programs. The following represents the core of this proposal.

The nature of college Theology was described as “Theology for the Filipino Lay person, a study of the Filipino’s vocation and mission as a Christian in the Philippines today.” Moreover its purpose of “maturing in the faith” was specified in sharper detail by “transformation in Christ,” while the underlying relation between Faith and life (culture) was highlighted.

Suggestions for updating the content of the program centered on three emphases drawn from the Second Plenary Council of the Philippines (PCP II): Christ-centeredness, social consciousness, and grounding in Catholic Tradition. Together, these three renewed emphases deepen the key reality of “discipleship.”

Finally, both the PCP II and NCY stressed three basic dimensions for any authentic methodology in religious education in the Philippines today, namely: rooted in the living Word of God, inculturated, and systematic.
It is "the best theological library in East Asia," or "in Southeast Asia," or "from Korea to Australia."

Whatever truth there be in such statements, they probably do not refer to the library's physical plant or equipment but only to its holdings of books and bound periodicals, now numbering some 60,000 and 14,500 respectively.

This collection began in 1965 with the merging of materials from San José Major Seminary and from Berchmans College, a philosophate, both Jesuit-run institutions. About 25,000 books remained after weeding. These were re-classified by the technical services staff of the Ateneo de Manila's main library, using the Library of Congress system, which the university had adopted when it moved from Ermita to Loyola Heights. Bound periodicals, however, remained unclassified since shelving by title seemed sufficient, and this practice has usually been followed until the present day.

Three hundred twenty-eight periodicals are currently received on subscription or by exchange for Landas (journal of Loyola School of Theology). This number does not include unsolicited publications of little worth or interest, which are not preserved by the library. It does, however, include some purely philosophical publications, as well as others that are not theological but cultural, historical, sociological, etc., complementing the School of Theology's program of instruction and the Jesuit character of this institution. The same qualification applies to the book collection, growing by a thousand volumes annually.

How many of the periodicals received are scholarly? Perhaps 75% should be considered so. They are in the commonly known
European languages. Their contents are accessible to researchers through their own cumulated index volumes and also through such bibliographical tools as the Catholic Periodical and Literature Index, the ATLA Religious Index One, the ATLA Index to Book Reviews in Religion, the Critical Review of Books in Religion, The Philosopher's Index, and the Repertoire Bibliographique de Philosophie. Many similar bibliographical tools are available for books.

Many bound volumes of periodicals antedate the above indexes, however, since some runs go back before them, even beyond 1900. Some titles the library no longer receives are included in the indexes. Many of these were dropped because of Loyola School of Theology's interest in theology rather than philosophy. Others were dropped for temporary financial reasons, or merged with different publications, or simply ceased to appear.

Regrettably the library's periodical holdings are not yet available on computer. The Philippine Theological Library Association (PTLA) supplied the lack of computerized data for several years. In 1986 and in 1988 it printed detailed union lists of the serials of its members. The LHS/LST library submitted an updated list of its own holdings for the 1989 edition. It likewise hosted the annual meeting of the association in October of that year. Two more annual meetings have since taken place but no updated list of serials has come out.

The LHS/LST library has never belonged to any other library association, national or international (with the exception of the Philippine Libraries Materials Project Foundation, Inc., primarily concerned with the acquisition of material donations from the United States). This has been an inconvenience when the library received requests from abroad or sent them abroad, but the kindness and dedication of other librarians supplied the lack.

Relations with local libraries have been good. Tour groups frequently visit. The state university's Institute of Library Science once brought its summer workshop enrollees. One of the Institute's regular students spent a semester studying the library to report on it as his project for the master's degree in library science.

The present writer would be at a loss for reply if asked
concerning particular theological strengths of the LHS/LST book collection. Perhaps suitable indication is given by the number of shelves devoted to the areas of classification. The Library of Congress assigns the letters BL to BX to books on religion. A quick count found BL to BR books on 227 shelves, BS books on 231, BT books on 238, BV books on 130, BX books on 644, and religion bibliographical books (in class Z) on 16 shelves. These shelf figures include reference and non-reference. All shelves are open shelves, there being no closed-shelf area in the library.

The Lonergan Center, directed by Walter L. Ysaac, S.J., is on the library's second floor. It has an extensive computerized collection of materials by and about Bernard J. F. Lonergan, regularly receiving more from the Lonergan Institute in Toronto. The Philippine Province Jesuit archives up to World War II are located in three rooms on the ground floor of an adjacent wing of Loyola House of Studies. José S. Arcilla, S.J., their curator, has frequently been of service to researchers in local church history. The Cardinal Bea Institute/John XXIII Ecumenical Center has an extensive collection of books, periodicals and microforms in its Sala Testor, ground floor of the library building. Arrangements for their consultation should be made with its director, Pedro S. de Achútegui, S.J.*

*The Cardinal Bea Institute, which specializes in ecumenism, has in its Sala Testor about 5,000 volumes and 92 periodicals. Its collection of microfilms contains the “Church Unity Periodicals” with over 300 reels, dating back to 1841 and featuring more than 100 Christian churches. (Editor's Note)