message as a response to His mandate to preach the Good News to all nations (Mt 28:18-20).

For each of them, "the printing press is a Church and the machines are pulpits" (James Alberione).

The Catholic Directory (1999) indicates 44 Filipino priests and three Brothers among the members of the Society. They take care of one parish as a part of their apostolate.

Justification of the Related Literature

The Lord has lived a complex life, a multi-faceted dynamic life. The different religious communities were founded with the founder's particular way of following the Lord. This particular way becomes the vivid gift, thus charism, of the Lord. From this spring the various purposes. These are manifested by the type of work and living they do. This then becomes their own contribution for the good of the Church. The different congregations and religious institutions respond to the "must" in the divine mandate to spread the Good News. But the question is still ringing in the ears, "Whom shall I send?" (Is 6:8). This question pushes these different congregations to leave their where they were founded and share their work and their way of living to other, oftentimes, unknown nations. They had to risk. So many times they had to hope against hope. But they were strengthened by the two main agenda: To spread the Good News through preaching and apostolic mission and to invite others to pray, live and work in the same way as inspired by the particular founders. In whatever

way, however, each congregation gives its life and work, everyone is asked to give the unique and ultimate testimony to the life of Christ Jesus whether in the cloister of a monastery or among the children and adults all the over the world. Reality also asks for perpetuation, and that is only possible through a life that would convince others to live it. This only means one thing: The grace to carry the cross joyfully.

The present study focused on the first eighteen years of the Somascans in the Philippines. Like other congregations the Somascan Congregation also lives a particular history. And within these years, it is undeniable that God has been working in joys, in hopes and in pains.

CHAPTER 3

Research Methodology

The researcher used the historico-descriptive method for this study. In so far as the method is concerned, as Sevilla (1988) puts it, there is here a necessity to search for knowledge and truth. And for the reason of "appealing to past experience to help in knowing what to do in the present and future" (Fox quoted by Sevilla, 1988). "It is based upon the reports of observations which cannot be repeated" (Clamorin, 1994). This is of course when the historical development is being traced. On the other hand, when the documentary analysis was done, the descriptive method enters.

Much of the facts was taken from the existing correspondence, documents, newsletters and the official gazette of the Congregation, interviews and through questionnaires with the members and the candidates who are the main respondents. Since the researcher has also grew up with the Congregation, some of the details will also be provided by him. Here the study reminds with the same mind of Thucydides as quoted by Encyclopaedia Britannica, 1986:

And with reference to the narrative of events, far from permitting myself to derive it from the first source that came to hand, I did not even trust my own impression, but it rests partly on what I saw myself, partly on what others saw for me, the accuracy of the report being always tried by the most severe and detailed tests possible.

Far be it for this study to arrive at a conclusion like what Thucydides has reached:

My conclusions have cost me some labor from the want of coincidence between accounts of the same occurrences by different eye-witnesses, arising sometimes from deficient memory, sometimes from deficient impartiality.

Sources of Data

Going into some available documents and the guided interviews, both individual and group, was the principal instrument in order to arrive at the desired results of the study. A question guide was drawn up by the researcher in order to facilitate the interviews to be done. This interview guide, however, was more informative rather than descriptive. This means, it tended to illicit historical facts rather than to define, measure, or evaluate certain details. Informal interviews were also conducted.

The question guide was divided into six parts. The Part I was all about personal data. Each was asked to provide the necessary answers. The next parts, Part II to Part VI, was answered with **YES** or **NO** and the interviewee should provide the reasons for the answers given. The questions in Part III dealt with the

organization. Here some documents provided the technicalities of the organization of the Congregation. The questions in Part IV tackled on formation. This part was mainly on the personal development rendered to and acquired by the members. Part V was all about apostolate. The questions solicited the matters on the activities of the Congregation outside the seminary premises. The last Part, Part VI, were questions soliciting suggestions and especially the projections thought of five years from the time the paper was done.

Data-gathering Procedure

The researcher asked the help of the Major Superior to be given the permission to have access to some of the pertinent documents. The local Superior of Tagaytay also provided a cassette-taped account of all the important matters regarding the first years. Other local Superiors likewise contributed important materials relevant to the study.

One important event in the preparation of the work were the interviews. One of the very first members, Brother Eugene Libut, has gone all through the years. His accounts were very useful for the pursuit of the researcher. Of course, other individual interviews were also done to some members. Corroboration of answers was an important matter in the presentation. After the answers and reports were read and the important details were singled out, verifications from the existing

relations were done. This became the means in arriving at a conclusion pending the consultation with the Major Superior and the pioneering Fathers.

Important letters from the former Superiors were of great help for many details. These are the primary sources which would support the details arrived at in the research. The official gazette of the Congregation was also a primary source for all the reports needed to support the veracity of the details. Lastly, since many important documents are not yet translated from Italian, the researcher asked help from Italian experts for matters which involved the intricacies of the Italian language. Otherwise, the researcher himself painstakingly translated the documents.

CHAPTER 4

Presentation, Interpretation and Analysis of Data

This chapter contains the presentations, interpretations and analyses of data gathered. The researcher utilized the important documents at hand. These documents obtained from the archives of the different communities of the Congregation and the corroboration of people involved in the first years of the Somascans in the Philippines support the details presented in this chapter.

1. THE SOMASCAN MISSION BEGINS

Many people would surely ask, "What is the need of these religious institutes?". Perhaps the answer is very much dependent on the history of each of the institutes themselves. Each history becomes alive in the presence of the these institutes. The witnessing of their members through their "sequela Christi" is channeled in the charism of each institution. This is the work that transfers the prayers of the members into deep action of serving Christ especially in the less fortunate. Indeed, that their good work may be seen and Father in heaven may be glorified (cf. Mt. 5:16). Each member, that is, "must say that he/she not only belongs

to Christ but that 'he/she becomes Christ'" (Vita consecrata, 1996).

The Somascan Congregation is in the same line of thought. The Somascans committed themselves to this same ideals that is why they never lost the desire to have come and lived "even to the ends of the earth". The Somascan Congregation, therefore, participates in the ideals of the Church when she calls each of the Religious Institutions to be conscious of their beginnings, live their present, and put undying hope for the future:

"You have not only a glorious history to remember and to recount, but also a great history still to be accomplished! (Vita consecrata, 1996).

1.1.1. FATHERS FROM SOMASCA.

After the many wars that devastated Italy, a terrible famine happened as a consequence. "Everyone knows about and remembers with sorrow the famine of 1528, which occurred throughout Italy and Europe" (Anonymous. Translated by De Santis, 1986). "The documentations of this event remain unimaginable" (Pellegrini, 1982). This world event marked the beginning of Christ's work instilled in the heart of Jerome. It became a help for Jerome to take into effect the wonders which the Lord has wrought in him. A life of conversion and sharing to others was born in Jerome's heart.

The attention of Jerome was attracted in a particular way to the lot of the boys and girls who lost their families. It was not enough for him anymore to gather them in a hospice. He began going around the city finding for them and bringing them to Bersaglio. He fed them with his own means and with the help of friends and other people. (Pellegrini, 1982)

Jerome started to welcome the sick, the poor and most specially the orphans. In Venice, where the effects of war were not so felt, he founded a house for his orphans in Bersaglio (1527), then transferred to San Basilio (1528). A second one was founded at San Rocco (1529), then they went to the hospice of the Incurables (1531). Within the borders of the Venetian territory, these were the very first institutions ever established in the history which systematically welcomed and educated the orphans (L'Ordine, 1928).

There were many other pious people even popes, holy bishops, abbots, and emperors established hospices also for the orphans. But before Saint Jerome Emiliani there was no institution established exclusively for orphaned children (L'Ordine, 1928).

From this time forward, Jerome Emiliani and his followers offered their services in the north of Italy. Though the time of the foundation of the Congregation was rashly set in 1528, as there are still no sufficient documents to support this material (Landini, 1945; Raviolo, 1957). The first Chapter was actually made in the Summer of 1534 (Pellegrini, 1982; Raiteri, 1992). This Chapter done in Merone established the

group and the principal seat, that is, the central house of the Society of the Servants of the Poor in Somasca. Somasca is a small village of San Martino Valley which is now in the province of Lecco and Municipality of Vercurrago. "It has been God's design to have perpetually attached the name of Jerome Emiliani to this small piece of land" (Berra, 1988). It was through this settling in this small village of Somasca that the members of the Society was to be known later as the Fathers coming from Somasca or simply Somascans.

LEAVING THE BORDERS FOR THE FIRST TIME.

The Somascans are not missionaries. This is so if one emphasizes the strict sense of the word "missionary". This might be the reason why they concentrated so much in rendering their service in the Church mainly in Italy where it was originally established. In 1569, there were already 24 houses of which 18 were orphanages (Vita Somasca, 1986). One of these institutions was a house for orphaned girls and for the women converts (Raviolo, 1957). By the year 1650, the Somascans had 60 (sic) institutions, comprising of 19 educational establishments, 4 public schools, 16 orphanages, 11 formation houses, 19 sanctuaries and parishes, 5 seminaries and 4 hospices (Raviolo, 1957). These were all in Italy.

In 1599, the College of San Antonio in Canton Ticino (a former Italian territory and now belongs to Switzerland) could have been an enthusiastic beginning to move out of Italy. It was however left in 1852. A new one was opened in Bellinzona in 1900. It is notable that it was as early as 1604 that there were already requests from Carpentras (France) for the Somascans to establish institutions. But the Superiors found it still untimely because "the Congregation does not feel it at present to leave the boundaries of Italy" (Raviolo, 1957). Twenty years later, requests from Austria, Germany and Spain came but were also turned down. Instead, a College in Dalmatia (Yugoslavia) was opened being a territory that was still very Italian. For some time, though, in the beginning of the first quarter of the 17th century, the Somascans had a Novitiate in France. This was the time when they joined with the Doctrinarian Fathers. The fusion was not successful and the Somascan left France. Nonetheless, in 1876,

Fr. Luigi Girolamo Gasparri opened the Novitiate at Chambéry, in Savoia. After two years, at Plogerot, an orphanage was also established... (Vita Somasca, 1986).

This project was cut short by the anti-clerical movement of France which made the Fathers decide to abandon France altogether (Vita Somasca, 1986). God, however, in His goodness still increased the

foundations of the Congregation but not yet beyond the Italian-Switzerland borders.

Spain became the first European nation to have had the Somascans. The foundation in Spain was resumed after more than three hundred years since the first proposals did not materialize. These were in 1622 and in 1930 (Raviolo, 1986). With the agreement with the Bishop of Vigo and the Somascans the establishment of the Colegio Padres Somascos happened in 1957 at La Guardia. Just recently, on April 14, 1987, Spain became the fifth Province of the Somascan Congregation.

ACROSS THE HIGH SEAS.

Less than four hundred years have passed since the holy death of Jerome Emiliani occurred. He was raised to the Altar of the Blessed by Pope Benedict XIV on September 29, 1747 and was gloriously canonized by Pope Clement XIII to be a saint of the Church on July 16, 1767. There was one more thing to be accomplished, Jerome had to assume his heavenly duty as he did on earth. That is, to be declared as the Father of the Orphans and the Universal Patron of the Needy Youth. If this had to be asked from the Holy See, a logical consequence had also to be asked. If Jerome Emiliani was only known within the confines of Europe and precisely only in Italy, how could he be acclaimed by the Universal Church as Universal Patron and Father?

Stories of the necessity to go out of Europe developed as whispers of the Spirit. The target date was 1928, when the Congregation would celebrate the four hundredth year of its foundation.

During this time, Europe was healing all her wounds from the just recently ended world war. Communism spread almost everywhere in Europe and also towards the Americas. This caused to hasten the flow of migrations of Europeans, Italians included, to the Americas. The small republics of Central America became a prominent places for the migrants. They were eminently farmlands. El Salvador was the smallest of these republics. By this time there were not more than 800,000 inhabitants in about 20,000 square kilometers. The President was Señor Jorge Meléndez and the Metropolitan Archbishop was Msgr. Adolfo Antonio Pérez y Aguilar (Memoria, 1996).

It was in 1920. A General Chapter had to be celebrated. With minds filled with concerns for the future of the Congregation, the Fathers turned their gaze towards South America, that was precisely Brazil as the stepping stone. However,

[b]y the end of 1920, Msgr. José Belloso y Sanchez, the Auxiliary Bishop of San Salvador came to Rome for the "ad limina" visit. The old Archbishop could not do it anymore. He was bringing with him two other contents in his luggage: First, to look for a Religious Congregation who would take over the "El Calvario" Parish in the capital of El Salvador, and the other, to follow up a

Religious Congregation which would develop the "Centro de Menores" of La Ceiba in the periphery of the same capital city (Memoria, 1996).

This meeting became so providential to the Somascan Congregation who were now thinking about the crisis on vocation since there were only about fifty members by this time. This also provided a chance to go out of Italy to facilitate the request from the Church for the proclamation of Saint Jerome Emiliani as Father of Orphans and Universal Patron of Needy Youth (Memoria, 1996). San Salvador, no longer Brazil, became the first thought of ground outside Europe.

The Definitorium, which was the Congregation's ruling body next to the General Council, convened for this purpose in Rome by September of 1920. The Major Superiors pushed through with the proposal to initiate a "mission" outside of Italy. Everybody's eyes were fixed at Father Antonio Brunetti who was deemed capable of assuming the first arduous task of the Congregation since its foundation. Two days after his consent was formally asked by the Superiors, Father Brunetti answered in a letter dated September 14, 1920, "...treating it as a way to glorify our founder, who is going to be honored with the title of Universal Patron of the Needy Youth, I accept the task" (Memoria, 1986).

The things for leaving were immediately prepared. On August 31, 1921, the first "Somascan Mission" marked a milestone to be remembered forever in the history of

the Congregation. Father Brunetti carefully noted this voyage in the "Acta" of the Somascan Central American Mission:

1921. 13th of August. Today, the General of the Order being Fr. Giovanni Muzzitelli; the Liguori-Piedmontese Provincial being Fr. C. Camperi, the first Somascan mission in America left for San Salvador.

The said mission is composed of: Fr. Antonio M. Brunetti as superior and parish priest "pleno jure"; Fr. Antonio Veglio; the aggregate Don Pedro Micheli; the aspirant José Bonfante; a former orphan student Rafael Tronci. The exit is made possible by the ship Bologna which leaves at 8:00 p.m. from the port of Genova. May the Lord bless the work which is going to begin solely for his glory. (Actas, 1921).

This voyage by sea, the only means during those times lasted for about two full months. Fr. Brunetti recorded the first Holy Mass they had on the lands of the Americas.

1921. 27th of September. As our ship would not go until the 28th, today we found a happy coincidence. For the first time we celebrate in the American land the Holy Mass in honor of Our Lady Mother of the Orphans, who also for the first time our Congregation was celebrating. I believe that this coincidence is a good sign. (Actas, 1921).

This incident was already in Panama.

On October 5, 1921, the ship carrying the delegation of the first Somascan "missionaries" arrived at its destination, the Port of Liberty in El Salvador. They were welcomed by representatives of both the

Church and the Salvadorian State. In a detailed noting, Fr. Brunetti wrote,

1921.5th of October. The ship arrives at 5:00 in the morning with the sight of the port of La Libertad where we have to disembark. We celebrate the Holy Mass to ask the Lord for abundant blessings for our mission. At 7:00 a.m. the ship lowered its anchor... At 8:00 a.m., with a boat we went ashore... In the afternoon, at 5:00 p.m. ... we reached the place called La Ceiba, where there is a small house prepared for us where we have to start our work. "Son las 7:00 p.m. y quedamos solos con nosotros solos" (Actas, 1921).

After three years, Fr. Brunetti sent a letter telling how marvelous was the development of the devotion to the Holy Founder started to spread through the task of taking charge the parish at Calvario (L'Ordine, 1928).

Thus began the work of the Lord through the Somascans in the first missionary journey. From El Salvador, the work spread to the neighboring countries. Central America, taken collectively became the Congregation's fourth Province. From the hardships of those who offered themselves towards the first mission sending of the Somascans. Fifty years later, the Congregation affirmed a wonderful outcome of the "mission":

It realized the proposal presented to the Father General in the General Chapter of 1920 and was unanimously approved:

1) The necessity of the Congregation to extend itself outside Italy;

2) The certainty to find more vocations and;

3) The hope to have Saint Jerome Emiliani proclaimed as Protector of the orphans and of the abandoned youth (Letter of Father Fava, September 27, 1971).

It needed some sixty more years before the Congregation travel as far as the Far East. From El Salvador, the shoots of the foundations continued to spread to the neighboring countries.

The Government of the Somascan Congregation was at a busy state during the 70's. The developments implemented by the Second Vatican Council had to be met as early as possible. Many changes had to be pushed through. The first of all the concerns was the revision of the text of the Constitutions and Rules and bring it its final stage. These were all made to be accomplished under the strong but determined paternal leadership of the Most Reverend Father General Giuseppe Fava, who succeeded the Most Reverend Father Giuseppe Boeris in the 130th General Chapter of the Somascan Congregation 1969. The reorganization of the Congregation to its stable state after the Second Vatican Council was his main program. Moreover, the projects on the enhancement and immediate implementation of vocation promotion has to be done. The first convention being on October 7, 1969 (*Rivista*, 1970). One thing is sure, if the Congregation has to be expanded to some other countries, the Philippines was not in mind.

1.1.2. CHURCH EVENTS IN 1978: ARRIVAL OF THE SOMASCANS IN THE PHILIPPINES.

Not without the inspiration from the developments which the Second Vatican Council has engaged the Church, the Somascans also considered a "missio ad extra" endeavor. In fact, the election of a young candidate to the papacy enlightened all shadows of despair and regress. The much publicized visit of Pope Paul VI in the Philippines in November 1970 ignited a new life in the hearts of the Pilipinos and the prospecting "new" missionaries as well. The newly elected pope who was prophesied to be leading the Church into the next millennium began to demonstrate the willingness to be the next pope to visit the Far East. Pope John Paul II actually entrusted such a mission for the Pilipinos, being the citizens of the only Christian nation in Asia, to be missionaries to the whole of Asia. For the Somascans, the gaze of the enthusiastic young members turned to India or to China, and again, not the Philippines.

"Actually there was no intention of putting up a formation house" (Voice recording: Brother Libut, 1996). Thus was the comment that would corroborate with the fact that the Philippines was never included in the missionary program of the Congregation, at least during these times.

As time went by swiftly, the love for Christ the King, the Blessed Mother and the Congregation has pushed one of the members of the Congregation to do the first moves to go "far" East. This was Reverend Father Giovanni Ma. Tarditi, C.R.S. Father Tarditi was born on August 17, 1929, professed the solemn vows in 1953 and ordained four years later. He was an Italian missionary to the Somascan foundations in the Americas. His experience in the mission has always spurred him more to go on and look for more "places of peace" where the Congregation could settle and grow. He arrived from Macao, *motu proprio*, on March 23, 1978 as recorded by the archives of the Somascan Congregation in the Philippines (Brief Chronological Points, 1996). "It is Holy Thursday. The coincidence is an omen of the Somascan expansion and development of a Somascan Seminary" (Commissariat: *Acta Domus*).

Father Tarditi would later on recall in a letter when asked about the beginning of the Congregation in the Philippines,

...I am sorry, I am not the most fitting person to answer your questions, since I arrived in the Philippines not as a Somascan religious but a priest incardinated to the Archdiocese of Mexico City and given *Fidei donum* to the Diocese of Macao, China (Letter of Father Tarditi, July 17, 1996).

Father Tarditi had to leave the Congregation if he wanted to go on for a scouting for a place where the

Congregation was not present. He would later on explain in the same letter,

Until that time (1977), our Constitutions were very strict about exclaustation for apostolic reasons, this is why I was advised by my Superiors of our Centro-America Province to leave our beloved Order in order to bring it to Asia and then, if things would be successful, to ask to come back (Letter: Tarditi, 1996).

It was a sad move, of course, but it was a necessary evil. However, Father Tarditi's motive was not purely personal. Tomas L. Claudio wrote for a local magazine about what was the point of the story circulating during those times:

...One day in January 1979 the Rev. Fr. Giovanni Maria Tarditi, C.R.S., a missionary of the Somascan Congregation, *perhaps the only member of that ancient religious order in this part of the world at that time*, arrived without fanfare.

The previous year, Fr. Tarditi was on a scouting mission, trying to locate a suitable home for his congregation in Asia. According to him, he had an open airline ticket to a couple of places but finding himself on a Maundy Thursday in Manila (in dirty, overcrowded and impoverished Tondo, to be exact), he finally said to himself, this is it. This is the right Country for the Somascans (Bay Country, June 1988. Italics mine.).

1.2 PREPARATION FOR FOUNDATION

At this point of time, in 1979, Father Tarditi became the Priest-in-charge of the surrounding small housing villages in San Pedro, Laguna: Chrysanthemum, GSIS, Sampaguita, and Calendola. This was not without

the authorization granted by the then Bishop of San Pablo, Msgr. Pedro Bantigue. In these small villages, Father Tarditi did not help only in the spiritual needs of the people and relieved the priests who were actually in charge. The aim was still there: to "spread the name and the 'devotion' of Saint Jerome Emiliani, our founder, and Universal Patron of Needy Youth" (Commissariat: *Acta Domus*). Here he also organized groups of lay people as collaborators in spreading the name of Saint Jerome and of the Somascan Fathers.

"Since 1979, some young men asked Father Giovanni [Tarditi] to join his religious community. Father candidly told them that he was alone at the moment, without any religious community. Maybe in the future, the Superiors will decide to send more religious members to the Philippines" (Interview: Father Caesar de Santis, 1998). Some of these young people remained in contact with Father Tarditi through correspondence. There were a few of them who stayed with him for apostolate on Saturdays and Sundays. The letters that they were sending were actually sent to the Superior General and his Councilors. Brother Eugene would later on comment, "...I did not know that my letters were sent to Italy as evidence..." (Voice recording: Brother Libut, 1996) that there are some interested young people about experiencing the lifestyle of the Somascan Congregation.

These experiences were all sent to the Most Reverend Father Giuseppe Fava, who was the Superior General at that time.

That which has been the "progetto missionario somasca nelle Filippine" began with the letter of Father Tarditi which was sent to me in 1979. He opened up to me the possibility and the opportunity of our Somascan presence in the Philippines (Letter of Father Giuseppe Fava, December 31, 1998).

Thus, as the General Chapter of 1981 was being prepared, the Most Reverend Father Giuseppe Fava did not lose the time to talk this "project" over with his Councilors. In fact the same Father General later on received another insistent request from Father Tarditi who "sent also pictures, emphasizing the opportunity of sending some of our Religious to give a help in our Work" (Letter: Father Fava, 1998).

It was such a difficult task for the whole of the Governing Body of the Congregation, and so also for the Congregation itself. The exigencies of time and money could be easily surpassed but the availability of the Religious could be a very difficult problem to solve. The Most Reverend Father General, however, continued to work on this "project" even against all odds. First with his Councilors and then he even dealt about this in the *Definitorium* just "to put into consideration this proposal of Father Tarditi" (Letter: Fr. Fava, 1998). A move had to be done: The Fathers wished to be informed adequately about the different Religious

Congregations already working in the Philippines "about the concrete and specific situations of their presence and activities" (Letter: Father Fava, 1998). In fact, the Father General himself was given the charge to gather informations from the then Sacred Congregation for the Religious.

While the serious considerations were being deliberated at the General Conciliar Meetings, one of the contributions of the Lombard-Veneto Province was to ask the help of the Somascan Reverend Father Bruno Schiavon. He was then the Commissary of the Somascan Foundation in the United States of America. In October 1979, Very Reverend Father Cesare Arrigoni, the Provincial of the said Somascan Province gave the task to Father Schiavon

...to go to the Philippines:

1. To visit Father Giovanni Tarditi who was living there on his own, not sent by the Somascan Fathers. Father Tarditi was stationed at Chrysanthemum Village, San Pedro, Laguna;
 2. To see if there was a way of finding vocations for a probable foundation
- (Letter of Father Bruno Schiavon, July 29, 1996).

This event was the first concern of the Somascan Lombard-Veneto Province to be in contact with the Philippine Somascan Mission. Who would know that on May 24, 1987, the Somascan Philippine foundation would be under the care of the same Province.

It was in November 1979 when Father Schiavon met Father General at the latter's visit at Pine Haven Boys Center in New Hampshire. Father General offered the same invitation to Father Schiavon which he "gladly agreed and planned the trip for March 1980" (Letter: Father Schiavon, 1996). Together with this agreement, in September of the same year, Father General called Father Schiavon to ask him to relieve Father Cesare De Santis of his duties in the Commissariat of U.S.A. "for a possible foundation in the Philippines" (Letter: Father Schiavon, 1996).

Prior to November 1979, Father Schiavon already met Father Tarditi at the funeral of the mother of the former who died in July 1979. Father Schiavon said in his letter that Father Tarditi already proposed and "insisted" to him the idea joining Father Tarditi in the Philippines. Father Schiavon perceived that Father Tarditi could have already talked to Father General and Father provincial about this but it was very untimely. This explains the choice of Father Schiavon to visit the country in behalf of the Somascan Congregation,

Father Schiavon arrived in the Philippines on March 10, 1980. While in the country, Father Schiavon and Father Tarditi visited "about ten" Religious Communities. They asked informations of each one's beginnings and foundations. They also visited the Jaime

cardinal Sin of Manila and the then Bishop of San Pablo, Laguna, Msgr. Pedro Bantigue.

At the end of Father Schiavon's visit, on March 24, 1980, he "made a very long and detailed report to the Father Provincial and discussed it at the General Council Meeting" (Letter: Father Schiavon, 1996). "The vocation," said he, "in the Philippines are numerous; the local bishops welcome cordially the coming of the Fathers; various are the possibilities of purchasing lots of land" (Commissariat: *Acta Domus*). He does not have the report any more but he made it sure that the report he did "...was favorable to a foundation" (Letter: Father Schiavon, 1996).

This visit of Father Schiavon was the final and awaited testimony for the decision to push through with the Somascan foundation in the Philippines.

2. PERMISSION GRANTED (1980).

"Finally," Father General Giuseppe Fava said in his letter, "having received the consensus of [the] Councilors, with the previous request of the agreement of the Provincial Fathers, I looked for some Religious who were available to go to the Philippines" (Letter: Father Fava, 1998).

The selection was not so easy. There were people who were qualified and were at the same time available for the task. However, matters regarding health prohibited them to volunteer.

FORMAL ARRIVAL AND INITIAL PROGRESS (1980-1985).

"The availability has been given to me by Fathers De Santis and Fenoglio" (Letter: Father Fava, 1998). This was how the Most Reverend Father Giuseppe Fava recounted it in his letter. After having talked about this project with them, Fathers De Santis and Fenoglio had to leave from Fiumicino (Rome) on December 19, 1980 by airplane. They were also previously called to the General Council Meeting for some important indications they had to make.

"They made a stop-over at India, to see the Sisters of Mother Teresa..." (Letter: Father Fava, 1998).

Father Cesare De Santis and Father Valerio Fenoglio arrived at the former Manila International Airport on Christmas Day of 1980. The two joined Father Tarditi and had their lodging at Sampaguita Village in San Pedro, Laguna. They were bringing with them the hope of a possible Somascan charitable institution and the establishment for vocations. Father Tarditi has previously received his indult for "*absentia a domo religiosa*" since February 11, 1980. Fathers De Santis and Fenoglio were given the same, dated on the day they arrived in the Philippines. The Commissariat's *Acta Domus* recorded that,

...Father De Santis is the coordinator of the work. These are the goals and objectives of their mission.

1. Get information about the candidates for the religious life;

2. Find out the possibility of a development "in loco" of the Somascan Seminary;
3. Contact several religious congregations which have already developed their mission in the Philippines in order to balance the pro and con of the Somascan establishment;
4. Examine carefully the work that Father Giovanni [Tarditi] has already started in the past years;
5. Submit concrete proposal for the coming General Chapter.

These objectives and goals were immediately set out into effect. The Fathers were surely determined not to waste time to see places and peoples to accomplish this project. Just after the first day, the Fathers went out immediately to see various Religious Congregations and ask information from them. Among the first they visited were the Salesians and the Dominicans. The Fathers also became acquainted with the religious priest of the Oblates (not Congregation) of Saint Joseph, Father Guido Coletti who has, according to the Fathers, become "the true adviser of the Fathers" (Commissariat: *Acta Domus*). Furthermore, the Fathers also made it a point to meet the "applicants", evaluate them in their meetings, and study carefully the future that could be waiting for them.

With these things in mind, the Fathers also wanted to settle their lodging immediately. As of this time, the Fathers were residing in a "small house" in Sampaguita Village in San Pedro, Laguna. They had to look for a better house in the vicinity of Manila.

In the meantime, the Fathers were also trying to contact the Ecclesiastical Authorities. This makes us mindful of the advice of Saint Jerome to frequently be in good relation with the bishops of the place.

The Fathers visited the Bishop of San' Pablo, Laguna, Msgr. Pedro Bantigue perhaps at the beginning of January. The *Acta Domus* of the Commissariat has no record of it. In the very first "Relazione" of the Fathers, it appears that the Bishop was very much concerned of the Somascan Foundation in the Philippines. His first concern was for the aspirants to the Somascan life. He "recommends a careful study of the case of each of our seminarians, given that majority of them left from other seminaries" (*Relazioni*: 1: December 25, 1980 - January 15, 1981). It could be basing through his experience in the past that the bishop underlined the fact and exhorted the Fathers

...to verify with utmost care [the applicants'] intentions. He knew that some of our seminarians were making the steps to go Italy. [He] reminded about the prudence to be undertaken before giving such decisions because some of [the applicants] could abuse the goodness of the Fathers (*Relazioni*: 1).

Bishop Bantigue welcomed the Fathers in his diocese and praised the work of Father Tarditi as Spiritual Administrator at San Pedro.

On January 13, 1981, the Fathers had a meeting with His Eminence Jaime Cardinal Sin of Manila. He was

"truly happy" in having the Fathers in the Archdiocese. In fact, he "suggested to the Somascan Fathers to establish their first foundations in Manila or near it and then go on to other parts" of the country (*Relazioni:1*). The Archbishop immediately offered the pastoral work at a Tondo parish which the P.I.M.E. Fathers left due to shortage of personnel. This was thought at first to be a wonderful way to share the charism of Saint Jerome, "the spirit of [the] founder, the life with the poor" (*Commissariat: Acta Domus*). An option to take charge of other parishes was also opened by the Cardinal.

In view of vocations and seminary formation, the Cardinal commented about the "growth of vocation in an extraordinary way" in the Philippines. He also gave the permission that the Fathers can begin to stay with the seminarians in the Archdiocese. He exhorted them to be attentive about their priestly formation.

Meanwhile, the eight young men already asked Father Tarditi to formally accept them as Somascan seminarians. "They are eight young men aged 20 to 34. All came from other seminaries diocesan or religious" (*Relazioni:1*). These young men started their own living together in one wing of the Las Piñas General Hospital building. This arrangement was done by a diocesan Pilipino priest, Father Wenceslao Lagunsad. Through this priest the Somascan applicants contacted the owner

of the hospital and college, Dr. Faustino L. Uy. They stayed there free of charge but they had to render teaching of Catechism for Elementary and High School at the owner's school, the Las Piñas College. From their weekly reunion at Sampaguita Village, the eight started living together and were visited "once in a while" by Father Tarditi.

But they actually live independently organizing among themselves religious activities and social gatherings with friends. Because of their strong determination of following religious life, they were able to continue and remain together (Commissariat: *Acta Domus*).

The Fathers could not help but to admire their lifestyle.

"Truly marvelous," they related to the General Curia, "how these eight young men live in common supporting themselves financially and spiritually as they wait for a definitive Somascan settlement" (*Relazioni*:1). Brother Libut would later on remember their experience as challenging though they were really looking for a "consistent formation of Filipino Religious". Since there was "really no formation until the arrival of the priests" with them (Voice Recording: Brother Libut 1996).

The Fathers on the other hand were looking for a place near these young men so that they can immediately follow them up also more closely. Without doubts, by this time, the Fathers were already considering the

offer of Dr. Uy about the facilities he could render to the Fathers.

The Fathers then went to talk to Dr. Uy and they decided to move to the offered Chapel Building of Las Piñas General Hospital. This was on January 19, 1981. They now live with the seminarians thus becoming more acquainted with each other. "We want to be more nearly in contact with the conditions of life, the rapport with the hospital administration". The Fathers started to consider the offer of Dr. Uy to take the whole building with three floors for future seminary lodging.

The Fathers seemed to like the place. It was big and wide with individual rooms. But there was not a lack of discomforts where "a European can difficultly adapt himself in such an environment" (*Relazioni*:2. January 15, 1981-February 15, 1981). The problem about water and food was also put into records. The Fathers noticed that "the food is scarce in quality and quantity".

Summing up the details till now, the main concern of the Fathers at this point was solely for looking for Somascan vocation. It appears, however, that while they are very much concerned about the vocation promotion, they are also making a way to start an apostolic work. There was an offer of a place for pastoral work at New Alabang through Father Coletti, the Josephine Father. It is noted that on January 21, 1981, through Father

Coletti, the Fathers had their first contact, in separate occasions with Mrs. Josephine Madrigal Bayot and the President and Vice President of the Ayala Corporation namely Mr. Zobel and Mr. Duarte. Mrs. Bayot earlier conceded two model houses to the Fathers inside the prospect New Alabang Village for temporary use. The Corporation offered to cooperate in the works of the Fathers if they would take the charge of restoring an Old family Church dedicated to Sta. Susanna the matriarchal patroness. During these years, Alabang was still rural in stature. The place where the said church stood was actually a mango plantation and tall cogon grass surrounded it. The Corporation would finance the restoration but the Somascan Fathers had to abide with the agreement to render spiritual services to the prospect village. The Corporation would also make a lot adjacent to the Church available for the "would have been" Somascan Seminary.

When these ecclesiastical matters were reported to Cardinal Sin, he

...was glad that the church would undergo restoration and would soon function. He was also happy that the Somascan Fathers would take charge of it and construct near it their own seminary. He recommends a contract to be made with the Ayala Corporation and give him a copy of it. He advised to proceed as soon as possible (Relazioni:2).

Meanwhile, the scouting for a proper place for a seminary, persons to be Somascan vocation promoters and

also benefactors were still being prioritized (*Relazioni:2*). The aspirants were followed up in their endeavors both physical and spiritual. The Fathers at this point had more chances to ask them of their personal data.

The projects and proposals did not cast any shadow at all over the devotion on the Holy Father and Founder Jerome Emiliani. The February of 1981 witnessed the very first celebration, in the Philippines and the whole of Asia, of the liturgical feast of Saint Jerome Emiliani, the founder of the Somascan Congregation. For the first time, the relics of Saint Jerome were exposed in the temporary chapel at the fifth floor of the Chapel Building. There were also different cut-out pictures and watercolor paintings depicting the life of the Holy Father and Founder. On February 5, the seminarians organized "an excellent" celebration of the Solemnity. The students of Las Piñas College participated very well and "a medal of Saint Jerome Emiliani was offered to Dr. Faustino L.Uy, President of the College, for his generous contribution of the two buildings used for the Somascan Seminary" (*Commissariat: Acta Domus*). At Chrysanthemum Village in San Pedro, Laguna, where Father Tarditi was the spiritual administrator, the feast of Saint Jerome Emiliani was done on February 6 and 7. Msgr. Pedro Bantigue was around to confer the Sacrament of

Confirmation to thirty youngsters. This was also a sort of introduction and acknowledgment of the Somascan presence in the diocese. "How marvelous to behold as such Feast become so popular in just three years" (*Relazioni*:2).

Meanwhile, in Rome, the 132nd General Chapter of the Somascan Congregation was being celebrated. The Most Reverend Father Giuseppe Fava was being thanked for the twelve fruitful service he rendered. The outgoing Father General who himself initiated and insisted on the development of the Somascan Mission in the Philippines has been true to his words to include, for the first time, the progress of the Somascan projects in the Philippines. In fact, in his "relazione" he has put a special space for the Philippine foundation:

It is known to all that Fathers Cesare De Santis and Valerio Fenoglio were sent to the Philippines. They left on December 19, 1980. They are presently residing at San Pedro, Laguna, where Father Giovanni Tarditi also is for already about two years.

The problem of welcoming the request sent by the Fathers in the Philippines has been the object of prolonged and serious study on the part of the Father General and his Council.

It was born from the request of some young Pilipinos who wish to enter our Congregation. While it is seen that such request must not be disregarded, it also makes us consider to give an account of the possibility of the expansion of our Congregation in that land (*Rivista*, 1981).

The Father General indicated to the Chapter Fathers that those who were sent to the Philippines were given enough instructions to give an account of their affairs and that they solely depend till now on the directives of the General Council. There was all the wishes and prayers that the work in the Philippines might push through, "that the Lord grant us that Saint Jerome can also be present with the witness of life and of apostolate of his sons also in the Oriental Asia" (Letter: Fr. Fava, 1981).

The proposals dated February 15, 1981 sent by the Somascan Fathers in the Philippines, namely Fathers De Santis, Tarditi and Fenoglio, seemed, at least reservedly, favorable to the General Council Fathers.

Eventually, the Fathers continued staying in the so called Chapel Building of the Las Piñas General Hospital and they also began using that of the Florence Nightingale Building. The Chapel Building, so called because of a Chapel on the first floor, was a five story building. The second floor was then used as the Fathers' quarter, the third being the refectory with the adjacent room used as a classroom. The fourth floor was the seminarians' dormitory and the fifth floor would then be divided into future classrooms. For the meantime it was used as a chapel since the Baptists were still using the Chapel. The latter case was in view of an agreement with Dr. Uy who was said to be

asking for a Religious Congregation to take charge of the spiritual needs of his institutions. Having received negative answers, he made the Baptists take over the Chapel and the religious affairs of the institutions. A fact however, earlier to this was the apostolate rendered by the Dominican Sisters of the Holy Rosary. The Sisters used this building as their residence for a period of time. The Fathers earlier in this month had a chance to talk with these Sisters who commented that they left without any serious matter involved (*Relazioni:1*). The fifth floor also became a regular Saturday venue of series of Bible expositions done by Father De Santis.

The Florence Nightingale Building had three floors. Only the two upper ones, however, would soon be used by the Seminarians.

The general provisions of the contract with Dr. Uy included the free use of the buildings for fifteen years as official residence of the Somascan seminarians and also for other religious activities. In exchange to this, the Somascans guaranteed to teach Catechism to elementary and high school levels of the School as it was already being done by the five aspirants. The seminarians were not receiving any salary except for some amount covering the time spent in teaching. On the other matters, the Fathers should pay for all the

development of the buildings, the use of water and electricity and the communal tax.

Looking at the advantages of the offer and also through the advice of near friends, it appeared that the Fathers were very much in agreement to accept the offer pending the go signal of the Major Superiors.

In addition to these proposals, the Fathers also went on to deal with the Madrigal Corporation. The Fathers could now proceed to supervise the construction of the Church which would already be serviceable in 1982, that is, the next year. The land which included about 6,000 square meter would be given for free for the purpose of the Rectory and a Seminary. The Somascans could stay as long as they would like but if they would like to leave the place, everything would be left to the ownership of the Ayala Corporation. The proposal sent to the General Council about this matter needed an immediate answer for "the works have already been started" (*Relazioni*:2).

By this time, the General Chapter has been celebrated and Father Pierino Moreno has been elected to succeed the good Father Giuseppe Fava as the 89th successor of Saint Jerome Emiliani.

Here, it must be noted well that the Major Superiors, who during this time were already under the directives of the Most Reverend Father General Pierino Moreno, were very strong in their plans that the

Somascans in the Philippines should first deal with the promotion of Somascan vocations. Therefore, the seminary proposals remained the first in the list. With the telephone call of the Father General on March 14, 1981, he indicated "his insistence to give priority to the seminary at the building of the College (sic) offered by Dr. Uy" (*Relazioni*:3. April 13, 1981-June 15, 1981.) while the "Ayala Project", nevertheless postponed, was not totally discarded. In the same call, however, he also recommended the immediate scouting of place and work that would make the seminarians begin to do some apostolate in relation with that should be done by our Congregation. The convention of the General Council on March 24, 1981, the first discussion about the Philippines ever done in such meeting of this newly elected superiors, confirmed the favorable decision on continuing the project at Las Piñas and that of Alabang was still premature at the moment (*Rivista*:1981)

The Fathers understood well their situation that while the Major Superiors wanted them to concentrate exclusively with the seminary formation, the Cardinal of Manila was also willing to accept the Fathers in the archdiocese who "invited them also to assume the responsibility of a parish, or for the meantime, a chaplaincy" (*Relazioni*:3).

The Fathers would later on explain the advantageous aspects of having the "Ayala Project"

being pushed through while also maintaining the necessary works for the growth of the number of the seminarians. Having this in mind, the Fathers instead contacted the representative of the Ayala Corporation on April 9, 1981, to explain the delay of the construction of a seminary for the reason that the financial help from the Major Superiors would first be concentrated for the furnishing of the buildings of the seminary at Las Piñas. The Ayala Corporation eventually agreed and extended their view of having perhaps no longer a seminary but a technical school or any institution related to the education of the youth in the near though uncertain future.

In exchange to this development, the Fathers agreed in their proposal to the General Council to assiduously follow up the progress of the seminary and also the disposition to leave the apostolic works at villages of San Pedro, Laguna for the concentration of the work in the big city. That means, the proposed temporary seminary at Las Piñas and the "Ayala Project" would become the focus of attention. Besides, not once did the Fathers request for more Religious to help in the work.

On May 7, 1981, the reunion of the Somascan General Council in Rome approved the operation of the provisional seminary at Las Piñas and thus "declared the acceptance of such proposal" (Rivista:1981). By

June 4, 1981, the Fathers appeared settled in furnishing and repairing the two buildings of Las Piñas General Hospital. The probationary School Year of the Somascan Fathers Seminary would begin on June 21, 1981. The Somascan seminarians, now could be properly called as such, "were divided into three groups: one [group] was going to the University of Sto. Tomas in Manila for Philosophy courses, they were eight; the second group [eight seminarians] was going to LPC (sic) for the first and second years of College; and the third group, 11 seminarians, attended the High School in LPC (sic)" (Commissariat: *Acta Domus*). There were twenty-seven seminarians in all at the opening of the first formal school year of the Somascan Fathers Seminary. The Fathers on their part also divided the works they could do at Las Piñas College. Father De Santis was the one in charge of the formative program and helped by the two Fathers. Father Fenoglio taught Spanish at the said College and at the same times served as guidance counselor for the High School. Since Father Tarditi now resided in New Alabang, Father Fenoglio also took care the pastoral work as spiritual administrator at Chrysanthemum Village. In this latter case, it seemed that the Fathers in the Philippines had enough insisted the advantages of the "Ayala Project" that the Major Superiors. Furthermore, the Fathers' "Relazione" dated June 15, 1981, already contained the concession of a

new parish to the Somascan Fathers in the developing New Alabang Village by the Cardinal of Manila. "This is the Filipino style," Cardinal Sin was said to be repeating, "we give you the permission for your seminary, and you help us in our parishes" (*Relazioni*:4. June 15, 1981.). In this case, Father Tarditi was deemed by the Fathers to be nominated as the parish priest if ever the Major Superiors agree on this proposal.

Meanwhile in Rome, the General Council in meeting with the Father General on September 16, 1981, the Somascan Fathers in the Philippines were now constituted as a Delegation under the General Curia. With this decree of erection of a community, the group of the Fathers at Las Piñas also becomes a residence (*Rivista*, 1981). Father Cesare De Santis became the first Delegate Superior of the Somascan Congregation in the Philippines. Thus the General Council Fathers stated:

Our Religious are present in the Philippines for already eight months and in these months have given life and an activity on vocation promotion which offers good hopes. Moreover, they obtained the approval of the ecclesiastical hierarchy and were invited to assume an activity which is pastoral in nature. The contract done with Las Piñas College (sic) guarantees a apt residence. *Therefore the study phase is now considered concluded and the beginning of the presence of the Congregation in the Philippines can now be given* (*Rivista*, 1981. *Italics mine.*).

This declaration never reached the hands of the Fathers in the Philippines since "the original statement . . . was lost in the mail" (Commissariat: *Acta Domus*). Secondly, the news of this important event in the history of the foundation of the Somascan Congregation in the Philippines was only when the Father General visited the Philippines for the first time in February 1982. The promulgation would take into effect on September 27, 1981.

On October 1, 1981, after having settled the need of the two-third Filipino membership, the State now legally recognize the Somascans in the Philippines as non-profit incorporation: the SOMASCAN FATHERS INC. They could now apply "for the exemption of taxes, to stipulate legal contracts, have their bank accounts, etc." (*Relazioni*:5. June 15, 1981-November 15, 1981.). For the record, the registration of AEMILIANUM INC. was done on March 6, 1985 in favor of Sorsogon community. JEMILIANI SEMINARY INC. was registered for Lubao community on January 3, 1986. SOMASCAN FATHERS INC. would later on develop into LOCAL SUPERIOR CORPORATION SOLE and eventually agreed to be changed into MAJOR SUPERIOR CORPORATION SOLE on January 20, 1997. For the social welfare purposes undertaken by the Congregation in the Philippines, the CASA MIANI (SOMASCAN FATHERS) FOUNDATION, was now operative at the time this research was being finished.

On February 3, 1982, the Far East has received the first Somascan Father General with utmost joy. The "Somascan seminarians, the students of Las Piñas College, Dr. Faustino L. Uy and many other persons who are linked to us by friendship and concern" (Letter: Most Rev. Fr. Pierino Moreno, Easter 1982). The first "Somascan Family Day" was done on February 7, 1982 with the official introduction of the cult of Saint Jerome Emiliani by the Father General. This was the prelude of the second celebration of the Solemnity of Saint Jerome in the Far East on the next day.

On February 11, the "First Pilipino" Somascan Community, as the *Acta Domus* of the Commissariat recorded it, was done before the Father General. The thrust has always been the promotion of Somascan vocation and the formation program that must be developed by all means. Once again "the Father General emphasized the need of being together in the formation program and limiting the activities outside the seminary". This meant that the activities present at Chrysanthemum Village should be reduced to Saturdays and Sundays.

In the meeting with the Father General on February 15, 1982, the Fathers pointed out the different undertakings that were and should be done. The first issue contained the insistence of the "Ayala Project" on the part of the Fathers. After lengthy discussions,

the Father General seemed to approve the project with the condition that there should only be one parish to be taken care of. The Father General though clarified that the members of the General Council were reluctant to this acceptance of another parochial work. The second big issue was about the Novitiate Program. As early as this date, the Fathers started thinking of a necessity of a Novice Master for this particular formation period that should be done in the Philippines. So far, the Fathers seemed hesitant but also compelled by necessity to send the first Pilipinos to Italy for their novitiate. On March 1, 1983, the first eight Pilipinos actually went to Italy for their novitiate which started on June 4, 1983. Five were for brotherhood and three were for priesthood.

The immediate organization of the proposed school curriculum was also laid down on the meeting table. This proposal of later on pulling the seminarians out of Las Piñas College was to ensure "regular classes, better discipline, and more individual teaching system" (Commissariat: *Acta Domus*). The last to be discussed included the proposal to begin the seminary formation from the third year of High School; the introduction of a school curriculum within the seminary, and, as early as this time, the introduction of A.B. Philosophy in that proposed school in the seminary, was already being talked about and the Fathers altogether agreed to this.

Cardinal Sin of Manila later on visited the seminary on February 22, 1982. He was met by the seminarians and the "the students of Las Piñas College were obliged to meet him along the road to welcome him. He was very much pleased with the situation of the residence of the Fathers and the seminarians as well as the commended generosity of Dr. Uy. He exhorted the seminarians "to develop prayer life and a courageous sense of dedication in order to be successful with constancy in the priestly and religious vocation" (Commissariat: *Acta Domus*). This was the first and the last visit of the Cardinal to that place.

Father General stayed in the Philippines until March 9, 1982. He has seen the situation of the Philippines and how the Somascans could penetrate the recesses of the needs of the society. Indeed, a *καιρος* in reading the signs of the times! He was bringing with him to Italy the joys of having come for the first time in the Far East as well as the hopes of the beginning of the Congregation in these lands. He would later say in the Easter Letter he would send to all the Congregation in 1982,

The area of work opened to us in those lands is so vast. The Somaskan spirit has the way to express itself in line with its very genuine charism. The orphans, the poor, the emarginated who live in dire need . . . are very many. At the moment our attention to these needs is very limited due to the scarcity of persons, availability of time,

structures and economic means (Letter: Father Moreno, 1982).

There is no doubt that in the mind of the Father General, the concern on the necessity of the growth in vocation surpassed all the other exercise of service. "The coming of our Religious," he said before leaving, "is conditioned by the success if recruiting new vocations" (Commissariat: *Acta Domus*). And in this first term of his, the constant question that would prevail was the question of preparing persons to take the charge of the work of Saint Jerome in the Philippines.

While the important details of the visit of the father General were in the process, two new priests arrived from Italy. They were Father Ernesto Rusconi, who arrived on July 30, 1982 and Father Federico Beccaria, who came four months later, November 5, 1982. These were the first re-enforcement to the Somascan Mission in the Philippines. Father Rusconi has just been recently ordained and Father Beccaria was nominated as the Delegate Superior in the General Council Meeting on May 13, 1983. This position, effective from June 10, 1983, he would hold until April 22, 1984. Father Beccaria would leave the Philippines definitively on April 25, 1984 due to health problems.

At the advent of the School Year 1982-1983, the Fathers were still in condition to push through with the plans to introduce the Faculty of Philosophy into

the "Internal School". Certain difficulties were also present. Las Piñas College, for example, was not offering Philosophy so even if the affiliation was granted, the permission to have a Faculty of Philosophy would be questioned by the then Education Ministry. In all of these situations, on June 22, 1982, with the assurance of having a School of Philosophy (Commissariat: *Acta Domus*) which was actually non-existent yet, the Somascan Fathers Seminary still opened its first formal School Year. Being only affiliated to Las Piñas College, the Fathers directed their own "internal school", paying the teaching personnel and providing the educational facilities of the student seminarians. Besides, such affiliation meant a P1,000 due monthly plus other P6,500 for the use of the school library, the Science laboratories, the space for physical education and other administrative transactions. These facilities, however, were never used by the seminarians. And now, since the plan to enroll some other "better students (only boys)" to complete the population of thirty students for each class did not materialize, the school year started with eight boys for the Third Year of High School; ten for the Fourth; seventeen for First Year of College and eight students for the Second Year of College. Added to these were six female students who were aspirants of the Somascan Sisters, Daughters of Saint Jerome

Emiliani whose foundation in the Philippines was also beginning.

The number of the seminarians stated above included four who were still going to University of Santo Tomas for the last year of Philosophy. There was still one who already graduated from college and who was now directing the High School seminarians. Another seminarian was still going to Perpetual Help College, Las Piñas. The School Year went on with the Faculty of Philosophy existing only in the mind.

By the Christmas break of 1982, the Fathers had their first contact with Sorsogon. With the help of the seminarians whose origin were from this place, the Fathers visited schools and conducted the so called Vocation Campaign.

On February 4, 1983, Cardinal Sin consecrated the first parochial church in Asia, established on October 21, 1982, and dedicated to Saint Jerome Emiliani. Many people attended the celebration. The Cardinal installed Father De Santis as the parish priest, the position he would hold up to 1998. The assistants were Father Tarditi and Father Fenoglio. With this church consecration and installation of the Somascan Fathers as care takers of this parish, the "Ayala Project" has been officially accepted by the Congregation and the agreement with Cardinal Sin has been approved. Actually, on August 14, 1985, the laying of the

cornerstone for the proposed novitiate at the area provided at the parish church was already done because "...it has been thought better to have now the ceremony, so as to make people aware to get them more involved" (Commissariat: *Acta Domus*). The said building never pushed through. The Rectory was built instead.

On the other hand, the Bishop of San Pablo, Laguna was also requesting at least three Religious for the spiritual administration of Chrysanthemum Village at San Pedro, Laguna (Rivista, 1982). It should be noted that the Fathers were already doing this task. It appeared, though, that the Fathers focused more their attention at the development of the parish which also offered the possibility of a formation house as the contract stated. The establishment of the parish assigned to the Fathers and a place for the future Religious were thought to be means to enhance the service the Congregation should offer to the people who were seen to be really waiting for it. On this period, the Fathers were determined to push through with the construction of the new buildings as "permanent" establishment.

While the Fathers began their work at the new parish, the seminary continued its struggles to its full establishment. In general, the Fathers were pleased with the outcome of the "internal school". They needed to provide some other materials for studying for

example, the science laboratory equipment, the library and the like. The introduction of the Third Year High School was seen to be beneficial for seminary formation. Although it was noticed that the preparatory program for the studies must really be done.

On February 28, 1983, towards the end of the School Year, the Fathers made a decisive move to postpone the study program on Philosophy (Commissariat: *Acta Domus*). Philosophy was seen to be the course to be taken "after the Fourth Year College and [thus] establish the biennium of Philosophy after the College graduation in Liberal Arts" (Commissariat: *Acta Domus*). This was also after having affiliated the Seminary School to other Colleges.

The Somascan awareness of the spreading of their charism was also in gradual development. As early as November 1982, Father Tarditi already opened up in the meetings that at this point of time, the Somascans should already open up an institution proper to the charism of the Congregation. This is in order "to present the right image of the Somascans to the Seminarians and to the people". This desire continued to burn in the hearts of the Fathers. In March 1983, Father Fenoglio went to Sorsogon for some Somascan vocation animation. Here he also frequented the Saints Peter and Paul Technical Institute where many of the candidates for seminary life were coming. He eventually

came across with the people who were managing the school. He did not know that this would be a beginning of a new historical data in the annals of the Somascan Congregation in the Philippines.

On August 12, 1983, Msgr. Eladio T. Palces, wrote the Fathers in the name of the Bishop of Sorsogon, Msgr. Jesus Y. Varela. The Diocese was offering the school which had financial problems to the Somascan Fathers. And so, the Bishop "is willing to lose the property for any religious Congregation..." (Letter of Msgr. Eladio T. Palces, August 12, 1983). The school eventually was taken over by the Fathers since June of 1984 and the official donation took place on April 29, 1985. Now the buildings were already far better than those times. The strong typhoon *Sisang* destroyed quite a big part of the school and this pushed the Fathers to build a stronger one financed through the help from Italy. An annex, located at Pangpang, Sorsogon, Sorsogon, was recently built for the elementary department. The first commencement exercises for the elementary department was in March 1999. This building and that of an orphanage, Casa Miani, utilized the land donated by the former Bishop of Sorsogon.

Little by little the works of the Congregation flourished in the Far East. One thing that is also worth mentioning was the decree of the erection of the parish at Chrysanthemum Village by Msgr. Pedro N.

Bantigue on September 25, 1983. It could have been the second parish dedicated to Saint Jerome Emiliani. Father Tarditi has been appointed Spiritual Administrator of the new parish with all the rights of a parish priest. He was, however, instructed to continue teaching in the seminary and be its confessor and follow up the vocation promotion (*Rivista*, 1983). In view of accepting a project of a technical school offered by Cardinal Sin to the Somascans at Dagat-Dagatan in Manila and also a shrine dedicated to the then still Blessed Lorenzo Ruiz, this developing parish was returned to the Bishop on November 28, 1984. This event was already under Father Adriano Lomazzi who arrived in the Philippines on November 5, 1983 and eventually nominated as Delegate Superior relieving Father Beccaria on April 11, 1984. He assumed his office on the twenty-fourth of the same year. Leaving Laguna could have been the first painful sacrifice the founding Fathers underwent. Chrysanthemum should have served as the cradle of the Congregation in the Philippines. Besides, the people already learned to more acquainted with the processes of the Fathers and Saint Jerome Emiliani became a loved patron by the villagers. Actually, The Bishop of Laguna "was reluctant to let Father Tarditi go, because of his good work in the Diocese" (*Commissariat: Acta Domus*). Saint Jerome Emiliani Parish was taken over by the Friars of

the Order of Saint Augustine. They changed the patronal dedication to Our Lady of Consolation.

Dagat-Dagatan became an admirable dream to stay among the poor of Christ. Cardinal Sin presented it to the Somascans while he was in Rome in February of 1984. The General Council Meeting on February 24, 1984 accepted with "greatest affirmation" such offer. Eventually, the Cardinal presented the Somascans to the people on December 23, 1984 with the solemn concelebrated Mass. Father Tarditi became the *interim* administrator. Four months later, April 20, 1985, to be exact, the Cardinal

"changed his intention to confide the care of the Blessed Lorenzo Ruiz shrine and Livelihood Center at Dagat-Dagatan in Navotas, Metro Manila to the Somascan Fathers. The reason is the continuous pressure he is receiving from difficult sides that the shrine should be confided to the Dominicans for obvious reasons" (Commissariat: *Acta Domus*).

The Fathers were "willing to withdraw without any problem, always ready to serve when called". This was recorded to have been said by Father Lomazzi. The Somascans were never called anymore. The Dominicans took over the shrine which was consequently established as a parish church. There was no more move to return to the diocese of Laguna and if there would be, chances would be too little since Bishop Bantigue already had the mandatory resignation and the new bishop is no longer disposed to offer jurisdictions to new Religious

Congregations. Who could even imagine, anyway, that the Cardinal would have the inspiration to put under the care of the Somascan Fathers a shrine dedicated to the country's first saint proclaimed by the Church. Such alone is already a memory worth cherishing. After this happening, Father Tarditi helped in the foundation in Sorsogon and was later on assigned as Spiritual Director of the Somascan Fathers Seminary in Lubao. He would later on leave the Philippines definitively on June 6, 1988. He went to India, paved a way for the Somascans to go to Sri Lanka, hoped to bring the Congregation to Australia and finally went back to Central America.

Meanwhile, the Fathers started to think about the houses to be established for at least eighty seminarians, for the novices and for the post-novices. For the meantime, at the beginning of the School Year 1983-1984, the seminarians were still accommodated at the buildings owned by Dr. Uy. The first Pilipinos left for Italy for their novitiate. Contingencies for the next School year was already being thought of. This includes the establishment of a post-novitiate house for the newly professed when they would arrive. There has been a land at Calamba which has long been spotted as a suitable place for the minor seminary. This was finally visited and found "unfit for any kind of construction". A land in Tagaytay was next visited and

conceptions of a major seminary was thought to be pushed through as soon as possible. It would also serve as the Novitiate in the future. At the cost of P32.72 for every square meter, the land was purchased on July 3, 1984 under the permission of the General Council Meeting on June 6, 1984. The land was very favorable to the Fathers. It

"has been purchased for the future major seminary (Scholasticate). It is located at five minute drive from the School of Philosophy and Theology of the S.V.D., well renowned in the area. The climate also should be very favorable to our students and to all the Religious...[who would like to take some rest]" (Commissariat: *Acta Domus*).

The inauguration of the seminary occurred on October 16, 1988. It became the first Somascan scholasticate and novitiate in the Philippines and Asia.

Other lands were offered for donation by Abesamis and Bergson families. These were said to be located in Novaliches. Another was recorded to be located at Montalban, Rizal. These lands were either not conducive for a formation or apostolate house or actually nowhere to be found.

The School Year 1984-1985 opened with 58 seminarians at Las Piñas. The acceptance of High School began to be "temporarily postponed" due to few vocations campaigned. The school in Sorsogon was now purchased and Tagaytay became a hope for the future settlement of the young religious who were to begin

their Philosophy and Theology. The newly professed arrived from Italy and were temporarily stationed at the houses lent at five-year term by the Bayot's family inside the fast growing "millionaires' village" at Alabang. It would be called Saint Jerome Emiliani House with Father Fenoglio, nominated on April 11, 1984, as the Master of the Post-Novices. The house would constitute a filial house of the Somascan Fathers Seminary at Las Piñas, with Father Lomazzi as the sole Superior. The *curriculum studiorum* of the Somascans in the Philippines was presented in two options in the meeting of Delegates on July 30, 1984.

4 years College (Liberal Arts)
1 year Novitiate
2 years Philosophy (at SVD in Tagaytay)
1 (2) years of practicum as assistants in our institutions

4 years Theology (at SVD in Tagaytay)

As alternative, this project below has been presented and accepted with greater reserves:

4 years College (Philosophy)
1 year Novitiate
2 years Theology
2 years practicum as assistants in our institutions
2 years Theology (Commissariat: *Acta Domus*).

The reunion of the General Council of September 26, 1984 approved the first option as the *curriculum studiorum* of the Somascan Fathers Seminary. In the course the years, initiatives of the Superiors of the seminary would vary adaptations on the approved *curriculum studiorum*. It remained in tact, however, at

least in the fourteen years upon the establishment of the Somascan Fathers Seminary such scheme was followed.

God has always been a Providential Father. While the Fathers were looking for a land which would later be the future seminary, their hopes did not die down and their sacrifices were not left unnoticed. A certain Atty. Paz Capulong, who was said to be helping the Fathers in transacting about lands, introduced them to the heirs of the Dimson Family. This family owned a vast land for sugarcane plantation. When the father was still alive, one of his wishes was to donate a five-hectare piece of land at Prado Saba, Lubao, Pampanga to a Religious Congregation who upon donation of the land should build a charitable or religious institution within five years. The two sisters, Mrs. Dayrit and Mrs. Madlangbayan were already very eager to give the land away.

One thing that should be noted well here was that the land was formerly offered to the Benedictine Sisters Reparatrices of the Sacred Heart who are now in Mexico, Pampanga. It was in 1977. This could have meant that by 1982, the institution should have already been finished according to the contract. In an interview with the nuns, to this day, they do not claim anymore the right to the land and to the building which they began to build but was unable to finish due to lack of fundings. The story which lingers among the nuns and

their acquaintances is still of pain. The memories of the architectural design and the use of the place are still in the minds of the nuns. It became a sad past for them who needed to expand their foundation, at least here in Pampanga. And they believe that the land was not really intended for them. In fact, they were still thinking that the Archbishop Cruz was never in accord with the Somascans about these changes. This information was given in writing by a Benedictine Nun, Sister Maria Asunta. The written draft dated June 1999, however, was not returned anymore by the Abbess when authentication was asked by the interviewer.

The interruption in the construction of the building, might have made the Dimson Family think that the contract would now cease. This knowledge reached a certain nun, Sister Carmela, who was forming her own Pious Organization from 1983 to sometime in 1990. Coincidentally, her organization was inspired by the lifestyle of Saint Jerome Emiliani and they said to have had Father Tarditi as their Spiritual Director. The Archdiocese of Manila would later on acknowledge their presence as Somaskan Comtemplative Nuns. No support, no affiliation, no spiritual assistance, no connections, no moral boosting whatsoever came from the side of the Somaskan Fathers who were rather surprised at the existence of this group of nuns. Their charism was to live as contemplatives while opening their doors

to young people who were in crisis and were needing to be guided. What was lacking in the heart of the youth would be filled in by the love of God and that was thought to be the contemplative side of the charism of Saint Jerome Emiliani. This Sister Carmela was surprisingly met by the Somascan Seminarians who once went to Libreria San Pablo in Makati. The acquaintance, which was strictly prohibited by the Superior when he knew about, began and actually reached a fine conclusion when the "Dimson Family Project" was introduced to the Fathers. On July 21, 1984, the lands at Lubao and another in Sta. Rita, Pampanga, were visited by Father Lomazzi. The former became very favorable to the Fathers and the proposal was immediately submitted to the General Council.

With all the hopes of founding a stable house for the formation of the seminarians, on August 8, 1984, Father Lomazzi and Father De Santis visited the then Archbishop of San Fernando, Pampanga, Msgr. Oscar V. Cruz. They explained to him the future plans and projects of the Congregation in the archdiocese.

On September 13, 1984, the meeting of the General Council approved the offer of donation from the Dimson Farms Incorporated. The immediate construction of the seminary was also advised (*Rivista*, 1984). October 8, 1984 was a punctuated date in the *Acta Domus* of the Commissariat for obvious reasons. It was "[t]he

beginning of the works for the construction of the new Minor Seminary in Lubao, Pampanga. May the Lord bless us through the end of the works" (Commissariat: *Acta Domus*). The formal blessing and laying of the cornerstone was done on November 6, 1984. Msgr. Celso Guevarra, then Bishop of Balanga, Bataan led the blessing while the presidential prayers were led by the Most Reverend Father General Pierino Moreno. It was indeed a moving event for the foundation of the Somascan Congregation in the Philippines as the Father General prayed:

Our Father..., the breaking of this ground and the laying of the cornerstone of a new building is the first step in the history of the Somascan Fathers in the Philippines. Look upon us the Somascans and friends. We are few now in the Philippines like there is only one stone at the starting of the building (Somascan Fathers Seminary Archives).

All the seminarians and some of teachers of the Seminary in Las Piñas attended the celebration. The arid plain of tall cogon grasses created a deep impact of the pains of growing. But it should happen. Something had to begin.

Today, [March 31, 1985], has been the last day for our seminary in Las Piñas. All the persons have been moved to Lubao, Pampanga and everything has been transferred there. In Lubao, the works are far from being finished and at least for the first months, it will take a lot of sacrifice to our religious and to our seminarians...to live there (Commissariat: *Acta Domus*).

The exodus was led by Father Bruno Schiavon who has just arrived from Italy on October 27, 1984. His fruitful report when he came over under the mandate of Father Provincial and the Father General three years ago made him return to fill the gap left by Father Beccaria. In his memories later on, Father Schiavon would write, "I was supposed to substitute Father Federico Beccaria who had just returned to Italy being ill. My six months lasted seven years" (Letter: Father Schiavon, 1996). This day of transferring became so memorable to the group and to Father Schiavon in particular because of a porcelain toilet bowl which fell right to his toe. Father Schiavon stayed in the Philippines until 1992 and to that time he was the rector of the seminary and the superior of the religious house.

There is always an experience of "small deaths" in leaving. Such was the experience of those who experienced the life of Las Piñas. Actually, before that, the seminarians were divided into groups which undertook manual works during the summer break. When the new school year started, there were seventy-four seminarians. There were only three buildings that could be used; the school building and the dormitory were still without roofs. For the seventy-four seminarians, three comfort rooms were only available plus the three taps around the buildings for bathing. What was used as

Chapel in the morning was becoming a classroom in the morning and a dormitory at night. The same was true to the refectory. About eighty percent of the finishing and completing touches were done by the seminarians. Not once were the classes interrupted to transport more than four hundred sacks of cement from the actual gate to the stock room. Life was indeed difficult during those times. Many left the seminary as there was about sixty who continued for the school year. Many of these seminarians after the summer break did not return anymore.

The seminary was inaugurated at the height of the EDSA People Power Revolution, on February 26, 1986. To this date, Father Grato Germanetto has just arrived from Italy on October 7, 1985 to help in the mission. The Archbishop Oscar Cruz blessed the buildings in the presence of the then Bishop of Iba, Zambales, Msgr. Paciano Aniceto. Many people from Manila were advised to stay home due to the political unrest happening all over the Philippines. From that time forward, the seminary continued to flourish with the number of population relatively at the average of forty-one (Figure 2).

The seminary also saw the growth of many seminarians. It also saw fulfilled dreams and unfulfilled ones too. Many came in and went out through its gates. According to Father Schiavon, as the

selection was getting tougher, many of those who left did not really mean to be in the place. "But there were enough preparations for leaving: There were fair talks... The semesters have not to be cut just because the decision has already been made. And very few were also advised to leave because the Somascan life is not theirs to live" (Letter: Father Schiavon, 1996).

What used to be a sea of tall cogon grasses and arid plain is now paved by the fresh smelling fields of palay growing in the midst of lahar treated soil . The trees are taller and sturdier as their leaves become relieving shades. There is now an annexed orphanage also under the care of the seminary.

2.1 Organization.

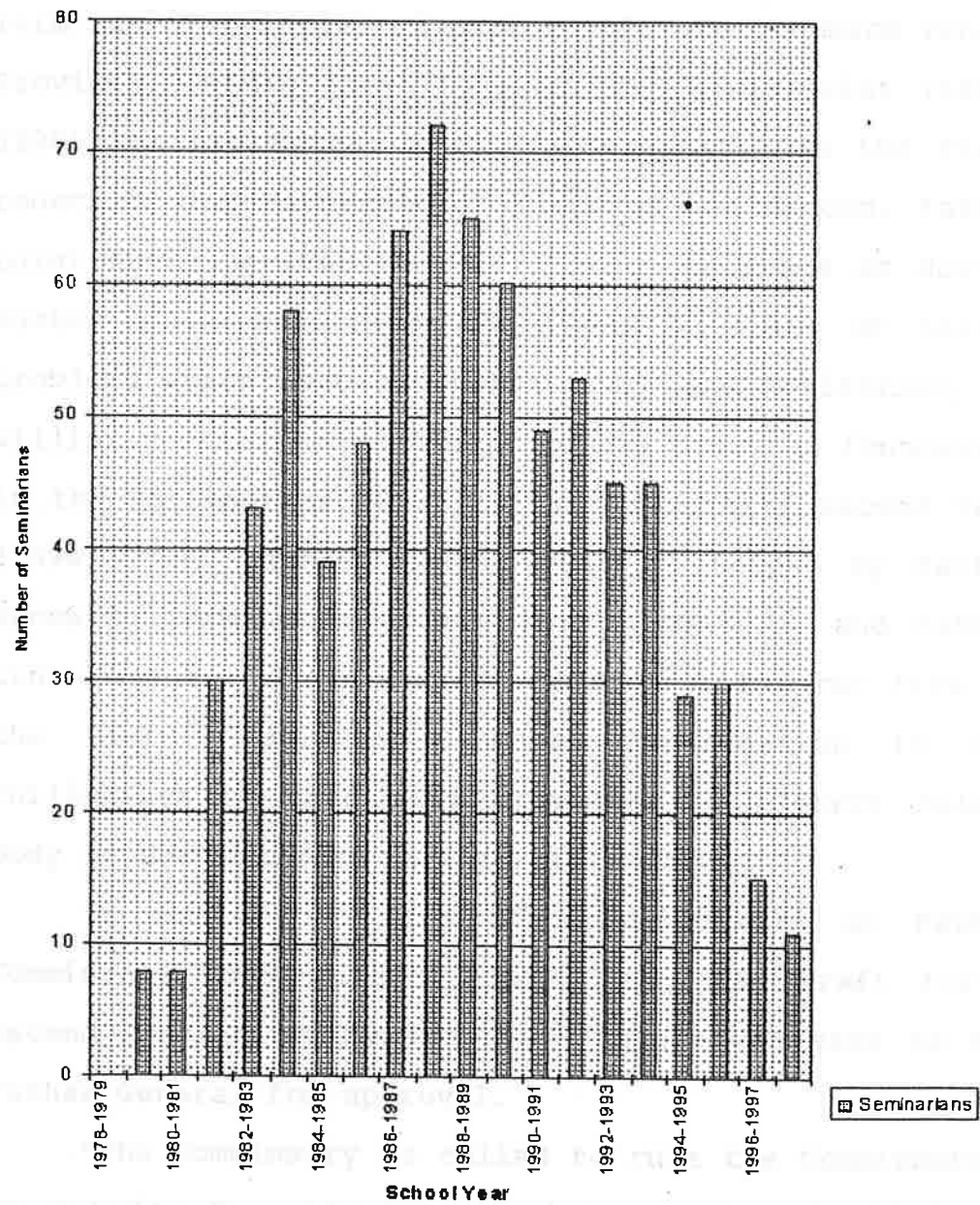
Upon the approval of the Father General and his Councilors, the foundation of the Somascan Congregation in the Philippines became a Delegation under the General Superior on September 27, 1981. Father De Santis became its first Delegate Superior.

The Delegation was raised to being General Commissariat on December 31, 1985. On April 9, 1986, Father Adriano Lomazzi was nominated as its first Father Commissary with Father Fenoglio and Father De Santis as the first and second councilors respectively. The first Statute of the Commissariat was approved by the Father General effective on April 29, 1986. A second one was established effective on June 29, 1988.

On May 24, 1987, the General Commissariat of the Philippines would be transferred to the care of the Lombard-Veneto Province. Father Lomazzi remains as the Commissary with Father Fenoglio and Father De Santis as the first and second councilors respectively. In 1989, Father Fenoglio was appointed Commissary with the councilors, Father De Santis and Father G. Germanetto. In July 1992, Father Fenoglio would be re-appointed as Commissary. Father De Santis was the first councilor and the second being Father L. Kucic.

In 1993, the 133rd General Chapter has already been celebrated and the Most Reverend Father Bruno Luppi succeeded Father General Moreno after a twelve year term. Father General Luppi would be elected again for the next six year term as Father General in the 134th celebration of the General Chapter in 1998.

Figure 2: Number of Somascan Seminarians Every After School Year From School Year 1978-1979 to School Year 1997-1998



In 1995, Father Gabriele Scotti was nominated as Father Commissary. He has just finished a nine-year term as Provincial Superior of the Lombard-Veneto Province. In his first term in the Commissariat (1995-1998), he had Father Riccardo Germanetto as the first councilor and Father Luigi Kucic as the second. Father Luigi Kucic arrived to fulfill his obedience as Novice Master since Novitiate 1991-1992. In spite of health problems which needed constant care and monitoring, he willingly came to be of help to the Somascan foundation in the Philippines. For the Commissariat's second term (1998-2001), Father Scotti would be helped by Father Riccardo Germanetto as the first councilor and Father Lino O. Juta as the second. This is the first time in the history of the Somascan Congregation in the Philippines to have a Pilipino in the highest ruling body in the Somascan in the Philippines.

In the second term of Father Scotti as Father Commissary, beginning in July 1998, the draft for a second Provincial Commissariat Statute was sent to the Father General for approval.

"The Commissary is called to rule the Commissariat as a major Superior by vicarious power [cf. CC 199]" (Statutes, 1998).

The Commissary has the duty to exhort the religious to observe the Constitutions and Rules; to form in the Commissariat, by means of example and word,

communities united in the Lord and with one another; to enliven spiritual life in them by visiting them frequently; to organize periodical inter-community meetings; to see to it that the religious have the chance to participate in workshops and prayer meetings (spiritual exercises, recollections or other); to raise interest of the lay faithful in our spirituality and mission, by also getting them in touch with the movement "*Friends of Christ's Works*" (See Appendix D for the text of the Statute).

2.2 Recruitment.

It must be well understood that recruitment and Somascan vocation promotion was the target of the foundation in the Philippines. The Major Superiors kept reminding the Fathers of this important and detail even to the postponement of any other apostolic works no matter important they were to our charism.

As time went by, systematization of procedures for vocation promotion awareness also developed. In the first years, recruitment were not formal. Brother Libut would later on comment that it was done solely by contact with people who informally asked those interested. A certain Sister Carmen, a Religious of the Virgin Mary(?), introduced to the Fathers those who were from Sapang Palay, Bulacan (Voice recording: Brother Libut, 1996).

When the seminary was already organized, the classical way started. The seminarians would be asked to go to schools and give the informations to the High School students upon a schedule set by the school administration.

The Fathers had contacts with the different Religious Congregations and were given hints for recruitment. The process however was never too selective as otherwise suggested by the Dominicans. It was not so easy to go for vocation promotion.

In the process the seminarians were of great help in the campaign especially for the external preparations. They talked about vocation in general, then about priestly and religious life and its difference to the diocesan life and also about the Founder and his way of life. After the talk, those who were interested would submit personal information. It would now be the duty of the in-charge to contact them by mail or by visiting them personally. The interested young men would then be asked to visit the seminary, first after Christmas and another after Easter. During these visits, the psychological, aptitude, personality and I.Q. tests were conducted. Such was the pattern in the first years of the Seminary at Las Piñas and then carried on at Lubao. For those who were sure prospects, the birth certificate, baptismal and confirmation certificates, the parents' marriage contract, parish

priest's recommendation, and later on, also the school certificate of good moral character were required (Relazioni:6. March-June 1982).

The first recorded evaluation on Vocational Campaign in Lubao was in the beginning of the School Year 1985-1986. Certain concerns were outlined during the community meeting:

[It] is not enough to take [into the Seminary] anyone who wants to try.

[The] Vocation Campaign needs more organization. [It] needs further contacts with the families, the parish priests, the school officials (sic.

[There is a need of] at least one full time person [for the campaign]. Or [as option], various [persons taking turns]. [There should be a] more direct contact with the applicants. How? [There is a] need of extending the area of research (Somascan Fathers Seminary Archives: Relazione 1986-1987. Insertions mine).

The establishment of the Religious Houses in Sorsogon and in Tagaytay advanced the procedures of the Vocation Promotion. The Religious assigned in this houses formulated their own system and also made use the community's financial sustenance for the purpose of Vocation Campaign. At one point, all the houses were assigned at a certain "territories". With this, the Religious of Tagaytay were more disposed.

The purpose of vocation promotion

...is to stir in the young man the desire to discover and realize his personal calling, helping him to discern the call of the Lord and generously follow it (Ratio, 1994).

From this point of the *Ratio Institutionis*, the booklet released by those who attended the First International Meeting for Somascan Formators in 1998, has delineated quite well the need of an intense recruiting program. They pointed out the importance of the community for vocation promotion. All the Religious were asked to bind themselves to the enthusiastic promotion of Somascan vocation. However, "[t]here should be someone in each community who is in charge of this work" (First Formators' Meeting, 1998).

2.3. Formation.

The Father Generals were very strong in reminding that the primary purpose of the coming of the Somascans to the Far East was for vocation. With this at sight, the initial mission and activities of the Somascans in the Philippines should be "conditioned" by this. Good rearing of vocation and favorable outcome depended so much on well done formation program.

This "condition" however was later on explained by Father Scotti in an interview in June 1999. He emphasized that the focus on vocation did not only mean the craving for membership of a dying Congregation. "We did not come to the Philippines," he said, "to fabricate people to be Somascans". He further made it clear,

...We come because we see people available to be permeated by the gift of grace given to Saint Jerome: the Somascan charism. We do not

need to increase ten more (in number). We need to let people adhere to the charism in the context and culture of this country.

This is the reason, that in a sense, the Somascans do not exist because of citizenship of number. The Somascans exist because there are people who are available to do the work of Saint Jerome.

Of course, we also need people: the people are the seedbed, the place where the charism will grow. But this is sure, the charism will go on and on maybe not here, but in Thailand or Vietnam or somewhere else. For us Somascans, vocation means the availability to live the charism. Few or many, it doesn't matter: constant, available and dedicated, this quality matters most.

(Interview: Father Scotti, 1999).

The first group of eight had their informal orientation with Father Tarditi. At the beginning, this group was told by Father Tarditi that for the moment, the Somascans had no intention of establishing a formation house in the Philippines, having Macao as its first thought. The Fathers, on the other hand, were amazed by the kind of life this group developed among themselves. Father Tarditi, in the first place, offered this group the spiritual assistance and guided them in their involvement in pastoral services when they were coming to him every Saturdays and Sundays. The first points that were considered were "to study the aptitude of the seminarians toward religious life and to settle the availability of the building" (*Relazioni*:1). From the very beginning the Fathers were already very particular of having a seminary independent in itself

and with the proper ambiance proper to such an institution.

When the Las Piñas seminary was settled and certain establishment was found all right, formal formation also emerged. The first move in the formation was that of education. It must have been a formation "accurately developed according to the local needs and mentality" (Commissariat: *Acta Domus*) of the Pilipinos. This was applied first, from being merged with the students of the said college to the establishment of the "internal school". The Somascan Fathers Seminary opened as "independent" school in the School Year 1982-1983. A more normal formative processes were done.

The age bracket of the seminarians were from fourteen to twenty-five, that is, from Third Year of High School to Fourth Year of College. The regular student seminarians, however, were only up to Second Year of College. The choice of beginning in the Third Year of High School was triggered by the thought that they "could become good prospects for future seminarians [and that they would be able] to avoid the negative influence spread in every High School during the last two years" (Commissariat: *Acta Domus*). This however, remained experimental. In the two years where such curriculum was practiced, problems arose about the mingling with the older ones and that there were few enrollees on the next school years. The former problem

seemed more difficult. Since the separation of the younger seminarians was crucial "for disciplinary and scholastic actions" then another religious should be with them. The lack of personnel would be another problem. "If there is no solution to this," the Fathers said, "accepting High School candidates must be interrupted by the next year" (*Relazioni*:5). This was in 1981. With these facts and with the "limitation of space and personnel, "the training of the High School [was seen to be] valid and fruitful". In the same year, however, in the middle of the School Year 1983-1984, the Fathers felt the need to temporarily interrupt the acceptance of High School students.

As early as 1981, the Fathers already thought of the right cultivation of vocation for Brotherhood in the Philippines. In fact, the Fathers were "convinced that the number of candidates for Brotherhood would grow" (*Relazioni*:4). These were prospects for catechetical purposes in the future. Instead of concentrating on the technical side of Brotherhood, those prepared for it would be of help to the catechetical program of the local Church. There could even be a development of Catechetical Center by which the Somascans could contribute to the local needs. Catechists were observed by the Fathers to be those who were going to be more in contact with the less fortunate. Those who were going to places where the

priest could not reach and go. The Fathers believed that fostering such orientation would lead to a better realization of the work proper to the Holy Founder. The candidates for Brotherhood would follow the same Philosophy course (*Relazioni*: 7. June 15, 1982 - August 31, 1982.).

In the spiritual aspect, to foster the knowledge, love and strong desire to continue in the Religious Life, the Fathers unanimously decided "to hold an hour of adoration every Thursday evening [and the] Fathers [join in] concelebrating the Mass" (*Commissariat: Acta Domus*). This was in the School Year 1982-1983. Also in line with this was the introduction of the monthly recollection, purchase of spiritual reading materials and the frequent meeting with Father Tarditi who was given the charge to be the Spiritual Director.

In the same School Year 1982-1983, in June, the first pre-Novitiate or Postulancy program began with Father De Santis leading the eight candidates for the Novitiate. The primary reason of this program was to prepare the ten postulants for novitiate which would happen in Somasca, in Italy.

The scope is to help the postulant to let a personal decision grow in maturity towards the Somaskan vocation. The workout embraces two points:

- for the individual: in directing the young man towards prayer, studies, social life, and apostolate;
- for the group: in directing the young man towards community life, liturgical

prayer, group discussions, leading him to the knowledge of Religious Life and of the Somascan Order (*Relazioni*:6).

The Somascan Religious, the teachers, and the woman psychologist were asked to cooperate in this program. Besides these, the candidates had sessions in learning the Italian language, too. Of these ten, eight made it to the Novitiate: five for Brotherhood and three for Priesthood. Of these, a Brother became the first Filipino Somascan to profess the Perpetual Vows, one became the first Filipino Somascan to be ordained as priest and another Brother who left then returned again to pursue the studies in Italy for the priesthood. The Brother is now assigned in Sri Lanka while the two priests are now temporarily dispensed from their vows.

After this batch, another group of five did their Novitiate in Italy. Three made it to the profession and none of these three are now Somascan Religious. After this batch, there was no candidate for novitiate. The batch following this second one did their Postulancy at the seminary in Lubao and pursued their Novitiate in the Philippines with Father Lomazzi as the first appointed Novice Master by the Father General in the Novitiate Year 1986-1987. The Saint Jerome Emiliani House at Alabang became the first Novitiate of the Somascan Congregation in the Philippines.

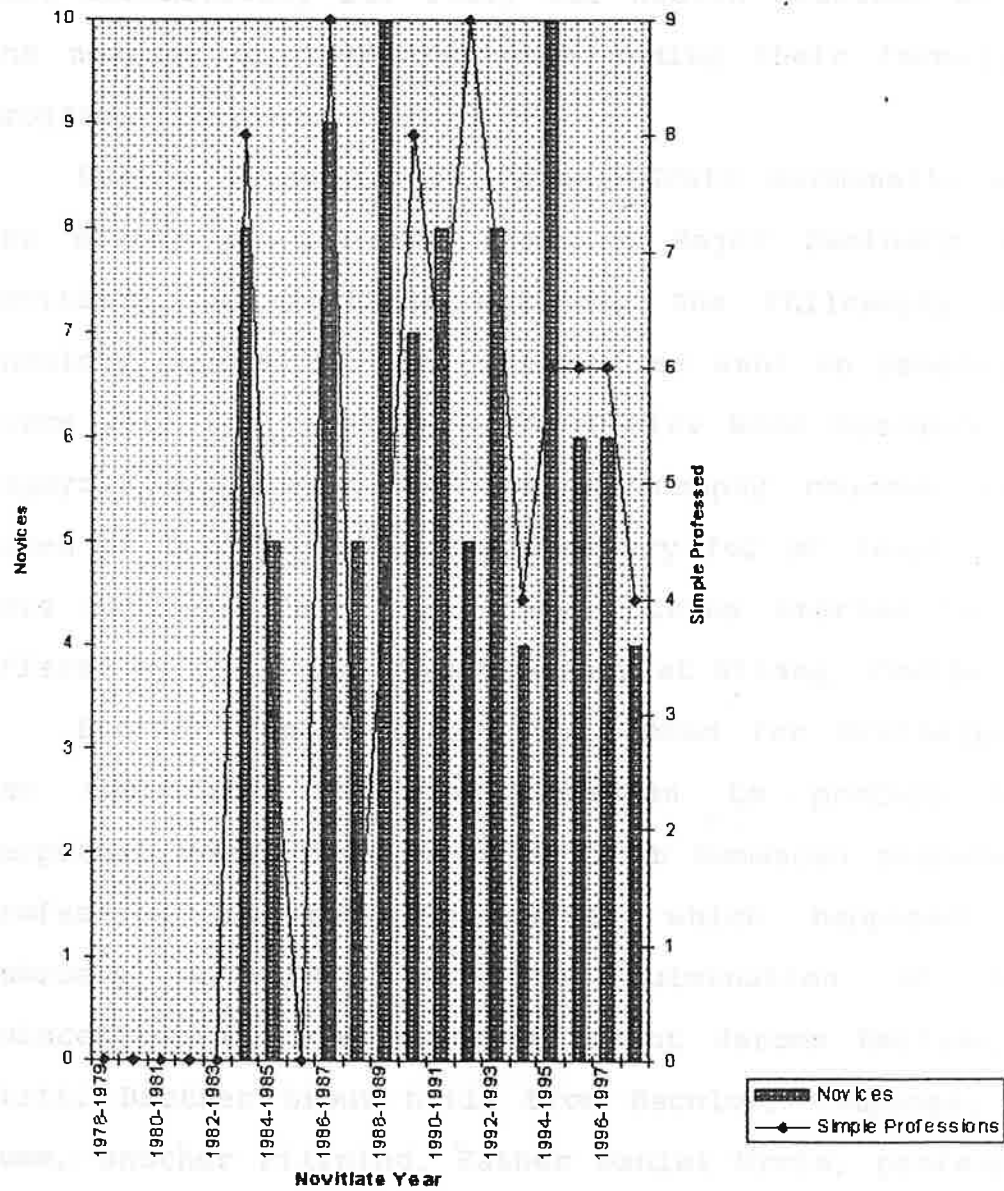
While the temporary Novitiate House was being utilized, the land in Tagaytay was being processed. Among the nine who professed the vows after the year

only three made it to the perpetual vows and eventually to the priesthood.

The next Novitiate year, 1987-1988, was still done at Alabang with nine Pre-Novices (Figure 3). The Philosophers, that is, the Post-Novices, already attended the classes at the S.V.D. School at Tagaytay. Frequently, during the school year the Novices and the Post-Novices helped in the construction of the Scholasticate. The Post-Novices transferred to Tagaytay on August 22, 1987 and then those who began this second batch of novitiate program in the Philippines, only one made it to the profession.

This was the first profession ever made in the newly built Somascan Scholasticate and Novitiate. This Religious also left after the first semester. The Scholasticate and Novitiate was solemnly dedicated on October 16, 1988. In the midst of these happenings, Father Roberto Pio Loco arrived from Italy on November 14, 1987 being nominated as the second Novice Master to relieve Father Lomazzi.

Figure 3: Number of Novices in Contrast with the Consequent Number of Simple Professed from Novitiate Year 1978-1979 to Novitiate Year 1997-1998



Father Pio Loco was able to handle two more batches, those of 1988-1989 and 1989-1990 novices. He left definitively for Italy for health problems while the novices of 1989-1990 were ending their formation program.

During these times, Father Grato Germanetto was the Rector of the new Somascan Major Seminary and Novitiate. After these batches, the Philosophy and Theology courses of the Post-Novices went on smoothly. These were facilitated by the Divine Word Seminary of Tagaytay and later on, the Philosophy courses were taken at Don Bosco College seminary for at least four more batches. Then Philosophy courses started to be offered by the Saint Paul Seminary at Silang, Cavite.

Brother Eugene Libut, who opted for Brotherhood was the first Filipino Somascan to profess his perpetual vows. This was the first Somascan perpetual profession in the Philippines which happened on February 8, 1987 at the culmination of the quincentennial celebration of Saint Jerome Emiliani's birth. Brother Libut hails from Bacolor, Pampanga. In Rome, another Pilipino, Father Daniel Urcia, professed the perpetual vows in the same year on May 22. The next perpetual profession of two Filipino Religious would already be on May 29, 1993.

From the first perpetual profession of the one who opted for Brotherhood on February 8, 1987, the next

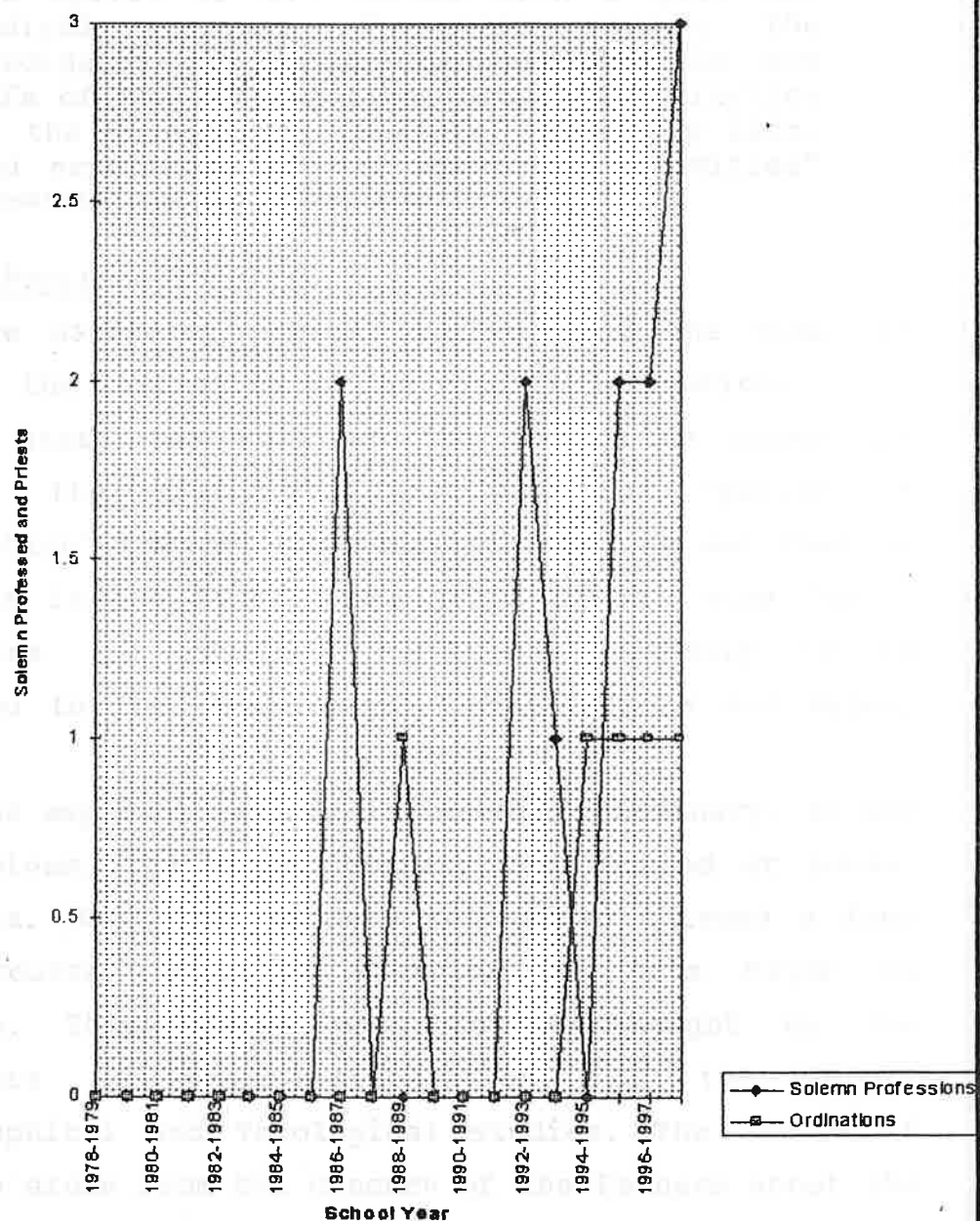
would already be of that of Brother Francisco Lamo who professed on July 24, 1998.

For those who opted for Priesthood, from the first ordination on May 12, 1989, the next would already be in 1995, one in 1996 (another Pilipino would be ordained in Italy in this same year), one in 1997, one in 1998 with four deacons next in line. To this date, two of these priests were temporarily dispensed from community life (Figure 4).

The Consulta of 1998 "devoted special attention also to the question of pastoral care of young people and the promotion of vocation" (Letter of Father General, May 27, 1998). Earlier, on March 5-14, 1998, the First International Meeting for Somascan Formators was held in the newly inaugurated General Curia in Rome. The Commissariat of the Philippines was represented by an Italian, Father Giovanni Borali who came to the Philippines in 1994. An important booklet of this meeting has been printed and sent to the members.

Somascan formation is developed according to the pattern which opened the candidates towards the experience of God and his call in their particular life. It strives to

Figure 4: Number of the Filipino Somascan Solemn Professed and Ordained Priests



help the candidates to religious life to recognize their vocation as a gift from God, and to mature their own offering to Christ in the Spirit of st. Jerome with a free and radical response. For this reason, the candidates are gradually initiated in the life of the congregation through the practice of the Evangelical Counsels, community life, and experience of our apostolic activities" (Constitutions and Rules, 1985).

2.3.1. Aspirancy.

The aspirancy period started from the time one answers the invitation of the vocation promotion. Having heard the call of the Lord, the young man entered the seminary. This was the "period of orientation" towards the Somascan life. He was then an aspirant in the first three years of his stay "until the time [he reaches] sufficient maturity to be admitted to the postulancy" (Constitutions and Rules, 1985).

The aspirant resided in the Minor Seminary. In the Philippines, the Minor Seminary was located at Lubao, Pampanga. Here, the student seminarian pursued a four year course, actually Bachelor of Arts Major in English. This course used to be thought by the Superiors as basic preparation for the future Philosophical and Theological studies. The choice of English arose from the concern of the Fathers about the student seminarians who were lacking comprehension in English having come from the rural areas. This occasion would be very beneficial for them. The fundamental formative itinerary involved personal growth,

scholastic formation, maturation in faith, vocation clarification (Ratio, 1994).

The goal of the minor seminary is to direct adolescents toward a generous service to Christ and brothers, help them to gradually understand their vocation, and offer them an environment in keeping with the needs of their age. Superiors are also to bear in mind the need of gradual experience of human realities, so that their personalities may develop properly, especially on the emotional level (Constitution and Rules, 1985).

It has been stressed by the formators that the goal of this program "should not be directed exclusively towards the priesthood" and "[e]ven at this early stage, depending on the progress he is making, the young man should be asked to make a commitment to service" (First Formators' Meeting, 1998).

2.3.2. Pre-Novitiate.

This stage was classically called as the Postulancy period or the Probationary period. The meeting of the formators preferred to call this period as Pre-Novitiate period (First Formators' Meeting, 1998). The pre-Novice stayed in the minor seminary as he finished the fourth year of college. This was the actual initial stage of the formation to Religious Life. It normally lasted for twelve months although it could not be limited only to this actual time span.

Pre-Novitiate was the immediate formative journey before the Novitiate which marks the beginning of the

life in the Congregation. It aims "to verify [the candidates'] aptitudes and prepare them to pass from the life of the world into the radical availability to God" (Constitutions and Rules, 1985).

2.3.3. Novitiate.

Novitiate started with the welcome of the candidate in the Religious community after having been entrusted to the Master of Novices by the local Superior and then a crucifix is given him.

"The Novitiate is a fundamental and indispensable phase of formation" (Ratio, 1994). It "presupposes a seriously undertaken Pre-Novitiate period" (First Formators' Meeting, 1998). Its duration would be for twelve months and could be extended for other but not more than six months. Novitiate would be guided by the Novice Master nominated by the Father General and would be directly depending to him. The Novices would be trained to broaden their horizons to include human issues. In this case, "the Novice Master must be the first to have a broad vision of the Church and of the world" (First Formators' Meeting, 1998).

The Novice is to be led to the practice of the human and Christian virtues, and introduce to the life of perfection by true humility, ardent love, and self denial. He is to be trained in the reading and meditation of the Word of God, in the study of spiritual life; he is to be initiated in the doctrine and practice of the Evangelical counsels, in the spirituality and history, and characteristics of the Congregation, and

trained in its way of life (Constitutions and Rules, 1985).

The Novice could leave freely during and after the Novitiate period after having consulted prudent persons. He could, however, be dismissed by the Competent Major Superior if "he is seen not suitable for Religious life (Ratio, 1994). The Novitiate program ended with the profession of the first public vows.

2.3.4. Post-Novitiate.

The first profession of the Evangelical Counsels renders the person an effective member of the Congregation and "binds him to observe the Constitutions and Rules and all the other norms" (Constitutions and Rules, 1985). This is the phase between the first profession of the vows to the perpetual profession. "The goal of the Post-Novitiate is to help religious to develop and consolidate their formation through the direct experience of the life and mission of the Congregation" (Constitutions and Rules, 1985).

This formative phase is divided into three: the immediate Post-Novitiate, where, for two years, the group, stays in a house proper for the formation program and resume their studies; the Practical Training period, where for two full years or even three, pending the need and the approval of the Competent Major Superior, where the Religious interrupts studies and be in real contact with the

apostolic life of the Congregation in any of the institutions; the preparation for Perpetual Profession, where after the Practical Training, the Religious pursue towards Priesthood or Brotherhood in preparation for the Final Vows. Every three years, the Religious canonically renews the Religious Vows.

This program, "a school of brotherly love and community life", lasts for three to six years and may be extra-ordinarily extended for other three years pending the approval of the Competent Major Superior.

2.3.5. Perpetual Profession.

"By solemn profession, the religious consecrates himself, for ever, to serving God and the Church, becomes a member of the Congregation, renounces to own material goods, and acquires obligations and rights according to the Canon and the Proper Laws" (Constitutions and Rules, 1985). Those pursuing towards priesthood could only be ordained to the Sacred Ministries after the Perpetual Profession of the Vows.

The classical name of this period of Solemn Vows seemed to foreshadow the meaning of the Final, Definitive and Perpetual Vows. This comment was raised by the Major Superiors in the Philippines. Moreover, the formators wished to have the period of immediate preparation to this period to be defined and the text and contents of the preparation be done (First Formators' Meeting, 1998).

2.4. Apostolate.

The first contacts with the candidates to the seminary in 1979 were marked by the helps offered by the eight young men to Father Tarditi in his assignment at San Pedro, Laguna. These activities were done every Saturdays and Sundays when those candidates did not have classes to attend. They "helped during Masses and in the teaching of catechism" (Recorded voice: Brother Libut, 1996). The first apostolic works therefore were geared towards the teaching of catechism. In fact, the Fathers later on would affirm that the candidates "have already done catechetical and religious activities among the youth in their own places of origin" (*Relazioni*:4). This was one of the reasons why Brotherhood could be cultivated well in the Philippines. With these activities, the services of Father Tarditi among the different villages at San Pedro, Laguna could not be discounted. In fact, many people of these places (not to mention Bataan, Sorsogon and Northern Samar!), to this date, remembered the long, white bearded old priest. A lady, Miss Guzman, in Canlalay, San Pedro, Laguna, was offering a chapel dedicated to Saint Jerome. It was dreamed to be the first shrine dedicated to the Holy Founder and the owner was ready to give the place for us for perpetual use.

When the seminary at Las Piñas was already established, catechetical instructions were rendered to the children and young people of Sampaguita Area, Gloria Compound in Las Piñas and Sitio Rizal in Alabang. This experience made an impact to the seminarians to be more in contact with the poor of the city. The Fathers, however, saw a problem about the lack of catechetical preparation among the seminarians themselves. Certain groups were also going for some time at Muntinlupa Prison especially after the establishment of the Saint Jerome Emiliani and Santa Susanna Parish. Simultaneously, the seminary also contributed, in compliance with the contract with Dr. Uy, to the Catechetical instructions at Las Piñas College Elementary and High School Departments.

When the seminary was moved to Lubao, Pampanga, catechetical instructions were rendered to the nearby elementary and secondary schools both in Pampanga and Bataan. With the establishment of the Scholasticate and Novitiate in Tagaytay, the catechetical instructions began to be offered to the nearby elementary and secondary schools. In 1995, the Saint Jerome Emiliani Catechetical Center was built. This building would be the place of Sunday Masses with the people, of whom mostly were children, "Simbang Gabi" Masses, Summer Classes and youth recollections. Above this Catechetical Center was the Novitiate.

After the parish at San Pedro, Laguna has been given up and the Shrine of Blessed Lorenzo Ruiz was transferred to the Dominicans, parish works were limited only at Alabang, Muntinlupa City. The church dedicated to Saint Jerome Emiliani and Santa Susanna used to serve the entire New Alabang Village, which later on was known as Ayala-Alabang Village. It used to have the so called Sitio Masagana, a no-man's land, as its center for apostolate. This place abounded with people from the provinces here they built their shanties. Summer classes and adult education as well as catechetical instructions were given to the poor of the place aside from the regular Masses and Masses on Sundays. The rich people of the village found a way to share what they had in excess or perhaps the fruits of their own labor to the poor. A wonderful sight of the "real" Church was constantly seen on Sunday Masses when the poor and the rich sat together side by side and both were listening to the Word of God and receiving the Holy Gifts without prejudice. The people used to comment, "This is a real miracle before our eyes!".

Time came when the whole part of Alabang had to pave way to monstrous commercial centers. The people of Sitio Masagana had to comply with the necessary relocation. Father De Santis displayed an unforgettable love and concern for his flock during these times even in front of armed people just to fight for the rights

of the poor parishioners. A relocation area, about ten minutes drive by car from the church was built by the corporation. At the height of the relocation problems, by the decree of the Archbishop on November 14 1989, the Ayala-Alabang Village would be establishing its own parish. In unconfirmed reports, the lot where the five million worth church for the said "new" parish would be built was really intended by the Parish Council for an "extension" church of Saint Jerome and Saint Susanna. Amidst oppositions from ten priests and from a good number of parishioners themselves, the Fathers willingly gave up this portion. Details of these were recorded in the minutes of the Commissariat meetings. Even from the beginning of this thought by the Cardinal and the unwillingness of the parishioners, the Fathers were very disposed.

Whatever the outcome, the Somascans will feel honored to have to give up the wealthy area of Ayala-Alabang for defending the cause of the poor and setting an example of non-connivance with the secular powers (Commissariat: *Acta Domus*).

Until now, there is a good number of people from inside the affluent village who render their service to the church as lay ministers, lectors, ushers, choir members and the like.

It would be a lacuna if the particular activity of the said parish handled by the Somascan Fathers during the EDSA People Power Revolution would not be

mentioned. Even before the call of Cardinal Sin on February 8, 1986 to form human barricades, Father De Santis already called for the help of the villagers to form human barricades to stop military flows entering Laguna region by land through the Express Way. The house of the rebel General turned Philippine President Fidel Ramos was also protected by such which would later on be known as the People Power. In a letter to Father De Santis, Mr. Ramos and his family thanked "for generating the beginning of 'People Power' to protect Camp Aguinaldo, Camp Crame and [his] family in Alabang" (Letter of Mr. Fidel Ramos, March 13, 1986). To this date, the family still remembers such wonderful experience.

Certain social works was being introduced by the parish to introduce the settlers of the so called Saint Jerome Village into the proper living together. This would constitute another sphere in the apostolic works where the Congregation would be involved.

Sometime in 1983, through the series of vocation promotion, a school was known to be offered by the Diocese of Sorsogon. The School which was originally owned by the Diocese through Msgr. Eladio T. Palces of Tiwi, Albay was to be a counterpart of the only secondary school for girls in Sorsogon. This was just after the Second World War. Only in 1951 that the school was offered for boys who were housed in the

residence of Mr. Manuel Salvador. This would later be known as the Lyceum of Sorsogon. In 1959, the school was then offered by the late Bishop Arnulfo Arcilla to the Divine Word Missionaries who changed the name to Divine Word High School of Sorsogon in 1963. In 1976, the school was turned over to the Diocese of Sorsogon with the advice of Msgr. Arcilla and the name was changed to Saints Peter and Paul Technical Institute.

In 1983, financial problems made the Diocese look for a Congregation that would take the charge of owning and running the school. The first offer in 1983 would include the redemption of the school from the Pacific Banking Corporation for P700,000.00 "and the property of 4 million pesos will be [theirs] already" (Letter of Msgr. Palces, 1983). Certain problems later on arose with the dealings especially with the connections with the Divine Word Missionaries regarding some parts of the property. In any case, the acquisition of the school should have been done accordingly in the form of donation on the part of the Diocese of Sorsogon which

...voluntarily and freely gives, transfers and conveys, ... all of the described real property, together with all the buildings and improvements found herein, free from all the liens, encumbrances and charges whatsoever (Deed of Donation, 1985).

The school for some time operated with the name of Saint Jerome Emiliani Technical Institute and later on officially changed to Aemilianum Institute. The

adjacent Aemilianum Technical Institute was for some time under the project of the Italian government through the non-government organization ELIS foundation which later on did not prosper. It was Brother Luigi Maule who was able to improve many technical matters in the school. Brother Maule stayed a short time in the Philippines due to health disorders. Worthy of mention here was the effort and genius of Father Paulo Alutto who revived and developed further the non-profit educational radio station DWAM-FM 94.3 MHz. Situated in the same school. Father Alutto arrived in the Philippines in 1987.

In this community, the tragic death of the first Somascan Pilipino, Brother Michael Piosca Paulete, just twenty-five years of age, was witnessed. On his way to school together with Brother Libut, the morning of December 19, 1992, the service car he was driving slammed against a bus. "He was the first Pilipino to definitively answer his 'yes' before the Lord" (Commissariat: *Acta Domus*).

The thought of an orphanage was ever in mind of the Congregation. In fact, many young Filipino Religious of the earliest batch kept on insisting for an establishment of this concrete work of Saint Jerome among the orphans and the needy youth. But who would be taking care of them? This was the prudent question of the former Father Generals who were very particular

with development of the Congregation first in terms of quantity and quality. In fact, at the first phases of the Fathers in the Philippines, at the beginning of 1981, a certain American priest, Father Gracian Murray, in Granada, Bacolod, Negros Occidental wanted to be aggregated to the Congregation. He was running a big orphanage for boys aged fifteen to eighteen. The orphanage was named after Saint Jerome Emiliani. Some problems and the biggest was the lack of personnel prohibited the Fathers to transact with the matter.

The first orphanage was established in 1995, at the Minor Seminary at Lubao, Pampanga. It was started by Father Luigi Brenna who arrived from Italy in 1993. The processes for the licensing and accreditation with the Social Welfare Department were being settled. To this date there are twenty eight boys in elementary and high school aged six to eighteen. Another orphanage was built in Pangpang, Sorsogon. The site of this orphanage in Sorsogon was a donation of the former Bishop of Sorsogon, Msgr. Arnulfo Arcilla who dreamed of developing one of his subdivision projects with at least an elementary school for the settlers. A church was also included in the list and an addition to this was an orphanage. Thus,

...for and in consideration of the religious, educational and civic work being done by the Somaskan Fathers in the AEMILIANUM INSTITUTE (sic) and for its expansion, the DONOR hereby voluntarily

gives, transfers, assigns and conveys by way of DONATION unto said DONEE, the property... for an ORPHANAGE AND SCHOOL to be named OUR LADY'S ORPHANAGE (Deed of Donation, February 6, 1991).

The expenses of the building of the orphanage was facilitated by the Family Arvedi of Cremona, Italy. The orphanage was formally inaugurated on February 15, 1997.

3. PROBLEMS ENCOUNTERED IN THE FIRST EIGHTEEN YEARS.

An old Latin adage says: "*Historia vitae magistra*". Indeed, history is the mentor of life. Insofar as it is a teacher, then the learning process should be very active in it. In learning, mistakes can be a necessary evil. These unsolicited mistakes can also create problems and these problems become part of growing. Within the eighteen years of the Somascans in the Philippines, problems cannot be overlooked. They did not oftentimes come from mistakes but as well, they were necessary for progress. Fire tried gold they would soon become in patient endurance.

3.1. Organization.

When Father Tarditi came to the Far East and started the "Somaskan" mission, the Major Superiors were not disposed to the proposition. They thought it pre-mature to open a mission in the Philippines. Any part of Asia, perhaps, but not the Philippines. The General Council had no formal talks about the matter

until the opening of the General Chapter of 1981 (Rivista, 1981).

Father Fava would later on admire the seriousness of the process of the beginning of the mission in the Philippines. "...[B]ut we are, in *humanis*, there are those who were critical, reproaches, disapprovals, (unfortunately unfounded) needing to be sent in the anticipation of the decisions to be given" (Letter: Father Fava, 1998). In fact, it is the Somascan foundation in the Philippines which really underwent such a long and sure way of foundation. "Which for the first time has been a General Chapter celebrated to decide such presence" (Letter: Father Fava, 1998).

When the Council Fathers gave the "go" signal, the problem of personnel arose. When Fathers De Santis and Fenoglio offered their sincere generosity to start in the mission, they were sure that the two of them could not do the job alone. Again and again they asked to "re-enforcement". The Fathers reported to the General Council that

...[t]he development of two works needing immediate realization (seminary and parish) seems to need the following religious:

- a. In the seminary: two religious for the formation of the seminarians. A certain cleric in practical training or a brother would be of best usefulness.
- b. In the parish: two priests, of whom one could be also in charge of the Vocation Promotion. (*Relazioni*:1).

And on the other points.

One... could be a brother. This is to make it possible to follow up the works and maintenance of the environment. And also to help in the formation of those young men who already expressed their inclination towards the calling to be Somascan Brothers (Relazioni:2).

Actually this was only the beginning of the series of requests for other religious to help in the foundation. There were actually other people who were very much disposed to help. Their health conditions, however, prohibited them to have done so. The lack of personnel made the Fathers put in charge the older seminarians to be the prefects (beadles) of the younger ones. This was rather seen by the Superiors as their "practical training" (Relazioni:6).

Availability was only one problem to tackle. Next in line to have been considered was the culture and the language. "Such religious must be disposed to learn English and Tagalog immediately at least in a year for the pastoral and vocation purposes" (Relazioni:1). This could have been the punch line of the matter to respond a blunt "no" on the part of the interested religious.

The foundation continued, however. In two years time, three priests were sent. Now began the saga of the Italian formators. The Pilipino candidates started to see that the decisions on important matters depended so much only on the Italian priests. Then each of the Superiors started to implement their own lifestyle. This impression, although without any basis, lasted

and to this date the thought is inevitably lingering still.

3.2. Recruitment.

The first eight candidates to the Somascan seminary under the anticipation of Father Tarditi did not have any systematic recruiting procedures. They presented themselves and others were "presented to Father Tarditi" (Voice recording: Brother Libut, 1996). The correspondence was also an important detail. The details on the difficulties arose when the seminary and the other religious houses were already established.

When the Religious houses of Tagaytay and Sorsogon were established, expected changes happened. Problems of centralization became present and the question of the existence of the Vocation Director arose. It appeared that the lingering dictum: We are all Vocation Directors, was not fully understood. It so happened that the Vocation Director appointed by the superiors at least verbally, was not residing or has ceased to reside at the minor seminary. Each house then made its own vocation campaign. Each made its own screening and the like and when it was the time to bring the applicant to Lubao, where the seminary is, he was totally disoriented. Moreover, many of the interested young men were never followed-up at all. Schools were fed up of campaigns without following-up the students

later on. The number, however, remained satisfactorily enough although they could be more.

Superiors were generally supportive of the project even if they have to meet ends for the financial aspects.

Another factor that can be pointed out was the situation of the minor seminary. First was the location. Lubao, Pampanga is the western part of the province and the seminary is in the last barrio before Bataan province. During the eruption of Mount Pinatubo, the seminary was seen to be isolated. Places strongly hit by the aftermath of the eruption were along the way going to the place. This could have caused insecurity on the part of the young candidates.

Regarding the way of life. In school year 1993-1994, a good portion of the compound of the seminary has been turned into rice fields. This has been the initiative of Father Riccardo Germanetto who officially relieved Father Schiavon as Rector of the seminary. These fields are taken care by hired farmers. The planting and the harvesting, however, are being done by the seminarians. What is healthful and beneficial in the outset turns to be a turn-off for the young people especially those who are not exposed into farming systems.

Other problems encountered in recruiting include the parents consent and the financial aspect of

minimally paying the seminary dues since School Year 1991-1992. But these appear secondary to the experienced apathy of certain superiors to back-up both seminarians and religious in these activities.

The first person said to be in-charge of vocation promotion, both local and national was Father Tarditi (*Relazioni:6*). Then there was a gap when he left. People just became aware of it that Father Daniel C. Urcia was nominated to take the post. Father Urcia seemed to be helpless in the process since after ordination he was transferred to Tagaytay to finish his Masteral in Theology and then to Sorsogon. He lost track of the events in Lubao. Helping him was Brother Eugene Libut. Both worked on a certain project of slide showing and first crude brochures. Father Urcia worked on the slides while Brother Eugene prepared the brochures. After a lapse of years, Father Roger Cruz, then just newly ordained, was nominated. All these three functioned outside the Somascan Fathers Seminary. This factor, they said, loses their personal contact on the matter so the activity and creativity were said to have gone to nothing. To this time, Father Urcia has been granted by the Major Superiors the indult "*in absentia a domo religioso*" for a period of time. It has already been three years. The result shall only be known in the near future. Brother Eugene has been given the obedience to go to Sri Lanka to open the Somascan

foundation in that country. Father Cruz is temporarily out of the Congregation. Who relieved whom was not yet divulged.

3.2 Formation.

For obvious reasons, the first eight candidates had no formal formation program. They had to stay in a house together during Saturdays and Sundays in view of some pastoral helps given to Father Tarditi (Voice recording: Brother Libut, 1996). Formal formation started upon the establishment of the seminary at Las Piñas. Here, the Fathers were able to watch intently on the seminarians. They later on found out that certain details in these candidates' lives which were not corresponding to the call to Somascan Religious Life. It must be noted that all these candidates came from different seminaries. In spite of the warnings of the different Congregations with which the Fathers had contacts with during the times when they were gathering informations, they risked accepting such candidates. They would later on observe that

...[these] young men who had precedent experiences with other seminaries and religious congregations manifest serious problems for their formation and they create a difficult atmosphere for the other seminarians. As it was noted, the first group of the young men who joined our seminary belong to this kind.

We now agree to be more selective in admitting young men coming from other seminaries, or those who are already of advanced age (Relazioni:6).

This insight was only the beginning, actually. When the seminary in Lubao was in the process of construction, the seminarians had a chance to experience the "wonders" of real working. On the summer break of 1986, the seminarians of Las Piñas were already grouped to help in the constructions works. Each group had two full weeks. They became experts in hollow block making. The opening of the School Year 1986-1987 witnessed a half finished seminary. It seemed that seminary formation was just reduced to manual construction works. The whole of Pampanga later on would know of the Somașcan Fathers Seminary as a seminary where the students worked as masons in contrast with the Archdiocesan seminary. The result of such an environment was the start of the unopenness to and of the superiors. Unfortunately, many also did not last this situation and they left. Those who were left were either really generous or just waiting for the right time to leave themselves. Those who graduated went to the Novitiate where a house was also waiting for construction. Now, we may call these an opportune grace, then, they called them problems.

In the scholastic activities, one thing that could also be noted was the frequent change in the *curriculum studiorum*. Since the time in Las Piñas College, certain uncertainties, or we may call it "experiments", were contemplated by the Fathers to ameliorate the school

system. The report of having seminarians who were quite not prepared for the intense studies of the seminary due to the poor educational system of the rural places especially in English, the Fathers had it as their

...desire to establish as soon as possible a year of formation before starting the classes for College, so that the new comers may be prepared for a regular course of College as shown evidence of their intention in following the way to religious life (Commissariat: *Acta Domus*).

Although the decision was done on June 1, 1983, this move was unanimously implemented by the Superiors in the School Year 1995-1996 in view of changing the current course A.B. Philosophy. For this matter, five Theology students from Tagaytay came to the seminary in Lubao. The meeting held on December 8, 1993 was for the information of the superiors that such implementation was to be in effect. Though undocumented, the decision was told to be not so favorable to the Filipino young Somascan Religious who attended the meeting. It is quite interesting that the last to be admitted into the Pre-College program, as it was called, were those who entered in the School Year 1996-1997. As it was implemented abruptly, so did it end. It was told that the young religious would later on suggest to keep the five years, leaving the last year as an intense Pre-Novitiate Program. For the time being this would not materialize. The school curriculum must necessarily be changed.

In the Novitiate and the Scholasticate in Tagaytay, the formation also began with the completion of the seminary building. Prior to this was the mass exodus of certain professed religious. This would just be the beginning of a series of "going outs". There would be noticeable decline in the number of novices later on and also of an increasing rate in the "leavings" of young religious and ordained as well. This could not be discounted, of course. However, with all the pains of those who left, the Fathers could only see this fateful event "as a necessary cleaning of the Scholasticate" and

"[h]owever shocking, all these departures have been judged positive for a better establishment of true religious spirit in the seminary" (Commissariat: *Acta Domus*).

In the formation house, the first thing that has been noticed was the merging of different phases of formation. This problem has already been seen even in the Las Piñas times in 1983. The Fathers commented on

...[t]he need of separating the various moments of formation in the seminary. High School, College, Post-Novitiate. It is extremely urgent that after the Novitiate the young professed be separated from the other groups (Commissariat: *Acta Domus*).

These mergings created a confusion on the various aspects of formation. Much worse was that for some time, the Novices were inserted among the Post-Novices and the Theology students as well.

After the two years of Post-Novitiate, came the Practical Training. This period of formation is so important, nevertheless the important adequate training and preparations were not intensely done. As corroborated by the different young religious assigned in the works, many were not even psychologically prepared. The Superiors, however, would respond that living the life would be the means of learning. Actually, it is the sincerity and the conviction and the fidelity to the vowed life that should lead the religious into the pursuit of the work.

We cannot end this portion without talking about the brothers. The first impression of the Fathers in the Philippines was leading towards the favor of those who were to be brothers in contrast but great help to priests. Unfortunately, the impression was wrong and until now, the formation of the brothers is wavering. After eighteen years, there was still a vague decision on the curriculum of those who would pursue the call to Somascan Brotherhood. There were five vocation leading to Brotherhood of whom two are perpetually professed. One is outside the Philippines for missionary works.

3.4. Apostolate.

Since the Bishop of San Pablo Laguna was not so much disposed to offer a place for the Somascans again in that diocese, the Somascan apostolate in the Philippines with the Parish works has always been that

of Alabang. The most crucial event in the parish happened sometime in 1995 when the nearby parishioners were evicted from their houses in the name of development. Father De Santis joined in the pickets to stop the demolition team. The Father succeeded in asking the developers to provide a social housing system within the parish boundaries to these displaced families.

Other matters which involved the school and the houses for orphaned boys were more of legal procedures. The intricacies of running the school included other problems with the personnel. The orphanages were still battling with the demands of Licensing and Accreditation by the Department of Social Works. With which there would be a danger of a more legalistic than familial way of upbringing the children taken care of. The Fathers were rather more concerned with the preparation of the Pilipinos to take over the different apostolic works now existing. A real dedication of the Filipino Somascans to continue the works needed a crucial consideration. Besides, there was already a rising thought of the need of other income generating apostolate.

Moreover, in the field of apostolate, the religious in the scholasticate were gearing and oftentimes limiting themselves towards the parish works alone. While parish works were not the only apostolic

work of the Congregation, the Fathers were also considering some ready religious to start preparing for the future.

Finally, the insertion of the ministry of the laity in the works was still a vague move. It seemed a very challenging thought but Pilipinos seemed to be not yet prepared for such a commitment.

4. AT THE THRESHOLD OF YEAR 2000 AND FIVE YEAR HENCE.

Every history points out to the future. History, in fact, runs after it. Eighteen years were years of initial experience. The Somascan Congregation now should go out into the open and face the new phases of her life. The dreams of the past and hopes in it should be done and accomplished.

At the end of the Second Millennium, the Somascan Congregation is seen to enter into the life of thinking about its adulthood. This is without presuming too much. But there must be the first fruits already being harvested from the eighteen years of caring, pruning and fertilizing.

Approaching the twenty years of existence, the Somascan has already expanded itself towards the south of Luzon. There is nothing to be proud of, but at least, the effect of growing is clearly seen. What the Fathers had faithfully followed in the past has brought about the development to the Congregation as a whole not only in the Philippines but in the world as well.

History may now put that the Filipinos were the first Asian Somascans. It is still that of gift and providence, not by chance, of the God of history.

4.1 The Organization.

At present there is now a Filipino, Father Lino O. Juta who is now a member of the Congregation's Commissariat. This is unprecedented. The same Father Juta is also the Rector of the Somaskan Fathers Seminary in Lubao. This is the first community where all the members of the Religious House are composed of Filipinos, Father Javier San José as the seminary's first Filipino Spiritual Director and Father John Cariño as the house bursar. In different communities, therefore, all eight perpetually professed Filipinos already share important and delicate responsibilities and roles in the communities and fields of apostolate.

In five year time, the Somaskan Philippine foundation would already be on its twenty-fifth year. As of now, there is already a Filipino who is a member of the Commissariat body of the Congregation in the Philippines. God willing, a Vice Province can already be thought of to grow from the present Commissariat.

At present, the Filipino member of the Commissariat body, Father Lino O. Juta, is also the Rector of the minor seminary in Lubao. In the immediate future, it should be considered a Filipino should also

hold the responsibility of a Rector at the major seminary at Tagaytay.

4.2 The Recruitment.

Recruitment now depends so much on the agreement with different communities. There is nobody who is being assigned to the position of Vocation Director. The Religious do the main task of vocation promotion. Lubao still holds the main role for obvious reasons but the centralization of vocation promotion is not defined. Contrary to some issues, it is believed that the seminarians how young they may be, if not with words and facts at least by presence, would be of great help in the vocation campaign.

Each Religious House is now encouraged to participate actively in the promotion of vocation. Each of these Religious Houses can formulate their own schedules, scheme and topics. Each also has the task to follow-up those who are interested until the time they are to be brought to Lubao for further detailed experience and informations.

The recruitment system must always be a serious enterprise. In the next five years, a more systematic recruitment program must be done. This should include the schedules of vocation campaign, the personages involved and to be contacted in different Religious houses, the schedules of the periodic visit for follow-ups, contents of the "search-in" gatherings and the

papers that should be processed. Lubao must always be considered as the center of the recruiting program since most of the interested ones are going to be referred to the minor seminary. In this case the Vocation Director must be based in Lubao.

Each Religious House are going to contribute in the best way they can in the vocation campaign, financial and personnel wise.

4.3 The Formation.

The two formation houses are functioning accordingly. The Minor Seminary in Lubao created a little issue for a little while on the part of the younger Religious due to the introduction of pre-College program. As early, though, as 1982, the thought of adding a year to prepare the candidate to the scholastic program of the seminary was already present. This program of pre-College has been decided by the Superiors in view of a Philosophy course in the scholastic curriculum. This curriculum was done only for two school years, 1994-1996, with the Philosophy unintroduced. Instead, Education units were added to the curriculum of the seminary. At the moment, a prospect formation house for the Pre-Novices is under negotiation at Alabang whose programs are yet decided.

The construction of the building of the Novitiate House, utilized for the Novitiate Year 1996-1997, has further resolved the problem of the undefined

"separation" which is required by the Constitutions in the formative program of the Novices. The decline of the number of novices is very much felt.

The Post-Novices who undergo the two year immediate experience after the Novitiate is not yet felt and there seem to be no directives for this lost area of an important formative program. These Religious are going for the two years of Philosophy course at Saint Paul Seminary at Silang, Cavite. With the orientation of the charism of the Pauline Fathers, it appears that the Philosophical subjects are not treated solidly. There are indeed thoughts of returning to Don Bosco, Canlubang because of this experience. Aside from the studies of the newly professed Religious at Saint Paul Seminary, they also take Educational units at La Salle University of Dasmariñas. Whether this program is helpful or not will be another topic to deal with.

The Practical Trainees find the best way to get in contact with the Somascan way of life by participating into the works of the Congregation. There are quite a number of young Religious who did not make it to go back to Tagaytay to continue the formative program. But these were seen as in depth realization of their call to the Somascan Religious life. Moreover, the way of acquiring a certain freedom during the period and added to this is the lack of sufficient information that the formation is still going on seriously make the young

Religious feel dismayed when the formal formative program happens again after one year or two of practical training.

The Theology course is still being offered at the Divine Word School of Theology at Tagaytay. The Religious are doing quite well in their studies. Most of them, though, are a little bit disoriented at the present formative program being implemented.

A new house, the Saint Joseph House, is being used as a formation house for the "late vocations" and an apostolate house as well for a small number of boys. It is situated at San José Subdivision in Alabang. It is erected formally as a filial house of the Saint Jerome House at Ayala-Alabang, the official residence of the Somascan Provincial Commissariat in the Philippines. Consequently, it is directly under the care of the Father Commissary. There are now two Philosophy students under the care of Father Giovanni Borali, a young Somascan priest who arrived in 1995. He lives there together with the Filipino Solemn Professed Brother Francisco Lamo. There are ten needy boys taken care by the group.

There are at present twenty four young Religious. Thirteen are now perpetually professed among whom two are Brothers, six are Priests (two are temporarily dispensed from the community life), four are Deacons, one is preparing for the diaconate.

In the next five years, the Rectors of all the formation houses should already be Pilipinos. There must already be at least an assistant to the Novice Master in the immediate future.

The program on Pre-Novitiate should already be well-defined. The Pre-Novices must have a particular formation program and ambiance different from the scholastic period prior to this stage. There should already be a formation house in the south of the Philippines for those who are coming from the southern region.

A well defined formation program must be dealt by the forthcoming printing of the revised "Ratio Institutionis". The formation of the Post-Novices who are newly professed are seen to be already well defined and not only confined to the resumption of studies. A Religious in-charge for this program must be different from the local Superior. This presupposes a house proper for this program.

The Post-Novices in the Practical Training must already be receiving a well-defined formation program and adequate preparation, mentally, psychologically and spiritually, to be equipped in the work.

The Post-Novices immediately preparing for perpetual vows should never be merged to the younger Religious. There should already be a well-defined intense program for them.

Continuous formation should be well-defined and are re-enforced by different "aggiornamento" according to the scheduled time.

4.4 The Apostolate.

At the moment the parish work is still concentrated at Alabang. At Tagaytay and Lubao, the priests are being requested by the Dioceses to render help in the parishes. The same is the situation in Sorsogon but not as frequent as in Tagaytay and Lubao. The establishment of the so called Saint Jerome Village of the relocated villagers of Sitio Masagana is now again under the jurisdiction of Saint Jerome Emiliani Parish. Social training and the Basic Ecclesial Community building are planned to be done in the area. The other villages attached to the care of the parish will also be an important field of apostolate.

The continuation of a direct involvement of the Pilipinos in parish works must be fostered even intensely. In five years, another parish should be handled most preferably San Pedro, Laguna which is the cradle of the Congregation.

Catechetical programs are till offered by the young Religious and the minor seminarians as well at a regular basis. Other pastoral works in accordance with some theology professors are also being agreed upon with the local Superior of Tagaytay. Further attention,

however, in the areas where the Somascans are directly involved should be the priority.

The Fathers and the Religious are the ones taking charge in the teaching of Christian Doctrine at Aemilianum Institute. Among the boys taken care of, catechism is an important part of their daily schedule.

School apostolate is concentrated till now at Aemilianum Institute. The school still caters for the poor people of Sorsogon. It also offers scholarship grants of different non-government organizations to deserving students aside from the students who are scholars of the school. This program covers a good number of students. The students are either fully or partially paid for. It must be thought of that there must be another school somewhere else. This school must be according to the ideals of the superiors back 1992. As it caters for the poor, it must also be open to people with higher standard of living. Thus, it may also be an income generating apostolate.

The community in Lubao also engages itself in helping the farmers of the barrio. Starting to operate in 1994, the farmers' cooperative was established through the help of Caritas Italia. A rice meal, storehouse and farming equipment were furnished for the people.

A more direct involvement in the charism of the Congregation is the work in the presently two houses

for boys. One is situated at Lubao, Pampanga and another at Sorsogon, Sorsogon. The presence of the needy boys and youth is seen to be the apex of the foundation of the Somascan Congregation in the Philippines. It is the dream come true. Now, young Religious who are in their Practical Training are initiated not only in the teaching fields but also in the care of these young needy people. The houses are in the process of being acknowledged by the state. Another house of such kind should be started in the heart of Manila. In five years, a house for such purpose should be established in the south of the Philippines. At least by that time one of these should already be handled by a Pilipino already.

CHAPTER 5

Summary, Conclusions and Recommendations

This chapter summarizes the findings, provides the conclusions and offers recommendations.

This study traced, described and documented the origin of the Order of the Clerics Regular of Somasca in the Philippines. It discussed the growth and the development of the foundation with the problems met during the first eighteen years in the various aspects namely, the organization, the recruitment, the formation, and the apostolate. Specifically, it sought to answer the following questions:

1. Why did the Somascans come to the Philippines?

- 1.1.1. Why did the Somascans get out of Europe?

- 1.1.2. What particular events prompted the Somascans to come to the Philippines?

- 1.2 What did the Somascans initially aim at in the Philippines?

2. What mark the continuous development of the Somascans in the Philippines in terms of the following variables:

2.1 organization?

2.2 recruitment?

2.3 formation?

2.4 apostolate?

3. What particular problems did the Somascans encounter during these first eighteen years in terms of the following variables:

3.1 organization?

3.2 recruitment?

3.3 formation?

3.4 apostolate?

4. What views does the Congregation have at the threshold of the Year 2000 and prospects in the next five years for further development in terms of the following variables:

4.1 organization?

4.2 recruitment?

4.3 formation?

4.4 apostolate?

Methodology

The historical descriptive method was used by the researcher in this study. This study traced the history of the foundation of the Somaskan Congregation in the Philippines in its first eighteen years, 1980 to 1998. It aimed to present important historical events.

All the professed members of the Congregation, especially those who were present during the Congregation's initial phases, were of indispensable importance in the success of this study.

Correspondence, Official Gazette, official reports, archive researches, and actual visits to places and persons were the most important source of the details arrived at in this study. The researcher also designed his own instrument in gathering the data needed. However, this questionnaire which is at the same time used for the formal interviews and partly for the informal, was designed in order to solicit historical facts and events and not in any way define, measure, or evaluate certain details.

Findings

The findings of the study are summarized under the questions which the researcher sought to answer.

1. Why did the Somascans come to the Philippines?
 - 1.1.1. What particular events prompted the Somascans to come to the Philippines?
 - a. The Somascans were confined only in Italy.
 - b. The first transatlantic foundation of the Somascan Congregation happened still in 1921.
 - c. The Somascans thought of going to Asia, to Macao, China most specifically.

1.1.2. The Church situation in 1978, with the election of a non-Italian pope who appealed to make re-visit Asia.

a. The enthusiasm Father Giovanni Tarditi to spread the knowledge of the Holy Founder in Asia.

b. The favorable report of Father Bruno Schiavon and the other Fathers about the suitability of the place for a Somascan foundation.

1.2 What did the Somascans initially aim in the Philippines?

a. The Fathers arrived on December 25, 1980.

b. The first community asked to be able to establish a house of formation for the eight candidates who formed themselves prior to the arrival of the Fathers.

c. Although there has been works and offers of different parish pastoral works, the Major Superiors were clear that the first aim must be that of vocation promotion and formation.

2. What mark the continuous development of the Somascans in the Philippines in terms of the following variables?

2.1. Organization?

- a. The "Go" signal of the Most Reverend Father General Giuseppe Fava initiated the constitution of a community.
- b. The presence of the Somascans in the Philippines is their first presence in Asia.
- c. The Somascan foundation becomes a Delegation directly depending on Father General.
- d. The Somascan General Delegation in the Philippines becomes a Commissariat depending on the Father General six years after the foundation.
- e. The Somascan General Commissariat starts to depend on the Somascan Province of Lombard-Veneto and becomes Provincial Commissariat.
- f. In 1988, the Consulta erects the houses of Saint Jerome at Alabang, the Minor Seminary at Lubao, the scholasticate at Tagaytay, and the Saints Peter and Paul House in Sorsogon.
- g. In 1998, the first Filipino Somascan was nominated as second councilor in the Provincial Commissariat of the Philippines.

2.2. Recruitment?

- a. There has been no formal recruitment processes in the first years.
- b. Candidates were referred to the Fathers through priests and religious sisters.
- c. The first recruiting process was materialized when the seminary school in Las Piñas was being developed.
- d. Recruiting procedures started to be more serious and developed with the establishment of the Minor Seminary at Lubao.
- e. All the different houses join forces in the recruiting and Somascan vocation promotion programs.

2.3. Formation?

- a. From the group residing at Chrysanthemum Village at San Pedro, Laguna, they were transferred to Las Piñas College building offered by Dr. Faustino L. Uy.
- b. On this event, the formal formative program was introduced and developed.
- c. Found the strength and hope to increase vocation through prayer every Thursday.
- d. The need of a school within the seminary stopped the merged schooling of the seminarians at Las Piñas College.

e. The unsuitability of the lands being offered to the Fathers for the seminary building and the uncertainties of decision with the lot at the back of the Saint Jerome Parish Church at Alabang prompted them to look for another.

f. The donation of the land of the Dimson Family at Lubao was indeed a blessing in disguise.

g. The inauguration of the minor seminary, the Somascan Fathers Seminary, at Lubao, Pampanga became a stable vanguard for future Somascan Religious in the Philippines.

h. The purchase of the lot and eventual establishment of the Somascan Major Seminary and Novitiate in Tagaytay completed the formation program of the Somascan Religious at least in the scholastic level.

2.4. Apostolate?

a. The acceptance of the offer of the pastoral care of Saint Jerome Emiliani and Santa Susanna Parish at Alabang.

b. There are other parish pastoral services being contributed by the Religious in the places where they have their establishments.

- c. The catechetical needs were the Somascans are established are being responded to by the seminarians in Lubao and by the Religious in Tagaytay.
 - d. The acceptance of the donation of the Diocese of Sorsogon to own and run the Saints Peter and Paul Technical Institute enhanced the educational character of the Somascan charism geared especially for the future of the needy youth.
 - e. The establishment of the two houses for orphans and needy youth is the manifestation of the apex of the works of the Somascan Congregation in the Philippines.
3. What particular problems did the Somascans encounter during these first eighteen years in terms of the following variables:
- 3.1. organization?
 - a. Hesitance of the Major Superiors to allow a foundation in the Philippines.
 - b. Shortage of personnel.
 - c. The culture and language barriers oftentimes rendered unsatisfactory effects.
 - d. Decisions were concentrated only among the Italians.

- e. Each Superior was usually applying his own style. If not too much progressive it also became too much retrogressive.

3.2. recruitment?

- a. There were no formal recruiting processes with the first eight candidates.
- b. Contacts with different Congregations by the Fathers did a little help.
- c. When the other houses were settled, uncertainties of who was going to take charge of Vocation Promotion arose.
- d. There was no established Vocation Director with a defined task.
- e. Each house went its own way in the vocation promotion and were then left in decisions apart from that of Lubao which had the task to accept or not.
- f. Financial problem for the campaign.
- g. When the seminarians started to pay their dues, financial problem on the part of the interested person started to affect the result of recruitment.
- h. The distance of Lubao from the southern part of the Philippines.
- i. Manual work and rice planting activities became a "black propaganda".
- j. Lubao was in the "Pinatubo" affected area.

3.3. Formation?

- a. No actual formation program for the first eight candidates.
- b. Contacts with the other Congregations were superficial.
- c. The formation program was equated with manual work.
- d. There were too many changes in the *curriculum studiorum*.
- e. Mass exodus of young religious.
- f. Inadequate preparations of Practical Trainees.
- g. Merging of different formative programs in one house.
- h. Formation program for Brothers is never settled.

3.4. Apostolate?

- a. The social housing project.
- b. The intricacies of the school apostolate.
- c. Income generating apostolate.
- d. Style and lifestyle in the houses for children could more legalistic than familial when the government enters.
- e. Apostolate during scholastic formation time.
- f. Preparing Pilipinos in the work.

g. The Filipino laity to be involved in the work.

4. What views does the Congregation have at the threshold of the Year 2000 and prospects in the next five years for further development in terms of the following variables?

4.1 Organization.

- a. The first Filipino to be elected in the Commissary.
- b. Some delicate responsibilities are now entrusted to Filipinos.
- c. The growth into a Vice-Province.
- d. Filipino Superiors in formation houses and areas of apostolate.
- e. Preparation of Filipinos in the tasks.

4.2 Recruitment.

- a. Each Religious Community share in the responsibility of the Vocation Promotion.
- b. Each community has its systematic program.
- c. Lubao is the center.
- d. Seminarians are good witnesses.
- e. No Vocation Director. More efficient vocation promotion program: prayer, information, financing.
- f. Lubao is the center of vocation promotion where the Vocation Director resides.

- g. Vocation Director has access to the vocation promotion program of each house.

4.3 Formation.

- a. There are two formation houses.
- b. The building of the Novitiate is a wise move.
- c. The Practical Training becomes an important stage of being in contact with the "works".
- d. The Filipino Somascans are in constant growth.
- e. Well defined formation program, both for priesthood and brotherhood, based on the coming new edition of the *Ratio Institutionis* of the Congregation.
- f. Another International Meeting for Somascan Formators where a Filipino Somascan should attend.
- g. Each formation phase are already given intense emphasis.
- h. Residence for the Pre-Novices and immediate Post-Novices.
- i. The goal to be stressed in formation must be that of Religious Life, not that of priesthood or brotherhood.

4.4 Apostolate.

- a. Parish works are only in Alabang with

- a new boundary and social housing project.
- b. Catechetical program offered by the seminarians in Lubao is continued.
- c. The school apostolate in Sorsogon is continuing to cater for the less fortunate
- d. Two orphanages bring to summit the work of the Somascans in the Philippines.
- e. An income generating apostolate.
- f. Establishment of another parish different from Ayala-Alabang set up.
- g. Return to San Pedro, Laguna.
- h. Each Religious house has a direct apostolate related to the Somascan charism.

Conclusions

Based on the findings of the study, the following conclusions are drawn:

1. The Congregation, though without the intention of opening a mission in the Philippines, painstakingly started a work in the Philippines.

The first and important work of the Congregation in the Philippines was for the Somascan vocation promotion. This means, the planting of the charism of the Congregation in the Asia, especially the Philippines.

2. The Congregation has been true in perpetuating the charism of the Holy Founder which is now exhibited

through the service of the poor and the needy youth in the school they administer and the orphanages they run.

The Filipino members are prepared to keep this charism going in terms of developing aspects in organization, recruitment, formation and apostolate.

3. In the "building" processes, inevitable problems arise such as the management of foreigners, insertion into the Filipino culture, the lack of organized vocation promotion, the unreached needs each formative phase, the lack of personnel, both in number and dedication, in the apostolate.

4. In spite of the necessary pains in growing, the Somascans foresee a bright hope for the Philippine foundation. This includes a development into a Vice-Province, more Filipinos involved in the organization and formation programs, and a deepened dedication in the service of God and humanity especially the least fortunate young people.

Recommendations

In the light of the findings and conclusions of this study, the following are recommended:

1. Implement the line-ups of the decisions and suggestions of the General Chapter of March 1999 which are the following:
 - 1.1 Organization.
 - a. Render a revision which is complete, coherent and organic with regards to the

structure and organs of government to make it more representative and efficient.

- b. Make a complete compilation of the sources of the proper norms from 1985. In the case of this study from 1986.

1.2. Recruitment.

- a. Attract more through witnessing in life and in works.

1.3. Formation.

- a. The great necessity of formation for the future of the Congregation.
- b. The charism of the Founder be the light and motivation of our being and action.
- c. Open the Congregation to the actualization of the charism also to its inculturation.
- d. Charism is sharing among confreres, formators and formandi, among religious and lay people.

1.4. Apostolate.

- a. Evangelize with the work of Christ according to the lifestyle of Saint Jerome and his companions.
- b. Be reminded by the limits of our work.
- c. Revitalize each Religious, each community, and works with the strength of the Somascan charism.

d. Set up the limits, widen and distribute the strength to make the Somascan community more meaningful.

e. Make a clear project in local communities according to the directives of the General or Provincial Superiors.

f. Compile educative and formative projects for every working sector according to language and culture.

1.5. Future.

a. There is a hope and will to revive our call. Hoping is living!

b. Give reason for this hope which is in us, enlightened by the Risen Jesus, by the life of the Church and by Saint Jerome.

c. Get into small steps to build and organize our hope.

d. Concretize the Christian hope in fraternity and solidarity, in looking for the essential, in working with courage to face the new challenges which we encounter in the mission.

e. Living the Great Jubilee 2000 as an event of reconciliation and communion.

f. Read the signs of newness and personal and community conversion leading to put into action more expressively and clearly the

communion of goods and persons in order to nourish a new sensibility and culture in defense of the maltreated and neglected children and intensify the pastoral care of families.

g. Prepare teaching manuals for the historical studies on Saint Jerome, the Congregation, by gathering the sources and texts of tradition.

2. Complete important papers in the archive of the Philippine foundation of the Somascan Congregation with the important papers pertaining to its foundation.

3. Gather and preserve with utmost care the historical data of each house before the close of the millennium.

4. Draw a historical study of each house out of the important historical documents.

5. Renew this study at least every five years.

6. Make an evaluative study on the matters regarding the organization, recruitment, formation, and apostolate of the Somascan Congregation in the Philippines.

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Appendix A

QUESTIONNAIRE / INTERVIEW GUIDE

Part I

Please provide the data being asked.

Name: _____

Birthday: _____

Place of origin: _____

Date of Entrance: _____

Check the appropriate Collegiate year:

____ I ____ II ____ III ____ IV ____ Post-grad,
course: _____

Date of Simple Profession: _____

Date of Solemn Profession: _____

(Check) Professed for: _____ Priesthood; _____
Brotherhood

Date of Ordination: _____

Place of practical training: _____;
Year: _____

Check your current involvement in the apostolate:

____ Pampanga: ____ seminary; ____ orphanage;
____ others: _____

____ Sorsogon: ____ school; ____ orphanage;
____ others: _____

____ Manila: ____ parish; ____ others: _____

____ Tagaytay: ____ seminary; ____ catechetics; ____
others: _____

The following parts are questions regarding the particular areas of the study. Unless otherwise indicated, the questions will be answered with **YES** or **NO** and the interviewee will provide the reason.

Part II: Matters of Recruitment.

1. Is every body concerned about the perpetuation of the Somascans in the Philippines?
2. Is active Vocation Campaign sufficiently being done?
3. Is the present issue on Vocation Campaign satisfactory enough?
4. Is the lifestyle of the Minor Seminary affecting the number of recruits?
5. If your answer in 4. is **YES**, then would you see consider these particular areas to turn down applicants?
 - 5.1 educational system?
 - 5.2 monthly contribution?
 - 5.3 seminary structure (e.g. discipline)?
 - 5.4 schedule?
 - 5.5 facilities (educational and sports)?
 - 5.6 work (e.g. farming)?
 - 5.7 location?
 - 5.8 foreign superiors?
 - 5.9 others? Please specify.
6. Is there a need of a centralization of Vocation Campaign? Say, centralized in Lubao only or in Tagaytay?
7. Is there is a need of a Vocation Director?

Part III: Matters of Organization.

1. Does every member find an active role in the organization of the community?
2. Are the young members initiated into some processes of decision-making?
3. Are the Superiors of houses chosen well according to their competencies?
4. Are future plans in organization shared to younger members?
5. Is the development of the Congregation in whole and in particular openly discussed and shared to younger members?
6. Do Superiors manifest interest in perpetuating the presence of the Congregation in the Philippines?
7. Are the Filipino members given the floor in crucial decision-making and organization?

Part IV: Matters of Formation.

1. Are the current agenda on formation relevant and in accord with the needs of the local Church in the Philippines?
2. Are proper evaluations regularly conducted to see the effects of the program of formation both in the positive and in the negative?
3. Are the individuality and the diversities of gifts among the members and candidates respected and encouraged?
4. Is the current system of formation more reactionary rather than visionary?
5. Is the Somascan Life clarified well from the first years of formation?

6. Is Spiritual Life stressed as the source of strength in every endeavor of a Religious?
7. Is there an in-depth training towards true fraternity?
8. Is openness towards everybody (superiors and confreres) encouraged and felt?
9. Is there culture shock existing?
10. Are young members adequately given responsibilities that will help them in the future?
11. Are young members made aware of their future roles?
12. Are young members given the opportunity to improve their talents?
13. Are young members trained towards correct leadership?
14. Are there a relevant changes in the formation through all the first eighteen years?
15. Is there a need to change the way of formation? Can there be clear suggestions?

Part V: Matter on Apostolate

1. Is the current program of the apostolate geared towards the objectives of the Somascans?
2. Do the Superiors encourage apostolate?
 - 2.1 towards the orphans?
 - 2.2 towards the abandoned youth?
 - 2.3 towards the poor?
3. Is everybody in the Congregation aware that the current apostolate tends towards the Apostolic Mission as directed by the Constitutions and Rules?
4. Do members go for apostolate?

5. Are adequate preparation and training provided before being sent to apostolate (practicum included)?
6. Is the involvement of the Somascans in the apostolate towards the orphans, the abandoned youth and the poor vividly seen?
7. Does everybody strongly agree on the Apostolic Mission entrusted by God to the Congregation?

Part VI: Matters on Finance

1. Is the financial management not treated as a problem?
2. Is the financial management open to all effective members of the community?
3. Are all members of the community properly informed and aware on how the treasury is being managed and distributed?
4. Are the community members adequately provided for their needs?
5. Is the money of the Commissariat balancedly distributed based on the necessities on each of the communities?
6. Does the financial security affect the future of the Congregation in the Philippines?
7. Is there a need to build an institution or institutions to sustain the needs of the Congregation in the Philippines?
8. Is there a need to stop asking donations from other countries?
9. Is the Congregation now financially stable?

part VII. Addenda.

1. Are there relevant issues/events that were not touched above?
2. Are there important historical details that must be included?
3. How can we foresee ourselves in the next five years with regards to
 - 3.1 recruitment?
 - 3.2 organization?
 - 3.3 formation?
 - 3.4 apostolate?
 - 3.5 finance?

1. 1980, Isidro Eugenio Dela Cruz Pangasinan May 22, 1980
 1980, Isidro Eugenio Dela Cruz Pangasinan May 22, 1980
 1980, Isidro Eugenio Dela Cruz Pangasinan May 22, 1980

2. CABRERA, Francisco Quimbao Pangasinan July 22, 1980
 Ayala-Alabang May 29, 1980 Ayala-Alabang May 29, 1980
 Alabang May 29, 1980 Pangasinan June 3, 1980

3. JOTA, Lino Ofione Laguna July 6, 1980
 Ayala-Alabang May 29, 1980 Ayala-Alabang May 29, 1980
 Alabang May 29, 1980 Laguna March 26, 1980

4. VILLAMIEVA, Baldin Emilio Codellia Laguna December 21, 1980
 Ayala-Alabang May 29, 1980 Ayala-Alabang May 29, 1980
 Tagaytay May 22, 1984 Ayala-Alabang June 15, 1987

Otherwise indicated, the Worksheets of the following
 religious were completed at the Pangasinan Institute of
 Tagaytay.

5. MOLINA, John Timoteo Manila February 8, 1987
 May 30, 1988 June 18, 1988 June 24, 1987 Ayala-
 Alabang August 10, 1988

6. DINGAL, Augusto M. Pangasinan August 17, 1984
 May 30, 1988 October 28, 1988 Sorodong July 24, 1988

Appendix B

FILIPINO SOMASCAN RELIGIOUS

AS OF JUNE, 1999

The names are arranged chronologically according to profession. Following each name is indicated

- a. the place of origin;
- b. the date of birthday;
- c. the date of entrance to the Novitiate;
- d. the date of First Profession;
- e. the date of Perpetual Profession; and
- f. for priests, the date of Ordination.

1. ***URCIA, Daniel Clado Laguna January 3, 1960
Somasca June 7, 1983 Somasca May 28, 1984 Rome May 23, 1987
Bataan May 12, 1989.

2. LIBUT, Joseph Eugene Sta. Cruz Pampanga May 16, 1960
Somasca June 7, 1983 Somasca May 28, 1984 Lubao February 8, 1987.

3. CABRERA, Francisco Quiambao Pampanga July 23, 1958
Ayala-Alabang May 29, 1986 Ayala-Alabang May 30, 1987 Ayala-Alabang May 29, 1993 Pampanga June 3, 1995.

4. JUTA, Lino Ortiona Laguna July 6, 1965
Ayala-Alabang May 29, 1986 Ayala-Alabang May 30, 1987 Ayala-Alabang May 29, 1993 Laguna March 25, 1996.

5. VILLANUEVA, Balwin Thomas Cadelifia Laguna December 21, 1965
Ayala-Alabang May 29, 1986 Ayala-Alabang May 30, 1987
Tagaytay May 22, 1994 Ayala-Alabang June 15, 1997.

Otherwise indicated, the Novitiate of the following Religious were completed at the Somascan Novitiate in Tagaytay.

6. MOLINA, John Timbreza Manila February 8, 1967
May 30, 1988 June 15, 1989 June 21, 1997 Ayala-Alabang August 15, 1998.

7. DINGAL, Augusto Mercado Pampanga August 17, 1964
May 30, 1988 October 29, 1989 Sorsogon July 24, 1998.

8. SABAYTON, Romeo Lasala Cebu February 12, 1962
June 15, 1989 June 30, 1990 October 26, 1996 Ayala-
Alabang May 8, 1999.
9. CARÍÑO, John Hipolito Vallejo Pampanga August 14, 1964
June 15, 1989 June 3, 1990 October 26, 1996 Ayala-
Alabang May 8, 1999.
10. LAMO, Francisco Vilmonite Samar December 14, 1963
June 15, 1989 June 3, 1990 Sorsogon July 24, 1998.
11. SAN JOSÉ, Angeles Javier Camarines Sur September 27, 1968
June 15, 1989 June 3, 1990 June 21, 1997 Ayala-
Alabang May 8, 1999.
12. ***CRUZ, Rogelio Roxas S.P. Bulacan September 29, 1959
Special indult of re-admission without Novitiate September 5, 1990
Tagaytay September 27, 1990 Rome March 26, 1995 Somasca
June 22, 1995.
13. PONDOC, Marcelo Aray Agusan del Sur November 26, 1960
June 17, 1990 June 9, 1991.
14. TIMBOL, Lamberto Hipolito Pampanga January 26, 1966
June 17, 1990 June 9, 1991.
15. LULU, Roberto Piquero Pampanga November 10, 1968
June 17, 1990 June 9, 1991.
16. ARGANIOSA, Abe Patenio S.P. Bulacan August 21, 1969
June 17, 1990 June 9, 1991.
17. CUISON, Manuel Parane Samar September 29, 1968
June 17, 1990 December 15, 1991.
18. VALENZUELA, John Ferrer Pampanga June 14, 1969
May 15, 1991 May 10, 1992.
19. LOBO, Manuel Morales Pampanga November 8, 1971
May 18, 1992 May 20, 1993.
20. ESCOTO, Michael Waje Tarlac October 20, 1971
May 21, 1993 May 22, 1994.

21. ENCINAS, Allan Ermino Sorsogon January 24, 1973
May 30, 1994 May 28, 1995.

22. GADDI, Edwin Lacap Pampanga July 29, 1973
May 30, 1994 May 28, 1995.

23. NAVARRO, Allen Espejo Tarlac January 31, 1974 .
May 30, 1994 May 28, 1995.

24. BANGIT, Berzamin Gamboa Pampanga April 12, 1972
May 30, 1994 November 26, 1995.

25. BALSOMO, Federico Pecayora Bataan September 2, 1967
May 29, 1995 June 2, 1996.

26. RIVERA, Menandro Reyes Pampanga November 29, 1967
May 29, 1995 June 2, 1996.

27. UMANDAL, Melchor Hernandez Batangas January 6, 1975
May 29, 1995 June 2, 1996.

28. ESPERIDA, Joseph France Sorsogon September 19, 1973
June 2, 1996 May 31, 1997.

29. ENORME, Junar Gonzales Sorsogon September 29, 1974
June 2, 1996 May 31, 1997.

30. ERMITA, Romel Enriquez Zambales January 20, 1975
June 2, 1996 May 31, 1997.

31. GONZALES, Santiago Valencia Albay July 25, 1976
June 2, 1996 May 31, 1997.

32. BATAAC, Domingo Jr. Banag Pampanga August 22, 1966
November 4, 1996 November 8, 1997.

33. VILLEZA, Reginald David Pampanga December 25, 1974
June 2, 1997 May 30, 1998.

34. REYES, Allan Yamson Pampanga November 1, 1975
June 2, 1997 May 30, 1998.

35. CASTRO, Joseph Don Ybañes Pampanga October 28, 1976
June 2, 1997 May 30, 1998

36. JERESANO, Anthony Galido S.P. Bulacan
June 2, 1997 October 24, 1998

September 20, 1976

37. SITCHON, Noel Meneses entered as Novice on June 6, 1998 and
professed the first vows in May 29, 1999.

39. MORTEGA, Roder entered as Novice in May 24, 1999.

***These are given by the competent authority in the Congregation the Special Indult "*absentia a domo religioso*" according to the prescriptions of the Universal and Common Laws. To the time of the processing of this paper, Fathers Urcia and Cruz are exercising their priestly ministry according to the directives of the immediate bishops to whom they are attached. Moreover, they are temporarily unbound from the duties and obligations prescribed by the Constitutions and Rules of the Somascan Congregation regarding their living in community life. They are however bound by the vows until permanent decisions on the part of the Superiors and the concerned persons have been talked about and implemented and the necessary incardination takes place.

On the next page is given the Necrological Remembrance of Brother Michael Piosca Paulete from the *Acta Domus* of Somascan Father Seminary in Lubao. He is the first Filipino Somascan to have gone home to heaven. He is remembered so much and so very dearly especially to the reasearcher who had him as batch mate. Never will his witness be forgotten.



Fr. Michael Proenca Paulete, CRS

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NATVS: 20III67 PROFESSVS: 15VI89 MORTVVS: 19XII92

He was only 25 years old when he was suddenly taken from the midst of the Dominican Filipino family which was still practically in the adolescence period of its growth in the Philippines. His tragic death shocked so many acquaintances; how much more the religious family where he inserted himself with all dedication for three years which he just recently renewed joyfully and with more enervated enthusiasm.

Who could ever forget his peaceful smiles, skillfulness, simplicity, humility and hidden virtues? He has grown into a young man with firm decisions to enter religious life in the seminary; he has grown with the seminary, indeed! With his death, he has fulfilled the mission he intended to complete, he has at last joined himself to his beloved in Chastity, Poverty, and Obedience for ever.

Garbed in ^{the} black habit of St. Jerome Carmelites, there his mortal remains await that glorious day. Good-bye Bro. Mike. See you soon.

"To be born from 'above' in one's Compagnia is to be born and to live in the Spirit of Christ through St. Jerome."

thus he wrote on 08II91

God explicit victor erucem Michael salvtis signifer -
Quiescit digne inter Angelos

Appendix C

COMMUNICATIONS

June 15, 1996

Very Rev. Fr. Gabriel Scotti, CRS
Commissary
Office of the Somascan Commissariat in the Philippines
Commerce Avenue
Ayala-Alabang
MUNTINLUPA CITY

Dear Father:

Upon the approval of the Dean of Graduate School of the University of the Assumption, San Fernando, Pampanga, the undersigned graduate school student, is undertaking to write "*The First Eighteen Years of the Somascans in the Philippines: 1980-1995*," a historico-descriptive research on the said Congregation.

Therefore, I am asking your permission

- to write the proposed thesis;
- to write letters/correspondence to concerned Confreres, here and abroad;
- to ask/borrow informations from the respective Superiors of the different communities;
- to conduct interviews to concerned Confreres;
- to conduct a group interview/discussion to selected Confreres; and,
- to borrow pertinent documents from the Congregation's file, especially those which matter the first fifteen years of the Congregation in the

Philippines;

I will be glad of your help on this work, which is hoped to be done *non autem in animi elationem, et fastum privatum sed in obsequium Dei Ordinisque ornamentum et utilitatem*.

Thank you very much..

Respectfully yours,

MOLINA, John T.

Fr. Giovanni Ma. Tarditi, C.R.S.
June 27, 1996

Dear Father:

MABUHAY ANG KRISTONG HARI AT ANG MAHAL NA BIRHEN!

I am sure that the Good Lord always gives you the best as we do experience here. Father, I am now conducting a study for my Masteral Degree. It is a historical research on the Congregation's first fifteen years in the Philippines. This covers the years from 1980 to 1995. I am very sure that you will be able to help me recover the development of the Congregation in the Far East, especially on matters that pertain to its beginnings, where, as everybody should agree, you played an important role. I already have obtained a permission "to send and to receive correspondence" last June 26, 1996 from Father Commissary and so I ask if you would be able to send me an account about the development of the Congregation mainly on its first fifteen years in the Philippines. Perhaps you can also give me details prior to the years specified (these will be very important!). I am sending with this letter the Statement of the Problems of my study to be a sort of guide for you.

If it will be possible for you to obtain for me photocopies of important mandates (e.g. Mandate to begin a mission to the Philippines, Erection of this or that house, etc.) or papers from the Congregation which are related to the issue of my study, *tatanawin kong malaking utang na loob*. Of course, these should not include those which demand strict confidentiality. I hope Father Amigoni can help me, too.

May I have your account by the last week of August? I have to compile all my materials by the first week of September.

Thank you Father. You might not be able to notice me anymore. I have already grown. With all hopes that the spiritual has grown, too, with what is mere physical. Oremus indesinenter pro invicem et mementote nostri apud Deum praesertim in Urbe ubi virtute sanguinis sacrata Apostolorum. Salutate, quæso, etiam commilitones nostros et qui mecum sunt Vos omnes salutant. Indignus conservus peccatorque nimis libenter Vobis scribebat

Yours in Jesus and Mary,

Molina, John T.

P.s. The Latin breviary which you handed over for me to use is indeed a very helpful means for me to consecrate the times of the day. Evertime I use it I always glance at you picture which I keep inside and offer you a remembrance in my prayers. I do pray that one day, I will also share with you that definitive love you have for the Congregation where "*Ille (i.e. Christus) imitandus est qui proposito sibi gaudio sustinuit crucem.*"

Fr. Bruno Schiavon, C.R.S.
June 27, 1996

Dear Father:

I would like to ask you a favor. I am now doing my thesis in Education which is a historical research about the Somascan Congregation on its first fifteen years (from 1980 to 1995). I have just obtained a permission from Father Commissary with his letter dated June 26, 1996, "*to send and to receive correspondence*" about the matter. I am convinced that you played an important role in the development of the "founding years" of the Somascans in the Philippines. Can you give me an account about these "founding years" (the years prior to those stated are very important!). I will be very thankful if you can also send me the photocopy of pertinent documents which you might have (this may be the official mandate you have received, etc.). Of course these exclude all those which are demanded to be strictly confidential.

I am sending you a copy of the statement of the problem of my study as a sort of guide for you. May I receive your answer by the end of August? I have to pass the materials of the study by the first week of September. Thank you so much.

Oremus indesinenter pro invicem. Salutate, quæso, commilitones nostros et qui mecum sunt Vos omnes salutant. Indignus conservus peccatorque nimis libenter scribebat

Reverendissimo patri Ioseph Fabae,
duci, magistro, fratri atque patri
s.p.d. libenterque filius Vester et
indignus conservus, benedictionem
praecipuam petens, scribebat
Molina, Ioannes.

Benedicite.

Litteris Vestris receptis necnon precibus atque salutationibus, gratias Vobis
referebamus omnes, confratres et XLII pueri nobiscum commorantes.

Possumne, quaeso, a Vobis recipere quasdam relationes de Somaschensis
inceptione foundationis in insulis nostris? Vobis in illis diebus venerabilibus Duce et
Petre, in cor vestrum multa thesaura de historiis Ordinis in hujus patriae esse, scio.
Necesse est illa in thesi scholastica a me praeparanda de missione prima Nostri
Ordinis in hac mundi parte. Aut Italice aut Latine potestis mihi notum facere factas,
quod erit Vobis commodum.

Valete. Fortiter adstingimur memoria et precibus Vestris. Mittimus et Vobis eandem
memoriam et preces. Mementote et mei ad Altare Dei sicut ego Vestri.

a.d. xviii Kal. jan. MCMXCVIII

ORDER OF THE SOMASCAN FATHERS (C.R.S.)
PHILIPPINE COMMISSARIAT

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Bro. John T. Molina, C.R.S.
Somascan Major Seminary
Tagaytay City

June 26, 1996

RE: REQUEST FOR THE RESEARCH ON THE HISTORY
OF THE SOMASCANS IN THE PHILIPPINES

Dear Bro. John:

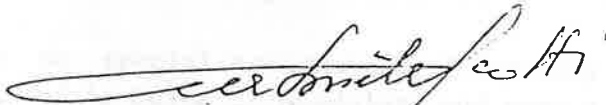
After having consulted your local Superior, I am glad to give you the permission to go on with your historical research on our Congregation, concentrating on its first fifteen years in the Philippines. If it will be done accordingly, be sure that it will be of use for all of us and for those who will undergo the same study in the future.

Moreover, you are also granted the permission to send and to receive correspondence, to conduct interviews, and to ask the help of other local Superiors for materials. The pertinent records which are deemed important and useful for your study will be made available for you.

Be so kind to handle the materials with utmost care and respect. Not only facts will help you but also prudent and total respect for persons involved. In this case, strict confidentiality will also be asked of you when needed.

May the Good Lord bring what you have begun into a happy conclusion.

Affectionately yours in Christ,



Rev. Fr. Gabriel Scotti, C.R.S.
Commissary

Dear Bro. John Molina,

I was delighted in receiving your letter and only now I can answer, since I just now I came back to Rome. Last week of June I was in Somasca for the Ordination of Fr. Roger Cruz and Fr. Riva, then I had Spiritual Exercises in San Marino with more than 350 Priests and 25 Bishops and a Cardinal of the MPP, among them also two from the Philippines

Then a brief visit to my beloved Confreres of my Ligure-Piemontese Province. But I had to renounce to visit those of Piedmont and Genova and even my Sister in Novello, because because a Combonian Missionary was in need of a preacher for the 50th anniversary of the Ordination of him and of another companion in Troia, a wonderful and ancient city in Apulia, where three Councils were done during the Middle Ages. This is why only yesterday I arrived and read your letter. I congratulate you for your Masteral Degree and the subject of your research. I am sorry, I am not the most fitting person to answer to your questions, since I arrived to the Philippines as a Somaskan religious but a priest incadinated to the Archdiocese of Mexico City and given Fidei Donum to the Diocese of Macao, China. Until that time (1977) our Constitutions were very strict about extraclaustration for apostolic reasons, this is why I was advised by my Superiors of our Centro-America Province to leave our beloved Order in order to bring it to Asia and then, if things would be succesful, to ask to come back.

You have to ask your good Commissary any document or answer to your research and if he thinks necessary, he can ask Fr. Amigoni to send by fax some copies of them, in order you will have them in time.

I can tell you only some details of my coming to Asia:

1. Meanwhile I was in Mexico, I realized that the Somascans were arriving all over America, from USA to Brazil, but not in other continents, since the Somascans have to bring the charism of St. Jerome all over the world. I was tempted to ask my Superiors to permit me to go to Asia, the greatest and the less Catholic of all continents.

But I could I ask such thing to my Superiors, when I was Parish priest and teacher? Who could substitute me?

2. The most painful happening in our Centro-America Province in 1975, the death of Fr. Matteo Serra, gave me the opportunity to be free of special responsibilities and without any need to be substituted.

As a consequence of his death, my Superiors decided to pass to the Archdiocese of Mexico the parish of St. Jerome Emiliani of Plateros. Fr. Lomazzi who was there with me, become Parish Priest of St. Rosa taking the place of Fr. Matteo and I was sent to El Salvador.

About my lessons in the National University of Mexico, no problems.

My assistent in my lectures, a Spanish religious TOR, better fitting than me, took my place.

3. In El Salvador I had no special assignement, I was only the driver of our Parish Priest of La Ceiba de Guadalupe and even a lay man could do this better than me. The time had arrived to fulfill my dream to bring St. Jerome to Asia!

I send you the cover of the life of Fr. Matteo both in Italian and Spanish. In Mexico they respected my will to be anonymus, but the brothers of Fr. Matteo in Italy put the name of the author. But in both editions they did not put a chapter where I felt the duty to say that the Philippines foundations was the fruit of that grain of wheet fallen underground. From that chapter not published I transla-

te^d for you some excerpts:

FROM THE CHAPTER: IF THE GRAIN OF WHEAT DOES NOT FALL UNDERGROUNG
AND DIES...

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...A companion of Fr.Matteo (I am the one in the anonymus original) had so great difficulty to accept the Obedience, which in that moment ^{he} considered so unjust and inopportune: to leave suddenly a new field of apostolate (the new Parish of St.Jerome Emiliani in Plateros and at the same time Mexico, which had become for him, like for Fr.Matteo, a second Fatherland).

This sudden and unexpected Obedience was consequence of the death of the Father, because since he died as the Parish priest of Santa Rosa, Mexico City, Fr.Lomazzi from St.Jerome Parish had to take his place and the Somascans decided to leave that Parish.

That companion and friend of Fr.Matteo visited one day the Sisters who were helping the Somascans in Sta.Rosa. Sister Paola ASC can testify this happening:

she, realizing how much this Somascan Religious was so sad and troubled, invited him to pray with her in front of the beautiful and smiling picture of Fr.Matteo, who continues to smile with the same picture in the houses of the Sta. Rosa parishioners.

At the end of that inspired prayer, this Religious exclaimed: "Matteo, Matteo, why you did this. If I have to leave St.Jerome Parish and Mexico itself, is because of your death!"

Then he remained long time in silence, but suddenly looking at Sister Paola face, and now with happy countenance, told her: "Looking at the picture of Fr.Matteo, I had the impression that he said to my heart: - Dont'worry! Leave anything in the hands of God and of your Superiors!"

This happening, in a time when the Somascans of Centro America were suffering so much for the death of Fr.Matteo, in whom they had put so great hopes and expectations, was, in the plans of God and of Mary, Mother of Orphans, the beginning of a reaction chain which brought the Somascans to the Philippines.

Who can give witness of this statement is the Most Rev. Fr. Giuseppe Fava, in those years General Superior of Our Order and the one who perhaps more suffered because of the death of Fr.Matteo, his beloved secretary and driver in Rome. It was Fr.Fava who gave green lights to the Somascan expedition to Far East.

Fr.Matteo, this great apostle of the Youth in Mexico and so humble disciple of St. Jerome, died as a fruitful grain of wheat in Mexico, a land from which the first Missionaries went to preach the Gospel to the Philippines. And that grain fell down in a land, made fruitful by the blood of so many Martyrs of the religious persecution, among them Blessed Augustin Pro, a land so beloved to Our Lady, who is venerated there as O.L. of Guadalupe; Patroness of all America and of the PHILIPPINES too!

Ruteng, 8 s/d 19 Mei 1995

Another very important consideration I feel the duty to do, is the special intervention of Mother Mary, through Her Work She initiated in Fatima in 1972 with interior locutions to Fr.Gobbi: the MARIAN MOVEMENT OF PRIESTS. This is why I send you documentations about it and the Church of St.Jerome, Ayala-Alabang, predicted to me by Fr.Gobbi. I have to tell you that the first Somascan vocations I met in the Philippines, were because I followed what O.L. asks in the book TO THE BELOVED PRIESTS OF O.L.

"to wear a priestly dress or clergyman, according to the Canon laws and reiterated invitations of the Pope"

That was difficult for me, since for 12 years in Mexico I was dressed as a layman, according to the Mexican Constitution of those time, which was forbidding to dress as a priest out the church.

The first day I went to Manila with a cassock, I was approached by a University student who introduced to me Bro. Eugene Libut and the first Somascan seminarians, whose photo you can see in my documentation.

I send you also photos of the Somascan feasts in Australia, asking you and your companions to pray that also there the St.Jerome seed will be fruitful. If we have already some vocations from Sri Lanka is because a member of the MMP of that country and knight of St.Jerome in Perth, prepared for Fr.Veglio and me a trip to Colombo, by our Superiors between Australia, poor in vocations, and Sri Lanka, with ^{my} many vocations and many orphans of the civil war, decided for the moment not to accept the invitation of the Archbishop of Perth to go there, but are considering Sri Lanka as a possible new foundation.

I send you also the paper of the retreats the MMP sent me, with the permission of our Superiors, to preach in different parts of Indonesia, on May 1995, when I left Australia in the way to Rome.

May God through the intercession of O.L. bring the Somascans to Indonesia and all over Asia and the World!

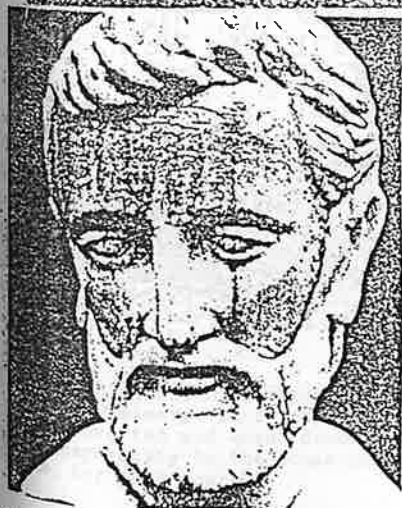
My best greetings to you, your Superiors and Community and to my wonderful reporter, Abe Arganiosa.

A apology for so many mistakes and for not giving you more documentations about the beginning of the Somaskan foundations in your most beloved Country: Chrysanthemum, Los Pinos, Ayala-Alabany, Subao, Dagat - Dagatan, Lasegon, etc. Back to Rome, from France, I had to leave to Lucerne, where my beloved Superior the General Vicar sent me to represent him to the burial of the Mother of Fr. Santambrogio, classmate of noviciate of V. Rev. Fr. Rossetti and mine and to substitute him for two weeks in Switzerland. I collected in a few documents I send you and finish this letter in Ternate, from I send you this letter, before leaving from Switzerland. Yours in the Im Heart of Mary and St. Jerome Ideal J. G. G. G. G.

Gen. Fidel Ramos speaks about St. Jerome Emiliani and thanks Fr. De Santis and the Somascans for their cooperation in the revolution of the People Power

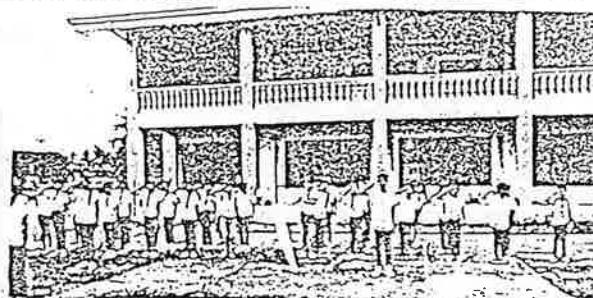


S. GIROLAMO EMILIANI
Padre degli Orfani e Fondatore
della Gioventù ebbensomata

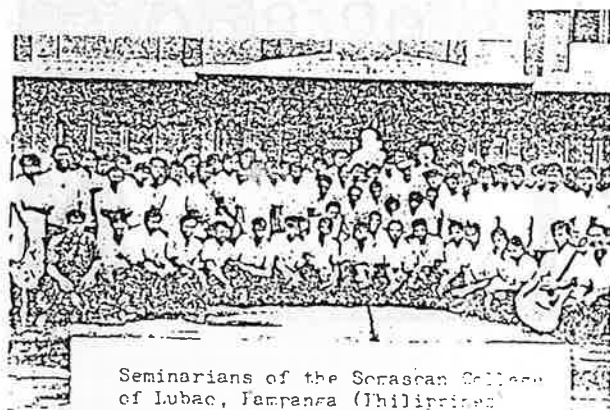


Statue of St. Jerome Emiliani, at the entrance of the Somascan Seminary of Lubao, Pampanga, inaugurated the day of the victory of the People Power

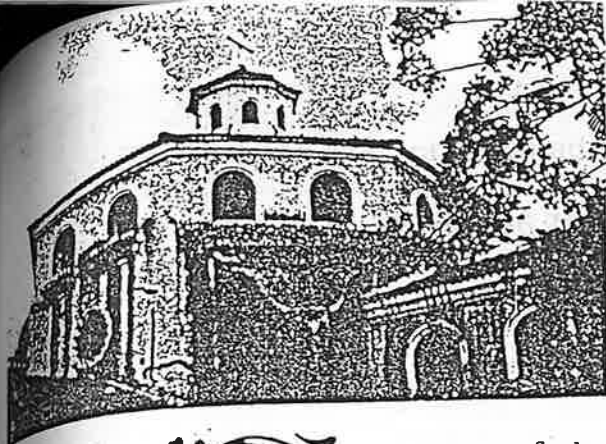
Three years before, Imelda Marcos, as first lady of the Philippines, had come to our parish, to inaugurate the Pacific Asian Insurance Institute



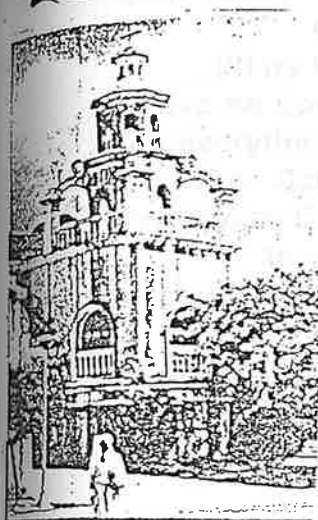
Scouts of the Secondary School of the Aemilianum Technica Institute in Sorsogon, South Luzon



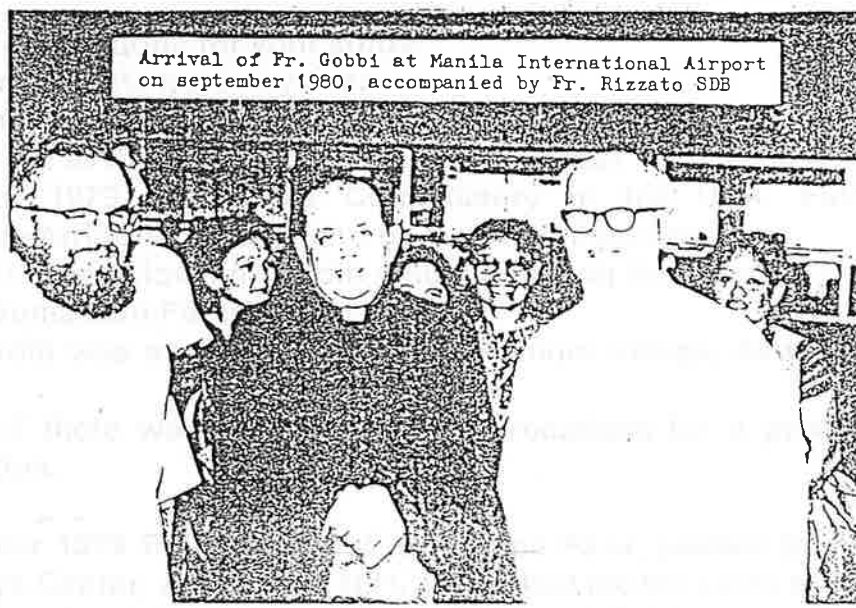
Seminarians of the Somascan College of Lubao, Pampanga (Philippines)



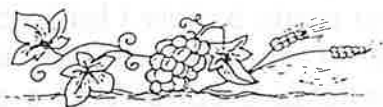
Card. Jaime Sin, concelebrating with Fr. Pierino Moreno General Superior of the Somascans (at his right side)



Side views of St. Jerome Emiliani's Church



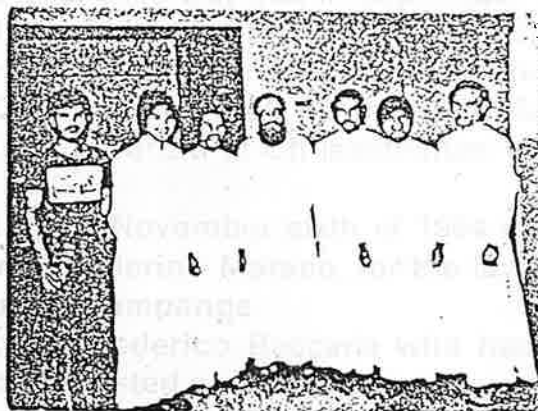
Arrival of Fr. Gobbi at Manila International Airport on September 1980, accompanied by Fr. Rizzato SDB



First Seminarians in the provisional Seminary of the Somascans in Las Pinas College, December 1980. One of them became the first Somascan to have his solemn profession. Other two were ordained as diocesan priests.



Mons. Arquimio, Bishop of Macau, guest of the Somascans in Las Pinas Seminary. In front of him, Dr. Faustino Uy, a Chinese converted and great devotee of Our Lady of Fatima who gave hospitality to the Somascans in his College of Las Pinas, for five years.



PARROQUIA Nra Sra DE Guadalupe
 PADRES SOMASCOS
 Carrera 41 # 94-90 Tel. 236 75 96
 BOGOTA

Santafé de Bogotá July 29, 1996

Dear John,

Congratulations for your study.

I'll try to answer the best way I can.

I have no documents backing up what I'm going to write about, because I left everything there in the Philippines (even my clothes).

In October 1979 I was the Commissary in the USA. Father Provincial, Cesare Arrigoni, asked me to go to the Philippines;

1. to visit Father Giovanni Tarditi who was living there on his own, not sent by the Somascan Fathers.

Father Tarditi was stationed at Chrisanthemum Village, San Pedro Laguna.

2. To see if there was a way of finding vocations for a probable foundation.

In November 1979 Father General, Giuseppe Fava, passed by Pine Haven Boys Center, Allentown N.H. and asked me the same thing.

I gladly agreed and planned the trip for March 1980. My stay in the Manila area was about 20 days. Fr. Tarditi and I visited about ten religious Communities, the Cardinal of Manila and the Bishop of San Pablo, Laguna. When I ended my trip I made a very long and detailed report to Father Provincial and discussed it at the General Council meeting.

My report was favorable to a foundation.

I don't have any more that report.

I don't know what happened after that, but that in September 1979 Father General called me at Pine Haven Boys Center asking me if I could relieve Father Cesar De santis from his duties for a possible foundation in the Philippines. I agreed, and by Christmas of 1980 Fr. Cesar De Santis and Fr. Valerio Fenoglio were joining Fr. Tarditi at Chrisanthemum Village (San Pedro Laguna).

I don't know what happened up to November sixth of 1984 when I arrived there accompanying Fr. General, Pierino Moreno, for the laying of the first stone of the Seminary in Lubao, Pampanga.

I was supposed to substitute Fr. Federico Beccaria who had just returned to Italy being ill. My six months lasted seven years.

You were there at the Seminary when I arrived and know all that happened after I arrived and how we left for Pampanga.

(Our going to the Philippines is related to the death of my mother in July 1979. Fr. Tarditi was present at my mother's funeral and insisted on me

going to the Philippines. I think he talked to Fr. General and to Fr. Provincial. At that time his request seemed to me out of place. Who would think that six months later I would be going to the Philippines ?)

I only talk about what I know.

Regarding vocations :

School year	1984-85	39 seminarians in Manila (at the beginning)
	1985-86	72 in Lubao
	1986-87	70
	1987-88	65
	1988-89	65
	1989-90	60
	1990-91	52(49) end of school-year.

Many seminarians left - because they didn't like to work
 - because they entered the diocesan seminary
 - they couldn't make it with the studies.
 - they had personal problems.

The recruitment was getting more selective.

In the school year 1991-92 the seminarians started paying a small amount.

Since the school year 1991-92 I don't know anything of help to you.

One thing was very positive : in the last three years of my staying we put much emphasis on preparing the seminarians for leaving once it was clear that they were not in the right place.

1. Fair talks with single seminarians about their decision on leaving.
2. Not cutting the semester so that they wouldn't loose the semester only because they had decided to leave.
3. Only few seminarians had to be convinced that their way of leaving was not up to the Somascan way of leaving, and were told to leave always keeping in mind No. 2.

I'm happy I could be of help to you even if a little.

Again, congratulations with your study.

God bless you and may the Blessed Virgin, Mother of Orphans, protect you as She did St. Jerome.

Say hello to all I know.

Your friend
 Fr. Bruno

p. Joanni Molina, Confratri meo carissimo

p. Josephus Fava p. s. d.

Semper mihi pergrata epistula tua pervenit ; toto corde et animo libenti quod in italica lingua tam bene exarata mihi queris tibi refero.

Quello che è stato il "progetto missionario somasco nelle Filippine" (come da Lei chiamato) ha avuto inizio con una lettera del P. Tarditi Giovanni, inviata nel 1979. Mi faceva presente la possibilità e l'opportunità di una nostra presenza somasca nelle Filippine.

Mi premuro di far presente che tutta la Documentazione in merito all'avvio della nostra attività nelle Filippine l'ho lasciata nell'Archivio della nostra Curia Generale in Roma.

In seguito P. Tarditi mi ha ancora scritto, inviandomi anche delle foto, sottoponendomi l'opportunità di inviare qualcuno dei nostri Religiosi per dare un avvio ad una nostra Opera.

Il sottoscritto ha esaminato ripetutamente in Consiglio Generale, e volte anche in Consiglio Generale allargato ai Padri Provinciali (non era stata ancora creata la Consulta), l'eventualità di prendere in considerazione la proposta del P. Tarditi.

Intanto il sottoscritto, e mediante l'apporto anche di miei Consiglieri, ha cercato di informarsi adeguatamente presso varie Congregazioni Religiose, già operanti nelle Filippine, sulle situazioni concrete e specifiche della loro presenza ed attività.

Si son fatto anche un dovere di raccogliere indicazioni presso la S. Congregazione dei Religiosi.

Finalmente, avuto il consenso anche del mio Consiglio, previa richiesta di parere di Padri provinciali, ho cercato qualche Religioso disponibile per recarsi nelle Filippine. Non è stato facile, soprattutto perchè qualcuno ben disponibile e adatto non ha potuto assecondare la richiesta per motivi di salute.

La disponibilità mi è stata data dai Padri De Santis e P. Fenoglio. Dopo aver parlato con loro, li ho convocati in Consiglio Generale e sono state date loro indicazioni precise: dovevano studiare l'ambiente, l'eventualità di una nostra presenza per opere specifiche somasche, avrebbero dovuto inviare delle "Relazioni" con indicazioni ben motivate. Dette "Relazioni" dovevano essere stese di comune accordo (P. De Santis, P. Fenoglio, P. Tarditi) e firmate da tutti e tre.

Da tener presente che sia P. De Santis che P. Fenoglio già possedevano l'uso della lingua inglese.

Tutta la suddetta procedura è durata in pratica un anno.

P. De Santis e P. Fenoglio sono partiti per le Filippine il 19 Dicembre del 1980, da Fiumicino (Roma) in aereo. Hanno fatto scalo in India, presso una Comunità di Suore di Madre Teresa, dove hanno celebrato il S. Natale.

prossima la Celebrazione del Capitolo Generale (iniziato l'8 Febbraio 1981), ho invitato il Commissario degli Stati Uniti, P. Bruno Schiavon, a passare nelle Filippine (prima di giungere a Soma- per il Capitolo) e raccogliere ulteriori indicazioni da poter presentare in Capitolo.

Nell'Aula Capitolare ho provveduto a porre un tavolo con tutti i Documenti riguardanti la procedura messa in atto per una eventuale presenza della nostra Congregazione nelle Filippine.

P. Bruno Schiavon, che in effetti era passato a raccogliere opportune indicazioni dai nostri Confratelli, ha fatto una Relazione al Capitolo Generale sulla situazione incontrata e constatata personalmente.

Tutti i Padri Capitolari hanno avuto modo di prendere visione dei Documenti, di avvicinare P. Schiavon, di scambiarsi i propri pareri. Il Capitolo generale iniziato l'8 Febbraio è terminato il 14

marzo. Alla fine del Capitolo il nuovo P. Generale, P. Pierino Moreno, ha dato alla votazione l'apertura di una nostra opera nelle Filippine, dando inizio alla nostra presenza in quella Nazione.

In seguito col consenso del suo Consiglio ha redatto il Decreto sull'avvio della nostra opera nelle Filippine.

Ha tenuto presente l'iter piuttosto prolungato ed accurato in preparazione alla nostra presenza nelle Filippine.

Che per la prima volta è stato un Capitolo Generale a decidere la presenza. Per il primo avvio di una nostra presenza all'Estero, alla Nazione di "El Salvador" il benestare era stato dato da un Definitorio. Le altre Fondazioni sono sempre state decise dal P. Generale e dal Consiglio, in accordo con il rispettivo P. Provinciale e Consiglio.

Il Decreto è stato redatto dal nuovo P. Generale (e non dal P. Giuseppe Fava, suo predecessore).

(Una nota di valutazione: ricordo che un P. Provinciale non tanto tempo fa all'inizio per tale iniziativa, alla fine confidava: "E' la prima volta che si dà avvio ad una Fondazione in modo serio").

Ma poi purtroppo, ma siamo "in humanis", ci siano state critiche, lamentele, disapprovazioni, (purtroppo infondate) bisogna mettere tutto in preventivo delle decisioni che si prendono. Il sottoscritto ha sempre ammirato i Confratelli che si sono resi disponibili ed hanno dato un esempio di dedizione, di impegno, di sacrificio più che lode. E il Signore ha benedetto l'opera avviata nel nome e nello spirito di S. Girolamo.

Vota et omina multa tibi et Confratribus tuis; in primis tuis preciori, laetissimo animo exopto in Nativitate Domini, una cum precibus meis. GRATIA ET PAX IN CORDIBUS VESTRIS !

Permanenter in Domino

Kal. Decembris - A.D. 1998

[Handwritten signature]

Appendix D

Archival Documents

Brief Chronological Points
in the History of the Somascan Commissariat of the Philippines
From the Commissariat Archives

A.) Preliminary and salient events:**1978**March 23: Fr. Tarditi arrives from Macao, *motu proprio*.**1979**

June Fr. Tarditi arrives in Calamba, Laguna (Philippines)

July Fr. Tarditi becomes the Spiritual Administrator of the villages:
Chrysanthemum, GSIS, Calendola, Sampaguita.**1980**Feb 11 General Decree: Fr. Tarditi obtains the absentia in domo (effective
from Feb. 20, 1980)March 10 Fr. Schiavon takes the charge from Fr. General to visit the
Philippines (remains until March 24, 1980)Dec 25 Frs. De Santis and Fenoglio arrive in Manila. They reside in
Sampaguita (San Pedro, Laguna)Dec 25 General Decree: Authorization of absentia in domo for three months
for Frs. De Santis, Tarditi, and Fenoglio**1981**Jan 13 8 Seminarians were given lodging at Las Piñas College. Fr. Tarditi
needs to visit them every time.

Jan 19 Fr. De Santis and Fr. Fenoglio (?) transfer to Las Piñas College

June 21 The first seminary year at Las Piñas College (LPC) begins (25
seminarians?)June 21 Fr. Fenoglio teaches at LPC and is the spiritual Administrator at
ChrysanthemumJune 21 Fr. Tarditi resides at Bayot house at Ayala Alabang, of which he is
the spiritual Administrator.

June 21 Fr. De Santis and Fr. Fenoglio takes the charge of the Seminarians

1982

Feb 3 Fr. General's first visit (until March 10, 1982)

July 30 Fr. Rusconi arrives

Nov 5 Fr. Beccaria arrives

1983

Feb 4 Consecration of the church of St. Jerome by Card. Sin

March 1 Eight candidates for Novitiate leaves for Italy

June 23	General Decree: Absentia in domo settled by Fr. Tarditi
July 8	Fr. Tarditi returns after three months taking charge the spiritual administration of Chrysanthemum, where he resides
Nov 5	Fr. Lomazzi arrives
Dec 27	Second visit of Fr. General (until January 18, 1984)
1984	
April 25	Fr. Beccaria returns definitively to Italy
April 25	Five postulants go to Italy for Novitiate
May 28	Profession of the First Filipinos in Somasca
Oct 27	Fr. Schiavon arrives
Oct 27	Third visit of Fr. General to the Philippines (until Nov 10)
1985	
March 31	Closure of the Seminary at Las Piñas and transferred to Lubao
June 13	Fr. Fenoglio goes to Sorsogon as in charge
June 17	Fr. Tarditi follows Fr. Fenoglio to Sorsogon leaving Chrysanthemum to Don Luciano Tarditi
Oct 7	Fr. Grato Germanetto arrives
1986	
February 26	Inauguration of the Seminary in Lubao by Archbishop of San Fernando, Oscar Cruz
March 16	Fourth visit of Fr. General to the Philippines (until Mar 31)
Oct 11	First visit of Fr. Provincial of Lombard-Veneto Province (until Oct 29)
November 11	Gen. Decr.: Authorizes the construction of a Major Seminary at Tagaytay
1987	
Feb 8	Bro Eugene Libut professes as First Filipino solemn professed
May 27	Second visit of Fr. Provincial to the Philippines (until June 15)
June 22	Fr. Alutto arrives
August 22	The "clerics" transferred to Tagaytay with Fr. Alutto
Sept 14	The novices transferred to Tagaytay with Fr. Lomazzi
Nov 14	Fr. Pio Loco arrives
Nov 25	The strong typhoon <i>Sisang</i> battered the Philippines. It left thousands of people dead and the "St. Jerome Technical Institute" in Sorsogon suffered irreparable damages.
1988	
Feb 2	Fr. Veglio arrives
Feb 15	Third visit of Fr. Provincial to the Philippines (until March 7)
June 6	Fr. Tarditi leaves the Philippines definitively
June 13	Fifth visit of Fr. General to the Philippines (until July 2)
Oct 8	Fourth visit of Fr. Provincial to the Philippines (until Oct 26)
Oct 26	Fr. Rusconi leaves the Philippines definitively
1989	
May 12	Fr. Daniel Clado Urcia as the First Filipino Somascan priest
June 13	Sixth visit of Father General Moreno
Sept 19	Fr. Lucio Zavattin arrives
Oct 16	Inauguration of the Major Seminary at Tagaytay

- Nov 27 Land in Tagaytay bought from the Somascan Sisters
Drafting of the donation of SVD land in Sorsogon
- 1990**
- January Fifth visit of Fr. Provincial
- March 20 Radio network approved
- June 5 Sixth visit of Fr. Provincial
- June 19 Views to have an orphanage in Manila
- June 20 Fr. PioLoco leaves definitively
- August 22 Fr. Luigi Cucci arrives to be the third Novice Master appointed
- October 9 Decision to leave Apitong residence
- 1991**
- Fr. Schiavon returns to Italy definitively
- May 29 Seventh visit of Fr. Provincial
- Sept 4 Gen. Decr.: Obedience for Fr. R. Germanetto to be transferred to the
Commissariat of the Philippines
- Sept 5 Fr. R. Germanetto arrives
- Sept 8 Gen. Decr.: Obedience for Fr. PioLoco to be transferred to the
Studentato in Rome directly under the Father General
- Dec 28 Gen. Decr.: Fr. Luigi Amigoni receives his delegation for the
canonical visit to the Commissariat
- 1992**
- May 1 Last visit of Fr. Moreno as Father General
- July 6 Fr. Veglio returns definitively to Italy
- August 6 Parish crypt decided
- Sept 9 Construction of orphanage at Pangpang, Sorsogon decided
- Oct 13 First thought of having the immediate post-Novices at San Jose
Village
- Oct 16 Fr. Lucio Zavattin returns to Italy for good
- Oct 18 Fr. Luigi Brenna arrives
- December 18 Fr. Provincial arrives for the eighth visit
- December 19 Brother Michael Piosca Paulete, 25, years of age, became the
First Filipino Somascan to die.
- 1993**
- March 13 Fr. Bruno Luppi elected as General Superior
- May 14 Fr. David Kelly arrives delegated to receive the profession
- July 10 The Catechetical Center at Tagaytay
- August 17 Donation of the church bells at Alabang approved
- November Fr. Provincial's ninth visit
- 1994**
- April 14 Fr. Giovanni Borali arrives
- May 21 Fr. General visits the Philippines for the first time
- July 21 Fr. Bruno Schiavon arrives to substitute Fr. De Santis
- Oct 28 Fr. Provincial Scotti's tenth visit
Brother Luigi Maule arrives

1995

- May 6 Communication of the election of Fr. Roberto Bolis as Provincial Superior of the Lombard-Veneto Province
- Oct 31 Newsletter of the Commissariat: *New Family in Faith*: First issue will be in December 1995

1996

- Jan 19 The newly-elected Fr. Prov. Roberto Bolis visits the Philippines for the first time (until Feb 14)
- March 25 Fr. Lino Juta is ordained priest at Calamba
- June 22 Presbyteral ordination of Fr. Roger Cruz

1997

- January 3 Inauguration of the Novitiate House in Tagaytay
- February 15 Inauguration of Casa Miani - Sorsogon
- June 11 Bishop Varela presented Casa Minai-Sorsogon to the Diocese officially through a circular letter
- June Fr. Bruno and Fr. Robert arrive for the canonical visit
- June 14 Presbyteral ordination of Fr. Thomas Baldwin Villanueva

1998

- February 4 Second visit of Fr. Provincial Bolis
- March 14 Fr. Bruno Luppi re-elected as General Superior
- July 21 Fr. Lino Juta first Filipino Superior and Commissariat Councilor

B.) On the Establishment of the Delegation:**1981**

- Sept 19 General Decree: Fr. De Santis is nominated Delegate (effective on Sept 27, 1981)
- Sept 19 General Decree: Foundation and erection of the General Delegation (effective on Sept 27, 1981; communicated on Feb 11, 1982)

1983

- May 15 General Decree: Nomination of Fr. Beccaria as Delegate (effective from June 10, 1983)
- August 23 Fr. Beccaria receives the appointment to the task in the Chapter

1984

- April 12 General Decree: Fr. Lomazzi is nominated Delegate (effective on April 22, 1984)

C.) On the Establishment of the General Commissariat:**1985**

- Dec 31 General Decree: Erection of the Delegation into General Commissariat

1986

- April 9 General Decree: Fr. Lomazzi is nominated as Commissary with Fr. Fenoglio as first councilor and Fr. De Santis as second councilor
- April 9 General Decree: Approval of the Statutes of the Commissariat (effective April 29, 1986)

D.) Establishment of the Provincial Commissariat:

1987

May 24 General Decree: The transfer of the General Commissariat to the status of a Commissariat under the Lombard-Veneto Province.

July 8 Provincial Decree: Fr. Lomazzi nominated as Commissary, Fr. Fenoglio as first councilor, Fr. De Santis as second councilor.

1988

June 6 Gen. Decr: Approval of the Statutes of the Provincial Commissariat (effective June 29, 1988)

1989

June 10 Gen. Decr.: Fr. Fenoglio is nominated as Commissary with Fr. G. Germanetto as first councilor and Fr. De Santis as second councilor

1992

June 12 Gen. Decr.: Fr. Valerio is nominated as Commissary with Fr. De Santis as first councilor and Fr. Cucci as second Councilor.

1995

Fr. Gabriel Scotti as Commissary; Fr. R. Germanetto as first councilor; Fr. Cucci as second councilor

1998

July 21 Fr. Gabriel Scotti as Commissary; Fr. R. Germanetto as first councilor; Fr. Jura as second councilor

August

Final draft of the second edition of the Statutes of the Provincial Commissariat

Sept 27

Bro. Libut arrives in Sri Lanka as part of the team opening a Somascan Foundation there.

E.) Constitutions of Houses:

1981

May 28 Letter of the Vicar General of Manila: authorizing the Somascans to establish a seminary in the diocese.

1984

April 12 Gen. Decr.: House in Alabang as filial house of Las Piñas

Nov 5 Archbishop of San Fernando gives the *nihil obstat* for establishing the house in Lubao.

1985

March 31 Closure of the seminary at Las Piñas; transfer to Lubao.

Dec 31

Gen. Decr.: Erection of St. Jerome Institute (SJI Sorsogon) as a religious house.

Dec 31

Gen. Decr.: Erection of the Somascan Fathers Seminary (SFS Lubao) as a religious house.

1986

June 20

Nihil obstat of Car. Sin to erect the house of Alabang

1987

July 20 *Nihil obstat* of Bishop Perez to erect the house of Tagaytay.August 10 *Nihil obstat* Bishop Varela to erect the house of Sorsogon.

Sept 1 Prov. Decr.: House in Tagaytay as filial of Alabang

1997

January Establishment of the new Novitiate House dependent on the Community of Tagaytay

July 2 Consulta '97 decrees that Lubao will have two purposes: Seminary and Social-Welfare

February Establishment of Casa Miani - Sorsogon as Residence directly dependent on the Commissariat

1998

July 27 Consulta '98 decrees Casa Miani - Sorsogon as a Religious house
Casa Miani - Lubao is recognized by the DSWD

1999

June 13 St. Joseph House in Alabang opens pending on the decision to be a Residence House and caters for the two aspirants and ten boys

F.) Acceptance of Parishes:

1982

Oct 11 Erection of the Parish of St. Jerome in Ayala-Alabang in behalf of Card. Sin

Oct 19 Letter of Fr. De Santis to Card. Sin with eligible names as parish priest of Ayala-Alabang

Oct 21 Fr. De Santis: Appointed as parish priest by the Archbishop of Manila

Oct 26 Agreement on the Parish of St. Jerome between the Somascans and the Archdiocese of Manila (signed by Fr. De Santis).

1983

Feb 4 Fr. De Santis as parish priest of Ayala-Alabang

Feb 8 Gen. Decr.: Sanation and approval of the agreement with the Archdiocese for the Parish of St. Jerome

May 27 Gen. Decr.: Gen. Decr.: Nomination of Fr. De Santis as parish priest (but according to the CJC on the appointment of the Bishop).

Sept 25 Chrysanthemum as parish dedicated to St. Jerome.

Sept 25 Fr. Tarditi as parish priest of Chrysanthemum "*ad personam*"

1984

Nov 28 Fr. Lomazzi and Fr. Tarditi see Bishop Bantigue of Laguna for the withdrawal of the latter from the charge of Chrysanthemum Parish in favor of Dagat-Dagatan.

Dec 23 Solemn Mass at Dagat-Dagatan with Jaime Cardinal Sin: official sign of entrusting to the Somascans the care of the then Blessed Lorenzo Ruiz Shrine. An adjacent technical school will be built.

1985

April 20 Cardinal Sin withdraws the care of the Dagat-Dagatan Shrine to the Somascans in favor of the Dominicans for obvious reasons.

G.) Superiors of Houses:

1986	
April 9	Gen. Decr.: Fr. Lomazzi: Alabang; Fr. Schiavon: Lubao; Fr. Fenoglio: Sorsogon
1987	
July 8	Prov. Decr.: Fr. Lomazzi: Alabang; Fr. Schiavon: Lubao; Fr. Fenoglio: Sorsogon
1989	
July 25	Gen. Decr.: Fr. De Santis: Alabang; Fr. Schiavon: Lubao; Fr. Fenoglio: Sorsogon; Fr. G. Germanetto: Tagaytay
1991	
July 27	Gen. Decr.: Fr. Fenoglio: Lubao; Fr. Alutto: Sorsogon
1993	Fr. De Santis: Alabang; Fr. R. Germanetto: Lubao; Fr. Fenoglio: Sorsogon; Fr. G. Germanetto: Tagaytay
1995	Fr. De Santis: Alabang; Fr. Brenna: Lubao; Fr. Fenoglio: Tagaytay; Fr. R. Germanetto: Sorsogon; Fr. G. Germanetto: delegate-Casa Miani-Sorsogon
1998	
Nov 11	Fr. G. Germanetto: Alabang; Fr. Jura: Lubao; Fr. Fenoglio: Tagaytay; Fr. R. Germanetto: Sorsogon; Fr. Brenna: Casa Miani - Sorsogon
1999	
June 13	Obedience for Fr. Giovanni Borali as delegate-superior of Saint Joseph House directly dependent on the Commissariat

H. Novitiate House and Post-Novitiate House:

1984	
April 12	Gen. Decr.: Alabang House as post-Novitiate residence Fr. Fenoglio as in-charge
1986	
April 25	Gen. Decr.: Alabang House as Noviate residence
July 21	Gen. Decr.: Fr. Lomazzi as Novice Master
1987	
Sept 1	Prov. Decr.: Tagaytay House will be the residence of the Novices and the post-Novices
1988	
July 13	Gen. Decr.: Fr. PioLoco as Novice Master Gen. Decr.: Fr. G. Germanetto as in-charge of the post-Novices
1990	
June	Fr. G. Germanetto as Novice Master <i>ad interim</i>
August 22	Fr. Luigi Cucci assumes his task as Novice Master
1995	
	Fr. Fenoglio assumes the task as in-charge of the post-Novices

ANEXOS

HABLA EL PADRE BRUNETTI

Extractos del primer libro de actas de la "la misión somasca centroamericana" del 31 de agosto de 1921 al 21 de diciembre de 1926.

1921
31 DE AGOSTO DE 1921.

Hoy, siendo General de la Orden, P. Giovanni Muzzitelli, provincial de Liguria y Piemonte P. C. Camperi, parte para San Salvador C.A. la primera misión Somasca en América.

Componen dicha misión, P. Antonio M. Brunetti como superior y párroco, con plenas facultades de acción; P. Antonio Veglio, Don Pedro Micheli agregado; Ilmo José Bonfanti aspirante-huésped; Rafael Tronci ex-huérfano. La salida se realiza con el barco a vapor Bologna que zarpa como a las 8:00 p.m. del puerto de Génova. El Señor bendiga la obra que se va a comenzar únicamente para su gloria.

26 DE SEPTIEMBRE.

Después de 26 días de viaje transcurridos otra gozosamente, porque hemos tenido una travesía felicísima, con un mar perfectamente tranquilo, nuestro barco llega a Colón. Aquí desembarcamos para tomar otro barco que deberá llevarnos a nuestra misión. Nuestra despedida de los pasajeros del Bologna, que continúan su rumbo por otras costas, fue muy conmovedora; todos ellos nos acompañaron a nuestro nuevo vapor que se llamaba Acajutla, propiedad de una compañía inglesa.

27 DE SEPTIEMBRE.

COMO NO SALIA NUESTRO VAPOR HASTA EL DIA 28. HOY TUVIMOS UNA FELIZ COINCIDENCIA. POR PRIMERA VEZ CELEBRAMOS EN TIERRA AMERICANA, LA SANTA MISA DE N. S. MADRE DE LOS HUÉRFANOS, QUE POR PRIMERA VEZ TAMBIEN SE CELEBRABA EN NUESTRA CONGREGACION. CREO QUE ESTA COINCIDENCIA SEA DE BUEN AUGURIO.

28 DE SEPTIEMBRE.

Hoy en las primeras horas del día, después de haber celebrado la S. Misa, nuestro barco zarpa y como a las 9:00 horas entra en

el Canal de Panamá obra "ciclópea" donde muchos dejaron su vida, primero los italianos y después los franceses, en un número casi increíble.

2 DE OCTUBRE.

Como a las 11:00 horas el vapor Acajutla entra en el pequeño puerto de Corinto (Nicaragua). Como debíamos pararnos para dejar mercadería, desembarcamos y fuimos a la pequeña Iglesia de aquella población a celebrar la S. Misa. Es la segunda vez que pisamos la tierra americana y también en esta segunda vez celebramos una fiesta a la cual nuestra Congregación tiene particular devoción; la de los Ángeles Custodios, devoción siempre propagada por los Somascos.

4 DE OCTUBRE.

Hoy atracamos al primer puerto de El Salvador, el puerto de Cutuco.

5 DE OCTUBRE.

El vapor llega hacia las 5:00 horas de la mañana a la villa del puerto de La Libertad, donde nosotros tendremos que desembarcar. Para pedir al Señor, hacia nuestra misión, abundantes bendiciones, celebramos la S. Misa. Son las 7:00 a.m. el vapor echó el ancla. Luego de la reglamentaria visita del médico aborda el vapor el estimado señor Benjamín Arrieta Kessel que, por encargo del Ministro del Interior Dr. Baltazar Estupinián, nos saluda y facilita todas las operaciones para nuestro desembarque. Son las 8:00 a.m. y en una lancha a remos nos llevan al puerto, ahí encontramos para recibirnos y darnos la bienvenida al sacerdote Don Gilberto Citros, quien pone a nuestra disposición el convento de su parroquia, mientras esperamos la llegada del Obispo Auxiliar Mons. Adolfo Antonio Pérez Aguilar. La espera es breve pues alrededor de las 9:00 a.m. llega Monseñor acompañado de otras personalidades y, entre ellas, hay un ex-alumno nuestro del Colegio San Francisco, del cual yo fui maestro, el Sr. Vittorio Vignolo. La acogida que nos ofreció Monseñor fue muy afectuosa. A las 10:00 a.m. nos llevaron en automóviles a la capital, es decir a San Salvador, al palacio arzobispal, a donde llegamos como a las 11:15 a.m. Fuimos recibidos con verdadero afecto y entusiasmo por Mons. Arzobispo que quiso a toda costa fuéramos sus comensales. Nos dio un trato paternal, y todas las atenciones posibles. El recuerdo de tantas demostraciones de afecto es bueno

que quede aquí marcado para memoria perenne. En la tarde a las 5:00 p.m. acompañados por Mons. Belloso y por el Dr. Baltazar Estupinián, Ministro del Interior y por las otras estimadas personalidades llegamos a la región llamada La Ceiba, a la pequeña casa preparada para nosotros, donde tendremos que iniciar nuestra obra. Llegados allí, Mons. Belloso bendice la casa y luego se despide de nosotros para regresar a San Salvador, lo mismo hacen todas las otras personas. "Son las 09 p.m. y quedamos solos con nos. 25 solos".

6 DE OCTUBRE.

Celebramos la Santa Misa en la pequeña capilla de la casa, pocas personas asisten. Hoy es el primer viernes del mes dedicado al Sagrado Corazón de Jesús. También la coincidencia de celebrar nuestra primera S. Misa en tierra salvadoreña ya en el campo de nuestras futuras empresas, me parece de buen augurio.

8 DE OCTUBRE.

El P. Micheli, a causa de un fuerte mal de cabeza, se ausenta un poco de la misión. Como no logra curarse de la enfermedad, por consejo del médico fue llevado al hospital, donde le dieron excelente atención, estuvo ahí hasta el 27 de octubre.

21 DE OCTUBRE.

Recibimos hoy la agradable visita de Mons. Dueñas, Obispo de San Miguel, Gracias Monseñor.

23 DE OCTUBRE.

Hoy a las 4:00 p.m. nos visita el Sr. Presidente de la República Don Jorge Meléndez.

25 DE OCTUBRE.

Comienzo los primeros pasos para nuestra sistematización en esta República. Me recibe en su gabinete particular el Ministro del Interior y con él trato los puntos fundamentales de nuestra acción.

3 DE NOVIEMBRE.

Para hacer frente a las dificultades financieras, acepto el nombramiento de administrador de la propiedad nacional de

chid. di Cagliari). Essa svolge attività educativo assistenziale. La casa di Elmas fa parte della Provincia ligure-piemontese. Si provveda quanto prima a definire i beni patrimoniali della casa.

6

Passaggio del Commissariato USA a Delegazione Provinciale

La Consulta della Congregazione, vista la domanda del Padre provinciale della Provincia Lombardo-Veneta in data 22 dicembre 1985, esaminate le ragioni addotte, a norma dei nn. 197 e 201 delle Costituzioni, decide che il Commissariato degli Stati Uniti diventi Delegazione provinciale.

7

Erezione del Commissariato Generale delle Filippine

La Consulta della Congregazione, vista la richiesta del Preposito generale in data 27 dicembre 1985, esaminata la situazione della Delegazione generale delle Filippine e verificato che essa possiede i requisiti richiesti, a norma dei nn. 197 e 198 delle Costituzioni, erige il Commissariato generale delle Filippine e dispone che si provveda quanto prima alla compilazione dello Statuto.

8

Erezione canonica della Casa San Girolamo di Lubao

La Consulta della Congregazione, a norma del n. 204 delle Costituzioni, erige canonicamente la casa religiosa San Girolamo di Lubao (dioc. di San Fernando, Pampanga). La casa di Lubao è casa di formazione della Congregazione e fa parte del Commissariato generale delle Filippine. Si provveda quanto prima a definire i beni patrimoniali della casa.

9

Erezione canonica della Casa San Girolamo di Ayala Alabang

La Consulta della Congregazione, a norma del n. 204 delle Costituzioni, erige canonicamente la casa religiosa San Girolamo di Ayala Alabang (archid. di Manila). Essa svolge la cura pastorale nella parrocchia San Girolamo di Ayala Alabang Village ed è casa di formazione della Congregazione. Fa parte del Commissariato generale delle Filippine. Si provveda quanto prima a definire i beni patrimoniali della casa.

10

Erezione canonica della Casa Santi Pietro e Paolo di Sorsogon

La Consulta della Congregazione, a norma del n. 204 delle Costituzioni, erige canonicamente la casa religiosa Santi Pietro e Paolo di Sorsogon (dioc. di Sorsogon). Essa svolge attività educativa scolastica. Fa parte del Commissariato generale delle Filippine. Si provveda quanto prima a definire i beni patrimoniali della casa.

Relazione sulle attività svolte
dai tre Religiosi Somaschi nelle Filippine
dal 25 Dicembre 1980 al 15 Gennaio 1981

Visite a Religiosi di varie Congregazioni in Manila e vicinanze

Sin dal giorno del loro arrivo nelle Filippine, P.Cesare' De Santis e P.Valerio Fenoglio, insieme a P.Giovanni Tarditi, che da due anni si trova in loco, si prefiggono la visita a Religiosi di varie Congregazioni nella zona di Manila per conoscere le loro opere e i criteri che hanno diretto gli sviluppi delle loro attività nel campo apostolico e nella formazione delle vocazioni locali.

1) Salesiani : venuti nelle Filippine 30 anni fa dalla Cina.
- Nella Parrocchia di S.Ildefonso si incontra il P.Rizzato, Salesiano venuto dalla Cina Comunista. Si mostra affabile e cordiale. Conosce molto bene il P. Tarditi, tramite il Movimento Sacerdotale Mariano di cui fa parte. Ci incoraggia a continuare le iniziative intraprese dal P.Tarditi, di cui ammira la bontà e la dedizione nel divulgare l'Opera Somasca. Più pratico è stato il colloquio con Don Tarrosa, Salesiano Filippino: i Salesiani accettano i giovani dopo il College, in modo da evitare lo sfruttamento da parte dei giovani studenti e le grandi spese che gli studi comporterebbero. Nello stesso tempo i giovani vengono accettati in età più matura per il Sacerdozio e la vita religiosa.

- Nella Parrocchia-Santuario di S.Giovanni Bosco s'incontra il P.Quaranta, Salesiano molto influente e animatore delle loro opere in Manila. Ha contatti con le persone più facoltose della zona. Ci incoraggia ad incontrare i membri dell'Associazione Ayala, grandi proprietari e costruttori in Manila e vicinanze. Promette di introdurci col presidente dell'Associazione, Sig. Zobel, per lo sviluppo di un'opera somasca.

- Incontro con il loro Ispettore Don Carbonell, catalano, che risiede presso il Seminario Teologico Salesiano. Ivi dimorano 45 studenti di Teologia, che frequentano l'Università di Santo Tomás, diretta dai Domenicani. Le tasse scolastiche sono circa 400 pesos al semestre per studente (= Lire 40.000). Il trasporto degli studenti rimane costoso per il prezzo della benzina. L'Ispettore avrebbe inten-

zione di sviluppare, fra due o tre anni, i corsi di Teologia nel loro seminario. Appoggia l'Idea del confratello P. Quaranta, di farci aiutare dall'Associazione Ayala ed é disposto a presentare le migliori raccomandazioni.

- Incontro con il P. Edgard Arellano, salesiano filippino, direttore delle loro attività nel campo della gioventú. I Salesiani formano in varie scuole gruppi di giovani (15 o 20) ché servono come bocca di presa per le future vocazioni. Mette in risalto le difficoltà del clero locale ad avvicinare la gioventú per i frequenti cattivi esempi di omosessualità e concubinato. I giovani si avvicinano al clero che si mostrane sincero e onesto nella sua vita religiosa e sacerdotale.

2) Rogazionisti: Sono venuti nelle Filippine 4 anni fa. Al presente sono 7 religiosi italiani che dirigono due parrocchie e un seminario (50 studenti di filosofia e teologia). Stanno terminando la costruzione di un grande seminario il cui costo si aggira sui 500 milioni di lire. Cercano vocazioni soprattutto nelle zone rurali. Al presente sono sovvenzionati dalle comunità italiane.

3) Giuseppini: Da 30 anni lavorano nelle Filippine. P. Guido, italiano, venuto da chierico, fa notare che i Giuseppini poco si sono dedicati alla formazione delle vocazioni, per cui ne accusano la carenza. Consiglia di avere un seminario somasco indipendente da altre congregazioni religiose: il filippino finirebbe con l'associarsi a comunità meglio organizzate.

4) Domenicani: Visita alla parrocchia di S. Domenico, Quezon City, cui sono annessi il seminario dei professi di seconda prova (50 studenti) e il seminario teologico (45 studenti). Il noviziato domenicano é altrove con 34 novizi. Incontriamo il Provinciale, filippino, e il P. Augusto Antonio, portoghese, che da 40 anni lavora nella formazione delle loro vocazioni. Questo é il curriculum domenicano: 4 anni di College a spese dello studente. Il giovane entra come aspirante durante gli ultimi anni del college (età: 18 - 20 anni); un anno di noviziato; 3 o 4 anni di filosofia presso l'università de Santo Tomás; 4 anni di teologia

presso la stessa università.

I Domenicani sono molto rigidi e selettivi. P. Augusto fa notare che il giovane filippino tende a sfruttare la situazione e a ritirarsi dal seminario una volta che ha preso i titoli accademici. Esorta quindi a vagliare bene i giovani prima di ammetterli al noviziato.

5) Altre comunità religiose:

- Fratelli delle Scuole Cristiane: Si trovano in Alabang, sobborgo di Manila in pieno sviluppo. Dirigono una scuola elementare e media di circa 3.000 studenti in una zona in cui potrebbe affermarsi una opera somasca con l'aiuto dell'Associazione Ayala. Chiedono assistenza religiosa per i loro studenti.

- Due preti focolarini di Malta: Si trovano a Talon, vicino ad Alabang, in una parrocchia di 50.000 anime. Sono disposti a condividere il lavoro parrocchiale con noi.

- Francescani: dirigono una parrocchia di 70.000 anime in una zona povera di Manila. Sono lì dal 1559. P. Agapito ci fa vedere due lotti che potrebbero essere acquistati per una chiesa e opere vocazionali vicino all'Università di Santo Tomás.

- Missionari del P.I.M.E. che lavorano a Tondo, grande sobborgo di Manila lungo il porto, zona tra le più povere della città, ma in pieno sviluppo di bonifica, soprattutto dopo la visita di Paolo VI.

- Benedettini: hanno una scuola elementare e media di 3.000 studenti in Las Piñas, sobborgo di Manila, vicino ad Alabang. Alcuni nostri seminaristi vi insegnano religione.

- Agostiniani: visita al loro studentato filosofico in Manila, che ospita circa 80 studenti, che frequentano la vicina facoltà del Seminario Arcidiocesano di San Carlos. Anche i loro postulanti vengono accettati in Noviziato dopo il college. Hanno studenti dall'India e da altre nazioni. Dal direttore P. Sicio riceviamo informazioni positive su uno dei nostri aspiranti che fu loro alunno.

6) Suore e Religiose

- Suore Domenicane a Manila. Ci si incontra con Madre Aurora, filippina, superiora del loro Noviziato. Segue da vicino il P. Tarditi e lo aiuta ad avere contatto con persone influenti in Manila.

- Missionarie Domenicane del S. Rosario, vicino all'Univ. di Sto. Tomaso. Hanno 34 professe semplici. La Provinciale ha ritirato le Suore da Las Piñas Hospital, ove risiedono i nostri seminaristi. Dà ottime informazioni sul Dottor Uy, proprietario. Assicura che non sono stati motivi gravi a far ritirare le suore dopo 5 anni di servizio, ma solo incompatibilità di carattere tra la direttrice e il Dr. Uy che é una persona onesta, ma facile ad alterarsi.

Visita alle Autorità Ecclesiastiche

1) Incontro con Mons. Pedro Bahtigue, Vescovo di San Pablo Laguna.

- Il Vescovo della diocesi suffraganea di Manila, dove lavora il P. Tarditi, ci accoglie cordialmente e si mostra contento della nostra venuta nelle Filippine. Racconta del suo colloquio telefonico con il nostro P. Generale e raccomanda di studiare attentamente il caso di ogni seminarista nostro, dato che la maggior parte di essi sono usciti da altri seminari. Esorta a verificare con gran cura le loro intenzioni. Sapeva che alcuni dei nostri seminaristi facevano le pratiche per venire in Italia. Il Vescovo richiama alla prudenza prima di prendere tali decisioni perché alcuni di loro potrebbero sfruttare la bontà dei Padri.

- Il Vescovo é disposto ad accogliere un'opera somasca nella sua diocesi e si incaricherebbe di trovare terreno presso la cappella di Chrysanthom Village, ove il P. Tarditi é amministratore spirituale.

- Inoltre il Vescovo raccomanda di fare ufficiale richiesta per ottenere dalla curia i permessi di confessione anche per casi riservati e per la celebrazione delle messe settimanali e festive.

2) Incontro con il Cardinale Jaime Sin, Arcivescovo di Manila.

- Il Cardinale é contentissimo di accoglierci nella sua Arcidiocesi; anzi suggerisce ai PP. Jomaschi di stabilire la loro prima fondazione in Manila o vicinanze e in secondo tempo diramarsi in altre parti.

- Offre subito una parrocchia a Tondo, Metromanila, sobborgo presso il porto, ove i Padri del P.I.M.E. lavorano da 10 anni, ma avrebbero deciso di ritirarsi per mancanza di personale. E' una zona in pieno sviluppo fin da quando Paolo VI vi fece visita a famiglie povere. Le Canossiane e Salesiani vi hanno già sviluppato cliniche e centri di gioventú. Lo

stato filippino sta costruendo scuole in varie parti.

- Nel caso che i Somaschi non accettino tale proposta, il Card. é disposto ad offrire altre Parrocchie ove i Padri possano svolgere il loro servizio pastorale e curare le vocazioni. Fa notare che le vocazioni stanno aumentando in maniera straordinaria nelle Filippine. Questo sarebbe un momento propizio anche per i Padri Somaschi.

- Concede il permesso di vivere insieme ai seminaristi nostri in Lad Piñas sotto la sua Arcidiocesi, con l'esortazione di curare attentamente i giovani aspiranti al sacerdozio.

- Infine raccomanda di inviare in curia i nomi dei Padri per ottenere i permessi canonici per messe e confessioni.

Ricerche di terreni per lo sviluppo di un'opera somasca

1) Proprietá della Grotta di Fatima. Colonnello Magsakay.

Il terreno, 3 ettari in collina, si trova a Sampaquita Village, parte di Olympia Complex, ove il P. Tarditi é amministratore spirituale. La localitá, protetta dai rumori del traffico, sarebbe ottima per lo sviluppo di un'opera di ritiri, tanto ricercata dal clero e dai laici della zona. Nello stesso tempo potrebbe servire per il noviziato somasco.

- I padroni chiedono 90 milioni di lire.

2) Proprietá con chiesa a Canlalay, Biñan, a due km. da San Pedro Laguna. La proprietária, Beatrice de Guzman offre il terreno (2.000 m²) ove é già costruita una chiesa dedicata a San Girolamo Emiliani. Nel nostro incontro con la Sig.ra De Guzman si é fatto rilevare la necessità di avere una maggiore estensione di terreno per un adeguato sviluppo di opere somasche. Il proprietario dei terreni vicini vorrebbe vendere 5 ettari a un prezzo molto modesto. La zona é in via di grandissimo sviluppo, vicino all'autostrada che porta a Manila. Vi si potrebbe realizzare un ottimo centro somasco con santuario a S. Girolamo scuola elementari e medie per gli abitanti della zona.

I Seminaristi

- Sono otto giovani che vanno dai 20 ai 34 anni di età. Tutti provengono da altri seminari diocesani o religiosi. Stiamo completando le informazioni personali e il curriculum studiorum.
- Risiedono presso las Piñas Hospital, nell'area metropolitana di Manila. La residenza é offerta gratis dal padrone dell'Hospital. Alcuni insegnano religione presso il College del Dr. Uy e ricevono un regolare stipendio.
- Vivono in stanze singole in un piano loro riservato in un'ala dell'Ospedale. Finora il P. Tarditi ha avuto con loro periodici contatti, soprattutto nei fine-settimana. Meraviglia veramente come questi otto giovani facciano vita comune sostenendosi economicamente e spiritualmente in attesa di una definitiva sistemazione somasca.
- I tre Padri Somaschi hanno deciso di recarsi a vivere insieme con loro e hanno ottenuto il permesso dal Dr. Uy. Si spera così, stando vicino a loro, di conoscerli meglio e avviare un programma di formazione religiosa.
- Il Dr. Uy, a cambio dell'insegnamento religioso nel suo College, offrirebbe un altro edificio, attiguo all'ospedale, a tre piani, per i nostri seminaristi. In tal caso occorre fare dei lavori in ogni piano per l'adattamento. Le spese di tali lavori potrebbero essere divise tra il Dr. Uy e i Padri Somaschi.

Quadro finanziario

Dollaro americano 1 = pesos 7,50 (8 pesos = lire 1.000)

1. Informazioni generali

- Depositi bancari con interesse

P= 4.286

P= 4.286

- Pendenze:

a) Prestito per acquisto auto 1980.

(P= 54.000)

Somma da pagare: P= 10.000

P= 10.000

Rata mensile; P= 1.000

b) Stampa "Vita San Girolamo, con
rimborso senza scadenza fissa:

P= 3.200

c) Cemento acquistato, da pagare
in due rate mensili:

P= 4.000

P= 17.200

2. Spese straordinarie urgenti

- Riparazione dell'auto vecchia

P= 5.000

3. Amministrazione ordinaria

- Entrate mensili:

Servizi domenicali e Messe:

P= 5.000

P= 5.000

- Spese mensili:

a) Vitto: P= 16 al giorno per
persona x 11 persone =

P= 5.280

b) Trasporto: benzina per due
automobili =

P= 960

c) Salari:

cuoca=

P= 300

addetti alla chiesa=

P= 400

P= 6.940

PROPOSTE

1. Seminario

- Dopo i contatti avuti con i Religiosi e le Autorità Ecclesiastiche appare evidente che é ancora facile avere numerose vocazioni in terra filippina.
- Al presente ci si offre per i seminaristi la località Las Piñas. Tale offerta evita immediate spese di acquisto di terreni e costruzioni.
- Pensiamo conveniente passare a vivere con i seminaristi in Las Piñas per i seguenti motivi:
 - a) Studiare l'idoneità dei seminaristi stessi alla vita religiosa e avviare il lavoro di formazione.
 - b) Verificare l'adattabilità dell'ambiente e la buona volontà del proprietario, Dr. Uy nell'offrire un suo edificio per il seminario.
- Al termine dell'anno scolastico (verso la fine di marzo):
 - a) Urge prendere una seconda decisione: Se l'ambiente é idoneo e i seminaristi mostrano requisiti positivi, si può stipulare un contratto con il Dr. Uy per una sistemazione del seminario e iscrivere i seminaristi alle facoltà di filosofia e teologia per il nuovo anno scolastico che inizia ai primi di giugno.
 - b) Nel frattempo si prenderanno contatti per una soluzione più definitiva: avere il seminario in luogo più conveniente con completa autonomia.

2. Parrocchia

- Ci sembra opportuno e urgente accettare una parrocchia nell'Arcidiocesi di Manila, secondo l'insistente invito del Card. Sin, e il consiglio e l'esempio delle congregazioni religiose consultate, che tutte hanno almeno una parrocchia.
- Per il momento P. Tarditi continua ad essere l'amministratore dell'Olympia Complex (GSIS-Holiday Hills, Sampaguita, Calendola, Christanthemum Villages), alle dipendenze del Vescovo di Laguna. E' ai

tato dagli altri due religiosi nei servizi domenicali. La vicinanza territoriale a Las Piñas favorisce questo temporale impegno pastorale.

- In quanto alla proposta del Vescovo di Laguna, Mons. Bantigue, di accettare definitivamente una parrocchia nella sua diocesi, abbiamo motivate riserve. Se il Vescovo realmente ci ottiene un terreno idoneo per buoni sviluppi somaschi, secondo le ripetute promesse, si potrà prendere in considerazione la sua proposta.

3) Personale religioso somasco

- Lo sviluppo delle due opere di immediata realizzazione (seminario e parrocchia) sembra esigere l'impiego del seguente numero di religiosi:

- a) Nel seminario: due religiosi per la formazione dei seminaristi. Qualche chierico di magistero o fratello potrebbe essere di grande utilità.
- b) Nella parrocchia: due padri, di cui uno potrebbe essere anche l'incaricato della ricerca delle vocazioni.

4. Aiuto finanziario

- Immediato, per l'amministrazione ordinaria:

Tenendo presente che le entrate ordinarie al momento non sono sufficienti a coprire le spese giornaliere, si propone di inviare un contributo mensile di pesos 5.000 (lire 500.000 circa)

15 gennaio 1981

nostro indirizzo é ancora:

S-Holiday Hills, San Pedro Laguna 3733
(Filippines)

p. Basilio Bantigue
J. Valero F. Cagla
C. M. C. C. C.

RELAZIONI

FILIPPINE

OSERVAZIONI GENERALI

Orientamento delle attività

Dopo il primo mese di incontri con persone di varie organizzazioni religiose e civili, le nostre attività assumono una direzione specifica per non dire unilaterale: le vocazioni somasche.

Il nostro lavoro per il seminario somasco presenta tre principali:

- a) ricerca di locali per accogliere i giovani aspiranti;
- b) incontri con persone che possano orientare i giovani somaschi;
- c) scelta di benefattori che aiutino finanziariamente il seminario somasco.

I Padri vivono nello stesso ambiente dei seminaristi.

Il 19 gennaio ci muoviamo da Sampaguita Village (San Pedro) alla Las Piñas Hospital, alla periferia di Manila, ove vivono i seminaristi. Vogliamo constatare più da vicino le condizioni di vita, i rapporti con la amministrazione dell'Ospedale, il livello culturale e le abitudini dei seminaristi.

L'ambiente è grande e vasto, con stanze individuali. Ciò è un vantaggio. Ma i servizi di cucina, di gabinetti, mobili, stanzette e biancheria sono scadenti: un europeo difficilmente si adatta a tale ambiente. L'acqua scarseggia soprattutto nei momenti di lavoro. Si sta lavorando per risolvere tale problema. Anche il cibo è scadente per qualità e quantità. Si nota che il Filippino si adatta più facilmente. Ma noi sentiamo il vero disagio causato principalmente dalla scarsità dell'acqua e del cibo. Ciò ci ha indotto a chiedere, per il nostro lavoro, una somma mensile di un milione di lire italiane per le spese. Nel frattempo si lavora per avere benefattori che ci aiutino. Ma il risultato di tale attività si farà sentire a distanza.

I seminaristi sono seguiti individualmente e nelle loro attività di insegnanti di religione presso le scuole di zona. Ognuno sottomette una informazione personale scritta. Le pratiche di

... vengono organizzate gradualmente. Si spera di aver presto i
... in lingua inglese per avviare la recita comunitaria.

3) Attività per sollecitare aiuti per il seminario somasco.

Ci incontriamo con persone di varie scuole medie e di High School, che possono indirizzare giovani verso il nostro seminario. Il padre Tarditi ha già fatto contatti negli anni passati con persone direttamente interessate nelle vocazioni. Accettiamo già impegni di conoscenze e ritiri a studenti.

Vengono avvicinate anche persone che possono aiutare finanziariamente per le spese di letti, biancheria, utensili per cucina, oli per refettorio, macchine di cucina e lavanderia. Le prospettive sono buone. Occorre però far vedere che si lavora seriamente, cioè impegno di capitale e di personale nostro.

4) Festa di San Girolamo Emiliani.

I nostri seminaristi hanno organizzato in maniera veramente eccellente la Festa di San Girolamo presso la scuola ove insegnano religione: giovedì 5 febbraio le scuole elementari e medie; il 6 febbraio gli studenti di High School. Più di 3500 studenti hanno partecipato alla messa e alla premiazione catechistica. Si rileva la capacità dei nostri seminaristi ad organizzare tale festa, e il loro attaccamento alla congregazione somasca: aspetti senz'altro positivi.

A Chrysanthemum Village, ove padre Tarditi è parroco da 10 anni, tutto il paese (oltre 10.000 persone) partecipano alla festa di San Girolamo, titolare della Chiesa e Patrono della zona. Il Vescovo ha partecipato con l'amministrazione della Cresima a 30 cresimandi. S'avviglia vedere come tale festa sia già divenuta popolare in solo 10 anni.

5) Lavori per un'opera somasca.

Pochi sono stati i contatti per lo sviluppo di un'opera somasca. Si è data assoluta prevalenza alle indagini per il seminario e vocazioni somasche. Il seminario continuerà ancora ad assorbire le nostre energie ed attività per vari mesi, finché non se ne veda una postazione definitiva. D'altronde, un'opera somasca comporta già il discorso di altri religiosi provenienti dall'Italia o da altre parti somasche.

Dai primi contatti si nota che le opere caritative assi-

3)
 consigli sono svolte da scuole professionali, da parrocchie in
 depressione (come fanno i Salesiani e i religiosi del PIME), e
 cliniche per l'assistenza medica (come fanno le Canossiane e i
 Villiani).

Si é in contatto con il Direttore di un grande orfano-
 orio a Bacolod City (Negros Occidental) con ragazzi dai 5 ai 18
 anni. Il Direttore vorrebbe aggregarsi all'Ordine Somasco. In seguito
 farà visita a tale istituto.

A Canlalay, nelle risaie fuori di San Pedro Laguna, una
 signora ha costruito una chiesa per qualche centinaio di persone in
 un tratto di terreno di circa 2000 mq, e ha affidato la chiesa al p.
 parroco, che vi celebra la messa una volta la settimana. E' frequen-
 ta dai poveri che vivono intorno alle risaie. I Bambini di queste
 famiglie povere ricevono istruzione religiosa da due signore, che
 prestano servizio quasi volontario (Allegato # 1). Si vorrebbe in
 seguito sviluppare tale assistenza con l'acquisto di un terreno più
 esteso e affidare l'opera ad un gruppo di suore, anche Somasche, se
 sono disposte ad inviare almeno tre religiose.

SEMINARIO MINORE IN LAS PIÑAS

1) Descrizione di Las Piñas College/Hospital

La Fondazione di Dr. Faustino Uy comprende:
 Las Piñas General Hospital (Allegato # 2).

Vi sono cinque padiglioni, di cui due sono dati ai Somaschi per
 il seminario. L'amministrazione dell'Ospedale é affidata alla setta
 protestante dei Battisti sovvenzionata dallo stesso gruppo degli Sta-
 Uniti. Il Dr. Uy vorrebbe che i Padri Somaschi si assumano la dire-
 zione spirituale dell'ospedale, che é in crisi per la presenza della
 setta protestante e per la scarsa qualità dei servizi medici. Il Dr. Uy
 é stato vittima di un colpo apopletico. Volendo risolvere d'urgenza
 i problemi dell'Ospedale, si era rivolto alla Caritas e ad alcune con-
 segazioni religiose. Avendo avuto risposte negative da parte catto-
 lica, accettó l'offerta dei Battisti.

Las Piñas College (Allegato # 3)

Comprende la scuola elementare (1.100 alunni), la High School
 (400) e il College (250 alunni).

Proposta del Dr. Uy fatta ai Padri Somaschi

da due padiglioni ai Padri (Allegato # 4.)
Chapel Building: così chiamato perché nel pianterreno si trova la
consegnata ai Battisti lo scorso anno. Ci sono affidati i
piani 1, 2, 3, 4, 5. Ogni piano misura m 10 in larghezza, m 30 in lun-
ghezza. La costruzione è massiccia, solida, in cemento armato. Al
piano vivono i seminaristi con i padri, in stanzette m. 2.50 x 4 m
con lavandino. Gli altri piani sono vuoti. Possono essere fa-
cilmente adattati a dormitori per studenti di College. Ogni piano ha
terrazza che corre lungo tutto il muro.

Florence Nightingale Building: completamente vuoto con pianterreno,
piani 1, 2, 3. La struttura è come la costruzione precedente.

Le generalità del contratto con il Dr. Uy: (Allegato # 4 - c)

Usare gli edifici per i seminaristi somaschi come residenza e per
le attività religiose.

In cambio i Somaschi garantiscono l'insegnamento della religione nel-
le scuole elementari, medie e medie superiori de Las Piñas College,
come già stanno facendo cinque seminaristi. Per tale insegnamento
non viene concesso il salario, ma soltanto un contributo da fissarsi
secondo il numero delle ore di scuola.

I Padri devono attrezzare gli ambienti a loro spese, pagare la luce
e l'acqua, le tasse comunali e le spese di assicurazione degli edi-
fici.

Il contratto può essere fatto per 15 anni con il diritto di rinno-
varlo e di ritirarci quando i Somaschi lo desiderano.

Vantaggi della proposta:

Gli ambienti sono vasti e danno possibilità di alloggiare un numero
considerabile di alunni aspiranti alla vita somasca, come pure grup-
pi di giovani che svolgono giornate di ritiro nel week-end. Le co-
struzioni offrono la possibilità di formare due gruppi distinti di
aspiranti: seminario minore per ragazzi fino all'ultimo anno di High
School (17 anni), e seminario filosofico per studenti del college).
La vicinanza degli edifici all'autostrada per Manila (Km 3) offre un
grandissimo vantaggio per immediati contatti con la metropoli.
Si offrono contatti con la gioventù de Las Piñas College (circa
1750 alunni, senza il peso della amministrazione.

- 4) L'insegnamento di religione fatto dai seminaristi serve pure come magistero e come istruzione religiosa per il seminarista stesso.
- 5) Persone amiche, come p. Guido Coletti degli Oblati di San Giuseppe, hanno espresso parere positivo circa tale offerta ed esortano a non lasciarsi sfuggire un'occasione così propizia.

PROGETTO DI AYALA CORPORATION IN NEW ALABANG

1) Descrizione della località

Alabang é una cittadina lungo l'autostrada per Manila. Nella verso il paese Las Piñas stanno sorgendo numerosissime costruzioni famiglie di impiegati in Manila. In due anni tutta questa zona residenziale sar  gi  costruita e prender  il nome di New Alabang.

In questa parte residenziale si trova una chiesa dedicata a Suzanne (Allegato # 5), che   stata abbandonata da vari anni. Es- appartiene alle due corporazioni Ayala e Madrigal, ambedue operanti settore delle costruzioni commerciali e residenziali.

2) Incontri per la costruzione del seminario somasco

I Padri hanno un incontro con il presidente della Ayala Corporation il 19 gennaio circa il progetto di New Alabang. Mr. Zobel   posto a riparare completamente la chiesa e consegnarla efficiente Padri Somaschi e dar loro un terreno di circa mq 6.000 per la costruzione del seminario.

Tramite il padre Guido Coletti degli Oblati di San Giuseppe, incontriamo con la Sig.ra Josephine Madrigal Payot, che con le sue   interessata con gli Ayala a riparare la chiesa di St. Suzanne. Signora Payot offre per uso temporaneo le due case appena costruite in la stessa localit  New Alabang (Allegato # 6). I 10 milioni di italiane inviati dal padre Generale servono a comprare mobili e pellettile per rendere abitabili le stanze.

Sempre con la cooperazione del padre Guido, ci incontriamo il Cardinale Sin, che si recava presso la Chiesa di St. Joseph ove Guido   parroco. Il Cardinale   contento che la chiesa venga ri- sta e resa funzionante;   anche conten to che i Padri Somaschi la riano e vi costruiscano attorno il loro seminario. Raccomanda diulare un contratto con la Ayala Corporation e fargli aver copia.iglia di procedere al pi  presto.

3) Proposta della Ayala Corporation (Allegati # 7)

La Ayala Corporation con la Madrigal Corporation ripara la chiesa e la rendere agibile per le funzioni religiose entro la fine del 1955. La loro spesa si aggira intorno a 2 milioni di Pesos = 200 milioni di lire italiane. Darebbero gratis il terreno (circa mq 6.000) intorno alla chiesa per la costruzione della rettoria e del seminario somasco, concedendo però il diritto di proprietà, in maniera simile alla concessione fatta ai Salesiani per la scuola professionale in Manila. I Somaschi, che costruiscono, possono rimanere per tutto il tempo che desiderano; solo se in futuro decidono di lasciare, tutta la proprietà rimane alla Ayala Corporation.

Il presidente della Corporation esorta i Somaschi a prendere una decisione con una certa sollecitudine, dato che i lavori sono già in corso.

4) Vantaggi della proposta:

- Il terreno viene offerto gratis per la costruzione in una località ottima per i collegamenti con Manila.

- La nuova costruzione offrirebbe un ambiente decoroso per i religiosi e i seminaristi di teologia. Può servire anche come punto di collegamento per le opere somasche. Il Cardinale stesso così si è espresso: "Abbiate una buona fondazione in Manila, e poi spargetevi per le altre isole."

- L'Officiatura della chiesa (cappellania, non parrocchia) ha un contatto molto utile con la popolazione, e potrebbe dare anche un contributo finanziario per le spese del seminario.

5) Spese di costruzione:

- Si pensa di costruire uffici di rettoria, servizi per cuciniera, lavanderia, refettorio, sala per conferenze al primo piano; e stanze per 20 persone al secondo piano (Allegati # 7).

OPPOSITE

- 1) Si propone di accettare il contratto con il Dr. Faustino Uy in Piñas College/Hospital. Ciò offre immediatamente un ambiente per la formazione dei seminaristi, senza incontrare spese considerevoli per la costruzione di ambienti.
- 2) Si propone di accettare la proposta della Ayala Corporation e di pagare almeno la spesa per la costruzione di 20 stanze da letto. E' un'occasione veramente straordinaria che offre nello stesso tempo una casa, il terreno in una posizione ottima sotto tutti i punti di vista: del traffico di Manila, vicina alle università filosofiche e teologiche tramite l'autostrada. Il suggerimento di padre Guido Coletti, cappellano, sarebbe di costruire (più che si può) al più presto, perché il costo delle costruzioni aumenterà in maniera straordinaria nell'immediato futuro.
- 3) Se i due progetti vengono approvati, si avverte subito la necessità di inviare altri due religiosi dall'Italia o da altre zone somasche. Tali religiosi dovrebbero subito apprendere l'Inglese e il Tagalog per essere pronti fra un anno o due per il servizio vocazionale e pastorale. Uno dei due religiosi potrebbe essere un fratello. Questo sia per avere una persona idonea a seguire i lavori di allestimento degli ambienti, sia per la formazione di quei giovani che hanno già espresso inclinazione alla vocazione di fratello somasco.
- 4) Si propone di inviare almeno mensilmente un milione di lire italiane per far fronte alle spese di vitto dei religiosi e dei seminaristi, e che non ci sia ben ambientanti con una buona lista di benefattori e attività pastorali sufficienti a sovvenzionare il seminario.

Feb. 18, 1951

J. Antonio Santos
 J. Antonio Santos
 - M. G. G. G.

COMPLEX. Comune e parrocchia di San Pedro Laguna. Consta di 4
di case nuove, unifamiliari (varie centinaia per villaggio), post
"amministrazione spirituale" di P. Tarditi. Difficoltosi i collega-
stradali tra un villaggio e l'altro, con San Pedro e con la Expressway
di Biñan, 5 Km più a sud). Sono in progetto migliorie.

HOLIDAY HILLS. Zona collinare. Popolazione di buon livello sociale.
chiesa nuova. Nell'area ci sono varie possibilità di acquisto di pro-
tà con immobili adattabili a base di noviziato e spiritualità. Il servi-
pastorale è stato sub-affidato ad un vecchio prete malato, Fr. Domingo.

PAGUITA. Ancora zona panoramica. Chiesa in costruzione sulla strada per
dola. Una messa domenicale sotto capannone. Comunità cattolica pronta
discorso più profondo. Attiva comunità battista. Sul territorio sorge,
area privata, una cappella della Madonna di Fatima, con scalinata e Via
di accesso. Ogni Primo sabato il santuarietto è meta di numerosi pel-
lani da tutto il circondario. Siamo stati in trattative per l'acquisto di
(3 ettari con area edificabile sulla cima della collina, dietro la cap-
), ma il prezzo ci sembra spropositato.

ENDOLA. Villaggio popoloso con zone povere (nutrita presenza di "squat-
baraccati). Una messa prefestiva, all'aperto, sull'area dove dovrebbe
re la chiesa.

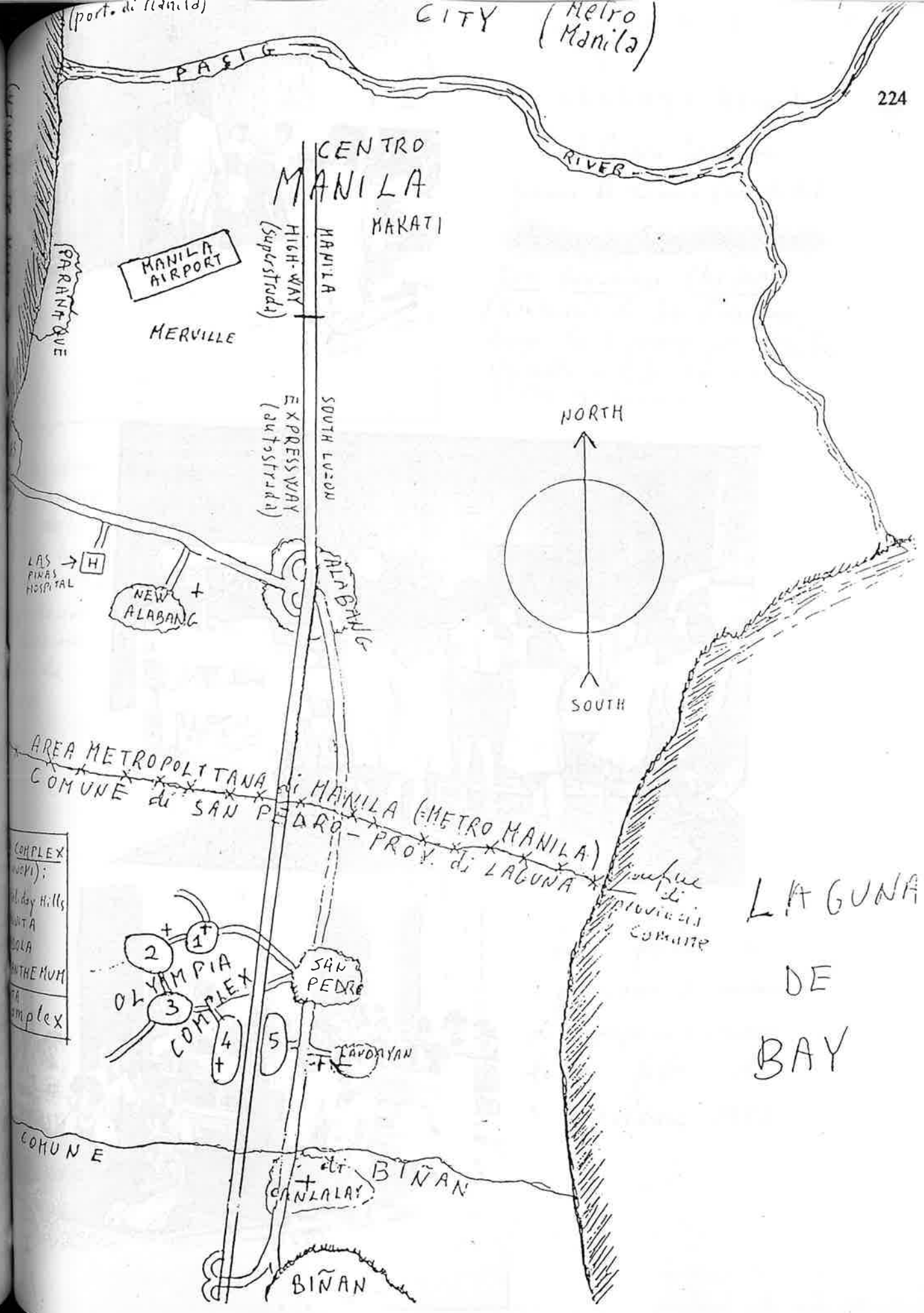
SANTHEMUM. Vasta area pianeggiante. Almeno 1.500 case. Popolazione di
lo modesto. La Chiesa in costruzione, dedicata a San Girolamo, è già
le per le funzioni (3 messe festive, varie infrasettimanali) e come lo-
per "kinder" (scuola materna) durante la settimana.

DAYAN. Santuario molto popolare e frequentato, dedicato a Gesù Mazza-
I Somaschi vi prestano servizio ogni venerdì pomeriggio.

ALAY. Su di un'area di 2000 mq, adiacente ad una strada di grande tra-
sorge una chiesetta nuova dedicata a S. Girolamo (San Jeronimo Shrine=
ario). La proprietaria (Miss Guzman) si è impegnata per scritto (con P.
ron) a lasciare la chiesa in uso perpetuo ai padri Somaschi. Noi sare-
mensi a comprare il lotto (ca. 3 milioni di lire) e anche il terreno
stante, data la comodità di comunicazione. P. Tarditi sogna di sviluppa-
il posto un centro di devozione somasca (tipo Landayan), affidato maga-
suore o a laiche impegnate. Inoltre poco lontano sorge il nuovo grande
asso residenziale PACITA, (ca. 5000 case), tuttora senza assistenza pae-
le. Nel retro-chiesa di Canlalay possono alloggiare 2 o 3 persone.

PIÑAS HOSPITAL. Lasciando la Expressway al casello di Alabang, si pre-
strada che porta alla località Las Piñas. Dopo circa 3 Km si incontra
località "BF Homes - Almanza". Ivi, svolando a sinistra, si imbecca la
venue e dopo 300 m si raggiunge l'edificio dell'ospedale. Proprietà del
ustino Uy, già rinomato chirurgo (ora semiparalizzato), l'ospedale è
stato da un'amministrazione di protestanti battisti. I nostri primi se-
sti sono qui da circa due anni. Hanno a loro disposizione un'ala di 4
ma attualmente sfruttano solo il primo piano (second floor). Fanno
di religione nel vicino Las Piñas college (pure appartenente a Uy).
no arrivo (nov. '80) i battisti hanno messo in atto misure restrittive
infronti dei seminaristi. In particolare li hanno esclusi dalla mensa
ospedale ed hanno requisito per i loro servizi religiosi la bella cap-
che occupa il pian terreno (first floor) della stessa ala. Il dr. Uy
ando noi religiosi siamo entrati nell'ospedale (ca. metà genn. 81) sta-
di tutto per aiutarci e per ritirare le concessioni fatte ai batti-
un momento di particolare sconforto (sua paresi; bilancio deficitario).

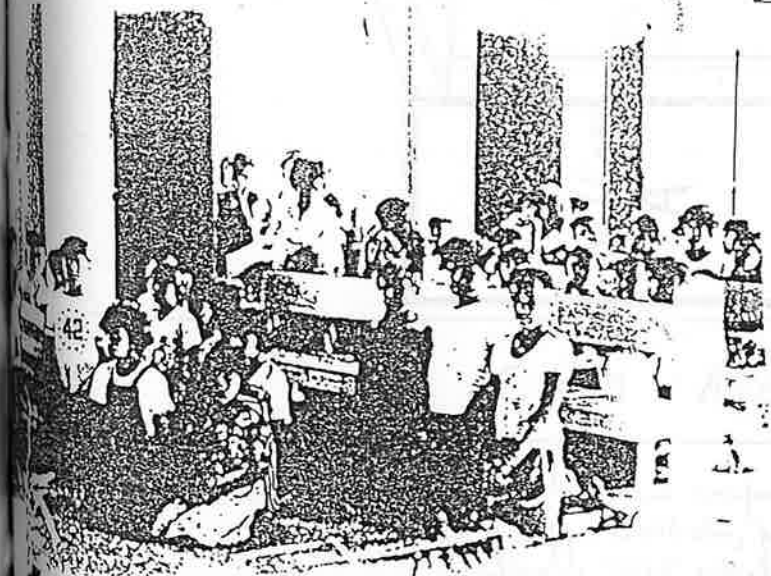
ALABANG. Villaggio nuovo situato sulla sinistra a metà del percorso
Homes. Ivi: offerta di due case nuove in uso gratuito. Nei pressi
chiesetta abbandonata ci viene offerta, previa restauro, dalla ditta
trice del villaggio, con un'area edificabile, a certe condizioni (le
voluto).



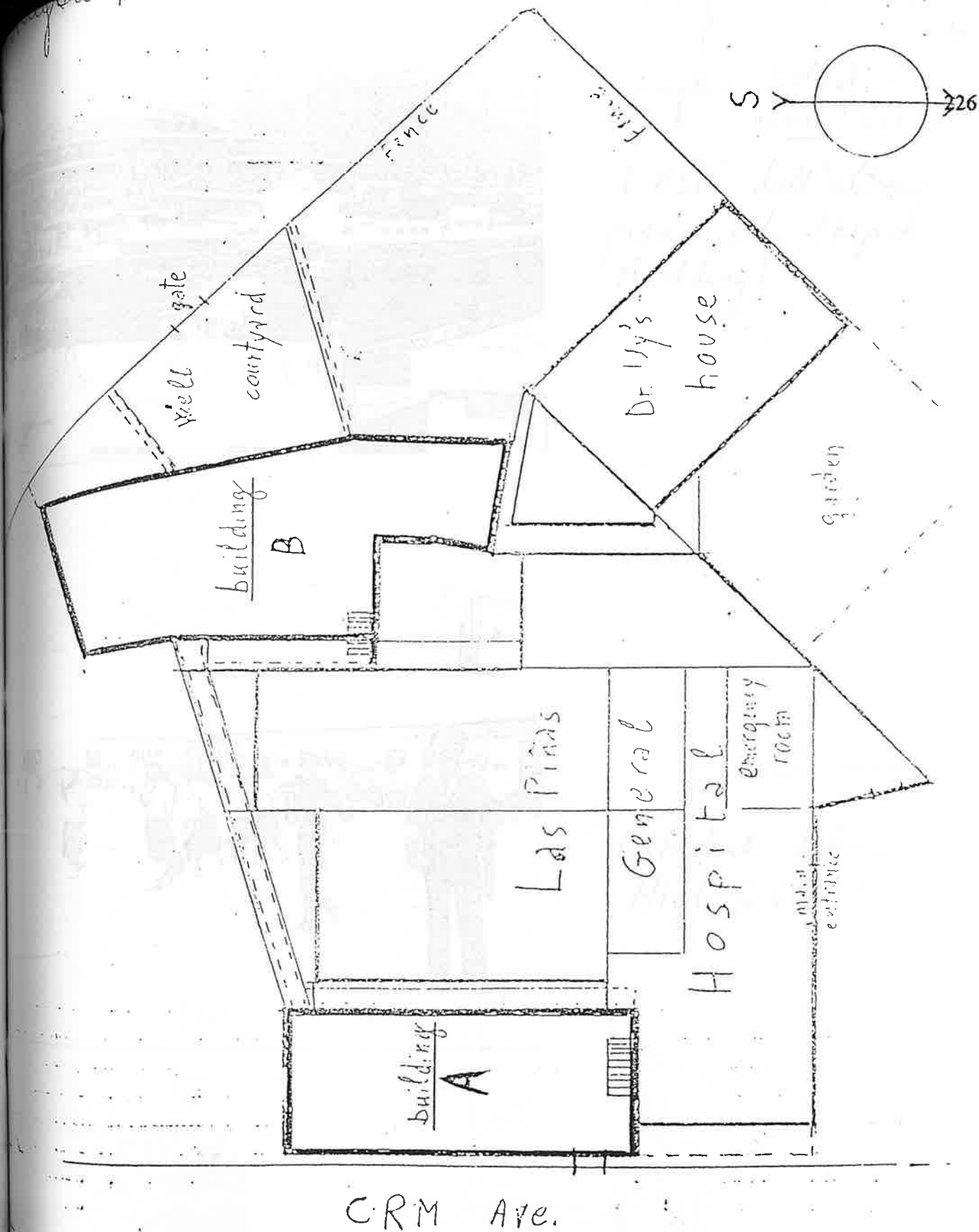
225

San Geranimo Shrine

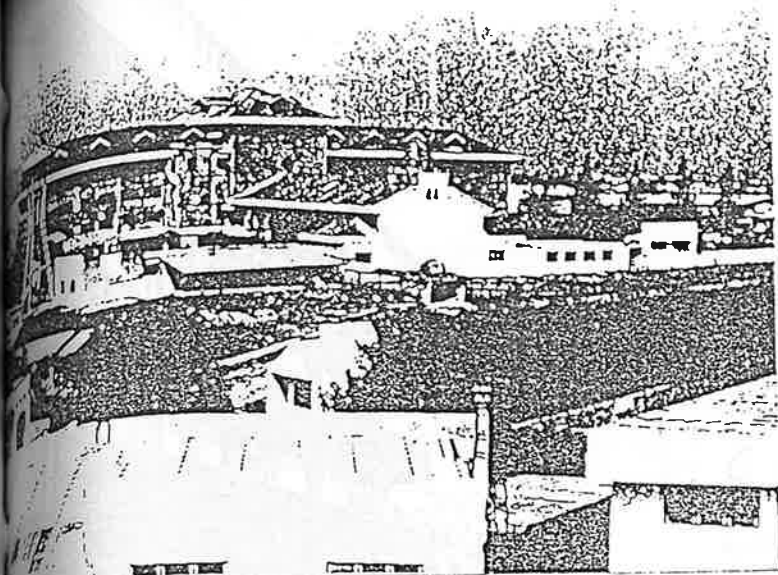
bambini
braccia
delle
le
riduzione
in braccia
funzioni
da
me



le foto si
riferiscono a momenti
di preparazione
della foto di
S. Circolani 1981



- A = Chapel Building: 1st piano terreno comprende una grande cappella annessa al gruppo Battista, protestante, che presiede all'amministrazione dell'ospedale. Gli altri piani (1-5) ai piani sono collegati da un passaggio a sotterraneo (corridoio in rosso, nella mappa)
- B = Florence Nightingale Building: vuoto, annesso ai padri Smeraldi



Complexo Escolar
"Las Piñas"

227

(visto dall'ultimo
piano del Chapel
Building)



recinto interno
(studenti della
High School)

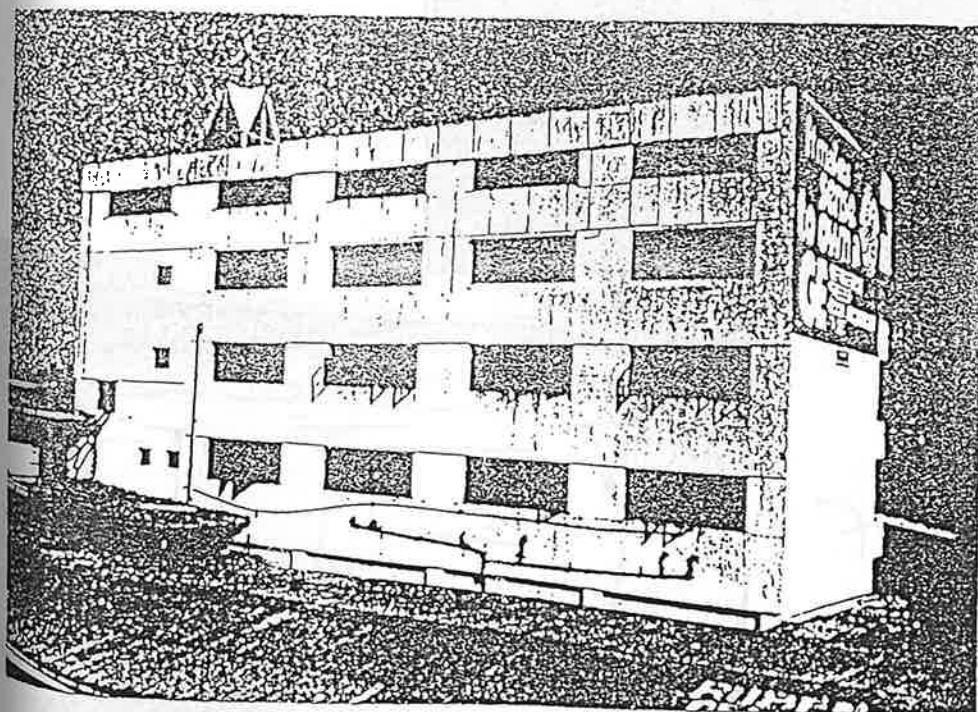
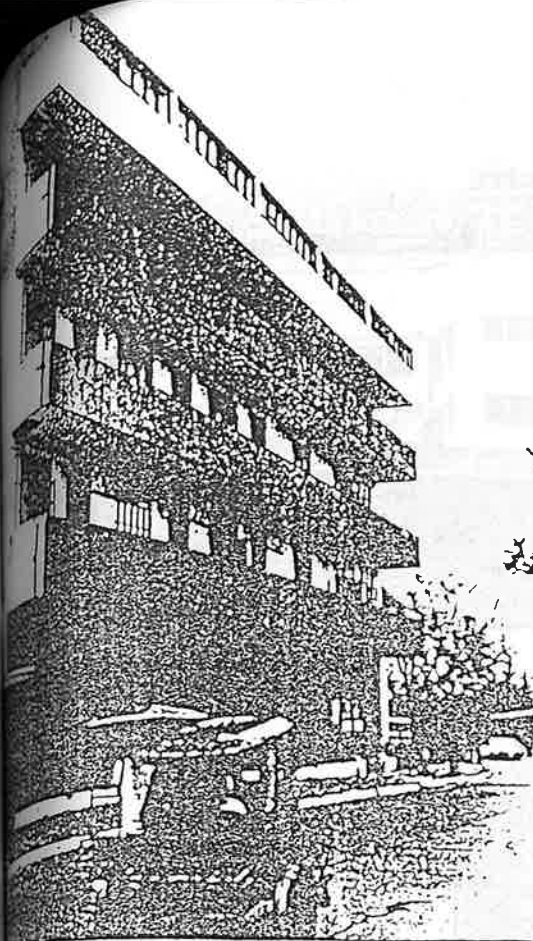
- Chapel Building, lato est.

228

al piano terra la cappella
colicena ai protestanti.

Gottlieb - gli altri piani
ai fiammisti.

(in primo piano la
C.R.M. Avenue, con
un "tricycle" in corso)



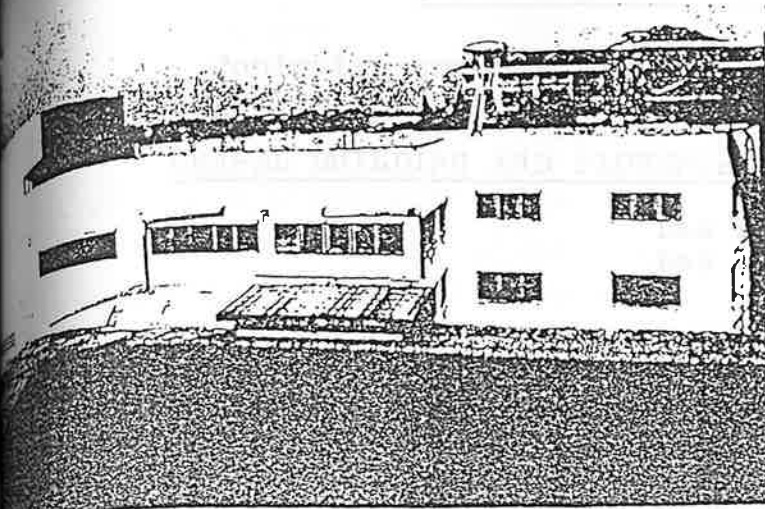
Chapel Building
lato ovest

(visto dal
Florence
Nightingale
Building)

Florence Nightingale Building
 1st floor

229

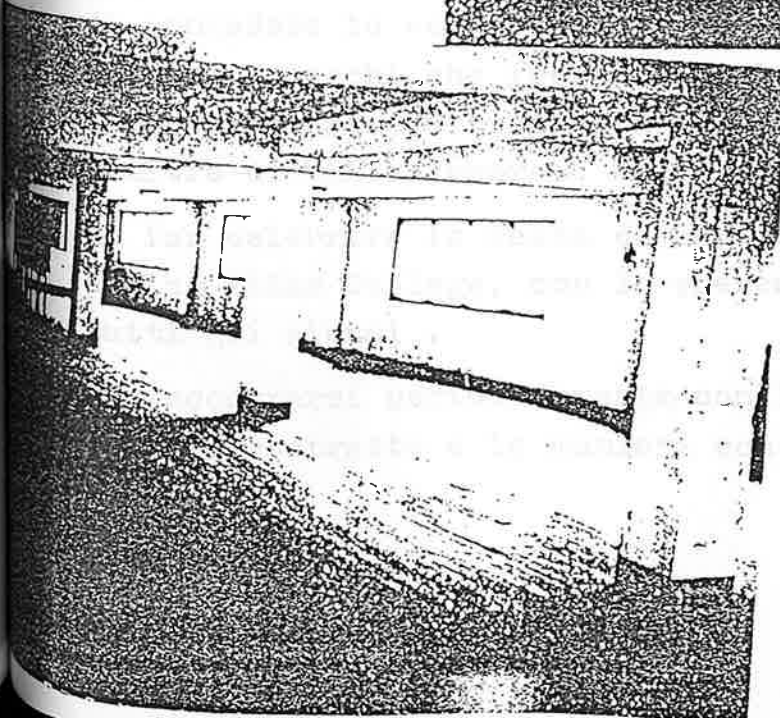
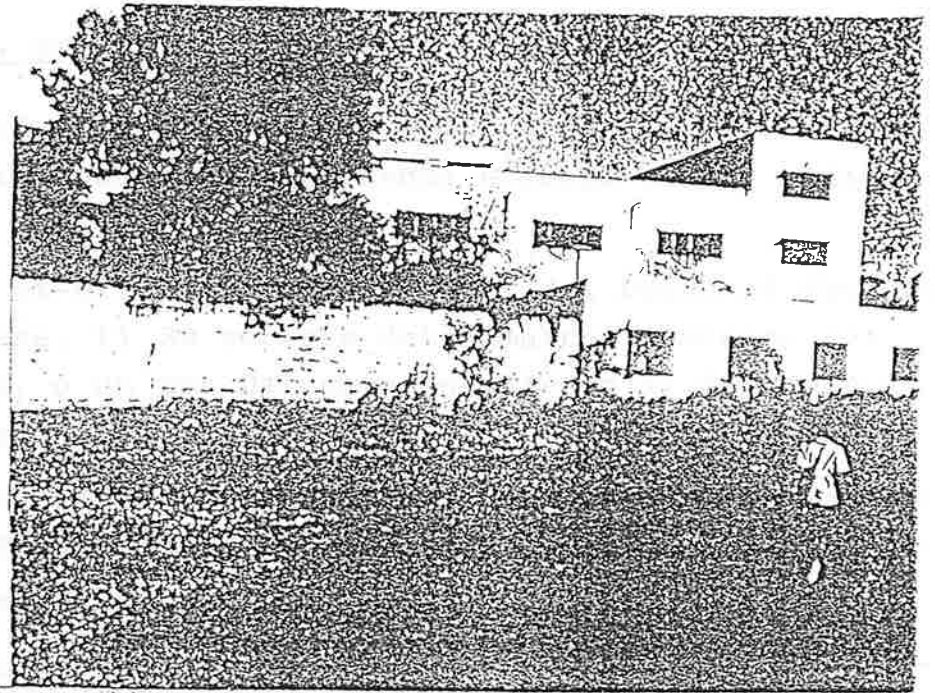
(sulla strada il
 Los Pinos College)



Florence Nightingale Building

1st floor

Los Pinos College reception



Florence Nightingale
 Building
 Entrance to 1st floor

11/8072.65 C...
7
230
C O N T R A T T O

Contratto tra Las Piñas College, Inc. e l'Ordine dei
Padri Somaschi circa:

CHAPEL BUILDING AND FLORENCE NIGHTINGALE BUILDING

Las Piñas Hospital
Las Piñas Rizal, Metro Manila

PREAMBOLO

Ambedue le parti intendono che il presente contratto non ha forza di legge, ma é soltanto un mutuo accordo per chiarificare gli impegni di ambedue le parti.

LAS PIÑAS COLLEGE, Inc. promette

- 1) di assegnare ai Padri Somaschi il Chapel Building e il Florence Nightingale Building come loro residenza e luogo per le attività religiose.
- 2) di accettare come ex-officio membro votante del Board of Trustees de Las Piñas College, il Superiore dei Somaschi nominato dai Superiori Maggiori, o un suo Delegato incaricato di dirigere la residenza somasca in Las Piñas.
- 3) concedere una remunerazione in denaro ai Somaschi che insegnano religione ne Las Piñas College. Tale remunerazione sarà in proporzione delle ore di insegnamento.
- 4) di concedere lo sconto del 50% delle tasse scolastiche ai seminaristi somaschi che frequentano Las Piñas College. Tale sconto esclude le tasse di registrazione, attività atletiche, biblioteca e altre di vario genere.
- 5) di far celebrare la festa di San Girolamo Emiliani come Patrono de Las Piñas College, con la presenza del Corpo Insegnante e di tutti gli alunni.
- 6) di incontrarsi periodicamente con le autorità Somasche per rivedere il contratto e la maniera con cui viene eseguito.

PADRI SOMASCHI promettono:

prestare il servizio di religione agli studenti di elementare e High School ne Las Piñas College, con un numero di insegnanti disponibili tra i seminaristi presenti.

di svolgere l'assistenza spirituale alla famiglia del padrone de Las Piñas College, ai membri del Board of Trustees, agli insegnanti, e impiegati e ammalati de Las Piñas Hospital.

di coprire le spese per l'uso di elettricità e acqua nei due edifici abitati dai Somaschi, le spese di tasse di proprietà e di assicurazione delle costruzioni, spese divise coi i Battisti per the Chapel Building, e intere per the Florence Nightingale Building.

I Somaschi accettano la durata del presente contratto per 15 anni con il diritto di rinnovarlo o di terminarlo quando credono opportuno.

di incontrarsi periodicamente con gli Ufficiali de Las Piñas per rivedere il contratto e la maniere con cui é eseguito.

EDUE LE PARTI PROMETTONO:

di rivedere il contratto alla fine di tre anni alla luce di cambiamenti e di adottare termini per un miglioramento del contratto stesso.

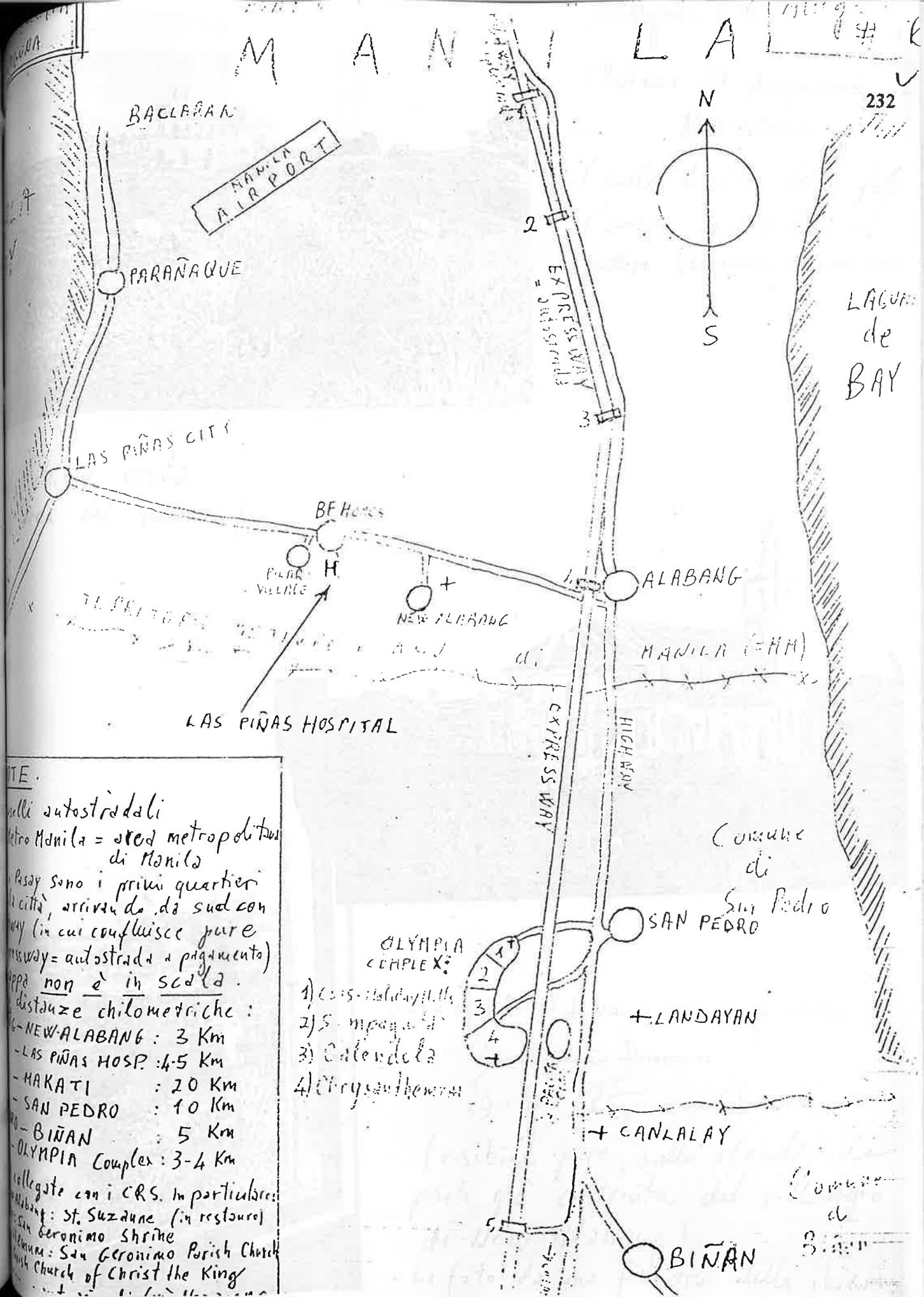
TERMINI DEL CONTRATTO:

Le due parti si accordano di notificare almeno sei mesi prima il de-terminare il contratto.

DATA-----

Rappresentante de Las Piñas College

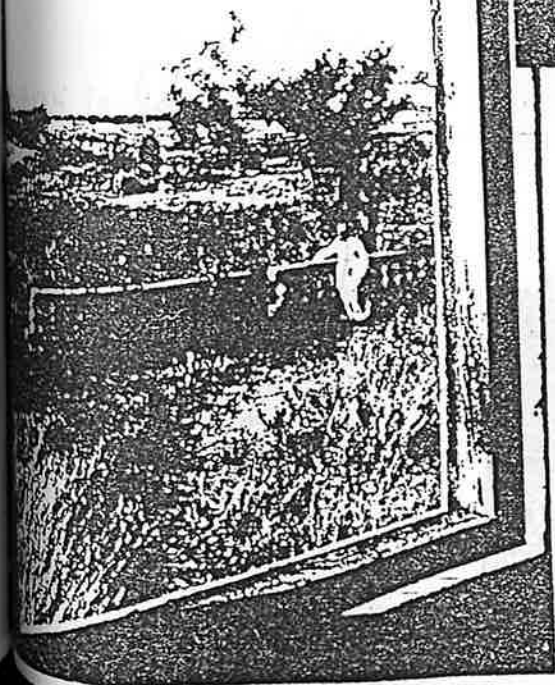
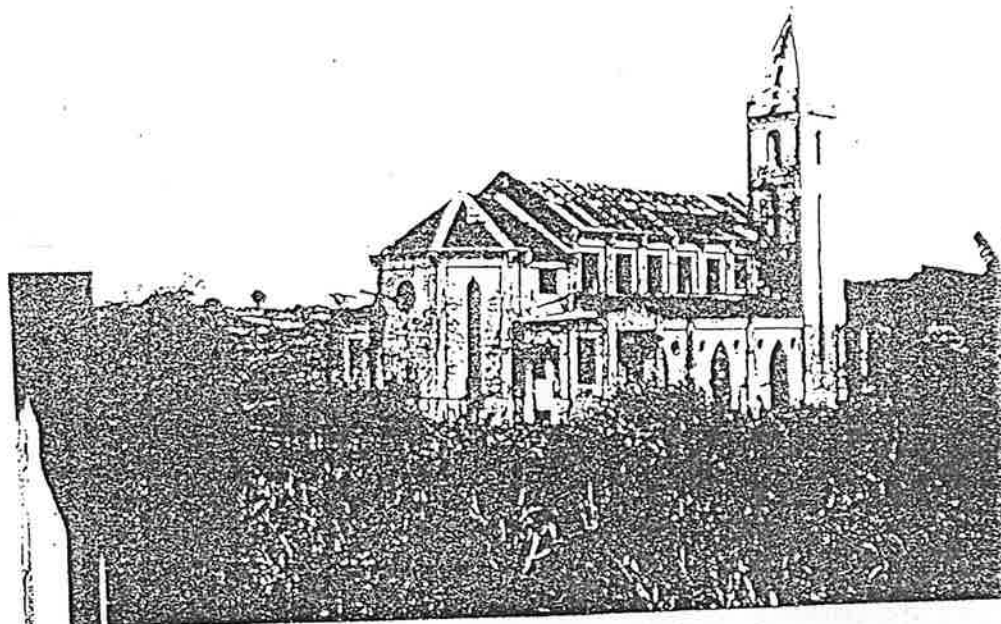
Rappresentante dei Padri Somaschi



Chiesa St. Giovanni²³³ in
New-Alabang

(sulla destra della foto
l'area destinata al
futuro seminario sacerdotale)

la chiesa vista
l'area del seminario)



sullo sfondo il terreno che dovrebbe essere
il seminario sacerdotale.

In foto P. Giovanni Tardito.

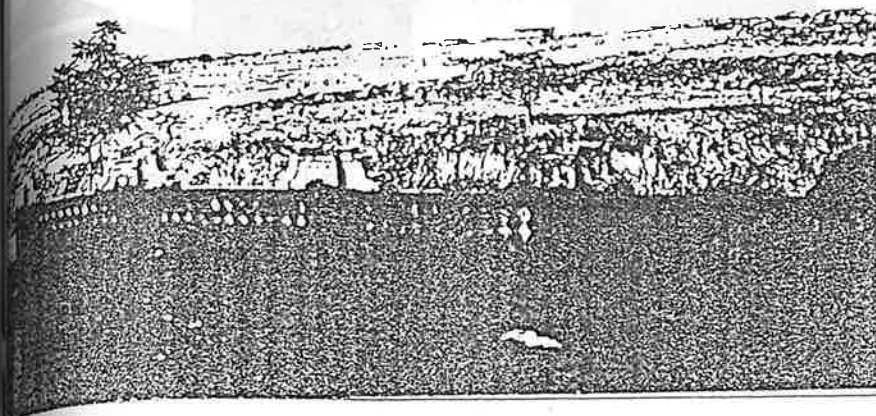
(visibile pure, sullo sfondo, la
parte già costruita del villaggio
di New Alabang)

- La foto da una finestra della chiesa

Allegato # 6 - c

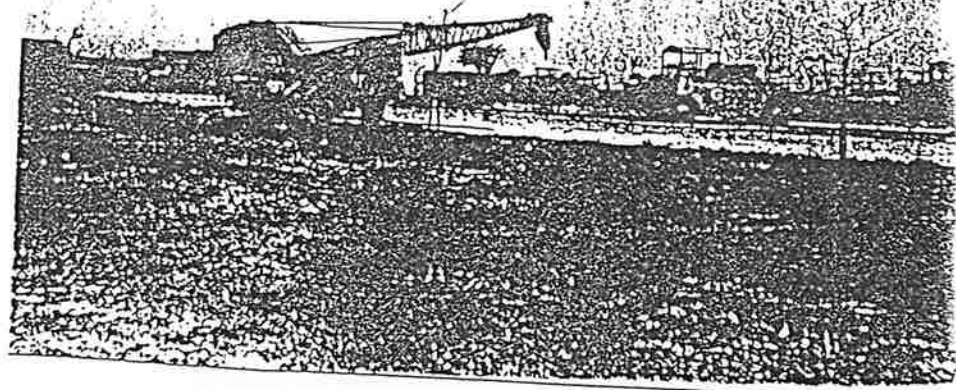
Alabang: terreno ²³⁴
 lungo la via
 abitata

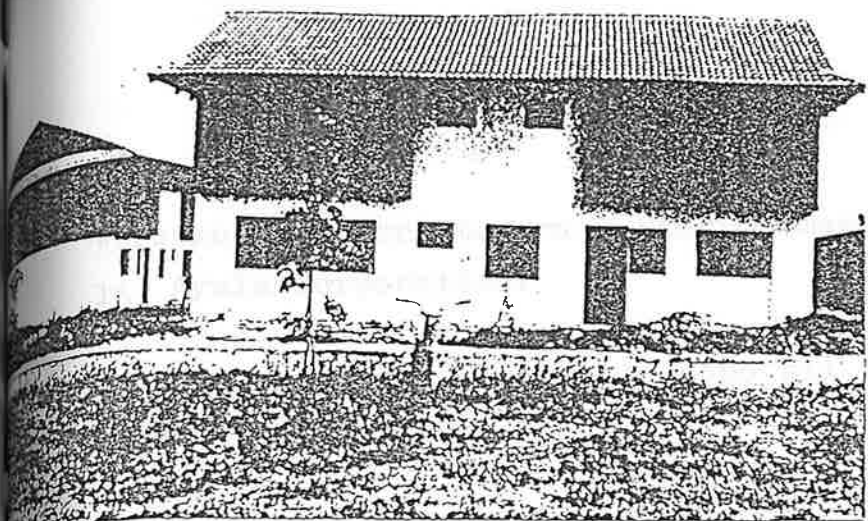
(al centro i tubi di
 cemento in corrispondenza
 dell'area edificabile
 a sinistra alcune case
 già costruite; a destra
 i macchinari impiegati
 nei lavori)



Lavori in Ryo.

macchine in
 attesa di impiego)

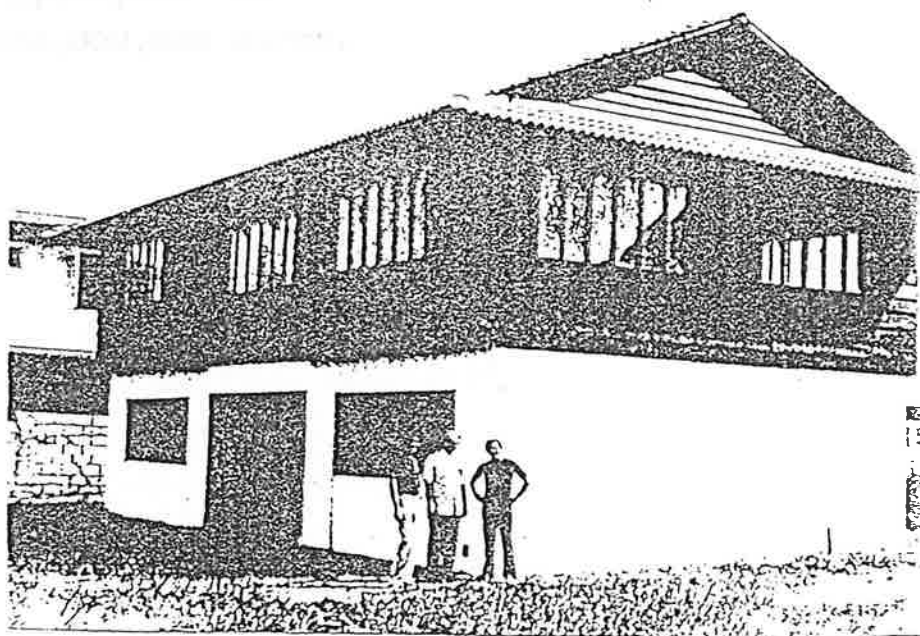




Allegato C-2
 Due case in Albano ^{N.W.}
 235
 concense per uso tempo
 della signora Josephine Mac
 Bay

ante alla costruzione
 di un'aula con due
 porte laterali di
 volta.

foto per benigno
 del Rev. V.F. CRS)



Abbozzo di Contratto tra i Padri Somaschi e
la Ayala Corporation.

La stesura finale sarà fatta dopo gli opportuni
scambi e correzioni.

Allegato 7

Il costo della costruzione del Seminario
é computata al prezzo di
Pesos 2,000 mq
cioé Pesos 2,000,000 ==
Lire 200,000,000 circa.

tra La Ayala Corporation
e i Padri Somaschi

Il LOCATORE dá in affitto il tratto di terreno con un totale di area mq 2180

Questo affitto include il privilegio di usare insieme con altri affittuari, il parcheggio nelle vicinanze del terreno dato in affitto.

I Somaschi accettano l'affitto soggetto alle seguenti condizioni e restrizioni:

1) Termine: Il termine del presente affitto sarà per il periodo di 99 anni. I Somaschi hanno il privilegio di rinnovare l'affitto con le stesse condizioni e termini, purché i Somaschi abbiano fedelmente osservato le condizioni dell'affitto. Tale rinnovo deve essere esercitato almeno un anno prima della scadenza del contratto.

2) Scopo e costruzione dell'edificio

- a) I Somaschi devono costruire l'edificio con un massimo di altezza di due piani, con muri di cemento secondo lo scopo in precedenza pattuito e approvato dal Locatore.
- b) I Somaschi accettano di adottare lo stile architettonico l'apparenza esterna e il tetto dell'edificio come deciso dal Locatore dopo consulta con i Somaschi.
- c) Nel caso particolare, l'edificio sarà esclusivamente per il funzionamento di un seminario cattolico. I Somaschi non cambieranno tale costruzione per altri usi senza il consenso del Locatore.
- d) I Somaschi sottometteranno i progetti di costruzione e termineranno la costruzione entro il tempo pattuito con il Locatore.
- e) Ogni futura alterazione, estensione, ricostruzione o aggiunt dell'edificio sarà fatta con il consenso scritto del Locatore.

4) 3) Tasse:

I Somaschi pagheranno al locatore le tasse di proprietà fissate dal governo

238

4) Assicurazione:

I Somaschi sono responsabili per il mantenimento e il miglioramento della proprietà e dell'edificio, e sono responsabili per le spese di assicurazione circa la proprietà data in affitto contro distruzioni, danni causati da fuoco o altri elementi. La Compagnia di assicurazione sarà accettata dai Somaschi dopo previo accordo con il Locatore.

5) Miglioramenti:

I Somaschi sono tenuti ai miglioramenti richiesti alla proprietà in affitto.

6) Riparazioni e Mantenimento:

I Somaschi manterranno a loro spese la proprietà data in affitto, gli edifici e la Chiesa di St. Suzanne in uno stato di sicurezza e con riparazioni di prima classe, in condizioni di pulizia e sanitarie, liberi da odori nocivi, rumori disturbanti, e per tale scopo permetteranno al Locatore di entrare e ispezionare gli edifici costruiti nella proprietà in affitto.

6 7) Proibizioni:

Tappeti, stracci o altre cose non saranno appesi o scossi fuori delle finestre dell'edificio, né sostanze gassose saranno ammesse nella proprietà in affitto.

I Somaschi provvederanno in maniera adeguata alla eliminazione dei rifiuti e mondezze dall'edificio. Ciò sarà fatto secondo le norme della Commercial Center Association. Biancheria lavata non sarà appesa in posti che possano essere visti dall'esterno dell'edificio.

8) Subaffitti:

I Somaschi non affitteranno, o venderanno o ipotecheranno in ~~nessuna~~ alcuna maniera, o trasferiranno questo affitto o parti di esso senza il consenso scritto del Locatore. Nessun altro diritto, titolo o interesse sarà conferito ad altri fuor dei Somaschi senza il consenso scritto del Locatore.

9) Indennità:

I Somaschi terranno il Locatore libero da altri reclami o richieste di terze persone per perdite o danni, compresi i reclami di proprietà su incidenti riguardanti la proprietà in affitto, causati dal fuoco o da trascuratezza da parte dei Somaschi nel mantenimento della proprietà e dell'edificio.

10) Espropriazione e Condanna:

Qualora il governo espropria o condanna le proprietà in affitto, allora i Somaschi, quando richiesti dal Locatore, lasceranno la proprietà e l'edificio e non richiederanno alcun compenso o risarcimento per perdite dovute all'espropriazione.

11) Installazioni e Mantenimento dei servizi pubblici

Il costo dell'istallazione e il mantenimento dei servizi pubblici come elettricità, telefono, acqua, ecc., sarà coperto esclusivamente dai Padri Somaschi. Il Locatore si riserva il diritto di indicare ai Somaschi la località dove le connessioni di tali servizi pubblici possono essere fatte.

12) Abbandono dei Diritti:

Il Locatore si riserva il diritto di assegnare ad altri l'affitto, qualora i Somaschi si ritirino.

13) Consegna della Proprietà:

Al termine dell'affitto i Somaschi sono d'accordo di riconsegnare al Locatore la proprietà, gli edifici e i miglioramenti fatti. I Somaschi non avranno diritto a risarcimenti del costo per tali edifici e miglioramenti.

14) Non-Registrazione dell'Affitto:

Ambedue le parti si accordano that questo affitto non venga registrato nell'ufficio della property Register of Deeds. Ma in caso di vendita da parte del Locatore, il Locatore si obbliga a far rispettare dal compratore tutti i termini di questo contratto.

Servizi prestati dai Somaschi:

I Somaschi terranno regolarmente la celebrazione di Messe e altri servizi religiosi nei giorni e tempi accordati tra le due parti.

I Somaschi amministreranno i Sacramenti nella chiesa secondo
il tempo e le date accordate tra loro e il richiedente dei
sacramenti.

RELAZIONE SUI SEMINARISTI

Osservazioni generali

1) Durante l'anno 1979 alcuni giovani manifestarono al P. Tarditi desiderio di entrare nella nostra Congregazione. Egli faceva presente che non si disponeva di ambiente né di personale per aprire un seminario, ma che i nostri Superiori stavano considerando con interesse il problema, secondo l'assicurazione che gli avevano dato durante il Capitolo Generale, a Somasca nel luglio 1979.

Il P. Schiavon, venendo nelle Filippine nella primavera 1980, ebbe occasione di parlare con questi giovani e ne dava un giudizio positivo. Proprio pochi giorni dopo la sua partenza, si veniva a sapere che il Dr. Uy cercava una comunità religiosa o almeno alcuni seminaristi per l'insegnamento della Religione nella sua scuola, offrendo in cambio un edificio e relativo stipendio.

In poco tempo si riunirono 8 giovani, tutti ex-seminaristi, che durante l'anno scolastico 1980-81 insegnarono religione (alcuni anche altre materie) nella scuola del Dr. Uy, sostenendosi a vicenda, aspettando un certo regolamento e incoraggiandosi a perseverare in attesa di una soluzione definitiva.

2) La nostra decisione di vivere con loro ci ha portati a una conoscenza più adeguata di ognuno di essi, rispetto alle loro qualità e ai loro limiti. Il fatto che tutti siano usciti da varie congregazioni suscita serie perplessità. Il gruppo è ben amalgamato, per cui la dimissione di qualcuno potrebbe mettere in crisi altri. Stiamo ritenendo loro che la decisione di abbracciare la nostra vocazione debba essere personale. Si pensa di provare adeguatamente la retta intenzione e le capacità di ognuno, per cui sembra necessario un periodo di almeno due anni prima di ammetterli al noviziato. *Verend. per curriculum di questi ragazzi?*

3) Indipendentemente dalla validità dei soggetti in questione, l'attuale gruppo è considerato provvidenziale come primo nucleo per lo sviluppo del nostro seminario. Non solo, ma a parte la riuscita o meno dei primi seminaristi, l'opera vocazionale nelle Filippine presenta indubbiamente molti aspetti promettenti.

4) Oltre alla preoccupazione di preparare locali adeguati e risolvere i non pochi problemi logistici per il seminario, si stanno preparando, valendosi dell'esperienza di altre congregazioni, tests per scegliere la personalità e capacità dei futuri candidati. Si organizzano giornate vocazionali per interessare giovani studenti e selezionarli. Si sta in contatto con parroci, suore e insegnanti. In questo modo già una decina di ragazzi dai 13 ai 15 anni sono pronti a entrare per il nuovo anno. Secondo l'esperienza di altri seminari, questa è l'età più adeguata per riceverli, dato che sono più ricettivi di una profonda formazione.

5) Si vuole iniziare un programma di formazione anche per Fratelli, dato che almeno 3 degli attuali seminaristi e due nuovi aspiranti hanno espresso il desiderio di farsi Fratelli.

6) Sorge il problema del mantenimento dei seminaristi. La maggior parte delle loro famiglie non può pagare la retta, neppure quella scolastica, eppure si tratta di giovani volenterosi e capaci.

7) Si presenta fin d'ora l'altro problema di avere nuovo personale religioso, appena il numero dei seminaristi aumenti e i progetti siano avviati. Bisogna ricordare che solo dopo un anno di intensa pratica delle due lingue (Inglese e Filipino) il religioso può essere idoneo a svolgere un lavoro adeguato.

Rapporto su ciascuno dei seminaristi

1) PACIFICO GUPANA. Nato il 26/1/46 a Loreto, Surigao del Norte (Mindanao) da Emiliano e Melitona Evangelista. Tre fratelli e tre sorelle. Praticano la Religione Aglipayana (Chiesa Indipendente Filippina, di cui il padre era membro molto attivo).

Termina la High School nel 1963. Per tre anni frequenta Tecnologia nell'Università di Cebú. Nel '68 fa un anno di medicina che poi interrompe per mancanza di mezzi.

Nel '71 entra nella Congregazione del Verbo Divino a Cebú. Dopo il noviziato fa due anni di filosofia e uno di teologia. Per condotta alquanto sospetta (porta liquori in seminario e beve con eccesso), gli si consiglia di uscire per due anni. Entra nei Trappisti per un anno e mezzo finché scopre che può diventare monaco, ma non sacerdote. Gli si consiglia di entrare in un ordine religioso di sacerdoti. I Francescani lo accettano nel '77. Fa il noviziato. Una settimana prima della professione viene sottoposto a un test psicologico, dai cui risultati i superiori concludono che non ha vocazione e lo consigliano di uscire.

Ritorna a casa, dove frattempo suo padre muore, vittima di un ciclonone. Incontra uno dei nostri seminaristi che lo invita ad aggiungersi al gruppo. Desidera continuare gli studi teologici e diventare sacerdote. Attualmente insegna Religione e Chimica in Las Piñas College, mostrandosi ottimo insegnante, apprezzato da tutti.

Presenta buone qualità: buon tratto, intraprendente, servizievole, responsabile e ottimo organizzatore. Mostra una certa fragilità affettiva; fa amicizia con chiunque. Non è ancora in grado di valutare la sua capacità a controllarsi in questo campo. Data l'età e le passate esperienze, presenta serie complessità.

2) VICENTE BORERO (candidato a Fratello)

Tabaco, Albay (Bicol) il 2/7/47 da Demetrio e Lucia Arcilla. Ha due fratelli e due sorelle. Finisce la High School nel '66. Interrompe gli studi per mancanza di mezzi.

70 entra nel Seminario Mt. Carmel in una congregazione secolare. Non riuscendo negli studi, è consigliato di non proseguire per sacerdozio.

72 entra dai Francescani che due anni dopo gli consigliano di uscire per un periodo di due anni. Si dedica a insegnare Religione alla High School di alcuni collegi cattolici.

80 incontra un amico che lo invita a unirsi al nostro gruppo. Il suo desiderio oscilla tra il farsi sacerdote o fratello. Finalmente decide di farsi fratello, per la difficoltà nello studio.

Carattere simpatico, facile ad allacciare amicizie. Buon animatore durante i ritiri. Sa intrattenere i ragazzi con chitarra, canti, ecc. Porta una buona dose di indolenza e irresponsabilità. Soddisfatto del piatto è pieno. Lento e superficiale nel lavoro. Abbiamo riserve.

3) EDWIN MUSICO (candidato a Fratello)

San Fernando, Ramblon l'11/3/1953 da Pablo e Carmencita (già defunta). Ha due fratelli e due sorelle.

Ha studiato anni di biologia, uno di filosofia e un corso di teologia presso l'Adamson University, così pure corsi di IBM, dattilografia, ecc.

Due anni dai Rogazionisti, da cui esce di sua volontà, attratto dal tipo di apostolato più sociale e giovanile. La relazione data dai Rogazionisti è positiva.

80 entra nel nostro gruppo e convince altri a unirsi a noi. Caparbio, serio e responsabile.

Carattere chiuso e insicuro. Sincero e aperto quando gli si parla sinceramente.

Deve essere un buon elemento come fratello, capace di attrarre giovani al seminario.

4) NESTOR ESTANISLAO (candidato a Sacerdote)

Aklan, Capiz, il 4/6/54 da Rodrigo e Lucia Alejandro. Ha due fratelli e due sorelle.

Un anno dagli Oblati di S. Giuseppe che gli consigliarono di uscire per mancanza di adattabilità. Ha già frequentato due anni di teologia.

Carattere, obbediente e devoto. Ha fatto buona riuscita come insegnante di Religione in Las Piñas College.

Le sue limitate capacità intellettuali. Per il resto present-

buone possibilità di riuscita.

5) FELIZ BROFAR (Candidato a Sacerdote)

21 anni

a Nacgarlan, Laguna il 12/10/54 da Paulino e Luzvininda Solmoro.
fratelli e 4 sorelle.

Ha fatto la High School nel Seminario Diocesano di Laguna e poi ha gi-
5 Colleges diversi per studi di filosofia e psicologia. Ha eserci-
l'insegnamento con un certo successo in diverse scuole.

Ha lavorato con P. Tarditi già fin dall'inizio del 1979, aiutandolo nelle
attività parrocchiali.

Intrepido, mite, con discreta intelligenza.

Individualista. Insegnando in Las Pifas College, si implicò in un liti-
tra il direttore e il proprietario, Dr. Uy. Fu espulso dall'insegnamen-
to al direttore e ad altri professori.

È un poco isolato dal gruppo dei compagni.

Non dovrebbe diventare un buon elemento, se ben diretto. È molto sensibile
avvisi.

6) GEORGE MORRIS (Candidato a Sacerdote)

22 anni

a Iloilo, Vizaya il 13/10/1959 da padre americano e madre filipi-
na.

Ha fatto due anni di College presso i Giuseppini che ci hanno dato di
buone referenze.

Calmo, servizievole, esperto in musica, intelligente e creativo.

Caratteristiche: alquanto indeciso e chiuso.

Ha buone possibilità di riuscita.

7) JOSEPH EUGENE LIBUT (Candidato a Fratello)

21 anni

a Pampanga, La Union, il 16/5/60 da Antonio y Juanita Santacruz.

fratelli e due sorelle, di cui uno seminarista e una suora.

Ha studiato due anni di filosofia e psicologia all'Adamson University.

Ha fatto un anno dai Camilliani.

Generoso, aperto e sincero e proviene da buona famiglia.

È molto affettivo, forse anche per la giovane età.

Ha buone possibilità di riuscita.

8) NOEL BOTIN (Candidato a Fratello)

21 anni

Quezon City il 12/12/ 1960 da Amado e Rosalia Buella. Ha 8 fra-
telli e due sorelle.

È entrato dagli Agostiniani e vi rimane due anni. È consigliato di
rimanere per un periodo di tempo a causa della sua immaturità.

Si trova al terzo anni di filosofia.

È docile, ma affetta di spina dorsale. Non comunica con gli altri, è timido e immaturo. La famiglia, molto devotista e senza forme cristiane, dà poche garanzie.

Gli studi superiori valteranno le sue capacità mentali e la sua netta e prosequire verso il sacerdozio.

ALTRI CANDIDATI

Oltre a questi otto giovani che già vivono con noi, altri dieci veni vogliono entrare in seminario per il prossimo anno scolastico che inizia il 13 giugno. Frequentano gli ultimi anni dell'High School e provengono direttamente dalle loro famiglie.

Passano già i fini settimana con noi e ci sembrano buoni elementi. Speriamo che per giugno altri ancora si aggiungano.

II - RELAZIONE SUI PROGETTI "AYALA" E "LAS PINAS COLLEGE"

osservazioni generali

Sembra che la nostra precedente relazione sui due progetti sia apparsa un po' contraddittoria e abbia suscitato perplessità. Ciò si deve ai seguenti motivi:

1) I progetti, essendo ancora in fase iniziale, hanno presentato dei cambi in questi ultimi due mesi, perché le parti contrenti pur ritenendo le linee fondamentali, già note, hanno modificato e chiarificato ulteriormente le proposte.

2) La nostra situazione in Manila, che deve conciliare le due pressanti direttive:

A - Quella dei Superiori che ci vorrebbe, se fosse possibile, dedicati esclusivamente al seminario.
B - Quella del Cardinal Sin che ci accetta nella sua archidocesi per aprire un seminario, però ci invita ad assumerci la responsabilità di una parrocchia o almeno per il momento, di una cappellania.

3) L'urgenza di avere al più presto un terreno e un ambiente completamente nostro, con condizioni meno precarie delle attuali nell'edificio del Dr. Uy, esposto alle naturali ingerezze del pretario e alla contiguità con l'ospedale, con inconvenienti che esporremo in seguito.

- 4) La necessità di sostenere in un futuro il seminario con enti locali, che potrebbero essere rilevanti con la chiesa da gestire.

Progetto "Ayala"

- 1) Colloquio telefonico con il Rev.m-o P.Generale. 14 marzo

In tale colloquio si nota l'insistenza di dare precedenza al seminario nell'edificio del College offerto dal Dr.UY, per cui il progetto Ayala, pur non venendo scartato, viene rimandato. Lo stesso P.Generale ci esorta a fare i primi passi per lo sviluppo di un'opera somasca, ove i seminaristi possano esercitarsi nell'apostolato specifico del nostro Ordine.

- 2) Incontro con la "Ayala Corporation", 9 aprile 1981

La luce delle direttive ricevute dai nostri Superiori, si fa nota all'"Ayala" che il nostro Ordine è in favore del progetto, al presente esso desidera convergere il suo aiuto finanziario verso l'altro progetto "Las Piñas College" che offre costruzioni in atto per il seminario.

Il rappresentante dell'"Ayala" ci rende il nostro punto di vista. Egli però non esige il compimento della clausola di costruire il seminario entro due anni, ma in seguito, senza scadenza fissa. Anzi assicura che noi siamo liberi di dare a questo futuro edificio l'orientamento che vorremmo: seminario, scuola professionale o qualsiasi altra opera per la gioventù.

L'unica cosa che esige è di costruire una rettoria accanto alla chiesa per il sacerdote o sacerdoti incaricati di essa (ufficio e abitazione).

- 3) Nostre proposte:

Insistiamo ancora sulla necessità di non lasciarci sfuggire l'occasione di avere chiesa e terreno gratis in una zona bella e strategica, vicino al seminario e nell'area metropolitana di Manila. Facciamo notare che solamente per il restauro della chiesa stile gotico moderno, l'"Ayala" spenderà 200 milioni di lire.

La chiesa sarà riaperta al culto alla fine di quest'anno e l'"Ayala" ha urgente bisogno di affidarla a religiosi che custodiscano e la officino.

In caso che i Superiori accettino di farci responsabili di questa chiesa, siamo disposti a lasciare la parrocchia di San Lorenzo Laguna, composta di villaggi lontani uno dall'altro (Guis, Day Hills, Sampaguita, Calendola, Chrysanthemum, ecc.) e a

15 km. di distanza, mentre Ayala é appena a 3 km.

Inoltre la disperzione della parrocchia di Laguna crea problemi di perdita di tempo e moltiplicazione di attività; ogni villaggio esige costruzione di chiesa, funzioni religiose e organizzazioni parrocchiali.

Invece l'Ayala é una sola chiesa e un solo centro di attività pastorali che quasi si limiteranno ai fini settimana, essendo zona residenziale e abitata dal ceto medio. In più ci sono tre grandi scuole cattoliche (sui 3 mila alunni ciascuna) dove possiamo organizzare giornate vocazionali e incontrare ottimi elementi.

D - La rettoria (non la chiamiamo ancora casa parrocchiale, perché non si tratta ancora di una parrocchia) verrebbe costruita a due piani:

Pianterreno: ufficio, cucina, sala da pranzo e eventualmente stanza per donna di servizio

Secondo piano: stanze da letto per due o tre religiosi, ecc. Si prevede che la spesa si aggiri sui 50 o 60 milioni di lire. Il progetto con tutti i dettagli sarà inviato in seguito, se l'opera viene approvata. Questo per evitare di far lavorare l'architetto inutilmente, se i Superiori non accettano la proposta.

Progetto "Las Piñas College"

1) Nella relazione precedente abbiamo fatto notare il vantaggio di locali spaziosi già in condizione di ospitare i nostri seminaristi, anche se con alcune spese di adattamento e riparazione. La controparte di questi vantaggi sono:

- A - Il carattere volubile e autoritario del Dr. Uy, per cui si possono avere sorprese e improvvisi ripieghi.
- B - La contiguità dei due edifici con l'ospedale che naturalmente crea interferenze, inconvenienti e disagi.
- C - Il fatto che l'ospedale, pur rimanendo proprietà del Dr. Uy é amministrato dai Protestanti Battisti. I PP. Fenoglio e Tarditi ritengono che essi potrebbero in seguito manifestare ostilità verso la nostra presenza, anche se fino ad oggi questo non é successo.
- D - Gli stessi Battisti hanno in programma di innalzare una nuova ala dell'ospedale, le cui finestre saranno situate in fronte alle nostre abitazioni, il che creerà altri problemi anche di luce e ventilazione.

2) Nonostante tutti questi fattori negativi, riteniamo che l'offerta del Dr. Uy é ancora valida nelle linee generali, soprattutto per l'immediata possibilità di avere locali disponibili. Inoltre se in un futuro avremo il nostro seminario, questi locali potrebbero servirci per altre attività collaterali: pre-seminario, seminario per vocazioni tardive, casa di ritiro per la gioventù, ecc.

3) Date le naturali incognite di vivere in casa d'altri, ci limitiamo alle spese indispensabili nell'adattamento di questi locali. Inoltre parte del materiale acquistato (elettrodomestici, mobili, bomba idraulica, ecc.) può essere recuperato in caso che ci dovessimo ritirare.

4) Il Dr. Uy vuole formare una Corporazione "Las Piñas College" con le seguenti divisioni:

- A - Divisione Ospedale: dato ai Battisti con contratto simile al nostro.
- B - Divisione Religione: Seminario, dato ai Somaschi.
- C - Divisione Scuola: Rimane ancora a lui.

I rappresentanti delle tre Divisioni formano il "Board of Trustees" con diritto di voto. Questa corporazione darebbe più stabilità al complesso, pur rimanendo le amministrazioni indipendenti.

Prospetto di spese

1) Osservazioni generali

- A - Chapel Building. Le spese di riparazione e attrezzature comprendono: ristrutturare gli ambienti, riparare i gabinetti, mettere impianto indipendente dell'acqua (con acquisto di serbatoi, pompa idraulica, docce), attrezzare la cucina e la lavanderia, dormitori, studi e refettorio. Il tutto è calcolato al presente per 30 persone. La spesa complessiva si aggira sui 15 milioni di lire italiane.
- B - Nightingale Building. Comporta riparazioni e attrezzature come nel Chapel Building. La spesa si aggira sui 15 milioni. Il tutto è calcolato per 30 persone. Tale progetto di adattamento può essere tramandato fino a quando il numero dei seminaristi sarà considerevole.
- Si vorrebbe comprare un pullmino per trasportare gli studenti alla scuola. La spesa si aggira sugli otto milioni di lire.
- Costruzione della rettoria "Ayala". La spesa si aggira sui 50 milioni di lire.

I PP. Fenoglio e Tarditi mostrano una certa esitazione a presentare in questo rapporto cifre adeguate alla necessità dei lavori e delle attrezzature, temendo che somme alte impressionino i Superiori e compromettano il progetto che vediamo più urgente e sicuro: la costruzione della rettoria Ayala.

Il P. De Santis fa notare che occorre presentare la proposta di spese secondo le reali necessità e lasciare ai Superiori l'ultima parola e di fare le eventuali riduzioni di somme.

2) Elenco di speseI / RISTRUTTURAZIONE CHAPEL BUILDINGA - Suppellettile

30 letti	X ₱ 200 = ₱ 6,000
completo per 30 letti	x 200 6,000
armadi per 30 persone	x 300 9,000
scrivani e sedie per 30	x 400 12,000
10 tavole e 40 sedie refettorio	500 5,000

₱ 38,000

B - Elettrodomestici

Stufa, lavatrice, frigorifero 20,000

₱ 20,000

C - Stanze per 3 Padri

₱ 7,500

₱ 7,500

D - Ristrutturazione

Imbiancatura muri e soffitti	7,000
Sistemazione finestre	12,000
Idraulica	20,000
Elettricità	5,000
Salari	7,000

₱ 51,000

Totale ristrutturazione

₱ 116,500

II - COSTRUZIONE RETTORIA AYALA

₱ 450,000

III - ACQUISTO PULLMINO

₱ 65,000

Totale

₱ 631,500

In lire italiane

₱ (peso filippino) = 8 ₱ = 1 \$ = 1,000 Lire italiane.

I - Ristrutturazione Chapel Building:	Lire 14,562,000
II - Costruzione Rettoria	Lire 50,000,000
III - Pullmino	Lire 8,000,000

Totale

72,562,000

III - PROPOSTA "AYALA" PER UNA SCUOLA FEMMINILE

1) La Corporazione Ayala offre un terreno di circa due ettari per la costruzione di una scuola femminile.

Le condizioni di tale offerta sono simili alla proposta fatta ai Padri Somaschi per la chiesa e la proprietà che si incontrano nelle vicinanze: il terreno viene dato in affitto per 100 anni per un dollaro, con la condizione che terreno e costruzione ritornino alla Corporazione in caso che le suore si ritirino.

2) La Congregazione delle Suore deve costruire a sue spese la scuola secondo uno stile intonato alla zona e approvato dalla Corporazione stessa.

Il progetto può essere realizzato in tempi diversi:

- Kinder
- Elementari: gradi 1 - 6
- High School: " 7 - 10

- Capacità finale della scuola: circa 3 mila ragazze

- Le Suore possono pure costruire le abitazioni per loro e per eventuali vocazioni religiose.

3) In caso che le Suore siano interessate, devono inviare informazioni alla Corporazione: tipo di opere in atto nelle varie parti del mondo, numero delle religiose, titoli di studio, ecc.

- Noi Somaschi potremmo aiutare le Suore in principio con l'alloggio, studio dell'Inglese (lingua fondamentale) e per le pratiche necessarie per avviare la fondazione filippina.

- Soprattutto i primi anni non è necessario che le Suore intervengano direttamente nell'insegnamento. Lo possono fare per mezzo di buoni elementi locali.

Per esempio la Scuola dei Fratelli delle Scuole Cristiane nella stessa zona Ayala (3 mila alunni) ha un solo religioso che ne è il direttore.

Tramite Mr. Glenn abbiamo ricevuto copia della lettera, datata il 13 aprile c.a., inviata dal Padre Generale con l'estratto del verbale del Consiglio Generalizio tenuto il 22 marzo '81, e la lettera del 14 maggio con l'estratto del verbale del Consiglio Generalizio tenuto il 7 maggio c.a.

Il 4 giugno abbiamo pure ricevuto il contributo di \$15,000.

Con la presente relazione intendiamo informare su gli ulteriori sviluppi e attività e rispondere alle varie domande espresse nelle lettere e nei verbali inviati.

A) PROGETTO DR. UY

1. Il Contratto:

Dopo circa cinque mesi di trattative tra i Padri e il Dr. Uy, si è finalmente giunti ad un pieno accordo tra le due parti, che hanno firmato il contratto il 10 giugno c.a. (allegato 1). I religiosi sono completamente soddisfatti delle condizioni fissate nel contratto e dei rapporti divenuti più cordiali con il Dr. Uy.

Riassumiamo brevemente benefici e obblighi delle due parti:

a) Dr. Uy concede in affitto, senza onere finanziario, le due costruzioni (Chapel Building e Nightingale Building, eccetto i pianterreni) per uso del seminario somasco.

b) Il contratto dura 15 anni, con la possibilità di essere esteso per altri 5 anni. Dopo tale data il contratto deve essere completamente rifatto.

c) Rimangono a carico dei Padri le spese di assicurazione e manutenzione delle due costruzioni.

d) I Padri presentano assistenza religiosa agli ammalati dell'ospedale, agli alunni ed insegnanti delle scuole elementari e secondarie di Las Piñas College.

Programma di assistenza religiosa per l'anno scolastico VI, 81-3, 252

L'assistenza religiosa viene organizzata nel modo seguente:

a) Insegnamento di religione nelle classi elementari (1-6).

Sono classi con 4 sezioni l'una, con 40 alunni e alunne per ogni sezione. Prestano servizio volontario tre insegnanti laici (signorine che hanno già finito il college). Padre Tarditi è il Direttore spirituale: è in ufficio scolastico un giorno la settimana, a disposizione degli alunni, insegnanti, parenti; celebra la messa per gli alunni una volta la settimana; con l'aiuto degli insegnanti e dei seminaristi prepara gli alunni per la prima comunione (8 dicembre).

b) Insegnamento di religione nella High School (anni 1-4).

Sono 4 classi con 6 sezioni l'una, con 50 alunni e alunne per ogni sezione. Quattro insegnanti laici prestano servizio volontario: tre signorine che hanno finito il college e hanno esperienza di insegnamento e un sacerdote dei Focolarini. Padre Fenoglio è Direttore spirituale: un giorno la settimana è in ufficio a disposizione degli alunni, insegnanti e parenti; celebra la messa una volta la settimana per gli studenti. I seminaristi organizzano ritiri, solennità religiose per studenti, insegnanti e parenti con l'aiuto di p. DeSantis.

Lavori compiuti nel Chapel Building (residenza dei padri e seminaristi)

a) Si è risolto il problema dell'acqua con l'acquisto di pompa idraulica, serbatoi d'acqua, allacciamento ad una nuova linea della rete cittadina separata da quella dell'ospedale.

b) Lavori sono stati fatti per sistemare la cappella, il dormitorio, la cucina e il refettorio.

c) Sono in corso lavori urgenti di riparazione delle finestre su ogni piano, essendo già iniziata la stagione delle piogge. Si deve rivedere l'impianto elettrico, per separarlo da quello dell'ospedale.

Lavori da compiere nel Nightingale Building:

a) Si desidera al più presto separare i seminaristi del College da quelli della High School. Occorre quindi sistemare al più presto i seminaristi nel Nightingale Building.

b) Qui i lavori saranno più costosi: riparazione tetti e del-

finestre, impianto dell'acqua con pompa idraulica e tubature
ove in ogni piano, sistemazione dei dormitori e aule di studio.

PROGETTO NEW ALABANG

Finora si e' parlato del progetto Ayala. D'ora in poi si usera' termine New Alabang, nome della cittadina che sta sorgendo nella
ove il Cardinale vuole erigere una parrocchia e consegnarla ai
Somaschi; qui sono la chiesa e il terreno che la Ayala Corp.
dare ai Padri, e le due case date ai Padri della Mrs. Josephine
Bayot.

Le due case offerte dalla Mrs. Bayot.

Fin da gennajo la Mrs. Bayot, tramite l'intervento di padre
do, giuseppino, offre ai Padri le due case nuove: esse sono iden-
che nella costruzione, distano l'una dall'altra circa 10 metri, dal-
chiesa e terreno della Ayala Corp. circa Km 1.

Esse constano di due piani: pianterreno con cucina, stanze per
persona di servizio con bagno, refettorio e salottino; il secon-
piano presenta tre grandi stanze da letto con due bagni.

Non vi e' conatratto scritto, ma approvazione orale. Le case
ebbero in uso dei Padri fino a quando la chiesa e' riparata e la
toria costruita.

In una di esse, Aemilian Home, risiede gia' il padre Tarditi;
altri due religiosi hanno a disposizione una stanza per riposarsi.
Nell'altra vivono insegnanti di religione.
Proposta Ayala.

Il padre Tarditi si e' incontrato con Mr. Duarte, vicepresidente
della Ayala Corp., che abita in New Alabang, e ha ricevuto la no-
che la chiesa e il terreno attiguo vengono donati all'Ordine.
e notizie e' confermata da Mr. Duarte al padre DeSantis in una
versazione telefonica.

Si attende il ritorno della persona incaricata dal Mr. Duarte
sviare qualche documento scritto in merito alla proposta. Ciò
erra' dopo il 22 giugno.

Offerta del Cardinale e della Curia di Manila

si propone fin d'ora di inviare nelle Filippine uno o due religiosi che almeno per un anno facciano esperienza della vita, mentalita' e religiosita' dei Filippini. Un domani potrebbero essere meglio adatti a servire da liaison e seguire con successo futuri seminaristi inviati dalle Filippine. Non c'e' bisogno che sappiano gia' la lingua inglese.

In un prossimo futuro quando avremo giovani pronti per il noviziato, perche' non inviare il Maestro con i novizi italiani nelle Filippine a fare il noviziato? La proposta potrebbe sembrare strana. Ma in quel caso il candidato filippino non perderebbe la sua semplicita' e il tenore di poverta' al contatto con le comodita' di vita europea, e il giovane italiano acquisterebbe spirito piu' religioso e missionario rinunciandovi almeno per un anno.

ATTIVITA' DEI RELIGIOSI PER IL NUOVO ANNO SCOLASTICO

Il Padre DeSantis:

- vive nel seminario e assiste i tre gruppi dei seminaristi:
 - +) studenti di High School; +) Seminaristi di preparatoria
 - +) studenti del College.
- E' incaricato della loro formazione religiosa.
- Insegna inglese a quelli della preparatoria
- aiuta nei ritiri organizzati per gli studenti.

Il Padre Tarditi:

- Risiede nella Aemilian Home, in New Alabang;
- e' incaricato di assistenza pastorale della popolazione in New Alabang;
- E' Direttore Spirituale per gli studenti delle classi elementari in Las Piñas School;
- Insegna Storia dell'Ordine a quelli della preparatoria;
- E' incaricato per la ricerca delle vocazioni.

Il Padre Fenoglio:

- Risiede con P- DeSantis nel seminario;
- aiuta il p. DeSantis nella formazione religiosa;
- E' Direttore Spirituale per gli alunni di High School
- Insegna matematica a quelli della preparatoria.

d) Proposta di invio in Italia.

si fa subito notare che qualunque sia la decisione dei Superiori in merito, essa sara' accettata immediatamente e con spirito di religiosa deferenza. Cio' premesso, ci si permette di presentare alcune osservazioni.

La proposta in se' e' allettante per i giovani filippini, che desiderano visitare un nuovo mondo, per i religiosi in loco, che si vedono alleggeriti da un onere di formazione, per i religiosi in Italia, che vedono con soddisfazione accrescere il numero dei religiosi. L'orientamento tecnico offerto in Italia e' meno attraente per il filippino, che aspira alle attivita' catechistiche e religiose. Certo, alcuni hanno delle inclinazioni tecniche, ma sono pochi in paragone con quelli che desiderano la formazione catechistica.

Fanno riserve sulla opportunita' di inviare candidati religiosi in Italia durante il periodo della prima formazione, che va dal profanato all' professione solenne. In merito si sono consultate varie congregazioni religiose delle Filippine, soprattutto quelle di recente fondazione. I Padri Giuseppini di Asti accusano qui in loco delle "difficolta'": anche se hanno un filippino in Italia addetto alla formazione, essi notano con rammarico che i seminaristi sono poco sereni; quando ritornano nelle Filippine, poco si adattano al vecchio modo di vita. I Rogazionisti, che hanno appena giorni fa' inaugurato il migliore seminario della zona con l'entrata al noviziato di giovani, si sono pentiti d'aver inviato nei passati anni qualche candidato in Italia: non riescono piu' a metterli al livello degli altri. I Camilliani sono dello stesso parere. Il Vescovo Ausiliare di Manila, ex-Rettore del Seminario filippino a Roma, consiglia di mandare candidati due anni dopo il sacerdozio: la sua esperienza a noi e' stata ben costosa.

Il nostro giudizio, confermato da vari sacerdoti di qui, sembra che in Italia, presso varie case di formazione, manchino persone che conoscano l'ambiente filippino, oppure che non seguino come dovrebbero i candidati, commettendo l'errore di concedere eccessiva liberta' di vita. "Do not spoil our vocations" (non viziate le nostre vocazioni) ci si sente ripetere da vari sacerdoti ben intenzionati a mandarci dei giovani.

per l'anno scolastico giugno 81 - marzo 82 i corsi di preparazione vengono organizzati: 1. Inglese, p. DeSantis; 2. Storia dell'Ordine, p. Tarditi; 3. Matematica, p. Fenoglio; 4. Materie sociali, Sr. Emiliana; 5. Scienze, Miss Lilia. Contatti vengono fatti con Colleges per vedere se tali studenti possono frequentare alcuni corsi come uditori soltanto.

Programma per i Fratelli:

a) Si e' notato con piacere la reazione positiva del Consiglio Generalizio al nostro fugace accenno ai Fratelli espresso nella relazione precedente. Siamo convinti che il numero dei candidati a Fratelli aumentera'. Cio' ci stimola fin d'ora ad abbozzare un buon programma di formazione alla vita religiosa nell'ambiente filippino. Al presente si prevedono almeno dieci giovani come Fratelli, dai 17 ai 25 anni.

b) Il programma che si sta preparando e' indirizzato alla formazione catechistica piu' che alla professione tecnica. Si fa notare che il catechista qui nelle Filippine non si riduce soltanto all'insegnamento di religione nelle scuole, ma si svolge nell'ambiente parrocchiale tra i poveri, la gioventu' e le famiglie: dove il sacerdote non puo' arrivare, giunge il catechista. Stanno sorgendo varie scuole per catechisti laici, che ormai sostituiscono i sacerdoti nell'insegnamento di religione nelle scuole pubbliche e private e nelle parrocchie. Tutti i nuovi candidati arrivati da noi hanno gia' svolto attivita' catechistiche e religiose tra la gioventu' del loro paese d'origine. Di li' e' certamente nata la loro vocazione. Tale orientamento ci incoraggia a lavorare di piu' su questo campo dei Fratelli, proprio secondo l'esempio del Fondatore, che andava nei campi per l'assistenza religiosa ai poveri. Qui nelle Filippine ci si offre lo stesso ambiente di S. Girolamo.

c) Non e' escluso che con la collaborazione di altre Comunita' religiose vicine a noi (Benedettini, Fratelli delle Scuole Cristiane, Figlie della Carita') noi Somaschi possiamo sviluppare una scuola per catechisti; cio' potrebbe essere un contributo somasco alle urgenti necessita' locali.

a) Osservazioni generali:

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Il contatto con suore e laici hanno dato occasione alla venuta di nuovi candidati. Si spera di continuare tali contatti durante l'anno scolastico per futuri probandi.

I nuovi seminaristi provengono da zone di provincia, ove le comunicazioni sono difficili, le scuole condotte in maniera poco esigente. Tali zone sono: Bulacan, a nord-est di Manila, Sorsogon, a sud-est, e le parti intorno Las Piñas e GSIS. Ciò fa mettere subito in rilievo alcuni aspetti dei nuovi arrivati: 1. condizioni economiche modeste o povere delle loro famiglie; 2. loro livello culturale inferiore a quello di studenti provenienti dalla città; 3. scarsa conoscenza dell'inglese; 4. in compenso sono ragazzi buoni, volenterosi, sinceri, già avviati alle attività catechistiche e religiose nelle loro parrocchie.

b) I nuovi arrivati sono così distribuiti:

High School: nove probandi: accetto due, gli altri sono del 3° e 4° anno. Hanno subito tutti un test (I.Q., personality, attitude, aptitude) presso la scuola dei Benedettini vicino New Alalabang, con il padre Emanuel Balacruz. Coloro che non vengono accettati dai Benedettini saranno iscritti presso Las Piñas High School. Si spera di organizzare bene tale gruppo: sono elementi buoni per essere avviati agli studi e alla vita religiosa.

Tre giovani frequenteranno il 1° e 2° anno di College presso St. o Tomas University.

Anno di Preparatoria:

13 nuovi candidati frequenteranno l'anno di preparatoria: hanno già finito la High School; non vengono subito presentati alla University perché il loro livello di studi è alquanto inferiore per superare il test di ammissione. Otto di essi sono candidati come fratelli. L'anno di preparatoria, già in vigore presso varie congregazioni, serve per studiare bene la condotta e le intenzioni dei nuovi arrivati, per aiutarli a recuperare o rafforzarsi nella lingua inglese e nelle altre materie fondamentali.

Il Cardinale Sin e la Curia di Manila hanno già deciso di assegnare ai Padri Somaschi la parrocchia di New Alabang. Il Cardinale stesso comunica la notizia al padre DeSantis durante una visita a Bacolod City.

Il 23 maggio Msgr. Mercado, vicario foraneo, si incontra con i Padri e notifica ufficialmente la notizia. I Padri fanno presente che la proposta sarà comunicata al Padre Generale in Roma.

Con la presente relazione si intende sottomettere al Padre Generale la proposta del Cardinale di offrire New Alabang come parrocchia ai Padri Somaschi. Il Cardinale continuamente ripete: "Questo stile filippino: vi diamo il permesso per il vostro seminario, voi ci aiutate nelle nostre parrocchie." Si fa richiesta quindi di una autorizzazione a procedere nelle trattative con la Curia di Manila. In caso di risposta affermativa si presenterà il nome di padre Tarditi come parroco. Per la configurazione di questa parrocchia si vedano le osservazioni fatte nella relazione precedente.

I SEMINARISTI

Il gruppo primitivo

Due sono stati invitati a ritornare in famiglia, perché giudicati non idonei alla vita religiosa: Vicente Forero e Noel Botin.

I rimanenti sono stati inviati a St. o Tomas University, diretta dai Domenicani, per ammissione ai corsi di filosofia e teologia. George Morris supera il test ed è ammesso al 1.º anno di Filosofia; Estanislao non supera il test, ma viene ammesso al secondo anno di College; Pacifico Gupana non supera il test; viene consigliato di fare un anno di sola Filosofia; Felix Brofar supera bene il test; ma però studiare la storia della Filosofia. Per questi due ultimi organizza il corso filosofico con il padre Benedettino Emanuel Cruz, rettore della High School vicina a New Alabang: il padre impartisce lezioni di filosofia e sotto la sua direzione esercita i due seminaristi nella Dinamica del Gruppo e Consulenza Psicologica. Rene Libut continua il quarto anno di Psicologia presso la Adamson University diretta dai Padri Vincenziani; Edwin Musico rimane incerto sulla sua posizione; ottiene un mese di riposo per disturbi di stomaco.

- Il sabato e la domenica svolge attività pastorali presso 259 l'Olympia Complex al posto di pa. Tarditi. Recentemente il Vescovo ha assegnato tre villaggi ad un altro sacerdote; per cui p. Valerio è incaricato soltanto di Chrysanthemum Village. Cio' è avvenuto dietro nostra istanza.

B: Il lavoro per la formazione dei seminaristi sta diventando complesso; un aiuto dall'Italia è più che urgente, soprattutto perché si pensa di tenere separati i tre gruppi dei seminaristi

E) RAPPORTO FINANZIARIO

1) <u>1981 Entrate</u>	<u>Febbraio</u>	<u>Marzo</u>	<u>Aprile</u>	<u>Maggio</u>	
- Bilancio gennaio	3,729				= 3,729
- Messe	2,520	2,944	2,217	4,111	= 11,792
- Servizi religiosi	4,868	3,995	2,629	1,816	= 13,308
- Donazioni	4,945	1,080	1,764	2,550	= 10,339
- Contr. Superiori	79,000	-----	-----	-----	= 79,000
- Altri contributi	850	10,000	-----	555	= 11,703
	<u>95,912</u>	<u>18,317</u>	<u>6,610</u>	<u>9,032</u>	<u>=129,871</u>

2) <u>1981 Uscite</u>					
- Salari	410	750	1,250	3,310	= 5,720
- Spese generali:	279	55	1,400	59	= 1,793
- Vitto	2,598	3,673	3,054	4,721	= 14,046
- Auto	3,626	6,144	1,797	2,264	= 13,831
- Posta-libri	247	3,850	491	-----	= 4,588
- Riparaz.-arredamen.	770	4,488	19,507	32,191	= 56,956
- Trasporti-viaggi	1,590	136	65	2,985	= 4,826
- Varia	68	161	311	1,278	= 1,812
- Mutuo: (automobile)	-----	-----	2,000	-----	= 2,000
	<u>9,588</u>	<u>19,307</u>	<u>29,275</u>	<u>46,898</u>	<u>=105,578</u>

Totale entrate P 129,871
Totale uscite P 105,578

Bilancio P 24,293
Mutuo (auto) P 7,172

\$ 1 = Pesos 2 = Lire 1.000

2) Preventivo di spese mensili per l'anno scolastico giugno 81-marzo 82 260

- Salari per tre persone	P 1,500
- Spese generali: acqua, luce, gas..	1,500
- Vitto per 30 seminaristi, 3 padri	
3 persone di servizio, 5 insegnan.	15,000
- Manutenzione	2,000
- Trasporti (benzina e riparazioni), viaggi	3,000
- Rette scolastiche, libri e divise:	2,000

P 24,000 = Lire 3 milioni

3) Spese straordinaria

- Pulmino	Lire 3 milioni
- Riparazioni	
- Nightingale	Lire 15 milioni

4) Spedizione di denaro tramite TELEX.

Il sistema più rapido per spedire denaro dall'Italia è mediante Telex. Ecco i dati necessari per tale operazione:

- Numero di telex della CITIBANK di Manila: # 860 551
- Numero del nostro deposito bancario (savings account) presso la filiale Citibank sita in Makati, Paseo de Roxas: # 24105213
- Tale deposito bancario è intestato a Cesare De Santis o Valerio Fenoglio. Depositi ed estrazioni vengono fatti in dollari.

Cesare De Santis, ces
P. Fenoglio
Valerio Fenoglio

B. F. Homes, Almanza
Las Piñas, Metro Manila

Marzo - Giugno 1982

La relazione comprende il periodo che va dalla partenza del P. Generale da Manila, 10 marzo 1982, all'inizio del nuovo anno scolastico, 15 giugno 1982.

Essa presenta la conclusione dell'anno scolastico con i risultati dei nostri alunni, e le vacanze estive dei religiosi e dei seminaristi. Descrive i lavori estivi intrapresi per eliminare infiltrazioni d'acqua nel Chapel Building, le attività per la ricerca di nuove vocazioni, le difficoltà incontrate e i risultati ottenuti.

Dopo aver brevemente accennato alla donazione della Chiesa in costruzione da parte della Ayala Corporation, la relazione si sofferma sul nuovo anno scolastico e sulla sistemazione della scuola interna nel nostro seminario. Si presentano infine i seminaristi: quelli dimessi, i nuovi arrivati e il gruppo di giovani che sono entrati nel Probando.

1. CONCLUSIONE DELL'ANNO SCOLASTICO, 30 marzo 1982

a) Osservazioni generali:

- Al termine di questo primo anno scolastico del nostro seminario restiamo convinti che l'insegnamento nella scuola secondaria e superiore di Las Piñas College presenta gravi lacune e seri inconvenienti causati dalle molte attività extrascolastiche e dai numerosi alunni (40-50) per classe. Gli orari scolastici spesso intralciano il buon andamento della vita nel seminario.

- Per quanto riguarda l'università di Sto. Tomas in Manila, si fa osservare che la distanza (più di un'ora nell'andata e altrettanto nel ritorno con i mezzi pubblici) stanca molto gli alunni; l'università si attende ad uno stile cattedratico che non ci sembra attuale; infine, la città grande con le sue attrazioni lascia influenze negative sulla vita dei seminaristi.

Si avverte, perciò, la necessità di avviare una scuola interna riservata solo ai nostri seminaristi. L'argomento è già stato discusso con il Padre Generale e abbozzato nelle linee generali per la sua attuazione.

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b) Risultati finali:

I due seminaristi del 4.º anno di High School, Armando Aquino e Lino Jota, hanno superato bene gli esami statali per l'ammissione al College. Eugene Libut ha concluso il College con il Baccellierato in Psicologia presso la Adamson University. Gli studenti del 3.º anno di High School sono promossi alla classe superiore; essi sono distinti per impegno ed interesse nello studio. Qualche studente di Las Piñas College e UST non ha superato le prove finali in alcune materie.

c) La Settimana Santa:

I giovani sono trattenuti nel seminario per le celebrazioni liturgiche della settimana santa. Ogni giorno si celebrano paraliturgie con recite sacre, letture e meditazioni. Le recite bibliche sono organizzate e ben eseguite dai seminaristi.

d) Vacanze estive:

Nonostante le indicazioni del P. Generale e le buone intenzioni dei religiosi, i giorni di riposo dei religiosi sono ridotti a pochi a causa della scarsità del personale e degli impegni inderogabili nel seminario e nelle parrocchie.

I seminaristi ritornano in famiglia per un mese. Sono invitati a presentarsi ai loro parroci per una prestazione catechistica e liturgica in parrocchia. Al termine delle vacanze devono presentare una lettera informativa del parroco circa la loro condotta e le attività parrocchiali svolte nel periodo estivo. Essi sono pure incaricati per la ricerca di nuove vocazioni.

LAVORI DI RIPARAZIONE

a) Descrizione dei lavori:

I lavori più urgenti da eseguirsi nel periodo estivo, prima della stagione delle piogge, sono: riparazione del tetto e delle finestre negli ultimi due piani del Chapel Building; imbiancare le facciate dello stesso Building, almeno quelle più esposte alle piogge, riparando le fessure nei muri esterni e pitturando con materiale impermeabile all'acqua; infine, ordinare le stanze del secondo piano ove risiedono i Padri.

b) Preventivo di spesa: materiale e lavoro:

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- Durante la visita del Padre Generale si e' discusso sui lavori piu' urgenti e sulla somma necessaria per la esecuzione.

+ tetto e finestre: P 30,000

+ facciate del Building: P 20,000

P 50,000

c) Esecuzione dei lavori:

- I lavori di riparazione sono eseguiti da quattro operai del luogo, coadiuvati da alcuni seminaristi, che hanno preferito rimanere in seminario piuttosto che andare in famiglia per le vacanze.

- Iniziati subito dopo Pasqua, i lavori sono ultimati per i primi di giugno, in tempo per l'inizio dell'anno scolastico.

III. ATTIVITA' VOCAZIONALI

a) Incontro con giovani durante l'anno scolastico:

- Durante lo scorso novembre i seminaristi hanno preso contatti con giovani nelle varie scuole di Manila e nelle zone regionali vicine. Sono state richieste informazioni scolastiche, di buona condotta sulle rispettive famiglie e sulla loro vita cristiana. Le informazioni piu' complete sono venute da sacerdoti, presidi di scuole, insegnanti e suore. In genere, i seminaristi sono stati accolti bene: hanno avuto occasione di parlare agli studenti dell'ultimo anno di High School circa la vita cristiana, l'apostolato tra i poveri e la vita religiosa.

- I migliori tra i giovani sono invitati a trascorrere qualche giornata di ritiro nel seminario. Il ritiro e' organizzato prima e dopo Natale. I temi presentati riguardano la vita cristiana e la preghiera.

- I giovani che hanno suscitato buone prospettive di riuscita sono invitati a tornare verso la meta' di marzo, prima della chiusura dell'anno scolastico. I temi svolti durante tale ritiro sono piu' espliciti sulla vocazione sacerdotale e religiosa. Al termine del ritiro, dopo incontri individuali e di gruppo, si decide per i nuovi candidati.

- I giovani che hanno accettato di entrare in seminario e sono giudicati idonei, devono presentare i seguenti documenti: certificato di nascita, battesimo e cresima, documenti scolastici, certificato di matrimonio dei genitori e lettera di raccomandazione del parroco. Essi devono entrare in seminario verso la meta' di maggio.

- Padre Tarditi rappresenta i Padri Somaschi presso i raduni locali e nazionali per le vocazioni.

b) Difficolta' incontrate:

Si costata che spesso i genitori ostacolano l'entrata dei figli in seminario. Cio²⁶⁴ dovuto ai legami stretti tra i membri della famiglia, a necessita' economiche, per il figlio dovra' studiare e lavorare per aiutare i genitori. I giovani hanno scarsa conoscenza della religione e della vita religiosa. Alcuni candidati sono stati avviati all'insegnamento catechistico; ma la loro conoscenza della religione rimane superficiale.

Gli studi sono scadenti specialmente nelle zone rurali e di provincia. L'insegnamento della lingua inglese e' spesso trascurato, con grande scapito dei giovani che non possono proseguire gli studi.

Durante la visita del P. Generale ci siamo accordati di raccogliere ragazzi del 3.o anno di High School (14 anni di eta'), che presentano ancora una certa semplicita' e purezza di vita. Tali contatti sono stati svolti troppo tardi per cui il numero di ragazzi del 3.o anno di High School e' ridotto a otto soltanto. Si pensa di svolgere campagne vocazionali durante l'anno scolastico.

c) Nuovi seminaristi:

Otto sono i nuovi ragazzi del 3.o anno di High School; essi provengono dalle varie parti a sud di Manila. Sono ragazzi sui 14/15 anni di eta'.

Tre ragazzi si aggiungono al gruppo del 4.o anno di High School.

Dieci nuovi seminaristi entrano nel 1.o anno di College.

Un nuovo alunno entra nel 2.o anno di College.

Due i seminaristi del 4.o anno di College.

Sono i nuovi seminaristi entrati in seminario per il nuovo anno scolastico.

NOTIZIE VARIE

a) Installazione del telefono:

La domanda per il telefono nel seminario fu inoltrata lo scorso 5 maggio 81. A distanza di un anno circa il telefono viene installato con il numero 801-48-90 sotto il nome di Somascan Fathers, B.F. Homes, Almanza, Las Piñas, Metro Manila.

La zona ha una rete telefonica molto sovraccarica, per cui la ricezione spesso e' disturbata. Le nostre chiamate intercontinentali sono ancora fatte da Makati (Manila).

b) Donazione della Chiesa da parte di Ayala Corporation:

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- La Ayala Corporation ha donato ₱ 2 milioni per la costruzione della Chiesa in New Alabang. I lavori continuano ad essere sotto la direzione della Corporation a nome dei Padri Somaschi. Cio' e' fatto per evitare il pagamento di molto tasse, essendo la Congregazione Somasca esente da tasse. I lavori saranno ultimati per l'aprile 83.
- Modifiche sono state suggerite dai Padri per lo spazio dietro il presbiterio, divise in due piani: pianterreno per sacristia, e secondo piano per due stanze da letto. Tali modifiche comportano la spesa di ₱ 50,000, che sara' coperta con contributi parrocchiali.

c) Modifiche nel contratto con dottor Uy:

- L'Ospedale del Dr. Uy e' stato dato in affitto per 20 anni ad un gruppo di dottori (Las Piñas Medical Society). Tale contratto ha eliminato il nostro permesso di passaggio tra il Chapel Building and Nightingale Building, per ovvie ragioni di amministrazione.
- Il passaggio viene fatto all'esterno con inconvenienti durante le piogge. Il Dr. Uy propone di costruire un passaggio sopra l'ospedale. Sono in corso trattative.
- Il Dr. Uy offre per uso dei Padri due stanze a pianterreno (difronte la cappella) nel Chapel Building, e il pianterreno del Nightingale Building con annesso piccolo cortile. In compenso chiede il ^{contributo} ~~costo~~ di ₱ 1,500 mensili. La proposta e' giudicata molto conveniente dai Padri. E' in corso la stesura del documento legale.
- + Le Suore di Maria Immacolata, venute durante la visita del Padre Generale, si sono trasferite a Chrysanthemum Village dalla nostra casa di New Alabang, in modo di aver maggior contatti con la popolazione.
- + In giugno vengono tre Suore Somasche con la loro Madre Generale. Ottengono alloggio presso Las Piñas College, ove vanno a risiedere con le loro 6 probande.

V. NUOVO ANNO SCOLASTICO: Giugno 14, 1982 - Marzo 30, 1983

a) Progetto abbozzato durante la visita del P. Generale:

- I Padri desidererebbero, per ovvie ragioni gia' espresse, separare i seminaristi da Las Piñas College (scuola secondaria e superiore) e svolgere lezioni nel nostro seminario, accettando soltanto i migliori studenti (ragazzi soltanto) di Las Piñas College fino a raggiungere il numero massimo di 30 alunni per classe.
- Gli insegnanti verrebbero assegnati dalla Amministrazione in accordo con i Padri, che si impegnerebbero a pagare l'aumento del salario fino alla somma di ₱ 1,200 mensili per insegnante.

b) Recenti contatti con il Dr. Uy:

Al momento di attuare il progetto, Dr. Uy ha portato modifiche richiedendo che I 266
 accettino 45 alunni per classe con orario al mattino e al pomeriggio. Tale cam-
 mento e' dovuto al fatto che Las Piñas College non ha un numero di classi sufficiente
 la popolazione studentesca. Si fa notare che tali condizioni sono contrarie agli
 accordi presi durante la visita del Padre Generale.

A distanza di pochi ^{giorni} dall'inizio della scuola viene trovata una soluzione accetta-
 da ambo le parti: si propone ai Padri il sistema della 'affiliation': associare il
 seminario a Las Piñas College e usufruire di tutte le approvazioni statali e delle
 facilitazioni scolastiche (biblioteca, laboratori di Chimica e Fisica), sala-riare i
 propri insegnanti e svolgere l'insegnamento come sezione staccata e indipendente da
 Las Piñas College. La proposta e' stata subito accettata dai Padri, che si impegnano
 pagare P 1,000 mensili per la 'affiliation'.

Appena avviata la nostra scuola interna, si viene a sapere che Lo Stato presenta
 difficoltà ad approvare la Facoltà di Filosofia, perche' Las Piñas College non e'
 regola con altre facoltà. Sono stati subito presi contatti con I Padri Salesiani,
 che dirigono il College nel loro seminario di Calamba. E' possibile che il nostro
 seminario venga associato al loro. Trattative sono in corso.

c) Organizzazione della scuola nel nostro seminario:

Corpo Insegnanti:

- P. Cesare DeSantis: direttore e preside;
- P. Giovanni Tardit: insegnante di Filosofia (5 ore settimanali);
- P. Valerio Fenoglio: insegnante di Latino e Spagnolo (14 ore settimanali);
- Mrs. Alexis Ines: Insegnante di Inglese (25 ore settimanali);
- Mrs. Rebecca Telen: insegnante di Matematica (22 ore settimanali);
- Miss Gilda Tobia: insegnante di Scienze (24 ore settimanali);
- Mr. Nicolas Sebastian: insegnante di lingua filippina (21 ore settimanali);
- Mr. Eduardo de Gola: insegnante di Storia (6 ore settimanali);
- Mrs. Assunta Ancheta: psicologa (2 ore settimanali);
- Miss Benita Medrano: insegnante di Religione (4 ore settimanali).

NB. Gli insegnanti a tempo non pieno sono pagati P 15 l'ora.

Gli insegnanti a tempo pieno ricevono il salario di P1,200 al mese.

Suddivisione delle classi:

3.a High School:	Alunni 8
4.a High School:	alunni 9
1.a College:	alunni 14
2.a College:	alunni 6
3.a College:	alunni 2
4.a College:	alunni 3
magistero:	alunno 1

Presenza di 6 ragazze probande delle Suore Somasche: Esse frequentano la classe i nostri seminaristi. Al presente si e' voluto che^{NO} fossero inviate presso Las College per gli stessi motivi che hanno determinato l'apertura della nostra interna nel seminario. In seguito le Suore Somasche troveranno una soluzione per la formazione delle loro probande.

I SEMINARISTI

a) Osservazioni generali:

Costata che giovani con precedenti esperienze presso altri seminari e congrega-
religiose presentano seri problemi per la loro formazione e creano un'atmosfera
sfavorevole per gli altri seminaristi. Come e' noto, il primo gruppo di giovani annessi
nostro seminario era costituito da elementi di questo genere.
Ci si accorda di essere molto selettivi nell'ammettere giovani provenienti dal
seminari, o giovani di eta' avanzata.

b) Dimissione di alcuni giovani:

Paul Perfecto Mabalot, di anni 18. Venuto un anno fa senza aver frequentato la High
School. Ha studiato sotto la direzione individuale di alcuni insegnanti e ha saputo su-
perare bene l'esame statale che gli abbona quattro anni di High School e lo ammette
al primo anno di College. Il giovane presenta normale intelligenza; ha avuto la
sfortuna di essere abbandonato dalla famiglia. E' dimesso per turbe psico-affetti-
ve dovuto ad una situazione familiare difficile.

Joseph Escote, di anni 14. Ha terminato la prima High School con normale successo. Il
ragazzo non e' sempre consapevole del suo agire: svagato, distratto, ancora fanciul-
lesco. E' invitato a tornare in famiglia almeno per un anno nella speranza di una
maturazione. Puo' essere riammesso in seguito.

Acifio Gupana, di anni 36. Nonostante le nostre perplessita', il giovane ha fatto del suo meglio per mostrare senso di responsabilita' e servizio. Purtroppo la dimissione di altri ci ha illuminati sulla sua inettitudine alla vita religiosa. 268

George Morris, di anni 23. Tra i migliori studenti per la riuscita nello studio. Pero' e' rimasto sempre appartato da gli altri seminaristi. Si e' notato recentemente che tale atteggiamento era alquanto studiato e artificioso per evitare responsabilita' e incarichi, adottando la legge del minimo sforzo. Ci lasciavano perplessi le sue paure e frustrazioni dovute ad una infanzia infelice.

Virginio Pedegrosa, di anni 20. Nello studio riusciva discretamente. E' dimesso per individualismo e asocialita' troppo marcati.

Froilana^{Garcia} di anni 22. Arrivato verso novembre del '81, all'inizio del secondo semestre e raccomandato caldamente dal suo parroco. Ha trascorso il primo anno di College nel seminario diocesano di Nueva Ecija, chiuso un anno fa dal Vescovo. Il giovane si e' mostrato cortese, rispettoso, almeno esternamente. Sono emersi ultimamente gravi elementi sottaciuti nella relazione del parroco.

Felix Brofar, di anni 28. Il giovane ha sempre suscitato perplessita' per mancanza di buon senso e per spirito di indipendenza. L'occasione di dimissione e' stata data da ricadute in errori gia' commessi nel passato.

Jonathan Berdan, di anni 19. E' stato inviato da una suora come buon giovane. Frequentava l'Universita' di St. o Tomas in Manila. Il contatto con la grande citta' ha avuto un influsso negativo sul giovane.

Agani Marcorde, di anni 19. E' stato molto attivo nella sua parrocchia. Ha mostrato pero' gravi debolezze nello studio. Il suo nervosismo gli ha impedito di concentrarsi nello studio; ha fallito tre materie scolastiche. Anche su di lui l'influsso della grande citta' ha lasciato segni negativi.

Renzo Badiola, di anni 24. E' sempre preoccupato della sua famiglia. Vi deve tornare frequentemente per risolvere problemi finanziari, assumendo temporaneamente lavori per pagare debiti di fratelli o genitori. Viene invitato a rimanere a casa per risolvere tali problemi finanziari.

c) Probando:

Candidati come fratelli sono ammessi i seguenti seminaristi: Rogelio Cruz, Mariano Noel, Rodolfo Nava, Ramon Sanchez, Eugenio Libut.

Candidati per il sacerdozio sono ammessi i seguenti seminaristi: Daniel Urcia, Danilo Pajarillaga, Nestor Estanislao, Ricardo Legario, Emeraudo Gonzales.

programma:

Lo scopo e' di aiutare il probando a maturare una decisione personale verso la vocazione somasca. Il lavoro abbraccia due punti: individuale, nel dirigere il giovane verso la preghiera, gli studi, la vita sociale e l'apostolato; di gruppo, dirigendo il giovane verso la vita comune, preghiera liturgica, e discussioni di gruppo, avviandolo alla conoscenza della vita religiosa e dell'Ordine somasco.

Persone incaricate del programma sono: I religiosi somaschi, gli insegnanti, e la signora psicologa.

SCUOLA INTERNA

Finora sono state raccolte informazioni circa il riconoscimento statale della nostra scuola nel seminario con facoltà in Filosofia. Questi sono i requisiti principali:

- a) Sottomettere i documenti ufficiali dei titoli di studio dei religiosi, che figurano come direttori della scuola.
- b) Allestire un laboratorio di Chimica e Fisica.
- c) Avviare una biblioteca per le ricerche degli studenti sulle materie principali.
- d) Presentare i documenti della Incorporazione dei PP. Somaschi nelle Filippine.
- e) La nuova legge richiede che la Corporazione dirigente della scuola sia proprietaria dell'edificio scolastico. Ciò presenta delle difficoltà, perché gli edifici sono soltanto in affitto.

Il sistema della affiliation:

- a) La nostra scuola interna del seminario (High School e College) è incardinata (affiliated) a Las Piñas College. Per difficoltà amministrative di tale College, lo Stato non riconosce la facoltà di Filosofia. Sono in corso incontri con il Ministero della Educazione per risolvere tale problema.

I Padri pagano P 1000 al mese per la affiliation. In più sono già stati versati P6,500 per l'uso della Biblioteca, dei laboratori di Chimica e Fisica, dei cortili per la ginnastica e le pratiche amministrative. In compenso non paghiamo le tasse scolastiche per gli alunni. Il salario degli insegnanti è pagato dai Padri.

- b) Il tentativo di stabilire la affiliation con il College dei Salesiani si è arenato, perché il loro Provinciale ha consigliato di procedere immediatamente per l'approvazione della scuola interna, come i Salesiani stessi hanno fatto alcuni anni fa.

Svolgimento dell'insegnamento interno:

- a) L'esperienza dei primi due mesi di scuola fa sperare in bene: abbiamo insegnanti buoni e abili nell'insegnamento.
- b) Gli alunni stessi rispondono bene. I primi tests di metà semestre hanno dato un discreto risultato in tutte le classi.
- c) Occorre al più presto avviare una propria biblioteca non solo per ottemperare alle richieste statali, ma soprattutto per aiutare gli alunni nelle loro ricerche scolastiche e ampliare la loro conoscenza al di là dei manuali di scuola.

PROBANDI IN PREPARAZIONE PER IL NOVIZIATO

Candidati come fratelli:

- Eugene Libut: ha terminato il college lo scorso marzo '82. Al presente e' prefetto di camerata degli alunni di High School.
- Rogelio Cruz: frequenta i corsi di Filosofia, secondo anno di college irregolare per qualche materia non svolta lo scorso anno. Insegna part-time religione presso le scuole elementari di Las Piñas College. La domenica pomeriggio svolge la sua attivita' tra le famiglie povere di Gloria Compound, vicino al seminario.
- Mariano Noel: frequenta il secondo anno di Filosofia, corsi irregolari per alcune materie non svolte lo scorso anno. Incontra difficolta' nelle materie letterarie. Hagia' un'ottima esperienza nelle materie meccaniche. E' inclinato moltissimo al disegno e alla pittura.
- Rodolfo Nava: e' al secondo anno irregolare del College per materie non studiate lo scorso anno. Ha buone capacita' di insegnamento catechistico tra gli studenti piu' giovani e tra i poveri di Sampaguita Compound vicino al seminario. E' anche assistente di camerata agli alunni del primo anno di college.
- Ramon Sanchez: e' al secondo anno irregolare di college per materie non studiate lo scorso anno. E' incaricato di supervisionare la cucina e di acquistare settimanalmente carne e verdura.

2- Candidati al sacerdozio:

- Daniel Urcia: frequenta il 4 anno di Filosofia presso l'Universita' di S.to Tomas dai Domenicani in Manila. Studia con diligenza e riesce benino.
- Emeraudo Gonzales: frequenta il 4 anno di Filosofia presso UST a Manila. Venuto all'inizio dell'anno scolastico, raccomandato dal suo vescovo. Viene seguito attentamente.
- Ricardo Ligario: frequenta il 4 anno di Economia e Commercio presso Perpetual Help College vicino al seminario. Sono gia' vari mesi che risiede con noi. Dovra' studiare in seguito Filosofia.
- Nestor Estanislao: frequenta il 3 anno di Filosofia presso UST; e' irregolare in alcuni corsi non presi gli anni precedenti. Supervisiona il gruppo dei seminaristi maggiori.
- Danilo Pajarillaga: frequenta il 3 anno di Filosofia regolare presso UST. Riesce benino.

NB: Un giudizio su ognuno dei probandi sara' espresso nella prossima relazione.

MISSIONE AL NOVIZIATO

Preferiamo al presente seguire il sistema di altre congregazioni religiose, come i Salesiani e i Rogazionisti: dopo due anni di College i seminaristi vengono ammessi al noviziato, interrompendo gli anni di studio. I candidati come fratelli seguono gli stessi corsi di Filosofia. E' prassi comune che giovani di normale intelligenza frequentino e terminino i corsi del College. Si fa presente che l'anno scolastico nelle Filippine incomincia a meta' giugno e termina alla fine di Marzo. Qui tutte le congregazioni religiose iniziano il noviziato tenendo presente il calendario scolastico.

ALUNNI DI HIGH SCHOOL

Abbiamo circa 17 alunni del 3 e 4 anno di High School. Il numero aumenterà il prossimo anno scolastico. Essi frequentano la scuola interna nel nostro seminario approvata con il sistema della affiliation a Las Piñas College.

Avvertiamo l'urgenza di tener tali studenti separati da quelli del College e avviare un programma adatto alla loro età e mentalità. Soluzioni pratiche non si presentano al momento. Occorrerebbe aver un altro seminario, in diversa località e con personale direttivo proprio.

ATTIVITA' VOCAZIONALI

Ai primi di settembre alcuni seminaristi saranno inviati a visitare scuole pubbliche e private. I contatti saranno fatti prima con il corpo insegnante della scuola, con i guidance counselors degli alunni, che possono indicare giovani buoni e studiosi. Dopo i primi contatti alcuni alunni saranno invitati a trascorrere due giorni di ritiro nel seminario verso la fine di ottobre.

NOTIZIE VARIE

Il 25.mo di sacerdozio del Padre Giovanni Tarditi è stato celebrato prima nel seminario, poi in New Aalabang e in fine a Chrysanthemum Village. La popolazione ha risposto con interesse e con cordialità verso il Padre.

L'automobile del p. Tarditi deve essere cambiata al più presto: frequenti sono le rotture con gli inconvenienti causati dalle continue riparazioni. Si pensa di comprare una nuova automobile con un mutuo bancario di P65,000. L'estinzione potrebbe essere fatta con un rimborso di P5,000 al mese.

POSTA DI GESTIONE DI "LAS PIÑAS COLLEGE"

Termini dell'Affitto:

Faustino Uy ha già dato in affitto gratis due buildings per il seminario somasco. Trenta seminaristi occupano i piani del Chapel building: secondo piano due Padri con due ospiti (un dottore dello spedale e un sacerdote diocesano) e cinque seminaristi; il terzo piano per cucina, refettorio e recreazione; il quarto piano per dormitorio; il quinto piano per cappella, e studio. Per la fine di gennaio '82 si avrà anche l'uso della Cappella, che è al pianterreno, attualmente occupata dai Battisti. Il ministro protestante si ritirerà a gennaio lasciando completamente la gestione dell'ospedale. Uy ha già offerto ai Padri l'uso della cappella per le funzioni religiose. I vantaggi sono considerevoli.

Uy si trova in condizioni fisiche molto difficili per continuare a dirigere la sua "Las Piñas College". Ha avuto un attacco cardiaco anni fa, che lo ha parzialmente paralizzato. Desidera perciò lasciare la gestione della scuola e affidarla ad un ordine religioso. La prima proposta è rivolta a noi Somaschi, che siamo già coinvolti nella scuola con l'insegnamento della religione.

Il tasso di affitto che viene imposto è di US \$ 5,000 (Pesos 40,000) al mese.

La durata del contratto è ad libitum dei Padri.

Condizioni finanziarie di "Las Piñas College".

Entrate annue basate su rette 1981-82:

Entrate annue di asilo ed elementari	1161	
retta per alunno	₱ 923	
		₱ 1,071,603
Entrate annue di High School (gradi 7-10)	1189	
retta per alunno	₱ 800	
		₱ 951,200
Entrate annue del College	200	
retta per alunno	₱ 1400	
		₱ 280,000
		<u>₱ 2,302,803</u>
totale entrate		

Entrate annue 1980-81:

Salario, tasse, riparazioni etc. ₱ 1,200,000

Obiezioni inerenti alla proposta di affitto

condizioni attuali di "Las Piñas College":

La scuola e' in atto da cinque anni. La sua popolazione scolastica e' sempre in aumento in questa zona a sud di Manila per la evasione di numerosissime famiglie dal centro della grande citta'. Il reddito delle famiglie e' medio: impiegati statali, militari e impiegati di ditte circonvicine.

Finanziariamente la scuola ha fruttato bene al Dr. Uy, che oltre ad essere un ottimo chirurgo e' anche, e forse troppo, un businessman.

La disciplina scolastica non comporta serie difficolta': lo studente filippino non ha ancora quelle manifestazioni di insubordinazione che si riscontrano in Europa. Certe difficolta' sono piuttosto presentate dagli insegnanti.

Gli insegnanti ricevono un salario minimo riconosciuto dal Ministero del Lavoro. Serpeggia un certo scontento tra loro. I migliori insegnanti cercano presto lavoro altrove. Tutti si augurano un cambiamento di guardia. I rapporti potrebbero essere migliorati; ma cio' comporta pure un aumento di salario.

Obiezioni inerenti alla direzione della scuola:

Un Padre soltanto, in figura di Rettore, e' sufficiente a sostituire il Dr. Uy. Egli darebbe una impostazione nuova alla scuola: rapporti con gli insegnanti, miglioramento dell'insegnamento, e piu' accurata manutenzione del complesso.

Il progetto di un solo religioso potrebbe meravigliare. Ma questo si incontra pure nelle scuole a noi vicine: LaSalle School di 3,500 alunni e' diretta da un solo Fratello delle Scuole Cristiane, venuto dagli Stati Uniti; St. Bede School di 3,000 alunni (elementari e High School) e' diretta da un Padre Benedettino.

Reazione dei Padri alla proposta

I Padri sono propensi ad accettare la proposta del Dr. Uy per i seguenti motivi:

La prima e' la necessita' di dare una impostazione piu' seria alle classi frequentate dai nostri seminaristi di High School and College (8 seminaristi in High School e 8 seminaristi in Las Piñas College). Sono molte attivita' extrascolastiche, per cui l'insegnamento delle materie fondamentali rimane in secondo ordine. Questa e' la nostra preoccupazione fin dall'inizio dell'anno scolastico a giugno.

La seconda e' la direzione della scuola da parte dei Padri, l'insegnamento potrebbe essere migliorato. Inoltre potrebbero essere inclusi corsi di Filosofia nel College e farli frequentare da tutti i nostri semi-

isti del College. Dieci di loro frequentano la Filosofia in Manila presso i Padri Domenicani: il disagio del trasporto e gli impressioni piuttosto negativi di una grande città suscitano serie ap-
 sioni. Nel Dr. Uy potrebbe essere una occasione preziosa per risolvere il problema dell'insegnamento ai seminaristi di High School Filosofia. Vari Ordini religiosi hanno istituito la loro scuola per la grande città.

so che si sia propensi ad accettare la proposta, si potrà tentare di modificare il tasso del Dr. Uy. Invece di US \$ 5,000 mensili, si farà la richiesta di accettare 1/4 delle entrate generali, in previsione di una svalutazione del Peso filippino nei riguardi del dollaro americano.

PORTO SUI SEMINARISTI

Studenti di High School (gradi 7-10)

osservazioni generali:

sono undici seminaristi abbastanza amalgamati tra loro; sembrano intenzionati e hanno una certa formazione religiosa, che principalmente è data dalla famiglia cristiana.

desidera migliorare l'insegnamento nella loro scuola, come si è osservato sopra: gli alunni renderebbero molto di più. Tutti ne-
 scano di uno studio più intenso della lingua inglese.

auspicabile al più presto una separazione di ambiente del gruppo dei seminaristi del College per ovvie ragioni disciplinari e soprattutto formative nel campo scolastico e religioso. Se non si prende una soluzione prossima, si dovrà rinunciare ad accettare ragazzi di High School per il prossimo anno. La separazione però comporta anche religiosi che si incarichino di tale gruppo.

seminaristi:

Joseph Escote, di anni 13, da Muntinlupa vicino a New Alabang; frequenta il primo anno di HS; ha vinto una borsa di studio nell'ultimo anno delle elementary (grado sesto). Ragazzo di una certa intelligenza, alquanto sensibile alla vocazione religiosa.

Olmeda, di anni 13, da Calamba (Laguna), frequenta la seconda. Ragazzo buono e volenteroso; ha bisogno di aprirsi. Sua difficoltà è l'inglese: viene da una zona ove il Tagalog è inculcato; difficoltà della lingua inglese gli limita la riuscita in altre materie.

Wald Salamat: di anni 14, da Chrysanthemum Village (Laguna) ove i preti ancora dirigono la parrocchia con prestazioni soltanto domenicali; figlio della signora che lavora per la chiesa di S. Girolamo Emiliani; suo padre fu ucciso tre anni fa. Buon ragazzo, vivace aperto; riesce benino negli studi; frequenta il 3.º anno di HS.

Simogene Trayvilla, di anni 14, da Chrysanthemum Village (Laguna), viene da buona famiglia, che vive vicino alla nostra chiesa. Il ragazzo e' ancora immaturo per un chiaro discorso sulla vocazione; vi sono alcune riserve circa i suoi studi anche perche' e' scarsa la conoscenza della lingua inglese. Frequenta la 3.a HS.

Elmer Alma, di anni 14, da Sorsogon, frequenta la 3.a HS: ottimo ragazzo, con buona riuscita negli studi; molto sensibile verso la famiglia di cui sente la mancanza, perche' si trova lontana, presso una provincia del sud-est.

Mario Damaala, di anni 14, da Quezon City, vicino Manila, 3.a HS. e' tra i primi della sua classe, molto aperto e attivo nella scuola e fuori di scuola; sinceramente devoto e religioso, ben consapevole della sua vocazione.

George Bersabe, di anni 14, da Sapan Palay (Bulacan), 3.a HS, proviene da famiglia povera, ma religiosa: ragazzo molto sensibile e intelligentino; deve maturare ancora la sua vocazione e chiarificare i motivi della sua presenza in seminario. E' sincero e aperto; molto attaccato alla famiglia.

Alino Juta, di anni 16, da Calamba (Laguna), del 4.o anno HS; ha capacita' sufficienti per gli studi; si applica con serietà; e' molto servizievole.

Armando Aquino, 28 anni, da Sapan Palay: sta recuperando gli studi del 4 anno HS: un caso atipico: molto volonteroso e ben deciso per una buona svolta della sua vita: candidato come fratello. Raccoglie da una suora che lavora in parrocchia di Sapan Palay e dal suo parroco: si e' mostrato molto attivo nelle attivita' parrocchiali nei passati anni. Siamo consapevoli dei suoi problemi del passato ma anche della sua buona volonta' di servire, come religioso, tra i poveri.

Paul Perfecto Mabalot, di anni 17, da Manila; ha lasciato la scuola per vari anni; ora sta recuperando: e' di una certa intelligenza aperta, e riesce discretamente; si sta studiando il caso per vedere se puo' riuscire come candidato fratello.

Oselito Tidoy: di anni 19, da Sapan Palay, candidato come fratello; sta terminando la High School; ha lasciato la scuola perche' la sua famiglia e' molto povera; ha collaborato bene nella sua parrocchia alle attivita' catechistiche e del dramma religioso; molto generoso e laborioso.

Studenti di "Las Piñas College"

osservazioni generali:

come nella High School, così pure nel College si riscontra la medesima lacuna di insegnamento. Anche se consapevoli di tale situazione sin da giugno, si e' deciso di inviare un gruppo di seminaristi che non davano sicurezza di riuscita presso University of St. o Tomas, diretta dai Domenicani.

sono otto seminaristi di cui cinque sono candidati fratelli. bene amalgamati tra loro e si aiutano vicendevolmente sia negli studi che per la riuscita nella vocazione religiosa. La parte viene da Sapan Palay (Fulacan): sono stati avviati preparati per attivita' catechistiche tra i giovani e ben esercitati nel dramma sacro molto ben apprezzato e coltivato tra filippini. La constatazione di tale fatto ci ha spinti a riconsigliare la formazione dei nostri fratelli: piu' che far dei tecnici preferisce formare catechisti, cosi' urgentemente richiesti in dove la popolazione non vede mai il prete.

seminaristi:

Andinando Japon: di anni 18, da Sapan Palay (Fulacan), frequenta il primo anno di College; riesce benino; candidato al sacerdozio. maturando meglio la sua vocazione, di cui era alquanto indeciso nei primi mesi del seminario; si pensa di inviarlo per i corsi di Filosofia presso St.o Tomas University.

Perez, di anni 21, da Sorsogon (Provincia del sud-est), secondo anno di College; candidato al sacerdozio. Sta riprendendo gli studi interrotti per mancanza di sussidi finanziari. Ottimo giovane, volenteroso e servizievole; in caso di non riuscita negli studi, potrebbe diventare un buon fratello.

Alfred Apilio, di anni 18, da Calamba (Laguna); e' venuto all'inizio del secondo semestre come candidato al sacerdozio; riuscita negli studi e' buona, ha buon carattere; si vedra' il prossimo anno inviarlo a St.o Tomas University per i corsi di Filosofia.

Al Nava, di anni 27, da Sapan Palay, candidato fratello; ottimo giovane, devoto e generoso; ha organizzato "gli Amici di San Girolamo" tra gli studenti di HS e in una zona povera e noi vicina; frequenta il secondo anno di College; si esercita con vero successo nel dramma sacro e nell'insegnamento catechistico ai poveri.

Ger Cruz, di anni 21, da Sapan Palay (Fulacan), candidato fratello; frequenta il primo anno di College; riesce bene. Ottimo organizzatore e attore nel dramma sacro; indefesso catechista tra i poveri della zona; e' centro di attrazione di altri giovani come fratelli.

Don Sanchez, di anni 22, da Sapan Palay, primo anno di College, candidato fratello; riesce ottimamente nel dramma sacro e nelle attivita' catechistiche; molto compito e di buona volonta'.

Enzo Badiola, di anni 23, da Sapan Palay (Fulacan), candidato fratello, frequenta il primo anno di College; stenta a studiare ma presenta buone qualita' per la meccanica; deve ancora chiarificare la sua vocazione.

Al Mariano, da Sorsogon (provincia di sud-est) di anni 18, secondo anno di College, candidato come fratello; stenta negli studi letterari, ma e' ottimo nel campo del disegno e della tecnica; generoso e servizievole; alquanto riservato e appartato.

Studenti di St.o Tomas University, Manila

osservazioni generali:

La scuola di Filosofia e' diretta dai Domenicani; vi affluiscono seminaristi di varie congregazioni religiose; i Domenicani seguono il metodo di studi e di disciplina piuttosto tradizionali e alquanto rigidi. Comunque l'insegnamento della Filosofia lascia un poco desiderare: i Domenicani stanno cercando buoni insegnanti.

L'Universita' dista dal nostro seminario 27 Km, che sono intralciati dal traffico sempre congestionato. Vi sono vari inconvenienti per il trasporto giornaliero; al presente ci si serve dei mezzi pubblici. Inoltre per la formazione dei seminaristi si vorrebbe evitare la grande citta' con i suoi influssi negativi.

Abbiamo dieci seminaristi somachi, che danno una certa speranza di uscita: il gruppo non eccelle per studi: sono tutti sulla media; ma si comporta abbastanza bene influenzando positivamente giovani delle altre congregazioni. I nostri seminaristi sono stimati.

seminaristi:

Alfredo Cupana: vedi relazione precedente. Sta facendo corsi di Storia della Filosofia; se la cava benino; si impegna seriamente e assiste con senso di responsabilita' i seminaristi piu' giovani; gode di un certo ascendente tra gli altri.

Alfred Brofar: vedi relazione precedente. Frequenta corsi di Storia della Filosofia; riesce discretamente. Si impegna nel migliorare se stesso; ci sono ancora delle perplessita' sul suo modo di pensare e agire.

Estanislao: vedi relazione precedente; a stento, ma se la cava negli studi; e' buono e coscienzioso, bene intenzionato; ha perduto la mamma in ottobre; ha saputo accettare con spirito religioso tale perdita; promette bene; e' stimato dagli altri seminaristi.

George Morris: vedi informazione precedente. Riesce benino nel secondo anno di College; sembra bene intenzionato, anche se per carattere si mostra alquanto separato dal gruppo; ha una certa sicurezza che gli viene dall'essere stato abbandonato dalla sua famiglia: i genitori sono in USA.

Joseph Eugene Libut, vedi informazione precedente; candidato come stellato; terminera' il College in Aprile; studia bene e riesce discretamente; organizza ritiri per gli studenti della High School. Frequenta Adamson University per i corsi di Psicologia.

Agustino Pedegrosa:

anni 19, da Iloilo, isole del Centro; ha studiato un anno presso i Padri Oblati di Maria; ha chiesto di essere trasferito nel nostro seminario; le informazioni sono positive; il suo carattere tende a isolarsi alquanto dal gruppo. Sembra buono e riesce discretamente negli studi; e' al secondo anno di college. Candidato al sacerdozio.

Manolo Pajarillaga, di anni 18, da Cabanatuan (Nueva Ecija); famiglia ottima; era candidato al seminario diocesano, che pero' fu chiuso a giugno dal vescovo per ragioni economiche; e' un buon

...vane, riesce benino negli studi; fu raccomandato dal suo
...roco e dal rettore del seminario stesso.; candidato al sa-
...dozio.

...athan Berdan, di anni 18, da Sapan Palay (Bulacan); primo anno
...College; giovane molto generoso, studia e riesce benino; candi-
... al sacerdozio. E' un ottimo catechista tra i poveri della
...; ha avuto una buona preparazione con le attivita' giovanili
... la sua parrocchia.

...gani Marcorde, di anni 18, da Sapan Palay (Bulacan); candidato
...sacerdozio; ha delle difficolta' negli studi; ha suscitato delle
...plessita' sulla sincerita' dei suoi intenti; sembra ora risalire
...corrente in maniera positiva.

...ilan DeGracia, di anni 20, da Cabanatuan (Nueva Ecija) un altro se-
...narista raccomandato dal rettore del seminario diocesano, dopo
...chiusura; e' appena arrivato, iscritto al terzo anno di College;
... sotto osservazione.

...iel Urcia, di anni 19, e' stato con i Redentoristi; ha chiesto
...entrare in una congregazione con apostolato tra i poveri; le rac-
...andazioni dei Padri Redentoristi sono buone; giovane aperto, in-
...lligente; e' appena arrivato e si e' iscritto ad alcuni corsi di
...osofia presso St.o Tomas University. Insegna anche catechismo
...so alcune classi de Las Piñas College.

UNA VOCAZIONALE

cazioni Maschili

...i i nostri seminaristi del College hanno partecipato alla cam-
...a vocazionale per il reclutamento di nuovi giovani durante il
...e di novembre. Divisi in gruppi hanno visitato varie High Schools
...Manila e sobborghi. Di preferenza sono andati nelle scuole pub-
...che e hanno parlato agli alunni del 4.o anno. Sono stati ricevu-
...sempre cordialmente dagli insegnanti e dagli alunni stessi. Al
...fine di ogni incontro vari giovani hanno mostrato interesse per
...ri incontri e informazioni.

...so la meta' di dicembre gli stessi seminaristi visiteranno per
...seconda volta le classi; ora pero' parleranno soltanto agli alun-
...che vogliono ulteriori informazioni. Tra questi giovani saranno
...lezionati alcuni per un ritiro presso il nostro seminario.

...embre 28, 29, 30 si terra' un ritiro per i giovani dell'ultimo
...o di High School e del College per un discorso piu' profondo su
...vita sacerdotale e religiosa.

cazioni femminili:

...ante gli incontri dei nostri seminaristi con gli alunni del 4.o
...o di HS, varie ragazze hanno mostrato con insistenza un sincero
...siderio di entrare in una congregazione religiosa. Sembrano be-
...intenzionate.

...iamo invitate le Suore Somasche del Messico a visitare le Filip-
...e. Suor Catalina dal Messico arrivera' giovedi dicembre 3. Con.

8) ✓
si studierà un possibile inserimento ne Las Piñas College.
Invio di un gruppo di ragazze come postulanti somasche.

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SVILUPPI DELL' AYALA PROJECT IN NEW ALABANG

Donazione del terreno:

Lettera in settembre '81 la Ayala Corporation si impegna a dare mq 2180 di terreno attiguo alla Chiesa in New Alabang. Tale donazione avverrà ~~allora~~ ~~con~~ dopo la costruzione della Chiesa e dei progetti somaschi. Cio' non deve destare meraviglia o perplessità, perché in tal modo la Ayala Corporation potrà usufruire grande sconto di tasse statali e demaniali.

Ayala Corporation attende una risposta dall'Ordine Somasco: se i Padri intendono o no accettare la proposta di donazione e hanno intenzione di sviluppare una loro opera su tale area.

Caso che i Padri si ritirino in futuro da New Alabang, il terreno con le addette costruzioni devono ritornare alla Corporation. La Chiesa si impegna a rimborsare l'Ordine Somasco per il valore delle costruzioni al tempo del ritiro.

OFFERTA 'PARROCCHIA NEW ALABANG'

Offerta del Cardinale:

Da maggio scorso il Cardinal Sin di Manila ha offerto la parrocchia di New Alabang ai Padri Somaschi (vedi relazioni precedenti).

Le condizioni del contratto tra i Padri e la Diocesi sono semplici: I Padri dovranno seguire le norme diocesane per le attività religiose e per le offerte (1/3 delle offerte va alla diocesi); I Padri hanno ampia libertà di azione per lo sviluppo della loro Congregazione;

I Padri sono incaricati di far costruire la chiesa dai parrocchiani, come stanno facendo altre Congregazioni religiose. Nel nostro caso la Ayala Corporation costruisce la Chiesa;

Il documento di contratto tra la diocesi e i Padri sarà redatto appena l'approvazione a procedere sarà data dai Superiori Maggiori. In caso di ritiro, i Padri dovranno avvisare la Curia almeno un anno prima del ritiro.

Padre Tarditi vive già in New Alabang presso le due case offerte dalla Signora Josephine Madrigal Bayot (vedi relazioni precedenti).

In il presente rapporto si fa di nuovo richiesta a procedere presso la Curia di Manila, sempre nel caso che i Superiori Maggiori intendano accettare la proposta del Cardinale. Si fa però notare anche che la proposta del Cardinale è data con una certa pressione (vedi relazione precedente).

Richiesta di riconoscimento

Il 3 settembre '81 e' stata inoltrata ufficiale richiesta di riconoscimento legale dei Padri Somaschi nelle Filippine.

Secondo la legge filippina, due terzi dei membri della Corporazione devono essere Filippini. Sono stati scelti e sottomessi nomi di tre persone fidatissime.

Riconoscimento ufficiale

Il primo ottobre '81 la corporazione viene ufficialmente riconosciuta dalla Stato Filippino con il Nome di "Somascan Fathers, Inc."

Il riconoscimento comporta vantaggi rilevanti, tra cui l'esenzione da tasse, abilita' a contrarre e stipulare contratti legali, depositi bancari, etc. (Si allega copia dei documenti).

ARTO FINANZIARIO

Entrate giugno - Ottobre

Uscite giugno - Ottobre

legato # 4)

December 2, 1981

R. Curran De Joutu, crs.
Fr Valerio Pucillo CRS
H. E. M. Barchi

NOTIZIARIO 1981

Il commissariato delle Filippine si trova all'inizio del suo nono anno di vita (1980). Prima è stato delegazione generalizia (fino all'inizio del 1986); è diventato commissariato generalizio (fino al Maggio 1987); infine commissariato provinciale dal 24 Maggio 1987, unito alla Provincia Lombardo-Veneta.

Si tratta di una giovane fondazione con le speranze e i problemi che le sono il naturale accompagnamento: questi ultimi motivati da una serie di circostanze e situazioni oggettive (ambiente culturale, sociale, religioso) e soggettive (incertezze iniziali, inserimento, adattamento, preparazione..).

Il commissariato comprende quattro case religiose.

* ST. JEROME HOUSE: si trova ad Ayala Alabang Village-Metro Manila. E' formata da due religiosi sacerdoti. E' sede del commissariato. Alla comunità è affidata la cura pastorale della parrocchia di St. Jerome.

* SOMASCAN MAJOR SEMINARY: si trova a Tagaytay (Cavite), 60 km a sud di Manila. E' sede del noviziato e del post-noviziato. Sono presenti due padri, cinque chierici, quattro novizi.

* SOMASCAN FATHERS SEMINARY: si trova a Lubao (Pampanga) a 100 km a nord di Manila. E' sede del seminario: il numero dei seminaristi oscilla tra 60 e

RELAZIONE DEL COMMISSARIATO DELLE FILIPPINE

80. Vi è la scuola interna legalmente riconosciuta (College). Sono presenti due padri, un diacono, un religioso fratello professo semplice.

* ST. JEROME INSTITUTE: si trova a Sorsogon (Sorsogon) a 580 km a sud di Manila. E' sede di High School e di corsi professionali (600 alunni circa). Sono presenti due padri, un fratello professo solenne.

Complessivamente il commissariato comprende:

10 professi solenni: 8 sacerdoti italiani
1 diacono
1 fratello
7 professi semplici
4 novizi
8 probandi
55 seminaristi.

Tra i problemi più urgenti: la qualificazione dell'azione formativa per i seminaristi, probandi, novizi, post-novizi, disponibilità di formatori preparati.

E' pure urgente preparare altri religiosi italiani che rinvigoriscano la presenza somasca, dando un apporto di collaborazione ai religiosi, che con ammirevole dedizione e spirito di sacrificio, hanno iniziato questo servizio di carità in terra filippina.

RELAZIONE COMMISSARIATO FILIPPINE

Situazione numerica.

Nel corso del triennio il numero delle comunità religiose del commissariato non ha subito variazioni. Le case erano e sono tuttora quattro, e cioè (in ordine cronologico di erezione) :

- Alabang : St. Jerome's House (casa parrocchiale e sede del commissariato); composizione : 2 religiosi sacerdoti.
- Sorsogon : St. Jerome technical school (localmente conosciuta come Aemilianum; scuola secondaria e superiore di indirizzo tecnico).
composizione : 3 religiosi di voti solenni (2 sacerdoti, 1 fratello) e 1 chierico di magistero.
- Lubao : Somascan Fathers seminary (seminario minore e postulante) composizione : 3 religiosi sacerdoti e 3 chierici di magistero.
- Tagaytay : Somascan Major seminary (studentato filosofico-teologico e noviziato); composizione : 2 sacerdoti, 17 postnovizi, 3 novizi.

Il numero totale dei religiosi è passato, nel corso del triennio, da 18 a 32, includendo nel numero gli eventuali studenti filippini all'estero.

Il numero dei professi solenni è rimasto invariato (pur essendo cambiate talora le persone) : 10 nell'89 e 10 nel 92, di cui 8 europei e 2 filippini.

Ci sono state 21 professioni semplici, con 2 soli casi di dispensa dai voti. Si sono però verificate altre tre perdite tra i postnovizi che avevano professato anteriormente.

Si è avuta la prima e finora unica ordinazione sacerdotale: quella di P. Daniel Urcia, nel 1989.

Il numero dei religiosi europei (tutti professi solenni, tutti sacerdoti, quasi tutti italiani) è rimasto apparentemente lo stesso: 8 nel 1989, 8 ancora nel 1992. In realtà c'è stato un consistente avvicendamento di persone, in quanto tre degli otto sono rientrati nelle provincie d'origine ed altri tre sono subentrati in sostituzione.

Purtroppo sembra siano in vista altri rientri.

Situazione geografica e logistica delle case.

Si tratta di un elemento che, come si vedrà ha un certo significato ai fini della comprensione della problematica del commissariato.

Alabang.

La sede del commissariato è la casa di Alabang, comune di Muntinlupa (uno dei 12 comuni che compongono il territorio metropolitano di Manila o Metro-Manila). Situata a circa 25 Km. a sud del centro della capitale, la casa di Alabang presenta una collocazione logisticamente abbastanza felice in quanto offre molti dei vantaggi della grande città senza essere soggetta agli inconvenienti della stessa.

Da Alabang in mezz'ora di auto si raggiunge l'aeroporto e in 20 minuti il centro commerciale di Makati. Purtroppo questi tempi vanno progressivamente allungandosi in quanto tutta la zona è in fase di sviluppo vertiginoso, con la conseguenza che l'unica arteria di accesso a Manila diventa ogni giorno più impercorribile. Se non migliorano le condizioni viarie, in un futuro non lontano si imporrà forse la necessità di cercare un recapito più vicino al centro città, a cui fan capo tutte le linee di trasporto ed in cui hanno sede gli uffici governativi, ecclesiastici e commerciali del paese. La burocrazia filippina è per disgrazia estremamente sviluppata e ancora totalmente centralizzata. In compenso la rete telefonica cittadina è sufficientemente funzionale ed in questo si possono sbrigare molte faccende dalla casa di Alabang, che è collegata con le altre tre comunità da un sistema radio.

Tagaytay.

Situata in una località rinomata per il clima e la posizione altamente panoramica, la cittadina si trova a circa 60 Km. a sud di Manila. La distanza da Alabang, che è la comunità più vicina, è di 53 Km. : circa un'ora di auto. La nostra casa si trova a 2 Km. dalla strada nazionale percorsa dalle linee di trasporto pubblico. L'inconveniente più pesante è però il fatto che gli studenti di filosofia debbono recarsi alla distante scuola salesiana di Canlubang (1 ora d'auto), attraverso strade che durante la stagione piovosa diventano quasi impraticabili e molto pericolose. Si stanno studiando soluzioni al problema. Gli studenti di teologia, invece, si recano alla locale scuola dei Verbiti che dista circa 6 Km. dalla nostra casa.

Da pochi giorni si è ottenuto il collegamento con la rete telefonica nazionale.

Lubao.

La nostra casa si trova al limite occidentale della provincia di Pampanga. In linea d'aria la distanza da Manila sarebbe relativamente breve, ma l'unica strada di accesso compie un giro vizioso al fine di evitare zone paludose della fascia costiera, per cui la distanza reale è sui 100 Km. comprendente, l'attraversamento totale delle provincie di Pampanga e Bulacan e parte della provincia di Rizal (Metro Manila).

La distanza dalla comunità più vicina (Alabang) è sui 130 Km., resi estremamente impegnativi dall'attraversamento diametrico della metropoli, da nord a sud. Non ci vogliono meno di due ore e mezza per andare da una comunità all'altra. Dall'anno scorso la casa ha ottenuto il collegamento con la rete telefonica nazionale, ma il servizio lascia desiderare. C'è comunque il radio contatto giornaliero.

Sorsogon.

E' la comunità più remota, quasi all'estremità meridionale dell'isola di Luzon. La distanza da Alabang è di 580 Km., ma date le condizioni dell'unica strada statale di accesso, si impiegano almeno 10 ore d'auto. Il tempo medio di percorrenza in autobus (salvo incidenti) è di 12 ore. C'è inoltre la possibilità del volo giornaliero fino all'aeroporto di Legaspi City (60 Km. a nord di Sorsogon): da porta a porta ci vogliono pur sempre 5 ore. Non c'è ancora telefono in tutta la provincia.

Situazione particolare delle singole case del commissariato.

Per una visione più dettagliata della situazione e problematica di ogni singola casa sarebbe istruttivo aver presente la relazione fatta dal rispettivo superiore locale, anche se talora importanti elementi sono stati tralasciati.

Alabang. St. Jerome's Parish House.

Per ragioni inerenti alla distribuzione dei religiosi all'interno del commissariato, la comunità di Alabang, all'inizio del triennio (1989), consisteva di un solo religioso avente il titolo di Superiore e di Parroco della Parrocchia dei Santi Girolamo e Susanna di New Alabang. Era stato concordato un aiuto nel lavoro pastorale il sabato e la Domenica da parte della comunità di Tagaytay. Verso la fine del 1989, tuttavia, circostanze non previste arricchivano la comunità di un secondo religioso sacerdote, il quale però, per il restante anno scolastico, rimaneva pendolare tra questa comunità e quella di origine (SFS di Lubao). Con inizio dell'anno scolastico successivo (1990-91) questa nuova presenza, considerate le necessità della parrocchia, veniva confermata permanente, anche se non ufficializzata da una formale obbedienza.

Due eventi principali hanno caratterizzato la vita della casa durante il triennio: il ridimensionamento della Parrocchia ed il trasferimento della sede comunitaria.

- Ridimensionamento della parrocchia. Come si sa, all'epoca dell'erezione (1983), la parrocchia consisteva essenzialmente di due zone ben distinte: un villaggio esclusivo di prima classe con oltre 700 ettari di territorio (Ayala Alabang Village) ed una zona di circa 250 ettari, di proprietà governativa, abitata da circa 1500 famiglie "squatters" (abusivi), oltre che da poche decine di impiegati governativi (nella sottozona

di SVL). La differenza sociale tra la popolazione delle due zone è abissale. Lo sforzo dei Somaschi, fin dall'inizio della loro presenza in loco, è stato quello di portare i ricchi verso i poveri e viceversa, nell'intento di superare le barriere sociali. La cosa non era mai stata vista di buon'occhio dalle due famiglie proprietarie di Ayala Alabang (gli Ayala-Zobel appunto ed i Madrigal) le quali, quando avevano costruito e donato la chiesa ai Somaschi, si aspettavano un ben altro tipo di presenza. Il conflitto diveniva praticamente aperto nel 1987, quando il nostro intervento mandò a monte il piano della società Ayala di acquistare a poco prezzo la zona governativa e di far sloggiare gli abusivi, nell'ottica di espandere la zona residenziale di Ayala Alabang.

La rappresaglia della potente società seguiva nel 1990, quando il cardinale di Manila, dietro pressione degli Ayala-Madrigal (che avevano promesso un'ingente somma per la costruzione di una nuova chiesa all'interno dell'ricca "sudivision") si induceva ad effettuare una spartizione del territorio parrocchiale, secondo un criterio geograficamente e pastoralmente piuttosto discutibile. Tutti i 700 ettari di Ayala Alabang (il cui confine passa a meno di 100 metri dalla nostra chiesa) venivano assegnati alla nuova parrocchia di S. Giacomo il maggiore, affidata al clero diocesano. Alla parrocchia di S. Girolamo rimanevano i 250 ettari della zona governativa, abitata esclusivamente da non proprietari.

Tutta la vicenda di lì a poco si rivelava come un "blessing in disguise" nel senso che la popolazione di Ayala Alabang, dopo aver a suo tempo espresso viva disapprovazione per la progettata spartizione, continuava a dimostrare in modo molto concreto il proprio apprezzamento per il lavoro pastorale svolto dai nostri religiosi.

Ovviamente anche la popolazione della baraccopoli (Sitio Masagana), numericamente non inferiore a quella di Ayala Alabang, non mancava di manifestare la propria aumentata fiducia e stima nei confronti dei Padri Somaschi, dopo che questi avevano dimostrato, con molta coerenza, la propria fedeltà al carisma di "servi dei poveri". Un problema però diveniva molto presto evidente. Il tipo di presenza e di apostolato che poteva essere ottimale per una parrocchia di "high class" non era più adeguato alle esigenze di un ceto situato all'estremo opposto della scala sociale. E' vero che a livello esterno poco è cambiato (nel senso che i fedeli di ieri sono gli stessi di oggi, a dispetto dei confini giurisdizionali), ma è anche vero che nella nuova ripartizione territoriale i somaschi dovrebbero poter dare la priorità a quella porzione di fedeli (e sono ora la porzione ufficiale e legittima) che non hanno nè auto, nè telefono, nè una casa in muratura e neppure la capacità di esprimersi in inglese. La presenza di un sacerdote locale o almeno capace di parlare tagalog, sarebbe utilissima.

Prima di intervenire in tale direzione, tuttavia, sarà consigliabile aspettare la conclusione del piano governativo di ristrutturazione della zona. Varie società, tra cui l'Ayala, hanno partecipato al concorso d'appalto per l'urbanizzazione del 250 ettari della zona governativa. C'è il pericolo che il progetto vincente, nonostante la rinnovata opposizione dei somaschi preveda il trasferimento globale delle 1500 famiglie di "squat-

ters". Il che cambierebbe totalmente le prospettive future.

- Trasferimento della sede comunitaria. Fin dal 1982 la comunità somasca di Alabang era vissuta in due villette situate all'interno di Ayala Alabang e concesse in uso gratuito dalla famiglia Madrigal. Si trattava di una situazione provvisoria in quanto la distanza dalla chiesa (3 Km.) presentava inconvenienti. La Costruzione della Casa Parrocchiale nell'esiguo spazio adiacente la chiesa era stata posticipata varie volte grazie alle lungaggini intenzionalmente causate dall'Ayala, la quale ha il diritto di supervisione su tutti i progetti edilizi della zona. Finalmente la costruzione, totalmente finanziata dal fondo parrocchiale, veniva ultimata nel marzo 1991 ed in coincidenza con la spartizione della parrocchia, la comunità restituiva ai Madrigal le villette e si trasferiva al nuovo edificio che serve anche come sede del Commissariato.

Il parroco di St. Jerome and Susana è attualmente anche il vicario zonale per il vicariato di Muntinlupa (12 parrocchie).

La casa di Alabang è l'unica ad essere economicamente autonoma ed in grado di dare un contributo finanziario al commissariato.

SORSOGON (St. Jerome Technical Institute)

Dopo il tifone che la distrusse quasi completamente nel novembre 1987, la scuola di Sorsogon ha subito un lento ma graduale processo di ricostruzione e di ammodernamento. La ricostruzione vera e propria è ancora in corso e dovrebbe essere ultimata entro il 1992. Contemporaneamente però è stata avviata e conclusa, nel corso del triennio, la costruzione ex-novo di due edifici scolastici e della residenza della comunità religiosa. Altri progetti edilizi sono in fase di realizzazione o di progettazione più o meno prossima. In particolare:

- la nuova scuola tecnica finanziata dal governo italiano attraverso la ONG "ELIS" di Roma. La costruzione dovrebbe iniziare il giugno prossimo.
- edificio per il centro sanitario che dovrebbe affiancare il corso per infermieri, la cui apertura è stata vivamente caldeggiata dalla autorità civili e religiose di Sorsogon, dato che in tutta la provincia non esiste ancora niente di simile.
- edificio per la scuola elementare che dovrebbe sorgere sul terreno di Pangpang, distante 3 Km. dal presente complesso scolastico.

Nuovi corsi, soprattutto di indole tecnica sono stati offerti per gli studenti di college. Ovviamente la popolazione scolastica è aumentata fortemente, anche a livello di High school. Il numero globale di studenti su avvicina al migliaio, con una percentuale altissima di elementi provenienti da zone rurali o povere.

Non c'è dubbio che la scuola offra un reale servizio alla popolazione di una delle provincie più depresse delle Filippine. Ma proprio per questo non è pensabile che la scuola di Sorsogon possa diventare a breve scadenza una fonte di reddito per il Commissariato.

A tante prospettive incoraggianti fanno riscontro molte reali difficoltà che appe-

santiscono la vita della comunità religiosa.

Anzitutto la scarsità delle persone: 4 religiosi sono assolutamente insufficienti per la mole di lavoro che la scuola comporta, soprattutto se si tiene conto che i 3 filippini sono ancora troppo giovani in quanto ad esperienza e a capacità di gestione scolastica.

Un'altra grave difficoltà è l'insufficienza qualitativa del corpo insegnanti. Il fenomeno non colpisce solo la nostra scuola: è prassi normale nella provincia di Sorsogon che gli elementi più dotati cerchino la prima occasione per emigrare a Manila o all'estero. Nel campo dell'istruzione, poi, una concorrenza spietata viene dallo stato che sottrae insegnanti alla scuola privata con la prospettiva di retribuzioni più alte. Nella sola High school, quest'anno, l'Aemilianum ha perso una decina di insegnanti ormai abbastanza allenati, dopo anni di attività docente svolta con noi.

La distanza da Manila costituisce un terzo pesante handicap soprattutto quando si impongono contatti con la capitale. Ogni guasto alle attrezzature di cui la scuola dispone, impone la necessità di un pesante viaggio a Manila, dal momento che solo lì c'è la possibilità di riparazioni di un certo livello tecnico. Lo stesso vale per tutte le pratiche i cui uffici, data la persistente centralizzazione burocratica, si trovano solo a Manila.

Infine occorre menzionare le difficoltà dell'aggiornamento e della ricarica spirituale. Il clero locale è di livello piuttosto mediocre. Non esistono predicatori o case di esercizi. Fino a due anni fa i somaschi costituivano l'unica comunità religiosa maschile della diocesi. Sorsogon in conclusione presenta tutte le caratteristiche di una reale terra di missione.

Lubao : Somascan Fathers Seminary (SFS)

Per una più dettagliata analisi della situazione nel SFS, è bene far riferimento alla relazione del superiore locale, da cui vengono qui stralciati gli aspetti problematici:

- 1) mancanza di continuità educativa;
 - 2) isolamento logistico e psicologico;
 - 3) problematicità della ricerca vocazionale e conseguente mediocrità degli elementi che entrano nel SFS.
 - 4) problematicità dell'istruzione dovuta alla scarsità di personale docente preparato.
- Si ribadisce l'auspicio che il SFS possa per almeno un sessennio godere di un tandem stabile e affiatato di formatori.

Tagaytay : Somascan Major Seminary (SMS)

Almeno due principali aspetti problematici condizionano al presente la vita del SMS.

Essi sono :

- la coesistenza di gruppi eterogenei di soggetti in formazione (novizi, chierici filosofi e telogi) nella sessa casa e sotto la responsabilità di due soli formatori.

- la relativa lontananza della scuola di filosofia (Seminario salesiano di Canlubang, a un'ora d'auto dal SMS).

A parte altre proposte di soluzione prospettate dal superiore locale nella relazione, forse la soluzione più radicale consisterebbe nel creare ex-novo una casa per gli studenti di filosofia in località di più facile accesso agli atenei della zona.

Così ridimensionata, la comunità del SMS presenterebbe una fisionomia più razionale, in quanto la coesistenza di novizi e studenti di teologia sembra presentare meno difficoltà che non quella di novizi e neo professori.

Problematiche del Commissariato

Forse tutta la problematica del commissariato si può ridurre ad una sola enunciazione: insufficienza numerica ed avvicendamento delle persone. E' un duplice problema che si è avvertito acutamente fin dal 1985 quando il Commissariato assunse la presente fisionomia geografica, caratterizzata da una notevole dislocazione delle varie comunità. Tale struttura era stata una scelta abbastanza consapevole, ispirata dalla speranza che l'ordine in pochi anni acquistasse una consistenza numerica tale da permettere una gestione autonoma delle singole comunità, senza bisogno di ricorrere alla sussidiarietà reciproca (formula che presenta sempre i suoi rischi, soprattutto a livello formativo). Tale speranza sussiste tuttora ma i tempi si sono notevolmente allungati.

Ciò significa che lo sforzo dei pochissimi religiosi responsabili del lavoro nelle varie opere diventa alla lunga pericolosamente logorante. Questo fatto è certamente alla base di alcuni ricambi di persone che si sono verificati in passato. A ciò si aggiunge una forma di insufficienza qualitativa. Il termine non deve essere frainteso: si intende dire che alcuni religiosi, pur essendo approdati in Filippine con una ammirevole carica di entusiasmo e di coraggio, si sono talora trovati di fronte ad incarichi e situazioni non previste e per le quali non avevano una preparazione specifica. Nè c'è stato talora la possibilità di ricuperare sul posto, in quanto il bisogno impellente ha spesso forzato l'immediato inserimento nel vivo dell'attività, con tutti i limiti e le frustrazioni che tale forzatura (non si può definirla diversamente) ha necessariamente comportato. In alcuni casi il fattore linguistico non è stato un ostacolo indifferente. Ma più ancora determinante è stato il problema delle relazioni interpersonali. E' un altro punto delicato su cui occorre essere chiari per amor di verità. Non sarebbe giusto pensare che la difficoltà all'intesa reciproca che si è spesso riscontrata a livello di commissariato e di comunità locali, sia semplicemente attribuibile al carattere delle persone. Ovviamente esiste una base personale, ma è essenzialmente la situazione oggettiva che ha causato l'emergere della difficoltà suddetta. Per maggior chiarezza occorre dire che l'ambiente filippino oltre a presentare tutti gli aspetti di apparente contraddizione che caratterizzano il terzo mondo in genere, possiede alcuni elementi di complicazione (cultura atavica di stampo asiatico, linguaggio, esposizione al modello americano) che lo rendono particolarmente

ermetico all'osservatore occidentale. Ne deriva che la lettura, almeno nella fase iniziale, non è mai univoca, e differenti sono, di conseguenza, le tecniche di approccio che i religiosi neo venuti si son trovati a dover adottare immediatamente - quasi in un ottica di sopravvivenza - senza aver avuto nè tempo nè modo di compiere un'analisi più approfondita. Questo fatto è certamente stato causa non solo di tensioni tra i religiosi europei, ma anche di veri e propri errori di interpretazione nei confronti dei nuovi adepti filippini. Questo va detto soprattutto a merito di quanti hanno versato sudori e lacrime durante gli anni da loro trascorsi in terra filippina. In questa ottica, fondamentalmente positiva, occorre saper interpretare l'avvicendamento di persone che sembra aver segnato il primo decennio di vita della fondazione. Si è trattato di un prezzo pesante ma inevitabile che praticamente tutte le nuove congregazioni impiantatesi in terra asiatica han dovuto pagare e talora in forma ben più dolorosa; prezzo che il periodo dell'esplorazione e del primo insediamento sempre comporta.

Fortunatamente ci sono chiari sintomi che questo primo periodo sta volgendo al termine, per quanto sia scontato che l'effetto negativo della discontinuità educativa si farà sentire ancora per qualche anno. La ricerca si sta coagulando, nel senso che cominciamo ad avvertire l'esistenza di una piattaforma comune, frutto di una esperienza decennale, secondo cui interpretare i fenomeni ed adottare le soluzioni più idonee. Accanto a questo elemento, si è andata formando una comune volontà di collaborazione e di armonia a tutti i costi, al di là delle differenze individuali.

Per quanto riguarda l'elemento filippino, occorre tener sempre presente un certo margine di imponderabilità, per cui sarebbe imprudente far previsioni a breve scadenza, soprattutto date le premesse storiche di cui sopra. Si sta però notando, come risulta dalle cifre presentate sopra, un miglioramento nella stabilità e nella perseveranza. Recenti defezioni di religiosi di voti semplici, sono per lo più da interpretare come normali conclusioni di vicende individuali che non come frutti della insufficienza del sistema formativo. A più lunga scadenza si può prudentemente prevedere che se i quadri formativi, integrati di due o tre unità, rimangono stabili per il prossimo sessennio, la fondazione filippina passerà dalla fase dell'adolescenza ad una maturità relativamente serena e promettente.

Prospettive.

Alcune prospettive di natura personale sono già state anticipate nel paragrafo precedente. Precisamente:

- necessità di assicurare la stabilità dei quadri formativi
- necessità di integrare gli stessi con 2 o 3 elementi in più

Aggiungiamo ora alcune prospettive di ordine logistico e strutturale.

Secondo la gerarchia dell'urgenza le possiamo così elencare:

- 1) Nuova residenza per gli studenti di filosofia, nell'ottica di garantire un più facile accesso alle scuole di filosofia esistenti.

2) Istituto assistenziale per orfani : oltre a rispondere ad una reale necessità locale, resa più urgente da recenti calamità, l'opera viene insistentemente richiesta dal giovane elemento filippino che guarda con stimolante impazienza alla messa in atto di questo aspetto caratterizzante del carisma somasco.

3) Collegio dotato di curriculum completo per studenti esterni di ceto medio. Dato il veriginoso incremento demografico, l'istruzione è uno dei servizi più richiesti - ed anche più redditizi - nelle Filippine. Nell'ottica di rimanere nel campo dell'educazione della gioventù e di assicurare al commissariato una fonte di sostentamento autonomo, è abbastanza urgente pensare ad una istituzione educativa del tipo dei nostri collegi italiani. La differenza consisterebbe nel fatto che nelle Filippine non sarebbe necessario un massiccio impiego di religiosi, in quanto anche le congregazioni da lungo affermate tendono a riservarsi solo la gestione delle scuole, demandando l'insegnamento a laici debitamente formati e seguiti. Tale scuola, per motivi economici, dovrebbe sorgere in Metro Manila o dintorni.

Un ultimo suggerimento viene aggiunto a mo' di risposta ad una esigenza che si è manifestata con sempre maggior frequenza in questi ultimi tempi e soprattutto in comunità caratterizzate da intensa attività esterna. Si tratta del logoramento fisico e spirituale che tale genere di vita comporta inevitabilmente. Sarebbe auspicabile che a tutti i religiosi fosse garantita, specialmente dopo vari anni di permanenza nelle Filippine, la possibilità di una ricarica e di un rinnovamento spirituale. Ovviamente tale proposta non si concilia facilmente con la situazione di ristrettezza numerica che è stata descritta sopra, ma è certo che se questo aspetto viene trascurato, ci si esporrà al rischio di deplorabili crolli personali, come in parte si è già verificato.

Problemi generali

Una seconda parte della relazione si occupa di problemi generali che riguardano l'opera del commissariato nelle Filippine. Si tratta di problemi che sono comuni a tutte le missioni e che richiedono una riflessione globale. In questa parte della relazione si analizzano i problemi generali che riguardano l'opera del commissariato nelle Filippine. Si tratta di problemi che sono comuni a tutte le missioni e che richiedono una riflessione globale.

Relazione del Commissario delle Filippine

Date e cifre essenziali

Il 25 dicembre 1995 la presenza ufficiale dei padri somaschi nelle Filippine compirà 15 anni. Alla data odierna i religiosi di nazionalità filippina sono 24. Di questi 5 sono professi solenni: un sacerdote, un fratello, un diacono e due studenti di teologia. Nel valutare queste cifre occorre tenere presente che, data la lunghezza del "curriculum studiorum" adottato (13 anni), i primi filippini che hanno percorso l'intero iter dall'inizio stanno arrivando solo adesso alla conclusione. I religiosi non filippini sono nove. Le comunità canonicamente erette sono quattro: due case di formazione, una parrocchia e un collegio.

La fondazione somasca dal 1986 è un commissariato dipendente dalla Provincia Lombardo Veneta.

Un somasco filippino è già stato chiamato alla Casa del Padre: Michael Paulete, deceduto nel 1992 in un incidente stradale.

Problematica generale

Due circostanze hanno caratterizzato e condizionato la vita del commissariato fin dalla sua erezione:

- a) la notevole dislocazione, con conseguente isolamento, delle quattro comunità religiose;
- b) la insufficienza numerica di religiosi in ruoli di formazione e di gestione delle opere.

I due problemi sono evidentemente correlati in quanto la distanza reciproca

delle case, unita alla difficoltà nelle comunicazioni, complica sensibilmente lo sforzo di mutua sussidiarietà. In aggiunta a ciò occorre citare il fatto che ragioni dettate dalla ristrettezza numerica hanno obbligato il commissario a risiedere in comunità periferiche, con ruoli locali piuttosto impegnativi che gli hanno impedito un vero lavoro di programmazione, coordinamento e supervisione delle opere del commissariato.

Una componente positiva della situazione attuale è il fatto che i religiosi europei, ai quali sono ancora affidati quasi tutti i ruoli direttivi, data la giovane età dei religiosi locali, hanno raggiunto una base di fondamentale intesa che nel passato era stata invano cercata e la cui mancanza aveva causato numerosi ritorni alla provincia d'origine.

Dall'altra parte sta emergendo un fatto nuovo che occorre saper cogliere ed interpretare nella sua fondamentale positività: l'esigenza da parte dei religiosi nativi di impostare e gestire le opere in uno stile più aderente alla sensibilità e cultura locali. E' da prevedere per tempo che nel giro di pochi anni l'elemento filippino, numericamente già prevalente, sarà sufficientemente maturo da prendersi carico della direzione delle opere. Occorre che la transizione avvenga in armonia e nel pieno rispetto del processo di inculturazione voluto dalla teologia conciliare, senza sacrificare nessuno degli elementi essenziali del carisma somasco.

Problematiche e prospettive delle singole comunità

St. Jerome Parish House, Alabang

Composizione comunitaria: un solo religioso (superiore e parroco).

Fatti di rilievo

1990: la sede comunitaria viene trasferita da Ayala Alabang alla chiesa parrocchiale;

1991: scissione della parrocchia; Ayala Alabang va al clero diocesano;

1995: inaugurazione della cripta e ampliamento della sede commissariale;

1995: "relocation" dei residenti dell'area governativa.

Problematiche

1. Necessità di almeno due religiosi, per un minimo di vita comunitaria.
2. Necessità di un sacerdote giovane soprattutto per la pastorale giovanile.
3. Necessità di un sacerdote che parli Tagalog, per la cura pastorale dei meno abbienti e dei bambini.
4. La divisione territoriale del 1991 ha messo fuori parrocchia 3/4 dei fedeli domenicali.
5. La "relocation" dei residenti della zona governativa e l'urbanizzazione della stessa lascerà la parrocchia senza parrocchiani: New Alabang diventerà un puro centro commerciale (solo negozi ed uffici) in concorrenza con Makati.

Prospettive

1. A "relocation" avvenuta sarà auspicabile che la diocesi restituisca alla nostra parrocchia alcune porzioni di Ayala Alabang che tuttora gravitano sulla stessa per il servizio pastorale.
2. In ogni caso la parrocchia avrà l'occasione di accentuare il proprio ruolo (già in atto) di chiesa-santuario, specializzata nell'amministrazione dei sacramenti.
3. Come sede del commissariato la casa di Alabang è chiamata a svolgere un importante ruolo di centralità, coordinamento ed intercomunicazione delle comunità filippine.
4. L'ampliamento dei locali, ottenuto con i recenti lavori (compiuti in appendice alla costruzione della cripta) permetterà che religiosi in transito o aventi necessità di risiedere a Manila per studio o altre ragioni, possano essere alloggiati nella casa di Alabang.
5. E' già stata considerata, finora senza esito, per carenza di personale adeguato, l'opportunità di avere una casa di formazione nelle prossimità della parrocchia di Alabang, in un'ottica di sussidiarietà.
6. Il fatto che centinaia di famiglie di parrocchiani siano state rilocate a San Pedro Laguna, in una zona ancora priva di qualunque assistenza pastorale, dovrebbe far sviluppare iniziative intese a perpetuare il legame spirituale di tali famiglie con la parrocchia d'origine, anche considerando che il ritorno dei somaschi al comune di San Pedro Laguna è stato sempre auspicato, essendo questa la località del primo insediamento somasco nelle Filippine (parrocchia di S. Girolamo a Chysanthemum Village).

Pastorale vocazionale

Fino a ieri la parrocchia avrebbe avuto discrete possibilità di svolgere un'efficace azione pastorale tra i ragazzi e giovani che frequentano la chiesa (chierichetti, gruppo giovani, cori vari). Purtroppo tali possibilità non sono mai state sfruttate seriamente, soprattutto per l'ostacolo linguistico.

Aemilianum Institute, Sorsogon

Composizione comunitaria: dieci religiosi, di cui quattro professi solenni (tre sacerdoti, un fratello) e sei post-novizi (cinque di magistero, uno in "regency"). Tre dei quattro professi solenni sono europei, gli altri religiosi sono filippini.

Fatti di rilievo

1985: i somaschi assumono la gestione della scuola;

1987: distruzione quasi totale causata da un tifone; la ricostruzione inizia immediatamente e continua per vari anni con l'ampliamento di tutte le strutture scolastiche pre-esistenti;

1992: inaugurazione della residenza comunitaria;

1992-93: costruzione dell'Aemilianum Institute of Technology, parzialmente finanziato dal governo italiano con la mediazione dell'ELIS di Roma;

1993: costruzione, in località Pangpang, del primo edificio di scuola elementare;

1993-95: costruzione, pure in Pangpang, dell'opera assistenziale per 60/80 ragazzi; apertura prevista in giugno 1995.

Problematiche

1. La comunità religiosa non è quantitativamente e qualitativamente in grado di gestire in modo adeguato un'opera così vasta e complessa (1400 studenti, dalle elementari al college; 10 distinti corsi di college).
2. Da vari anni l'amministrazione ordinaria della scuola presenta un passivo piuttosto pesante. La sopravvivenza è per ora condizionata a sussidi dall'esterno. Solo il settore del college è autosufficiente, mentre gli altri tre settori (scuola primaria, High-School e istituto tecnico) lavorano in perdita. Le cause sono complesse e differenziate, ma essenzialmente c'è il fatto che le spese di gestione

sono elevate (75 persone in busta paga) e le rette scolastiche non possono essere alzate in proporzione, a causa del livello sociale a cui gli studenti appartengono (figli di pescatori e di coltivatori diretti).

3. Il livello didattico ed il profitto scolastico sono piuttosto mediocri, soprattutto per due fattori:

a) il corpo insegnante è in continua rotazione: appena raggiunto un minimo di esperienza didattica, i nostri professori, istruttori e maestri cercano "greener pastures" (a Manila o nell'impiego statale);

b) gli studenti vengono per lo più dall'ambiente rurale e si portano dietro un back-ground scolastico denso di lacune che non vengono mai colmate del tutto.

4. L'istruzione tecnica in cui la nostra scuola si è specializzata, anche in ottemperanza alle direttive del Ministero dell'Educazione, non attira molto; gli studenti più dotati sono inesorabilmente attratti dal miraggio del cosiddetto "white collar" (impiego nel settore dei servizi).

5. Insufficiente coordinazione dei quattro settori in cui la scuola si articola: conseguenza, almeno in parte, del fatto che il responsabile in capite, essendo anche il commissario, non ha continuità di presenza ed ha quindi una limitata capacità di intervento.

Prospettive

1. Necessità di formare a livello comunitario un team di religiosi competenti, affiatati ed in numero sufficiente da garantire una copertura adeguata dei ruoli direttivi, nonché una presenza incisiva sul piano didattico e formativo.

2. Promuovere una gestione economica più oculata: certamente il deficit può essere attenuato o sanato del tutto.

3. L'introduzione della scuola elementare (ancora in una critica fase di crescita) alla lunga dovrebbe garantire una continuità educativa capace di migliorare la preparazione degli studenti che accederanno alla High-School e, a suo tempo, al College nella nostra scuola.

4. Miglioramento di due aspetti in cui l'Aemilianum già vanta un relativo primato in zona:

a) ordine, pulizia e funzionalità degli ambienti, come premessa e componente del lavoro educativo;

b) attenzione specifica per lo studente individuo, soprattutto in casi di carenza familiare.

Pastorale vocazionale

Nel passato ci si è impegnato a cercare e coltivare vocazioni soprattutto a livello di High-School (sia all'interno che in altre scuole della provincia). L'esiguità dei risultati ottenuti ha ultimamente un po' raffreddato gli entusiasmi. Si è però rilevata al contempo l'utilità di lavorare a livello di scuola terziaria (college). Anche e soprattutto per questo apostolato, tuttavia, sono necessarie una maggior disponibilità di tempo e di energie nonché un'azione formativa più incisiva da parte della comunità religiosa nel contesto scolastico.

Pastorale assistenziale

L'opera assistenziale di prossima apertura merita una particolare analisi. Va notato anzitutto che tale iniziativa è fortemente sentita e richiesta dai giovani religiosi filippini come l'espressione più genuina e caratterizzante del carisma somasco. Da loro è venuto il suggerimento di chiamare "Casa Miani" l'istituto di Pangpang, in un'ottica di maggior fedeltà alle origini e allo spirito del fondatore. Come si sa, la terra per tale scopo specifico era stata donata dal vescovo emerito di Sorsogon, mons. Arcilla, e la costruzione viene finanziata da un benefattore cremonese.

Premesse così incoraggianti non debbono far pensare che l'opera nasca senza difficoltà. Anzitutto c'è il problema del personale religioso: allo stato attuale delle cose non si vede chi tra i religiosi disponibili in Filippine possa concretamente essere destinato a Casa Miani.

In secondo luogo occorrerà superare una certa barriera ideologica e culturale basata sulla convinzione che un minore che ha perso i genitori possa facilmente essere inserito in una delle altre famiglie dello stesso clan. Da questo punto di vista la casa di accoglienza sarebbe superflua. In molti casi la realtà è diversa: tali figli adottivi non ricevono lo stesso trattamento dei figli naturali. Le femmine vengono spesso adibite a tempo pieno ai lavori di casa mentre i maschi vengono semplicemente lasciati in balia di se stessi. In entrambi i casi l'istruzione viene trascurata e, all'età dell'adolescenza, tali minori si trovano spesso a vivere di espedienti.

Una terza difficoltà sarà il soddisfare tutti i requisiti giuridico-legali che l'erezione di una comunità di accoglienza comporta. La legge filippina è, in teoria, piuttosto esigente sul punto dei "requirements".

In compenso il sostentamento di futuri ospiti di Casa Miani non sembra essere un problema: la breve esperienza già vissuta nella comunità-alloggio di

Lubao ci dà la certezza che la formula dell'adozione a distanza sopperirà a tutte le necessità temporali dell'istituzione.

Casa Miani, nella sua prima fase di vita, sarà configurata come casa filiale dell'Aemilianum.

Somascan Fathers Seminary, Lubao

Composizione comunitaria: tre religiosi di voti solenni (due sacerdoti, italiani; un diacono, filippino) e quattro chierici di magistero filippini.

Composizione del seminario: sei postulanti (4° anno di college) e circa 25 seminaristi (1°, 2° e 3° anno di college).

Viene offerto un solo corso di college: AB in English.

Gli insegnanti sono tutti religiosi eccetto il professore di scienze.

Problematiche

1. All'inconveniente della distanza dalla casa più vicina (Alabang: 3 ore di auto), si aggiunge l'isolamento che il seminario presenta rispetto al suo stesso circondario.
2. Insufficienza del team formativo: i due religiosi formatori si trovano a coprire molteplici ruoli difficilmente compatibili tra loro.
3. Il livello didattico lascia a desiderare: i giovani religiosi nel ruolo di insegnanti mancano talora di preparazione specifica e di esperienza.
4. Pure nel ruolo di prefetti i giovani religiosi rivelano parecchi limiti: mancanza di prudenza e di equilibrio; intemperanze emotive in una direzione o nell'altra; crisi personale di vocazione e di identità; ecc...
5. L'atmosfera del seminario presenta un tono generale piuttosto depresso. Nella scelta dei contenuti formativi la tendenza è di enfatizzare gli aspetti "pesanti": sacrificio, rinuncia, lavoro manuale, ...
6. Il numero ed il livello qualitativo dei seminaristi è andato progressivamente declinando negli ultimi anni. Ciò è dovuto soprattutto al fatto che la campagna vocazionale fino all'anno scorso è stata affidata ai seminaristi stessi.
7. La piccola opera assistenziale (dieci ragazzi assistiti da due giovani religiosi a turno), se da una parte offre l'esempio concreto della messa in atto del carisma somasco più specifico, dall'altra costituisce una sottrazione di attenzione dal seminario come tale e crea problemi di interferenza con la vita dello stesso.

8. Dispersione di forze è pure causata da altre attività condotte dalla comunità fuori dal seminario, pure con l'effetto positivo di inserire il seminario in un contesto più vitale, rompendo un po' l'isolamento di cui sopra.

Prospettive e spunti di miglioramento

1. Nell'ottica di migliorare il livello scolastico dei seminaristi, per il prossimo anno scolastico (1995-96) si prevede l'introduzione dell'anno di pre-college per le nuove leve.
2. Tale innovazione è introdotta pure nell'ottica di sostituire il corso AB di inglese con il corso quadriennale di filosofia. In questo modo si accorcerebbe il curriculum ed i postulanti entrerebbero in noviziato con una maggior maturità intellettuale.
3. A cominciare dall'anno in corso la campagna vocazionale viene svolta in coordinazione con gli studenti di teologia del seminario maggiore di Tagaytay. In questo modo la qualità dei "freshmen" dovrebbe essere notevolmente migliorata.
4. Si sta studiando l'opportunità di aprire uno o più corsi di college a studenti esterni: sia per rompere l'isolamento, sia soprattutto per avere l'opportunità di impiegare insegnanti laici debitamente qualificati, avendo al contempo la possibilità di coprire le maggiori spese della gestione scolastica. Tale soluzione permetterebbe pure di non dover ricorrere ai religiosi di magistero per l'insegnamento.
5. Si spera di poter disporre, in futuro, di un religioso maturo che svolga il ruolo di coordinatore della pastorale vocazionale.

Somaskan Major Seminary and Novitiate, Tagaytay City

Composizione comunitaria: tre religiosi sacerdoti con ruoli di formazione (europei); sette studenti di teologia, di cui tre professi solenni; dieci studenti di filosofia (tutti post-novizi: sette nel 2° anno, 3 nel 1° anno); otto novizi.

Problematiche

1. Eccessiva eterogeneità della comunità: in una sola casa convivono tre categorie di soggetti in formazione aventi esigenze molto differenti (novizi, filosofi, teologi).
2. La lontananza dalla scuola di filosofia (Don Bosco, Canlubang, Laguna) comporta pericoli e costi notevoli. In aggiunta a ciò la nuova gestione salesiana

ha revocato il permesso di usare alcuni ambienti del loro seminario per il soggiorno infrasettimanale dei nostri studenti.

3. Il nuovo orario e calendario scolastico adottato dal seminario salesiano si è rivelato molto scomodo, saltuario e inconsistente. In complesso la situazione didattica è piuttosto peggiorata rispetto agli anni precedenti.

4. La zona di Tagaytay offre scarse occasioni di apostolato soprattutto agli studenti di teologia che debbono intraprendere il loro training pastorale.

Prospettive

1. Si sta studiando l'opportunità di adattare i locali del cosiddetto "catechetical center", di recente costruzione, per alloggiare uno dei tre gruppi di soggetti in formazione menzionati sopra.

2. A cominciare dal nuovo anno scolastico (1995-96) si adotterà, almeno in via sperimentale, la soluzione di iscrivere gli studenti di filosofia alla scuola recentemente aperta dalla Società Paolina in Silang, Cavite (comune contiguo a Tagaytay City). Tale soluzione come minimo ovvierà al disagio che la soluzione Canlubang ha sempre comportato fin dalla sua forzata adozione nel '90.

3. C'è il progetto di aprire una piccola opera assistenziale nelle vicinanze del seminario maggiore, nell'ottica di dare ai novizi e ai giovani religiosi l'occasione di esercitare il servizio di assistenza ai minori in stato di abbandono.

Pastorale vocazionale

A cominciare dall'anno in corso gli studenti teologi si sono impegnati a fondo nel lavoro di ricerca vocazionale in coordinazione con il seminario di Lubao. I risultati si potranno verificare all'apertura dell'anno scolastico.

Conclusioni e richieste

Il problema numerico, per quanto grave e urgente, è destinato a risolversi, si spera, nel giro di pochi anni, con l'immissione nel lavoro di religiosi filippini che stanno ultimando il curriculum di prima formazione.

A questo punto, però, occorrerà tener conto di alcuni fattori. In particolare:

a) in conseguenza di quanto esposto sopra, è inevitabile che alcuni religiosi locali manifestino lacune dovute ad una formazione discontinua, superficiale o comunque non completa;

b) come è già stato anticipato, diventerà cruciale il problema del "gap" culturale, cioè della differenza di sensibilità tra i religiosi nativi e gli outsiders, nella gestione delle opere e nell'impostazione dello stile comunitario.

Alla luce di tale problematica vengono avanzate queste due istanze:

1. Si studi come offrire ai religiosi filippini ufficialmente giunti alla conclusione della prima formazione, la possibilità di recuperare le lacune di cui sopra. Un esperimento in questo senso viene portato avanti apparentemente con successo nella persona di un fratello filippino di voti solenni, nella formula di anno sabbatico (dopo un decennio di vita religiosa). Personalmente ritengo (ma non è parere condiviso da tutti i confratelli in Filippine) che la formula possa essere estesa pure ad altri casi, con modalità studiate caso per caso.
2. Venga studiato il problema dell'inculturazione e la sua concreta applicazione al contesto delle Filippine, nell'ottica di dare ai religiosi che vivono questo problema una risposta, il più possibile specifica, al quesito seguente: quali sono i locali valori culturali che si possono e debbono integrare in uno stile di vita evangelico e genuinamente somasco? E' opportuno aggiungere che l'intervento di un'autorità superiore in merito al suddetto quesito sembra necessario in quanto esiste una forte divergenza di opinioni nell'individuazione dei valori culturali e soprattutto circa la loro applicabilità nella prassi quotidiana.
3. Il completamento dei quadri nelle case di formazione esigerebbe l'invio dall'Italia di almeno due religiosi preparati al lavoro formativo. Si prega il governo provinciale di considerare questo problema nella sua gravità ed urgenza.

RELAZIONE SUL COMMISSARIATO DELLE FILIPPINE ALLA CONSULTA DELLA CONGREGAZIONE 1998

Credo opportuno nella presente relazione focalizzare l'attenzione su un particolare aspetto della situazione del commissariato delle Filippine, aspetto che può essere ritenuto centrale e vitale, oltre che di aiuto alla comprensione di altri aspetti.

Mi riferisco alla prima formazione nella vita religiosa somasca.

Tenendo presenti alcuni elementi di cronistoria, esporrò qualche dato 'statistico', logistico ed alcune considerazioni per una adeguata comprensione dell'attività formativa nel Commissariato nei passati 17 anni, per giungere all'analisi della situazione presente e prefigurare alcune prospettive per il futuro.

Per facilitare l'esposizione terrò come punti di riferimento i due periodi formativi: quello prima del noviziato e quello del noviziato-postnoviziato.

Formazione nel periodo prima del noviziato

Ponendo come data d'inizio ufficiale della presenza somasca nelle Filippine il 25 dicembre 1980, possiamo affermare che la prima attività dei tre religiosi fu concentrata nella pastorale vocazionale-formativa-seminaristica.

I primi 8 giovani dai 20 ai 34 anni di età, tutti provenienti da altri seminari diocesani o religiosi, trovarono sede presso Las Pinas College-Hospital, nell'area metropolitana di Manila. Qui rimasero, crescendo di numero (nel 1981 erano già 31) fino al 19 marzo del 1985, quando si trasferirono a Lubao, presso l'erigenda nuova sede del seminario, posta a circa 100 km a nord della capitale, in territorio rurale, in periferia poco abitata (allora meno che adesso).

L'inaugurazione ufficiale avvenne il 26 febbraio 1986 (il giorno dopo della rivoluzione dell'EDSA). La sistemazione logistica era ottimale. I seminaristi erano circa 50 nel 1986 e 78 nel 1987. Fino al 1990 il numero si mantenne vicino alla settantina. Negli anni novanta si ebbe un continuo decremento fino ad arrivare ai 15 seminaristi del 1997-98 (11 del primo anno, 3 del secondo, 1 del terzo). La nostra scuola è ufficialmente riconosciuta come college e conferisce i gradi accademici.

È veramente difficile individuare la causa che ha determinato questa situazione numerica. Soprattutto perché molto probabilmente vi è una concorrenza di motivazioni. Alcuni pensano alla collocazione geografica: Pampanga dopo l'eruzione del Pinatubo (1991) è entrata in una situazione di pericolo, di precarietà, di emergenza, accentuata anche dal ricorrente fenomeno del lahar (devastante invasione del territorio da parte delle ceneri vulcaniche nel periodo delle piogge). Il fenomeno tende ad attenuarsi, ma non è terminato; altri nel rallentamento della 'corsa' al seminario vedono una conseguenza del mutamento in corso riguardante lo sviluppo

economico-sociale della nazione, in particolare di certe regioni; altri ancora si fermano all'interno della nostra realtà e avvertono: una debole e territorialmente ristretta animazione vocazionale, o una non soddisfacente impostazione educativo-scolastica, o il disagio per la richiesta di un (pur minimo) contributo economico. Ognuna di queste esplicitazioni meriterebbe una adeguata valutazione il più possibile oggettiva.

Vi è poi la seria ed oggettiva difficoltà che incontrano i formatori (specialmente se provenienti da altri contesti culturali) di comprendere e farsi comprendere, di individuare i punti di forza, su cui innestare la formazione, di trovare il linguaggio giusto per trasmettere genuini messaggi e per sviluppare i necessari valori cristiani e somaschi.

Molte sono le iniziative, encomiabili per le motivazioni e gli obiettivi, offerte dai formatori con grande dedizione, pazienza e spirito di sacrificio (istruzioni, catechesi, esperienze 'apostoliche', ecc.); anche quella di aver affidato il compito di direzione spirituale in senso stretto ad un nostro sacerdote religioso, sollevandolo da altre incombenze di tipo disciplinare e dall'esprimere il voto per l'ammissione al noviziato, sembra portare qualche buon frutto.

Formazione nel periodo del noviziato e postnoviziato

L'attività formativa di questo periodo è svolta tutta (eccetto il periodo del magistero) nel contesto della casa di formazione in Tagaytay (Somascan Major Seminary).

L'inaugurazione della sede avvenne nel 1988.

Precedentemente il noviziato per due anni si svolse in Italia (1984, 1985), poi un anno ad Ayala Alabang, dove vi era pure il postnoviziato.

Dall'anno 1987-88 a Tagaytay sono presenti: novizi, postnovizi del biennio di filosofia e gli studenti del quadriennio di teologia.

Alcune difficoltà sono nate da questa compresenza in un solo contesto abitativo di giovani formandi di tre livelli diversi, che esigono programmazione, animazione e interventi diversificati.

Dall'anno scorso (1997) il noviziato ha avuto una sede propria, anche se contigua allo studentato e potrebbe usufruire di una sua vita quasi autonoma; il p. maestro può impostare l'azione formativa secondo le indicazioni della nostra normativa; vi è anche il vantaggio della presenza nel territorio di una valida 'scuola per novizi/e' che offre un positivo supporto formativo. L'attuale p. maestro ne è uno dei più attivi organizzatori.

Il postnoviziato (biennio di filosofia) forse sperimenta maggiormente i disagi della compresenza predetta; inoltre si aggiunge una situazione non favorevole per il tirocinio scolastico.

Infatti il gruppo (attualmente composto da undici giovani religiosi) non ha il formatore addetto esclusivamente alla sua formazione (il ruolo è svolto dal p. superiore), non ha neppure spazi riservati; anche gli interventi formativi specifici sono un po' ridotti (l'orario settimanale prevede una istruzione e la lectio divina).

La scuola frequentata (Paolini) non sembra rispondere, almeno fino ad ora, alle esigenze di serietà didattica e di adeguata formazione filosofica. Il gruppo frequenta anche corsi di Education nella scuola 'La Salle' di Das Marinas.

Il **teologo** sembra non soffrire più di tanto i disagi della compresenza, anche se a volte affiora l'esigenza di diversificati ritmi di vita e di esperienze. Abbastanza soddisfacente è il curriculum degli studi teologici presso i Verbiti (SVD).

Gli interventi formativi specifici sono piuttosto ridotti.

Per quanto riguarda il **magistero** i nostri giovani religiosi spesso si sentono inadeguati alle responsabilità che devono assumere, trovano non facile ricorrere ad una guida spirituale; a volte sono sopraffatti dalle difficoltà che incontrano. Si è cercato di ovviare anche con una tre giorni di studio e con un periodo di quindici giorni di riflessione guidata sulla esperienza del magistero.

Esigenze avvertite non ancora soddisfatte

Per tutto l'itinerario formativo viene sentita l'esigenza di un **progetto** e di una programmazione seria, articolata, progressiva, inculturata, che espliciti obiettivi, contenuti, metodi, mezzi e tempi. Le linee orientative proposte dalla Ratio Institutionis sono molto utili allo scopo, ma è indispensabile l'impegno di *'tradurle'* nel contesto filippino. Finora, pur tenendo conto di lodevoli tentativi di *'traduzione'* e di aggiornamento, ciascun incaricato della formazione è stato spesso costretto a riproporre contenuti e modalità legati alla propria personale esperienza: *'ho ricevuto questa formazione, mi è stata utile, mi impegno a trasmetterla a questi giovani'*. Le difficoltà di comunicazione, di comprensione, di assimilazione sono state vissute da parte dei *formatori* con ammirevole spirito di sacrificio, come inevitabile scotto da pagare, a volte con pungente frustrazione, a volte con meritoria rassegnazione o con preoccupata ricerca di qualche nuova via; da parte dei *formandi* o con visibile disagio, o con passività e rallentamenti nella crescita personale.

E' sempre pressante l'urgenza di avere **formatori** (specialmente della stessa area culturale) preparati a percorrere insieme ai formandi un itinerario progettato e realizzato nel contesto filippino. Sono necessari **strumenti adeguati** per la conoscenza diretta della nostra storia, tradizione, spiritualità: la traduzione in inglese dei documenti e' un dovere ineludibile.

Stiamo raccogliendo ora i primi frutti *'maturi'* del nostro impegno formativo per trasmettere i valori della vita somasca ai giovani filippini in questi passati 17 anni.

Finora sono entrati nella nostra Congregazione con la professione temporanea 68 giovani, dei quali 10 sono professi perpetui (5 sono sacerdoti, 1 fratello, 4 candidati al sacerdozio), 27 professi temporanei, 1 defunto e 30 hanno lasciato la vita religiosa (3 di questi sono diventati preti diocesani). 1 sacerdote ha richiesto l'indulto di escaustrazione.

Alcune riflessioni

I trascorsi 17 anni hanno richiesto una grande dedizione, impiego di energie, spirito di sacrificio: si è seminato nelle lacrime.

Si sono sperimentate le difficoltà di trasmissione dei genuini contenuti del nostro carisma, nella sua ricchezza di grazia, nelle sue esigenze di consacrazione e di servizio-missione.

Tali difficoltà non sono superate; permane la necessità di ricercare modalità e mezzi per una comunicazione, che sia sempre meglio comprensibile, accettabile, assimilabile ed anche effettivamente compresa, accettata, assimilata, conservando inalterati i valori fondamentali della vita religiosa somasca.

L'itinerario formativo resta sempre un percorso in salita e l'esigenza di formatori esperti è ineludibile. È un'affermazione scontata ma seria, purtroppo anche le conseguenze di un'ulteriore deficienza sono scontate e serie.

Permane una tensione tra i due poli culturali (europeo e asiatico-filippino) che può avere un duplice significato:

positivo se si risolve in uno stimolo alla conoscenza reciproca, alla comunicazione, al discernimento, allo scambio dei doni, alla tensione verso ciò che è essenziale nella vita religiosa somasca;

negativo se porta alla chiusura della incomunicabilità, alla affermazione apodittica delle proprie verità, alla indisponibilità a ricevere e donare, al rifiuto del dialogo, perdendo di vista l'essenziale.

È di rigore per il benessere spirituale e psicofisico dei singoli religiosi essere sostenuti da una forte carica di speranza cristiana e con essa operare nel presente e costruire il futuro: riconoscere le difficoltà, i limiti, le debolezze (personali o strutturali) non significa misconoscere il cammino fatto, il bene realizzato, il servizio apostolico prestato e neppure rinunciare al futuro, cadendo nella tentazione dello scoraggiamento o della frustrazione.

Il Signore ci dona alcuni chiari segni di speranza: i 4 professi perpetui (1 già diacono e 3 prossimi all'ordinazione diaconale); altri 5/6 prossimi alla professione perpetua; la previsione di un incremento numerico e qualitativo dei seminaristi; i 61 ragazzi orfani o in grave disagio familiare accolti nelle nostre due Case Miani (37 a Sorsogon, 24 a Lubao), l'invito a offrire il nostro servizio a favore della medesima categoria di ragazzi a Dumaguete nella regione dei Negros orientale (Visaias); la cresciuta sensibilità e disponibilità in parecchi nostri giovani religiosi verso il servizio dei poveri e dei piccoli in disagio...

Noi abbiamo ferma fiducia che, se da parte nostra faremo tutto il possibile con genuino senso di fede, il Signore non mancherà e lo Spirito saprà sviluppare il dono fatto a san Girolamo e ai suoi figli al servizio del Regno di Dio.

Anche il premuroso interessamento e la fraterna sollecitudine del Padre Generale e del Padre Provinciale ci sono d'incoraggiamento e di orientamento; i contributi delle segreterie generali, soprattutto quando sono di immediata lettura, sono mezzi preziosi per la formazione. A tutti siamo grati.

† Oscar V. Cruz, D.D.

ARCHBISHOP OF SAN FERNANDO
PAMPANGA

307

VERY REV. FR. PIERINO MORENO, CRS
Superior General
SOMASCAN FATHERS
PIAZZA TEMPIO DI DIANA, 14
00153 ROME, ITALY

Your Reverence:

The love and peace of Christ!

Please know that I stand in receipt of your Petition
Letters dated 20 October 1984.

In attention and response thereto, do have these Res-
ponse Letters in the affirmative. That is to say, the
Somascan Fathers have our consent and pleasure to ac-
cordingly own and operate their Religious Formation
House pursuant to the Sacred Canons, specifically in
Barangay or Barrio Prado, Lubao, Pampanga.

God continue to bless, guide and keep the Somascan Fa-
thers in their apostolic work for the glory of His
Kingdom through their pastoral service to the Church.

Very truly yours in Christ

5 November 1984

=====

c. furnished:

REV. FR. ADRIANO LOMAZZI, CRS
Philippine Delegate
SOMASCAN FATHERS
B.F. HOMES, ALANZA, LAS PINAS, NM





Sta. Peter & Paul Technical Institute

Sorsogon, Sorsogon

308

August 12, 1983

FATHER CESARE DE SANTIS
Superior
Somascan Seminary
Las Piñas General Hospital
BF Homeg, Almanza,
Las Piñas, Metro Manila

Dear Father De Santis,

Greetings of peace and love!

We have in our Diocese of Sorsogon a school in the capital town of Sorsogon, situated in a 2.5 hectares lot, with a concrete building complete with a library, laboratory room, about 12 classrooms, a chapel, all fully equipped, a concrete quadrangle inside, a big campus for games and military drills, a Radio room fully provided for the General Radio Communication Operator Course on college level. The entire property is assessed by the local bank at 4 million pesos.

The property has been foreclosed and consolidated by the Pacific Banking Corporation. Actually the administration of the school is renting at ₱3,000.00 per month. The redemption is still opened for us at ₱700,000.00

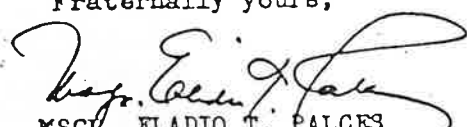
The Diocese of Sorsogon, poor as it was left by the former bishop, is not in a position to redeem said property. The new Bishop of Sorsogon, Bishop Jesus Y. Varela, is willing to lose the property for any religious congregation to pay just the account in the bank for ₱700,000.00, and the property of 4 million pesos will be theirs already. He has authorized me as Superintendent of the Catholic schools of the Diocese of Sorsogon and as the present Director of said school, to offer it to any religious congregation. I am therefore, giving the option to you, Father.

Some of the priests of your Congregation know this school because almost yearly they come to campaign for vocations to your congregation. We have with you some graduates of this school.

We would be glad to have you with us in the Diocese of Sorsogon working for the education of our youth. If you lack personnel, maybe we can run the school for you meantime. So before another congregation would take it, we thought of offering it to you first.

Please let us know your answer at your earliest convenience. Thank you. Oremus ad invicem.

Fraternally yours,


MSGR. ELADIO T. PALCES

THE ROMAN CATHOLIC BISHOP OF SORSOGON

DONATION OF REAL PROPERTY INTER VIVOS

309

KNOW ALL MEN BY THESE PRESENTS:

That this DEED OF DONATION, made and entered into by and between THE ROMAN CATHOLIC BISHOP OF SORSOGON, a Corporation Sole, duly registered by the Securities and Exchange Commission, represented by Bishop Jesus Y. Varela, of legal age, single, residing at Sorsogon, Sorsogon, hereinafter called the DONOR, and the AEMILIANUM, INC., a religious corporation, duly registered by the Securities and Exchange Commission, represented by Primitiva G. Gutierrez, of legal age, with postal address at 201 Nipa St., New Alabang Village, Muntinlupa, Metro Manila, hereinafter called the DONEE:

W I T N E S S E T H :

That the DONOR is the owner in fee simple of a certain parcel of land situated at Piot, Sorsogon, Sorsogon, Philippines, covered by Transfer Certificate of Title No. 22595 of the Register of Deeds of the Province of Sorsogon, Philippines, and more particularly described as follows:

"A parcel of land (Lot 1, PCS-05-000004) situated in the Bo. of Guinlajan (Piot), Mp. of Sorsogon, Prov. of Sorsogon. Bounded on the NE., along line 15-17, by Road (Nat'l Highway); on the SE., along line 17-1 by Lot 2 of the consolidation-subd. plan; on the SW., along line 1-6 by lot 2 of the consolidation-subd. plan, and on the NW., along line 6-15 by a creek. Beginning at a point marked "1" on plan being S. 33 deg. 31'E. 247.03 m. from B.B.M. No. 13, Sorsogon Cadastre 192; thence S. 85 deg. 15'W. 64.00 m. to point 2; thence S. 64 deg. 25'W. 17.30 m. to point 3; thence S. 77 deg. 45'W. 23.85 m. to point 4; thence No. 08 deg. 21'E. 8.47 m. to point 5; thence N. 27 deg. 04'W. 16.19 m. to point 6; thence N. 05 deg. 16'E. 48.32 m. to point 7; thence N. 45 deg. 11'E. 17.37 m. to point 8; thence N. 44 deg. 32'W. 38.86 m. to point 9; thence N. 12 deg. 10'W. 13.42 m. to point 10; thence N. 19 deg. 02'E. 16.57 m. to point 11; thence N. 31 deg. 41'E. 11.08 m. to point 12; thence 33 deg. 11'W. 29.72 m. to point 13; thence N. 21 deg. 58'W. 22.61 m. to point 14; thence N. 02' deg. 58'W. 30.01 m. to point 15; thence S. 89 deg. 18'E. 70.76 m. to point 16; thence N. 89 deg. 46'E. 29.24 m. to point 17; thence S. 10 deg. 14'E. 209.50 to point of beginning; containing an area of Twenty Thousand Eight Hundred Eighty Two (20,882) square meters more or less."

That for and in consideration of the desire of the DONEE to work for and help the Diocese through the establishment of a religious Congregation, particularly the Somaskan Fathers in Sorsogon, the DONOR hereby voluntarily and freely gives, transfers and conveys, by way of donation, unto said DONEE, all of the right, title and interest which said DONOR has in the above-described real property, together with all the buildings and improvements found herein, free from all liens, encumbrances and charges whatsoever.

Rep. Licio H. ...
Handwritten signature
Handwritten signature

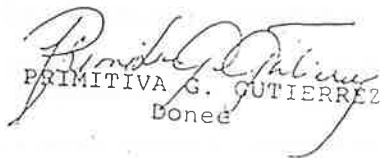
That the DONOR hereby states, for the purpose of giving full effect and validity to this donation, that he has acted in accordance with Canon Law particularly Canon 1277;

That the DONOR further states that this donation is not made with the intention of defrauding creditors or the local Church herself;

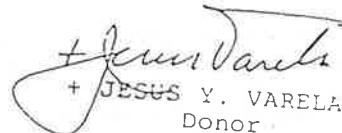
That the DONEE hereby receives and accepts this gift and donation made in his favor by the DONOR and he hereby expresses his appreciation and gratefulness for the kindness and generosity of the DONOR.

IN WITNESS WHEREOF, the DONOR and the DONEE have hereby unto subscribed their names this 10th day of April 1985, at Sorsogon, Sorsogon, Philippines.

AEMILIANUM, INC.
By:


PRIMITIVA G. GUTIERREZ
Donee

THE ROMAN CATHOLIC BISHOP OF
SORSOGON
By:

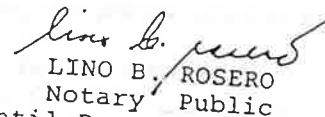

+ JESUS Y. VARELA
Donor


WITNESSES

ACKNOWLEDGMENT

REPUBLIC OF THE PHILIPPINES)
PROVINCE OF SORSOGON) S.S.
MUNICIPALITY OF SORSOGON)

At the Municipality of Sorsogon, in said province, on the 10th day of April, 1985, personally appeared Msgr. Jesus Y. Varela known to me as the same person who executed the foregoing instrument of donation inter vivos over a parcel of land, which instrument consists of two (2) pages including the page on which this acknowledgment is written, and signed at the left margin of each and every page, by the party executing this instrument and his witnesses, and sealed with my notarial seal and said party acknowledged to me that the same is his free act and deed. The Residence Certificate of the party was exhibited to me, the same being No. 8248434 issued at Sorsogon, Sorsogon on January 5, 1985.


LINO B. ROSERO
Notary Public

Until December 31, 1985
PTR# : 7089612 issued at
Sorsogon, Sorsogon on
January 15, 1985

Doc. No. 186
Page No. 39
Book No. 1
Series of 1985

THIS DEED OF DONATION is entered into by and between OUR LADY'S FOUNDATION, INC. Represented by its President HON. ARNOLFO S. ARCILLA, Bishop, of legal age with residence at Sorsogon, Sorsogon, herein referred to as the DONOR and the AEMILIARUM INSTITUTE represented by its DELEGATE FR. VALERIO FENOGILLO, C.R.C., with residence at Clob, Sorsogon, Sorsogon, herein referred to as the DONEE.

WITNESSETH

That the DONOR is the registered and absolute owner of a parcel of land situated at Pampang, Sorsogon, Sorsogon, covered by Transfer Certificate of Title No. 21662 of the Registry of Deeds of Sorsogon, and more particularly describe and bounded as follows:

"A parcel of land (BLK. 7h of the subdivision plan Fad-05-CO3015 being a portion of lot 1412, Cad. 192 Sorsogon Cadastre) situated in the Pz. of Pampang, Sorsogon, Sorsogon. Bounded on the SW, along line 1-2 by Road lot 22, on the NW, NE and SE, along line 2-3-4-5-6-7-8-1 by Road lot 17 both of the subdiv. plan; containing an area of THIRTEEN THOUSAND EIGHT HUNDRED TWENTY (13,220) SQUARE METERS."

That for and in consideration of the religious, educational and civic work being done by the Common Fathers in the AEMILIARUM INSTITUTE and for its expansion, the DONOR hereby voluntarily gives, transfers, assigns and conveys by way of DONATION unto said DONEE, the property above described for an ORPHANAGE AND SCHOOL to be named OUR LADY'S ORPHANAGE.

That the DONOR or his designee agrees to offer one (1) Holy Mass Monthly for the length of fifty (50) years, for the intention of the DONOR and to give three (3) scholarships to poor and deserving students recommended by the DONOR at the AEMILIARUM INSTITUTE.

That the DONEE for the purpose of giving full effect and validity of this DONATION, agrees as soon as possible to make improvements as fencing, clearing, etc. on the said lot.

That if the DONEE should be obliged in the future to leave the place for unpredictable reasons, it will be allowed to sell the lot and the building of the ORPHANAGE AND SCHOOL to any buyer, should there be a Church or a Chapel, this will be donated to the Diocese.

That the expenses for the execution, notarization, registration and transfer of the TITLE shall be for the account of the DONEE.

IN WITNESS WHEREOF, the DONOR and the DONEE have hereunto set their signature at Sorsogon, Sorsogon, Philippines this 22nd day of January, 1991.

OUR LADY'S FOUNDATION, INC.
Donor

AEMILIARUM INSTITUTE
Donee

By: *Mgr. Arnolfo S. Arcilla*
HON. ARNOLFO S. ARCILLA D.D.

By: *Fr. Valerio Fenoglio, C.R.C.*
FR. VALERIO FENOGILLO, C.R.C.

Signed in the presence of:

IN THE PRESENCE OF THE FOLLOWING
PROTEST OF SORSOGON
MUNICIPALITY OF SORSOGON

BEFORE ME, this 06 day of FEB., 1991 in Sorsogon, Sorsogon, Philippines, personally appeared HON. Arnolfo S. Arcilla and Fr. Valerio Fenoglio, C.R.C., known to me to be the same persons who executed the foregoing DEED OF DONATION, and acknowledged to me that the same is their free act and deed.

HON. Arnolfo S. Arcilla D.D.

Fr. Valerio Fenoglio, C.R.C.

Reg. Cert. No. 14577999

Reg. Cert. No. _____

Issued on Jan. 8, 1991

Issued on _____

at Sorsogon, Sorsogon

at _____

This Deed of Donation consists of only one page including the page on which this acknowledgment is written.

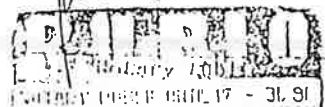
IN WITNESS WHEREOF, I have hereunto set my hand, the day, year and place above-written.

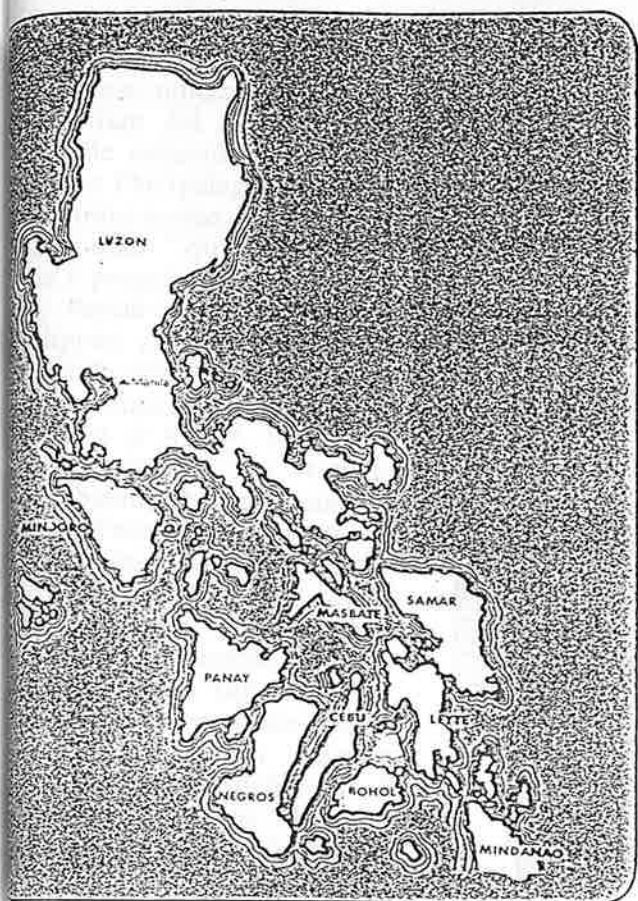
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Page No. 2

Book No. 14577999

Notary of _____





SOLE FILIPPINE, più recente traguardo della MISSIONE SOMASCA» el mondo

Sesto paese cattolico del mondo con l'84% di cattolici battezzati, le Filippine sono chiesa nel senso religioso e sociale del termine.

Nazione e chiesa, nelle Filippine, si saldano come pochi altri paesi del mondo, proprio perché la nazione filippina nacque, di fatto, con la sua cristianizzazione. Il rapporto comunità religiosa e comunità politica è tanto stretto nella storia e nella realtà attuale di questo paese che le astratte e necessarie distinzioni di principio si scontrano con una situazione istituzionale che vede la Chiesa in funzione largamente suppletiva della società civile nel campo della educazione, dell'assistenza e della stessa promozione sociale, mentre, soprattutto da quando il Presidente Marcos ha avviato il suo processo di "nuova società" (1972), l'impegno religioso e di rinnovamento della Chiesa post-conciliare fatica a procedere parallelo con il lento cammino di una nazione che conosce molti degli squilibri del Terzo Mondo.

I viaggi di Paolo VI nel 1970 e, poco più di diecianni dopo, di Giovanni Paolo II, hanno certamente contribuito a divulgare nel mondo la conoscenza delle Filippine. Ma, soprattutto ne hanno richiamato il problema davanti al mondo cattolico che, in questo arcipelago ha la sua piattaforma nell'Asia e verso l'intero continente asiatico. Una storia che non pochi luoghi comuni ed equivoci su la colonizzazione hanno ingiustamente e troppo a lungo oscurato, mentre dalle Filippine viene la testimonianza di una Chiesa viva e vivace, con problemi la cui soluzione potrà essere esemplare per molte zone del mondo dove la Chiesa è presente.

Questo il tema che Don Piero Monni, giornalista professionista qualificato, sviluppa in un suo recentissimo libro dal titolo: "Filippine. Una Chiesa su un vulcano".

Il Prof. Giovanni Sisto, già deputato al Parlamento fino al 1976, esperto studioso delle realtà sociali, politiche e religiose delle popolazioni dell'America Latina e dell'Estremo Oriente, di ritorno da un viaggio di 40 giorni nelle Isole Filippine, così ha riassunto le sue impressioni: « I Filippini pensano in spagnolo, si esprimono in americano e conservano al fondo la natura di asiatici. Con questo voglio dire che la loro cultura è necessariamente impregnata da trecento anni di dominazione spagnola; la lingua più in voga è l'inglese,

milato dagli americani che suc-
ero alla Spagna nel 1898 (il
log, lingua ufficiale, fatica ad
accettato dai 42 milioni di
anti delle settemila e più isole
formano l'arcipelago filippino);
sostrato etnico è neoindone-
o, con quel "quid" di miste-
che è proprio dei popoli della
esia. Perciò si può affermare
Filippini appartengono, insie-
al mondo occidentale e a quel-
orientale. Anzi, c'è chi li defini-
"latini d'Asia". Sul piano
economico vi ho trovato
i problemi, che sono comuni
esi del Terzo Mondo: forti dif-
ze tra i ricchi (pochi e smoda-
i poveri (molti), forti squili-
nello sviluppo, pesanti inter-
delle multinazionali, stipendi
ari molto bassi (un insegnan-
per esempio, percepisce 50/60
lire al mese), pur tenendo
o che là il costo della vita è
inferiore al nostro. Mi trovo
ordo con Gina Lollobrigida la
e, in una lussuosa pubblicazio-
in lingua inglese del suo ricco
zio realizzato su e giù per le
Filippine ha scritto che i Fi-
ni possono dirsi cugini degli
ni in quanto a fantasia, impul-
e, allegria, sensibilità e ... vo-
tà. Con in più un'indefinibile
so che di fascino misterioso ».
minata la seconda guerra
iale gli Stati Uniti, tenendo
agli impegni assunti preceden-
te, il 4 luglio 1946 concesse
piena indipendenza alle Filip-
Per aiutare l'economia a ri-

guardo limpido e sorridente dei
ni Filippini è una delle espressioni
ducenti dell'indole mite e cordiale
gente di questa terra.

foto quattro piccoli amici del Vil-
di Sampagnita, residenza provvi-
dei Padri Somaschi

Primi flash dalle Filippine



Madre Teresa fra i Padri Cesare De Santis e Valerio Fenoglio a Calcutta il 24.12.'80. La prima immagine relativa ai Somaschi nelle Isole Filippine viene ... dall'India. La vigilia di Natale sono stati ospiti di Madre Teresa che li ha condotti a visitare un immenso lebbrosario alla periferia di Calcutta. Accompagnati dai suoi auguri dalla sua preghiera il giorno dopo - Natale del Signore - sono atterrati a Manila.



Le ISOLE FILIPPINE, il più recente traguardo della «MISSIONE SOMASCA» nel mondo

dersi dalle gravissime distru-
causate dalla guerra e dalla
razione giapponese, il gover-
statunitense provvede anche alla
one dei danni di guerra. Ma
non ha impedito che un cli-
di grande miseria continui a
erizzare la vita del popolo
Filippine.

tempo il paese conosce un'in-
ne galoppante che si traduce
impossibilità per una gran par-
la popolazione, sempre mag-
per i paesi più poveri, di pro-
i prodotti essenziali per l'
ntazione e la salute. Secondo
anizzazione mondiale della
il 78% della popolazione
di malnutrizione. Conseguen-
questo impoverimento: un nu-
sempre maggiore di ragazzi è
tto a guadagnarsi al più pre-
vivere ed abbandona la

condizioni degli alloggi sono
evoli per un'infinità di Filip-
ostretti ad ammassarsi in im-
bidonvilles attorno alla ca-
e ai grandi centri urbani.

sono le Filippine, il più re-
traguardo della "missione
ca" nel mondo. Le Costitu-
somasche al numero 20 di-
no: « Fedeli all'esempio di S.
mo e dei suoi primi compa-
ne si chiamavano "servi dei



Padre Cesare e Padre Valerio con il primo gruppo di seminaristi somaschi. Nelle Filippine si sta assistendo ad una consolante fioritura di vocazioni. La visita del Papa ha dato un'ulteriore vigorosa spinta al rinnovamento del senso religioso, innato nel popolo filippino.

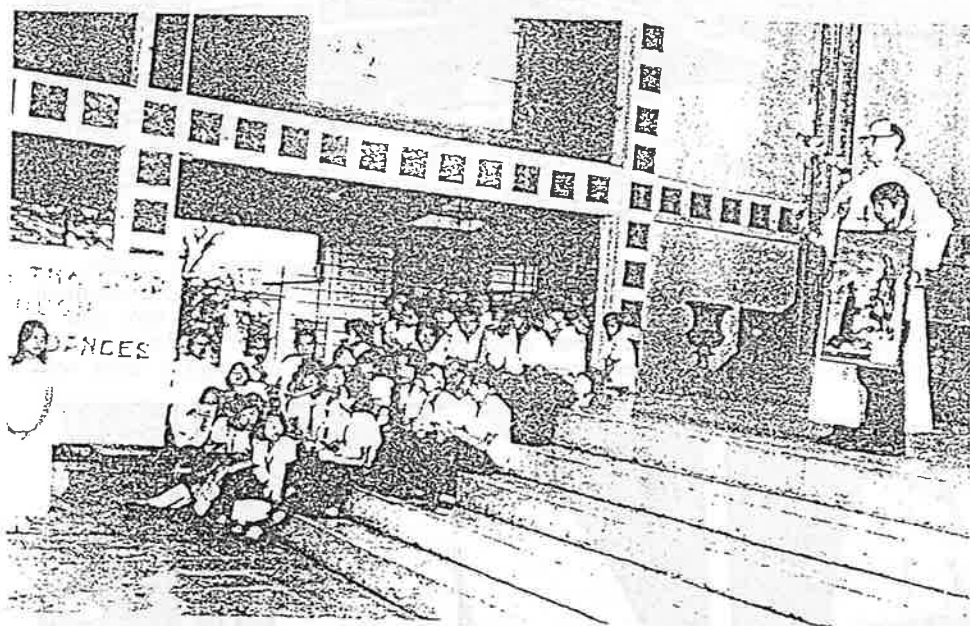
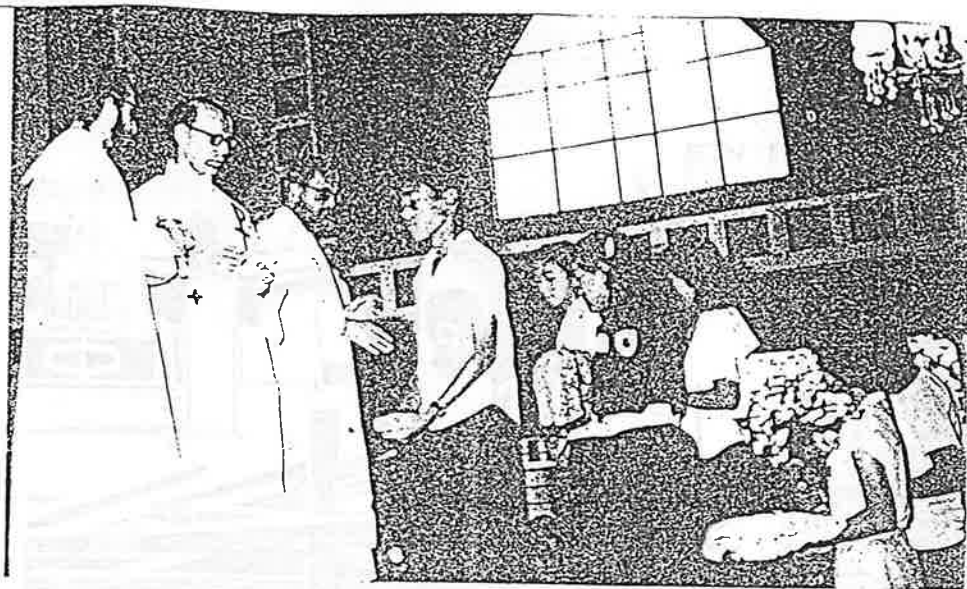


Padre Giovanni Tarditi - primo somasco giunto nelle Filippine - con cinque giovani, una chitarra e un ... melone, nella cornice di una stupenda vegetazione tropicale

La festa di San Girolamo Emiliani
si svolge nella ariosa cappella di Las
College, di cui i Padri Somaschi
hanno la direzione spirituale. In una co-
lonnata attigua al "College" ha sede
il seminario Somasco che si sta popo-
lando di vocazioni

Primi flash dalla Filippine

Cesare sta illustrando ad oltre
cento studenti del College il quadro del-
la Madonna degli Orfani e San Girola-
mo, la devozione alla "INA NG MGA
AMANG" (Madre degli orfani) ha fatto
forte presa nell'animo dei Filippini



Il catechista, che collabora coi Padri
Somaschi, intrattiene un gruppo di ra-
gazzi all'esterno della Cappella dedi-
cata a San Girolamo a Kantalay, un vil-
laggio immerso fra le risaie. La pulizia
del decoro con cui sono vestiti i bam-
bini difficilmente lascia credere che essi
vivano in angustissime palafitte di 4/6
quadrati, in cui molto spesso con-
tengono una decina di persone!

Le ISOLE FILIPPINE,
il più recente traguardo
della
«MISSIONE SOMASCA»
nel mondo

eri" e offrivano la loro vita a
vevo dei più indigenti, ricono-
mo come nostra vocazione la
ta dei poveri. Con loro condivi-
mo la nostra vita, accogliendoli
he nelle nostre case; esplichia-
di preferenza la nostra attività
e zone più povere ».

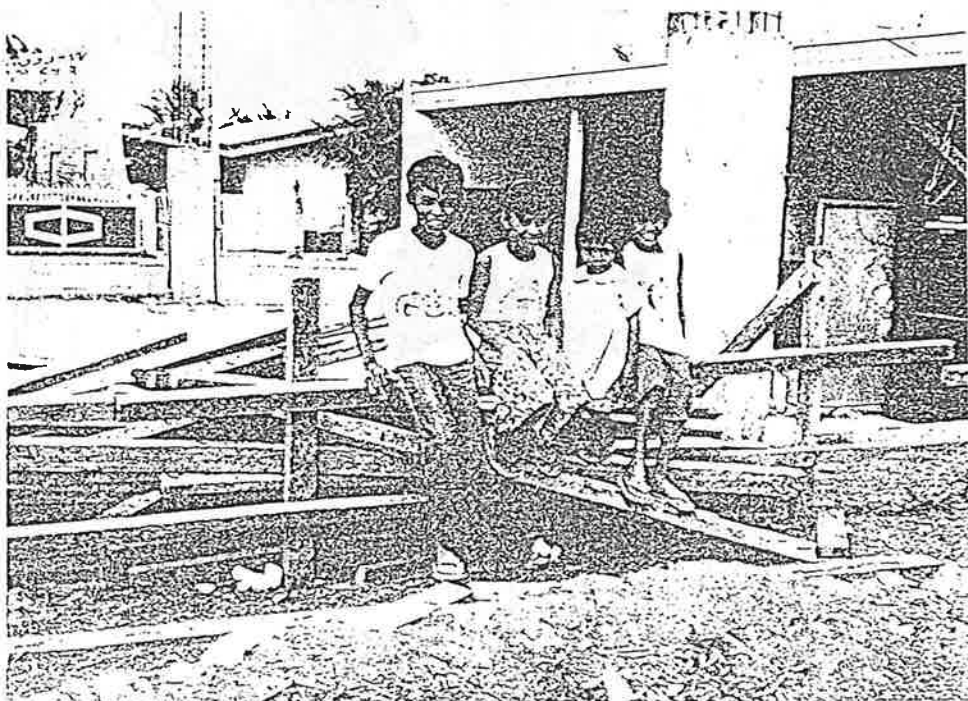
Per questo il giorno di Natale
'80, due religiosi somaschi, P.
De Santis e P. Valerio Fe-
lio, rispondendo generosamente
invito dei Superiori, ammarava-
a Manila, dove li aveva già pre-
tuti, facendo, come è nel suo sti-
da battistrada, il P. Giovanni
diti, missionario itinerante so-
sco.

Questi nostri tre generosi confratelli non hanno perso tempo. Si sono rimboccati le maniche e hanno iniziato ad un intenso lavoro apostolico, inserendosi nel tessuto della chiesa locale.

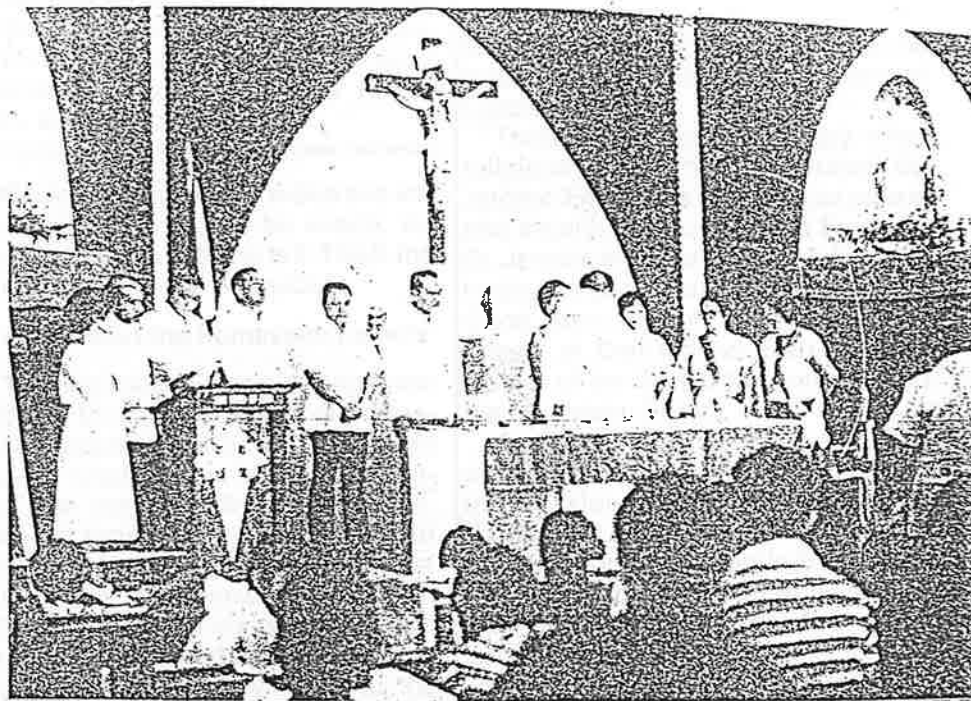
Convinti della urgenza e dell'importanza del problema vocazionale, tanto alla cura pastorale e alla catechesi giovanile, hanno subito dato vita ad un Seminario che sempre promettere bene anche nel settore dei "fratelli coadiutori".

VITA SOMASCA porge loro l'apporto di buon lavoro!

Renato Bianco c.r.s.



La chiesa parrocchiale di Chrysanthemum Village: la prima parrocchia asiatica dedicata a San Girolamo Emiliani. Per ora è una bassa tettoia di lamiera. A lato due mezzi pilastri in cemento armato, un mucchio di travi e più sovente di ... bambini, lasciano immaginare come sarà la futura chiesa. I bambini della foto sono i figli dell'attiva e fedele Lita, sacrestana e factotum della Parrocchia



Solenne inizio delle associazioni "Cavalieri di S. Girolamo Emiliani" e "Dame Mater Orphanorum", che nascono all'insegna del volontariato come Cooperatori e Cooperatrici dei Padri Somaschi

Valerio Fenoglio c.r.s.

Rev. Fr. Caesar De Santis, C.R.S., parish priest of St. Jerome Emiliani and St. Susana in New Alabang.

When our family settled down in Sam-
ta Village in San Pedro way back
75, the first thing we did that first
day, probably like the rest of the vil-
ls, was to look for a place to
ship. We found none.

Instead, we discovered to our amuse-
ment that Holy Mass was being offered
under a spreading mango tree some-
where on Block 9 or 10. A group of
surprising ladies led by Zeny Jimenez,
Bon, Inday Garcia and Lily Lawsin
invited a gallant PAF chaplain by the
name of Rev. Fr. Rufino Oarga to say
Mass but he had to be fetched and
brought home to Nichols Air Base, some
meters away, in a private car be-
cause no public transportation was
available in the village then.

No doubt, Fr. Oarga burnt with a mis-
sionary zeal but the long and lonely trips
to the village every weekend would ex-
haust the most ardent soul. It was not
surprising at all when, after a few
months, several other pastors had to
leave him and among these were the
Frs. Eusebio Ruiz and Teodoro Vil-
lueva, Jrs. of the Philippine
Stabulary; and the Rev Fr. Simplicio
from the Bureau of Prisons in
Manila.

Praying for a permanent priest

Our persistent appeals to Bishop
Bantigue did not remain un-
dered for long. One day in January,
1978, the Rev. Fr. Giovanni Maria Tarditi,
C.R.S., a missionary of the Somascan
Congregation, perhaps the only mem-
ber of that ancient religious order in this
part of the world at that time, arrived
without fanfare.

The previous year, Fr. Tarditi was on
outing mission, trying to locate a
suitable home for his congregation in
the Philippines. According to him, he had an open
ticket to a couple of places but
settling himself on a Maundy Thursday



HERE COME The SOMASCAN

by T. L. Claudio

*(Author's Note: I wrote this tribute to
the Somascan Fathers in general and to
Fr. Tarditi in particular. I should mention
all the names of the Somascans but I
believe Fr. Tarditi adequately repre-
sents all of them.)*

in Manila (in dirty, overcrowded and im-
poverished Tondo, to be exact), he
finally said to himself, this is it. This is the
right country for the Somascans.

A word about the Somascan Fathers

The Somascan Fathers belong to the
Order of the Clerics Regular of Somas-
ca. Somasca itself is a town near Milan
and the headquarters of the congrega-
tion. The founder of this order was St.
Jerome Emiliani or San Geronimo
Emiliani, a Venetian nobleman, who or-
ganized the first Somascan Chapter in
1533, although the congregation itself
was officially formed on December 6,
1569. He was especially known as the
patron of orphans and needy youth in
his lifetime and was so proclaimed
by Pope Pius XI in 1928.

Many saints imitated his espousal of
orphans and the poor. Among them
were St. Vincent de Paul, St. Louise de

Marillac, St. John B. La Salle, St. John
Bosco and the Blessed Magdalene of
Canossa.

Through the centuries, many other
religious orders have venerated St.
Jerome Emiliani as their special patron
and inspiration, including the Freres of
St. Jerome in Holland and Belgium; the
Irmaos de sao Jeromo in Brazil; and the
Good Sons of Don Calabria and the
priests of Don Orione, both founder-
alumni of the Somascan Fathers; and
the Canossian Sisters.

Among the religious nuns and sisters,
we have the Somascan Sisters in Italy;
the Missionaries of San Geronimo
Emiliani in Latin America; the Ursulines
of San Geronimo Emiliani in Europe and
India and now in the Philippines; the
Oblates of Mary, Mother of Orphans in
Europe, Asia, Africa and America.

During the four centuries of its exist-
ence, the Somascan Order has spread
to the major continents. The disciples of
St. Jerome have founded seminaries,
educational institutions and vocational
schools in Italy, Switzerland, Spain,
Guatemala, Honduras, El Salvador,

Mexico, Brazil, and now, in
Philippines.

Prospecting in Laguna

Fr. Tarditi chose Laguna as the
mission's initial outpost because he
knew that the province was in dire
need of priests. Bishop Bantigue as-
signed him first in Binan where he was
with Mons. Cabrera, the aged parish
priest. Later, the bishop invited him to
establish a new parish in Bo. Real,
a place Fr. Tarditi liked but
he could not leave because he could not
find a church or a seminary.
One day, he chanced upon Don
Antonio, the Binan philanthropist,
who introduced him to the owners of the
Olimpia Development Co., subdivision
owners, hoping that they could set
aside enough space for a Somascan
mission. One of their project sites in San
Pedro, he sensed that he might find the
opportunities in San Pedro, Bishop
Bantigue sent him to establish a new
parish at the Olimpia Complex which

HERS

of GSIS-Holiday Hills, and the
village of Sampaguita, Calendula and
Therium.

Hospitable people of GSIS-
Hills, the oldest subdivision and
one that possessed a decent
parish, readily welcomed Fr. Tarditi. He
divided the four subdivisions the
Community of San Geronimo
with its seat in GSIS-Holiday
Hills. The priest moved the seat to
Therium Village where the
people did not only adopt Fr. Tar-
diti as San Geronimo Emiliani as
their patron saint.

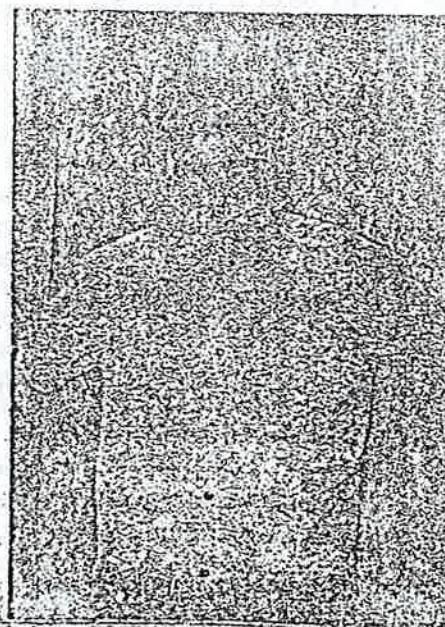
Catholic Community of San Geronimo Emiliani

At the beginning, the most tangible
service that Fr. Tarditi
rendered to the four sub-
divisions was his simple presence. For
the people were deprived of
a priest they could call their own to the
mere appearance of a
priest made their lives more
complete.

The older members of the com-
munity, specially, Fr. Tarditi's mixed
Spanish accent reminded
them of an earlier era redolent of nostal-



A side view of the beautiful church of St. Jerome Emiliani and St. Susana at New Alabang.



Fr. Giovanni Tarditi, Somascan missionary priest.

gia for the good times long gone by. His
jolly appearance endeared him to the
young although a few were offended by
his sometimes curt manners, undoubt-
edly abetted by his mestizo looks.

Lacking a large church where he
could assemble the faithful on Sunday
and considering further the broad dis-
tance between the villages, Fr. Tarditi
was forced to say Mass in each sub-
division. Since he stayed at the
GSIS-Holiday Hills, he offered the first

CONTINUED NEXT PAGE



Fr. Tarditi among his flock.

...ss there. Then he shifted to Sam-
guita before proceeding to Calendula
cross a narrow creek and finally to
chrysanthemum.

Fr. Tarditi's first Christmas in San
dro was particularly nerve-wracking.
The schedule for the Misa de Gallo was
change, thoroughly unfamiliar and quite
difficult for him, having to serve four dif-
ferent places each dawn. On the other
hand, Christmas Eve was a nightmare
as it meant four dawn Masses and four
night Masses. That Fr. Tarditi sur-
vived and was very much alive on
Christmas Day could only be attributed
to a miracle by San Geronimo Emiliani.
Watching and observing the
hardships and travails of this intrepid
Italian was a lesson in courage and
humility for many of us. We knew he suf-
fered a lot from the heat and high
humidity yet he had to move quickly to
cope with the tight schedule he kept for
himself. He had just spent a year at
Macau where the temperatures were
terrible and previous to that, on the
high altitudes of Mexico City. Transferring
to the humid tropics of Southern
Borneo was a big change and must have
made him very uncomfortable.

Going back and forth between the vil-
lages meant, for the car-less priest,
boring rides or simply walking. Later,
he managed to get a bike. It was indeed

an awesome sight: a cassocked pastor
plying the village streets under the heat
of the tropical sun, sweating pro-
fusely and getting red in the face as
he ran short of breath, pedalling his
Japanese racer.

In Chrysanthemum Village, there was
no house, no convent, and no church.
Either he rented or bought a house or he
had to commute between the village and
his dwelling in GSIS-Holiday Hills. So he
opted to buy one on installment. For the
down payment, Fr. Tarditi used the
money he saved from his short sojourn
in Macau where the government pays
the clergy a fixed salary. Actually, he
paid for two units; one he converted into
a temporary chapel and the other into a
sacristy cum dormitory.

Fr. Tarditi's other missions

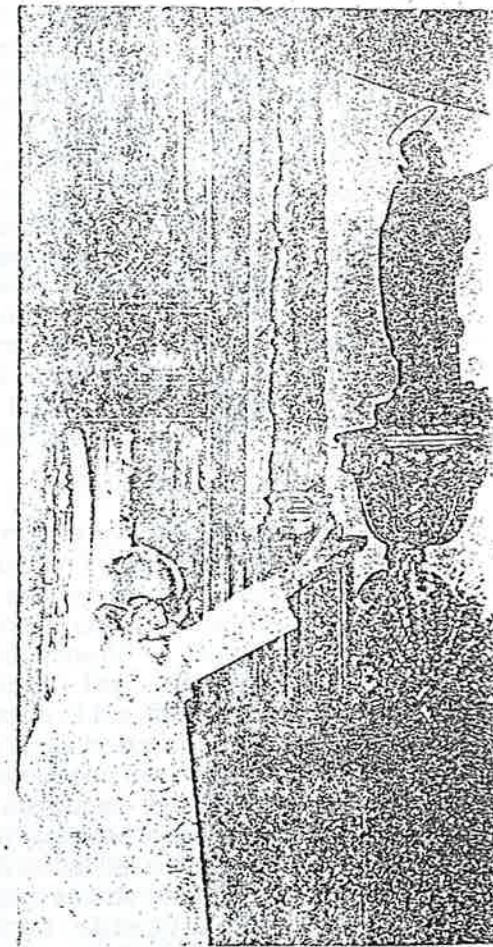
On top of his heavy schedule of
saying daily Masses at GSIS-Holiday
Hills and sometimes twice weekly ones
in the other villages plus baptisms, wed-
dings, house blessings, etc., Fr. Tarditi
still had to attend to the task which
originally brought him to the country
which was to study the possibility of
bringing over the other members of his
congregation. This primary considera-
tion took him to many places and
engagements and caused consternation
among the parishioners who wondered
wherever the Somascan had gone

again.

These "disappearing acts" of Fr. Tar-
diti frustrated many of his parishioners,
especially the women, who probably un-
like their counterparts elsewhere would
rather serve than be served by their
parish priest to the extent that they be-
haved like old maiden aunts. Despite the
padre's explanation that he must be off
to his other obligations, these ladies
refused to believe him and constantly
bewailed his absence every now and
then.

At last, a seminary

On one of his sorties, Fr. Tarditi came
to know Dr. Faustino Uy, the owner of
and founder of the Las Pinas General
Hospital and Las Pinas College. Inciden-
tally, Dr. Uy was looking for a religious
group that could help provide spiritual
guidance and assistance to his two
projects. He actually offered part of the
buildings for use as a seminary. At that
precise moment, Fr. Tarditi had already
enlisted 30 seminarians who urgently
needed housing and the offer of Dr. Uy
was too good to ignore.



Fr. Giovanni Tarditi points to exquisitely
carved statue of St. Jerome Emiliani inside
the New Alabang parish church.

At the time, the Somascan Fathers Fr. de Santis and Valerio Fenoglio in December, 1980, a seminary ready for their occupancy and simultaneously, Brother Raymond Wicz, director of De La Salle at New Alabang, put Fr. Tarditi with the newly arrived Somascans in the Ayala Corp. which was asking help from religious orders for assignment in their spanking New Village. The arrangement was Ayalas to donate a parcel of land for a church that would be with the financial assistance from the original clan, original owners of the Estate. The Somascan Fathers proposed to take care and maintain the church. As if by coincidence, philanthropist, Mrs. Josephine graciously volunteered the use of the fathers of two new houses in the village.

Fr. San Geronimo Emiliani
Parish

the New Alabang church under construction, Cardinal Jaime Sin

instructed the Somascans to prepare for the establishment of a new parish there. Fr. Tarditi was assigned full-time for this job so he entrusted the Chrysanthemum parish under the care of Fr. Valerio. He also recommended to Bishop Bantigue the Rev. Fr. Kurian Talachirakuzhy, an Indian priest from Kerala on detail in the diocese, to take charge of the GSIS-Holiday Hills and Sampaguita Village.

As envisioned, Cardinal Sin created the new Parish of St. Jerome Emiliani and St. Susana on October 11, 1982. It covers the New Alabang Village, the areas west of the South Expressway; and the left side of the Alabang-Zapote Road, including the Stock Farm, Marilac Hills, the Madrigal Estate, and the Serum-Vaccine Laboratory of the Department of Health.

The church was erected on the former site of the Madrigal Estate chapel. Of Spanish colonial mission design, it features tile roofs, horseshoe arches, low roofings, a fine ornamental steeple and, in the interior, an immense wooden retablo that is richly carved and decorated. Outside, the impressive

structure is flanked by two flame trees.

From the initial ground-breaking, Fr. Tarditi acted as the parish priest. After 320 the blessing on February 6, 1983, Fr. Caesar was installed as the first parish priest with Fr. Valerio as his assistant.

The Somascans take over the Dagat-dagatan shrine

Fr. Tarditi resumed his duties at the Chrysanthemum after his stay at New Alabang. However, not long afterwards, Cardinal Sin again summoned the Somascans to propose that they manage the future National Shrine of San Lorenzo Ruiz at Dagat-dagatan, Tondo. The cardinal commented it was only fitting that the missionaries of the poor should maintain the shrine of the poor.

Once more Fr. Tarditi was despatched to represent his congregation in early 1985. Before he left Chrysanthemum, however, he was able to invite another Tarditi, Fr. Luciano, an Italian secular priest who was then in Italy on vacation from an earlier assignment in Brazil, to apply for the Chrysanthemum post that he was about to vacate.

Our pastor served the Dagat-dagatan shrine from December, 1984 to June, 1985. Subsequent provisions in the new canon law, however, transferred control of national shrines from the bishops to the Bishops Conference. This situation quickly led to the relief of the Somascan Fathers of their responsibility. Later, the Bishops Conference gave the shrine to the care of the Dominicans who seemed more fit for the job, San Lorenzo Ruiz and his 16 martyr-companions being Dominicans themselves.

A technical school in Bicol

Freed from his Dagat-dagatan chores, Fr. Tarditi returned to his recruiting activity for potential Somascan aspirants. Learning that religious vocations abound in Bicol, he visited Sorsogon. There, the bishop related the situation of the diocesan school which was under heavy mortgage and on the brink of being foreclosed by the banks. He mentioned that if the Somascans were interested they could meet with the bank authorities and perhaps they could acquire and develop the school. It appeared subsequently that the Somascans could purchase the school.

TURN TO NEXT PAGE



The wooden retablo behind the altar of the New Alabang Church has intricate designs and carvings.

a tidy P1 million, something they did immediately.

To improve the school, the Somascans applied for a soft loan from the Philippine government and were able to get a substantial amount. Fr. Valerio is now director of the school. Meanwhile, a brand-new Filipino brothers of the congregation are in Italy trying to become technical specialists and are scheduled to be assigned in Sorsogon to assist Fr. Valerio upon their return to the Philippines.

Opening seminaries in Pampanga and Tagaytay

The 5-hectare site of the Lubao, Pampanga seminary was donated to the Somascans through the efforts of Sr. Carmela, a Filipino Carmelite nun who was formerly stationed in Syria. Sr. Carmela was introduced to Fr. Tarditi by Fr. Tardito, an Italian priest-friend of Fr. Tarditi who used to stand-in for him in Sampaguita Village. The seminary is constructed under the supervision of the Very Rev. Adriano Lomazzi, the new Superior. It was inaugurated that fateful day of February 23, 1986, just a few hours after the People's Power deposed President Marcos and installed the first lady-president of the country. Another seminary has been completed in Tagaytay City recently on a site where the Somascan Fathers are sharing with the Somascan Sisters. This particular seminary will further train graduates from the Lubao seminary.

A decade of achievement

The first seminary built by the Somascan Fathers in this country was completed in 1986, the fifth centennial of San Geronimo Emiliani, their eminent founder. It is also one of the top accomplishments by the Fathers since their Fr. Tarditi first set foot on Philippine soil. Five hundred years separated us from San Geronimo's special friendship but the gap closed 10 years ago.

When we interviewed Fr. Tarditi for this article, he revealed to us that he was preparing to leave the Philippines on June 6 for another assignment elsewhere. Naturally, we felt sad upon learning this but somehow we also felt elated and lucky that we have come to know him and become his friends.

An extremely dynamic person, somebody once described Fr. Tarditi as that "whirlwind in cassocks" or "the Italian version of Speedy Gonzales". Now we understand why he was always in a hurry. He wanted to stay and gave enough of himself to our people and then move on, in the grand tradition of San Geronimo Emiliani who consumed himself in the service of those in need.

We also believe we now appreciate why he has always been so relentlessly militant a Catholic, why he was so pugnacious and always in a fighting mood

whenever he heard somebody denigrating, slurring or even hinting that something was wrong with the Church. In Sampaguita Village, we listened to him hurl challenges at the various Protestant sects and witnessed his opponents quake in their shoes.

Quite a number of parishioners were turned off at this seemingly unreasonable behavior of Fr. Tarditi whom they hastily branded as anti-Vatican II, archly conservative and non-ecumenistic. By ourselves, we tried to analyze why he was so intransigent and unyielding. Finally, we asked ourselves what we would have done had we been in his shoes. Could we have been as intransigent or accommodating, so yearning to be ecumenistic to the extent of leaning backward precariously just to please?

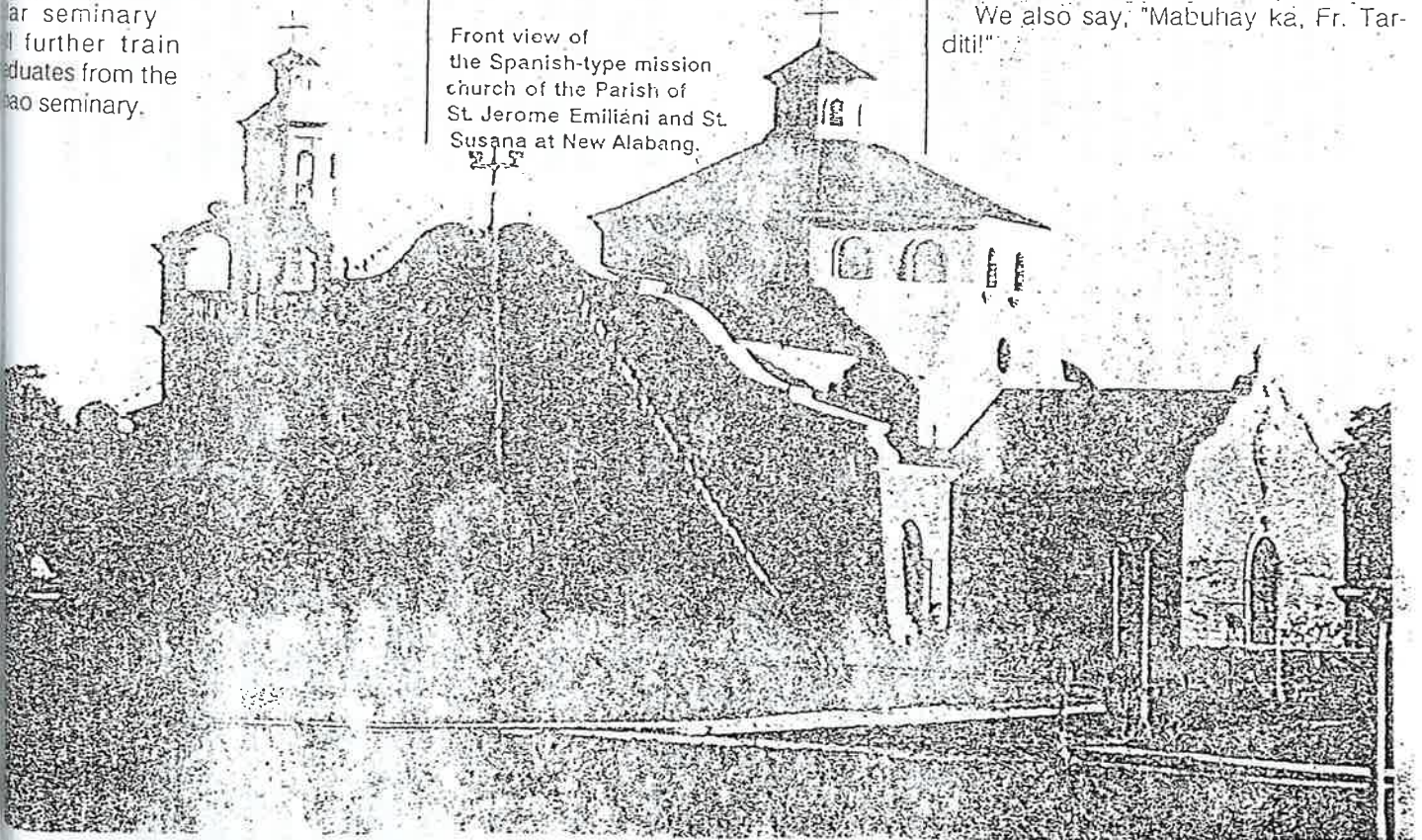
We say "Mabuhay" to a friend

Fr. Tarditi tried to introduce some of the good things he has picked up in his life as wandering missionary in many lands. One is a vigorous and charming greeting in the style of the Irish but rendered in Tagalog and it goes like this, "Mabuhay and Kristong Hari" and the reply is, "At ang Mahal na Birhen". If you think this is corny, you should hear the Pacita Complex villagers sound it off with, Oh, such feeling!

To you Fr. Tarditi, we say, "Mabuhay ang Kristong Hari at ang Mahal na Birhen!"

We also say, "Mabuhay ka, Fr. Tarditi!"

Front view of the Spanish-type mission church of the Parish of St. Jerome Emiliani and St. Susana at New Alabang.



(First of four parts)

Editor's Note: We remember today the four-day People Power Revolt that happened on Edsa 10 years ago. Its who, what, where, when, how and why are scrutinously recorded in Chronology of a Revolution researched and written by Angela Stuart-Santiago and edited by Lorna Kalaw-Tirol. Chronology is the first in the two-volume Duet for Edsa published by the Foundation for Worldwide People Power.

In the Introduction, Santiago writes that her "sequencing of events is tentative and styled for rearranging and ramifying by historians." In publishing excerpts from Santiago's work, we duly record as she does at every point the sources of her materials. Where none is indi-

cated, the material came from the author's own interview.

We also follow Chronology's sequence but selectively. Our selections consist of little-known vignettes in our now world-renowned revolution. Still, these snippets from a snap revolt are as facets of a gem that has become a beacon to oppressed peoples everywhere from Burma to South Africa.

CAMP CRAMPA: Maj. Gen. Prospero Olivas was waiting for Ramos when he was stricken ill. His blood pressure was 160/110, his pulse rate 130 seconds per minute. The doctors ordered him taken to nearby Camp Panopio for treatment. Breakaway, p.41

Knowing that the Manila riot police was Marcos' first line of defense, Ramos called their

Marcos and General Ver.

MING RAMOS: Around 8:30, one of our neighbors, Tony Abaya, came with Father De Santos, the priest from Alabang church. They asked if my husband wanted people in Aguinaldo. I said I'd ask. So I called my husband and he said, "That's a good idea, to have people power." That's the first time I heard that term, people power.

JOE ALEJANDRO: Two meetings of Cory supporters were going on in Alabang. One in Benedictine Abbey, another at the commercial center. The first group, upon hearing the call to Edsa, decided to go right away. But first we wanted to reach Cardinal Sin.

TONY ABAYA: Bishop Teodoro Bacani was with us, and Triccie and Louie Sison, who were then chairpersons of Namfrel for Muntinlupa. I remember Bishop Bacani and Triccie running towards the phone booth at the guardhouse "to call up the Cardinal."

chief, Gen. Olivas, in Camp Panopio. Veritas Special Oct. 86

RAMOS: Olive, you know the score. We are counting on you.

Olivas: Yes, sir. Breakaway p.41

FIDEL RAMOS: General Olivas was the first regional commander I called and he gave me his support and that of the PC-INP units under his command. This was very, very crucial because we could have been taken from inside, and we weren't. Now General Olivas had to do some play-acting in order not to reveal his hand. He had to play the tightrope because, the Metrocom being right here in the capital, he was also getting instructions from President DAY 1/p.6

the video. No other radio station broadcast the first break or the press conference (of Enrile and Ramos).

Radio Veritas' account may have drawn the crowds to Aguinaldo, now aswarm up to Edsa with bewildered flocks trying to divine the meaning of it all and where it was leading to. We Forum 25 March

New Manila, Quezon City, 10 P.M. Summoned by Gen. Ver, PC Col. Maximo Mejia arrived at businessman Eduardo Cojuangco's house in Balete Drive where he also found Virgilio de Guzman, elder brother of Brig. Gen. Isidoro de Guzman, Region III commander. Mejia was told that President Marcos had decided to neutralize the radio station transmitter in Dakila, Malolos. Cojuangco told Mejia that the attack had been cleared by Marcos to "prevent the incident created by the Enrile-Ramos defection from escalating to a bloody one." Midday Malaya 20 May



Somascan Fathers Seminary

Barrio Sto. Niño
Lubao, Pampanga

March 31, 1986

Dear

Finally a line from the Somascan Fathers: they did not forget about you. Are you still thinking about becoming a priest? Just because it is free? We hope not.

Seeing that you still want to follow the example of St. Jerome Emiliani, come for another get together on May 2nd before 6 p.m. You will remain with us all day May 3rd, May 4th. You will go home on May 5th after lunch.

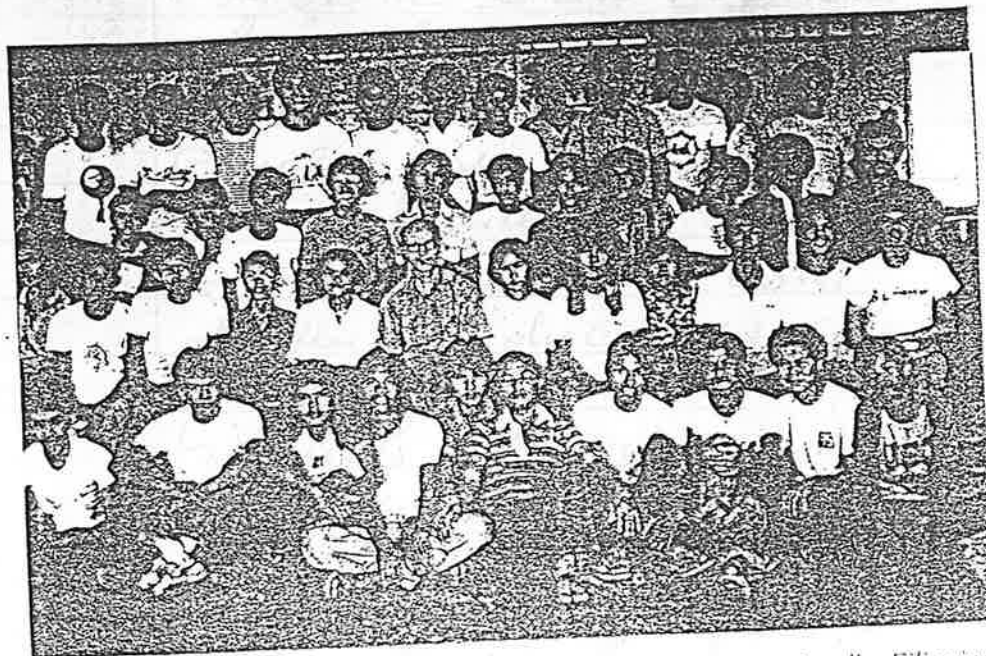
Bring with you the documents which are not erased of the following list.

1. Birth certificate
2. Baptism certificate
3. Confirmation certificate
4. Parents Marriage license
5. Letter from your parents saying what they think about your decision.
6. Letter from your parish priest.
7. Your latest medical check-up
8. Xerox copy of NCEE (for first year College)
Transcripts (for College Students)

So see you on May 2nd.

God needs people who are generous, pious, wanting to work, cooperative, obedient, studious.

Fr. Bruno CRS

Incontri
vocazionali

Di fronte a queste prospettive ritengo che tutti noi dobbiamo avvertire il bisogno di dare il nostro contributo di preghiera e testimonianza per ottenere dal Signore vocazioni sane. Quando è possibile dovremo anche offrire un impegno maggiore di solidarietà per venire incontro alle spese che l'Ordine deve affrontare per mantenere queste speranze del nostro domani. Qualcuno

forse sarà inviato a recarsi nelle Filippine per portare aiuto ai Confratelli in questo specifico settore di attività. Gradirei tanto trovare persone volenterose e disponibili per questa missione. Nell'affidare al Signore questo mio desiderio chiedo preghiere per ottenere da Lui luce onde operare nel discernimento quelle scelte che sono conformi alla sua volontà.

Vita tra le
baracche

le mie parole "VIVERE
E MORIRE CON I FRATELLI"
che. Vogliamo affrontare
educare: nelle totale
consolidazione della vita
con i benedicti. Conoscere
le efficacie della nostra
presenza educativa che
propone valori uniti,
spunti, fraterni.
La Vergine Santa Madre
della Grazia benedice
ogni nostra azione
e la nostra impegno
per la nostra fraternità.

Per amore e fraternità

June 15

The Provincial and Fr. Valeri are leaving
around 9 a.m. after the celebration
of the Mass of Holy Spirit, but they
have to wait until 10 a.m.
because of the dust and ash that
are falling down. We can notice
the effects of Mount Pinatubo.
The two fathers are leaving and
are going to Olobang, Manila.
Suddenly in the afternoon 1.30 p.m.
the sky becomes dark and rain
mixed with ashes descends from
above and sometimes there is sand
and little stones. Fr. Lucio is
in Orani for a funeral mass of
a grand father of a seminarian.

The group of seminarians arrives at Loue with great difficulty. We remain without electricity and we use the generator and in that way we can pass the time studying, playing and doing the normal activity even if it seems complete and dark night. The seminarians sometimes are shocked by the little earthquakes, caused by the continuous eruptions. Around 6 p.m. only dry sand starts to descend from the sky and this happens until midnight. In total we remain in the dark of the eruption for ten hours. After ten hours of darkness, the color of the sky becomes normal as the other nights, but we are not able to sleep because of the continuous earthquake shocks.

June 16

11th SUNDAY

O.T.

After a long darkness, at 5 a.m. we can finally see the light. Around us, all is covered by sand, white sand mixed with little lava's stones (20 cm and plus), many men of the barrio are already working on the top of the roof and removing the sand. From far (40 km) we can admire the column of smoke continuing to erupt from the crater of Pinatubo. The gray color can be noticed among the clouds.

The seminarians are organized in groups for the clearing of the roofs. At 1 p.m. the work is almost finished, the seminarians worked very

hard. After resting a little, the seminarians continue the cleaning of the roofs. Some of them manifest preoccupations for their families, especially those who are living near the volcano. Fr. Luis decides to give a permission to go home for those who have the possibility to reach the parents. Other seminarians renounce to go home because they knew that some bridge collapsed and some road was blocked. In the meantime, fr. Luis was able to contact through radio P. Commissioner and fr. Provincial in Alobang. They knew through fr. Cesar S. Santos, from Gen. Ramos, minister of the defense, that Lubao was not calamity area and there was not necessity to evacuate. During the night, we were not able to sleep because of the continuous earthquake shocks.

June 17

Today, we continue to clean the roofs from the dust of Pinatubo and to liberate the road of entrance for the passage of the car. The work is very long; the seminarians are admirable. Even this night, we feel the earthquake.

June 18

Today, the rain is very abundant. Some part of the roofs is broken, then the water easily is entering in the house. Finally fr. Valerius with three clerics Luis, Frank, Roger arrived from Alobang. They can see the

effects of eruption.

June 19 This is the first day of relative tranquillity. During the last night, and during this day there is not earthquake.

The seminarians continue to free the environment from the sand: the quantity is enormous! So the shovels and the wheelbarrows are the instrument for the school of our seminarians.

The following days all the seminarians have the possibility to visit the parents and to know their family's situation. Only few remained without house.

July 1 We start regularly the lessons, even if fr. Valerio still in Manila. We have the official permit of the Decs.

July 3 fr. Daniel Uribe & fr. Rojas visited our community bringing rice and clothes for the victims of Pinatubo.

July 7 after two weeks, fr. Valerio come back. I was visiting Losoyon and he stood in Maynila.

July 10 fr. Valerio is leaving for Maynila at 5 p.m. and he comes back the 15 July.

July 18 fr. Valerio is leaving for Maynila at 7.30 a.m. and he comes back with Rojas at 5.30 p.m.

July 20.

July 25 fr. Valerio and Rojas are leaving for Maynila and he comes back July 28 at 10. a.m.

Aug 1 fr. Valerio is leaving and is going to Manila where there are fr. Goldschmidt & fr. Louwzi from Italy. They will go to Losoyon.

Aug 7 fr. Valerio arrives with fr. Goldschmidt and fr. Louwzi who are visiting our

hard. After resting a little, the seminarians continue the cleaning of the roofs. Some of them manifests preoccupation for their families, especially those who are living near the volcano. Fr. Luis decides to give a permission to go home for those who have the possibility to reach the parents. Other seminarians renounce to go home because they knew that some bridge collapsed and some road was blocked. In the meantime, Fr. Luis was able to contact through radio P. Commissioner and Fr. Provincial in Olobang. They knew through Fr. Cesar Sifuentes, from Gen. Ramos, minister of the defense, that Lubao was not calamity area and there was not necessity to evacuate. During the night, we were not able to sleep because of the continuous earthquake shocks.

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PROVINCIAL COMMISSARIAT OF THE PHILIPPINES

STATUTE

Provincial Commissariat of the Philippines

1. The Provincial Commissariat of the Philippines (P.C.P.) of the Congregation of the Clerics Regular of Somasca comprises the territory of the Philippines; it consists of the houses erected and established in the Philippines. The establishment of the General Commissariat occurred on April 6, 1986; the establishment of the Provincial Commissariat, dependent upon the Lombardo-Veneto Province, occurred on May 24, 1987.

Presently, members of the P.C.P. are the religious assigned to the houses of the Commissariat. Those who will be admitted to the Novitiate by the Commissary of the Commissariat will become members.

The major Superiors of the religious and novices of the Commissariat are the Provincial Superior of the Lombardo-Veneto Province by ordinary power (and the Provincial Vicar for the prescribed acts) and the Commissary by vicarious ordinary power.

Statute of the P.C.P.

2. The P.P.C. is ruled by a suitable Statute prepared, according to the common and proper law, by the Provincial Superior, assisted by his Council, after consultation of the Commissariat's religious with perpetual vows; it is approved by the Superior General with consent of his Council (cf. CC 198). The Statute can be modified by the Superior General with the consent of his Council, according to Canon Law and the Constitutions and Rules, either on his own initiative after consulting with the Commissary and the Provincial Superior, or upon a request made by the Commissary or the Provincial Superior, after consulting with both.

It pertains to the Superior General, with the consent of his Council, to give dispensation, for reasonable cause and upon the request of the Provincial Superior or Commissary (within their competence), from obligations required by the Statute, according to the Constitutions and Rules.

Commissary of the P.C.P and his Councilors

3. The Commissary is called to rule the Commissariat as a major Superior by vicarious ordinary power (cf. CC 199).

It pertains to the Provincial Superior, after obtaining the consent of his Council and previous consultation of the religious with perpetual vows in the cases requested, to appoint the Commissary and his Councilors. These appointments must be ratified by the Superior General with the consent of his Council.

3. 1 Council of the P.C.P.

The Council of the Commissariat is constituted by the Commissary and the two Councilors who assist him (cf. CC 199). The Commissary summons and presides over the Council of the Commissariat; with his Councilors he expresses consent or advice in the cases requested.

For a justified absence of one of the two Councilors regularly summoned, the meeting of the Commissariat's Council may take place with only one Councilor present.

When the consent of the Council is required for a certain matter and one of the Councilors is absent, an "ad actum" Councilor must be summoned by the Commissary.

3. 2 Exercise of the Councilors' office

The Councilors are to be united with the Commissary and with themselves in carrying out their task. They are to work for the common good. When they are required to express their advise or give their consent, they are to do so with liberty and responsibility. Outside the Council, they are to be discreet and try to carry out any decision as if it were unanimously taken even there might be disagreements.

3. 3 Cessation from office and replacements

The Commissary may be removed from office or limited in his powers by the Superior General according to the Constitutions (cf. CC 150).

It pertains to the first Councilor to replace the Commissary, in case of his impediment, in taking part in the General Chapter (cf. CC 127) and in the Provincial Chapter (cf. CC 174). It pertains to the second Councilor to replace the Commissary and first Councilor only in taking part in the Provincial Chapter in case of impediment of both the Commissary and first Councilor (cf. CC 174).

Appointment of the Commissary and Councilors

4. In order for a religious to be appointed Commissary or Councilor, he must be at least thirty years of age and five years of perpetual profession (cf. CC 199 and 181). The Commissary must be a priest (cf. CC 117).

5. The Commissary's office lasts for three years (cf. CC 199 and 181), or for the completion of his predecessor's three-year term, until his successor takes over, and normally it coincides with the three-year term office of the Provincial Superior. It starts from the date indicated by the act of ratification of the appointment; such appointment, once ratified, must be notified by the Provincial Superior to all the houses of the Commissariat.

6. The Commissary may be appointed for a second and even a third consecutive three-year term (cf. CC 199 and 181). For a further immediate three-year term, what is provided by the proper law for Superiors is to be followed. The Councilors may be re-appointed with no time limits.

7. Should the office of the Commissary or Councilor come to an end during the three-year term, a substitute is appointed according to the procedures provided by our law, and his office lasts until the end of the current three-year term.

The consultation of the Commissariat's religious with perpetual vows (as explained below) by the Provincial Superior is mandatory only for the case of the appointment of a new Commissary who replaces the previous one.

8. For the appointment of the Commissary, the procedure is as follows:

a) The Provincial Superior calls a consultation of the Commissariat's religious with perpetual vows. When the office of the Commissary starts with the beginning of the Provincial Superior's three-year term, the consultation is called within a month of the closing date of the ordinary Provincial Chapter. The consultation can be also anticipated, upon the Provincial Superior's request to be approved by the Superior General, not earlier, however, than two months before the beginning of the ordinary Provincial Chapter.

b) A consultation of the religious enjoying active voice and the right to exercise it in accordance with the Rule of Order of the Provincial Chapter (cf. the provisions regarding the consultation for setting the

list of the candidates to the office of Provincial Superior), is to be made. Such consultation takes place as follows:

The ballot must show the names of the religious belonging to the Commissariat houses on the date when the consultation is called, and enjoying the right of exercising passive voice (included the name of the outgoing Commissary who may have completed three consecutive three-year terms). No more than three names can be marked out and, if it is deemed appropriate, an order of preference can be established (1= three points; 2= two points; 3= one point).

The ballot must also provide room for adding to the above mentioned list the name of another religious not belonging to the Commissariat and having the age, religious profession and sacred Order requirements for being appointed Commissary.

c) The marked out ballots (also those regarding the consultation for the Councilors, in the required cases), enclosed in double envelope with the minutes of the local Chapter, are to be sent to the Provincial Superior.

After the ballots' scrutiny by the Council, the Provincial Superior carries out what is necessary for the appointment of the Commissary.

9. For the appointment of the Councilors the consultation of the religious with perpetual vows enjoying the right of active voice is mandatory only at the beginning of the office's three-year term, with the following procedures:

The directions are given on a sole ballot (different from the one for the consultation for the Commissary) which lists the names of the religious residing in the Commissariat's houses and enjoying the right of passive voice. No more than two names can be marked out, and the order of preference can be expressed with the numbers one (that counts for two points) and two (that counts for one point). The name of another religious can be written in the space reserved for this purpose in the second part of the ballot.

The marked out ballots are enclosed and sent (as specified at # 8 c) to the Provincial Superior.

After the ballots' scrutiny by the Council, the Provincial Superior carries out what is necessary for the appointment of the Councilors.

Commissary's duties

10. The Commissary has the duty to exhort religious to observe the Constitutions and Rules; to form in the Commissariat, by means of example and word, communities united in the Lord and with one another; to enliven spiritual life in them by visiting them frequently; to organize periodical inter-community meetings; to see to it that the religious have the chance to participate in workshops and prayer meetings (spiritual exercises, retreats or other); to raise interest of the lay faithful in our spirituality and mission, by also getting them in touch with the movement "*Friends of Christ's Works*".

11. It pertains to the Commissary to periodically meet the Superiors and with them seek the better ways to improve our religious life or to develop, qualify and spread our apostolic activities in the territory of the Commissariat, according to the Somascan charism and the directives of the local Church.

12. The Commissary has the special duty to take particular care of the promotion of vocations and the houses of formation.

Commissary's jurisdiction and competences

13. The Commissary, with regard to the houses, religious and novices belonging to his Commissariat, has the jurisdiction to pose among the acts provided for major Superiors by the universal law and the institute's own law, only those explicitly pointed out in this Statute.

13. 1 The Commissary as a major Superior is competent to:

- summon and preside meetings of all the religious of a house;
- summon individual religious to a private meeting;
- summon and preside over meetings of the religious of the Commissariat; such meetings can be either general or by category (superiors, parish priests, finance officers, religious with temporary vows, etc.);
- institute as lectors and acolytes those religious admitted to receive these ministries in view of priesthood (cf. Ratio IV-5, p. 63);
- take care of the formation of those who are associated to the Congregation after having completed the year of Novitiate (cf. Ratio III B, p. 42);
- make the Canonical Visitation to the houses (cf. CC 215)

- proceed, if he has obtained the delegation from the Provincial Superior, to consult the religious for the appointment of the local Superiors;
- examine in any moment acts and documents of a house;
- watch over the economical administration of the houses (cf. Norms of Administration 11 and 19);
- propose the modification of articles of the Commissariat's Statute;
- propose the dispensation from some articles of the Statute

13. 2 The Commissary is competent in posing the following acts attributed to him, except the limitations imposed by the Constitutions:

- to assign the religious to the houses (he is assisted in that by his Council);
- to appoint the Chancellor of the Council;
- to admit to the postulancy period the candidates who have submitted petition to him (cf. Ratio III, p. 26);
- to suggest to the Superior General the possible house for the Novitiate of a novice who has to accomplish the novitiate in a house different from the Commissariat Novitiate (cf. Ratio III B, pp. 31-32);
- to communicate to the Provincial Superior his personal opinion for the admission of religious to the renewal of their temporary vows (cf. Ratio III C, p. 51);
- to give the required communication to the parish priest of the place where the baptism of the religious who has professed perpetual vows, or has been ordained deacon or priest has been celebrated (cf. CC 96A and 105C, with the modification of the General Chapter '93; the norm in Ratio IV-6, p. 66 and IV-7, p. 68 is to be conformed to the CC);
- to indicate to the local Ordinary the religious who intend to obtain the faculties attached to the exercise of the sacred Orders;
- to suggest to the Superior General the association in spiritualibus to our Congregation of priests and lay people of fervent Christian life, who are connected with the activities of the houses of the Commissariat (cf. CC 107);
- to suggest to the Superior General the association of novices who, after the year of Novitiate, do not wish to profess the temporary vows but want to associate (cf. Ratio III-B, p. 42);
- to correct religious in case of serious public ascertained offense (cf. CC 115);

- to approve the annual planning of the houses (cf. Consulta della Congregazione 1988 in Rivista Congr. Fasc. 241, p. 42);
- to receive communication from the Superiors of the houses regarding the acts of ordinary administration of the houses which require such communication (cf. Norms of Administration, 18.2);
- to determine the amount beyond which, in the same fiscal year, a house must ask the written permission of the Commissary for the expenses of ordinary administration (cf. Norms of Administration, 18.2);
- to express his evaluation about the request and administration of financial contribution coming to the houses of the Commissariat from houses or structures (e. i.: Provinces) of the Congregation, and financial contribution coming from people expressively committed to support our works or from ecclesiastical or non-ecclesiastical bodies;
- to take care of the ordinary administration of the Commissariat within the limits established for the personal intervention of the local Superior (cf. Norms of Administration, 51.5; and also 18);
- to see that every six months the report of the Commissariat Finance Officer about the administration of the Commissariat be made to the Council (cf. Norms of Administration, 47.2);
- to authorize the exclusive use of means of transportation, personal title for bank accounts, participation in other administrations, according to our Law (cf. Norms of Administration, 59, 60, 61);
- to intervene in reserved cases with an annual amount of money of 3,000.00 USA \$, without requiring consent or authorization, (cf. Norms of Administration, 52);
- to proceed to the immediate expulsion of a religious from the house, at the conditions pointed out in Can. 703.

13. 3 The Commissary is competent, after obtaining the consent of his Council, to pose the following acts attributed to him, with the exception of the limitations imposed by the Constitutions:

- to appoint the Commissariat Finance Officer, who can be also chosen among the Councilors of the Council;
- to take care of the extraordinary and ordinary administration of the Commissariat, beyond the limitations pointed out for his personal intervention (cf. Norms of Administration, 51.5 and 53; and also 18, 1-2);

- to give to the houses authorizations for economical extraordinary administration in the cases pointed out by the Norms of Administration for the Provincial Superior, without the request of ratification from the Superior General (cf. CC 216 and 221; cf. Norms of Administration 18.2; 27.2b; 29.2; 30.2b; 31; 32.4; 33.2; 34; 35; 36.1-6; 37; 38; 39.1-4; 40.3; 41; 51.5; 52; 53; 61; for the limitative provisions cf. Norms of Administration 20);
 - to approve the financial reports of the houses and send them to the Provincial Superior for their review (cf. Norms of Administration 45 and 46);
 - to determine the contribution from the houses to the Commissariat fund (cf. Art 18 and Norms of Administration, 23 and 54.1);
13. **4** The Commissary is competent, after taking into account the advice of his Council, to pose the following acts attributed to him, with the exception of the limitations imposed by the Constitutions:
- to admit the postulants to the Novitiate (Ratio III B, p. 32);
 - to dismiss the novices who are in the Commissariat Novitiate and extend their Novitiate period not beyond six months (cf. Ratio III B, p. 33);
 - to correct, if circumstances require it, the religious in case of ascertained and public offense (cf. CC 115);
 - to address houses or other structures of the Congregation with requests of extraordinary financial aid for the Commissariat.
14. The Commissary, within his jurisdiction upon religious and houses, asks for the consent of his Council and communicates it to the Superior General for:
- the admission of Novices to temporary profession (Ratio III B, p. 41);
 - the admission of religious to perpetual profession (Ratio III C, p. 53).
15. The Commissary within his jurisdiction upon religious and houses, asks for the advice of his Council and communicates it to the Provincial Superior for:
- the admission of religious to ministries and sacred Orders (Ratio IV-5, p. 64; IV-6, p. 66; IV-7, p. 67);

- the presentation to the bishop of a religious to be appointed parish priest (cf. CC 76A);
- the appointment of Superiors (cf. CC 207);
- the possible appointment of the Finance Officer or Secretary of a house (cf. CC 213);
- the appointment of the Novice Master of the Commissariat Novitiate and of the responsible for the formation in the first period of the Commissariat Post-Novitiate (in reference to the part that pertains to the Provincial Superior) (cf. Ratio III B, p.34; III C, p.44);
- the erection, modification and suppression of a religious house (including also a possible filial house), in reference to the part that pertains to the Provincial Superior (cf. Decision of the Consulta of the Congregation 1996);
- the constitution, modification and suppression of a residence (cf. Decision of the Consulta of the Congregation 1996);
- the financial authorizations that are extraordinary and that require the ratification of the General Superior (cf. CC 216 and 221; cf. Norms of Administration 18.2; 27.2b; 29.2; 30.2b; 31; 32.4; 33.2; 34; 35; 36.1-3; 37; 38; 39.1-4; 40.3; 41; 51.3; 52; 53; 61);
- the approval of agreements with physical and moral persons (cf. CC 69C);
- the approval of the financial report of the Commissariat (cf. Norms of Administration, 53).

Minutes of the Council and annual report

16. The Commissary sends at the same time to the Superior General and to the Provincial Superior a copy of the minutes of the Council and the annual report about the state of the Commissariat, signed by the Councilors; informs the Provincial Superior of the acts which pertain to him (cf. 13 A-B-C-D).

Commissariat Finance Officer

17. The Commissariat Finance Officer has the duty to administer the goods of the Commissariat (cf. CC 216) in dependence on the Commissary, following the Constitutions and the Norms of Administration.

Fund of the P.C.P.

18. The contribution of the houses, the possible contribution from the Province and the donations to the Commissariat constitute the Commissariat fund.

19. The Commissary provides, in the extent established by the Commissary, for the expenses regarding the Commissary's office, for the expenses of the houses of formation to religious life and of the religious, for the expenses for new institutions, for the expenses of the religious traveling on behalf of the Commissariat, for the aids to the houses which are in financial difficulties.

The Commissary deposits in the Provincial fund the contribution established by the Provincial Superior according to our Law; in the General fund the contribution established by the Consulta of the Congregation.

Participation of the P.C.P. in the Provincial Chapter and General Chapter

20. The Commissariat participates in the Provincial Chapter of the Lombardo-Veneto Province through the Commissary, who is a member by right, and through its own delegates. The number of delegates to be elected is one every ten electors or fraction of ten. The norms for active and passive voice for the election of the delegates are those established in the Rules of Order of the Provincial Chapter.

The Commissariat participates in the General Chapter through the Commissary who is member by right, and by electing the prescribed number of delegates provided for the Lombardo-Veneto Province and Commissariats depending upon it, choosing the names from the only list consisting of the members of the Province and the Commissariats, according to the norms concerning the right of active and passive voice contained in the Rules of Order of the General Chapter. For the substitution of the Commissary, who is by right a member of the General and Provincial Chapters, what is established by #127 and 174 of the Constitutions must be followed.

DE C R E E

The undersigned Superior General, after obtaining the consent of the General Council on....., approves, according to the norm 199 of the Constitutions, the Statute of the Provincial Commissariat of the Philippines.

The norms of the present Statute have value starting from.....

Issue August 2, 1998

Notes about the used terminology

1. "Taking into account the advice of the Council of the Commissariat" = consultative vote (opinion expressed through secret ballot) of the Council, communicated by the Commissary;
2. "hearing the Commissary" (or: hearing the Provincial Superior) = personal opinion, not necessarily written, of the Commissary (or Provincial Superior) who, if he deems it so, may ask to be helped by the Councilors;
3. "consultation of the religious (with perpetual vows)" = gathering of the opinions of the religious requested either with established ways or with ways left to the initiative of those to whom the consultation pertains;
4. "request of the Commissary" (or, of the Provincial Superior) to Superior General = written request to which it is mandatory to give a written response by Superior General, after that he has asked ballot about the request from his Council – if this is prescribed;
5. "according to the Constitutions" (or the Statute, or Canon Law) = within the limits provided by the Constitutions (or Statute, or Canon Law); it refers to the exceptions and exemptions: one cannot make an exception in attributing a competence which may overturn norms more important than those which one may think to disregard; or one may refer to the procedures recalled by the Constitutions in order to pose certain acts;
6. "house" = religious house (with filial house) or residence.

Appendix E

CURRICULUM VITE

Name: MOLINA, JOHN TIMBREZA

Address: Casa Miani
Sorsogon, Sorsogon

Birthday: February 8, 1967

Birthplace: Manila

Schools Attended:

Primary: Holy Spirit Free School 1974-1978
Sampaloc, Manila

Intermediate: Espiritu Santo 1978-1980
Parochial School
Sta. Cruz, Manila

Secondary: Espiritu Santo 1980-1982
Parochial School
Sta. Cruz, Manila

Somascan Fathers Seminary 1982-1984
Las Piñas, Metro Manila

Tertiary: Somascan Fathers Seminary 1984-1985
Las Piñas, Metro Manila

Somascan Fathers Seminary 1985-1988
Lubao, Pampanga

Further Studies:

Divine Word Seminary 1989-1990
Tagaytay City

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Don Bosco College Seminary 1990-1991
Canlubang, Laguna

Divine Word Seminary 1993-1997
School of Theology
Tagaytay City

Educational Attainment:

A.B. English 1987-1988
A.B. Philosophy 1990-1991
A.B. Classical: Theology 1996-1997

Language Courses:

-Biblical Greek 1993-1995
-Biblical Hebrew 1994-1996

Participant:

Philosophical Symposium 1989-1990
Divine Word Seminary
Tagaytay City

Seminar on Christian Communication 1991
Divine Word Seminary
Tagaytay City

Seminar on Liturgical Music 1991
San Carlos Seminary
Makati City

Region III Librarians' Meeting 1992
Angeles University, Pampanga

Seminar on Communication and Media 1994
Divine Word School of Theology
Tagaytay City

Theological Symposia:

- On "Humanae vitae" 1994
- On "Federation of Asian Bishops
Conference and Mission" 1995
- On "Spirituality" 1996
Divine Word School of Theology
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	Past Positions: Seminary Instructor and Responsible 1991-1993 Somaskan Fathers Seminary Lubao, Pampanga Seminary Librarian: 1990-1995 Seminary Music Coordinator: 1988-1996 Spiritual Animator Casa Miani-Sorsogon: 1997-1999	