

History of DBTC



Don Bosco Technical College stands on historic and hallowed grounds. The 18th century Spanish building (1716) at the heart of the campus is a testimony to events that led to the 1896 uprising of the country's patriots, the **Katipuneros**, against the Spanish colonizers.

The building later became the Asilo de Mandaloya, an orphanage where the saintly **Mother Consuelo Barcelo y Pages** stayed for 16 years (1883-1899). She co-founded the Augustinian Sisters of Our Lady of Consolation. Her cause for canonization has been introduced.

Early in the 20th century, the building became the San Carlos Seminary, home for the formation of the local clergy. One of them was **Rufino Cardinal Santos**, the first Filipino cardinal of the Church.

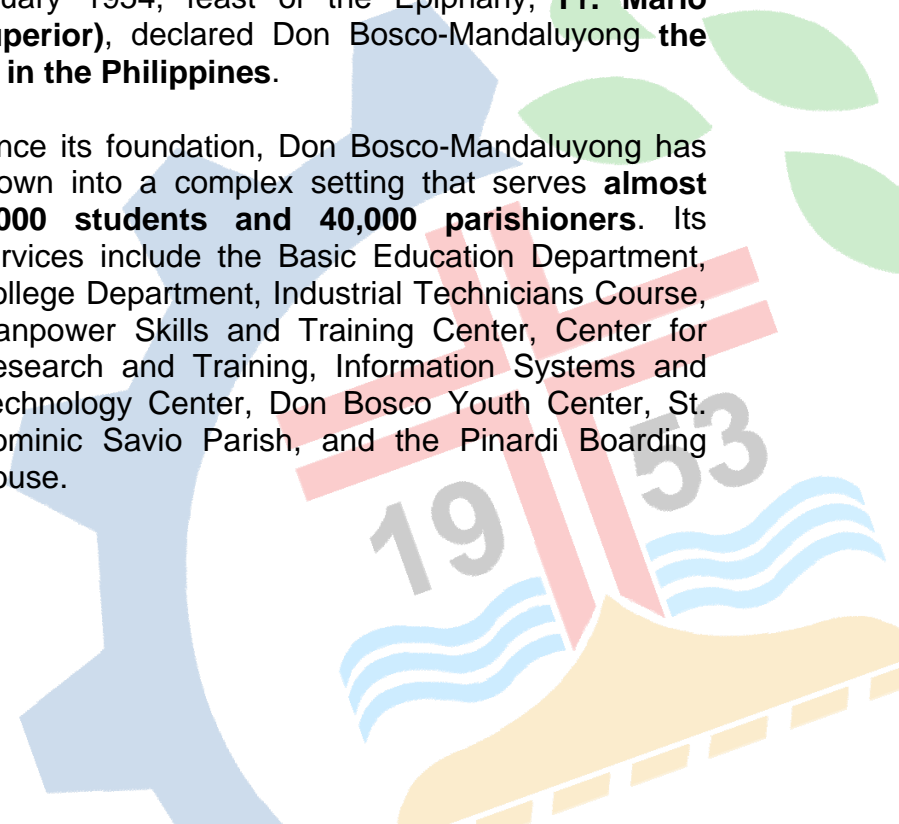
Don Bosco-Mandaluyong opened as a school on **2 June 1953** with 47 first year high school students. More and more students heard of this different school, with an innovative dual academic and technical curriculum. By its first graduation in 1957, the enrolment for the elementary and high school levels increased tremendously, representing a cross section and a happy blend of the poor and the affluent.



From its crude beginning, the Salesian work in Mandaluyong immediately gained efficiency and prominence. By January 1954, feast of the Epiphany, **Fr. Mario Acquistapace, SDB (Provincial Superior)**, declared Don Bosco-Mandaluyong **the motherhouse of the Salesian works in the Philippines**.



Since its foundation, Don Bosco-Mandaluyong has grown into a complex setting that serves **almost 4,000 students and 40,000 parishioners**. Its services include the Basic Education Department, College Department, Industrial Technicians Course, Manpower Skills and Training Center, Center for Research and Training, Information Systems and Technology Center, Don Bosco Youth Center, St. Dominic Savio Parish, and the Pinaridi Boarding House.





The College Department made history in 2004 with the acceptance of 28 first year females. By going co-ed, Don Bosco Mandaluyong is giving a statement to a world where women are devalued and degraded that men must relate with women as equal in dignity and complementary in their vocation pro Deo at Patria.

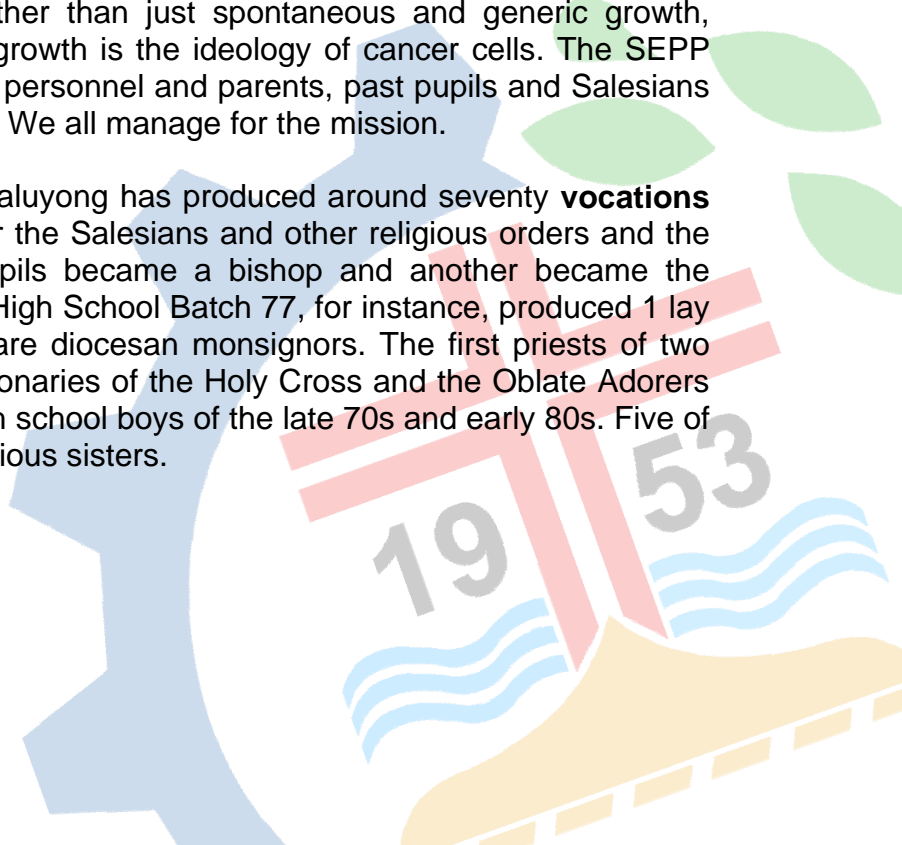
This evolution of the character of the college department from an **exclusively male school to a co-educational institution** is in preparation for the strategic plan of the department to achieve university status in the few years ahead. Along with this are new courses being introduced every year besides the engineering courses that Don Bosco Technical College has become well-respected for.

The **primary grades** have been revived in the Mandaluyong campus in school year 2005-2006. In 1989, seven sections each of grades 1 to 4 were moved to the Salesian Sisters school in Sta. Mesa, Manila. Because of the dwindling number of boys enrolling in the primary levels in Don Bosco School Manila, the Mandaluyong campus has re-opened the primary levels for consistency in character formation and curriculum development, specifically information literacy, as well as for earlier intervention in family life.



The so-called **Salesian Educative-Pastoral Project (SEPP)** is the point of reference and verification for the development of the institution. We plan for development, which is deliberate and focused, rather than just spontaneous and generic growth, knowing that growth for the sake of growth is the ideology of cancer cells. The SEPP obliges us all, teachers and students, personnel and parents, past pupils and Salesians alike to be servant-leaders of a vision. We all manage for the mission.

Through the years, Don Bosco-Mandaluyong has produced around seventy **vocations to the priestly and religious life**, for the Salesians and other religious orders and the diocesan clergy. One of its past pupils became a bishop and another became the superior general of a religious order. High School Batch 77, for instance, produced 1 lay brother and 8 priests, two of whom are diocesan monsignors. The first priests of two local congregations, the Marian Missionaries of the Holy Cross and the Oblate Adorers of the Two Hearts, came from the high school boys of the late 70s and early 80s. Five of the former lady teachers became religious sisters.





Then we have **Roderick Flores**, **Sigmund Ocasion**, and **Chiminello Dorilag**. These are three young men from Don Bosco-Mandaluyong whose ordinary lives were filled with extraordinary spiritual and moral content. In their teens or twenties at their time of death, these boys had early on outgrown the follies of youth and exemplified the faith of the saints. These are the fruits of our **Preventive System**- Don Boscos unique contribution to the world of education based on **reason (principle-driven life)**, **religion (spirituality)**, and **loving kindness (connectedness or mutuality)**.

Roderick Flores died a teen hero after saving his two drowning companions. His heroism, remarked his former rector and now bishop Francesco Panfilo, was a culmination of numberless acts of generosity he had done to help those in need. Though remembered for his heroic act as a scout, Roderick exemplifies to a world of secularism a person made mature by spirituality or religion. The sacraments of Confession and Communion were his means of growing in the love of Jesus and neighbor. Prayer, particularly before the Blessed Sacrament, took first place in the daily routine of Rodericks school days.

The Salesians aim to create and maintain an environment that gives primacy to Christ and his gospel, forms the school community to the sense of the sacred, insists on the faith dimension of daily life, and restores the life of grace when things go wayward.

In a market-driven, therapeutic, narcissistic, and entertainment-oriented culture, Rodericks life proves that prayer, indeed, makes men out of boys.

Chiminello Dorilag was an engineering student in our college department when he died of enlargement of the liver after he was visited by his dean and later bishop Precioso Cantillas. As his long-lingering sickness was getting worse, Chiminello prescribed for himself his own antidote: Here in Don Bosco you are expected to bear fruit. He poured his heart out on his Readers Digest pocket diary, which at the time of his death was worn-out and crammed with words from his wise soul. Chiminello exemplifies to a fragmented world a person made mature by a principle-centered life or reason. When correcting his three sisters, the sober and patient brother would set the boundaries: Dont do that Jesus wont like it.

Since he was 15 years old, Chiminello wrote: I have been researching on the development of a Perpetual Power Supply (PPS). This machine will generate power forever I am aspiring to be the first Filipino Nobel Prize winner. I know God is always with me, that Jesus will never fail me that someday, I will really succeed because I trust him very much This PPS will be my signature, the memory of my love for my country before I will be gone on earth. He was a young man whose life was not only value-laden, but vision-inspired as well.

The Salesians aim at forming persons who know the value of a principle-centered and purpose-driven life. It is known as reason in the Preventive System. It is expressed today as respect for boundaries and moral order. It is seen today as education to depth and initiation into critical thinking. These are qualities which Chiminello proposes to a society characterized by reckless risk-taking and rule-breaking.

Sigmund Occasion, even in grade school, was already given recognition as most lovable person. He was a member of the Peer Ministry Group. He would join the schools summer leadership camps. But the family migrated to Toronto, Canada after his sophomore year in high school. There he died at the age of 23 of a painful colon cancer. The Salesian priest who ministered to him during his months of illness in the hospital declares: He has been a shining example of the success of our Salesian spirituality: his serenity, courage and peace up to his moment of death made me think of St. Dominic Savio himself.

During his stay in the hospital for three months, Sigmund was loved by everybody from janitor to dietician, nurses, doctors, especially his oncologist. They called him special boy. His visitors were non-stop. He was very popular from first floor to the last floor.

His schoolmates in Canada would call him lolo or grandpa because he loves giving us advice, feels the oldest among us, and serves as a mediator in the group. In a tribute to his ability to connect with people, one friend said: Its amazing that a 23-year-old man has touched so many lives in such a short period of time. Not all of us are blessed with a charisma that he possessed. His ability to make an influence on peoples lives was incredible. A simple gesture from him meant so much to others.

The Salesians aim at fostering a tradition of friendliness that the Mandaluyong campus has always been appreciated for. And in a world where relationships are often fleeting, promiscuous and trivial, Sigmund stands as a witness of a man made mature by mutuality or connectedness. This is the third pillar of the Preventive System we still call loving kindness.

Sigmunds parents confirm that even when they were still in Mandaluyong, they had always seen in their son even at a young age a boy who was generous and compassionate to the needy. Ofelia, Sigmunds mother, reveals: At a very young age, he already had a sense of responsibility and a caring heart. Sigmunds best friend in Toronto muses: Although the world is filled with wonderful people that really care, Sieg stands out from the rest for his kindness and genuine affection for humanity.

These are young men of character. The uniqueness and richness of their character are made visible in their stories. Unlike sensational stories about youth in media today, these stories are extraordinary because they are the stuff of heroes and saints. Goodness has a star, rather than a stigma. And God placed at the center of life makes life honorable rather than haunted.

Every year, the Natatanging Bosconian award is conferred during the graduation rites to alumni who are men of service as well as they are men of influence in their chosen careers. These are men awarded by the school the Pro Deo et Patria medal because of their acknowledged competence and significant achievements as professionals and because of their practical day-to-day testimony of their Christian faith and patriotism. These are:

1996: Mr. Jose Leo P. Caparas, HS 1963, Entrepreneur

1997: Hon. Antonio M. Bernardo, HS 1971, Commissioner of the Bureau of Customs and recipient of the first Blessed Philip Rinaldi Servant-Leader Award from the National Federation of Past Pupils

1998: Mr. Rico G. Bersamin, HS 1964, Plant Manager, Pilipinas Shell Refinery

1999: Maj. Gen. (Ret.) Ponciano S. Millena, HS 1960, Armed Forces of the Philippines

2000: Hon. Benjamin D.C. Abalos, Jr. HS 1979, then Mayor and now Congressman of the City of Mandaluyong

2001: Mr. Teodoro B. Javier, HS 1960, Entrepreneur

2002: Hon. Jose Isidro N. Camacho, HS 1972, Secretary of the Department of Finance

2003: Mr. Victor B. Endriga, HS 1962, Treasurer of Quezon City

2004: Raul Sarceda, HS 1964, Country Developer for Laos for the Habitat for Humanity

2005: Alipio F. Fernandez, Jr. HS 1960, former Mayor of Dagupan City and incumbent Commissioner of the Bureau of Immigration

