



# SPU Manila INTER-OFFICE BULLETIN

Vol. II No. 17

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## SCHOOL YEAR 2008-2009 COMES TO AN END

This is the last week of school in St. Paul University Manila and the students will be taking their final examinations, finishing other requirements, tying up all loose ends before they go on vacation, or in the case of the graduating students, before they step into the world of work, of new responsibilities and challenges.

The graduates might find the world of work more difficult to get into, given the economic crisis, but they should take heart and exert all efforts to land a job. Some personnel managers have advised fresh graduates to accept the first available job, even if it is not what they really envision as a career, just to gain experience, to get their feet wet, so to speak. Television footages from the United States, showing long lines of job seekers, dressed in suits and armed with thick resumes, cannot but strike some chords of fear in the young Filipino graduate's heart, but the Paulinian must not shirk from the challenge.

To give the graduates some encouragement, St. Paul University Manila has invited an alumna, Estela Igpura-Dorn, High School 1961, to share her past work experiences and her present job as Executive Director of the Mobile International Festival, Inc. in Mobile, Alabama. Her talk is scheduled for 20 March 2009.

## STEERING COMMITTEE FOR THE SPU MANILA CENTENNIAL FORMED

At a meeting held on 13 March 2009, a group of alumnae and administrators put their heads together to draw up more detailed plans for the SPU Manila Centennial Celebration in 2012.

During the brainstorming session, the group identified the jubilarians classes for 2012, focusing on both the high school and the college alumnae. This is an imperative because the last batch of High School Silver Jubilarians will be in 2011, therefore the Grand Alumni Homecoming and Centennial Celebration in 2012 will have to be spearheaded by the college jubilarians.

SPU Manila President, Ms. Wynna Marie A. Medina, opened the meeting by outlining the main components of the centennial: the Centennial Academic Fund, which will provide for professorial chairs and student scholarships; the St. Paul University Museum; the commemorative coffee table book; the year-long centennial program of activities; and the SPU Manila Centennial Celebration and Grand Alumni Homecoming.

After a long and lively discussion, the following committees were formed: a steering committee, whose members are chairpersons of committees/sub-committees; the committees for the different components of the celebration and sub-committees as required.

This then is the **Steering Committee for the SPU Manila Centennial**:

Honorary Chairman  
Chairman  
Members:

*Ms. Wynna Marie A. Medina*  
*Mrs. Marionette O. Martinez*

*Mrs. Beth Sison-Tagle*  
*Sr. Ignatius Tal Placido, SPC*  
Co-Chair: *Mrs. Maritess G. Aguirre*  
*Mrs. Marionette O. Martinez*  
Co-Chair: *Ms. Carmelita O. Reynoso*  
*Ms. Wynna Marie A. Medina*  
Co-Chair: *Ms. Carmelita O. Reynoso*  
*Mrs. Sherry Lara-Alingod*  
Co-Chair: *Ms. Dorothy Lucasan*  
*Sr. Ma. Anunciata Sta. Ana, SPC*  
*Mrs. Cristina E. Nazario*  
Co-Chair: *Mrs. Bunny Hontiveros*  
*Ms. Anna Ventura*  
*Ms. Sunny Escarreal & Ms. Pea Gaité*

Ways and Means, Government Linkages, Publicity  
SPU Manila Museum  
Coffee Table Book  
Programs for Centennial Year  
Centennial Celebration and Alumni Homecoming  
Liturgy  
Physical Arrangements and Dinner  
Program  
Souvenir Program

The Steering Committee will meet every quarter to assess the work done. The meetings have been set for 10 June, 9 September, and 9 December 2009.

Ms. Tagle suggested that the group undertake two small fund-raising projects to generate seed money for the centennial programs: ballroom dancing with the Spirit of '67; and a concert of D'Angelos. These will be taken up in the next meeting of the St. Paul Manila Alumni Foundation, Inc. (SPMAFI) on 1 April 2009.

## **CMPA ANNOUNCES SUMMER WORKSHOP**

The College of Music and the Performing Arts announces the following summer offering:

### **WORKSHOP ON BASIC ORFF**

#### **(A WORKSHOP EVEN NON-MUSICIANS CAN PROFIT FROM)**

In Orff music, the basic elements of music--rhythm, melody, dynamics, phrasing and form--are experienced by each child through activities involving singing, movement, speech, listening and instrument playing.

**Dates**                    **31 March – 4 April 2009**  
**Venue**                    **St. Paul University Manila**  
**Facilitator**            **Dr. Fe Rosario Nera**  
**Fee**                        **P4,000.00**

**Participants limited to 25 – 30 persons. Contact 524-5687 local 216 (Bing)**

## DR. NERA IS THE ONLY FILIPINO SCHOLAR OF ORFF SCHULWERK.

Carl Orff (10 July 1895-29 March 1982) was a 20<sup>th</sup>-century German composer. He has become very influential in the field of music education for his pedagogic methods, which survive through *Orff Schulwerk* (1930–35), translated into English as *Music for Children*. Its simple musical instrumentation allows even untutored child musicians to perform a piece with relative ease. Much of his life, Orff worked with children, using music as an educational tool with both melody and rhythm often determined by the words.

Orff's ideas were developed, together with Gunild Keetman, into a very innovative approach to music education for children, known as the Orff Schulwerk. The term Schulwerk is German for "school work." The music is elemental and combines movement, singing, playing, and improvisation.

## ALUMNA PLEDGES DONATION



Mrs. Milagros Garcia-Glodava, an SPCM education graduate who recently brought a team from the St. Thomas More Parish in Denver, Colorado to give seminars on "The Spirituality of Stewardship" in St. Paul University, Manila, as well as in other cities in the Philippines, has pledged a donation of \$2,000.00 for the university's scholarship fund.

According to Mrs. Glodava, she will send the donation after their Board Meeting in Breckenridge, Colorado on 29 May 2009, and it should be available for the next school year.

It will be recalled that on 4 February 2009, St. Paul University Manila offered an Orientation Seminar on "The Spirituality of Stewardship" for the faculty, staff, and alumni, as well as invited guests from other schools and parishes. The seminar, which was held at 1:00 P.M. in the Founder's Hall, was facilitated by a team from the St. Thomas More Parish.

Main speakers were Fr. Andrew Kemberling, Pastor of the St. Thomas More Parish (STM); Mila Garcia-Glodava, STM Communications and Stewardship Director; Sharon Hueckel, Administration Director, Our Lady of the Assumption in California; and Philip and Irene Lindmer, members of the STM Stewardship Committee.

## LENTEN REFLECTION

As we are in the middle of the Lenten Season, it is timely to reflect on the Pope's message to all Catholics:

### **Pope's Lenten Message for 2009 Fasting Is a Great Help to Avoid Sin and All That Leads to It**

VATICAN CITY, FEB. 3, 2009 (Zenit.org). - Here is Benedict XVI's Lenten message for 2009, dated Dec. 11 and released today. The theme of the letter is "He Fasted for Forty Days and Forty Nights, and Afterward He Was Hungry."

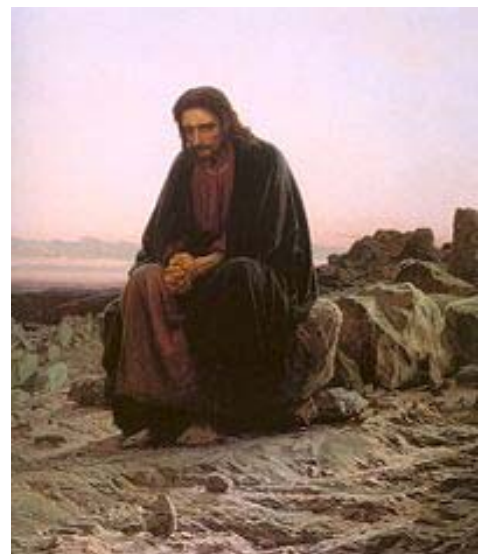


Dear Brothers and Sisters!

At the beginning of Lent, which constitutes an itinerary of more intense spiritual training, the Liturgy sets before us again three penitential practices that are very dear to the biblical and Christian tradition -- prayer, almsgiving, fasting -- to prepare us to better celebrate Easter and thus experience God's power that, as we shall hear in the Paschal Vigil, "dispels all evil, washes guilt away, restores lost innocence, brings mourners joy, casts out hatred, brings us peace and humbles earthly pride" (Paschal Præconium). For this year's Lenten Message, I wish to focus my reflections especially on the value and meaning of fasting. Indeed, Lent recalls the forty days of our Lord's fasting in the desert, which He undertook before entering into His public ministry. We read in the Gospel: "Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted for forty days and forty nights, and afterwards he was hungry" (Mt 4,1-2). Like Moses, who fasted before receiving the tablets of the Law (cf. Ex 34,28) and Elijah's fast before meeting the Lord on Mount Horeb (cf. 1 Kings 19,8), Jesus, too, through prayer and fasting, prepared Himself for the mission that lay before Him, marked at the start by a serious battle with the tempter.

We might wonder what value and meaning there is for us Christians in depriving ourselves of something that in itself is good and useful for our bodily sustenance. The Sacred Scriptures and the entire Christian tradition teach that fasting is a great help to avoid sin and all that leads to it. For this reason, the history of salvation is replete with occasions that invite fasting. In the very first pages of Sacred Scripture, the Lord commands man to abstain from partaking of the prohibited fruit: "You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die" (Gn 2, 16-17). Commenting on the divine injunction, Saint Basil observes that "fasting was ordained in Paradise," and "the first commandment in this sense was delivered to Adam." He thus concludes: "'You shall not eat' is a law of fasting and abstinence" (cf. Sermo de jejuniis: PG 31, 163, 98). Since all of us are weighed down by sin and its consequences, fasting is proposed to us as an instrument to restore friendship with God. Such was the case with Ezra, who, in preparation for the journey from exile back to the Promised Land, calls upon the assembled people to fast so that "we might humble ourselves before our God" (8,21). The Almighty heard their prayer and assured them of His favor and protection. In the same way, the people of Nineveh, responding to Jonah's call to repentance, proclaimed a fast, as a sign of their sincerity, saying: "Who knows, God may yet repent and turn from his fierce anger, so that we perish not?" (3,9). In this instance, too, God saw their works and spared them.

In the New Testament, Jesus brings to light the profound motive for fasting, condemning the attitude of the Pharisees, who scrupulously observed the prescriptions of the law, but whose hearts were far from God. True fasting, as the divine Master repeats elsewhere, is rather to do the will of the Heavenly Father, who "sees in secret, and will reward you" (Mt 6,18). He Himself sets the example, answering Satan, at the end of the forty days spent in the desert that "man shall not live by bread alone, but by every word that proceeds from the mouth of God" (Mt 4,4). The true fast is thus directed to eating the "true food," which is to do the Father's will (cf. Jn



4,34). If, therefore, Adam disobeyed the Lord's command "of the tree of the knowledge of good and evil you shall not eat," the believer, through fasting, intends to submit himself humbly to God, trusting in His goodness and mercy.

The practice of fasting is very present in the first Christian community (cf. Acts 13,3; 14,22; 27,21; 2 Cor 6,5). The Church Fathers, too, speak of the force of fasting to bridle sin, especially the lusts of the "old Adam," and open in the heart of the believer a path to God. Moreover, fasting is a practice that is encountered frequently and recommended by the saints of every age. Saint Peter Chrysologus writes: "Fasting is the soul of prayer, mercy is the lifeblood of fasting. So if you pray, fast; if you fast, show mercy; if you want your petition to be heard, hear the petition of others. If you do not close your ear to others, you open God's ear to yourself" (Sermo 43: PL 52, 320. 322).

In our own day, fasting seems to have lost something of its spiritual meaning, and has taken on, in a culture characterized by the search for material well-being, a therapeutic value for the care of one's body. Fasting certainly brings benefits to physical well-being, but for believers, it is, in the first place, a "therapy" to heal all that prevents them from conformity to the will of God. In the Apostolic Constitution *Pænitentini* of 1966, the Servant of God Paul VI saw the need to present fasting within the call of every Christian to "no longer live for himself, but for Him who loves him and gave himself for him, he will also have to live for his brethren" (cf. Ch. I). Lent could be a propitious time to present again the norms contained in the Apostolic Constitution, so that the authentic and perennial significance of this long held practice may be rediscovered, and thus assist us to mortify our egoism and open our heart to love of God and neighbor, the first and greatest Commandment of the new Law and compendium of the entire Gospel (cf. Mt 22, 34-40).

The faithful practice of fasting contributes, moreover, to conferring unity to the whole person, body and soul, helping to avoid sin and grow in intimacy with the Lord. Saint Augustine, who knew all too well his own negative impulses, defining them as "twisted and tangled knottiness" (*Confessions*, II, 10.18), writes: "I will certainly impose privation, but it is so that he will forgive me, to be pleasing in his eyes, that I may enjoy his delightfulness" (Sermo 400, 3, 3: PL 40, 708). Denying material food, which nourishes our body, nurtures an interior disposition to listen to Christ and be fed by His saving word. Through fasting and praying, we allow Him to come and satisfy the deepest hunger that we experience in the depths of our being: the hunger and thirst for God.



At the same time, fasting is an aid to open our eyes to the situation in which so many of our brothers and sisters live. In his First Letter, Saint John admonishes: "If anyone has the world's goods, and sees his brother in need, yet shuts up his bowels of compassion from him -- how does the love of God abide in him?" (3,17). Voluntary fasting enables us to grow in the spirit of the Good Samaritan, who bends low and goes to the help of his suffering brother (cf. Encyclical *Deus caritas est*, 15). By freely embracing an act of self-denial for the sake of another, we make a statement that our brother or sister in need is not a stranger. It is precisely to keep alive this welcoming and attentive attitude towards our brothers and

sisters that I encourage the parishes and every other community to intensify in Lent the custom of private and communal fasts, joined to the reading of the Word of God, prayer and almsgiving. From the beginning, this has been the hallmark of the Christian community, in which special collections were taken up (cf. 2 Cor 8-9; Rm 15, 25-27), the faithful being invited to give to the poor what had been set aside from their fast (Didascalia Ap., V, 20,18). This practice needs to be rediscovered and encouraged again in our day, especially during the liturgical season of Lent.

From what I have said thus far, it seems abundantly clear that fasting represents an important ascetical practice, a spiritual arm to do battle against every possible disordered attachment to ourselves. Freely chosen detachment from the pleasure of food and other material goods helps the disciple of Christ to control the appetites of nature, weakened by original sin, whose negative effects impact the entire human person. Quite opportunely, an ancient hymn of the Lenten liturgy exhorts: "Utamur ergo parcius, / verbis cibis et potibus, / somno, iocis et arctius / perstemus in custodia" (Let us use sparingly words, food and drink, sleep and amusements. May we be more alert in the custody of our senses).

Dear brothers and sisters, it is good to see how the ultimate goal of fasting is to help each one of us, as the Servant of God Pope John Paul II wrote, to make the complete gift of self to God (cf. Encyclical "Veritatis splendor," 21). May every family and Christian community use well this time of Lent, therefore, in order to cast aside all that distracts the spirit and grow in whatever nourishes the soul, moving it to love of God and neighbor. I am thinking especially of a greater commitment to prayer, lectio divina, recourse to the Sacrament of Reconciliation and active participation in the Eucharist, especially the Holy Sunday Mass. With this interior disposition, let us enter the penitential spirit of Lent. May the Blessed Virgin Mary, "Causa nostrae laetitiae," accompany and support us in the effort to free our heart from slavery to sin, making it evermore a "living tabernacle of God." With these wishes, while assuring every believer and ecclesial community of my prayer for a fruitful Lenten journey, I cordially impart to all of you my Apostolic Blessing.

From the Vatican, 11 December 2008  
BENEDICTUS PP. XVI

