

The Educational Charism of a School Founder

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ABSTRACT

Copious notable studies on Catholic education, run by religious congregations, have been made, yet there are by far very limited studies from the diocesan school perspective, particularly regarding the “charism of the founder.” Authentic diocesan Catholic education is one that must also be inspired by the charism of its founder.

This study attempts to articulate the charism of a school founder based on the exploration of three primary sources: Scriptural interpretations, formal letters, and historical interview transcripts to provide an account of the founder’s spirituality and insights. The first is an acknowledgment and total embrace of God in his life; the second, delicate compassion for the poor; and the third, a profound sense of human emancipation. Such faith convictions, so demonstrated with clarity in the founder’s exercise of his ministry, can be esteemed as his charism, which highlights the significance of Presence, the Spirit of Compassion, and the continuing work of God’s Redemption.

Key words: founder; charism; Catholic education; arch/diocese; presence; compassion; redemption

INTRODUCTION

Catholic schools and universities, like all other educational institutions, continue to seek avenues for continual advancements. However, sometimes, to move forward also means to look back, to go back to the very roots. This is a very important Filipino value, enveloped in the adage, “Ang hindi marunong lumingon sa pinanggalingan ay hindi makakarating sa paroroonan” (A person who never learns to look back to his origin will never reach his

destination). Indeed, no renewal is possible if it is not united to its roots. Every authentic renewal or progression, therefore, is measured against its initial design.

Huge sectarian schools enjoy great privileges in the form of tradition and patrimony of riches of their olden Churches. In the Catholic Church, the Second Vatican Council validated the notion of the founding charisms and the massive potential they can contribute to the educational apostolate or mission of the Church. Charism has been defined as “an evident gift given by the Holy Spirit to an individual for the good of others.” Traditionally, a founding charism has always been regarded as a gift given to the founder of a religious institute. Taking a cue from the Church document, *Perfectae Caritatis*, “the up-to-date renewal of the religious life comprises both a constant return to the sources of the whole of Christian life and to the primitive inspiration of the institutes and their adaptation to the changed condition of our time.”

But there are other types of Catholic schools not founded by these historic religious congregations that await to benefit from this reality. These schools also have their own founders, maybe not so aged and well-known, but equally charismatic to be able to initiate and burgeon their own educational institutions. One such type of Catholic educational institution is the University of the Assumption, an archdiocesan Catholic university at the heart of the province of Pampanga, Philippines. It was founded by the Most Reverend Emilio A. Cinense, DD, the local bishop of the place, early in 1963. Yet until the present is still dithering for the most legitimate among the bounteous charisms the university has been upholding and promoting through past decades. There is a decisive need to determine the university’s founding charism.

1 Mary Milligan, *That They May Have Life* (Rome, 1975) 21.

1 “*Perfectae Caritatis*” in Austin Flannery OP, ed., *Vatican Council II, The Conciliar and Post-Conciliar Documents* (Dublin, 1975) 612).

This paper attempts to pursue the provision for this lacuna. The proposed process for generating conclusions is a documentary analysis of historical materials directly related to the founder. There are three historical sources that invite ample consideration as they, in the light of an absence of a written tradition from the founder, appear to provide the optimum insights into the latter's thinking. They are: (1) the specific Scripture passages he quoted; (2) his own letters; and (3) transcripts from interviewed contemporaries of the founder.

Conceptual Framework

To be able to get a comprehensive understanding of a founding charism, an appropriate conceptual framework is necessary. John E Carroll¹ proposes a concept of a founding charism that can illustrate and virtually explain what is expected in this research. His framework can define the relevant variables and map out how they might relate to each other. According to Carroll, in order to understand and identify a founder's charism, three components must be present: (1) a unique faith-vision; (2) a unique response to needs; and (3) a unique form of holiness, which is both dynamic and attractive.

A unique faith-vision involves the following components: (a) Context: A founder is governed by the conditions of the time. He perceives the world in the light of his personal understanding of the Word of God. (b) Inspiration: He is attracted by some element in the life of Christ and begins to read and live the gospel in the light of this element. In accord with the needs of his time, he is drawn to Christ, especially by some facet of Christ's life that appeals to him personally. He is inspired by the Holy Spirit. (c) Mission: Under the inspiration of the Holy Spirit, a founder strives to be totally identified

¹ John E. Carroll, "What is a Founding Charism?" *Christian Brothers' Educational Record* (Rome, 1979) 223.

with Christ and to incarnate his life and mission in the particular historical setting in which he finds himself. (d) Posterity: The original insight leads to the establishment of a congregation and eventually further blooms and flowers to foster holiness and service in the Church.

A unique response to a need must be evident. A founder perceives the needs of the people of God with a sensitivity that calls forth a response. Such a response can only be inspired by an insight into a particular feature of the gospel. A founder is one who typically attends to the needs of the people of his time, especially of those who are poor and afflicted.

A unique form of holiness must also be acknowledged. Charity or holiness is given to a founder in an eminent way. The founder's charity is the grace of the spirit, which "informs the faith-vision of a founder so that it expresses itself in concrete service related to specific needs."² The power of attraction is evident in his life and ministry.

Scripture Passages

The archbishop fortuitously left a self-description of his life and the intent of his mission in the very expression of his ecclesiastical heraldry, his Coat of Arms. A Coat of Arms is a heraldic visual design on an escutcheon (shield), surcoat, or tabard. It forms the central element of the full heraldic achievement, which in its whole consists of shield, supporters, crest, and motto. This is traditionally unique to a bishop. In this symbol, the bishop's programmatic statement of his person and his ministry is revealed. The symbols and explanation of such arms could be the choicest and closest elements to the

² Mary Milligan, *That They May Have Life* (Rome, 1975) 27.

heart and soul of the bishop. This is, therefore, a good source of significant information about the bishop's insights and ideas of his life and mission.

The explanation underneath the symbols found in his Coat of Arms is therefore of premium value. As a memento of his installation as the new bishop of the diocese of San Fernando, Pampanga, a souvenir program was published in his honor sometime in 1957. On the very first page is the imposing hand-drawn image of his Coat of Arms, and below it, the meticulously detailed explanation of its component symbols. Perhaps, to make the explanations appear compelling and resounding, Scriptural passages were thoughtfully quoted by the archbishop. As the article was personally written by him, it is safe to posit that these Scriptural passages were closest to his heart. A careful analysis of these texts would manifest the archbishop's deep spirituality, discernments, hopes, and aspirations. There are five passages to be analyzed:

1. Ezekiel 18:31

"Cast away from you all the crimes you have committed, and make for yourselves a new heart and a new spirit. Why should you die, house of Israel?" (New American Bible Revised Edition. Ez. 18.31)

From this text, the archbishop derived his motto "*Cor novum, spiritus novus.*" It is an adaptation of the words "*Facite vobis cor novum et spiritum novum*" (Make for yourselves a new heart and a new spirit). Immediately, this text reveals two basic attributes of the archbishop: his solid trust in God and his dense alacrity to participate in his salvific work.

This text from the prophet Ezekiel is an exhortation to repent³ and to make for his people a new heart and a new spirit. He reminds the Israelites that the Lord will judge each of them according to his ways. And so, they must learn how to constantly bow down in prayer and trust everything in God's divine mercy. The archbishop seems to deeply treasure this biblical passage in his heart. The Bishop Emeritus of Tarlac, Most Rev. Florentino Cinense, who is his nephew, made this remark about him:

"The man was very humble. He entrusted everything to God. He always mentioned that his people need to see and obey his will, that is, to come back to God with a repentant heart and renewed spirit?" (F. Cinense).

Usually, the "spirit" is associated with the concept of understanding, while the "heart" is about the will and affections. The archbishop also sought not only greater understanding but also a deeper level of feelings for the plight of his flock, like a good shepherd who "smells like his sheep." This fact intensely suggests the eager sensitivity of this man about the needs of his people and the predilection to respond to such needs in any possible way he could. Marcelino Duval, his driver, shared his recollection during an interview:

"When he became a bishop, his life was spent going from province to province to be able to spread the faith to the whole territory of his jurisdiction. He had great passion and commitment to his ministry. He wanted to give hope to the lives of his people." (M. Duval)

The text from the prophet Ezekiel also reveals how God always takes the initiative, but the responsibility becomes ours. It is man, not God, who creates the new heart and the new spirit. God needs our cooperation. This shows not what men can do but what

³ Robert Carter and Brothers, Matthew Poole's Commentary on the Holy Bible (3 vols.), *Bible Study Tools*, Retrieved August 2, 2020.

they ought to do: what God requires of us.⁴ The Hebrew word, *asah*, is translated as “to make.” It is synonymous with “keep,” “do,” “work,” and similar verbs. We “make [ourselves] a new heart” by what we do. We are expected to keep His law and his commandments. The archbishop has this strong conviction in his character. He regards this as a Christian's work and responsibility. Be that as it may, the archbishop still depends on the great mercy of God. Yes, we may do our share, but in the end, it is all still about God's mercy. Rhetorically the prophet urges the people to get a new heart and spirit, but in the other verses, it is more carefully stated that God gives it out of Grace.⁵

“The archbishop lived up to his motto. He was an active worker in God's vineyard. I would say he played his role very well in the years that God gave him to live and to serve. ‘Nasa Dios ang awa, nasa tao ang gawa’... puno ng gawa ang butihing arsobispo” [God is merciful, but we must do our share... the archbishop did much cooperation to the divine initiative]. (F. Cinense)

During the second half of the '50s, changes were happening in the universal Church. These signs were the prelude to the great Second Vatican Council that would transform the Church profoundly. It was in this period when Cinense was ordained a bishop. His choice of the text from Ezekiel probably manifested his awareness of these changes and was bound to anticipate the requirements of such changes, namely, a new heart and a new spirit!

2. Matthew 11:29

“Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves.” (New

⁴ Andrew Robert Fausset, David Brown, and Robert Jamieson, *Commentary Critical and Explanatory on the Whole Bible, Bible Study Tools* (Retrieved August 2, 2020)

⁵ Lawrence, Boadt, *Ezekiel*. In R. Brown, J. Fitzmyer, & R. Murphy, *The New Jerome Biblical Commentary* (Bangalore: Theological Publications in India, 2015) 318.

*American Bible Revised Edition.
Mt. 11.29)*

Biblical studies suggest that the stress of this passage lies upon the last words.⁶ When he declares that he is ‘meek and lowly,’ he is not boasting that he has attained some special level of spiritual achievement. The welcome he offers, for all who abandon themselves to his mercy, is the welcome God offers through him. This is the invitation that pulls back the curtain and lets us see who ‘the father’ really is—and encourages us to come into his loving, welcoming presence.⁷ Christ, in His infinite sympathy for all people, incurs his humility in order to hear their sorrows, to give them rest. The rabbis spoke of the yoke of Torah and the yoke of the kingdom.

This passage refers to Jesus’ interpretation of the law.⁸ The law had become a great encumbrance to people, being complicated by scribal interpretation. Jesus invites the burdened to take the yoke of obedience to his Word, under which they will find rest.

The archbishop saw the humility of Christ as a very important value of leading people out of their difficult situations in life. Humility manifested by the archbishop in his life and ministry is regarded as a mere reflection of the humility of Christ. It is this great value that can give rest to his suffering people or offer them deliverance from various life bondages. This Scripture passage, perhaps one among many, unquestionably inspired the archbishop to develop his strong conviction to continue the divine work of redemption. Bishop Florentino Cinense gives weight to this matter:

⁶ Charles John Ellicott, *A New Testament Commentary for English Readers, Bible Study Tools* (Retrieved August 2, 2020).

⁷ Tom Wright, *Matthew for Everyone Part One* (London: Westminster John Knox Press, 2004) 137.

⁸ Benedict Viviano, *The Gospel According to Matthew*. In R. Brown, J. Fitzmyer, & R. Murphy, *The New Jerome Biblical Commentary* (Bangalore: Theological Publications in India, 2015) 653.

“He was a man of few words, indeed often a very quiet and humble man. Such character was of great advantage as it merited achieving his goals and commanded attention and obedience from the priests and laypeople, as well.” (F. Cinense)

3. John 8:12; 9:5 *“Jesus spoke to them again, saying, “I am the light of the world. Whoever follows me will not walk in darkness but will have the light of life.” (New American Bible Revised Edition. Jn. 8.2; 9.5)*

Jesus is the light of the world whose coming has divided humanity into those who “come to the light,” and those with evil deeds lead them to prefer darkness.⁹ The world is in darkness. Such darkness may be understood in many ways. Spiritually, it may point to the presence of sin and evil. It may also be understood as the absence of life and dignity, the proliferation of ignorance or poverty.

The archbishop was immersed in such experience and reality of life in his ministry. He felt the pangs of war, being hurt by a warplane bomb explosion while celebrating Mass in a little barrio chapel. He saw poverty and ignorance every day in the life of people in the rural areas during his time. In the midst of all these, he saw the Lord Jesus as “the light,” which is a symbol of the holiness of God.¹⁰ He is “the” light, not just a light.¹¹ He worshipped the Lord Jesus as the light of the “world,” indicating the universal scope of his light. The light symbol indicates that he is the **revelation** of the hope that God brings to the world.

“Oh, he was constantly a symbol of hope... like a bright light in the darkness. The Lord Jesus Christ was his strong inspiration.” (M. Duval)

⁹ PHEME PERKINS, *The Gospel According to John*. In R. BROWN, J. FITZMYER, & R. MURPHY, *The New Jerome Biblical Commentary* (Bangalore: Theological Publications in India, 2015) 965.

¹⁰ **1 John 1:5.**

¹¹ John 1:4.

As archbishop, he preached Jesus as the light of the world because he is the hope of God's people. He strongly stood by his faith that the Lord "sets prisoners free and brings good news to the poor." This particular Scriptural passage was not only known but deeply embraced by the archbishop. It was one of his strong convictions. God was present, and he comes to bring life in abundance.¹²

4. John 17:11 *"And now I will no longer be in the world, but they are in the world, while I am coming to you. Holy Father, keep them in your name that you have given me, so that they may be one just as we are." (New American Bible Revised Edition. Jn. 17.11)*

Jesus had been able to "keep the disciples" in the "name" of God when he was with them. This expression may refer to the image of Jesus as a shepherd.¹³ In this text, the Lord Jesus is seen pleading with his Father that he would keep his people by his power and for his glory, that they might be united in affection and labors, according to their very union as Father and the Son. The archbishop's great faith in God is manifested in this passage. He knew that God is present and that he listens. He hears the cries of his people, and he delivers them from their quandaries.

It must be noted that the Lord did not pray that his disciples should be removed out of the world or escape the rage of men, for they still had a great mission to accomplish yet. Instead, he prayed that the Father would keep them from sinfulness and corruption of the world. This is the path for God's

¹² John 10:10.

¹³ PHEME PERKINS, *The Gospel According to John*. In R. BROWN, J. FITZMYER, & R. MURPHY, *The New Jerome Biblical Commentary* (Bangalore: Theological Publications in India, 2015) 978.

glorification and humanity's sanctification. The archbishop passionately worked to provide such hope for his people, particularly in the apostolate of formation and education. He was determined to lift them up from their difficult situation. He was resolved to redeem his people from the pangs of ignorance and poverty. Marcelino Duval attests:

"He was truly a good shepherd of his people. He taught them that God's will is to give his people life in abundance. So they must be directed always towards that direction." (M. Duval)

5. Matthew 18:3 *"Amen, I say to you unless you turn and become like children, you will not enter the kingdom of heaven." (New American Bible Revised Edition. Mt. 18.3)*

It is interesting how Wright considers that the child in this story is a girl. A girl would make with special clarity the point Jesus wanted to get into the disciples' minds: that the weakest, most vulnerable, least significant human being you can think of is the clearest possible signpost to what the kingdom of God will be like.¹⁴ The Lord made children a model for the disciples not because of any supposed innocence but because of their complete dependence on their parents. Such faith must also be esteemed by the disciples.

Children were deeply regarded by the archbishop on account of such resolute faith and total dependence on God. Because of this, he really spent time and cared for the little ones. Bishop F. Cinense remembers with fondness:

"He was a master of dealing with little children. Every afternoon when he was around at the Chancery premises, he would gather

¹⁴ Tom Wright, *Matthew for Everyone Part One* (London: Westminster John Knox Press, 2004) 27-28.

the little children to give them some catechesis. In order to capture their attention, he would perform magic tricks and awe the little ones. He had a lot of them inside his big box. Then he would also give them candies and chocolates. He wanted to help little children. He truly enjoyed being with them". (F. Cinense)

Children must have really made an impact in the mind and heart of the archbishop. He saw a great way how he could liberate his people from ignorance and poverty: the education of little children. While constructing and repairing churches and chapels here and there, he felt he needed to establish more and more schools as well. Bishop Cinense adds:

"He was determined to build schools wherever he went. He knew that education was what people needed during his time. This was probably reinforced by his attendance to the sessions of the Second Vatican Council, where he learned these new top priorities in the Church." (F. Cinense)

It is noticeable how in all these Scriptural passages, personally quoted and written down by the archbishop himself, several themes keep on recurring. In particular, the following are much evident: (1) his great faith and dependence on God; (2) his sensitivity to the needs of his people; and (3) his strong desire to deliver them from the darkness. They are, therefore, what preoccupies the mind and heart of the archbishop, perceptibly prominent among many others.

EXTANT LETTERS

It seems the archbishop loved to write letters. However, most of these letters have not been preserved. A number of letters were kept in the archdiocesan archives, where letters were sent to the archbishop. Sadly, there were no copies of letters of his responses. This would imply that there is a dearth of data to analyze.

He was a good writer capturing eloquently circumstances or contexts, subjective dispositions, and even personal emotions in

his letters. But what is consistently evident is his modesty and simplicity of character. He would make a detailed explanation of his thoughts. (F. Cinense).

Hope envisioned itself when a Dominican sister (Sr. Rosita M. Yaya, OP) revealed that she has in possession a few of his letters and correspondences relative to the establishment of their religious congregation and of the archdiocesan Catholic College from 1963-1965, which were the themes of her research work. It was during this time when the Second Vatican Council was in continual session, where the archbishop was a participant thereof. This reveals why the mind of the archbishop deeply focused on the formation and education of his people, vocations promotion, the establishment of a religious congregation, and the creation of Catholic educational institutions.¹⁵

Below is a cautious attempt to survey these letters of the archbishop. The themes of the letters are almost all limited to the establishment of a local congregation and the creation of a Catholic School (College). The three components of Carroll's founding charism theory were used as guideposts in the analysis of his thinking. Pertinent citations will be allocated under every theme, and conclusions will be generated for each category.

Theme 1 A Unique Faith-Vision

- ... was there an urgent need of my going to the United States (about establishing a local congregation) ...¹⁶
- ... it is not easy to leave immediately as there is a lot of things to do...¹⁷

¹⁵ As these letters were already utilized by Sr. Yaya's research work, it is easy to do citations about them. Permission to use these letters for this research endeavor was also sought from the current local ordinary (archbishop) of the archdiocese.

¹⁶ Cinense to Mother General Mary Genevieve, January 4, 1963, San Fernando, unpublished thesis, Yaya (1986), 99.

¹⁷ Cinense to Mother General Mary Genevieve, January 4, 1963, San Fernando, unpublished thesis, Yaya (1986), 99.

- ... the reception of habit for our “girls” (Sisters) ...18
- ... It is not that I had not been moving... I approached several experts...19
- ... I, therefore, would like to ask you to continue forming the “girls” spiritually...20
- ... I wonder whether... you will still be willing to accommodate two or three more “girls” to have the training in your convent...21
- ... the former seminary can be used as the novitiate (house) for our “girls”...22
- ... if you are ready, send us the sisters who will guide the novices...23
- ...much to my disappointment, the Sacred Congregation did not do what they promised to me...24
- ... in view of my failure in obtaining the permit...25
- ... now I see that all these efforts are to no avail...26
- ... If it is not so molesting, I would like to ask you once more to receive or affiliate the “girls” into your congregation and send them later to work in the Philippines...27
- ... Around 700,000 Catholic people of San Fernando diocese who will stand benefited...28
- ... I have much preference for your congregation...29

18 Cinense to Vicaress General Benedicta Marie, July 24, 1963, San Fernando, unpublished thesis, Yaya (1986), 100.

19 Cinense to Vicaress General Benedicta Marie, July 24, 1963, San Fernando, unpublished thesis, Yaya (1986), 100.

20 Cinense to Vicaress General Benedicta Marie, July 24, 1963, San Fernando, unpublished thesis, Yaya (1986), 100.

21 Cinense to Vicaress General Benedicta Marie, July 24, 1963, San Fernando, unpublished thesis, Yaya (1986), 100.

22 Cinense to Vicaress General Benedicta Marie, July 24, 1963, San Fernando, unpublished thesis, Yaya (1986), 100.

23 Cinense to Vicaress General Benedicta Marie, July 24, 1963, San Fernando, unpublished thesis, Yaya (1986), 100.

24 Cinense to Mother General Mary Genevieve, October 30, 1963, San Fernando, unpublished thesis, Yaya (1986), 102.

25 Cinense to Mother General Mary Genevieve, October 30, 1963, San Fernando, unpublished thesis, Yaya (1986), 102.

26 Cinense to Mother General Mary Genevieve, October 30, 1963, San Fernando, unpublished thesis, Yaya (1986), 102.

27 Cinense to Mother General Mary Genevieve, October 30, 1963, San Fernando, unpublished thesis, Yaya (1986), 102.

28 Cinense to Mother General Mary Genevieve, October 30, 1963, San Fernando, unpublished thesis, Yaya (1986), 102.

29 Cinense to Mother General Mary Genevieve, October 30, 1963, San Fernando, unpublished thesis, Yaya (1986), 102.

- ... I am hopeful you will not abandon us after sacrificing already so much for the girls, but you will help us solve this predicament...30
- ... There is now a convent or house that can be occupied by them and can accommodate even seventy novices...31
- ... before the session of the Ecumenical Council ended today, I left the hall and went once more to the Congregation of Religious to find out what steps they have taken regarding my petition...32
- ... I came to learn of the following...33
- ... I am also sending the attached papers containing some provisions of Canon law regarding the erection of a religious institute...34
- ... you can't imagine my worries during these past months thinking of what steps to do...35
- ... if you really need me, then I will do every sacrifice just to show how interested I am...36
- ... where these schools ran by religious, no doubt the result would be more advantageous to religion...37
- ... we hope and pray that the Lord send more and more laborers to his vineyard...38
- ... they will turn out to be good religious inflamed with love, devotion, and zeal...39
- ... it is not surprising to notice sometimes that many of our people though Catholics, do not know anything about their religion...40

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- 30 Cinense to Mother General Mary Genevieve, October 30, 1963, San Fernando, unpublished thesis, Yaya (1986), 102.
- 31 Cinense to Mother General Mary Genevieve, October 30, 1963, San Fernando, unpublished thesis, Yaya (1986), 102.
- 32 Cinense to Mother General Mary Genevieve, November 5, 1963, San Fernando, unpublished thesis, Yaya (1986), 105.
- 33 Cinense to Mother General Mary Genevieve, November 5, 1963, San Fernando, unpublished thesis, Yaya (1986), 105.
- 34 Cinense to Mother General Mary Genevieve, November 5, 1963, San Fernando, unpublished thesis, Yaya (1986), 105.
- 35 Cinense to Mother General Mary Genevieve, December 4, 1963, San Fernando, unpublished thesis, Yaya (1986), 111.
- 36 Cinense to Mother General Mary Genevieve, December 4, 1963, San Fernando, unpublished thesis, Yaya (1986), 111.
- 37 Cinense to Mother General Mary Genevieve, April 7, 1964, San Fernando, unpublished thesis, Yaya (1986), 113.
- 38 Cinense to Mother General Mary Genevieve, April 7, 1964, San Fernando, unpublished thesis, Yaya (1986), 113.
- 39 Cinense to Mother General Mary Genevieve, April 7, 1964, San Fernando, unpublished thesis, Yaya (1986), 113.
- 40 Cinense to Mother General Mary Genevieve, August 4, 1964, San Fernando, unpublished thesis, Yaya (1986), 99.

- ... I am preparing for my trip to Rome for the third session of the Ecumenical Council...41
- ... of course, there will be a house for you to stay...42
- ... if you do not like the present house, we may build another one...43
- ... we have the house for you, but we have no furniture...44
- ... she can go to Angeles City and stay with the Carmelite Sisters or go here in San Fernando...45
- ... the building has just been constructed recently, and it has Sisters' quarters and a Chapel...46
- ... begin the work of campaign for vocations...47
- ... I have three on my list, but there will be more...48
- ... if you will be ready to run a college, then I may try to have the Assumption Junior College...49
- ... I will ask her to go to the parishes and make a sort of campaign for vocations...50
- ... The parish priests will all be helping her (in the vocation campaign)...51
- ... I will tell her to make contacts with those who are interested to join the little congregation...52
- ... I think this will be the best place if we want the congregation to increase and succeed...53

41 Cinense to Mother General Mary Genevieve, August 4, 1964, San Fernando, unpublished thesis, Yaya (1986), 99.

42 Cinense to Sr. Mary Philip, June 8, 1965, San Fernando, unpublished thesis, Yaya (1986), 99.

43 Cinense to Sr. Mary Philip, June 8, 1965, San Fernando, unpublished thesis, Yaya (1986), 99.

44 Cinense to Sr. Mary Philip, June 8, 1965, San Fernando, unpublished thesis, Yaya (1986), 99.

45 Cinense to Sr. Mary Philip, June 8, 1965, San Fernando, unpublished thesis, Yaya (1986), 99.

46 Cinense to Sr. Mary Philip, June 8, 1965, San Fernando, unpublished thesis, Yaya (1986), 99.

47 Cinense to Sr. Mary Philip, June 8, 1965, San Fernando, unpublished thesis, Yaya (1986), 99.

48 Cinense to Sr. Mary Philip, June 8, 1965, San Fernando, unpublished thesis, Yaya (1986), 99.

49 Cinense to Sr. Mary Philip, June 8, 1965, San Fernando, unpublished thesis, Yaya (1986), 116.

50 Cinense to Sr. Mary Philip, June 10, 1965, San Fernando, unpublished thesis, Yaya (1986), 117.

51 Cinense to Sr. Mary Philip, June 10, 1965, San Fernando, unpublished thesis, Yaya (1986), 117.

52 Cinense to Sr. Mary Philip, June 10, 1965, San Fernando, unpublished thesis, Yaya (1986), 117.

53 Cinense to Sr. Mary Philip, June 10, 1965, San Fernando, unpublished thesis, Yaya (1986), 117.

- ... the building is new and can accommodate the novitiate...54
- ... Very soon, the Second Vatican Council will be resumed. This being the last session, I believe it is worth attending it, whatever cost it may entail...55
- ... all schools in the diocese had an increase in enrolment...56
- ... here in San Fernando, many students were refused admission in the public schools for the lack of rooms...57
- ... a nice opportunity to open a new Catholic High School...58

These correspondences from 1963 to 1965 clearly reveal the archbishop's unique faith-vision. He was so keenly preoccupied with establishing a religious congregation in order to support his very limited clergy in their pastoral work in the local Church. His letters to the Dominican Adrian Sisters of Michigan were all enveloped with exhilaration and much enthusiasm of anticipating the formation of homegrown Dominican Sisters who will do ministry in his diocese. He instructed his clergy and lay leaders to prepare for this by promoting such vocation through campaigns. He was also very keen on progressing the diocesan Catholic school into a College. The bottom line is that he direly needed the education and formation of his people, and he needed support and assistance in doing it.

Theme 2 A Unique Response to Needs

- ... the fees for the transportation is quite a big sum, and our poor diocese cannot give us the necessary amount...59

54 Cinense to Sr. Mary Philip, June 10, 1965, San Fernando, unpublished thesis, Yaya (1986), 117.

55 Cinense to Sr. Mary Philip, August 6, 1965, San Fernando, unpublished thesis, Yaya (1986), 118.

56 Cinense to Sr. Mary Philip, August 6, 1965, San Fernando, unpublished thesis, Yaya (1986), 118.

57 Cinense to Sr. Mary Philip, August 6, 1965, San Fernando, unpublished thesis, Yaya (1986), 118.

58 Cinense to Sr. Mary Philip, August 6, 1965, San Fernando, unpublished thesis, Yaya (1986), 118.

59 Cinense to Mother General Mary Genevieve, January 4, 1963, San Fernando, unpublished thesis, Yaya (1986), 99.

- ... please let me know so I can fix my schedule and raise a little amount for my trip...60
- ... It is only hoped now that the girls will persevere and then return to the Philippines, where a vast field is awaiting them...61
- ... So that we can open immediately a novitiate in the diocese...62
- ... we shall, in the meantime, try our best to look for vocations...63
- ... I have instructed all my priests to be on the lookout for girls who are inclined to embrace the religious life...64
- ... I asked my priests to preach on the sublimity of the religious life...65
- ... I hope the campaign will bear some fruits...66
- ... in the diocese, there is an urgent need for Sisters...67
- ...we have several Catholic schools but are run by laymen for lack of religious (men and women)...68
- ... we content ourselves with these laymen because there is no other way...69
- ... the poor parish priest, though most often is usually the director but cannot do anything as his hands are too tied up with the parish duties...70
- ... sometimes, they have to take care of 8,000 to 12,000 souls without any assistance...71

60 Cinense to Mother General Mary Genevieve, December 4, 1963, San Fernando, unpublished thesis, Yaya (1986), 111.

61 Cinense to Mother General Mary Genevieve, April 7, 1964, San Fernando, unpublished thesis, Yaya (1986), 113.

62 Cinense to Mother General Mary Genevieve, April 7, 1964, San Fernando, unpublished thesis, Yaya (1986), 113.

63 Cinense to Mother General Mary Genevieve, April 7, 1964, San Fernando, unpublished thesis, Yaya (1986), 113.

64 Cinense to Mother General Mary Genevieve, April 7, 1964, San Fernando, unpublished thesis, Yaya (1986), 113.

65 Cinense to Mother General Mary Genevieve, April 7, 1964, San Fernando, unpublished thesis, Yaya (1986), 113.

66 Cinense to Mother General Mary Genevieve, April 7, 1964, San Fernando, unpublished thesis, Yaya (1986), 113.

67 Cinense to Mother General Mary Genevieve, April 7, 1964, San Fernando, unpublished thesis, Yaya (1986), 113.

68 Cinense to Mother General Mary Genevieve, April 7, 1964, San Fernando, unpublished thesis, Yaya (1986), 113.

69 Cinense to Mother General Mary Genevieve, April 7, 1964, San Fernando, unpublished thesis, Yaya (1986), 113.

70 Cinense to Mother General Mary Genevieve, April 7, 1964, San Fernando, unpublished thesis, Yaya (1986), 113.

71 Cinense to Mother General Mary Genevieve, April 7, 1964, San Fernando, unpublished thesis, Yaya (1986), 113.

- ... it is not surprising to notice sometimes that many of our people though Catholics, do not know anything about their religion, and this is partly due to lack of priests and sisters...72
- ... when they return to the Philippines, they can be of great help in the parishes...73
- ... I know the existence of nuns will greatly relieve the situation...74

These remarks of the archbishop in his letters reflect the situation and pressing needs of his local Church: faith formation and education for his people. All these were due to prevailing poverty and ignorance coming from a war-stricken province and less to none in the economic development of rural areas during that time. The archbishop constantly implied his financial constraints and inability to provide support for the formation of his future diocesan religious sisters. Much difficulty is mentioned even in establishing school buildings and provision of facilities. Figures of the Catholic population that would benefit from their efforts were also repeatedly mentioned in the letters. The unique response of the archbishop was evident. Perceiving such a great need called forth a response. His retort can only be inspired by an insight into a particular feature of the gospel. In this case, it is the Lord's preaching and effort to deliver his people from the bondage of the law.

Theme 3 A Unique Form of Holiness

- ... just to economize in some way my expenses...75
- ... so that it would be shooting two birds at one time...76
- ... if my presence there is really needed, then please let me know as soon as possible...

72 Cinense to Mother General Mary Genevieve, August 4, 1964, San Fernando, unpublished thesis, Yaya (1986), 99.

73 Cinense to Mother General Mary Genevieve, August 4, 1964, San Fernando, unpublished thesis, Yaya (1986), 99.

74 Cinense to Mother General Mary Genevieve, August 4, 1964, San Fernando, unpublished thesis, Yaya (1986), 99.

75 Cinense to Mother General Mary Genevieve, January 4, 1963, San Fernando, unpublished thesis, Yaya (1986), 99.

76 Cinense to Mother General Mary Genevieve, January 4, 1963, San Fernando, unpublished thesis, Yaya (1986), 99.

- ... I hope the girls are fine and are profiting much from their stay there...77
- ... I had been praying for your recovery...78
- ... perhaps we shall not have yet the consent from Rome to found a new religious community...79
- ... you may think I had not been really moving. To tell you the truth, even last year, I had to go to several theologians to consult the matter...80
- ... I am sending these findings if they can be of help in formulating our decision on the petition I forwarded a few days ago...81
- ... if you really need me, then I will do every sacrifice just to show how interested I am...82
- ... you can't imagine how worried I was at the beginning, but the worries were also a blessing because now they make the joy sweeter...83
- ... I raise a prayer to Almighty God for the many blessings he continues bestowing upon all...84
- ... I remember you often in my prayers...85
- ... I have been asking the Lord to grant the girls perseverance and zeal...86
- ... I hope to find the girls well and healthy...87
- ... so that I can talk with you about the future mission of the girls...88
- ... I almost jumped with joy when I received your letter... informing of your appointment as superior of our four little sisters...89

77 Cinense to Mother General Mary Genevieve, January 4, 1963, San Fernando, unpublished thesis, Yaya (1986), 99.

78 Cinense to Vicareess General Benedicta Marie, July 24, 1963, San Fernando, unpublished thesis, Yaya (1986), 100.

79 Cinense to Vicareess General Benedicta Marie, July 24, 1963, San Fernando, unpublished thesis, Yaya (1986), 100.

80 Cinense to Mother General Mary Genevieve, October 30, 1963, San Fernando, unpublished thesis, Yaya (1986), 102.

81 Cinense to Mother General Mary Genevieve, November 5, 1963, San Fernando, unpublished thesis, Yaya (1986), 105.

82 Cinense to Mother General Mary Genevieve, December 4, 1963, San Fernando, unpublished thesis, Yaya (1986), 111.

83 Cinense to Mother General Mary Genevieve, April 7, 1964, San Fernando, unpublished thesis, Yaya (1986), 113.

84 Cinense to Mother General Mary Genevieve, August 4, 1964, San Fernando, unpublished thesis, Yaya (1986), 99.

85 Cinense to Mother General Mary Genevieve, August 4, 1964, San Fernando, unpublished thesis, Yaya (1986), 99.

86 Cinense to Mother General Mary Genevieve, August 4, 1964, San Fernando, unpublished thesis, Yaya (1986), 99.

87 Cinense to Mother General Mary Genevieve, August 4, 1964, San Fernando, unpublished thesis, Yaya (1986), 99.

88 Cinense to Mother General Mary Genevieve, August 4, 1964, San Fernando, unpublished thesis, Yaya (1986), 115.

89 Cinense to Sr. Mary Philip, June 8, 1965, San Fernando, unpublished thesis, Yaya (1986), 116.

- ... I personally met her at the airport, together with some priests of the diocese...90
- ... I personally met her at the airport, together with some priests of the diocese...91
- ... In coming home from the airport, I dropped at Mr. Sanborn's place to find out what could be done with the trunk and equipment you will send to the Philippines...92
- ... Enclosed is a simple picture I took at the airport (fetching Sister Dominic)...93
- ... I have instructed all my priests to help look for vocations...94
- ... your papers for the extended visa are all ready...95

These remarks were put to shape the archbishop's ardent desire to change the situation of his people in the archdiocese. He would do everything needed to achieve his goal. He personally ran errands, arranged for logistics, made research, and constantly prayed to God so that his efforts would not be in vain. When disappointments came his way, he did not lose hope. He was determined to bring what he had planted to fruition.

This is a unique form of holiness given eminently to the archbishop. He was given the grace of the Spirit to express his vision into a concrete service related to specific needs. This is reflected in his life and mission, which merits him the power of attraction that is being carried on up to the present time in the educational institutions he founded. The strong desire and firm determination to uplift people from their lowly situation is a unique form of holiness which never loses its appeal.

90 Cinense to Sr. Mary Philip, June 10, 1965, San Fernando, unpublished thesis, Yaya (1986), 117.

91 Cinense to Sr. Mary Philip, June 10, 1965, San Fernando, unpublished thesis, Yaya (1986), 117.

92 Cinense to Sr. Mary Philip, June 10, 1965, San Fernando, unpublished thesis, Yaya (1986), 117.

93 Cinense to Sr. Mary Philip, June 10, 1965, San Fernando, unpublished thesis, Yaya (1986), 117.

94 Cinense to Sr. Mary Philip, August 6, 1965, San Fernando, unpublished thesis, Yaya (1986), 118.

95 Cinense to Sr. Mary Philip, August 6, 1965, San Fernando, unpublished thesis, Yaya (1986), 118.

TRANSCRIPTS FROM INTERVIEWS

To be able to achieve a greater depth of understanding than other data-gathering methods, a semi-structured individual interview is necessary (Cohen & Manion, 1989). The inquiry that was conducted ensured an open, non-threatening atmosphere and created a relaxed ambiance for discussion” (O’ Donohue, 2007). The researcher was able to probe in-depth information on the interviewees’ feelings, experiences, and perceptions (Lofland & Lofland, 1984). While it took a little bit of time to establish rapport with the archbishop’s contemporaries, an image of the archbishop’s insights and spirituality with clarion quality was provided.

In order to articulate clearly the emerging charism of the founder, again, Carroll’s threefold framework was applied. The following questions (an excerpt of the longer questionnaire) were asked during the interview pertaining to the founder’s life and leadership attributes: (1) How can you describe the archbishop’s faith and religiosity? What do you admire of his person? How was he regarded by his people? Do people follow him? (2) What were the dire needs of people during his time? How did he respond to these needs? (3) What were the manifest visions of the archbishop? How did he share these with his constituents?

From the questions above, the following responses were gathered and clustered under the specific themes proposed by Carroll. These themes, when synthesized, would approximately shape up the spirituality and vision of the archbishop.

QUESTION	RESPONSES	ATTRIBUTES	AFFIRMATION	CHARISM
1. How can you describe the archbishop's faith and religiosity?	<p>"He was a good steward of the Church's resources, and this is because of his <u>deep faith in God</u>." (E. Fernandez)</p> <p>"He can be very playful. When he learned that he would be the bishop of Pampanga, he went to the cathedral without telling people. He entered the rectory and met the old rector. He asked for the comfort room and was led to the "Comfort Room for the masses." When he came back to the rectory, he was asked about his purpose for coming. His remark was, "I was told that I will be your new humble little bishop. With that, the old monsignor almost collapsed on his feet! There was playfulness in the heart of the archbishop. He did not take things seriously. It was how he relayed his <u>knowledge of God</u>." (F. Cinense)</p>	Acknowledgment of God's presence	F. Cinense P. Aniceto N. Romano M. Duval E. Duval M. Klemm E. Fernandez R. Pangan	Apostolate of Presence
	<p>"The archbishop was a disciplinarian. He always stood for what is right. He also <u>reflected the very righteousness of God</u>. And so, many were afraid of him." (P. Aniceto)</p> <p>"He was very firm and had a strong conviction on what he believed. When he encountered opposition, he would not stop convincing them on his stand. So, he always had the final say, and people would simply heed his decisions. As a bishop, he felt he was <u>entrusted by God</u> to manifest his will to his people." (M. Klemm)</p>	Total embrace of God	F. Cinense P. Aniceto N. Romano M. Duval E. Duval M. Klemm E. Fernandez R. Pangan	
	<p>"He was a very simple and humble man of God. Many people do not know that. He was a <u>very prayerful</u> man." (N. Romano)</p> <p>"He was a man of few words, indeed often a very quiet and humble man. It only speaks of his <u>deep prayer life</u>. Such character was of great advantage as it commanded attention and obedience from the priests and laypeople, as well." (F. Cinense)</p>	Deep devotion to God	F. Cinense P. Aniceto N. Romano M. Duval E. Duval M. Klemm E. Fernandez R. Pangan	
2. What were the dire needs of people during his time?	<p>"Many people might not know that the archbishop had a <u>simple lifestyle</u>. His choice of vehicle is rather modest, and he has never opted for luxury or extravagance. This was because his people were <u>living in poverty</u>." (N. Romano)</p> <p>"He was <u>never choosy</u> when it comes to food. He ate almost anything that was served to him. He knew he was in the midst of <u>people who had to work hard</u> to be able to set some food on their tables." (E. Duval)</p> <p>"He was very <u>stringent</u> when it comes to money. I would have to cry a lot of tears before he would give me money. Even to his family, he was very stringent in giving money or material gifts. He would only give money to his mother a year after the latter makes such a plea for help. People claim that such character is due to his being Ilocano, but I believe that this was because he was a good steward of God when it comes to the archdiocese's resources. The archdiocese was poor". (F. Cinense)</p> <p>The Archbishop was Ilocano, born in Guimba, Nueva Ecija. He learned and easily adapted to the distinct cultures of Pampanga, Bataan, and Tarlac. He knew the <u>needs of his</u></p>	Sensitivity for the Poor	F. Cinense P. Aniceto N. Romano M. Duval E. Duval M. Klemm E. Fernandez R. Pangan	Spirit of Compassion

	<p>people, especially those brought up by the war. He was so determined to respond to them, a man in a mission." (E. Fernandez)</p> <p>"He was determined to <u>build schools</u> wherever he went. He knew that education was what people needed during his time. Perhaps he learned this from his attendance of the preliminaries of the Second Vatican Council." (F. Cinense)</p> <p>"Then he would also <u>establish schools</u>, one in every parish as much as possible. He encountered a lot of opposition, even by priests, but he was firm in his resolve." (P. Aniceto)</p> <p>"He <u>established a lot of elementary and High Schools</u> in Pangasinan, Bataan, Nueva Ecija, and Pampanga. He knew education was their only chance to uplift their lives." (F. Cinense)</p> <p>"He was <u>concerned about the education</u> of his household members. They all went to school all the way to college." (M. Duval)</p> <p>"I am successful in my life because of the archbishop and the <u>value of the education</u> he has instilled in us. He knew from his heart what his people needed.... education". (N. Romano)</p>	Empathy for the unschooled	F. Cinense P. Aniceto N. Romano M. Duval E. Duval M. Klemm E. Fernandez R. Pangan	
3. What were the manifest visions of the archbishop?	<p>"Once the opposition brings out their point, he always had a counter remark. He would listen, but he almost always had made up his mind. That was because he was <u>determined to change the course of the lives of people</u> he served." (N. Romano)</p> <p>"He established a lot of elementary and High Schools in Pangasinan, Bataan, Nueva Ecija, and Pampanga. He knew education was their only chance to <u>uplift their lives</u>." (F. Cinense)</p> <p>"When he became bishop, his life was spent going from province to province to be able to spread the faith to the whole territory of his jurisdiction. He had great passion and commitment to his ministry. He wanted to <u>give hope to the lives of his people</u>." (M. Duval)</p>	Sense of Human Emancipation	F. Cinense P. Aniceto N. Romano M. Klemm E. Fernandez	
	<p>"The archbishop was on a mission. Even before becoming bishop, he would go from barrio to barrio doing evangelization and catechesis. He <u>really wanted to help people</u>." (M. Duval)</p> <p>"He would <u>teach the faith</u> to the local natives, especially those affiliated to different sectors of the faith, even proselytizing and converting them to Catholicism." (N. Romano)</p>	Determination to Help	F. Cinense P. Aniceto N. Romano M. Duval E. Duval M. Klemm E. Fernandez R. Pangan	
	<p>"He was a master of <u>dealing with little children</u>. Every afternoon when he was around at the Chancery premises, he would gather the little children to give them some catechesis. In order to capture their attention, he would perform magic tricks and awe the little ones. He had a lot of them inside his big box. Then he would also give them candies and chocolates. He wanted to help little children. He <u>truly enjoyed being with them</u>". (F. Cinense)</p>	Care and concern for the little ones	F. Cinense P. Aniceto N. Romano M. Duval E. Duval M. Klemm E. Fernandez R. Pangan	Continuing Work of Redemption

	<p>"One time, there was nothing but soup with little clams. He asked that the shell be removed prior to cooking them so that children could play with them. But the cooked refused because the shells were good iodine sources. The bishop simply smiled and remarked that they are <u>given to the little children</u> because they can benefit more from them." (E. Duval)</p>			
	<p>"He has some foot soldiers who would prepare things for him. He had <i>consultores</i>; in the very province: Msgr. Bituin (Pampanga); Arollo (Cabanatuan); Msgr. Guiaco (Tarlac); Msgr. Farota (Bataan). They would do the initial negotiations before the archbishop comes in. He trusted people and knew how to delegate responsibilities. He certainly had a <u>strategy to achieve his goals</u>." (F. Cinense)</p>	Strategic leader	F. Cinense P. Aniceto N. Romano M. Duval	

This inquiry resulted in acknowledging some of the emerging traits of a school founder. Surely there can be more than remain unstated, but through the instrument provided, positive validation of his visions in the early '50s and '60s may be ascertained. Clearly illustrated from the interviews were the archbishop's total dependency on God, delicate compassion for the poor, and his profound sense of human emancipation.

All the interviewees affirmed and were, in fact, witnesses to the archbishop's firm faith and trust in God. All his pastoral efforts originated from his belief and trust in God. His life's preaching was that God is present with his people and desires to make such presence known and felt by all. His ministry became a reflection of this, as one of accompaniment, making God present to his poor and marginalized communities. He was very sensitive to the poor, coming from a poor family himself from a struggling little town in Nueva Ecija. He developed such outright compassion for the poor. He devoted his time not only to the spiritual formation of his people but also to stir their active participation in the holistic advancement of their communities. There was a need to elevate their livelihood and living conditions. Their children must have a future. Hence, he assiduously worked for the education of these poor children. He saw the future as he relentlessly built schools, sent young women abroad for training to become pioneers of a religious order, and

established organizations to multiply his evangelization and educational efforts.

Good leaders create a certain vision. They articulate this vision in their own way and passionately try to achieve it however way they can. The archbishop showed how he was a visionary. He was deeply fascinated with the formation and education of his people. History tells us that this was, in fact, the much-needed ministry in the country in the early '50s and '60s. Certainly, the archbishop had a clear and stirring idea of where he wanted to go and what he wanted to accomplish. He had the ability to look ahead, to anticipate with some accuracy where his local Church was going. He had such ability to anticipate the direction of his institution. The archbishop was gifted with good foresight on what his people really needed during his time. Experts say that strategy is not the consequence of planning but quite the opposite. The archbishop was a good strategist and executed them with creditable subtlety and much diplomacy.

One of the more important qualities of the archbishop was his great courage. He was willing to take risks in the achievement of his goals, even when he had no assurance of success. As there is no certainty in life, every action entails risks. The archbishop's courage has been one identifiable outward trait that the interviewees appreciate. This was so because of his determination to continue God's work of redemption for his people. He believed that the Spirit of the Lord was upon him, and such spirit awards him such a compacted alacrity to participate in his salvific work. These faith convictions were so demonstrated with clarity in the founder's life and exercise of his episcopal ministry.

CONCLUSION

In this undertaking, the central attributes of a school founder were articulated by making use of a framework of identifying founding charisms. A founding education charism has been described as a three-fold gift by its very nature. It involves: (1) a unique faith vision: for Cinense, this was presence; (2) a unique response to needs: for Cinense, this was compassion; (3) a unique form of holiness: for Cinense this was redemption. Through the synthesis of the founder's Scriptural interpretations, formal letters, and historical interview transcripts, an account of the founder's spirituality and insights came into view with remarkable transparency and estimable precision. These then served as the bases upon which the founder's charism may be generated:

1. Presence

For the archbishop, God's loving embrace is constantly present in us. Life was about understanding and appreciating such a genuine relationship with God that leads to the sublimation of such experiences to others. It is an invitation to be present to others as well. The archbishop's ministry was all about making God available to people that they may truly "see, hear, touch, smell, and taste God in their lives." The people who really knew the archbishop all claim either directly or implicitly that the archbishop would always say, "We are here to accompany one another, even in our own modest ways." This appears as one of the archbishop's staunch educational legacy: the apostolate of presence, and that is about being present and available to people as they journey in their pilgrimage of faith.

2. Compassion

The inquiry also clearly exhibited that compassion has been an unmistakable character of the archbishop. He was an embodiment of God's divine mercy. He carried on his ministry with a delicate spirit of compassion for the poor and marginalized, but more importantly, to note was how he took active measures to help. His compassionate heart moved his hands and feet to reach out to the least, last and lost among his flock. He not only understood their predicament, but he wanted to be one with them in their difficult quandary. His spirit of compassion was what made him a good bishop and shepherd of his people.

3. Redemption

The archbishop understood that the concept of redemption goes beyond deliverance or liberation. Redemption of humanity has been the exclusive accomplishment of our Lord Jesus Christ in the mystery of salvation. The archbishop saw himself as simply participating in the continuing work of redemption effected by the Savior. He understood that redemption goes beyond setting people free from the bondage of sorts. To redeem is to regain possession in exchange for something. One has to be willing to pay the price so that others may be free from their bondage of oppression. Such a level of compassion demands selfless actions to regress any form of tyranny and oppression.

This research noted very well the archbishop's penchant to redeem people, even with a high price to pay. His strong conviction that "Education is the key" made an impact on the lives of his flock. Consciousness-raising in people was his personal business. His sole desire was to form people, to provide them their much-needed education which can bring them liberty from their bondage of poverty and hopelessness... whatever it takes.

RECOMMENDATIONS

The identification of the archbishop's charisms should consequently lead to the conciliation of these charisms with the current university's core values. The founder's constituents must now consciously appreciate and promote these charisms in their conduct of educational affairs to all school stakeholders in order to preserve the founder's educational legacy.

First is the apostolate of presence. If education is about the vigilant accompaniment of the young by the learned, then it is really about being present and available to them as they grow and mature in their lives. The teacher's ministry must also be about making God available to people through their person; that is, that they may truly "see, hear, touch, smell, and taste God in their lives."

The value of compassion invites educators to possess the extra sensitivity to recognize the plight of others and then take action to help. It is, therefore, a tangible expression of love for students, especially those who are in predicaments of poverty and distress. The charism of compassion imbues the educator the ability to not only understand another's feelings but also to become one with that person's desolation. A good teacher can put himself/herself in the shoes of students and boldly imagine what they are going through in their relatively challenging situations. To deeply apply and inculcate this significant value to students is to allow his notable charism to linger forever in the educational institutions he established.

To carry on with such a spirit is to promote the charism of redemption. Educators are on a mission to participate in the continuing salvific work of God in this world. Educators must see themselves as self-sacrificing redeemers of students bound by

oppressions of sorts. Such charism forms itself as a unique form of holiness which is both justly dynamic and attractive to all.

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