



the bedan today

a destiny of honor, service, and excellence

Volume XVIII
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The Official Publication of San Beda University, Manila Philippines

VALUES in Workplace
Sustain **EXCELLENCE**

A LOVE
PERSONIFIED
Mother's Month Special

**Big, Loud &
Mesmerizing!**

SBU Qualifies for the
Jessup Cup
INTERNATIONAL
MOOT COURT
COMPETITION

San Beda Snitches the
NCAA Season 93
Overall Championship Crown

The
Heat
is **On**
summer issue





EDITOR'S NOTE

San Beda University: Abounding with Blooms and New Mantra

Sybil L. Agreda

Why do we get stiff?

It was the first question I pondered on after I realized (with the help of my good friend and co-editor, Larry) that my draft for the Editor's Note was too formal and distant—"forwaaaaard" marching in a 1,2,3,4 counting. (Yup, that stiff!)

Somewhat bothered, I 'googled' (in-a-typical-millennial-way) and found a good explanation from a fitness blog which led to my understanding of the cause of stiffness which we physically experience. It says that stiffness (in muscle and joint) is experienced particularly as we age, and perhaps is due to our sedentary lifestyle or its extreme reverse. Imagine how age, dormancy or *biting off too much* can affect us!

Similarly, these three health factors-- age, dormancy and overindulging-- can strain even an institution like San Beda, a 117-year old academic institution. So like man, it may

possibly 'scar its tissues' over the course of time. Now, how best can we practice "prevention before cure?" The newest university in Mendiola, the San Beda University, has to *smooth the way* to remain vigorous in maintaining its shape; thus, a new University mantra, "Sustaining Excellence, Building Community, and Uniting Values" is introduced. **SBU** shall stand as a twofold acronym for *San Beda University* and "Sustaining Excellence, Building Community, and Uniting Values." Such is the inspiration of *The Bedan Today, Volume XVIII's* theme.

The truth is, achieving excellence is maybe a lot easier than sustaining it. To sustain excellence is to crave for consistency of work in a large timescale. It is to yearn for a community-wide collective responsibility and commitment. It is stepping outside our comfort zones until it becomes instinctive to everyone, like how air is breathed or how the eyes blink. Now why build the community? I think it is equivalent to asking, "Why build your muscles?" You build your muscles to **increases your metabolic**

rate, to fortify your bones, ligaments and tendons, to make your everyday activities easier, to give you shape, and to decrease disease risks. Similarly, we build the community because it gives shape to the school's mission and vision. A strongly built community is less likely to crumble or to be paralyzed by a 'disease.' A strong community has a healthy stance which is very critical in sailing through excellence. On a more serious note, it is the community with shared goals and values that propels the institution's success. Accordingly, a strongly-knit community that will execute sustainable plans in order to sustain excellence is what we need. But how do we knit a community? The members must have united values because no matter how excellent the members are individually if their values are unmatched --- the result will be nothing but discordance.

Aging and growing may be as scary as the mystery of the unknown, but let us be comforted for growth also creates blossoms. So as we age, we should never stop growing and blossoming.

Right on cue, San Beda University blooms profusely, in synchrony with the flowers of summer. That's why we shall feature in this issue of *The Bedan Today* the three-peat NCAA Juniors and Seniors Overall Championships and the dazzling *Bedan* and newly crowned Ms. Multinational '17-'18. Moreover, we will share stories of *Bedans* who, for us, are uncharacteristically charming and definitely worth sharing. There are feature stories of mesmerizing topics—the blood moon, power, and our faith. Your hearts will be caressed by the poignant articles that are as warm as the mother's light, no summer season can outshine. We shall tell you how the University thrives to sustain the excellence that it has achieved through time, the long-standing *Bedan* traditions that helped build a stronger and better community, and stories that will ground us as individuals and as members of our family with united values.

We hope that this issue brings you endless cheers just as much as your sun-kissed face, sun-drenched body and sun-filled spirit did! May this inspire you to look ahead with much anticipation; the same as you anticipate summer, that regardless of the imperfections, we shall bravely accept and flaunt our flaws (including being stiff), enjoy the sun, and keep growing.//



Photo: Joel G. Filamor

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A few months ago, each household was covered in garlands and Christmas lights. Homes also had Christmas trees standing proudly by the foyer, in the living room or somewhere else. But as the days rolled on, the decorations were slowly packed away, branch by branch and candy cane by the candy cane. Time flies and seasons change. The cool –ber month breeze has once again been replaced by the hot and humid summer wind. It's that time of the year again: The time of the year where jackets and sweaters are superseded by bathing suits or birthday suits, whatever floats your boat. The season where almost everyone wants to spend their days under the sun, more specifically under a big umbrella with the sea breeze blowing, waves crashing and cheeks flushing: Summer. *Seasons in the Sun!*

Summer brings with it the idea of fun, rest and relaxation but more obviously, it brings warmth just as much as a mother does. 'Summer' and 'Mother' don't just simply rhyme, but both exude a sense of warmth albeit the former refers to literal warmth while the latter refers to the more poetic meaning. To say that the celebration of *Mother's Day* during *Summer* is timely is an understatement!

We are inviting our readers to submit article(s) on *stewardship* for the next issue of The Bedan Today at larry.ambion@gmail.com or sybilagreda@gmail.com.

We also welcome suggestions and comments from our readers.

ERRATUM:

Prof. Gerard Mark Santos is the co-author of the article entitled, San Beda: A Christian Home of Peace and Love that appeared in Volume XVII, Jul.-Dec. 2017 Issue of The Bedan Today.

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God created a perfect world, and He made man the overseer of it. As the overseer, he is entrusted with everything which becomes both his privilege and responsibility. Such is an incredible gift that a man is duty-bound to take care, to develop, and to conscientiously use 'to serve others as faithful stewards of God's grace in its various forms' (1Peter 4:10). In doing so, he makes such as his precious gift to the Lord.

At the dawn of the granting of the university status of San Beda, the horizon became wider and responsibilities turned bigger. More than a new weight to carry, the *universityhood* of San Beda is seen as an opportunity for *Bedans* to fulfill its vision and mission 'of serving the Church, the society, and the world.' For the Very Rev. Fr. Aloysius Ma. A. Maranan, O.S.B., "it is time that we give back to God the fruits of what he has sown in us. San Beda University is not just a reward but more of a mission." The *Parable of Talents* reminds us that 'From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked' (Luke 12:48). If we are blessed with talents, wealth, knowledge, time, and the like, it is expected that we use these well to glorify God and benefit others.

Bearing in mind this responsibility of offering our fruits of labor to God, a new slogan that will serve as the daily mantra of *Bedans* is in-

"As a Catholic Benedictine entity, we continue to build on communities because in building a community, we make one another part of a family of this educational institution that is inclusive, celebrating and disregarding diversity of people."

Fr. Aloysius Ma. A. Maranan, O.S.B.
Rector-President

Sustaining excellence
Building community
Uniting values



Photo: Joel G. Filamor

Like children to a father, students joyfully swarm over Fr. Aloysius Ma. A. Maranan, O.S.B., Rector-President, for a quick photo along the hallway.

troduced. “Sustaining Excellence, Building Community, and Uniting Values” should inspire everyone’s attitude, behavior, and mindset.

The Very Rev. Fr. Aloysius Ma. A. Maranan, O.S.B. explained the essence of the slogan, stating that the three ideas in the slogan are interrelated (one affecting the other) and complementary (one building on the other).

Sustaining Excellence

Fr. Maranan emphasized that excellence means never staying stagnant. Maintaining excellence requires dynamism and continuous improvement.

After San Beda’s capacity to excel was further acknowledged by accreditors and experts, the Father Rector invites everyone “to start looking forward to our goal of serving God excellently as much as we love Him with all our heart, with all our soul, and with all our strength—it is our response to the highest virtue of

all, and that is to love God.” He believes that as our gift to God, we have to work together and become fruitful without counting its cost. “That’s why it’s called a gift because you offer without condition or measure,” he further said.

Building Community

Building community begins and ends with the people. Rich Hardwood, a popular practitioner and thinker who is an expert in Community Leadership, believes that the greatest source of progress throughout history has always been ‘the community.’ Thus, building a community is synonymous to building hope and creating a momentum for progress. But the question is how? How do we strengthen collective progress among people who share some common purpose? How do we build or rebuild communal values? How do we restore collective optimism in their lives?

People must see the trajectory they follow to achieve long-



Photo: Joel G. Filamor

Information Technology students capture their moment with the University's Rector-President. Photo taken after the ground laying ceremony for San Beda's newest building on campus.

term success together. Clear and achievable short-term goals that lead to the institution's vision can fuel the hope and desire of people to achieve greater things together.

Fr. Maranan, on the other hand, explained 'the why'. "As a Catholic Benedictine entity, we continue to build on communities because in building a community, we make one another part of a family of this educational institution that is inclusive, celebrating and disregarding diversity of people. We continue to build our community because we want to establish a unity of family spirit where care and love are embedded in the hearts and minds of everybody. Thus, in our *Bedan* community, nobody must feel depressed or isolated because all of us are part of a community founded on the love of God," Fr. Maranan elaborated.

Uniting Values

"To unite values is to rally on the gospel values of faith,

knowledge, and virtue. We can only do so if we are able to instill in every *Bedan's* heart and mind these values of faith, knowledge, and virtue. This we believe can help in making one another become the agents and catalyst of evangelization," Father Rector said. "We always believe that the mission-vision of San Beda University, founded on the truth of the gospel, the teaching of the Lord, is the source and fountain of the values of our stakeholders. So by uniting values, we gather around the gospel of truth to love God and to love our neighbor," he said in his closing statement.

Cyclically

In a sense, all these are interwoven. When we sustain excellence, we also need to unite the values of our members, and by doing so, we build a better community. While we build a strong community, we sustain excellence easily and unite people's values. When we are united in values, we can sustain excellence and can easily build a community.//



Big, Loud, and Mesmerizing

Pista ng Sto. Niño sa San Beda 2018

Vanessa T. Santos

San Beda prides itself in the celebration of traditional activities like the Intramurals, *Paskong Bedista*, Feast Day of St. Benedict, and victory parties. From all these aforementioned traditions, one event stands out the most. The loudest, most joyous and most colorful event in every *Bedan's* life: the *Pista ng Sto. Niño sa San Beda*, popularly known as San Beda Frolics.

Typically, religious activities are stereotypically labeled as dull and sleep-inducing, but that usually isn't the case. San Beda goes all out for this annual three-day commemoration of the child Jesus: parades, competitions, processions, food stalls, banners, and the like.

In a span of three days throughout the celebration of the *Pista ng Sto. Niño*, the university becomes covered in *banderitas* composed of a myriad of colors; the tune of upbeat music plays throughout the whole campus; the beat of the drums reverberate through every hallway; the joy of celebrating is etched into every student, faculty and administrators' faces, and the blessing of unity seeps through every nook and cranny both inside and outside the gates of San Beda.

The host of this year's *Frolics* was the Senior High School. And did they *deliver*! The celebration started with a *boom*: The continuous beating of the drums, resonated throughout the streets of Mendiola. Not only that, but the whole Bedan community came together and prepared accordingly for the opening of the *Pista ng Sto. Niño sa San Beda*: Students wore variegated garbs in accordance with their assigned Filipino dances with class representatives—their muses and escorts, dressed in extravagant costumes and ornate headpieces. As the parade started, all the students began to dance, performing what they've shed tears and sweat practicing for in the hopes of winning the street dance competition. Nevertheless, sheer joy could be seen from their faces as they danced their hearts out and chanted the words *Viva! Viva! Viva Sto. Niño!* After which, the muses and escorts were then judged based on their costumes. The racing of their hearts thudded louder than the beat of the drums as they internalized the spirit of celebrating Frolics: to give glory to God! Truly, if moments could have been frozen and kept, nothing would beat this scene, and thankfully this wondrous moment was streamed live in the TV show *Umagang Kay Ganda*, somehow



immortalizing the *Bedan* spirit of celebrating the *Pista ng Sto. Niño*.

One of the notable things about the opening parade of *Pista ng Sto. Niño sa San Beda 2018*, aside from the energetic dances and chants, was the float parade composed of mini trucks and the like that were adorned with handcrafted ornaments, covered in cloth, customized to fit the theme of the respective Filipino festivals assigned to each class, namely, *Ati-atihan*, *Maskara*, *Dinagyang*, *Panagbenga*, and *Sinulog* festivals.

Of course, what is a celebration of the feast day of the Sto. Niño without the Sto. Niño exhibit? The exhibit was held inside the *Pamanang Bedista* where different images and faces of the child Jesus were shown.

Although the celebration is religious in

nature on the first and second day, the commemoration incorporated traditional events like the *Mr. and Ms. San Beda*, the inter-school dance competition *Body Wars*, the *Battle of the Bands*, the *Bedans Got Talent*, and the *Bedan's* version of the *Amazing Race: The Bedan Race*. Furthermore, aside from the aforementioned traditional events, the hosts decided to spice up this year's Frolics by incorporating a *laser tag* and the Filipino game of *Habulan Biik*. As you can see, there are different flavors of activities to accommodate the taste of our alumni, students, faculty, administrators, and personnel who enjoyed and participated in merriment.

On the third day of the *Pista*, the age tradition of the procession and the mass was held which *Bedans* from different generations, partook in. The gloomy weather and

the heat were no match to the *Bedan's* desire to carry out the tradition of walking along the streets of Mendiola and the tradition of coming together as one to thank God for each of His blessings to the *Bedan* community. *Bedan's* truly fear no fire nor blood, nor do they fear bad weather.

Alas, as all great celebrations start, they must also end. The *Pista* started with a boom, and it ended with a *bang*: the fireworks display that lit up Manila's skies. The fireworks display, dare I say, symbolizes San Beda's own brand of celebration: big, loud and mesmerizing. Truly, when the whole *Bedan* community comes together, there is nothing but unadulterated joy, optimism, and enthusiasm—the bliss of having a strong *Bedan* brother/sisterhood.//

Photo: Joel G. Filamor

First Bedan SHS Graduates Troop from the Mighty Red School to College

Benjamin B. Sonajo, Jr.

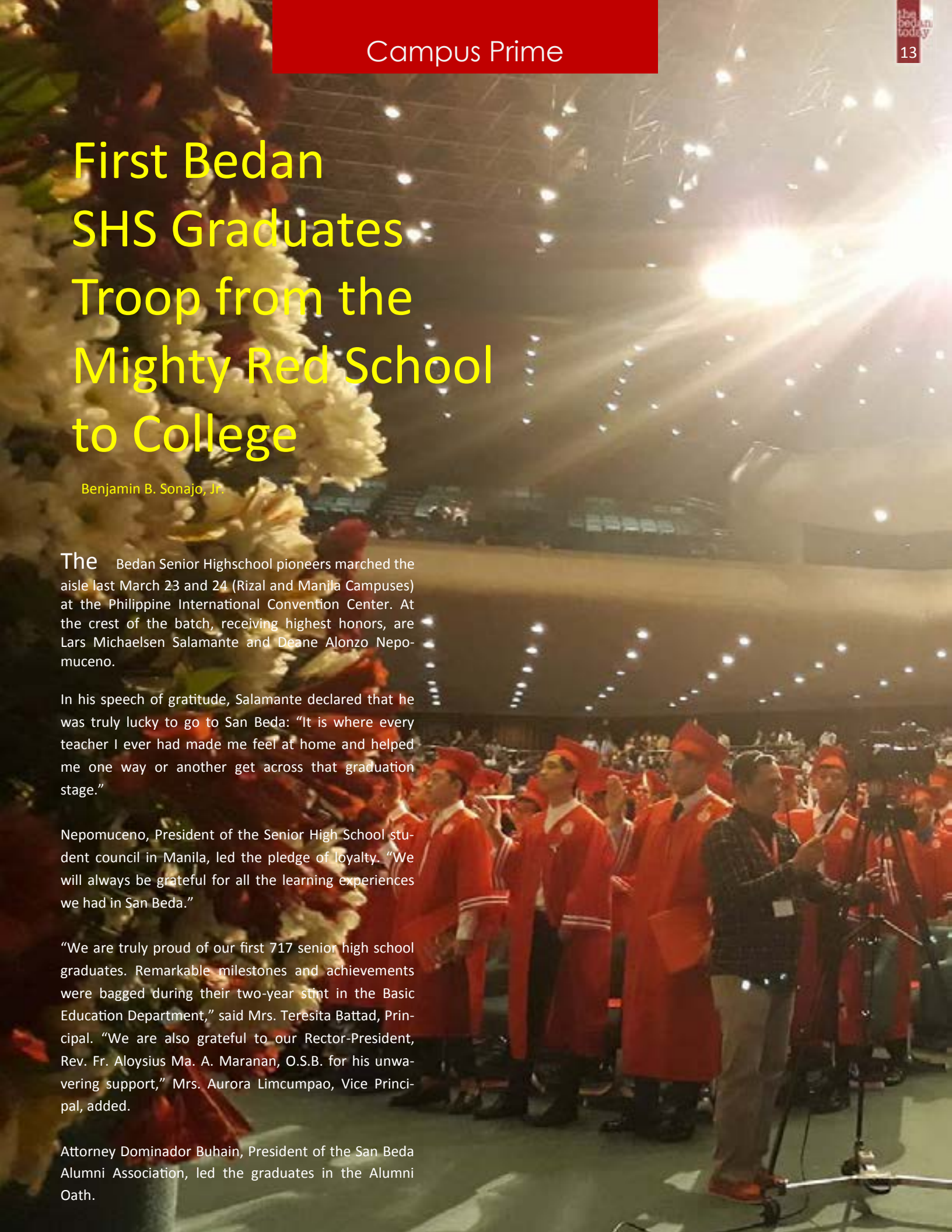
The Bedan Senior Highschool pioneers marched the aisle last March 23 and 24 (Rizal and Manila Campuses) at the Philippine International Convention Center. At the crest of the batch, receiving highest honors, are Lars Michaelson Salamante and Deane Alonzo Nepomuceno.

In his speech of gratitude, Salamante declared that he was truly lucky to go to San Beda: "It is where every teacher I ever had made me feel at home and helped me one way or another get across that graduation stage."

Nepomuceno, President of the Senior High School student council in Manila, led the pledge of loyalty. "We will always be grateful for all the learning experiences we had in San Beda."

"We are truly proud of our first 717 senior high school graduates. Remarkable milestones and achievements were bagged during their two-year stint in the Basic Education Department," said Mrs. Teresita Battad, Principal. "We are also grateful to our Rector-President, Rev. Fr. Aloysius Ma. A. Maranan, O.S.B. for his unwavering support," Mrs. Aurora Limcumpao, Vice Principal, added.

Attorney Dominador Buhain, President of the San Beda Alumni Association, led the graduates in the Alumni Oath.



Achieving excellence is a tough road to take, and sustaining it is more difficult as there are challenges and obstacles to the search for the best approach to becoming a globally competitive educational institution.

The struggles along the journey develop strength and unity among *Bedan* educators, administrators, and learners who, with selfless dedication and deep commitment to service and knowledge, developed values acceptable and practiced in the daily working of the San Beda community.

Unity continues to be the driving force to achieve a common social and cultural end. Every *Bedan* undoubtedly significantly contributes to continuous innovation and development that paved the way to becoming a University. *Bedans* strongly support and work together to sustain excellence.

Values in Workplace Sustain Excellence

Ramon Ricardo R. Roque



Let us now ponder on the qualities and attributes that the San Beda community must value and uphold at all times.

RESPECT FOR PEOPLE

A work culture that demonstrates respect for people understands that quality and service are created by people and by their attitudes towards work and the organization. But it is important to emphasize that respectful behavior is not limited to management but to everyone at all levels of the organization. In a workplace where management and employees respect one another, everyone is engaged and becomes productive and committed to fulfilling the goals of the organization.

People feel valued when their work environment is nurturing and caring; when they have room to grow and learn; when they operate in an environment free from fear; and when they feel assured of accountability, honest communication, compassion, and coaching. In a respectful environment, the management's role is not of authority and control but of facilitating, coaching, mentoring, and counseling.

Showing respect to others is not complicated especially when it becomes a habit. In fact, everyone is

taught to be respectful at an early age and the most important basic principle is the Golden Rule. Gestures of respect include greeting others, listening, sacrificing, empathizing and keeping one's workstation clean.

HONOR AND INTEGRITY

Integrity is central to an individual's sense of honor and self-respect. The individuals who demonstrate honesty and truthfulness are dependable, trustworthy and honorable at all times even when no one is looking.

Honoring commitments is an essential building block to sustaining excellence. Internal and external relationships built on honesty and trust protect the integrity of the organization and uphold its values.

OWNERSHIP AND ALIGNMENT

People take care of what they own. As a colleague used to say, "No one ever washes a rented car." When the workforce has a true sense of ownership, not of physical ownership but rather psychological ownership, it will be accountable to whatever action taken that delivers positive results. Ownership at work is taking the responsibility to meet targets and goals. When people feel alienated or not part of that organi-



"Respectful behavior is not limited to management but to everyone at all levels of the organization."

zation, their work becomes a routine and done only for compliance.

Equally important is the value of alignment that is driven by a high level of ownership. Employees' goals have to be connected to the organization. If ownership is the rocket booster, alignment is the guidance system. The processes designed to achieve strategic alignment within the organization will enable it to hit its true market niche, serve its customers with excellence, and focus on achieving competitive advantage.

Ownership and engagement can only be realized when work being done is aligned with the organization's objective of sustaining excellence.

CONSENSUS

It is generally accepted that the most effective working relationship is based on reaching a win-win solution through consensus, and there must be a unanimous deep commitment to finding solutions that everyone actively supports.

TRUST-BASED RELATIONSHIPS

Trust is the core of a good relationship in an organization. It is important to honor agreements and follow through on the decisions reached in order to establish good rapport and strong network with people and institutions inside and outside the organization, for these will be of great significance to sustaining excellence.

Establishing trust in the workforce should be the first order of business to sustain excellence as most people want trust and openness at work. Trust in the workplace translates to greater productivity.

FULL RESPONSIBILITY AND ACCOUNTABILITY

Full responsibility is an act of dedication to accomplish the tasks on time, perform the duties required, and commit to contributing to the growth of the organization. Responsibility and accountability of employees are not reflected only on good performance but on minimizing waste. Every employee is equally responsible in contributing to the success of the organization. Efficiency in sustaining excellence in the world of competition is a result of working together and sharing accountability.

RECOGNITION AND GROWTH

Human beings respond best to rewards and recognition. It is important to create a way to celebrate one another, to move beyond awards with little meaning to a truly genuine institutionalized process of recognition for valuable contributions beyond the completion of the task, but also for dedicated service to others. We might recognize innovation, creativity, team effort, or customer service. Employees expressly appreciate rewards as confirmation of work well-done

“Full responsibility is an act of dedication to accomplish the tasks on time, perform the duties required, and commit to contributing to the growth of the organization.”

and value. It is human nature that when recognized and awarded, individual productivity rises and motivation to improve good work increases. What is important is that rewards and recognition process be internally consistent and objective.

Education and skills training are important tools for employees to be competitive and for them to perform well. Equipping people with the appropriate skills and knowledge results to excellence and competence. When the workforce is competent, excellence can be sustained.

Going through these seven core values, it is apparent that this set of standards begins with the premise that people come first in the organization, that people produce results, and that to do so, they must be well motivated. To attain and sustain excellence, the organization must focus on its people and build a united community. The core values embedded in the organization provide opportunities for employees to function as human beings rather than resources, to develop their full potential, to influence good relationships in the workplace, to motivate, and to work in a healthy environment.//

And how should this be addressed?

Dr. James Loreto Piscos, a faculty of the College of Arts and Sciences, brings forth a new insight in battling with injustice and oppression through his paper, Church-State Politics in Justice Issues of the 16th Century Philippines which he presented in the Sixteenth Century Society Conference held in Hyatt Regency, in the City of Milwaukee in Wisconsin, USA last October 24-29, 2017. Basically, the paper tackles the circulation of power operating among interest groups in the practices of slavery, forced labor, and tributes during the 16th century Philippines. Interestingly, Dr. Piscos concluded the paper highlighting the different instruments of power which produced either conflict and resistance or diplomatic relations. Most importantly, he concluded that through the collaboration and resistance of the less powerful natives, the dynamics of relations of those on top were shaken. From such narrative about the 16th century Philippines, I believe that today's generation will find some meaningful lessons.

In an interview with Dr. Piscos, he revealed six important points:

1. **The first missionaries who came to the Philippines fought for justice and fought for the natives especially on issues like slavery, the legitimacy of conquest, forced labor, and tribute--all could be oppressive to the lives of the natives.** At the present time, these issues are seemingly mirrored in our issues in taxation and the abused domestic workers especially those who work overseas.

Clearly, then and now, the Church has worked as ally of the oppressed, championing equality, hope, and peace. Regardless of race and cultural differences, the Spanish missionaries stood for the Filipino natives the same way as how God regards the weak and helpless. 'The King has pity on the weak and the helpless and protects those in need,' (Psalm 72:13).

2. **Power does not operate in an up-down direction (i.e. colonizers-natives, leader-follower).** Power is actually everywhere and comes from everywhere, dispersed among the stakeholders in the society. For Michel Foucault, the French modernist who was hugely influential in shaping the understanding about power, "power is a kind of 'metapower' or 'regime of truth' that pervades society, and which is in constant flux and negotiation." Therefore, power is not seen as how we commonly view it (possessed, concentrated, or coercive). Instead, we should look at it as something diffused, embodied, enacted, and discursive.

In the 16th century Philippines, power was dispersed to the different community stakeholders who established ways of making themselves empowered to seek for dignity, freedom, and justice.

Dr. Piscos explained the importance of knowing the value of the dispersion of power, stating that by knowing, the oppressed would be able to find ways to get out of their unfortunate state.

3. **The way to get out from oppression is by articulating your situation.** To be vocal about your state is power. With that said, anyone who feels oppressed has the capacity to rewrite the narrative by articulating it-- cruelty, misjudgment, malpractice, inhumane act, and whatnot.

People should be empowered to articulate their state, their thoughts, or their feelings especially when the issue of freedom and dignity is at stake. Dr. Piscos emphasized that one cannot simply stay quiet when he or she is maltreated or oppressed. "If you want

History is the Teacher of the Present

Sybil L. Agreda

A Feature on Dr. James Loreto Piscos and his paper, Church-State Politics in Justice Issues of the 16th Century Philippines

Remember Bamboo of the then Rivermaya and his 2007 hit song *Tatsulok* that has a stinging message about the society and the justice system? "*Habang may tatsulok at sila ang nasa tuktok/Di matatapos itong gulo.*" Bluntly, it screams about the root cause of conflicts in the society—the social inequality.

Unfortunately, issues on social inequality are the looming shadows of the issues on justice which recur over again since the 16th century. Although debatable, injustices may have been caused by our natural aggressive tendencies in order to win over the sickening competition--the survival of the fittest; it could have been because of the unequal distribution of goods; or plainly, it could have been because of our differences and diversities. Yes, I know, the latter is depressing.



Photo Credit: James Loreto Pisos

Dr. James Loreto C. Pisos, a full professor in the College of Arts and Sciences, Social Sciences Department, poses with other conference delegates after his paper presentation in the international conference for the Sixteenth Century Society Conference held in Hyatt Regency, City of Milwaukee in Wisconsin, USA.

to have a meaningful life, you really have to assert that power; assert that dignity that you have as a person," he further added.

4. **Openly talking about the issue is a way of fighting.** Dr. Pisos emphasized the fact that even those events happened in the 16th century, the Filipinos were able to find a way to manage and fight oppression of the *encomenderos* who forced them to work, to contribute, or to become slaves. He said that it is good to really have a debate or a discussion on issues concerning freedom and dignity.

I can't help remembering the tale of the vain emperor in Hans Christian Andersen's story, *The Emperor's New Clothes*. For fear of being called unfit for whatever post they assume or be found senseless, everyone in the kingdom foolishly believed what the swindlers told them about the emperor's new clothes which they said were made of glorious design with wondrous colorful cloth and which would be invisible to people who are unfit, stupid or incompetent. Even the emperor himself feared the same thing if he would say that he saw nothing. When the emperor paraded before his

subjects, no one dared to say that they saw no new clothes on the emperor. Finally, a child cried out, "But he isn't wearing anything at all!" That was, for Czeslaw Milosz, the pistol shot of truth "in a room where people maintain a conspiracy of silence."

Definitely, to talk openly means to shut your defenses in order to allow the truth to come out. To talk openly means to expose yourself to criticisms or judgment, but you do it anyway because it's the only way to be heard or be understood. It is the only way to awaken the blind who believed in the 'emperor's new clothes.'

5. **Filipinos are fighters.** Even if the Philippines is a colony of Spain in the 16th century, the Filipinos were not really naïve and submissive because they were able to articulate their longing for justice in the context of the colonial life. Bartolome de las Casas, a Spanish historian and Dominican missionary who spoke about oppression and injustice of the natives, even stated that 'the natives (Filipinos) are rational, sharp of mind...' and like bamboos, they stay sturdy while they bend from the

blows of the rain and storm and sway through the breeze of the calm air.

Such must serve as an inspiration and pride to all.

6. **Everybody could be powerful.** Power is shared and negotiated, so it should never ever be monopolized. Dr. Pisos hopes that everyone will appreciate his/her unique self by articulating who he/she is and what he/she wants to be. His wish is for everyone to responsibly lobby propositions that are not only beneficial for themselves but also for people who are oppressed or people who are victims of any kinds of violation of human rights.

Certainly, we can opt to treat our neighbor as our equal, but for as long as we thrive in a class-conscious society, Bamboo's *Tatsulok* will still be as biting as how it was. The hope that we all can devour is the change (though sluggish) that happens because of the exercise of power that we all have, as we articulate the truth, discuss issues, and influence discourse.//

San Beda University Qualifies for the Jessup Cup International Moot Court Competition

Clarissa Risel G. Castillo-Taleon

The Philip C. Jessup International Law Moot Court Competition ("Jessup Cup") is the most prestigious moot court tournament in the world—hailed to be the "Olympics of Law Schools" participated by almost 700 law schools from more than 100 countries. It is held annually in Washington, D.C. every first week of April. Only the topnotch and high-calibered teams from around the world are invited to participate in the International Rounds.

In the recently concluded Philippine Qualifying Rounds of the Jessup Cup held at the University of Santo Tomas on 22-24 February 2018, San Beda made history by advancing in the National Grand-Finals for the first time. The San Beda Law Team was composed of Karlo Jenmuel Antonio (4-B), Kevin Chris Sese (4-B), John Psalmuel Chan (3-S), Christine Monderin (3-S), and Patricia Benilda Ramos (2-D).

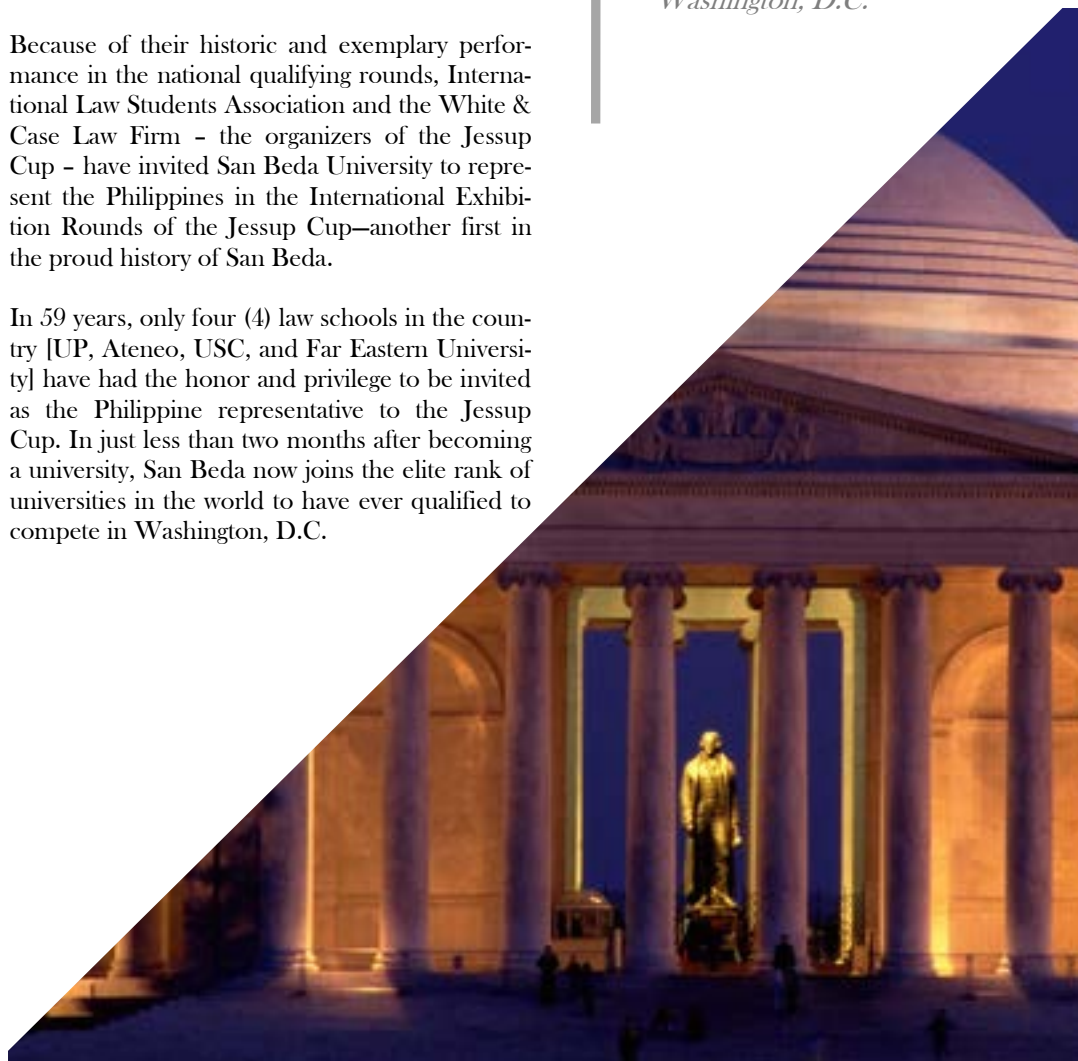


Out of all the participating schools, only San Beda University and the University of the Philippines - College of Law reached the Championship Rounds. San Beda Law was able to defeat the reigning national champion, Ateneo Law School, in the national semi-final round. The team also won the Overall Best Respondent Memorial in the country, and three oralists were included in the Top 10 Best Oralists of the Philippines.

Because of their historic and exemplary performance in the national qualifying rounds, International Law Students Association and the White & Case Law Firm - the organizers of the Jessup Cup - have invited San Beda University to represent the Philippines in the International Exhibition Rounds of the Jessup Cup—another first in the proud history of San Beda.

In 59 years, only four (4) law schools in the country [UP, Ateneo, USC, and Far Eastern University] have had the honor and privilege to be invited as the Philippine representative to the Jessup Cup. In just less than two months after becoming a university, San Beda now joins the elite rank of universities in the world to have ever qualified to compete in Washington, D.C.

“In just less than two months after becoming a university, San Beda now joins the elite rank of universities in the world to have ever qualified to compete in Washington, D.C.”

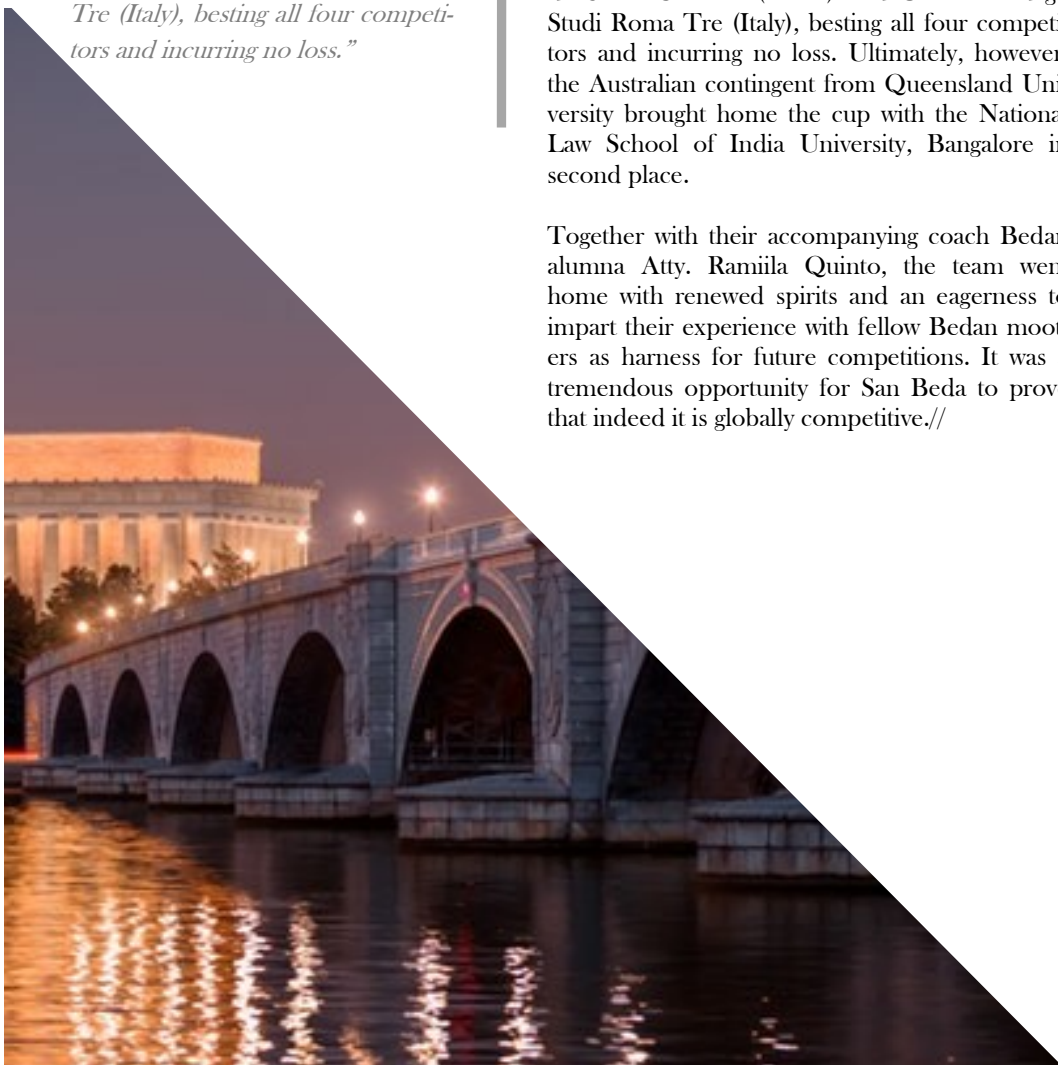




“There, it was pitted against the All-Russian State University of Justice, Saint-Petersburg (Russia), Cairo University (Egypt), Universidade Federal de Santa Catarina (Brazil) and Università degli Studi Roma Tre (Italy), besting all four competitors and incurring no loss.”

After a complete send-off, courtesy of the school administration led by the ever supportive Father Aloysius Maranan, O.S.B., Rector-President and the Benedictine monks led by the new Abbot, Father Austin Cadiz O.S.B., the Bedan team went to the US Capital last 1-8 April 2018. There, it was pitted against the All-Russian State University of Justice, Saint-Petersburg (Russia), Cairo University (Egypt), Universidade Federal de Santa Catarina (Brazil) and Università degli Studi Roma Tre (Italy), besting all four competitors and incurring no loss. Ultimately, however, the Australian contingent from Queensland University brought home the cup with the National Law School of India University, Bangalore in second place.

Together with their accompanying coach Bedan alumna Atty. Ramiila Quinto, the team went home with renewed spirits and an eagerness to impart their experience with fellow Bedan mooters as harness for future competitions. It was a tremendous opportunity for San Beda to prove that indeed it is globally competitive.//



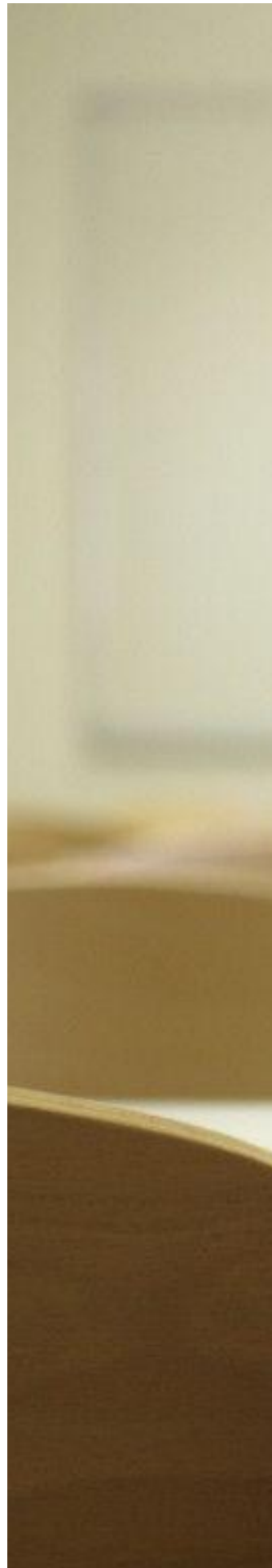
The Dialectic View of Theory and Practice vis-à-vis Classroom-Based Action Research

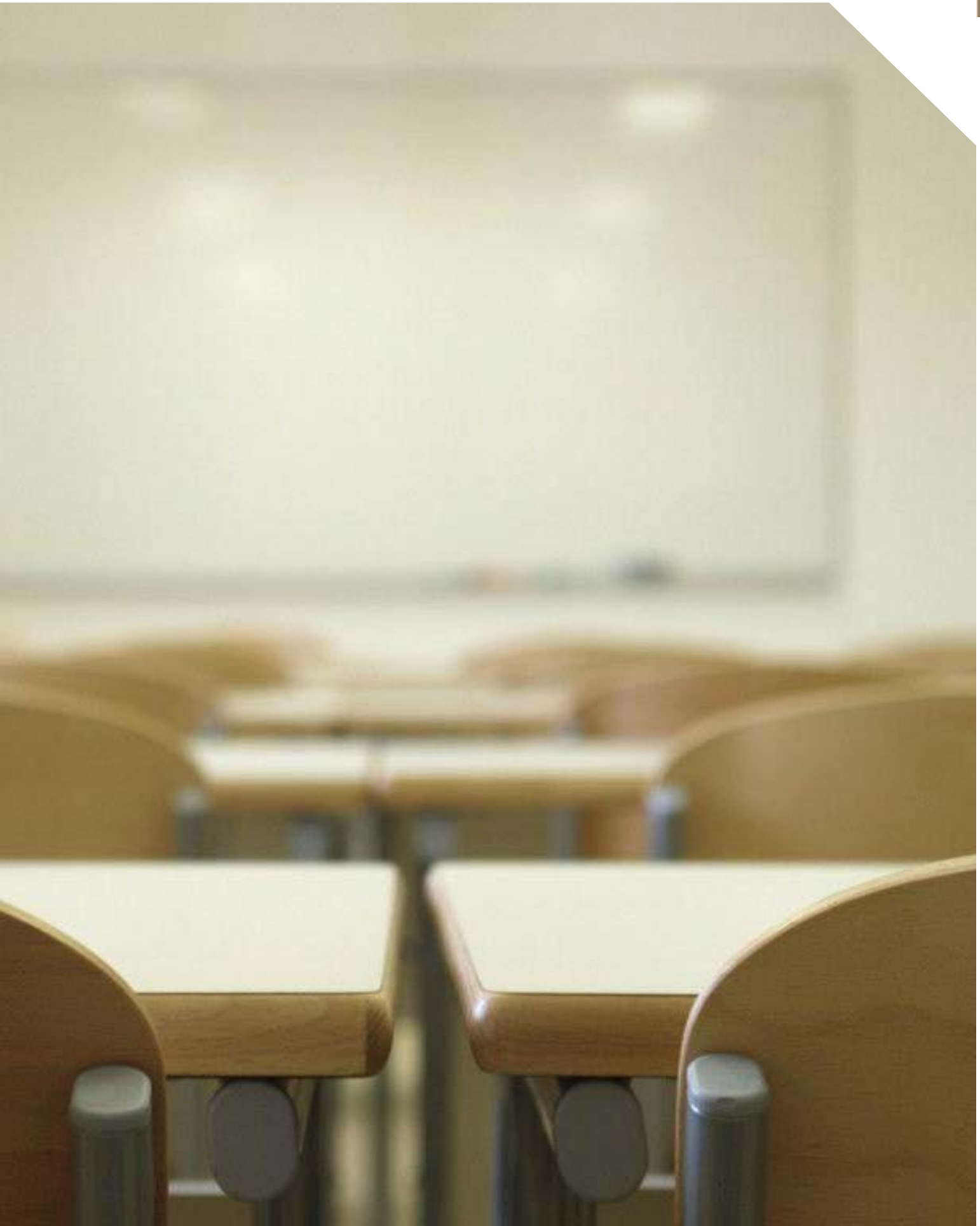
Maria Eliza P. Cruz

It is teachers who, in the end, will change the world by understanding it (Steinhouse, 1988). But the very word “understanding” may remain an abstract idea if not acted upon systematically and scientifically. Through research, the classroom teacher becomes empowered to take a peek at what happens in the world. Through such “peeking,” we become more effective in understanding the world and consequently, we get to adapt and become initiators of positive change.

It is teachers who in the end will change the world by understanding it. Such understanding begins with **reflection**. Einstein thought that complicated realities could be explained by seeking its mathematical equivalents. He posited that this would provide for the simplest explanation for the phenomenon. However, he also acknowledges the metaphysical/non-quantitative realities. Hence, we may say that a scientific reflection is a fusion of quantification and qualification of what we see, what we observe, and what we need. It eventually leads us to the development of vision. Vision is what we aim to achieve. It is a depiction of our target or set of goals for a specified period of time.

Once our vision has been clarified, we proceed to individual and organizational learning. We know for a fact that the organizational (school) mission determines the best path to achieving our vision. Richard Rorty sees realities as contingent vocabularies (thus, the term pragmatic). People may abandon or adopt a practice based on social conventions. Contextualized in the academe, this will mean always being on the lookout for best practices to achieve a goal or vision. This would also mean being ready to abandon a practice which could be proven to be inconsistent with the vision developed.





CAS Psychology Department Holds International Research Congress

Joel G. Filamor

The International Psychology Students' Research Congress was held last April 4, 2018, to boost the research capabilities and widen the global perspective of students and faculty.

The online research congress held simultaneously at San Beda University (SBU) in Manila and Universiti Malaysia Kelantan (UMK) in Kota Bharu, is a collaborative endeavor of both universities through SBU's Linkages and International Affairs and UMK's Research and Innovation Office. *(Cont.)*



Photo: Joel G. Filamor



Photo: Doris K. Sartorio

Students from SBU and UMK presented papers in the forum. “I am proud of our Psychology students. They have proven that they are capable of producing research conforming to global standards,” said Dr. Annabel Quilon, Chair of SBU’s Department of Psychology.

The forum is a concrete manifestation of both institutions’ commitment to bolster research capabilities while at the same time contributing to the generation of new knowledge for the benefit of humanity.

Dr. Tita Evasco-Branzuela, SBU’s Vice President for Linkages and International Affairs said, “The Interna-

tional Psychology Students’ E-Research Congress reflects the primordial characters of San Beda University and Universiti Malaysia Kelantan in the context of 21st-century global education. This collaborative research endeavor is a testament to the mutual commitment of both institutions towards the crucial advancement of research capabilities. We thank our partner, UMK, especially Dr. Yohan Kurniawan, for this collaborative endeavor.”

“SBU looks forward to more collaborative international research fora for the development of our stakeholders,” Dr. Branzuela closes.



"Let us be persevering in the monastery until death and in our Christian life, we may, by patience, share in the sufferings of Christ that we may be deserving to share in His resurrection."

FIAT VOLUNTAS TUA

in the life of
an Abbot

Julius Tutor

Right Reverend Dom Austin P. Cadiz, O.S.B. was installed as the 8th Abbot of the Abbey of Our Lady of Montserrat, Manila last March 10, 2018. Inscribed in his coat of arms is the motto *Fiat Voluntas Tua*, which translates as “Your will be done.” These words were uttered by Christ when He prayed in accepting the Father’s will for Him in the garden of Gethsemane (Mk 14:32-42).

The Abbot is the superior of a monastery of monks, elected by the professed members. It is said that St. Benedict was the one who definitely fixed the title Abbot (Catholic Dictionary, 2013). In his thanksgiving message, Rt. Rev. Dom Austin exhorts his monastic community, as

their spiritual father, to continue learning from each other as they carry each other's burden daily, all the days of their monastic life. Surely, this resounds the prayer of Jesus, as the obedient Son of God, when he readily discerns to accept the will of God in His passion: "Not what I will but what you will"--The statement indicates that Jesus had to school himself to accept his suffering (The New Jerome Biblical Commentary).

Like Jesus, he reminded the monastic community of the challenges that will come their way, but he continued saying, "God will be our strength." In his spiritual and monastic journey, Rt. Rev. Dom Austin spent half his life in the cloister. He recalled the moment he first entered the sacred grounds of the Abbey. At exactly 5:45 p.m., on his 19th birthday, he became a member of the monastic family. Quite sad because he could not celebrate his birthday with his family, he was happily consoled remembering that his longtime prayer was answered: to be an aspirant of the monastery. On that first night in the monastery, while looking at the image of the Good Shepherd, Fr. Austin uttered his memorable prayer, "I want to die here in this place." Reflecting about his life, he said, who would have thought that a lad from a distant place of Agusan USA (**U**pper **S**ide of **A**gusan, in Mindanao), be called by God and become an Abbot. Definitely, monastic vocation is a gift, a grace from God according to Fr. Austin. Moreover, he was thankful to God for his monastic community in listening to God and allowing the Holy Spirit to work in the monastic family.

Towards the end, he requested for prayer from the congregation that he may be faithful in his ministry, as the father of the monastic community. Addressing his brother monks, he reminded them, saying, "let us be persevering in the monastery until death and in our Christian life, we may by patience share in the sufferings of Christ that we may be deserving to share in His resurrection." The ritual and celebration of the abbatial blessing of Rt. Rev. Dom Austin is nonetheless an archetype of the relationship between God and His people. **Thankfulness** is our concrete response to our **faithful** God. Quoting Meister Eckhart, he said, "if your prayer is THANK YOU, that suffices." As Christians, we daily live and pray our own "Fiat Voluntas Tua..." to be constantly reminded that we do not simply do the things we want to happen in our lives, but we let God take part, and do, as He wills. In the *Bedan* community, we earnestly thank God for giving us a concrete sign of Jesus' "Fiat Voluntas Tua" ...in the life of a monk, in the life of an Abbot.

Rt. Rev. Dom Austin exhorts his monastic community, as their spiritual father, to continue learning from each other as they carry each other's burden daily, all the days of their monastic life.



Photo: Doris K. Sartorio

For the first time since 1866, we have witnessed a super moon, a blue moon, and a blood moon resulting from a lunar eclipse last 31st of January, 2018. It was an extremely rare lunar *trifecta* which we were fortunate to witness in our clear Manila night sky from 8:51 PM to 10:00 PM. Its mystic appeal is a result of a rare confluence of several components, i.e., the point where the moon in its orbit appears closest to the earth (super moon appears bigger by 14% and brighter by 30% than the regular moon), the occurrence of a second full moon in a month (a blue moon), and the event where the moon appears red during a total lunar eclipse (blood moon). Its next sighting is predicted to be in 2037, so that gives us a good chance of seeing this rarity possibly twice in our lifetime!

But what makes this blood moon/full moon phenomenon even more mystical are the plethora of eerie coincidences that come along with it. Whether these are backed up by scientific evidences or are mere superstitions, let you be the judge.

A mentally insane person has been called a **lunatic** (Ancients believe that changes in the *luna* or moon cause intermittent insanity). In a survey carried out to nurses and doctors by a University in Quebec, 80% of nurses and 63% of doctors agree that there are more admitted patients with mental problems during a full moon than in any other time.

Lunacy (Latin, *lunaticus*, moonstruck) may also pertain to something silly or extremely foolish (as historically believed to be influenced by the phases of the moon). Some nurses in the UK have noted that full moons lead to more chaos and more incoming patients (Wall Street Journal, 2016) while some police in the US have linked full moons to crimes and aggressive behavior (The Kentucky Post, 2007).

Could we say that these are just eerie coincidences? Think again.

Lunar gravity influences ocean tides. As the Earth spins on its own axis, ocean water is kept at equal levels around the planet by its own gravity pulling inward and centrifugal force pushing it outward. However, the moon's gravity (because it is closer to Earth than the Sun) disrupts this balance causing the water to "bulge." Where the moon is directly above ocean water, "bulging" of water (or high tide) occurs. At the other side of the earth, low tides happen.

But what makes our premise more interesting is the fact that the human body is composed of approximately 60% water with the human brain an even more "watery" compartment with 75%. Pliny the Elder, a Roman historian, took note of it and wrote that the brain is the "moistest" organ in our body. Could we say, therefore, that a full moon also triggers a sort of a "high tide" episode in our brains and bodies? That such "high tide" makes us behave a little different than usual? Even Aristotle thought that children were more prone to epileptic attacks on a full moon!

Blood Moon



When Superstitions, Eerie Coincidences, and Science Intersect

By Maria Eliza P. Cruz

Moonlight has always been regarded as romantic. The word 'honeymoon' is even named after the full moon in June, which is traditionally believed to be the best month to get married.

Amphibians (frogs, newts, and toads), arthropods (octopi, squids, and horseshoe crabs), some groups of insects, rabbits and most bird species, also synchronize their mating activity during a full moon. They even arrange a 'mating event' of sorts that gathers enough males and females for the sole purpose of courtship and mating.

Nature has ways to support the perpetuation of species. As there are documented animal mating "lunacies", nature provides further a slew of support through these

rationalizations: a full moon can provide a time cue for synchronicity of events; it also makes visual communication during night time better while scaring the normally- active nocturnal predators into the shadows, indeed, creating a very favorable mating haven for animals.

The Full moon brings bad luck. Particularly, the full moon is considered unlucky if it occurs on a Sunday but lucky if it occurs on a Monday. In fact, Monday is derived from the old English *monenday* which literally means, "moon day".

The January 31st lunar spectacle fell on a Wednesday. However, stock analysts all over the world still saw it as a bad omen as revealed by Philstar's headline of a "bloodbath" (turmoil) in stocks and bond markets for the entire week. Investors may be experts in the fundamentals of Micro and Macro Economics, but we see that their decisions may also be influenced by non- conventional and mystical fields such as geomancy (*feng shui*), numerology, and astrology.

Wolves (of the *Canis* or dog family) aggressively howl during full moons. There is a superstition that death (or bad luck) comes along with it. A study carried out by a teaching hospital in the UK found that wolves and dogs are indeed, more aggressive during full moons (which explains the howling) and that dog bites are up to twice as common during a full moon than on any other nights. However, there is still no scientific evidence that links wolves/dogs howling to death.

But if there is one thing that fully convinces me, it is the fact that the human psyche is in harmony with the rhythms of nature. I would always tell my class, everything in nature is a result of an intelligent design. Even the dead stars we see at night (glowing still even after thousands of years of its collapse) remind us that death is beautiful and is (paradoxically) the necessary primordial component of life. Hydrogen atoms that form nebulae (stars) are the same atoms that compose us (from interstellar matter coming from old, dead stars). This powerful atom, binds all of us-- the full moon, animals, and us, humans — into a powerful, united whole.//

A Love Personified

Mother's Month Special

To Miss Demetria, wherever you are. . .

---Larry Javier Ambion



Heroines and Heroes: Men and women who valiantly slay dragons and demons to save the damsel in distress.

Heroines and Heroes: Firefighters who so willingly offer their lives in exchange for the safety of civilians.

Heroines and Heroes: Strangers who unexpectedly and unconsciously help a person in need without expecting anything in return.

A heroine or a hero is an illustrious warrior, a person admired for his/her achievements and noble qualities, but the most important definition of a hero is *one who shows great bravery and love in his/her service for others*. Heroes are those who serve others by being brave and selfless.

In lieu of sitting here and mulling over a most decorous definition of a heroine, I'd rather state who is most befitting of the title *hero*: A mother. The term *mother* does not only mean the female parent but rather—it refers to *maternal tenderness and affection*. A mother is an instrument used by God; she is not just a vessel but rather *the* vessel God resides in. On another note, the term *mother* is not explicitly confined to a person who carried another being in the womb for nine months; the term may also refer to a person, who is not related by blood, who cares and maternally loves another being unconditionally, for love is not bound by the water of the womb but rather—the blood of the covenant.

The exemplar of a true hero: A mother. She is a lion-hearted individual who has willingly and would, without a second thought, put her life on the line for the safety of another. Nature has been witness to this age-old phenomenon time and time again, century after century, millennia after millennia. In the wilderness, the phenomenon of maternal love is shown by mother gazelles who offer themselves to predators instead of her offspring in the hopes that they may be able to run away safely; maternal love in the manifestation of a mother deer who valiantly stands in the way of vicious foes as she takes one last look at her cubs, fully knowing that moment will be the last moment she'd be able to lay her eyes on her children. In line with this, motherhood isn't only bound to human beings, it can also be found in animals. Whether this may be attributable to instinct or motherhood, it is yet to be seen.

A mother is a hero. In humans, a mother is she who cares for others without the expectation of reciprocity. She is the pillar of which houses are built upon. She is the fireplace that emits warmth to all those who come near it. She is the chair in the corner that provides safety and comfort. She is the pots and the pans that cling and clang as children run around the kitchen where the smell of cooking food wafts around the air. She is the food that resides in her children's bellies. She is the fleece blanket that keeps a home's inhabitants warm. She is the element that turns a house into a home. A mother is all of these and more at the same time. A home and a hero.

I once read a quote by Paddock which goes like this: "The love of husbands and wives may waver; brothers and sisters may become deep-rooted enemies; but a mother's love is so strong and unyielding that it usually endures all circumstances: good fortune and misfortune, prosperity and privation, honor and disgrace. A mother's love perceives no impossibilities." Upon reading this, I have never read anything else that has rung as true as this. Even death cannot interfere with a mother's love, for mothers rage through billowing winds, scorching deserts, and the highest of towers to save those they love the most even at the expense of their own lives, for a mother's love perceives no impossibilities.

Bravery and mothers go hand in hand. Two concepts that, once combined, become inseparable. For motherhood is staring into an infinite ocean and then jumping, all the while learning how to swim and ride the waves, when to float and when to gasp for air. Mothers are brave for answering this call of motherhood. A mother is brave for neither poverty nor sorrow may hamper her innate desire to protect, care for, and love her child. She is brave when she puts her child's happiness over her own, even when the happiness of her child may mean her own misery.


A couple hundred words in and I still can't justify how wonderful a mother can be.

*I still can't find the words
to write about my own,
for she is all the defini-
tions of a mother and
more. She is my pillar, my
rock, my hero.*

The thing about a mother is, though times change and soil erodes, she is still able to leave behind something so poignant, ineradicable, irreplaceable, and inconceivable by a simple mind. She is able to leave behind a love so strong that neither time nor change may corrupt. A love so strong that the power of deities, gods and goddesses seem weak compared to its intensity. A Love so strong that neither grief nor hurt may usurp. A mother leaves behind a handprint on her children's heart, for she has shown them eternal love, given them a taste of *agape*, more commonly known as eternal love, supplied them with an infinite amount of love that even *death* cannot erase or lessen the intensity.

A mother is a home, and she is the personified version of the word "hero." She is someone who would rather walk barefoot in place of seeing their children walk excruciatingly without shoes or anything to protect their fragile soles from the rough patches of land, the steaming heat of cement, and the tiring journey of such, that is life.

Mothers are those who are capable of sacrifice—extreme sacrifice. They are love personified. Theirs are a taste of an unconditional love that will never fade and falter.//



SAN BEDA UNIVERSITY is named after the great scholar of the medieval times—Saint Bede who was piously known as The Venerable Bede. He was greatly recognized for his exceptional dedication to learning, writing, and teaching. Reverend Father Dom Miller detailed that a church council ordered to publicly read St. Bede’s writings in churches even when he was still alive. Born in England in 672 or 673 and died 25 of May 735 AD, he lived his life as a prolific author and an outstanding scholar, deeply versed in all the sciences (Natural Philosophy, Philosophical Principles of Aristotle, Astronomy, Arithmetic, Grammar, Ecclesiastical History, Lives of the Saints, and most especially the Holy Scripture). He was a Benedictine monk of deep reputation, exemplary in Christian personality, and “without question, one of the intellectual giants of his time” (Scott DeGregorio, 2010).

Saint Bede was principally remembered for his *Ecclesiastical History of the English People* “because of its pioneering methodology and because it remains the single most important source for the early Anglo-Saxon period (Michelle Brown, 2010). Although nothing is known about his social background, it is “assumed that he was of free birth and that his kin were Christians who aspired to learn and were wealthy enough to spare a son from other duties” (Brown, 2010). At a young age, he was entrusted to the care of Abbot St. Benedict Bishop and Ceolfriht successively at the Monastery of St. Paul in Jarrow. Saint Bede was ordained deacon at the age 19 and at age 30 as a priest. It is said, that after his stay in the monastery, he never departs except when he was requested to visit Lindisfarne and York. The remains of St. Bede are now entombed in the Galilee Chapel of

The Venerable Bede

Julius B. Tutor

Durham Cathedral. As a saint, he is venerated as the patron of scholars and historians. Catholics can pray (*dulia*- "to honor or venerate") to St. Bede to ask for intercession "to smoothen the way of the prayer of petition" to God.

San Beda University commemorates the feast of St. Bede as its patron saint, every first day of the academic year (Student Handbook). Traditionally, the Catholic Church honors the day of the death of a saint and commemorates it as his/her feast day. Before the official process of canonization in the Catholic Church was established in the 10th century, with St. Udalricus as the first saint to whom the strict process was applied in 973 AD (and canonized by Pope John XV in 993), a learned of the faith, a bishop or theologian ('doctor') whose life deemed exemplary in behavior as Christian, who has been judged worthy, was often consid-

ered for sainthood (Encyclopedia of Catholicism). Hence, the saint (*sanctus* in Latin, means holy or consecrated) is the most faithful servant of God while on earth, and the Church believes, a reward of intimacy with God in Heaven awaits.

The San Beda University-community honors once more its patron by installing his statue at the Centennial Garden last January 2018. The 6-foot Bronze image was initiated and donated by the High School Batch 1968, with support from batches of 1964 Graduate School and 1972 CAS, respectively. This living remembrance of our dear saint in campus prompts us to defy our luring to sluggish desires and aspire to higher values. May St. Bede live with each of us, so that like him, we may dedicate the feeling of the ordinariness of our action into a communicative prayer of glorifying the Father, the Son, and the Holy Spirit.//

Labora:

The Spirituality of Work in the Benedictine Tradition

Julius B. Tutor

The Rule of St. Benedict (Latin: *Regula Benedicti*, RB) or the Holy Rule is a well-crafted formulation for a moderate and balanced monastic living in prayer, work, and study. But the wisdom stipulated in the Holy Rule can also be applied to lay people wanting to see beyond the ordinariness of their work in a day-to-day basis. Hence, the Holy Rule of St. Benedict can provide an understanding of one's Christian vocation and a wholly Christian principle of one's work.

Photo: Joel G. Filamor

Lens caught these men at sunrise, paving the road towards the Benedictine Monastery of the Transfiguration in Malaybalay, Bukidnon.

The biblical origin of work is spiritual and transforming. “Work is both literally and figuratively sharing God’s saving activity intended to benefit all of creation, including people” (Frederick Sanchez, 2010). However, man’s defiance changes the essence of work into a tragic consequence, and as a form of punishment (Gen. 3:18-19). Nowadays, work signifies for oneself as self-worth that brings a more disarrayed meaning than what its Christian sense meant. For some people, they find it more compelling to pursue success in work because it brings more money, pride, and identity. This provides a tendency of a feeling of superiority with his/her work authority than those whose works or jobs are lower than his/her. Here, work becomes the cause of one’s being, one that defines his/her personhood, one that determines his/her personality. Consequently, when one loses work, one also loses his identity. This brings into question: Can we imagine ourselves without our work or job? Our idea of work, “which is supposed to be a glorious

expression of God’s own image and likeness and of love, has become a marketable commodity, valued in dollars and cents, and bought and sold like hogs and potatoes” (Brian Terrel). Tracing the importance and valuable purpose of work in the Rule of St. Benedict can help us see and regain a more holistic perspective towards work.

The Purpose of Work

“***Ora et Labora*** is a chant phrase always associated with the Benedictine way” (Esther de Waal, 1995). The Benedictine Rule prescribes set of time “for collective worship, private prayer, and study,” and allowed time for “daily stints of manual work, which Benedict saw as an important way of suppressing personal pride and of giving praise to God” (Encyclopedia of Catholicism, 2010). Work has an integral purpose in the Benedictine community: ***work is the means to glorify God*** (Jane Tomaine, 2005). Dom Rembert Sorg O.S.B. (2003) says, “the monk’s obli-

Our idea of work, “which is supposed to be a glorious expression of God’s own image and likeness and of love, has become a marketable commodity, valued in dollars and cents, and bought and sold like hogs and potatoes”

Brian Terrel





Photo credit: Google images

gation of manual labor stems from his profession to follow the way of perfection in Christian poverty and charity” (p. 4). He further added that the purposes of manual labor in the Rule of St. Benedict are wholly Christian... “in the sense that they are but a practical application of principles laid down in the New Testament” (p. 5). His way of elaborating the purposes of manual labor in the Benedictine Rule is stipulated in the following reasons: self-support, almsgiving, asceticism expiation, Christian lordship and apostleship. However, he explained, “the money-making object or the profit motive is conspicuously absent and excluded” (p. 5).

The Type of Work

In Chapter 48 of the Rule of St. Benedict, it arranges the ‘works’ which monks had to do in their daily stay in the monastic community. It begins with the words

“Idleness is the enemy of the soul” (RB 48.1). Work or manual labor, in the monastic context, “prevents idleness with all its harmful, mischievous results, and it is a wholesome remedy against concupiscence of the flesh” (Sorg, p. 17). The work that St. Benedict envisages by no means consisting only of working in the field or garden or kitchen (Esther de Waal, 1995). Considerably, the agricultural set up of the time influences the incorporation of ‘manual labor’ in the Holy Rule. However, according to Dom Rembert, this idea of manual labor is rooted in the monarchism of the Eastern monastic tradition, and it is indispensable (p. 2). The desert fathers, St. Anthony, St. Pachomius, St. Basil, St. Jerome, and many others exhorted manual labor as part of the life of a monk. Moreover, because of invasions and the different monastic reinventions and reformations, the idea of manual labor was significantly extended in some aspects like the



Photo credit: Google images

care of the sick, the teaching of children, and even the manual work have been immensely varied, ranging from the making of posts to the very demanding work of copying manuscripts on a later date (de Waal, p. 161). The alteration of the practice and understating of manual labor in the RB may have been difficult to restore, but the basic elements of its values and essence remain – the *humility* that reflects the character of St. Benedict. Hence, the RB also legislates “if one of them becomes puffed up by his skillfulness in his craft, and feels that he is conferring something on the monastery, he is to be removed from practicing his craft and not allowed to resume it unless, after manifesting his humility, he is so ordered by the abbot” (RB 57.2-3). According to Brian Taylor, “this is not punish-

ment for doing well, but a way of remaining rooted in who one is rather than in what one does” (p. 43). It is our disposition and perception of work that matters. Thus, with the original intention of the RB, as Taylor says, “it is for us working our bodies in order to stay grounded and balanced” (p. 44).

Reflection on the Benedictine Spirituality of Work

“Those of us who work with our minds require exercise on a regular basis or physical labor around the house” (Taylor, p. 30). This is perhaps the main reason why I find the necessity of the Benedictine moderation and balance worth effective. Exploring into the polarities of spirit (prayer), mind (study), and body (work) helps me realize the grace of God

working in every person and activity I engaged in. Hence, there are three important aspects in the Benedictine spirituality of work that I find helpful to reflect: work is (1)*sanctifying*, (2)*transcendental*, and (3)*incarnational*. The purpose of work is to make it as means in coming to the knowledge of God and to creatively participate in the sacred work of the Divine Creator. Work serves as a vehicle to discover the wonders of God in our human actions. Therefore, reflecting work from the Benedictine concept is not simply a human toil but a Christian and mystical expression of God’s wonder in humanity.

Work is Sanctifying. Genesis 1:26-28, 2:15 implies that “humanity’s first labor *was and is* to work with God in creation.” Work is a sanc-





tified and a sanctifying act when it's a collaborative action with God's creative and saving power. The Benedictine monks in the past, in Western Europe, were often pulled into two extremes- the heroic image of the desert mystics, and the complacency and "undisciplined license" of monks. The Rule of St. Benedict directs a full intention of concern that good, honest labor would effectively keep the monk grounded, lest he drifts off into intellectual or spiritualistic fancies... when they live by the labor of their hands, as our fathers and the apostles did, then they are really monks (*RB* 48.7-8). Work is beyond selfish reasons. One's work must generate charity and love. "By doing what is needed, one responds to the needs of each member of the community, for all depend on certain tasks being accomplished" (Kardong, 1996). Hence, work is not an end in itself but a cooperative participation of the Divine to produce good into others/community. *The Second Vatican Council* reminds us with the same enlight-

"For Benedict, all activities, no matter how ordinary, are of equal value. Nothing is to be overlooked because God can be found in all activity"

(Taylor, p.32-33).



Photo credit: Google images

“When Christ is preferred above else, no work is excessively burdensome or insufficiently challenged.”

enment *“that through labor humanity is made a partner in God’s continuing creative work and that our labor should be a gift, a contribution to the common good.”*

Work is Transcendental. “For Benedict, all activities, no matter how ordinary, are of equal value. Nothing is to be overlooked because God can be found in all activity,” (Taylor, p.32-33). Work is understood to be a way of “supporting oneself as well as a vehicle in coming to know God,” (p. 42). In the prologue of the RB, St. Benedict exhorts: “First of all, every time you begin a good work, you must pray to him most earnestly to bring it to perfection.” One cannot underestimate his/her task, work or job, no matter how easy, difficult or unpleasing, for in every human endeavor God is the author, and we are His stewards. And, it is very unchristian to say that one’s work is superior or better than others, for by the gift of work, it is never us (alone) who bring it to completion but by the gift also of other persons, and most especially God who blessed it to perfection.

Work is Incarnational. “Benedict’s Rule also points to God, to God in Christ, and those who follow his Rule are guided to a life that is centered in Christ,” (de Waal, p. 158). Work is incarnational when human efforts are transformed into a manifestation of

love, an expression of charity, making Christ fully alive in *who we are* and in *what we do*. As Prof. Sanchez is saying, “living life to the fullest reflects the greatness of the one who authored life itself, and what better way to do this than to work,” (2010). “Jesus came into this life and redeemed it by his presence, and we must find God present in this life as well,” (Taylor, p. 48). Hence, “our *real work* is to be as we show the presence of Christ in our daily life. Whatever our work is and if that work ever changes, we’re still the same people when we recognize that who we are is more important than what we do” (de Waal, p. 158). And this is attested by Laurence McTaggart (2003) when he said, “to know what an authentically human life looks like, we have to look at Christ.” Thus, the Benedictine spirituality of work is Christ-centered and rooted in God.

With the help of a disciplined acceptance of the Holy Rule of St. Benedict, we can live a wholly Christian life. When Christ is preferred above else, no work is *excessively burdensome or insufficiently challenged*. Nurturing the *spirit, mind, and body* is the way to a life of moderation and balance, so that every day of our lives, even in the workplace, we can always pray... “that in all things God may be glorified!”//



Photo credit: Google images

A FILIPINA and BEDAN is the First Winner of the MISS MULTINATIONAL CROWN

The Philippines' bet, Ms. Sophia Senoron, came home with a fulfilled promise of making the country proud by winning the crown and by being the first Miss Multinational held on February 26, 2018, at the Kingdom of Dreams Theater in New Delhi, India.

Besting the candidates from other countries, Ms.

Senoron, a junior Financial Management student in the College of Arts and Sciences, won three special awards: Miss Environment, Miss Personal Interview, and Miss Speech. The Miss Environment award was given to the Miss Multinational candidate who gained the most number of ratings in the smartphone application *Envirate* on February 22-26, 2018. While supporters vote for their

favorite contestant, the process gave an opportunity for the promotion of the value of taking care of the environment. Ms. Saskia Kuban from Germany and Ms. Shefali Sharma from India were crowned as first and second runners-up, respectively.

Ms. Senoron believes that she could not have done it without the people who supported her. "I owe this crown to everyone," she said.

In an interview conducted by CNN Philippines, Ms. Senoron expressed her thoughts about her victory. "It's overwhelming. Even the people around me are surprised [about my winning], what more the person within," she cheerfully shared. "It's not about being the best at everything; it's knowing your strengths and wanting to move forward with your weaknesses and being genuine. I wanted the crown not only for myself but more importantly for my country. I feel that I could do more if I won. It will definitely expand the horizon of the people that I could help because the social capital that beauty queens get in the Philippines is so intense," she added. "I wanted to concentrate on women and children's rights because it's in my field, and I think this is something I am so passionate about ever since I was a little girl. I would just look at children and resonate with them all of a sudden. I have an emotional connection with every child I meet, and as a woman, I go through my everyday life wanting more and understanding that women deserve more," Ms. Senoron concluded.

Miss Multinational pageant was not the usual beauty pageant. Arnold Begafria, the national director for Ms. World Philippines and Ms. Multinational, said that the competition "was not much of a beauty pageant, but more of a quiz bee." In the Victory Press Conference for Miss Multinational '17-'18 last March 6, 2018, Mr. Begafria further clarified that Miss Multinational was a different kind of competition. Although "all contestants are deserving—beautiful and intelligent," Sophia clearly stood out as she showcased her excellent prowess in the three rounds of Question & Answer and in the Speech competition. "The competition was more of a one-on-one interview be-

cause they are looking for an ambassadress to represent the multi-racial and multi-religion countries and spread peace and unity," Mr. Begafria explained. "I would like to thank everyone especially those who supported Sophia," he ended.

On March 7, Ms. Sophia Senoron was given a warm homecoming by fans, friends, and administrators of San Beda University who are very proud of her achievements. Dr. Marvin Reyes, the College of Arts Prefect of Student Activities shared how Sophia's victory came as no surprise. "With her wit, beauty, and personality, she really has the edge to win the crown. It's nice to see that we have a representative in an international beauty pageant that has a purpose and substance. *Kayang-kaya ni Sophia na pangatawanan ang napanalunan niya.* She really represents and embodies a *Bedan* woman of the new generation," he said.

Prof. Ric Deri, a faculty member of the College of Arts and Sciences, also expressed his delight with Ms. Senoron's win. "In this way, we tell the world of the kind of education we provide our students. To excel in academics is expected from us, but to excel in the beauty pageant arena is, no doubt, another big thing."//



Photo : Joel G. Filamor

A SNAPPY SALUTE TO BEDAN



MAJOR MILO LEAL

Maria Eliza P. Cruz

Conversing with the soft-spoken Prof. Melanio “Milo” Leal of the Theology Department of the College of Arts and Sciences has always been intellectually and morally inspiring. Juggling between being a loving family man and a dedicated professor is not enough; he even extends time to accomplish, what for me, is a task extraordinaire—that of being a Commissioned Reserve Military Officer. As to how he does that in a jam-packed daily schedule and as to what inspires him towards this direction,

read below and discover what is underneath the sleeves of our *Bedan* uniformed man, Major Leal—the man who puts faith into action and whose actions are testimonies of his faith.

What inspired you to be a Commissioned Reserve Military Officer?

Maj. Leal: I drew my inspiration from my grandfather who was a World War II veteran and from my father who was a soldier before becoming a member of

the Philippine Constabulary (PC) and finally a Police Officer in our town in Tagudin, Ilocos Sur. For many years, he was the Chief Investigator and for quite some time, he became the Chief of Police before his retirement. Both of them served our country and offered their services in the best way they could. Because of their influences, I wanted also to enter the military or the police force. However, my mom wanted me to be a priest and because of the influences of the CICM fathers, I entered Maryhurst

Seminary in Baguio City. However, the call of serving in the military lingers on.

Describe the nature of your duty as a Commissioned Reserve Military Officer?

Maj. Leal: Republic Act No. 7077, otherwise known as the **Armed Forces of the Philippines Reservist Act of 1991**, gave impetus for the development, administration, organization, training, maintenance, and utilization of the Citizen Armed Forces of the Philippines and for other purposes.

The Armed Forces of the Philippines Modernization Program ultimately aims for a lean and mean fighting force, making the Reserve Force Component vital to its success as a Regular Force. The Reserve Force is integral to the overall concept of a Total Force, and that it should serve as a “base for expansion” ready to be mobilized in times of national emergencies.

In times of war, the Reserve Force is mobilized, and in times of peace, the Reserve Force or the Citizen Armed Force is also provided maximum opportunity to participate in safeguarding the security of the state and in assisting in socio-economic development.

I am a member of the **104th Technical and Administrative Services Group (TASG)** of the 1st Technical and Administrative Services Brigade (1TASB) under **Armed Forces of the Philippines Reserve Command (AFPRESCOM)**.

What are the activities that you have engaged with (so far) as a Commissioned Reserve Military Officer? How do you see the purpose (meaning) of these activities?

Maj. Leal: Being the G7 of the 104th Technical Administrative Service Group (TASG) of the Armed Forces of the Philippines Reserve Command (AFPRESCOM), my primary duty is to follow orders from my superior and to ensure that we as a support unit have relevant and life-giving activities offered to the people both soldiers and civilians as well. Part of our activities is to give free Medical- Dental Missions to the underprivileged and indigent people of our Area of Responsibilities. In so doing, we meet as a unit, to plan our activities ahead. Here, we apply the SEE, JUDGE, ACT Process. First, through SEE, we assess and analyze the situation of these people. Questions like: What are their concerns and health problems are asked in our planning stage. Second, through JUDGE, we evaluate, draw, and determine the best plan possible. This includes our resources both personal and the materials and other logistics that we need in accomplishing our task. Third, we ACT. Through this process, we come up with the course of action that is viable, up to date, and possible to help them with their concerns and other health problems.

One of the things that 104th TASG has been doing is offering free Medical-Dental Missions to our Area of Responsibility in the cities of Paranaque, Pasay, Muntinlupa, and Las Pinas (PaPaMunLas). We conducted as a unit, civilian-initiated activities like: clean up drive campaign before the opening of classes. We have participated in national and local historical events like acting as security contingent during the Papal visit last 15-19 January 2015. We have also contributed to the safety and security of devotees during the celebration *Traslacion* of the Black Nazarene in Quirino Memorial Plaza

last 8-9 January 2018. We have participated in various disaster relief and rehabilitation operations. The most notable contribution that we provide is being always ready and available in the Humanitarian Assistance Disaster Response (HADR). Our trainings in Urban Search and Rescue (USAR), Water Search and Rescue (WaSaR), First Responder Course, Structural Collapse Rescue Operations (SCRC) and Basic Life Support usually come very handy during typhoons, floods, and other natural calamities. As a unit, we have initiated Inter - agency coordination wherein we have partnered with “Dugong Alay, Dugtong Buhay, Inc. headed by their founder, Mr. Napoleon A. Marilag and other participating hospitals to hold regular bloodletting projects. Part of our services rendered to the AFP Reserve Command is to regularly conduct of Bloodletting Activities. The blood donations are in turn deposited to different participating and partner hospitals. In turn, the *Dugong Alay and Dugtong Buhay, Inc.* provides a free bag of blood to people in need through our recommendations.

How similar (or how different) is the nature of your work as a Reserve Military Officer compared to being a Theology professor?

Maj. Leal: As a Theology professor, I tell my students not only to learn Theology but also do Theology. Faith and action must go hand and hand. Our faith must have flesh in our actions. Though I teach Theology to my students within the four walls of the classroom, I encourage and challenge them to find the meaning of Theology within and outside the classroom. They should find meaning and relevance of Theology in their relationship with other people.

Being a Commissioned Reserve military Officer in the Corps of Professors is no different. I find meaning and relevance of Theology and military life serving the people especially in our area of responsibility. I engage myself in Civil-Military Operations whereby we conduct activities serving the populace.

Overall, I am fully committed and fully determined to successfully perform my mandate in support of the overall AFP mission accomplishment.

What advice (words of wisdom) could you share with the Bedan community?

Maj. Leal: I would like to borrow the words of General George Patton Jr., considered as one of the most successful combat generals in U.S. history and was the first officer assigned to the Tank Corps in WWI. “Live for something rather than die for nothing” and “The soldier is the Army. No army is better than its soldiers. The soldier is also a citizen. In fact, the highest obligation and privilege of citizenship is that of bearing arms for one’s country.”

I have served San Beda University by being a professor in the academe for the past 28 years. Still, I want to serve our country for the rest of my life!

A snappy salute to you, our Bedan Major, Prof. Milo Leal! //

*San Beda Snitches
the NCAA Season 93*

Overall CHAMPIONSHIP Crown

3 Years in a Row



#RoarAsOne. This was San Beda's battle cry for the National Collegiate Athletic Association (NCAA), Season 93, and indeed, for the third consecutive year since 2016, the *Bedan* community roared in unison for the lions, the king of the jungle and the NCAA arena, as San Beda was declared yet again, the General Champion of the Juniors and Seniors divisions of the National Collegiate Athletic Association (NCAA), Season 93! To date, San Beda has recorded fifteen (15) overall championships for the Seniors division and six (6) for the Juniors division.



The supremacy in sports of the *Bedan* athletes is the frosting on the cake—sweet and beautiful --for San Beda's birth as a university (San Beda was granted the university status by the Commission on Higher Education last February 4, 2018). This General Championship, fitting to be noted, is awarded to the school with the highest total of garnered points in an academic year in NCAA. This year, the San Beda Juniors garnered 447.5 points, upsetting its rival, Arelano University that recorded only 367 points. On the other hand, the San Beda Seniors division reigned with 649 total points, leaving behind in second spot the College of Saint Benilde which scored 586.5 points.

Securing the golden championship cup for San Beda for the Seniors Division are the basketball (men), chess (men), taekwondo (men), table tennis (women), lawn tennis (women), soft tennis (men), swimming (men and women), beach volleyball

(women), and badminton (men) teams. Consequently, lawn tennis, swimming, football, and badminton earned championship medals for San Beda in the Juniors division.

By far, this may have been one of the most exciting NCAA seasons for San Beda especially with the dominance shown by the San Beda Red Lions that was head to head with the Lyceum of the Philippines University (LPU) Pirates, the sole team that swept the elimination rounds in the Seniors basketball with 18-0 record. Despite that lead, the Red Lions proved that it is experience and heart to win that draw the line from those who want it and those who bleed for it. It is also interesting to note that it is not only the men's basketball that stole the attention of the press. This year's ballistic bounce of the San Beda Lady Red Spikers surprised everyone by storm and made history as the team advanced to its first finals appearance in the 93rd

*The supremacy in sports
of the Bedan athletes
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Photo: Mia Montayre, Tie Breaker Times



PHOTO: JOSH ALBELOA

Photo credit: Google images

"The grand slam that we have earned for our beloved Alma Mater goes deeper into our hearts because we offer it to Jesus, our Lord, for his love, compassion, and mercy to the Bedan athletes."

NCAA women's volleyball competition. Although the team finished off second, the momentum to win is breaking new ground.

This three-peat double overall championship was celebrated by the university last April 13, 2018 to honor the achievements and sacrifices of all *Bedan* athletes.

Rev. Fr. Aloysius Ma. A. Maranan, O.S.B. acknowledged the excellence shown by the *Bedan* athletes. In Fr. Rector's homily in the mass dedicated to the athletes, he emphasized that "the grand slam that we have earned for our beloved Alma Mater goes deeper into our hearts because we offer it to Jesus, our Lord, for his love, compassion, and mercy to the *Bedan* athletes." As a conclusion, he reminded everyone to give back to God all our accomplishments.

*"Bring out the challenges, we'll win them all/
And fear neither fire nor blood; Bedans will answer the clarion call/
For San Beda, our country, and God."/*



3rd



NCAA DOUBLE OVER-ALL CHAMPIONS

Junior and Senior Divisions

3 Crowns in 3 Consecutive Seasons



GRAND SLAM

SAN BEDA UNIVERSITY

NCAA Season 93


RAMON RICARDO A. ROQUE

Dr. Ramon Ricardo A. Roque, CESO I, Diplomate is the Dean of San Beda University Graduate School of Business. He is a scholar, a highest government career Official, an author of textbooks, a weekly newspaper columnist, a Diplomate in Business Education, and a human resource – organization development specialist. He is presently Deputy Secretary General of the House of Representatives of the Congress of the Philippines: Board Trustee of San Beda University: and Regent of the Quezon City Polytechnic University. He is also Chairman of the Board of the Association of Career and Executive Service Eligible and Officers in Government.


LARRY J. AMBION

Lars is a prose and poetry writer on topics about heart-aches, sorrow, and life struggles. He is an ambitious writer who dreams of becoming the Editor-in-Chief of Time Magazine. Being an introvert, he loves to be surrounded by chosen friends where he becomes the laughing stock and life of the party. Being cold-blooded, he loves to eat chilled leftover sopas and omelet.


SYBIL L. AGREDA

Sybil is an accidental writer, a professed teacher, and a solitary dreamer. She either doodles or runs to find her rhythm and reads more about happiness, feminism, and power. To her, the greatest heartbreak is losing a mother.


MARIA ELIZA P. CRUZ

She believes that the world is too big to stay in one place. Her gypsy soul constantly wanders and finds wonder in every piece of Nature. She fancies unicorns and sun-sets and frogs that (she) can turn into princes.


JULIUS B. TUTOR

He likes to paint and spend time in solace. He dreams of a just and peaceful world and of a Filipino society that conscientiously cares for and takes care of the environment.


VANESSA SANTOS

Vanessa is an amateur writer trying to find her footing in the world of prose and poetry. If she's not writing, she's either painting, drawing, drinking coffee, or all of the above.


CLARISSA RISEL G. CASTILLO-TALEON

Risel is a dedicated lawyer and a professor at the College of Law in San Beda University. She is also currently the Prefect of Student's Affairs in the same college. She graduated class Valedictorian in 1991 and landed number six in the BAR exams of the same year.


BENJAMIN B. SONAJO, JR.

No one would say he doesn't know Benjie. He is the super popular person around the campus because of his charm and sun-kissed complexion. He is fond of eating *biko* and anything wrapped in *lumpia* wrapper be it shanghai rolls or *turon*. During summer, he flies around the country training teachers on latest trends on pedagogical frameworks and designs.


JOEL G. FILAMOR

Joel, the jack of all trades who has dabbled in many skills such as public speaking, teaching, lay-outing, writing, and even eating bacon and crispy *pata* throughout the entire week. Aside from management consultancies, he also extends professional assistance to non-government organizations. His fascination to aviation is unknown to many. As an extrovert, he has mastered the art of talking nicely and sarcastically that even Kris Aquino will have a faint premonition.



About the Authors

