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Diocesan Seminaries in the Philippines

LEO A. CULLUM, S.J.

THE history of diocesan seminaries in the Philippines starts about the beginning of the eighteenth century. There were, long before that, institutions which formed priests, notably Santo Tomas and San Jose Colleges, but they were not diocesan seminaries.

We may consider the first stage of diocesan seminary history as extending from 1707 to 1862. The seminaries of this period were very deficient. The faculty was generally recruited in a haphazard fashion, the studies were meager—Moral Theology seems to have been the main fare for the men approaching ordination—the discipline was casual.

The seminary of Manila in 1776 was a “republic where Cathedral choir boys, Latin students, tonsured clerics, priests who had no appointment or benefice, or who were being punished, or were retired, were all mixed together.”¹

A memorial of the Ayuntamiento, or city council of Manila, to the king in 1804 said:

In the three provincial capitals which are adorned with episcopal sees there are no seminaries in which a young man can be trained with firmness and prudence, since what are called seminaries consist practically of the mere material edifice. There are barely taught in

¹ P. Campo, C. M., *El Seminario Conciliar de Manila*. Guion Histórico. (Seminario de San Carlos, 1950).

them, by one or two *indio* clerics who speak Spanish only with difficulty, a very bad Latin and a little Lárraga.²

In Cebu, a writer tells us, Bishop Genovés took steps in 1825 to improve things but unfortunately died within two years "and with his death the Seminary of San Carlos came practically to end."³ Another writer says—also of Cebu—that seminary life before 1868 was "bastante lánguida."⁴

In Naga about 1800 the vicar-general of the diocese was *ex-officio* rector of the seminary. Some of the classes were conducted in the houses of lay professors.⁵ A writer speaks of a period of decline before the arrival of Bishop Gainza (1862)⁶ and another says that at that time: "the seminary left much to be desired—like all seminaries of the Philippines—in the intellectual, economic and especially in the moral order."⁷

Conditions in Vigan were not different. "Life in the seminary languished. A few seminarians studied a little moral theology. The whole administrative staff consisted of a rector and manager. Little by little the seminary died of lack of nourishment, so that in 1848 it does not appear in official documents for the missions of Asia."⁸

When the Paúles arrived in Vigan (1872) conditions had not improved. The premises were physically dirty and disorderly, there was little discipline and in fact it would be

² Retana, *Archivo del bibliófilo filipino* (Madrid 1895) I, fasc. 8, pp. 24-25. Cited by H. de la Costa, "Development of the Native Clergy in the Philippines," *Studies in Philippine Church History* (G. H. Anderson, Ed.), p. 101. Lárraga was a kind of handbook of Moral Theology.

³ E. Bazaco, O. P., *History of Education in the Philippines* (1953) pp. 113-114.

⁴ Bruno Saiz, C. M., "Noticias — Islas Filipinas." *Anales de la Congregación de la Mision*. XVII (1909) 257.

⁵ D. Abella, *Bikol Annals*. Vol. 1, pp. 143-144.

⁶ E. Bazaco, O. P. *op. cit.* pp. 114-115.

⁷ Bruno Saiz, C. M., "Nuestro Cincuentenario." *Anales* (1912) pp. 434-449.

⁸ M. Gracia, C.M., "Páginas de Historia Eclesiástica de Filipinas," *Boletín Eclesiástico* 10 (1932) pp. 132-145.

hard to identify this as an institution for the training of priests.⁹

In Manila during the episcopate of Archbishop Basilio de Santa Justa y Rufina (1767-1787) the quip was circulating that it was difficult to find oarsmen for the coasting vessels because the Archbishop had ordained them all.¹⁰

This sorry situation was an unforeseen by-product of what was in itself an excellent work: the Christianization of the Philippines by the Spanish religious orders. Because on the one hand the religious were already caring for the parishes and on the other hand a numerous and competent Filipino clergy might have challenged their tenure and disturbed the tranquility of Spanish rule, there was no very serious effort to provide native secular priests, nor hence to provide seminaries to prepare them.¹¹

We may say therefore that the first period left much to be desired in ecclesiastical training. The second period is the period of the Paúles. The condition of the seminaries in the Philippines had not gone unobserved in Spain. In 1852 Isabel II wrote to the Governor of the Philippines:

It is absolutely indispensable to improve the education given in the conciliar seminaries, which due to lack of professors and resources cannot achieve properly what the Council of Trent had in mind in establishing them. For this purpose I have arranged to have a house of the Fathers of St. Vincent de Paul established in Manila. They will take charge of the teaching and running of conciliar seminaries on terms agreed upon between you and the Archbishop and the Bishops of the dioceses.¹²

The fathers of the Congregation of the Mission had won a high reputation in Europe for their seminary training. The Queen (and the Bishops of the Philippines) naturally looked

⁹ *Ibid.*

¹⁰ Quoted in H. de la Costa, *art. cit.* p. 95. San Jose Seminary—not a diocesan seminary but suffering from the same neglect—had two-thirds of its premises occupied by soldiers who bullied the seminarians, and made studies, discipline and recreation practically impossible. W. Repetti, *The College of San Jose of Manila* (1941) (ms) p. 298.

¹¹ This history has been analyzed by H. de la Costa, *art. cit.*

¹² Quoted in Campo, *op. cit.*

to them to remedy the situation. They arrived in the Philippines in 1862 and within ten years had charge of the five diocesan seminaries: Manila, Cebu, Naga, Vigan and Jaro.

It was during this second phase, toward the end of it, that an important instruction on seminaries was issued by Pius XI. The practise had been almost universal of joining the training of ecclesiastical students and non-ecclesiastical students in the so-called *Colégio-Seminario*. This had two advantages. In this way Catholic education was provided for boys and young men who had no interest in going on to the priesthood. Secondly, it lightened the financial burden of the seminaries. But on August 1, 1922, Pius XI spoke against this: "the seminaries should be used only for that purpose for which they were founded, namely the training of priests. . . . Therefore boys and youths who have no intention of being priests should not be admitted." The Pope said that association of seminarians with non-ecclesiastical students was an obstacle to priestly formation.¹³

The era of the *Paúles* has in some measure continued to our time; they still run three of the five major seminaries from which all others have fissured. In these latter the sound influence of the *Paúles* is still working through their products.

The third age of the seminaries may be said to have begun in 1928 with the proliferation of dioceses, prelatures, vicariates and prefectures. There have been 54 such in 43 years. This has meant also the multiplication of seminaries.¹⁴ The Society of the Divine Word and the Congregation of the Immaculate Heart of Mary have entered the field of seminary work in this era, and, especially in the minor seminaries, the diocesan clergy are playing a very important role with 23 seminaries under their administration.

We are now entering a fourth age of seminary training marked by a partial return to the pre-Tridentine System which mingles seminarians and lay students in the same lecture halls.

¹³ Apostolic Letter of August 1, 1922. AAS 14 (1922) 451.

¹⁴ See the table reprinted with the kind permission of the Catholic Trade School for a summary view of the seminary situation as of last year.

In the history and discussion of seminaries that follow, the treatment will be limited to the seven earliest: Manila, Cebu, Naga, Vigan, Jaro, Calbayog and Lipa in that order.

MANILA¹⁵

In 1592, Philip II of Spain enjoined the execution in the "Indies" of the Tridentine decrees on seminaries. Even before this, on December 21, 1581, Bishop Salazar on the occasion of the erection of the Diocese of Manila wrote a letter that included plans for sacerdotal instruction. The Jesuits in 1601 with their Colégio de San José and the Dominicans in 1611 with their Colégio de Santo Tomás offered opportunities for young men to prepare for the priesthood. As we have seen, these were not diocesan seminaries.

Salazar's lofty intentions were not however realized. It was not until 1677 that a serious attempt was made to establish a diocesan seminary. A certain Msgr. Francois Pallu, Vicar-Apostolic of Siam, Cochinchina and Tonkin, happened through an accident of bad weather to spend some time in the Philippines and while here he became convinced of the importance of establishing seminaries for native vocations.¹⁶ He was able to sell his idea in Spain and in 1677, the Madrid government ordered the foundation of such seminaries. However Spain was far from the Philippines, and, when in 1697 the Madrid government wrote again on the subject, Governor Fausto Cruzat replied (June 13, 1700) that there was no seminary for native vocations in the Philippines and none was needed.

Philip V revived the issue and in 1702 ordered the establishment of a seminary in Manila for eight seminarians. This order happened to coincide with the visit of Archbishop Charles-Thomas Maillard de Tournon, the legate accredited

¹⁵ Unless otherwise stated, what follows is based on: P. Campo, *op. cit.*; H. de la Costa, S.J., *art. cit.*, pp. 65-104; L. Cullum, S.J., "San Carlos Seminary and the Jesuits", *Philippine Studies* 18 (1970), pp. 479-545; E. Bazaco, O.P., *op. cit.*, pp. 111-13.

¹⁶ A seminary for native vocations and a diocesan seminary are not the same thing, but here they were so in fact.

to the court of Peking by the Holy See. Tournon had with him an enterprising Italian priest named Sidotti who succeeded in having Philip's eight-man seminary converted into a regional seminary for the whole Far East with accommodations for 72 seminarians. It was called San Clemente in honor of the reigning Pope.

When Philip heard about this, that a foreigner had with royal funds established a seminary for the education of foreigners, he sternly ordered the seminary closed and demolished, and the original project of a seminary for eight seminarians to be revived. Archbishop Camacho who had fallen in with Sidotti's ideas was transferred to Mexico.

His successor, Archbishop Francisco de la Cuesta, opened the seminary on December 8, 1707, thus for the first time in the Philippines implementing the wish of the Council of Trent. In 1715 the name was changed to San Felipe after the king's patron saint, and so the last vestige of Sidotti's ambitious dream disappeared.

The success of de la Cuesta's seminary was not impressive. He wrote on July 20, 1718: "In the eleven years that I have been in possession of this see, I have hardly eleven men for the clergy from the four colleges,¹⁷ where there would be a hundred students, counting boarders and extern students." Where did de la Cuesta get his parish priests from? The largest part came from the religious orders. In addition to these, men were ordained to the secular clergy who had finished their studies elsewhere (Mexico, Spain, etc.) and had come to the Philippines for a final quick preparation. There was, as a matter of fact, well into the eighteenth century a reluctance to admit Filipinos to the priesthood.

A few years after de la Cuesta's lament a project was launched to start a new university in Manila. Since space was lacking to accommodate its faculties, rooms were appropriated in the seminary, and the theologians and philosophers

¹⁷ The four colleges were Santo Tomás, San José, Letran and San Felipe.

were sent to San José and Santo Tomás for their studies. This was in 1720. The situation lasted 10 years until June 30, 1730, when the shirt-lived San Felipe University was closed and the seminary restored to normal. The original number of eight seminarians was several times increased, always however with the proviso that the financing of the increment should not be charged to the royal treasury.

The English invasion in 1762 caused the dispersal of the seminarians, and after the invasion no attempt seems to have been made to revive the seminary until 1768. In that year, on January 25, 1768, Archbishop Basilio Sancho de Santa Justa y Rufina, determined to break the virtual monopoly the religious held in the parishes, re-erected a seminary in his diocese. A few months later, on May 17, 1768, the decree expelling the Jesuits from the Spanish dominions reached Manila and on May 23 was read in the Colégio de San José which thereupon suspended operations. The very next day the property was handed over to Fr. Martin de San Agustín, rector of the diocesan seminary, and Archbishop Sancho lost no time in establishing the seminary there. There were objections in Manila to this step and appeal was made to Madrid. As a result, the King rebuked the Archbishop, and ordered San José to be restored to its previous status.

The diocesan seminary received 140 seminarians during the first ten years of its revival (1768-1778), of whom 77 were ordained. But they were so badly formed for their office that in 1776 the king ordered a visitation of the seminary. One result of the visitation was that the seminarians were sent to Santo Tomás for their studies. Another result was the assignment of the Church and College of San Ignacio of the departed Jesuits to the Archbishop for his seminary. This had long before been asked for by him as an alternative to his use of San José. Meanwhile San José continued to function in its old character, now with secular priests at its head, in the building adjoining San Carlos, as San Felipe had come to be called since 1786¹⁸ in honor of the king.

¹⁸ The whole story of the last days of the Jesuits in San José and Archbishop Sancho's intervention is told in W. Repetti, S.J., *op. cit.*,

Archbishop Sancho had planned to have his seminary serve the whole Philippines, but the other dioceses set up their own seminaries about this time and his plan was never realized. There was no lack of vocations if we may judge by the statistics available. There were in 1876, 748 secular priests in the Philippines; in relation to the population at the time this was an impressive number.¹⁹ But their training was still very unsatisfactory.

In 1852, as has been seen above, Isabel II took cognizance of the sorry state of the seminaries, and arranged to have the Congregation of the Mission come to the Philippines to take charge of seminary training. They took over San Carlos on August 2, 1862.

The Seminary of San Carlos was, as we have said, located in the old San Ignacio College of the Jesuits, situated (with its Church) on the corner of Victoria and General Luna (then Palacio). The earthquake of 1880 rendered the building uninhabitable and so the seminarians went for a few years to the *Casa de Campo* of the Paúles on San Marcelino Street. By 1883 a new building had been constructed by the Archbishop between the *new* Jesuit Church of San Ignacio and the Archbishop's property in Intramuros on Arzobispo Street.

However the Archbishop was not satisfied with these quarters and built a fine building on General Luna, what was later St. Paul's Hospital. But his plans were thwarted by the advent of the revolution. The seminarians spent only one year in the building, 1897-1898, though the community of the Paúles remained until October 1898 when the building was leased by the Americans.

Between November of 1899 and June of 1904 San Carlos lived a faltering existence in the old San Carlos on Arzobispo Street, which the seminarians had abandoned a few years be-

and L. Cullum, S.J., "San Jose Seminary (1768-1915)", *Philippine Studies* 13 (1965), pp. 433-60.

¹⁹ The population in 1876 was 5,236,356. Gonzales, *Anuario Filipino*, 1876. Compare the present Philippines, with 33,378,768 and 2,211 diocesan priests.

fore. Some few young men were admitted to begin their studies; others, the majority, resumed studies which had been interrupted. They lived in San Carlos but attended most of their classes at Santo Tomás, a few blocks away, also in Intramuros. There were some ordinations.

The seminary began a better organized existence in 1904 when Archbishop Harty placed it in charge of a Spanish secular priest named Serra. Nevertheless this still did not prove satisfactory and so the Archbishop asked the Jesuits to accept direction of the seminary as an affiliate of their San Javier Seminary which they had opened the year before in Ermita. San Carlos, however, their new charge, continued in the old building in Intramuros.

A word here will help about what was happening in ecclesiastical education at this time. With the change in political regime the question of the education of the clergy became a burning issue. The Apostolic Delegate Guidi, who replaced Chapelle, was determined to have the Jesuits run the seminaries of Manila, both major and minor, and in fact other seminaries in other dioceses if men were available. Before the revolution and for several years after it, the Society of Jesus was operating a Normal School in Ermita on Padre Faura under the patronage of St. Francis Xavier. The continuance of this school in the changed circumstances seemed difficult and dubiously profitable. Hence they accepted the invitation to change it to a diocesan seminary, which they named San Javier. It opened in June 1904. The Normal School was not immediately closed but continued to operate together with the new seminary for two years. San Javier was first a minor seminary, the plan being to expand it gradually until it should possess both major and minor departments.

However, as we have seen, due to the poor success of the experiment in San Carlos under Fr. Serra, the Archbishop prevailed upon the Jesuits to take San Carlos too; and thus they found themselves in charge of a "major" seminary of sorts in Intramuros. This was something like what would be called now a seminary for delayed vocations. The students were given a quick course of about three years and then sent out

to man the sadly depleted parishes. Though this system produced not a few excellent priests, it was generally recognized that the course was too short for consistently good results. The Jesuits were never happy about it.

San Carlos functioned thus under the Jesuits for six years, to be exact, from May 20, 1905 to August 17, 1911. In this year the Archbishop ordered that the two seminaries of San Carlos and San Javier be fused and thus San Carlos as a separate institution disappeared.

San Javier was now the sole diocesan seminary with prospects of becoming a Central Seminary for the whole Philippines according to a decree of the Provincial Council of Manila 1907.²⁰ Santo Tomás continued to train young men for the priesthood and there was for one year (1909-1910) a Seminary in Cavite called Trinity College. This was run by the Congregation of the Immaculate Heart of Mary, who opened it at the Archbishop's invitation, when financial issues between him and the Jesuits were proving particularly thorny.

The same financial difficulties continued to plague relations between the Archbishop and the Jesuits until finally, on May 19, 1913, he decided "for reasons of economy" to transfer the Manila seminarians to a renovated building in Mandaluyong and to put the Paúles in charge again. Thus the diocesan seminary returned to its old guides after fifteen years. The date of the transfer was June 15, 1913.

San Javier continued a faltering existence with its non-ecclesiastical students and the few seminarians who remained from other dioceses. But since the Ateneo de Manila, a Jesuit college, already existed in Manila, San Javier was superfluous in this field of education, and so was phased out.

San Carlos continued in Mandaluyong until 1927, when the major seminary was separated from the minor and was housed on San Marcelino Street. For a while, 1936-1937, during the construction of a new building, the majors rejoined

²⁰ *Acta et Decreta — Concilii Provincialis Manilani I — 1907* (Romae MDCCCX) C. II. no. 727.

the minors. But they were back in San Marcelino again in 1937 until the school-year 1941-1942, when all majors and minors were again united at Mandaluyong. The war interrupted this school year for a few months until April 1942. Classes were again interrupted in 1944, the fathers having recourse to various expedients to continue ecclesiastical training in spite of the difficult circumstances. Finally in 1946 everybody was back in Mandaluyong. In 1951, the seminar-ians transferred to a new building in Makati. The Congregation of the Immaculate Heart of Mary succeeded the Paúles in 1953. The diocesan clergy have been in charge of the minor seminary since 1970.

CEBU²¹

On August 21, 1595, the Jesuits opened a house in Cebu which later became a College under the title San Ildefonso. On May 17, 1768, the decree of Charles III banishing the Jesuits from the Spanish dominions reached Manila. They left San Ildefonso in 1769.

Bishop Mateo Joaquín Rubio de Arévalo was looking for a building for a diocesan seminary, and on October 25, 1777, wrote to the King asking that some provision be made.

A royal decree of October 29, 1779 gave him the old building of the Jesuits, which he took over on August 23, 1783. The new institution was called Real Seminario de San Carlos. Diocesan clergy were in charge until 1852.

It was some time before things functioned with any degree of normalcy and when Dominican Bishop-elect Francisco Genovés took charge of the diocese in 1825, he found the seminary and its finances in a bad way. He immediately appointed a Rector and a Vice-Rector and gave the seminary its first statutes. The true life of the seminary may be said to date from this time. However Genovés died within two

²¹ This account relies on the following sources, unless otherwise indicated: *Prospectus of the Seminario Menor de San Carlos*, 1955; *Misiones Católicas en Extremo Oriente* (1927); Un Professor, "El Seminario de San Carlos de Cebu"; E. Bazaco, O.P., *op. cit.*, pp. 113-14; 318-19.

years and things in the seminary returned to their previous condition. Bishop Santos Gómez Marañón (1829-1840) took some steps to improve the situation of the seminary and encourage vocations.

Another Dominican Bishop, Romualdo Jimeno (1847-1872), decided to do something about the seminary. He looked to his fellow Dominicans for help but had to wait till 1852 for the fulfillment of his wishes. In that year the Dominicans succeeded the diocesan clergy in charge of the seminary. The men sent were of high calibre, one of them the famous Pedro Payo. In a way, they were too good because Cebu soon lost them one after another to episcopal appointments.

The Congregation of the Mission, the Paúles, had arrived in Manila in 1862. It was, as we have seen, the express wish of the queen who arranged for their coming that they should take charge of the seminaries. Consequently Bishop Jimeno turned to them for help. His first request of March 2, 1863, was refused but he persisted, and finally was able on July 2, 1866 to have fathers assigned to his diocese. On January 23, 1867, the Congregation of the Mission took charge of the seminary.

That same year the people of Cebu asked to have the seminary opened to non-ecclesiastical students. This was granted and the arrangement lasted until 1924, when the decree of the Holy See mentioned above put an end to joint training, requiring that seminary education and the education of non-ecclesiastical students should be separated. In Cebu this separation was first accomplished in the same building, but in 1931, the college transferred to a new building, while the seminary continued in the old.

The revolution had interrupted the seminary life in Cebu as elsewhere but in 1902 *La Estrella de Antipolo* could say of Manila and Cebu, both of which were then under Bishop Alcocer, "los aspirantes al sacerdocio siguen con regularidad los cursos de su carrera literaria, conforme al plan aprobado por los obispos."²²

²² *La Estrella de Antipolo*, Mar. 15, 1902.

In 1935, the Paúles handed over the college to the Society of the Divine Word. The seminary building was destroyed in the Second World War; the seminary reopened in 1949 in a new building in Mabolo. In 1952, the major and minor seminaries were separated. The Pope John XXIII Minor Seminary has been directed by diocesan clergy since May 1, 1969.²³

Both major and minor seminaries serve as unofficial regional seminaries. In the major seminary there are young men from Basilan, Borongan, Cagayan de Oro, Calbayog, Dipolog, Dumaguete, Maasin. The Claretians also have several members of their Congregation there. The minor seminary has young men from Maasin, Dumaguete, Basilan, Dipolog.²⁴

NAGA²⁵

Though previous bishops had made some provision for clergy recruitment in the Diocese of Cáceres, it was Bishop Juan Antonio de Orbigo, O.F.M. (1778-1788) who first took steps to establish a diocesan conciliar seminary.²⁶ In spite of his extreme poverty he managed to start construction of a modest seminary building of wood, roofed with nipa and bamboo. It was left to his successor Bishop Domingo Collantes, O.P. (1788-1808) to organize and inaugurate the institution. This took place March 7, 1793. The Bishop assessed the parish priests 3 per cent of their income for its support, in virtue of the royal decree of February 22, 1796.

The faculty of the seminary consisted of a rector (a post the vicars-general of the diocese held *ex-officio*), a vice-rector, who was generally a Franciscan,²⁷ and a professor of Moral Theology and Liturgy. The vice-rector usually held one or both

²³ *Catholic Directory of the Philippines* (1971), p. 81.

²⁴ *Ibid.*, pp. 80-81.

²⁵ Unless otherwise noted this account is taken from Domingo Abella, *op. cit.*, and E. Bazaco, O.P., *op. cit.* (1953).

²⁶ His predecessors had to be content with a *Casa de Clérigos*, namely, a house to which priests could retire for spiritual renewal. So Andrés Gonzáles, O.P. (1685-1718), Felipe de Molina y Figueroa (1724-1738), Manuel de la Concepción y Matos, O.P. (1754-1768).

²⁷ This was Franciscan territory.

of these chairs. There were other professors of humanities, who were at times laymen. During the first decade of this seminary's existence, Bishop Collantes reported on December 18, 1802 that there were 35 major and 47 minor seminarians. The seminary was placed under the patronage of our Lady of the Rosary.

It was Bishop Bernardo de la Concepción, O.F.M. (1816-1829) who replaced the nipa-bamboo structure with a solid building of brick and tiles. He was not however able to finish it, nor did his successor Bishop Juan Antonio de Lillo add anything. The work of Bishop de la Concepción was carried on by Father Guevara the intruded "bishop" of the Espartero regency (1842-1843).²⁸

It is with Bishop Francisco Gainza, O.P. that the modern era of the seminary begins. When he took possession of his See in March 1863, he had no seminary, the previous building having been burned down three years before, an event that saddened and shortened the life of his predecessor, Bishop Grijalvo, O.S.A.²⁹

Bishop Gainza rebuilt the seminary on a grander scale and within two years of his entrance had the building ready.³⁰ With the help of his vicar-general Father Vicente García, a secular priest, as rector, he reorganized the seminary. He was also able to get financial assistance from the Royal Treasury.

The seminary had been run up to this point by such professors as could be enlisted, secular priests, Franciscans, laymen. Bishop Gainza was intent on obtaining the newly arrived Paúles to administer his seminary. He was successful in his petition: on May 3, 1865, the Paúles arrived and on May 7, 1865, solemnly inaugurated the new seminary.³¹ At the head of the Paúles was Father Ildefonso Moral who played a very

²⁸ Baldomero Espartero was virtual dictator in Spain when the Queen Regent Maria Cristina was forced to leave the country in 1840.

²⁹ Unpublished note of Father Gracia, C.M.

³⁰ *Ibid.*

³¹ *Ibid.*

important role in the Vincentian restoration of seminary training not only in Naga, where he was first Rector, but elsewhere.

Bishop Gainza had made provision for non-ecclesiastical students on May 9, 1865,³² a few days after he opened his new seminary, but it was not until 1891 that the institution took the character of a Colégio-Seminario, with power to confer the degree of Bachelor of Arts.

Bishop Arsenio Campo y Monasterio, O.S.A. (1887-1903) enlarged the seminary building considerably, adding a spacious annex with a large social hall on the ground floor. He also provided the institution with up-to-date laboratory equipment. These improvements explain the very large enrollment of 1235 in 1897-1898.

In 1925, the College department was closed in deference to the wishes of the Holy See and the institution thereafter functioned exclusively as a seminary.

Later, the major and minor seminaries were separated and the minor seminary was put in charge of the diocesan clergy.

VIGAN

The Diocese of Nueva Segovia was erected on August 14, 1595. Fr. Miguel de Benavides, O.P. was the first bishop. The seat of the bishop was first in Nueva Segovia near Aparri in Cagayan. In 1755, the See was transferred to Vigan.³³

The history of the seminary begins with Fr. Juan Ruiz de San Agustín, an Augustinian, who took possession of his See on May 13, 1782. He immediately took steps to found a seminary but accomplished nothing.

His successor Fr. Agustín Pedro Blaquier, another Augustinian, who took possession on May 29, 1799, began with fine intentions but ran into many difficulties. He had few priests, either secular or regular. Moreover he lacked funds. He tried

³² Manuel A. Gracia, C.M.. "Páginas de Historia Eclesiástica Filipina." *Boletín Eclesiástico* X (1932), p. 138.

³³ *Ibid.* pp. 132-45; 186-202. What follows is taken from these articles down to and including Bishop Juan Aragonés.

to tap the public revenues but was rebuked. The 3% of the parish revenues which he began to receive in virtue of the royal decree of February 22, 1786 was too little. Nevertheless he did start classes in Latin and had a few young men preparing for orders.

Bishop Francisco Alban, O.P., built a permanent seminary in the first years of his episcopate (1818-1842). This was a fairly big building of solid materials.

Bishop Masoliver, O.P., who succeeded Bishop Alban, ran into problems in financing his seminary in spite of the 3%. The correspondence which took place on the occasion of this problem reveals the very modest proportions of his seminary staff. He had an administrator and a professor of Moral Theology and, apparently, a professor of Grammar. Some of the more advanced grammar students studied Moral Theology. This bishop also gave his seminarians a set of regulations which remained in force well after him in spite of their tentative character. With so tenuous a grip on life, it is not surprising that the seminary seems to have died for a while, for no record of it is found in 1848. However, in 1852 it is again heard of.

Bishop Miro in 1861 had 18 seminarians, all studying moral theology, which was, as we have seen, the *pièce de résistance* of theological formation, if indeed not the exclusive diet.

It was this same Bishop Miro who inaugurated steps to have the Paúles take over the seminary. Having heard that they had accepted the Manila seminary, he asked them to take his seminary too. He was first put off because of lack of personnel, but finally was promised men in two years. This would have been in 1866, but when the answer arrived Bishop Miro had died and so negotiations came to a halt.

Miro's successor, Juan Aragonés, an Augustinian, was consecrated on October 1, 1865, and immediately began to make plans for the seminary. He was not satisfied with a smattering of Moral Theology. He wished to broaden the subjects taught and to improve discipline. He first approached the Paúles around December 1870. They consented to take the seminary

and on March 11, 1872, three Fathers and a Brother arrived in Vigan. Father Ildefonso Moral was at their head, a man, we have seen, of considerable experience in seminary work. They took charge of the seminary on the 16th. It was then called St. Paul. Later it was called Virgen de la Correa, then Our Lady of the Rosary. It was finally named Our Lady in Her Most Pure Conception, with St. Paul as a secondary patron.

The seminary the Paúles took over, as we have seen above, was physically dirty and disorderly, without discipline and without much to distinguish it as a place where future priests were being trained. If the picture is nearly true and if it represents the condition of seminaries in the Philippines in the first half of the 19th century, it is no wonder that the Bishops welcomed the Paúles with open arms.

Ildefonso Moral became rector succeeding Fr. Juan Casset y Antolín, a Carmelite, who was also parish priest of the Cathedral, Provisor and Vicar-General of the Diocese. There were 24 intern seminarians. The Paúles set to work in earnest to bring order out of chaos.

Bishop Aragonés was pleased, but unfortunately the Paúles had been content with his verbal consent for some of the changes they introduced. Aragonés was succeeded by Bishop Mariano Cuartero del Pilar, a Recoleta, in August 1875, who left the running of the seminary entirely in the hands of a young priest fresh from Spain named Felix Echazarre. He and the Paúles disagreed on the management of the seminary, with the result that they left Vigan in the middle of March 1876.³⁴

The Augustinians succeeded the Paúles. The first Rector seems to have been Father Ricardo Alonso in 1876,³⁵ but he was succeeded in October of the same year by Fr. Agustín Fer-

³⁴ *Los Padres Paúles y las Hijas de la Caridad en Filipinas. Breve Reseña Histórica...* por un sacerdote de la Congregación de la Misión. (1912), pp. 71-74.

³⁵ Fr. Elviro Jorde Perez, O.S.A., *Catálogo Bio-Bibliográfico de los Religiosos Agustinos*, p. 538.

nandez,³⁶ who held office until July 1882, when the Recoletos succeeded the Augustinians.³⁷

The Recoletos ran the seminary until April or May 1895.³⁸ During their regime, secondary education was begun, with affiliation to the University of Santo Tomas. This was in 1891 or 1892.³⁹

In 1895, the Augustinians returned again to the Seminary where they remained until the revolution engulfed them. Several of the staff at that time were taken prisoners.⁴⁰

The Augustinians returned to Vigan after the Revolution as soon as the political situation permitted. Fr. Fidel Larriaga was ecclesiastical governor in 1901.⁴¹ But nothing seems to have been done to revive the seminary, for Bishop Dougherty was told "your seminary is dismantled. Its students are scattered we know not where, and therefore at the very beginning of your administration, you must take trained priests with you to the Philippines, in order to open the seminary...."⁴²

Bishop Dennis Dougherty arrived in Vigan in 1903. He almost immediately began to make efforts to get the Jesuits to run a Colégio-Seminario and to undertake mission work among the Igorots.⁴³ Meanwhile, five secular priests on loan for two years from the Diocese of Philadelphia ran the seminary and college. The date of opening was July 15, 1904, "bajo la super-

³⁶ Jorde, p. 586.

³⁷ Valentin Marin. *Ensayo de una síntesis de los trabajos realizados por las Corporaciones Religiosas de Filipinas*, II (1901) p. 193; Fr. Francisco Sádaba del Carmen, *Catálogo de los Religiosos Agustinos Recoletos de la Provincia de San Nicolás de Tolentino de Filipinas* (1906) pp. 621 & 624, speaks of two Recoletos sent to the Vigan Seminary June 21, 1882. However Jorde says 1883, p. 606.

³⁸ Marin says April; Sádaba, p. 624, says May.

³⁹ Bazaco, *op. cit.*, p. 319, says 1891; Marin says 1892.

⁴⁰ Jorde, *passim*.

⁴¹ Jorde, p. 577.

⁴² Domingo Abella. *op. cit.*, p. 209.

⁴³ On these negotiations, cf. *Roman Archives of the Society of Jesus* (ARSI), *Misiones Assist. Hispanicae*, p. 109; M. Philipp. (Pro. Maryland N.E.), VIII, 1904-1905; *Archives Philippine Province* (APP) IV, *Consultas de la Misión*, July 27, 1904; Jan. 8, 1905; Feb. 7, 1905.

intendencia directa del Ilmo. Obispo y dirigido por sacerdotes Americanos.”⁴⁴

The General of the Society refused Bishop Dougherty's request. But the Bishop was not easily put off. He accepted the verdict regarding the Igorots, but threatened to take the matter of the seminary to the Congregation and the Papal Secretary of State. He actually did write to the latter. On March 27, 1905, Father Pi, the Jesuit Superior in the Philippines, received authorization from Rome to take the Colégio-Seminario. There was no question at this juncture of a major seminary. The few young men who might be ready for higher studies could be sent elsewhere. Meanwhile, the Bishop himself and his Vicar-General taught what few “majors” there were. The Jesuits arrived in Vigan on May 31, 1905. Classes opened on June 15, 1905. On July 10, a writer was able to report that there were more than 100 students, of whom, however, only 12 were seminarians.

When the Jesuits arrived, they found things so different from what they had expected, that there was some talk of turning about and going back to Manila. However, calmer counsels prevailed.⁴⁵

The Jesuits were not long in Vigan before misunderstandings arose between them and the Bishop. He thought they should be responsible for everything; they thought he would be. It was due to the failure of both parties to have a clear understanding on their mutual obligations, an old story in seminaries run by religious. A letter of the second Jesuit Rector, Fr. Miguel Saderra Masó, written February 7, 1906, i.e., nine months after the Jesuits arrived, says:

It is to be regretted that no agreement between the Bishop and Superiors preceded the opening of classes. The Jesuits who came here first felt themselves deserted by the Bishop, and the Bishop said that he was the victim of a mistake.

The Jesuits thought they would find everything prepared, a suitable building, the furniture necessary and finally the Bishop providing

⁴⁴ *Libertas*. May 20, 1904; a correspondent from Vigan says June 15, *Libertas*. July 26, 1904.

⁴⁵ APP. V-20-0/3/1921.

abundantly for all their needs. The Bishop was of a different opinion, thinking that once the Jesuits entered the house, there was nothing more he had to do and that it was for them to manage everything with full financial responsibility.⁴⁶

Jesuit Superiors made various efforts to get an agreement, but without success. Nevertheless, the bishop was not ungenerous and the lack of a contract impaired neither cordial relations, nor the efficient functioning of the institution.

Bishop James Carroll succeeded Bishop Dougherty in 1909. He had been Vicar-General of his predecessor and everything continued as before with regard to the seminary. There was still no contract.

Bishop Carroll was succeeded in 1913 by Bishop Hurth, an American who had been bishop in India. He was at first most friendly and interested in the work the fathers were doing in the Colégio-Seminario. When on November 26, 1914 the Society celebrated the centenary of its restoration, the Bishop preached at the Solemn High Mass. The text of His sermon, ironically enough, was: "Happy are you when people hate you, drive you out, abuse you, denounce your name as criminal, on account of the Son of Man."⁴⁷

After some urging, the Bishop was induced to sign a contract, April 3, 1915, specifying mutual relations for 10 years.⁴⁸ Differences between the Society and the Bishop were acerbated by, again, financial questions. Fr. John J. Thompkins, who was working among public school students, received many donations from the United States. The Bishop claimed control of this money. It is not part of the history of the seminary to go into the controversy. Later, however, when Father Thompkins was made Rector of the seminary, the memory of the dispute did not serve to sweeten their relations and here another

⁴⁶ *ARSI*. M. Philippin. Prov. Marylandiae-N.E. IX, 1906. The Bishop had given some ground for this Jesuit optimism. He had written when pressing his suit: "Y por mi parte prometo ayudarles en todo cuanto de mi dependa." *ARSI*. M. Philipp. (Prov. Marylandiae-N.E. VIII, 1904-1905).

⁴⁷ *Woodstock Letters*, 44 (1915), 279-80; *APP*. V-20-N/26/1914.

⁴⁸ *AAP*. V-20-Ap/30/1915.

casus belli arose, when the Bishop simply by-passed the seminary fathers in employing the services of seminarians.⁴⁹

Strained though relations were with the Bishop, they were not the reason why the Jesuits welcomed the termination of their 10-year contract. In 1921, the newly arrived American Jesuits were sent to reinforce an institution that was *in extremis*. There were at the time 14 seminarians, of whom five were theologians, four philosophers and five minor seminarians. Two fathers were teaching five theologians. Two things happened to aggravate this situation. First, the government was getting increasingly exigent in its requirements for the school;⁵⁰ and second, the Holy See was demanding the separation of the seminary from the College.⁵¹ In view of the fact that the Society's other work in Manila and Mindanao was begging for men who could be more fruitfully employed there, the contract was not renewed.

At the Commencement Exercises of March 15, 1925, Father Joaquín Vilallonga, Superior of the Jesuits in the Philippines, broke the news to the public, giving as reasons for the departure the diminishing number of students and the recent regulation of the Holy See separating seminaries and colleges. He also said that the Bishop had asked him to inform the people of the "grandísima pena" he felt at this separation.⁵²

The number of seminarians during the tenure of the Jesuits never was very great. Their first year there were 12. The number climbed to a peak of 42 in 1914 and then dropped to 14 in 1925, their last year, divided, as we have seen, into five theologians, four philosophers and five minors.⁵³

The Jesuits were succeeded in 1925 by the Fathers of the Divine Word. It was in that year too that the seminary proper

⁴⁹ Correspondence in APP. V-20 beginning June 1919.

⁵⁰ APP. V-20-0/31/1921

⁵¹ *Supra*, page 68.

⁵² J. Hisken, S.J., "Departure of Jesuits from Vigan", *Woodstock Letters* 55 (1926), pp. 352 ff; *Archives Province of Aragón*, March 25, 25, 1925.

⁵³ APP. *Historia Collegii-Seminarii Viganensis*, 1905-1925; *passim*.

was separated from the college, which was for years called the Colégio de la Inmaculada Concepción but is now called Divine Word College of Vigan. The minor seminary was separated from the major seminary in 1957 and put in charge of the diocesan clergy. The Society of the Divine Word continues to run the major seminary and the college.⁵⁴

JARO⁵⁵

The Seminary of San Vicente Ferrer belongs entirely to that second period of seminary history in the Philippines in which the Congregation of the Mission played a dominant, almost an exclusive, role. The Diocese of Jaro was separated from Cebu by a papal bull dated May 27, 1865 and executed October 10, 1867. Its first bishop was Mariano Cuartero, O.P. who, though long a resident in the Philippines, was in Spain at the time of his appointment. Before returning to the Philippines, he followed the example of his fellow Dominicans, Bishops Gainza of Naga and Jimeno of Cebu, and obtained the consent of the Paúles to run his seminary. Bishop Cuartero took possession of his See on April 25, 1868.

Father Ildefonso Moral came to Jaro from Naga about December 1869 or January 1870 and took charge of the new seminary which Bishop Cuartero established in the large convento of the Church of La Candelaria, his cathedral. The Bishop was not, however, content to leave the seminary there. On March 11, 1871, the cornerstone was laid for a new building on land near the cathedral and the Bishop's residence. By October 1872, enough of the building had been completed to permit the seminarians to transfer there from the convento. The building was finished in November 1874.

Courses were opened for non-ecclesiastical students the following year, and in 1885, the building was enlarged to accom-

⁵⁴ *Catholic Directory* (1971), pp. 199-200; 205.

⁵⁵ Unless otherwise noted this account is taken from Agapito Sacristán, C.M., "San Vicente Ferrer Seminary: Some historical notes." *Mimeo*, 1954; and Rafael Bernal, C.M., "The History of the Seminario de San Vicente Ferrer," 1869-1969 (*Souvenir of the Centennial Celebration*).

modate the new needs. In 1891, the College became a fully qualified school "*de Segunda Enseñanza de Primera Clase.*"

The revolution brought priestly training to a halt and the seminarians were dispersed. However, some seminary training, continued somewhere as is evidenced by the fact that Bishop Ferrero ordained several priests between 1898 and 1903. During these years the building was used as a barracks by three armies: Spanish, Filipino and American. On October 24, 1897 Bishop Arrue died, leaving the diocese and seminary without a shepherd. However some of the Paúles, notably Father Domingo Viera, continued on and did their best to preserve Christian life and church property in the troublous times. Bishop Andrés Ferrero was appointed March 24, 1898, but because of the Panay schism,⁵⁶ was never able personally to take possession of his diocese. Some attempt was made by the schismatic priests to carry on ecclesiastical formation and a seminary was established in the convento of Mandurriao under a Father Nicolás Valencia. Four priests from the old seminary continued their studies there.⁵⁷

In February 1902, some Paúles returned to the seminary and more followed in 1903. Bishop Ferrero resigned his diocese that year and returned to Spain. Bishop Frederick L. Rooker, an American, his successor, arrived in 1903 and immediately began to bring the diocese and the seminary back to normal. The seminary had just begun to enjoy a measure of prosperity and tranquility when calamity struck. On October 7, 1906, it was reduced to ashes. Bishop Rooker immediately set to work to replace it, while the seminary found temporary quarters in a building of Don Teodoro Benedicto. By September 17, 1907, the construction was sufficiently advanced to permit the seminarians to occupy the new quarters. This was an occasion of great rejoicing, but unfortunately it taxed the strength of the Bishop who the next day died of a heart attack.

⁵⁶ A number of priests refused to accept Bishop Ferrero because they wanted a Filipino Bishop.

⁵⁷ Fr. Bernal gives this information; possibly these are the priests referred to at the beginning of the paragraph (by Fr. Sacristán).

Bishop Rooker's successor was Dennis Dougherty who in 1908 came to Jaro from Vigan. He was later well-known as the Cardinal Archbishop of Philadelphia. With his energetic support, Father Mariano Napal, C.M. saw Bishop Rooker's seminary through to completion in 1912. Shortly after his arrival in Jaro, Dougherty made overtures to the Society of Jesus to assume direction of the seminary but was refused.⁵⁵

The years after the completion of the seminary were prosperous ones with large enrollments. In 1925, Jaro like all the seminaries of the Philippines, following the insistence of Pius XI, separated the college from the seminary. The college was transferred to the Cathedral convento but did not long survive the change. It was closed two years later. On the whole, the change contributed to the prosperity of the seminary, though it also meant a heavy financial burden for Bishop James McCloskey, who was bishop at the time. He was forced to double his efforts to finance the education of his seminarians.

The Second World War brought trouble to the seminary as to the rest of the Philippines. The seminarians were sent to their houses except ten who remained on and were ordained in Bacolod the following June, Bishop McCloskey being sick in Manila. The seminary served as a center for refugees for the next few years.

In February 1943, Bishop José Ma. Cuenco came to Jaro as auxiliary. However, efforts by him and the rector to resume seminary training had very meagre results, and even these efforts were brought to a halt when on September 13, 1944 an American bomber damaged the seminary building. Five months later, on February 20, 1945 the United States Air Force completed what it had begun, setting fire to the seminary with incendiary bombs and reducing it to ashes.

Not long after this the city of Iloilo was liberated by the Americans and the question arose of resuming seminary work. At the request of the Bishop, the Paúles returned to their task. The American army had occupied the seminary site and erected some makeshift structures there. Upon the departure of

⁵⁵ *ARSI*, Prov. Maryland-N.E. 1909 & 1910.

the soldiers, the Bishop and the Rector determined to utilize these structures and, by January 7, 1946, classes were resumed with 32 seminarians in attendance.

Bishop Cuenco immediately set himself to provide a seminary worthy of the large diocese. He was able to finish the work on June 19, 1954.

From 1957 on, the Jaro seminary was for all practical purposes a regional seminary. The dioceses of Bacolod, Capiz, and Antique sent their major seminarians there. Finally, in 1967, St. Joseph Junior Seminary was opened, San Vicente remaining exclusively for majors.

CALBAYOG⁵⁹

On April 10, 1910, Pope Pius X separated the islands of Samar and Leyte from the Diocese of Cebu and erected the Diocese of Calbayog comprising both islands.⁵⁹ Pablo Singzon was named first Bishop and consecrated on June 12, 1910. The Paúles had been running the College of San Vicente de Paúl in Calbayog since August 1, 1905. One of the Bishop's first acts was to convert this college into a conciliar (minor) seminary under the Paúles. He did this by a decree dated June 29, 1910 from Manila and confirmed in the First Diocesan Synod held in May 1911.⁶¹

That very year, he had his seminarians in Cebu come to Calbayog. There were 11 in 1911.

The seminary was first established in the big parish house, an old Franciscan convento, and, since they were few

⁵⁹ Unless otherwise indicated, this account is taken from Alvaro Santamaria, C.M., "Seminario de San Vicente de Paúl," *Misiones Católicas en Extremo Oriente* (1937), pp. 197-201; Froilan Monsanto, "Monsignor Singzon y el Seminario de Calbayog," *Seminarium* II (1937-1938), p. 157ff.

⁶⁰ *Catholic Directory* (1971), p. 264.

⁶¹ Bruno Saiz, C.M., writing the following year says that the Jesuits made overtures to Bishop Singzon. "A Letter to D. Mauricio Horcajada," *Anales*. XIX (1911), pp. 243-249. This seems strange, since the Jesuits had turned down Jaro just prior to this, in 1909, and were to turn down Bishop O'Doherty in Zamboanga in 1913. However, Saiz must have heard something. There is nothing in the Jesuit records on this.

in number, it was large enough. As the numbers increased, however, the Bishop purchased an adjoining building and enlarged the space by additional construction.

Bishop Singzon died August 11, 1920 and was succeeded by Bishop Sofronio Hacbang. He separated the ecclesiastical and non-ecclesiastical students in 1925 and insisted that all seminarians live in the seminary.

The Paúles ran their college until 1952, when they turned it over to the Franciscans. The diocesan clergy now run the seminary.

The major seminarians study outside the diocese.

LIPA ⁶²

San Pablo, Bauan and Lipa Seminaries

In 1910, the Diocese of Lipa was created out of the Archdiocese of Manila, with a small portion from Iloilo. Its first Bishop was Msgr. Joseph Petrelli, who had been Secretary to the Apostolic Delegate. One of his first preoccupations was the establishment of a seminary. He invited the Paúles fathers and in June 1914, two of them took up residence in the Convento of San Pablo, which the bishop had chosen as the site of the seminary. The fathers had to share the building with the parish priest, an arrangement which proved unsatisfactory. In general, conditions were difficult and primitive. Nevertheless, they began their work with seminarians, as well as with other non-ecclesiastical students.

After less than a year, the Bishop decided to establish the diocesan seminary in Bauan, Batangas, and so in January 1915, three members of the Congregation went there and took

⁶² Unless otherwise noted, this is from Zacharias Subiñas, C.M., "Seminario de San Pablo," *Misiones Católicas en Extremo Oriente* (1937), pp. 204-207; Anon., "The Seminary of St. Francis de Sales, San Pablo Laguna," *Seminarium* (1937-1938), pp. 52-54; Bruno Saiz, C.M., "Islas Filipinas," *Anales XXIII* (1915), 293 ff. Antonio Gómez Vences, C.M., "Bosquejo Histórico del Seminario Mayor de Lipa, Batangas," *Misiones Católicas en Extremo Oriente*, pp. 202-204.

up residence in the convento of the town. After the departure of the seminarians, the San Pablo house remained open for a while, but was closed in June 1916.

At this juncture, in 1916, Petrelli was named Apostolic Delegate and Bishop Alfredo Verzosa was appointed to succeed him in the diocese of Lipa. Msgr. Verzosa immediately began to take steps to have the seminary return to San Pablo, which he considered much more suitable for the purpose. Therefore, after a residence of some two years, the Bauan venture was abandoned and the Paúles opened again in San Pablo, April 23, 1917.

With the seminary, they opened—as was the custom at the time—a College so that the institution was called Colégio-Seminario. However, in deference to the wishes of the Holy Father, the college department was closed at the end of the schoolyear 1922-1923.

Naturally, the convento was not suitable for the seminary, especially when the seminary grew larger, and so alterations and additions were made to add a dormitory, a chapel, and a study hall. In 1927, the bishop had one floor added in the front.

During the years 1929 and 1930, there were persistent rumors that the major seminarians would be transferred from San Pablo to Lipa. This was the wish of the Apostolic Delegate. It was desirable to separate the major and minor seminarians and besides it was proper to have the major seminarians near the cathedral for the services there.

However, there was no building and in the scarcity of resources, no possibility of erecting one! Nevertheless, the Bishop decided to give up his own residence and, with that in view, hastened to make the necessary changes. Needless to say, even with these changes, the new quarters left much to be desired. Towards the end of May 1931, the Bishop directed Father Saldaña to transfer the faculty of the major seminary and the major seminarians. They were recieved by the people of Lipa with open arms.

In 1940 Bishop Verzosa conceived the idea of opening a college in San Pablo. With this in view he approached the Jesuits to establish an Ateneo there. The Jesuit Superior, Fr. John F. Hurley, expressed himself favorably but such a step had to be transacted through New York and Rome. A favorable answer had been given and in fact the Bishop had taken the first steps towards a transfer of property to the Society, when the war interrupted the whole business. The school was not actually opened until 1947.⁶³

Meanwhile, in 1943, the Bishop had transferred his minor seminarians to Lipa. The major seminary is now in Bauan.⁶⁴

⁶³ From correspondence in Society of Jesus records.

⁶⁴ *Catholic Directory*, (1971).

LIST OF SEMINARIES FOR DIOCESAN CLERGY 1970/71

(Students studying abroad not included)

DIOCESES:	Name of Seminaries and Addresses	Founded	Care of	Majors	Minors
INTERDIOCESAN	UST Central Seminary, España Ext., Manila	1611	O.P.	147	
	Sacred Heart Novitiate and San Jose Minor Sem., Novaliches, Q.C.		S.J.		118
	San Jose Major Seminary, Loyola Heights, Q.C.		S.J.	56	
CACERES	Archdiocesan Major Seminary, Naga City, and other Seminary		C.M.	60	
	Archdiocesan Minor Seminary, Naga City, and other Seminary		DIOC.		120
CAGAYAN DE ORO	San Jose de Mindanao Seminary, Cagayan de Oro City	1956	S.J.	7	
	Major Seminarians in other Seminaries				
CEBU	Seminario Archidiocesano de San Carlos, Cebu City	1783	C.M.	75	
	Pope John XXIII Minor Seminary, Cebu City	1783	DIOC.		189
DAVAO	St. Francis Xavier Seminary, Catalunan Grande, Davao City	1956	P.M.E.		110
	Regional Major Sem. (Inter-diocesan Sem. for Mindanao)				
	Catalunan Grande, Davao City	1964	P.M.E.	16	
JARO	Metropolitan Sem. de San Vicente Ferrer, Jaro, Iloilo City	1869	C.M.	135	
	St. Joseph Junior Seminary, Jaro, Iloilo City	1967	DIOC.		150
LINGAYEN-DAGUPAN	Mary Help of Christians Arch. Sem., Binmaley, Pangasinan	1930	S.V.D.		176
	Major Seminarians in other Seminaries			68	
MANILA	Seminario Conciliar de San Carlos, Guadalupe, Makati, Rizal		C.I.C.M.	202	
	Minor Sem. of O. L. of Guadalupe, Guadalupe, Makati, Rizal		C.I.C.M.		182
NUEVA SEGOVIA	Immaculate Conception Major Sem., Vigan, Ilocos Sur.	1822	S.V.D.	39	
	Immaculate Conception Minor Sem., Vigan, Ilocos Sur	1822	DIOC.		135
ZAMBOANGA	Pastor Bonus Minor Seminary, Zamboanga City	1967	DIOC.		64
	Major Seminary in other Seminaries			2	
BACOLOD	Sacred Heart Minor Seminary, Bacolod City	1946	DIOC.		58
	Sacred Heart Major Seminary, Bacolod City, and other Sem.	1961	DIOC.	59	
BORONGAN	Seminario de Jesus Nazareno, Borongan, Eastern Samar	1964	DIOC.		42
	Major Seminarians in other Seminaries			32	
BUTUAN	St. Peter's Minor Seminary, Ampayon, Butuan City	1945	C.I.C.M.	45	
	Major Seminarians in other Seminaries			12	
CABANATUAN	Maria Assumpta Minor Seminary, Cabanatuan City	1964	S.V.D.		51
	Major Seminarians in other Seminaries			35	
CALBAYOG	Seminary of St. Vincent de Paul, Calbayog City	1910	DIOC.		72
	Major Seminarians in other Seminaries			28	
CAPIZ	Seminary of St. Pius X, City of Roxas	1957			85
	Major Seminarians in other Seminaries			73	
DIPOLOG	Major and Minor Seminarians in other Seminaries			3	42
DUMAGUETE	St. Joseph Seminary, Dumaguete City	1960	DIOC.		44
	Major Seminarians in other Seminaries			29	
ILAGAN					
IMUS	Major and Minor Seminarians in other Seminaries			17	25
LAOAG	St. Mary's Minor Seminary, Laoag, Ilocos Norte	1963	DIOC.		70
	Major Seminarians in other Seminaries			20	
LEGAZPI	Seminary of St. Gregory the Great, Tabaco, Albay	1953	DIOC.		84
	Major Seminarians in other Seminaries			39	
LIPA	St. Francis de Sales Minor Seminary, Lipa City	1943	DIOC.		70
	Major Seminarians in Dioc. Sem., and in other Sem.			45	
LUCENA	Our Lady of Mt. Carmel Seminary, Sariaya, Quezon	1942	DIOC.		100
	Major Seminarians in other Seminaries			62	
MAASIN	Major and Minor Seminarians in other Seminaries			13	36
MALOLOS	Immaculate Conception Seminary, Bulacan, Bulacan	1962	DIOC.		116
	Major Seminarians in other Seminaries			45	
MASBATE	Major and minor Seminarians in other Seminaries			21	25
PALO	Sacred Heart Minor Seminary, Palo, Leyte	1948	DIOC.		119
	Sacred Heart Major Seminary, Palo, Leyte		DIOC.	82	
SAN FERNANDO, L.U.					
SAN FERNANDO, PAMP.	Mother of Good Counsel Minor Sem., San Fernando, Pampanga	1950	DIOC.		108
	Major Seminarians in other Dioceses			43	
SAN PABLO	San Pablo Minor Seminary, San Pablo City	1969	DIOC.		58
	Major Seminarians in other Seminaries			23	
SORSOGON	Our Lady of Peñafrancia Minor Sem., Sorsogon, Sorsogon	1945	DIOC.		169
	Major Seminarians in other Seminaries			52	
SURIGAO	Major and Minor Seminarians in other Seminaries			10	35
TAGBILARAN	Immaculate Heart of Mary Minor Sem., Toloto, Tagbilaran	1948	DIOC.		99
	Major and Minor Seminarians in other Seminaries			91	
TARLAC	Major and Minor Seminarians in other Seminaries			11	8
TUGUEGARAO	San Jacinto Minor Seminary, Tuguegarao, Cagayan		DIOC.		41
	Major Seminarians in other Seminaries			32	
BANGUED	St. Joseph Minor Seminary, Bangued, Abra	1960	S.V.D.		45
	Major Seminarians in other Seminaries			11	
BATANES-BABUYANES	St. Dominic Minor Seminary, Basco, Batanes	1969	O.P.		10
BAYOMBONG	Major and Minor Seminarians in other Seminaries			2	6
COTABATO	Notre Dame Seminary, Nuling, Cotabato	1960	O.M.I.		68
	Major Seminarians in other Seminaries			8	
IBA	Major and Minor Seminarians in other Seminaries			11	30
INFANTA	Major and Minor Seminarians in other Seminaries			9	8
ISABELA (Basilan City)	Major and Minor Seminarians in other Seminaries			2	6
MALAYBALAY	Major and Minor Seminarians in other Seminaries				6
MARBEL	Our Lady of Perpetual Help Sem., Marbel, Koronadal, Cotabato	1960	C.P.		60
	Major Seminarians in Regional Seminary, Davao		P.M.E.	8	
OZAMIS	St. Mary's Minor Seminary, Gango, Ozamis City	1966	S.S.C.		50
	Major Seminarians in other Seminaries			12	
SAN JOSE de ANTIQUE	St. Peter's Minor Seminary, San Pedro, Antique	1962	M.H.M.		51
	Major Seminarians in Regional Seminary			20	
TAGUM	Queen of Apostles Seminary, Tagum, Davao del Norte	1968	DIOC.		93
	Major Seminarians in other Seminaries			31	
CALAPAN	St. Augustine's Minor Seminary, Calapan, Or. Mindoro	1962	S.V.D.		114
	St. Augustine's Major Seminary, Tagaytay City	1962	S.V.D.	13	
JOLO					
MOUNTAIN PROV.	St. Francis Xavier Minor Seminary, Baguio City	1942	C.I.C.M.		43
	Major Seminarians in other Seminaries			31	
PALAWAN	St. Joseph's Minor Seminary, Puerto Princesa, Palawan	1937	O.A.R.		56
	Major Seminarians in other Seminaries			27	

TOTAL: Minor Seminarians 3,513 TOTAL: Major Seminarians 1,860

LIST OF SEMINARIES FOR DIOCESAN CLERGY 1970/71

(Students studying abroad not included)

DIOCESES:	Name of Seminaries and Addresses	Founded	Care of	Majors	Minors
INTERDIOCESAN	UST Central Seminary, España Ext., Manila	1611	O.P.	147	
	Sacred Heart Novitiate and San Jose Minor Sem., Novaliches, Q.C.		S.J.		118
	San Jose Major Seminary, Loyola Heights, Q.C.		S.J.	56	
CACERES	Archdiocesan Major Seminary, Naga City, and other Seminary		C.M.	60	
	Archdiocesan Minor Seminary, Naga City, and other Seminary		DIOC.		120
CAGAYAN DE ORO	San Jose de Mindanao Seminary, Cagayan de Oro City	1956	S.J.	7	
	Major Seminarians in other Seminaries				
CEBU	Seminario Archidiocesano de San Carlos, Cebu City	1783	C.M.	75	
	Pope John XXIII Minor Seminary, Cebu City	1783	DIOC.		189
DAVAO	St. Francis Xavier Seminary, Catalunan Grande, Davao City	1956	P.M.E.		110
	Regional Major Sem. (Inter-diocesan Sem. for Mindanao)				
	Catalunan Grande, Davao City	1964	P.M.E.	16	
JARO	Metropolitan Sem. de San Vicente Ferrer, Jaro, Iloilo City	1869	C.M.	135	
	St. Joseph Junior Seminary, Jaro, Iloilo City	1967	DIOC.		150
LINGAYEN-DAGUPAN	Mary Help of Christians Arch. Sem., Binmaley, Pangasinan	1930	S.V.D.		176
	Major Seminarians in other Seminaries			68	
MANILA	Seminario Conciliar de San Carlos, Guadalupe, Makati, Rizal		C.I.C.M.	202	
	Minor Sem. of O. L. of Guadalupe, Guadalupe, Makati, Rizal		C.I.C.M.		182
NUEVA SEGOVIA	Immaculate Conception Major Sem., Vigan, Ilocos Sur.	1822	S.V.D.	39	
	Immaculate Conception Minor Sem., Vigan, Ilocos Sur	1822	DIOC.		135
ZAMBOANGA	Pastor Bonus Minor Seminary, Zamboanga City	1967	DIOC.		64
	Major Seminary in other Seminaries			2	
BACOLOD	Sacred Heart Minor Seminary, Bacolod City	1946	DIOC.		58
	Sacred Heart Major Seminary, Bacolod City, and other Sem.	1961	DIOC.	59	
BORONGAN	Seminario de Jesus Nazareno, Borongan, Eastern Samar	1964	DIOC.		42
	Major Seminarians in other Seminaries			32	
BUTUAN	St. Peter's Minor Seminary, Ampayon, Butuan City	1945	C.I.C.M.	45	
	Major Seminarians in other Seminaries			12	
CABANATUAN	Maria Assumpta Minor Seminary, Cabanatuan City	1964	S.V.D.		51
	Major Seminarians in other Seminaries			35	
CALBAYOG	Seminary of St. Vincent de Paul, Calbayog City	1910	DIOC.		72
	Major Seminarians in other Seminaries			28	
CAPIZ	Seminary of St. Pius X, City of Roxas	1957			85
	Major Seminarians in other Seminaries			73	
DIPOLOG	Major and Minor Seminarians in other Seminaries			3	42
DUMAGUETE	St. Joseph Seminary, Dumaguete City	1960	DIOC.		44
	Major Seminarians in other Seminaries			29	
ILAGAN					
IMUS	Major and Minor Seminarians in other Seminaries			17	25
LAOAG	St. Mary's Minor Seminary, Laoag, Ilocos Norte	1963	DIOC.		70
	Major Seminarians in other Seminaries			20	
LEGAZPI	Seminary of St. Gregory the Great, Tabaco, Albay	1953	DIOC.		84
	Major Seminarians in other Seminaries			39	
LIPA	St. Francis de Sales Minor Seminary, Lipa City	1943	DIOC.		70
	Major Seminarians in Dioc. Sem., and in other Sem.			45	
LUCENA	Our Lady of Mt. Carmel Seminary, Sariaya, Quezon	1942	DIOC.		100
	Major Seminarians in other Seminaries			62	
MAASIN	Major and Minor Seminarians in other Seminaries			13	36
MALOLOS	Immaculate Conception Seminary, Bulacan, Bulacan	1962	DIOC.		116
	Major Seminarians in other Seminaries			45	
MASBATE	Major and minor Seminarians in other Seminaries			21	25
PALO	Sacred Heart Minor Seminary, Palo, Leyte	1948	DIOC.		119
	Sacred Heart Major Seminary, Palo, Leyte		DIOC.	82	
SAN FERNANDO, L.U.					
SAN FERNANDO, PAMP.	Mother of Good Counsel Minor Sem., San Fernando, Pampanga	1950	DIOC.		108
	Major Seminarians in other Dioceses			43	
SAN PABLO	San Pablo Minor Seminary, San Pablo City	1969	DIOC.		58
	Major Seminarians in other Seminaries			23	
SORSOGON	Our Lady of Peñafrancia Minor Sem., Sorsogon, Sorsogon	1945	DIOC.		169
	Major Seminarians in other Seminaries			52	
SURIGAO	Major and Minor Seminarians in other Seminaries			10	35
TAGBILARAN	Immaculate Heart of Mary Minor Sem., Toloto, Tagbilaran	1948	DIOC.		99
	Major and Minor Seminarians in other Seminaries			91	
TARLAC	Major and Minor Seminarians in other Seminaries			11	8
TUGUEGARAO	San Jacinto Minor Seminary, Tuguegarao, Cagayan		DIOC.		41
	Major Seminarians in other Seminaries			32	
BANGUED	St. Joseph Minor Seminary, Bangued, Abra	1960	S.V.D.		45
	Major Seminarians in other Seminaries			11	
BATANES-BABUYANES	St. Dominic Minor Seminary, Basco, Batanes	1969	O.P.		10
BAYOMBONG	Major and Minor Seminarians in other Seminaries			2	6
COTABATO	Notre Dame Seminary, Nuling, Cotabato	1960	O.M.I.		68
	Major Seminarians in other Seminaries			8	
IBA	Major and Minor Seminarians in other Seminaries			11	30
INFANTA	Major and Minor Seminarians in other Seminaries			9	8
ISABELA (Basilan City)	Major and Minor Seminarians in other Seminaries			2	6
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MARBEL	Our Lady of Perpetual Help Sem., Marbel, Koronadal, Cotabato	1960	C.P.		60
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