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Jesuit Houses of Philosophy and Theology in the Philippines, 1927–81

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Jesuit Houses of Philosophy and Theology in the Philippines, 1927-81

FRANCIS X. CLARK, S.J.

The first section of this study will list and describe external facts, from the time Jesuit scholastics began to study philosophy on Philippine soil in 1927 until today. It will attempt to portray the various moves made and the places occupied, with the reasons for each move and each place.

Then, more importantly, the second section will seek to explore the deeper problematic that almost literally forced the many moves and the many temporary residences. During those years diverse currents of opinion on the proper formation in philosophy and theology were flowing through the whole Society of Jesus and the Church; these had their repercussions within the Philippines.

As a preface to these two sections, the importance of philosophy and theology in the Society of Jesus must here be briefly highlighted. First, the Society values the general formation of its scholastics so highly that they spend about ten to fifteen years in it; often it is followed by yet another two to five years of specialized studies. Secondly, in about the middle of this long program are philosophy and theology. Since these studies profoundly influence the future priest by helping him understand both the problems of the contemporary world and the sources of Christian faith that respond to them, the Society of Jesus always strives to impart these subjects in an excellent fashion, if possible, but at least adequately.

To establish any Jesuit house of studies for philosophy, and much more for theology, is therefore a demanding task. There

must be trained professors, administrators and spiritual guides; there must be a large library, scientific equipment for courses in physics, biology, chemistry, and similar helps towards modern preparation for service in the Church. To supply all these involves long-term planning and generous benefactors. Further, this task is immensely complicated by the fact that a mistake cannot be easily corrected. Once a building is constructed, and the library and equipment set in place, it is not possible "to change one's mind" and move quickly elsewhere. The decision, since it normally must endure for many years, requires a more than usual degree of certainty.

In this context and against this background the Jesuits of the Philippines had to make their own important decision for their house of studies. It is time now to trace their search, and how it led them from place to place.

THE VARIOUS PLACES

1. SAN JOSE SEMINARY, PADRE FAURA STREET, MANILA, 1927-31.

All Filipino Jesuits who entered from 1906 until 1927 went to Spain or to the United States for philosophy and theology. In 1927 superiors decided to begin philosophy studies here in the Philippines; the place chosen was San Jose Seminary in Manila, where they studied in the same classes with the San Jose seminar-ians.

There were various reasons for this. First, many feared that, since the Filipino Jesuit beginning philosophy had experienced only four years of Jesuit training, exposure so quickly to another culture was not beneficial. Secondly, going to the United States, then returning after three years for the next three year period of teaching in Jesuit schools in the Philippines, then returning to the United States for theology, was needlessly expensive. Thirdly, some Jesuit scholastics going to philosophy at this time had already taken some years of philosophy in San Jose Seminary before entering the Society: their philosophical course would therefore be for only one or two years. Since, as will be seen later, it was not uncommon around the world that Jesuit scholastics

and diocesan seminarians should study together in the same classrooms, this move was no innovation. For this five year period, however, Filipino Jesuit scholastics were not many. Due to the scarcity of vocations in the decade of 1920-30, the highest number in philosophy, in all three years, was five; the lowest was two; the normal number was three, one in each of the three years of philosophy studies.

2. LA IGNACIANA RETREAT HOUSE, STA. ANA, MANILA, 1932-33.

On 13 August 1932 the Ateneo de Manila in Intramuros burned to the ground. This fire had repercussions for the Jesuit scholastics studying philosophy; in the necessary relocation that followed, the Ateneo de Manila moved to Padre Faura, the San Jose seminarians went to the Intramuros Mission House which, although near the Ateneo, had not been destroyed, and the Jesuit novices, juniors and philosophers took up temporary quarters in the La Ignaciana retreat house, on Herran Street, Sta. Ana. There they waited for only five months until the new Sacred Heart Novitiate in Novaliches, already far advanced in construction, was ready for occupancy.

3. SACRED HEART NOVITIATE, NOVALICHES, 1933-39.

Strictly speaking, this new house was planned architecturally only for novices and juniors. Practically, however, and temporarily, philosophers moved with them to Novaliches on 6 January 1933. The reasons were logical.

Since a larger number of novices had entered in 1930 and 1931, a growing number for philosophy classes was assured. Secondly, superiors in the Philippines and New York, and Father General Ledochowski in Rome, had already decided that, following a common practice in other parts of the world, some American scholastics of the Maryland-New York Province would regularly make their philosophy studies with the Filipino scholastics, thus to be better prepared for their future teaching and priestly ministry in the Philippines. This guaranteed still larger numbers for the courses.

Fr. Raymond R. Goggin, the master of novices, also became the Rector of the philosophers. Fr. James P. Moran was the first pre-

fect of studies; Fr. Gregorio de Guzmán succeeded him. Together they planned the construction of a science building, completed in September of 1934. This was one of the last requirements for winning government recognition for both A.B. and M.A. degree courses.

Through all this activity, however, there perdured the clear reminder from higher superiors that as soon as possible Jesuits in the Philippines should begin a separate house for the philosophers. It was against traditional Jesuit norms to combine under one roof two distinct periods of spiritual and intellectual growth, namely, the novitiate-juniorate beginning years, and then the three years of philosophy. Such a system was not helpful for either stage of formation.

Accordingly, the six years 1933-39 saw many attempts to find "the right place," especially after 1936 when Fr. John F. Hurley became Superior of the Mission. Yet somehow no final agreement or decision resulted until May and June of 1939; then the *Philippine Clipper* announced that a happy solution had been found to the long-pending scholasticate problem: it would be built in Baguio City. Meanwhile temporary accommodations had been secured in the former Baguio Hotel.¹

4. JESUIT SCHOLASTICATE, BAGUIO CITY, 1939-41.

Twenty-six philosophers left Novaliches on 12 June 1939, and travelled by train and bus to their new temporary home. The next day they began classes. The "Baguio Hotel" was a low, rambling two-storey building, about five minutes walk from the heart of the city, facing the side of the City Hall. For afternoon games the scholastics used the fields of Burnham Green. Fr. Henry McCullough was Superior and science professor; the other faculty members were all "Josephs" — Priestner, Kerr, Lucas, D'Invilliers.²

This move to Baguio was really a mixture of a final decision and a continuing experiment. The reasons for going there were that Baguio seemed to be the right place for study because of the cool climate; the Jesuits in India, for example, had similarly chosen Kurseong in the mountains for their house of theology. Further,

1. *Philippine Clipper* 3 (May 1939):2; 3 (June 1939):3.

2. *Philippine Clipper* 3 (July 1939):1.

the Society of Jesus already owned Mirador Hill in Baguio, so a site was assured without further search or legal complications. Meanwhile, however, as the planning was in process, every decision could be tested by reactions of the Jesuits actually in Baguio, especially to the heavy rains.

In September 1940 the *Philippine Clipper* announced the definite site of the new scholasticate; it was to be on a knoll of the Mirador property, just where the Asin Road leaves the Naguilian Trail. The architect drawing the plans was Pablo Antonio. Once they passed the Baguio and Mission consultants, they were to be submitted to New York and Rome for approval.³

Yet these plans were destined to remain forever plans. Father General Ledochowski advised against any building at that time; World War II had already started in Europe, with threats of a more general conflagration imminent. Under these circumstances the only solution was to return to Novaliches; the professors and philosophers arrived on 28 May 1941. Reporting this event, the *Philippine Clipper* stated: "Two years ago there was an exodus to the mountain province, with the Philosophers . . . dreaming of the scholasticate that would rise out of the hills and vales of Mirador . . . the pre-view was declared a sure-fire success and all are eagerly awaiting the building of the new Philosophate — in Baguio!"⁴

5. SACRED HEART NOVITIATE, NOVALICHES, JUNE-DECEMBER 1941.

The influx of the philosophers and professors, with all their books and equipment, made the Novaliches building overcrowded again, besides reviving under one roof the undesirable mingling of the two distinct periods of Jesuit formation. Yet what else was possible at this moment of history? Within five months, moreover, the prediction of Father General Ledochowski about war came true. On 8 December 1941 the Japanese bombed Pearl Harbor in Hawaii and invaded the Philippines. During the next four years the Jesuit philosophers were to move to various places.

3. *Philippine Clipper* 4 (September 1940): 5.

4. *Philippine Clipper* 6 (June 1941):1.

6. ATENEO DE MANILA, PADRE FAURA STREET, MANILA,
1941-45

This heading "Ateneo de Manila" means that it was the place where the philosophers remained for the longest time in the next period. But their actual itinerary was more complex. For example, once it was clear that the Japanese military would take possession of Luzon, Fr. Hurley decided to abandon Novaliches. On Christmas day the novices, juniors and philosophers walked all the way to the Ateneo Grade School in Intramuros. The very next day they moved from that spot, so near to the Port Area and the air raids, to the Ateneo de Manila on Padre Faura Street. Here they spent more or less the next three years.

An outstanding feature of these war years was that courses in theology also began at the same Ateneo site. Once all the Jesuit schools were closed, the scholastics in their "regency," or three year teaching period, had no regular apostolic assignment. Further, the scholastics who had finished their teaching and were now to start theology ran the risk of losing several valuable years of study and a delayed ordination. Finally, since many Jesuit priests were also hindered from exercising their former apostolates, it seemed best to inaugurate a regular theology course, utilizing the library and the Jesuit professors of San Jose Seminary and a number of other Jesuit priests who had formerly been in the Ateneo de Manila and other houses. Thus the *Collegium Maximum Sancti Roberti Bellarmini* was born, following all the requirements of the Jesuit *Ratio Studiorum* for the whole Society with about thirty professors and seventy-one scholastics, thirty-seven in theology and thirty-four in philosophy. Fr. Emilio Azarraga and Fr. Juan Trinidad taught Scripture, as would be expected from their experience at San Jose Seminary; Fr. Charles Depperman, an outstanding physicist from the Manila Observatory, contributed a course to the philosophers on scientific questions from physics. The Philippine Province catalog for those years shows many similar examples of how all shared in maintaining a high standard, despite the meager diet, the confinement, the never too distant tension.

One proof of the success of this theology course was the impression these scholastics made on the professors at Woodstock in

Maryland, USA, where, after the war, they resumed their theology. Fr. Ferdinand Wheeler, the Rector of Woodstock, often repeated what he had heard from the professors after the first series of examinations, that in Manila they had learned well the first two years of theology.

On 2 July 1943 the Japanese, ever more conscious that the tide was turning against them, and needing the Ateneo for a hospital, ordered almost all Jesuits out of the Ateneo de Manila buildings. The theologians, through the kindness of the Paules Fathers, found a home with them in San Marcelino Seminary in Manila, but only until 31 May 1944 when the Japanese again evicted them. Then the Augustinians of Intramuros graciously took in some, and others crowded into the Jesuit Mission House, also in Intramuros. Finally, on 8 July 1944 American Jesuits still at large were transported to a concentration camp at Los Baños, Laguna; there they stayed until liberation in February of 1945. With many professors and students thus eliminated, the theology course had to cease.⁵

Meanwhile, the Jesuit philosophers managed to continue their studies in several one-storey wooden buildings behind the main Ateneo building; even when the Japanese forced all others to leave the Ateneo, somehow they managed to remain. Then the Americans among them left for Los Baños on 8 July 1944; when bombs began to fall in Manila on 21 September 1944, at the suggestion of Fr. Jose Ma. Siguion, Vice-Superior, the Filipino philosophers also dispersed. Thus the philosophy course was suspended.

7. LA IGNACIANA RETREAT HOUSE, STA. ANA, MANILA, 1945-46.

The city of Manila, once liberated in early 1945, was a mass of destruction. The philosophers came together again in the only Manila Jesuit building still usable, La Ignaciana. Although it was now also the home of the San Jose major and minor seminarians, the novices, juniors and numerous refugees, philosophy classes rose from the ashes and struggled for normalcy through a year, when the next move was made back to Novaliches.

5. The San Jose library was left in the building of the Augustinians; later in the war, when the building was destroyed, the library, with its full set of Migne, Mansi, etc., went up in smoke.

8. SACRED HEART NOVITIATE, NOVALICHES, 1946-51.

The building at Novaliches emerged from the war without serious damage, and soon the minor repairs got under way. A worrisome problem was the Huk activities in the surrounding areas. By May 1946, however, everything seemed ready; the novices, juniors and philosophers occupied the building, and soon the scholastics from the New York Province began to arrive as before the war.⁶

Although a separate house of studies remained the ideal, as it had been previously, the stresses and strains of establishing Jesuit apostolates again in the post-war era made any concrete progress difficult, if not impossible.

One sign of activity during these years, however, was that Baguio was no longer considered as the permanent site. Contrary to the opinion of 1941, many now, in the perspective of the intervening years, expressed themselves as not in favor of building the house of studies there.

About 1950 changing conditions at Novaliches forced a new decision. Three successive years of about twenty-five novices happily inundated the house; there was no longer room for all the 129 priests, brothers, novices, juniors and philosophers, and the building technically still belonged to the novices and juniors. Further, the Huk situation having not yet dissipated, it seemed imprudent to keep all young Jesuits, the hope of the future, in this one spot. As eyes were cast in various directions to discern where the philosophers could go, the city of Cebu rose prominently into view.

Before the suppression in 1768 the Jesuits had labored in Cebu and other Visayan regions, yet after the 1859 return no Jesuits ever went to establish a house there. Further, Archbishop Rosales had been earnestly inviting the Jesuits to Cebu. Still further, at

6. During these years 1946-51 the scholastics who were then in philosophy and are now either in apostolates in the Philippines or have died here are the following: Alingal, G., Arevalo, C., Arvisu, T., Bautista, A., Blanco, J., Borja, A., Calderone, P., Carretero, E., Carroll, J., Cruz, J.A., Doherty, J., Diaz, J., Escaler, F., Ferriols, R., Fitzpatrick, R., Flores, A., Gaa, S., Galdon, J., Giron, S., Glover, F., Gorospe, V., Gopengco, M., Hontiveros, E., Katigbak, A., Lahiff, B., Lingad, O., Macayan, P., Malasmas, R., Marasigan, S., Martinez, J., Mayo, B., Millar, O., Montenegro, J., Moran, R.E., Natividad, A., Non, E., O'Brien, J., Pastor, J., Puentevella, R., Roche, J., San Juan, V., Schumacher, J., Su, S., Suchan, R., Unson, C., Varela, M., Varela, M., Wieman, J., and Zuluoga, I.

that very time the site and buildings of the former Cebu Junior College of the University of the Philippines were lying idle and available for rental. Finally, since many Jesuits were working in Mindanao apostolates, it seemed that a house in Cebu could be a great help to them; since many more would be needed in Mindanao in the future, and they would need to speak *Cebuano*, it seemed that the scholastics in their three years of philosophy could learn some *Cebuano* and so be remotely prepared. Again an experiment was prudent; Fr. Leo Cullum, the Superior, after hearing the advice of many, made the decision to move to Cebu.

On 2 December 1950 a contract was signed for renting the U.P. buildings for five years with an option for another five years' renewal.⁷ Fr. George Willmann went to put the new quarters in condition for use as a scholasticate. The preparation consisted in various modifications of the two existing buildings and the construction of a new wooden building to provide thirty-four small but individual rooms for the philosophers. Later Bro. Manuel Pascua and Fr. Joseph Priestner joined Fr. Willmann and helped to get everything ready. During this period Justice Fortunato Borromeo, his daughter, architect Mrs. Imelda Cancio, and Mr. Luis Abortiz were outstanding in their knowledge of Cebu and their willingness to help.

On Saturday evening of 14 April 1951 Fr. Francis X. Clark, Fr. James J. Hennessey and thirty-five philosophers left Manila on the "Boatswain Hitch" for Cebu, arriving on Monday morning, April 16th, to inaugurate this new house of studies.⁸

9. BERCHMANS COLLEGE, CEBU CITY, 1951-63.

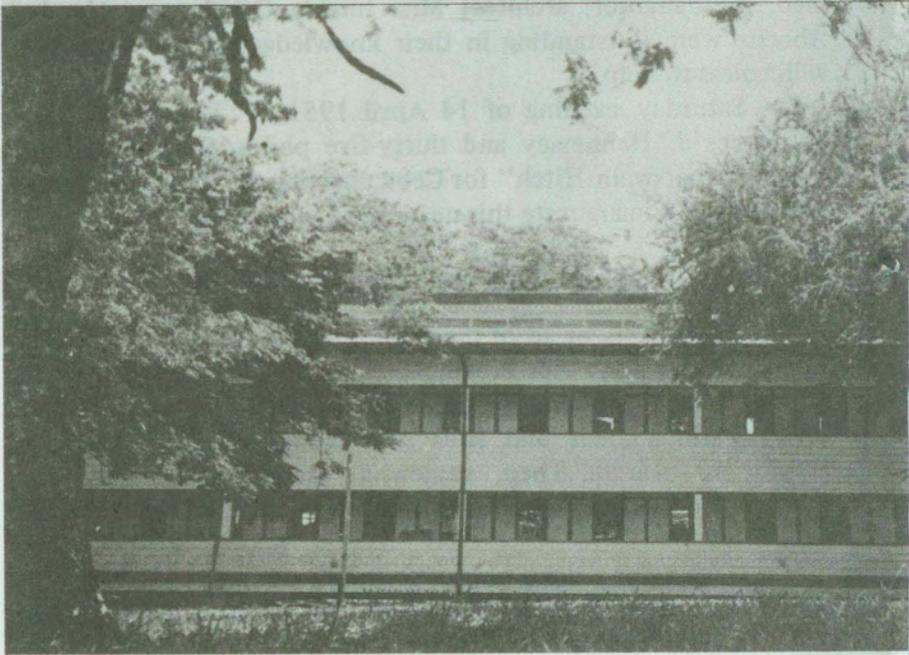
After two years or so of the experiment in Cebu, Fr. Vincent I. Kennally, the new Vice-Provincial, also following expert advice, decided that the house of studies for philosophy should be built there. Various areas and sites were considered through many months of search. Then, somewhat gradually but irresistibly through the next few years, the tide began to turn again and one

7. *Philippine Clipper* 10 (December 1950): 8.

8. *Philippine Clipper* 11 (April 1951):9; 11 (May 1951):5. See also a longer article in *Woodstock Letters* 81 (February 1952): 49-57.



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Far left: The philosophate at Baguio, 1939, with Fr. Pedro Dimaano and Conrado Abrogina (the latter was killed in the war); *left:* Sacred Heart Novitiate, site of the philosophate again, 1946-51; *below left:* wooden building constructed in 1951 to house the philosophers at Berchmans College, Cebu City; *below:* Berchmans College, the Jesuit philosophate, in rented building of The University of the Philippines, Cebu City, 1951-63.



fact became very clear: the house of studies should be in Manila, the main city of the Philippines. Just as Baguio had won favor, then after more mature deliberation, faded from consideration, so Cebu, after initial satisfaction, fell short of the ideal. Despite the many advantages there — the warm welcome and gracious cooperation of the Archbishop, clergy, religious and people; the nearby opportunities for apostolates for the scholastics; the proximity to Mindanao; the opportunity to learn Cebuano, etc. — it grew increasingly clear that the Jesuit house of studies for its full development needed to be in Manila and that it could make its full contribution to the Church and the people of the Philippines only in Manila.

Despite the definite decision that the philosophers would not remain permanently in Cebu, in 1956 superiors did renew the option for another five years. Where else could they go now? Meanwhile, a new search began for a site in the Manila area. The Ateneo de Manila had transferred to Loyola Heights in Quezon City in 1952. Because some favored “near the Ateneo campus but not actually on it,” Fr. Hernando Maceda was freed from teaching philosophy in Cebu for about five months, October of 1955 to March of 1956; he spent many hours investigating possible sites in Balara, Marikina, Antipolo and other places in the Ateneo area. Then another committee of Fr. James J. Hennessey, William L. Hayes and Francis X. Clark worked through a few more months to try to tie everything together for the Vice-Provincial and consultors to decide. Deliberation was still continuing when suddenly in December of 1956 Fr. Kennally was named Bishop of the Caroline-Marshall Islands in the Pacific. In March 1957 Fr. Francis X. Clark succeeded him as Vice-Provincial and the quest began again. On 3 February 1958 the Philippine Vice-Province became a full Province, with Fr. Clark as the first Provincial.

Through all of 1958 the opinion grew that the Ateneo could be the site at least for the philosophers. Leaving open the question of whether theology would later be taught in the same house or not, the immediate objective would be to construct a house of studies just for philosophy. This idea, having passed all the regular channels of consultors, was approved by Father General Janssens. A committee of four Jesuits — Fr. Hernando Maceda, the new Rector of Cebu, Fr. Federico Escaler, Socius

to the Provincial, Fr. William Hayes, director of buildings, Fr. James E. Haggerty, treasurer, all joined from time to time by Father Provincial — began to work with the architect, Gines Rivera, for the contents and form of the buildings, to be constructed on a site at the back of the present Loyola House of Studies' buildings, closer to the Ateneo college buildings and facing in that direction. This committee met eighteen times between 16 February 1959 and 29 March 1960. Then on 13 April 1960 Father General Janssens cabled from Rome that planning for the Ateneo site should stop; the house of studies should join a prospective new San Jose Seminary site in Antipolo.

The immediate occasion for this change of decision was the request of San Jose Seminary to move from its location on Epifanio de los Santos (Highway 54) to a site in Antipolo. The Jesuit faculty at San Jose, of which Fr. Antonio Leetai was Rector, was convinced that their property and buildings were not suitable for the future growth of the seminary. The property had been purchased and the building constructed under extremely difficult post-war conditions; for one example, speed was essential then in moving the seminarians from their temporary quarters at La Ignaciana in Sta. Ana. Little money, many vocations and the need for action rendered the site the best under the circumstances then, and the building the best for a restricted budget. Ten years of experience, however, had produced a consensus that both the land and the building, already being surrounded by commercial firms, should be sold, and that a newly found location in Antipolo could offer an ideal new start. When this was presented to Father General Janssens for approval, he consented, immediately adding that the Jesuit house of studies for philosophy should accompany it. He had not known of any plan of San Jose to move; if it did move, it was more fitting, he judged, for the Jesuit philosophate to be with the seminary rather than with the Ateneo de Manila.

The decision of Father General Janssens was immediately accepted, and efforts began to acquire the Antipolo property for San Jose and a contiguous space for the Jesuit house of studies. To insure, however, that Father General's intention be fully understood, Fr. Clark went to consult with him in Rome on April 26th and returned on May 19th with Fr. Paolo Dezza, former Rector of the Gregorian University in Rome and now the expert

for Father General on everything concerning Jesuit houses of study for philosophy and theology everywhere in the world. Fr. Dezza, with the exception of a few days' trip to Taiwan, remained until May 30th, visiting Antipolo, the Ateneo and other possible sites, conferring with many Jesuits, offering insights from his experience. Having returned to Rome, he reported to Father General, who then confirmed the Antipolo merger. Immediately those concerned renewed their efforts to acquire the Antipolo properties.

But they encountered unforeseen obstacles. The lots gradually turned out to be disputed, with different persons claiming "clear titles" to various pieces of property. The more attempts were made to clarify ownership, the more it became clear that it might take years to acquire this area; even then, law suits would be a perpetual threat. After a year or so of negotiations, no solution was possible. San Jose Seminary remained where it was.

ATENELO AGAIN: NEW PLANS

In April of 1961 the Philippine Province had its triennial Provincial Congregation. It elected Fr. Horacio de la Costa as its delegate to the Congregation of Procurators in Rome in September of the same year. In the traditional report to Father General Janssens on the general state of the province, he explained the impasse on the house of studies. He convinced Father General that the Ateneo site was the best, and that he should not fear to approve it. He did so. By this time the Ateneo de Manila was a university, officially inaugurated on 18 June 1960. Thus a whole new planning program began, this time not only for philosophy but also for theology; many reasons were converging to prove that sending Jesuit scholastics abroad for theology should cease and that the hour had arrived when they should make their theological studies in the Philippines.

This decision immediately introduced a new aspect. Father General Janssens advised that the theologians in exile of the China Province, who had been occupying Mirador in Baguio from 1952, should become a part of the new theologate, as well as some from other countries of Asia. The reason he frequently repeated: "I do not want to multiply theologates." Instead of

having many smaller houses of study, he said, with not enough trained professors, administrators, scholastics, library and similar equipment, he wanted various regions to join their forces to make a few excellent theologates where many scholastics would study. The future plans therefore made room for scholastics and faculty of the China Province.

The architect for the renewed planning was still Gines Rivera. The previous committee of four Jesuit Fathers, however, was now scattered. Utilizing their studies and conclusions as far as possible, Fr. Paul Hugendobler of the Manila Observatory took on the huge task of planning, directed by Fr. Benigno Mayo, the Socius to the Provincial, and Fr. Clark, the Provincial. Engineer Clemente Puno was the contractor. A newly selected site was a ridge closer to the valley, with the buildings now also facing the valley. This location greatly facilitated drawing the plans; they steadily progressed through the later months of 1962 and early 1963, and were submitted to Father General Janssens for study. His approval reached Manila on 26 July 1963. By January of 1964 the bulldozing was completed. Many sections of the foundation were also in place when Rufino Cardinal Santos and many guests came for laying the cornerstone on 24 April 1964.

How finance this new house of studies? Trusting in the generous cooperation of many dedicated relatives and friends who quickly perceived the importance of the project, and following the leadership of Fr. Pascual Adorable, the one in charge of the drive, many Jesuits and friends begged, both in the Philippines and abroad, for donations to cover the costs of the various individual and common rooms of the buildings. These donations were later commemorated by plaques within the rooms themselves.

During all this time the faculty of San Jose Major Seminary, prevented from transferring to Antipolo, slowly perceived the advantages of moving to the Ateneo University campus near this future Loyola House of Studies. When the decision was finally approved by the Rector and consultors of San Jose, and then by the Provincial and his consultors, Father General Janssens also consented; his letter reached Manila on 2 June 1963. Planning thus started for this building too.

Meanwhile, since it was now clear that the Jesuit philosophers in Cebu would have a definite home within another two years,

it was logical to bring them back to Novaliches. In order that the Jesuits would not leave Cebu completely, however, through the efforts of Fr. Vincent Towers, Rector of the philosophate, a retreat house began in Banawe on a beautiful site overlooking the city and harbor of Cebu; again Justice Fortunato Borromeo aided in obtaining the lots. To this new house went all the furniture and some equipment of Berchmans College. The philosophers left Cebu by ship on 6 April 1963, and returned to Novaliches for the fourth time.⁹

10. SACRED HEART NOVITIATE, NOVALICHES, 1963-65.

By now Novaliches had a new juniorate building (1955) and also a small wing (1951) added to the novitiate. There was thus sufficient room for the philosophers; their classes and study continued normally. Furthermore, everyone realized that the almost forty years of wandering were soon to end, and that they could even now see "the promised land."

11. LOYOLA HOUSE OF STUDIES, ATENEO DE MANILA UNIVERSITY, QUEZON CITY, 1965-81.

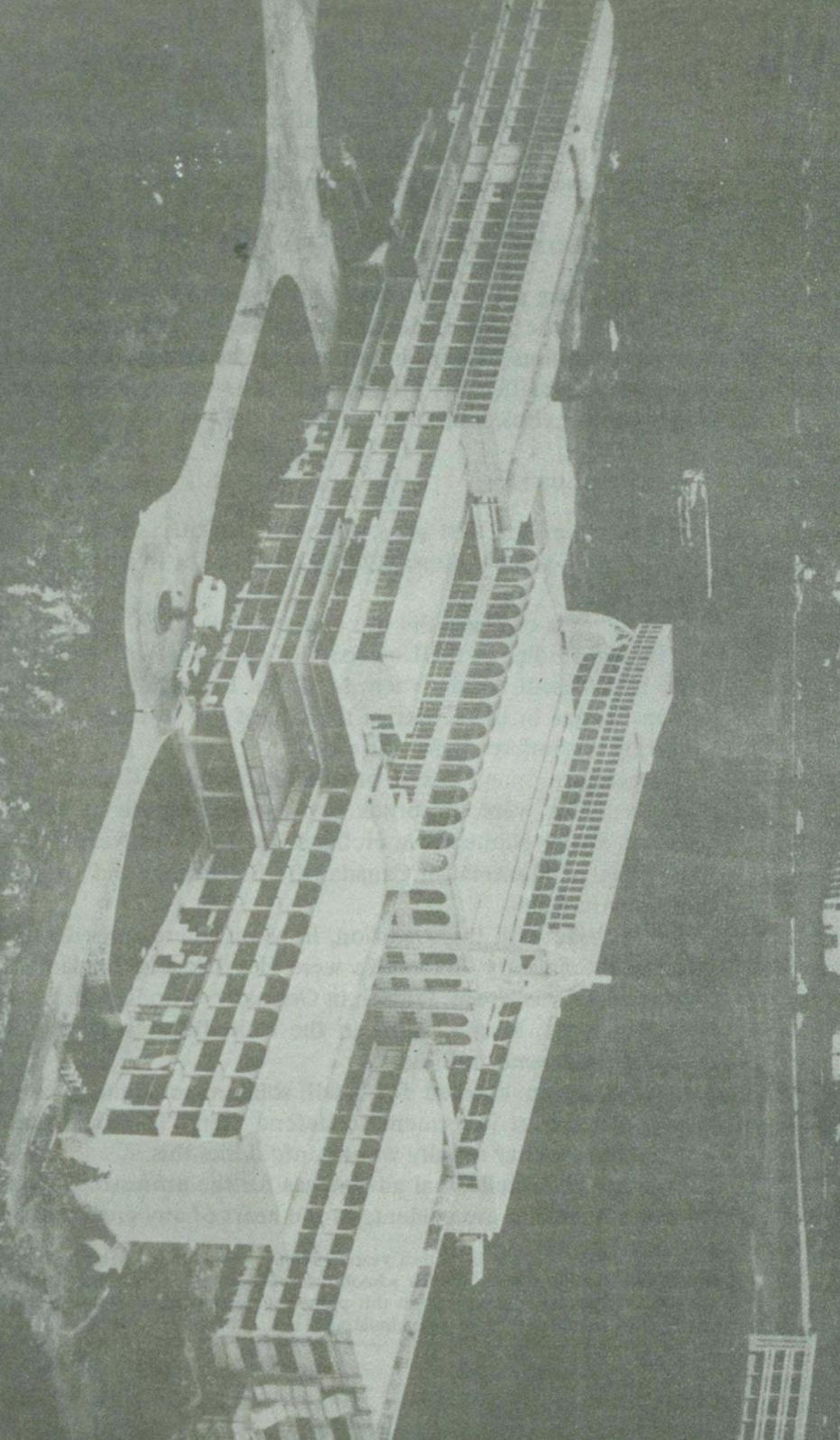
On 8 December 1964 Fr. Horacio de la Costa became the first Filipino Provincial of the Philippine Jesuits. He and Fr. Mayo continued to direct Fr. Hugendobler in the building process for the next nine months, and on 12 September 1965 welcomed Cardinal Santos and many benefactors and guests to "the open house" and blessing. Three days later, on September 15th, the scholastics, with Fr. Jesus Diaz as first rector, occupied the buildings. The San Jose seminarians moved in too, since their building was now certain but still in the planning stages, it seemed best for them to leave their former home on Epifanio de los Santos and begin to attend the common classes, to use the common library and other facilities at the new site.¹⁰

The Loyola theology courses, as credited courses of the Ateneo's graduate school, were open to anyone who could qualify, whether they were priests, seminarians, Brothers, Sisters, lay men or women.

9. *Philippine Clipper* (June 1963):5.

10. *Philippine Clipper* (September 1965):9.

oyola House of Studies on Ateneo de Manila campus, 1965



For philosophy, however, the scholastics and seminarians attended the classes in the university as regular Ateneo students in the specially-created pre-divinity program.

THE REASONS FOR SO MANY PLACES

Why this long span of uncertainty between 1927 and 1965, the many moves, the lack of definite decision? ¹¹ The cause was the multiple traditions of the Church and of the Society of Jesus; the problems that baffled the Philippine Jesuits were only an echo of similar varying choices all over the world.

CITY OR COUNTRY?

In particular, the first great problem was this: should a Jesuit house of studies for philosophy and theology be in a country area or in a city?

In favor of a city was the life and example of St. Ignatius himself. He had studied at the University of Paris, forever admired and loved it, and sent Jesuits there to study. Eventually he built the Roman College in the center of the city of Rome, again implicitly indicating his preference for the city.

Furthermore, many Jesuit provinces continued that city tradition. Examples were Innsbruck in Austria, Louvain in Belgium, Sarria in Spain, Nijmegen in Holland, St. Louis University in the United States, Montreal in Canada, the Bellarmino and Gregorian University in Rome.

Side by side with this tradition, however, there existed another favoring the country. Examples were Heythrop in England, San Cugat and Oña in Spain, Pullach in Germany, Woodstock, Weston, West Baden, St. Mary's, Alma in the United States, Poona, Kurseong, Shembaganur in India.

Each tradition claimed for itself solid reasons and presented Jesuits of prudent judgement to defend them. The main reasons for city and country usually would unfold like this.

In a city the intellectual advantages for the professors, and also for the scholastics, are evident. In the heart of any great metropo-

11. Yet within a space of fifteen years, 1946-61, these same Jesuits by sustained energy and decision rebuilt all their schools destroyed during the war and started two new ones, Davao and Tuguegarao; in this process they searched for and occupied five new sites and constructed thirty-seven buildings.

lis, where currents of thought originate to shape the opinions that eventually spread throughout the whole country, philosophy and theology should be present to be conscious of these currents and to influence them. If theology is a Christian reflection on the problems and aspirations of people in the light of God's revealed word, where carry on this reflection more fittingly than in the city, in the very place where the people articulate their questions and dreams? The advantages of libraries, publications, museums and other intellectual incentives likewise stimulate dedicated study and scholarship.

With regard to the spiritual and social advantages, after a juniorate and novitiate in the country, the city tests virtue and resiliency; although for a time the new atmosphere may seem inimical, gradually the scholastics become accustomed to it and their life truly grows more firm and constant.

Finally, the context in which the scholastics are with young men of their own age and era, especially in a university atmosphere, should help to avoid a "hot-house" environment. Because they learn from experience what their peers and contemporaries are thinking, the scholastics can understand, counsel and preach to them more reliably as priests in the future.

On the other hand, others say, in the country the professors can dedicate their time and talent to the scholastics, which after all is their main task and enough to keep professors fully occupied. They are thus liberated from the many distractions of the city, where other people steal their time and energy for various apostolates of relatively less importance compared to the formation of the scholastics.

The country atmosphere also protects scholastics from useless distractions. Since their main task is to study for their future work, this isolation from the city is important. Furthermore, preparing for the priesthood is a serious commitment; the country forces them to the discipline, recollection and contemplation that develop in them profound convictions. They have many years ahead to consult libraries and museums; they do not really need these during their assigned studies. If now they do not study philosophy and theology as they should, their whole life as priests will be deficient and people will suffer because of their inadequacies.

Just as these two general traditions of "city" or "country" existed in the whole Church and Society of Jesus, they had roots also among Jesuits in the Philippines. Time and time again this same dilemma confronted them; because they could not perceive which side to chose, they could not decide.

To demonstrate how these two mentalities of city and country could affect different periods of time, and even one individual house, Woodstock College in Maryland can be an example. In the last century, when American Jesuit vocations were slowly increasing, scholastics often studied philosophy and theology in Europe. Superiors, practically all Europeans, gradually perceived the need of establishing a scholasticate somewhere in America. In 1860 the scholastics went to the city of Boston to occupy temporarily a Jesuit school not yet in use. In 1861 superiors decided on a country place called Conewago in Pennsylvania, and actually cut down trees to burn bricks for the building.

Since soon two battles of the Civil War, Antietam and Gettysburg, were fought not far away, the plan was dropped as too dangerous. In 1863 the scholastics left Boston for Georgetown University in the city of Washington, D.C. Yet their quarters were crowded, and the university too frequently met emergencies that called the scholastics from their study to fill places in the school. In 1866 the Woodstock property in the Maryland countryside outside of Baltimore was purchased; in 1869 the professors and scholastics occupied the new buildings.¹²

Within a few years Father General in Rome was receiving complaints about the deadening effect of the rural atmosphere on creative thinking, that a house of studies could and should have more apostolic impact on the nation. Nevertheless, Woodstock College remained where it was. In 1910, however, Father General Wernz of his own accord urged transferring Woodstock College to Fordham University in New York; he found it difficult to comprehend how an important house of studies could remain in such isolation when in New York City, the growing business and intellectual center, there already was located a Jesuit university, Fordham, with sufficient land to accomodate the house of studies. Yet Woodstock still stayed in its country place until the decade of

12. Patrick J. Dooley, S.J., *Woodstock And Its Makers* (Woodstock, Maryland: College Press, 1927), pp. 5-7.

Vatican II, 1960-1970, when it moved to New York and, after a few years, ceased to exist as a Jesuit theologate.

WITH A UNIVERSITY OR A MAJOR SEMINARY?

In addition to this dilemma of city and country, Philippine Jesuits faced other special problems which few other provinces in the whole Society of Jesus experienced. They were responsible not only for a house of studies for philosophy and theology but also for a university and a major seminary, namely, the Ateneo de Manila and San Jose Seminary. Many Jesuit provinces have their own house of studies and a university, or their own house of studies and a major seminary, but it is rare to have all three in one province.

Basically, each of the three institutions needs and absorbs talented and trained manpower. Each needs a library and varied equipment. If each of the three lives its own separate life, the pressure is heavy on the human and financial resources of the province. Yet if they should be partners in any way, which should go together? Should the house of studies join the university or the major seminary?

This double-faceted problem likewise caused protracted discussion and deliberation; then followed the inevitable suspension of meetings to allow time for more research and prayer. Jesuits of excellent judgment shared their views, reasoning from their spiritual perceptions, their experience, their projection of what the future would be. Once again, the more evenly matched were the reasons, the more difficult became a final decision.

What are the advantages of joining a house of studies for philosophy and theology and a Jesuit university? The saving in Jesuit manpower is evident; some professors at least can lecture in both. The economical use of libraries, scientific instruments and other equipment is equally obvious. Further, in the university the scholastics can take accredited courses in various other fields, thus gradually accumulating units towards an eventual graduate degree in history, chemistry, economics and similar fields. Finally, though not the least important, there remains the intellectual challenge, for professors especially but also for scholastics, to make philosophy and theology answer contemporary questions not from an

ivory tower but hand in hand with the insights of sociology, anthropology, economics, history and other university endeavors in the human condition.

On the other hand, joining a Jesuit house of studies with a major seminary mostly for diocesan priests is also a logical arrangement. The same library and scientific equipment can serve both units, the same professors can lecture to both groups, separately or together. Friendships formed in student days between Jesuit scholastics and diocesan seminarians can mean harmonious relations in future apostolates. Comillas in Spain and Poona in India are well-known examples of scholasticates and major seminaries joined together.

The reasons against joining with a university are almost the same as against a city, only more so, because of the various distractions in a university atmosphere and the perpetual danger that the professors will give to other students and other university activities the time and energy they should dedicate to their main concern, namely, the harmonious development of the Jesuit scholastics entrusted to their care.

The reasons against joining a major seminary include the fear of remaining too confined within ecclesiastical parameters and "talking only to ourselves." Another difficulty experienced in some places is the age difference between Jesuit scholastics studying theology and the major seminarians in the same classes, due especially to the Jesuits' three year period of teaching in high schools and colleges before beginning theology.

As mentioned above, even Father General Janssens, after he had already approved the Jesuit house of studies for philosophy on the Ateneo University campus, later changed that decision when San Jose Seminary planned to move to Antipolo. He felt it more fitting to join the scholasticate to the seminary rather than to the university.

Two other less serious problems arose from time to time. Is it better to continue sending Jesuit scholastics abroad for theology, following the practice of more than fifty years, or should the Philippine Province begin its own theologate? Secondly, should there be in the Philippines, as in many provinces, two separate houses of study, one for philosophy and another for theology?

With regard to the first problem, although even as late as a Philippine Province meeting in 1961, a slight majority still favored sending scholastics abroad, rapid changes in Asia and the world soon prompted establishing a school of theology in the Philippines. The second problem normally received the answer that, even if such a philosophy-theology division should be preferred in itself, it is an ideal that only provinces with abundant vocations can consider, and that it could have little practical importance here where the university and the seminary already demanded prior planning.

FINAL SYNTHESIS

Clearly the final solution was a definite choice and a happy inclusion. The choice was the city instead of the country. The inclusion was that, instead of having to decide for or against joining the Ateneo University or San Jose Seminary, all three units became companions on one campus, far enough apart for each to live its own life yet near enough for all to economize and cooperate.¹³ Without doubt, therefore, the key to the final decision was the available land of the Ateneo at Loyola Heights. But the Ateneo also gained in the process by having on its campus the libraries, the talent and scholarship of the federated units of Loyola School of Theology and San Jose.

It can help now to enumerate a few historical developments in 1965, the year that the Jesuit scholastics moved to their new Loyola House of Studies.

In December of 1965 Vatican II completed its work; one of the last decrees, on the "Mission Activity of the Church," issued on December 7th, confirmed the Philippine Province's decision to establish theological studies here at home: Let the students . . . "make contact with the particular way of thinking and acting characteristic of their own people . . . so that they can be versed in the culture of their people and be able to evaluate it. In their philosophical and theological studies, let them consider the points

13. It is interesting to note that this present arrangement is analogous to the situation of *La Universidad de San Ignacio* and the *Colegio de San Jose* that existed in Manila in the eighteenth century, before all Jesuits were expelled from the Philippines in 1768. See Horacio de la Costa, S.J., *Jesuits in the Philippines 1581-1768* (Cambridge, Mass.: Harvard University Press, 1967), p. 568; p. 193 and *passim*.

of contact between the traditions and religion of their homeland and the Christian religion All these objectives require that seminarians pursue their priestly studies, as far as possible, while associating and living together with their own people." Subsequently, after gaining some pastoral experience, some suitable priests can be sent for higher studies abroad.¹⁴

This decree, however, and much more the wise trend that prompted it rather than the words themselves, brought it about that the Jesuit theological students in exile of China never moved from Baguio to the Loyola House of Studies, as Father General Janssens had planned. They too had to study theology in their own language and culture, however difficult the start might be; the new Father General Arrupe, because of his long experience in Japan, favored this trend. The scholastics of the China Province therefore went to Taipei; there they began a new house of studies, a part of Fu Yen University. The rooms built for them in Loyola House of Studies have been used through the years by the overflow of seminarians of San Jose.

Then, on 13 July 1965, just about two months before the Loyola House of Studies was occupied, the Society of Jesus, through its 31st General Congregation in Rome, promulgated this decree: "Let there be concern, as far as it is possible, that our houses of study be built near university centers, so that scholastics can also have the advantage of other professors and libraries; care should be taken, however, that their training, far from being injured thereby, become better."¹⁵

All over the world many Jesuit houses of study in the country then began shifting to cities, joining, wherever possible, either Jesuit or non-Jesuit universities. For some examples: in Spain Comillas moved from Santander to Madrid; in the U.S. Woodstock moved to New York, Alma to Berkeley near the University of California; in India Kurseong moved to New Delhi, Shembaganur to Madras; in England Heythrop moved to the University of London; in Germany Pullach moved to Munich; in France all former houses of study were consolidated in Paris.

In the Philippine Province it was an immense consolation and

14. "Decree on the Missionary Activity of the Church," n. 16.

15. 31st General Congregation, Decree 9, "The Training of Scholastics Especially in Studies," n. 32 [172].

a source of constant gratitude to realize that, through all those years of wandering, the Providence of God had been directing the sincere efforts of so many, and that He had finally led the Philippine Jesuits to a solution which corresponds to the mind of the Church and the Society of Jesus for our period of history.

LOYOLA SCHOOL OF THEOLOGY: 1965-81 AND THE FUTURE

To describe all the activities of the Loyola School of Theology through the past sixteen years would require separate research and distinct publication. Someone else will have to narrate the courses taught, the seminars held, the books written, the liturgical songs composed, the lectures of the faculty in other places of the Philippines, Asia and the world, the guest lecturers invited from the Philippines, Asia and the world, and similar proofs of intellectual, social and pastoral concern.

One fact, however, that must merit brief mention here is its *service to the local church of the Philippines*. A history of the Loyola School of Theology service to the hierarchy, to diocesan priests, to religious superiors and their men and women, to the ever developing laity, would fill a volume; so often they have come to consult professors and periodicals, bringing with them serious questions about their role after Vatican II, as well as their problems and projects in the light of changing conditions. The house of studies in this central city of the Philippines has had an unparalleled position as a source of knowledge for others in need; it has been truly where the action is. This service, experienced through the years, is the main grounds for thinking that the Lord was guiding the move to the center of the Philippine local church.

At the same time, moreover, and in a similar way, it has served *the local churches of all Asia*, not only by its own multiple contacts but also by being an integral part of the whole Ateneo de Manila University, and by working in close cooperation with the East Asian Pastoral Institute, nearby on the same campus.

Of course, other Philippine houses of study for theology and philosophy have rendered similar service to the local churches of the Philippines and Asia, and for a much longer time; bishops,

priests, religious and laity approach them in the same way. Every theologate and philosophate has its own contribution to make; the Jesuit offering is only one of many. But the seriousness of the study that its experts can give, the readiness "to dig deep into things" even when immediate problems are on the agenda and the battle rages at the frontlines, the imperative not to be superficial which Ignatius of Loyola teaches on every page of his writings, the spirituality of discernment which the Spiritual Exercises inculcate and Jesuit tradition develops, all of these can be one source of wisdom and courage for the Philippines and Asia. The present professors hope to continue this service as long as they can, and to leave behind younger Jesuits to carry it into the future.