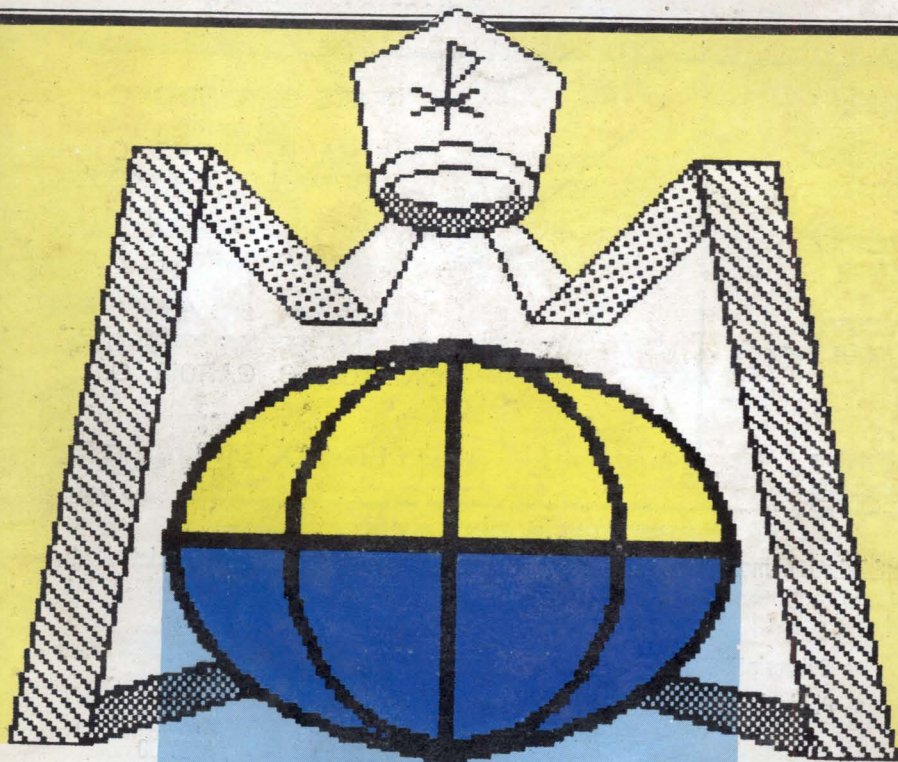


# BOLETIN ECLESIASTICO de FILIPINAS

THE OFFICIAL INTERDIOCESAN BULLETIN



## TRIBUTE TO PHILIPPINE BISHOPS

*Vicente G. Cajilig, O.P.*

## PHILIPPINE EPISCOPOLOGY

*Charles N. Bransom, Jr., et al.*

## THE SPIRITUAL CARE OF THE MILITARY PARTICULARLY IN THE PHILIPPINES

*Jeremias R. Rebanal*

## THE FOURTH GROUP OF FILIPINO PRIESTS

*Luciano P.R. Santiago*

# BOLETIN ECLESIASTICO de FILIPINAS

## THE PHILIPPINE ECCLESIASTICAL REVIEW

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BOLETIN ECLESIASTICO DE FILIPINAS, the Official Interdiocesan Organ, is published bi-monthly by the Santo Tomas University Press and is printed at UST Press, Manila, Philippines. Entered as Second Class Mail Matter at the Manila Post Office on June 21, 1946.

### Subscription Rates (Effective January 1988):

Philippines:	One Year	Per Copy
Newsprint .....	P 85.00	P 15.00
Bookpaper .....	P100.00	P 17.00
Foreign: .....	US\$ 25.00	US\$ 6.00

Subscriptions are paid in advance. **For the Philippines:** Payment should be made by postal money order, telegraphic transfer or check with bank clearing in Manila only.

Communications of an editorial nature concerning articles, cases and reviews should be addressed to the Editor. Advertising and subscription inquiries should be addressed to the Business Manager. Orders for renewal or change of address should include both old and new addresses and will go into effect fifteen days after notification.

Articles herein published do not necessarily reflect the opinions of the Editorial Staff.

Address all communications to:

**BOLETIN ECLESIASTICO DE FILIPINAS**  
University of Santo Tomas  
España, Manila, Philippines  
Tel. No. 731-31-01 local 251



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### TRIBUTE TO PHILIPPINE BISHOPS

**I**N paying tribute to the Philippine Bishops, it is deemed noteworthy to point out that the first bishop of the Philippines was a Dominican, Domingo de Salazar, D.D. Such an honor of being first, becomes even more noteworthy when the fruits of the labor of Bishop Salazar are viewed.

During the first ten years of his episcopate, given the limitations and crude means of the era, the evangelization process was so accelerated that the growth in the number of believers was outstanding. It was also noted that there was great improvement in the quality of the people who embraced the faith.

The episcopate of Salazar was also marked with his own brand of social commitment. In those days when the majority of the people were under the yoke of the *encomenderos*, he let out blistering tirades against such form of oppression, opening the eyes of the people to the evils perpetrated by the landed gentry.

Today, the Church in the Philippines has grown immensely since the time of Bishop Salazar. From the original three dioceses after Manila was erected (namely Nueva Segovia, Nueva Caceres and Cebu), the country has now been divided into more



and more dioceses in the past decades. In fact, in the last ten years alone, the Philippines saw the birth of some twenty dioceses.

The revered members of the Catholic hierarchy certainly deserve our gratitude for their zealous apostolate. They work tirelessly for propagation of the Word. For sure they are always faced with challenges in the vineyard.

Today Bishops are faced with the task of creating new dioceses to give areas efficient attention and for the proper formation of the laity, so that they indeed become the salt of the earth. They also see to the quality of the spiritual leadership of the members of the clergy, to whom the laity look up. They have furthermore opened avenues of interreligious dialogues here and with other countries.

For their zealousness in their commitment to the Church, our Bishops deserve this prayer:

*O Jesus, Prince of Pastors, Shepherd and Bishop of our souls, give our Bishops all those virtues, which they need for their sanctification. May they watch over themselves and the entire flock with which the Holy Spirit has entrusted them. Fill their hearts with Your own Spirit. Give them faith, charity, wisdom and strength. Send them faithful co-laborers in the great work of saving and guiding souls. Make them shepherds after your own Heart, living only for their holy office, fearing nobody but You, and hoping for nothing but You, in order that when You shall come to judge shepherds and their flocks, they may obtain the unfading reward of eternal life. Amen.*

This prayer, and the publication of the article on PHILIPPINE EPISCOPOLOGY serve as our own way of rendering tribute to our zealous bishops of the past and of the present.

### PHILIPPINE EPISCOPOLOGY

**O**N February 6, 1579, Pope Gregory XIII established the Diocese of Manila, attaching it to the Metropolitan Province of Mexico City, and appointing as the new see's first bishop the Dominican Fray Domingo de Salazar. August 14, 1988 marks the 393rd anniversary of the establishment of the Metropolitan Province of Manila and of the erection of the Dioceses of Caceres, Cebu, and Nueva Segovia. In just over four hundred years the Diocese of Manila has developed into sixteen ecclesiastical provinces, comprising sixteen archdioceses, forty-nine dioceses, five territorial prelatures, five apostolic vicariates, and one military ordinariate, served today by two cardinals, twenty-two archbishops, ninety-six bishops, and one territorial prelate. The Filipino Church has the fifth largest number of bishops in the world and the largest Catholic population in Asia.

In this and subsequent issues, we shall present a chronology or episcopologio of the bishops of the Philippines. Why an episcopologio? The Second Vatican Council, both through its documents and by its very occurrence, brought renewed attention to the episcopate. To anyone who read press accounts of the Council or any of the scores of books written about it, or who saw television reports of its deliberations, the inescapable fact of the hierarchial nature of the Church was manifest. The



decree *Christus Dominus*, on the pastoral office of bishops, enunciated the apostolic origins of the episcopate in unequivocal terms. "The bishops . . . have been appointed by the Holy Spirit and are successors of the Apostles as pastors of souls." This renewed attention engendered basic questions as to the historical chain of the episcopate. Episcopal ordinations, attended in the past largely by the clergy and in many places without much solemnity, were suddenly public events attended by the faithful in large numbers. Questions as to the succession of bishops were raised and required thoughtful and historically accurate answers. Episcopologios in manuscript form existed in several dioceses and there were disparate episcopal biographies, but the historical accuracy of many of these works was questionable. Indeed, many of the episcopologios from earlier centuries did not even identify a bishop's consecrator, but emphasized a bishop's entry into his city and his relations with his cathedral chapter. While these events are certainly important, they do not speak to the historicity of the episcopate. A good number of episcopologios did not even have historically accurate lists of their bishops. Some contained omissions while others named men who had been proposed by a civil power but who never received pontifical approval. Yet others had individuals who could not be identified at all.

In the decade preceding the Second Vatican Council, a number of individuals began concerted efforts to research the succession of bishops in several countries. Researchers from France, Chile, Colombia, Brazil, Spain, and the United States were at that time independently compiling data on the episcopates of their respective countries. Providentially, they came into contact with one another and formed a loosely-knit group, sharing resources and information. The members of the group established a newsletter and became the catalyst behind the "Association Conrad Eubel," founded to further studies on the episcopate. Since 1968, the group has been responsible for the annual publication of contemporary episcopal ordinations in the

French review *l'Ami du Clerge*. Individual members have published books, monographs, and articles on the episcopates of various countries.

As they shared information, the scope of their research widened to the worldwide Church. The data bases which resulted have given the group the ability to compose episcopologies for any country requested and for any religious community which has had members raised to the episcopate. This episcopologio is a fruit of their work.

The data bases have been divided into centuries and as one regresses in time, the percentage of complete data declines. At this time, the sixteenth through the twentieth centuries have been catalogued and the percentage of complete consecrations is as follows: 16th — 50%; 17th — 67%; 18th — 80%; 19th — 95%; 20th — 99%. The number of bishops listed in these aforementioned data bases, including those for whom data is missing, exceeds 35,000. With such a large number of consecrations to be catalogued, it is evident that a small research group could not accomplish a work of this scope alone. Over the years they have been assisted by hundreds of bishops, staffs of nunciatures, archivists, and Church historians.

This episcopologio will present, to the fullest extent possible, the details of the episcopal ordination of each bishop, giving the date and place of the ceremony, the names of the consecrators and co-consecrators, and a brief curriculum vitae of each bishop. With a view to giving as full a picture as possible of the development of the Church in the Philippines, the dates of the establishment of each jurisdiction will be given at the appropriate chronological place in the text, along with the territory of each diocese. Note will also be made of those priests who received papal nomination as bishops but who for one reason or another did not receive episcopal ordination. Tables tracing the succession of the bishops of the Philippines to the most distant source complete this study. Of particular interest is the



fact that almost one-half of the total Filipino episcopate has been consecrated by papal representatives, with Archbishop Bruno Torpigliani being the consecrator of fifty bishops, almost 20% of the bishops in the history of the Church in this country.

The succession tables for the 246 Filipino bishops whose consecrators have been identified in this work reveal that 208 bishops, or 84.5% of the total, trace their spiritual ancestry to Cardinal Scipione Rebiba, named Titular Bishop of Amicle in 1541. This closely approximates the percentage of current bishops world-wide who trace their succession to Cardinal Rebiba — 89.9%. In fact, all living members of the Filipino hierarchy pertain to the Rebiba line. Of the remaining 38 bishops, 29 pertain to fragmentary lineages, and several of those lineages probably belong to the Rebiba line. Further research in Spain may help to clarify those lines.

The first page of the tables gives the Master Table of the Rebiba Succession. The larger part of the Rebiba succession comes through Benedict XII, while the remainder comes through Cardinal Gaspare Carpegna. The numbers in parentheses following various names refer to the secondary tables branching out from the main lines. The name of each prelate not a member of the Filipino hierarchy who consecrated a bishop for the Philippines is underlined, thus indicating at which point each particular line entered the Philippines. In a number of cases a bishop who was the consecrator of a Filipino bishop also consecrated a non-member of the Filipino hierarchy who subsequently consecrated a bishop for the Philippines.

In any undertaking of this kind, there will always be lacunae and this work is no exception. Notwithstanding scrupulous research and the help of many dedicated people, there remain eleven bishops for whom we have been unable to find any record of their consecrators and this sadly includes the first five bishops in this list. For more than twice that number we are missing one or several pieces of information, from the exact date of

consecration to the names of the co-consecrators. Most lacunae can be attributed quite simply to the lack of any extant record of the event. In these instances, the most likely cause for the lack of verifiable evidence is not that records were not made, but that they were either lost or destroyed. There can be no doubt that some records from the early years of the Church in the Philippines were lost in transit to Rome. More recently, archives in several dioceses were destroyed during the Second World War. The adverse effect of climate on documents could be a factor in the lack of some documentation. Lacunae can also be attributed to the inaccessibility of the requisite sources or to the lack of knowledge that a particular source exists. Obscure works and manuscripts are still being discovered and important information can be come upon after all hope of finding it has been abandoned.

The principal sources used in the preparation of this work were: *Acta Apostolicae Sedis*, 1909 ss.; *Annuaire Pontifical Catholique*, Paris, 1897 ss.; *Annuario Pontificio*, 1945 ss.; *Boletín Eclesiástico*, Manila; *The Catholic Encyclopedia*, New York, 1910, 15v.; Code, Joseph Bernard, *Dictionary of the American Hierarchy*, New York, 1964; de Echeverría, Lamberto, *Episcopologio Español Contemporáneo (1868-1985)*, Salamanca, 1986; Eubel, Conrad, *Hierarchia Catholica Medii et Recentioris Aevi* . . . , Padua, 1898-1978, 8v.; and Oviedo Cavada, Carlos, *Los Obispos Mercedarios*, Santiago, Chile, 1981.

This present work was prepared through the collaboration of three researchers: Father André Chapeau, O.S.B., of the Abbey of Saint Paul de Wisques, Longuenesse, France; Mr. Charles Bransom of Brandon, Florida; and Father Isidore Perraud, C.S.Sp., of La Turballe, France. The authors have been assisted by other members of the group and by several bishops, archivists, and Church historians in the Philippines. A special



word of thanks to Archbishop Bruno Torpigliani and the staff of the Apostolic Nunciature for their assistance and patience over many years in answering our requests for the data of episcopal ordinations. We also wish to thank the staff of the Manila Archdiocesan Archives who helped to resolve difficulties with several 17th, 18th, and 19th century consecrations. We are deeply indebted to Father Pablo Fernández, O.P., of the University of Santo Tomas who has been of inestimable assistance in searching out data unavailable in Europe and the United States. Father Fernández helped fill many lacunae relative to late 19th and early 20th century consecrations, as well as data concerning Dominican bishops, and obtained virtually all of the information on Filipino consecrations over the past two years. He also corrected orthographic errors throughout the text and reviewed it for accuracy. This work would not be nearly as complete as it is without their invaluable assistance.

## THE EPISCOPATE OF THE PHILIPPINES

1595-1898\*

DIOCESE OF MANILA — *Established 6 February 1579*

Territory: All of the Philippines

1. 1579, at Madrid.

consecrated: Fray DOMINGO DE SALAZAR, Dominican, first Bishop of Manila,

born at Labastida, La Rioja Alavesa, Spain circa 1512: Dominican Provincial in New Spain; named 6 February 1579; arrived at Manila in September 1581; died 4 December 1594 at Madrid.<sup>1</sup>

METROPOLITAN ARCHDIOCESE OF MANILA — *Established 14 August 1595*

Territory: The jurisdiction of the archdiocese of Manila, included the actual provinces of Nueva Ecija, the southern half of Tarlac, Pampanga, Zambales, Bataan, Bulacan, Rizal, Cavite, La Laguna, Batangas and the islands of Mindoro and Marinduque.

DIOCESE OF CACERES — *Established 14 August 1595*

Territory: The present provinces of Quezon, Camarines Norte, Camarines Sur, Albay and Sorsogon, together with the islands of Catanduanes, Masbate, Burias and Ticao.

DIOCESE OF CEBU — *Established 14 August 1595*

Territory: All of the Visayas, Palawan and Mindanao, and a century later, also the Marianas, Carolinas and Palaus.

\* Footnoted by Father Pablo Fernández, O.P.

<sup>1</sup> Gutiérrez, Lucio, O.P., *Domingo de Salazar, the First Bishop of the Philippines (1512-1594)*, Manila, 1988, (in the Press).

DIOCESE OF NUEVA SEGOVIA — *Established 14 August 1595*

Territory: Today's provinces of both Ilocos, Abra, the whole Cagayan valley, the Mountain provinces, La Union, Pangasinan and Northern Tarlac, and in succeeding times Babuyan and Batanes, too.

2-3. 1596, in México.

A bishop of México, but not the Archbishop of México City,

consecrated: (1) Fray IGNACIO DE SANTIBAÑEZ, Observant Franciscan, first Archbishop of Manila, named 30 August 1595; took possession of his see 28 May 1598; died 14 August 1598.

consecrated: (2) Fray PEDRO DE AGURTO, Augustinian, first Bishop of Cebu,

born in New Spain; named 30 August 1595; died 14 October 1608.

\* Fray LUIS DE MALDONADO, Observant Franciscan, was named first Bishop of Cáceres 30 August 1595, but died before he could be consecrated.

4. 1597, in Mexico.

A bishop of México, but not the Archbishop of México City,

consecrated: Fray MIGUEL DE BENAVIDES, Dominican, first Bishop of Nueva Segovia,

born at Carrión de los Condes, Spain; named 30 August 1595; Archbishop of Manila 7 October 1602; died 26 July 1605.<sup>2</sup>

<sup>2</sup> Hilario Ma. Ocio, O.P., *Reseña Biográfica de los religiosos de la provincia del Santísimo Rosario de Filipinas, desde su fundación hasta nuestros días*, Parte Primera (1578-1650), Manila, Establecimiento tipográfico del Real Colegio de Santo Tomás, 1891, pp. 64-69.



\* Fray FRANCISCO DE ORTEGA, Augustinian, was named Bishop of Cáceres on 13 September 1599, but died before he could be consecrated.

5. 1603,

consecrated: Fray DIEGO DE SORIA, Dominican, Bishop of Nueva Segovia,  
Born at Yébenes (Toledo), named 15 November 1602;  
died in 1613.<sup>3</sup>

6. 1603, at Puebla, Mexico.

Fray Diego Romano, Bishop of Tlaxcala  
consecrated: Fray BALTASAR COVARRUBIAS Y MUÑOZ,  
Augustinian, Bishop of Cáceres,  
born at México City; named Bishop of Paraguay 10  
September 1601; Bishop of Cáceres 13 January 1603;  
Bishop of Antequera 6 June 1605; Bishop of Michoacan  
4 February 1608; died 22 July 1622.

7. 1604, 13 June, at México City.

Fray García de Mendoza, Archbishop of México City  
consecrated: Don DIEGO VAZQUEZ DE MERCADO, Bishop of  
Yucatan,  
born at Arevalo, Spain in 1533; named 5 November 1603;  
Archbishop of Manila 28 May 1608; died 12 June 1616.

\* Fray PEDRO DE GODINEZ, Observant Franciscan, was named Bishop of Cáceres on 12 December 1605, but died before he could be consecrated.

\* Fray PEDRO MATIAS, Discalced Franciscan, was named Bishop of Cáceres on 17 September 1612, but died before he could be consecrated.

<sup>3</sup> *Ibid.*, pp. 69-77.

- 8      1613, at Manila.  
Don Diego Vásquez de Mercado, Archbishop of Manila consecrated: Fray PEDRO DE ARCE, Augustinian, Bishop of Cebu,  
named 17 September 1612; died on 16 October 1645.
9.      1616, at Sevilla, Spain.  
Don Pedro de Castro y Quiñones, Archbishop of Sevilla, consecrated: Fray DIEGO DE GUEVARA, Augustinian, Bishop of Cáceres.  
born at Baeza (Jaén), Spain in 1568; named 3 August 1616; died in 1623.
10.     1617, at México City.  
Don Juan Pérez de la Serna, Archbishop of México City consecrated: Fray MIGUEL GARCIA SERRANO, Augustinian, Bishop of Nueva Segovia,  
born at Chinchón (Toledo), Spain in 1569; named 3 August 1616; Archbishop of Manila 12 February 1618; died 14 June 1629 at Manila.
11.     1618,  
consecrated: Don JUAN DE RENTERIA, Bishop of Nueva Segovia,  
born at Guadalajara, Spain; named 5 March 1618; died in 1626.
12.     1624, at México City.  
Don Juan Pérez de la Serna, Archbishop of México City consecrated: Fray LUIS DE CAÑIZARES, Minim, Bishop of Cáceres,  
named 1 July 1624; Coadjutor Bishop of Comayagua, Honduras 19 June 1628; succeeded to the see of Comayagua; died 4 July 1645.

13. 1628, at Cebu, Church of the Infant Jesus, Convent of the Augustinians.

Fray Pedro de Arce, Bishop of Cebu  
consecrated: Fray HERNANDO GUERRERO, Augustinian,  
Bishop of Nueva Segovia,  
born at Alcaraz (Toledo), Spain in 1567; named 17 May  
1627; Archbishop of Manila 9 January 1634; died 1 July  
1641 at Manila.

14. 1628,  
consecrated: Fray FRANCISCO ZAMUDIO Y ABENDAÑO,  
Augustinian, Bishop of Cáceres,  
born in 1565; named 10 July 1628; died in 1639.

15. 1635, at Manila, Dominican Church.  
Fray Hernando Guerrero, Archbishop of Manila  
consecrated: Fray DIEGO ADUARTE, Dominican, Bishop  
of Nueva Segovia,  
born at Zaragoza c. 1570; named 23 January 1634;  
died in 1636.<sup>4</sup>

16. 1640, at Madrid.  
consecrated: Don FERNANDO MONTERO, Bishop of Nueva  
Segovia,  
born at Burgos, Spain; named 16 July 1639; Archbishop  
of Manila 5 February 1746; died in 1648 at Pila, Laguna.

\* Fray NICOLAS DE ZALDIVAR Y ZAPATA, Augustinian, was  
named Bishop of Cáceres on 2 May 1644, but died in 1646 before  
he could be consecrated.

17. 1650, 9 September, at México City, in the Archiepiscopal  
Palace.

<sup>4</sup> *Ibid.*, pp. 148-152.

Don Juan de Mañozca, Archbishop of México City consecrated: Don MIGUEL DE POBLETE CASASOLA, Archbishop of Manila, born at Mexico City in 1604; named 21 June 1649; entered Manila 22 July 1653; rebuilt the cathedral: died 8 December 1667 at Casa del Río (on the Pasig), Manila.

18. 1650, at México City, Church of San Jerónimo.

Don Juan de Mañozca, Archbishop of México City consecrated: Fray RODRIGO DE CARDENAS, Dominican, Bishop of Nueva Segovia, named 30 May 1650; took possession of his see 22 July 1653; died in 1661.

\* Fray ANTONIO DE SAN GREGORIO, Observant Franciscan, was named Bishop of Cáceres on 17 November 1659, but died in 1661 before he could be consecrated.

\* Don JUAN VELEZ was named Bishop of Cebu on 26 January 1660; he had been baptized on 12 March 1602 at Corbeza de Larador in the West Indies; ordained priest in 1627; later became a canon of the Manila cathedral chapter; he died in 1662 before he could be consecrated.

19. 1665, 4 January, at Michoacán, México.

Fray Marcos Ramírez de Prado, Bishop of Michoacán consecrated: Fray JUAN LOPEZ, Dominican, Bishop of Cebu, born at Villa Martín Muñoz de las Posadas (Avila) on 21 April 1613; named 23 April 1663; Archbishop of Manila 14 November 1672; died 12 February 1674.<sup>5</sup>

<sup>5</sup> *Ibid.*, pp. 445-450.



\* Don JOSE MILLAN DE POBLETE was named Bishop of Nueva Segovia on 27 May 1675, but died that same year before he could be consecrated.

20. 1677, 14 November, at México City.  
Fray Payo de Ribera, Archbishop of México City consecrated: Fray DIEGO DE AGUILAR, Dominican, Bishop of Cebu,  
born at Medina de Rioseco, Spain in 1616; named 16 November 1676; died 1 October 1692.
21. 1681, 13 April, at México City, in the cathedral. Fray Payo de Ribera, Archbishop of México City assisted by Don Isidro Cariñana and Don Juan Canon, canons,  
consecrated: Fray JUAN DURAN, Mercedarian, Titular Bishop of Zenópolis, Auxiliary of Cebu and all the Philippines,  
born at Lima in 1641; priest in 1668; named 19 August 1680; died in 1691.
22. 1681, at Puebla, México.  
Don Manuel Fernández de Santa Cruz, Bishop of Puebla assisted by Diego de San Juan and Andrés Sanz, priests consecrated: Fray GINES BARRIENTOS, Dominican, Titular Bishop of Troas, Auxiliary of Manila and all the Philippines,  
born at Barrueco Pardo, villa de Sayao (Salamanca), Spain in 1637; named 29 April 1680; arrived at Manila 15 August 1681; died unexpectedly in the Mexican gulf on 13 November 1698, on his way back to Acapulco.<sup>6</sup>
23. 1681, 28 October, at Manila, in the cathedral.  
Fray Diego de Aguilar, Bishop of Cebu,

<sup>6</sup> *Ibid.*, Segunda Parte, pp. 226-230.

assisted by Fray Ginés Barrientos, Titular Bishop of Troas and Fray Andrés González, Dominican priest, consecrated: Fray FELIPE FERNANDEZ DE PARDO, Dominican, Archbishop of Manila, born at Valladolid, Spain, February 1611; named 8 January 1680; died 31 December 1689.<sup>7</sup>

24. 1681,

consecrated: Don FRANCISCO PIZARRO DE ORELLANA, Bishop of Nueva Segovia, born at Manila in 1630; named 27 May 1680; died 2 September 1683.

25. 1686, at Manila.

Fray Felipe Pardo, Archbishop of Manila assisted by Fray Diego de Aguilar, Bishop of Cebu and Fray Ginés Barrientos, Titular Bishop of Troas consecrated: Fray ANDRES GONZALEZ, Dominican, Bishop of Cáceres, born in Villar de Frades (Valladolid), Spain in 1634; named 10 September 1685; died 14 February 1709.<sup>8</sup>

26. 1696, 19 August, at Puebla, México.

Don Manuel Fernández y Sahagún, Bishop of Puebla consecrated: Don DIEGO CAMACHO Y AVILA, Archbishop of Manila, born at Badajoz, Spain in November 1652; named 28 November 1695; Archbishop-Bishop of Guadalajara, México 14 January 1704; died 19 October 1712 at Zacatecas, México.<sup>9</sup>

<sup>7</sup> *Ibid.*, pp. 473-526.

<sup>8</sup> *Ibid.*, pp. 146-157.

<sup>9</sup> Pedro Rubio Merino, *Don Diego Camacho y Avila, arzobispo de Manila y de Guadalajara de México (1629-1712)*, Sevilla, 1958. N.B.: There is a discrepancy between the date of birth given in the text and the one assigned in the title of the work of Don Pedro Merino Rubio.

27. 1699, 21 September, at Manila, in the cathedral. Don Diego Camacho y Avila, Archbishop of Manila assisted by Don Domingo de Valencia, Dean of the chapter and Don Francisco Rayo Doria, Archdeacon consecrated: Fray MIGUEL BAYOT, Discalced Franciscan, Bishop of Cebu, born at Belmonte, Spain and baptized 10 July 1644; named 13 May 1697; died 28 August 1700.
28. 1699, consecrated: Fray DIEGO GOROSPE DE IRALA, Dominican, Bishop of Nueva Segovia, born at Puebla, México in 1649; named 1 June 1699; died 20 May 1715.<sup>10</sup>
29. 1706, at México City. Don Juan de Ortega, Archbishop of México City consecrated: Fray FRANCISCO DE LA CUESTA, Hieronymite, Archbishop of Manila, born at Colmenar (Toledo), Spain in 1658; named 28 April 1704; took possession of his see 12 August 1712; Archbishop of Michoacan 27 September 1723; died 31 May 1724.
30. 1716, at México City. Fray José Pérez de Lanziego y Eguiluz, Archbishop of México City consecrated: PEDRO SANZ DE LA VEGA Y LANDAVERDE, Mercedarian, Bishop of Cebu, born at Lima in 1675; named 26 January 1705; he never came to the Philippines and remained in Mexico; died 17 December 1717 at México City.

\* FRAY PEDRO MEJORADA, Dominican, was named Bishop of Nueva Segovia on 1 October 1717; born at Budia, Spain in 1667,

<sup>10</sup> *Ibid.*, in *Indice*, IV, 1879.

he died on 31 July 1719 before he could be consecrated. He had taken the customary oath on 11 August 1718.<sup>11</sup>

\* Don DOMINGO DE VALENCIA, Dean of the Cathedral Chapter of Manila, was named Bishop of Cáceres on 10 January 1718 and died on 21 June 1719 before he could be consecrated.

31. 1723, in December, at Macau.

Don Joao do Casal, Bishop of Macau  
consecrated: Fray SEBASTIAN DE FORONDA, Augustinian,  
Titular Bishop of Calydonia and Administrator of Cebu,  
born at Badajoz, Spain in 1672; named 2 March 1722;  
died 20 May 1728.

32. 1725, 17 June, at México City, in the Archbishopric.

Fray José Pérez de Lanziego y Eguiluz, Archbishop of  
México City

assisted by Don Antonio de Villa Señor, Archdeacon and  
Don Juan Agustín de Castodena, Canon

consecrated: Don CARLOS BERMUDEZ DE CASTRO,

Archbishop of Manila,

born at Puebla, México 2 January 1678; named 20 November 1724; took possession of his see 25 August 1728; died 13 November 1729.

33. 1727, prior to 11 May, at Cebu, Cathedral of the Holy Name of Jesus.

Fray Sebastián de Foronda, Titular Bishop of Calydonia,  
assisted by Don Protacio Cabezas, mitred canon of Manila and Don Isidro de Arévalo, priest

consecrated: Don FELIPE MOLINA Y FIGUEROA, Bishop of Cáceres,

born at Villa de Arévalo, Iloilo 21 May 1672; Vicar General of Manila; named 20 November 1724; died 1 May 1738.

<sup>11</sup> *Ibid.*, pp. 230-234.



34. 1727, 11 May, at Manila, in the cathedral.  
Don Felipe Molina y Figueroa, Bishop of Cáceres  
consecrated: Don JERONIMO HERRERA Y LOPEZ, Bishop of  
Nueva Segovia,  
born at Manila in 1664; named 20 November 1724; died  
in March 1742.
35. 1735, 21 August, at Manila.  
Don Jerónimo Herrera y López, Bishop of Nueva Segovia assisted by two priests  
consecrated: Don MANUEL DE OCIO Y CAMPO, Bishop of  
Cebu,  
born at Celaya, México in 1688; named 20 January 1734;  
died 21 July 1737.
36. 1736, 25 November, at Cáceres, in the cathedral.  
Don Felipe Molina y Figueroa, Bishop of Cáceres  
assisted by Don Juan de la Fuente, Archdeacon  
and Don Magdano de Axebuto, Canon  
consecrated: Fray JUAN ANGEL RODRIGUEZ, Trinitarian,  
Archbishop of Manila,  
born at Medina del Campo and baptized 15 March 1687;  
named 17 December 1731; died in 1742.
37. 1743, 3 November, at Macau, in the Capilla da Ilha Verde.  
Fray Hilario a Santa Rosa, Bishop of Macau  
consecrated: Don ISIDRO DE AREVALO, Bishop of Cáceres,  
born in the Diocese of Cebu 10 March 1694; named 29  
August 1740; died in 1751.

\* Fray MANUEL DEL RIO FLORES, Dominican, was named Bishop of Nueva Segovia on 16 May 1744 and died in 1745 before he could be consecrated. He had been born in Torrelobatón (Valladolid, Spain).<sup>12</sup>

<sup>12</sup> Hilario Ma. Ocio, O.P., *Compendio de la Reseña Biográfica de la provincia del Santísimo Rosario de Filipinas, desde su fundación hasta nuestros días* (1587-1895), Manila, Establecimiento tipográfico del Real Colegio de Santo Tomás, 1895, p. 326.

38. 1744, 26 July, at Manila.

Don Isidro de Arevalo, Bishop of Cáceres assisted by Don Juan de la Fuente, Dean of the chapter and Don Vicente Ibarra, Archdeacon consecrated: Don PROTACIO CABEZAS, Bishop of Cebu, born in the Archdiocese of Manila towards 1690; named 29 August 1740; died 3 February 1753.

39. 1745, 21 November, at Trujillo, Perú, Cathedral.

Don Gregorio Molleda y Clerque, Bishop of Trujillo assisted by Don Carlos Lozada, Archdeacon and Don Pedro Bustillo de Concha, Chanter consecrated: Fray PEDRO JOSE MANUEL (Pedro de la Trinidad) MARTINEZ, Observant Franciscan, Archbishop of Manila, born at Madrid 28 June 1690; named 3 February 1744; took possession of his see 27 August 1747; died 28 May 1755.

\* Fray JUAN DE ARECHEDERRA, Dominican, was named Bishop of Nueva Segovia on 19 January 1750; born at Caracas and baptized on 20 July 1681, he had been Rector of the University of Santo Tomás; he died on 12 November 1751 at Manila without having been consecrated.<sup>13</sup>

<sup>13</sup> *Ibid.*, p. 323. Regarding bishop-elect Juan de Arechederra, we ought to add the following: In virtue of the privileges enjoyed by the Spanish Royal Patronage, he was appointed to govern the diocese of Nueva Segovia by King Philip V, by his Royal decree of 23 July, 1744; but owing to the unexpected demise of governor Gaspar de la Torre, he was called soon after by the Royal Audiencia to take charge of the governance of the Philippines, since the same King by another Royal decree dated 15 August 1734 had established that the bishop of Nueva Segovia should take over in case other personages, first in line, would not be available. He governed the Islands *ad interim* for five years (1745-1750), and, as far as we know, did not take possession of nor visit his diocese (Cfr. the UST archives, section of "Libros", Vol. 16, fol. 2 ff.).

Although it was strictly forbidden in the Decretals that a chosen to presented candidate for any episcopal see should assume its government

40. 1754, late in the year, at Manila, Cathedral.  
Fray Pedro José Manuel Martínez, Archbishop of Manila  
assisted by two priests  
consecrated: Don JUAN DE LA FUENTE YEPES, Bishop of  
Nueva Segovia,  
born at Manila towards 1700; Dean of the Cathedral  
Chapter; named 28 May 1753; died in 1757 at Binmaley  
(Pangasinan).
41. 1754, at México City.  
Don Manuel Rubio y Salinas, Archbishop of México City  
consecrated: Fray MANUEL DE MATOS, Discalced  
Franciscan, Bishop of Cáceres,  
born at Sevilla, Spain, baptized 25 December 1701;  
named 11 February 1754; died 24 February 1767.
42. 1758, at Cáceres?  
Fray Manuel de Matos, Bishop of Cáceres (probably)  
consecrated: Don MIGUEL LINO DE EZPELETA, Bishop of  
Cebu,  
born at Manila, baptized 2 October 1701; named 18 July  
1757; died in 1771.
43. 1758, 24 August, at México City, Cathedral.  
Don Manuel Rubio y Salinas, Archbishop of México City  
assisted by the Dean and the Archdeacon of the chapter

before he received papal canonical investiture, and showing to the chapter of the ecclesiastical governors the bulls of his appointment, it was for a time the accepted practice, set up by Royal cédulas, that those so presented to the Holy See for the bishoprics in the Philippines could assume legally and canonically the government of their churches, with the condition only that he had been notified that the cédula of his nomination had already been sent and accepted.

With the occasion of the case of the Augustinian Francisco Miró, presented by the Spanish Government to the Holy See for the bishopric of Nueva Segovia — which he actually governed for some time — Bishop Gaínza strongly objected to this old privilege, thus paving the way for its fall into desuetude.

consecrated: Don MANUEL ANTONIO ROJO DEL RIO VIEYRA, Archbishop of Manila, born at Tula, México 24 September 1708; named 19 December 1757; took possession of his see 22 July 1759; died 30 January 1764.

\* Fray BERNARDO USTARIZ, Dominican, was named Bishop of Nueva Segovia on 19 December 1763; born at Arandiga (Tarragona), Spain and baptized on 2 January 1697, he was the Dominican Provincial in the Philippines; he died in Manila on 2 August 1764 without having been consecrated.<sup>14</sup>

44. 1766, 17 August, at Madrid, Mercedarian Church of San Francisco.

Don Manuel Quintano Bonifaz, Titular Archbishop of Farsalo, assisted by Don Juan de Arguelles, Titular Bishop of Botri and Don Felipe Pérez, Titular Bishop of Constantine

consecrated: Fray BASILIO SANCHO DE SANTAS JUSTA Y RUFINA, Piarist, Archbishop of Manila, born at Villanueva (Zaragoza) 18 September 1728; named 14 April 1766; Archbishop of Granada, 17 December 1787; died 15 December 1787 at Manila.

45. 1769, 26 November, at Manila.

Fray Basilio Sancho de Santos Justa y Rufina, Archbishop of Manila, assisted by Don Esteban de Egui-luz, Archdeacon and Don Miguel José Cortés de Arredondo y Oriosolo, Chanter

consecrated: Fray MIGUEL GARCIA, Dominican, Bishop of Nueva Segovia,

<sup>14</sup> Of bishop-elect Bernardo Ustáriz Father Ocio remarks: "Elected bishop of Nueva Segovia, he took possession of his see in 1761 and, although his Bulls were issued on 19 December 1863, he was not consecrated. He died in San Gabriel hospital (across de Pasig, north of Manila) on 2 August 1764" (*Ibid.*, 361).



- born at Villar de Domingo García (Cuenca), Spain 17 July 1727; Rector of the University of Santo Tomás; named 19 September 1768; died 11 November 1779.<sup>15</sup>
46. 1770, 18 November, at Manila, Church of St. Francis. Fray Basilio Sancho de Santas Justa y Rufina, Archbishop of Manila, assisted by Don Esteban de Eguiluz, Dean and Don Esteban de Roxas y Melo, Archdeacon. consecrated: Fray ANTONIO DE LUNA, Discalced Franciscan, Bishop of Cáceres, born at Marchena (Sevilla), Spain 16 October 1729; named 19 December 1768; died 16 April 1773.
47. 1776, at Manila. Fray Basilio Sancho de Santas Justa y Rufina, Archbishop of Manila consecrated: Don MATEO JOAQUIN RUBIO DE AREVALO, Bishop of Cebu, born at Quito, baptized 24 September 1724; Vicar Capitular of Manila; named 13 November 1775; died in 1788.
48. 1779, 31 October, at Manila. Fray Basilio Sancho de Santas Justa y Rufina, Archbishop of Manila, assisted by Don Miguel José Cortés de Arredondo, Dean and Don Juan Tomás de Quesada, Archdeacon consecrated: Fray JUAN ANTONIO GALLEG0 Y ORBIGO, Discalced Franciscan, Bishop of Cáceres, born at Orbigo (Lugo), Spain 20 March 1729; named 14 December 1778; Archbishop of Manila 15 December 1788; died 17 May 1797.
49. 1786, 12 March, at Manila, Augustinian Church. Fray Juan Antonio Gallego y Orbigo, Bishop of Cáceres,

<sup>15</sup> *Ibid.*, p. 416. Presented by His Majesty on 23 July 1766, he started governing his diocese about a year before his consecration.

consecrated: Fray JUAN GARCIA RUIZ, Discalced Augustinian, Bishop of Nueva Segovia, born at Madrigalejo (Plasencia), Spain 6 June 1728; Provincial of the Discalced Augustinians in the Philippines; named 25 June 1784; died 2 May 1796.

50. 1790, 28 October, at Manila, Church of St. Francis.  
Fray Juan Antonio Gallego y Orbigo, Archbishop of Manila, assisted by Don Juan Tomás de Quesada, Dean and Don Francisco Diaz Durana, Archdeacon consecrated: Fray DOMINGO COLLANTES, Dominican, Bishop of Cáceres, born at Herrín de Campos (Palencia), Spain 2 October 1746; Dominican Prior in Manila; named 15 December 1788; died 23 July 1808.<sup>16</sup>

51. 1794, 24 February, at Manila, Cathedral.  
Fray Juan Antonio Gallego y Orbigo, Archbishop of Manila, assisted by Fray Domingo Collantes, Bishop of Cáceres and Don Juan Prudencio Gómez, Dean consecrated: Don IGNACIO DE SALAMANCA, Bishop of Cebu, born at Manila 1 December 1737; Rector of the College of San José, Manila; named 24 September 1792; died in February 1802.

52. 1803, 20 February, at Manila.  
Fray Domingo Collantes, Bishop of Cáceres assisted by Don Juan Prudencio Gómez, Dean and Don Francisco Diaz Durana, Archdeacon consecrated: Fray AGUSTIN PEDRO BLAQUIER, Augustinian, Bishop of Nueva Segovia, born at Barcelona, Spain 2 October 1749; named 20 July 1801; died 31 December 1803.

<sup>16</sup> *Ibid.*, pp. 469-470.

53. 1805, 14 July, at Manila, Cathedral.  
Fray Domingo Collantes, Bishop of Cáceres  
assisted by Don Francisco Díaz Durana, Vicar General  
and Don Ramón de Mijares, Chanter  
consecrated: Fray JUAN ANTONIO ZULAIBAR, Dominican,  
Archbishop of Manila,  
born at Ceanuri (Calahorra), Spain 23 June 1753;  
named 26 March 1804; died 4 March 1824.<sup>17</sup>
54. 1808, 15 May, at Manila.  
Fray Juan Antonio Zulaibar, Archbishop of Manila  
consecrated: Fray JOAQUIN ENCABO, Recollect  
Augustinian, Bishop of Cebu,  
born at Jarandilla (Plasencia), Spain 15 August 1740;  
named 20 August 1804; died 8 November 1818 at Cebu.
55. 1808, 18 September, at Manila, Dominican Church  
Fray Juan Antonio Zulaibar, Archbishop of Manila  
consecrated: Fray CAYETANO PALLAS, Dominican.  
Bishop of Nueva Segovia,  
born at Benabarre (Lérida), Spain 3 September 1750;  
named 6 October 1806; died toward the end of 1814.
56. 1817, 28 October, at Manila, Church of Saint Francis.  
Fray Juan Antonio Zulaibar, Archbishop of Manila  
consecrated: Fray BERNARDO GARCIA Y HERNANDEZ, Dis-  
calced Franciscan, Bishop of Cáceres,  
born at Perdigón (Zamora), Spain 14 March 1752;  
named 23 September 1816; died 9 October 1829.

<sup>17</sup> In the archives of the University of Santo Tomas, in "sección de Libros," Vol. 34, there is an extensive document entitled "Diversos hechos acaecidos durante el gobierno del Señor Arzobispo de Manila" [Dr. Fr. Juan Antonio Zulaibar], fols. 4-82, with a brief biographical sketch in fol. 10.

57. 1818, 22 November, at Manila, Dominican Church.  
Fray Juan Antonio Zulaibar, Archbishop of Manila  
assisted by Don Ramón de Mijares, Dean and  
Don Tomás Francisco Casanas, Archdeacon  
consecrated: Fray FRANCISCO ALBAN, Dominican,  
Bishop of Nueva Segovia,  
born at San Martín de Berducido (province of Pontevedra and diocese of Tuy), Spain 8 January 1764; Provincial, 1810-1814; named 14 April 1817; died 8 December 1837 in Lingayen (Pangasinan).<sup>18</sup>
58. 1826, 2 July, at Manila, Santo Domingo church.  
consecrated: Fray FRANCISCO GENOVES, Dominican,  
Bishop of Cebu,  
born at Valencia, Spain 29 November 1765; named 21 March 1825; died 1 August 1827.<sup>19</sup>
59. 1827, 21 October, at Manila, Augustinian Church.  
Fray Francisco Albán, Bishop of Nueva Segovia  
assisted by two priests  
consecrated: Fray HILARION DIEZ, Augustinian,  
Archbishop of Manila,  
born at Valladolid, Spain 21 October 1761; named 3 July 1826; died 7 May 1829.
60. 1829, 13 December, at Manila.  
Fray Francisco Albán, Bishop of Nueva Segovia  
assisted by two priests  
consecrated: Fray JUAN ANTONIO LILLO, Discalced  
Franciscan, Titular Bishop of Amathus, Auxiliary of  
Cáceres,  
born at Lillo (Toledo), Spain 2 October 1764; named 15

<sup>18</sup> *Ibid.*, pp. 512-513.

<sup>19</sup> *Ibid.*, pp. 524-526.



December 1828; Bishop of Cáceres 28 February 1831; died 3/4 December 1840.

- 61-62. 1830, 28 October, at Manila, Augustinian Church.  
 Fray Juan Antonio Lillo, Titular Bishop of Amathus assisted by Don Tomás Francisco Casanas, Vicar General of Manila and Don Macario Gregorio Pimpin, Treasurer of the Chapter consecrated: (1) Fray JOSE SEGUI, Augustinian, Archbishop of Manila, born at Camprodón (Gerona), Spain 3 October 1773; named Titular Bishop of Hierocesarea and Auxiliary of Manila 27 July 1829; Archbishop of Manila 5 July 1830; died 4 July 1845.  
 consecrated: (2) Fray SANTOS GOMEZ MARANON, Augustinian, Bishop of Cebu, born at Valladolid, Spain 1 November 1763; named 28 September 1829; died 23 October 1840.
63. 1841, 29 June, at Cao-Xa, Tonkín (Vietnam).  
 Fray Jerónimo Hermosilla, Titular Bishop of Miletópolis, assisted by Fray Domingo Martí, Dominican priest and Fray Manuel de Rivas, Dominican priest consecrated: Fray ROMUALDO JIMENO, Dominican, Titular Bishop of Ruspe, Coadjutor of the Vicar Apostolic of Eastern Tonkín (Vietnam).  
 born at Epila (Zaragoza), Spain 7 February 1808; priest 11 December 1831; named 2 August 1839; Coadjutor of Manila 20 June 1845; Bishop of Cebu 19 January 1846; died 17 March 1872 at Jaro.<sup>20</sup>
64. 1847, 31 January, at Manila, Augustinian Church of St. Nicholas.  
 Fray Romualdo Jimeno, Bishop of Cebu

<sup>20</sup> *Ibid.*, pp. 641-645.

assisted by Don Ciriaco Yarolo, Archdeacon and  
Don Mariano García, Prevost

consecrated: Fray JOSE ARANGUREN, Recollect  
Augustinian, Archbishop of Manila

born at Barasoain, Navarra, Spain 16 February 1801;  
named 19 January 1846; died 18 April 1861 at Manila.

\* Fray RAFAEL MASOLIVER, Dominican, was named Bishop  
of Nueva Segovia 19 January 1846, but died before he could be  
consecrated. Born at Gerona, Spain, on 1 September 1776.  
Provincial (1837-1841). Presented by the Spanish Government  
in 5 September 1838. Died on 11 April 1846 in Mangaldan  
(Pangasinan).<sup>21</sup>

65-66. 1849, 28 January, at Manila, Augustinian Church.

Fray José Aranguren, Archbishop of Manila

consecrated: (1) Fray VICENTE BARREIRO Y PEREZ,  
Augustinian, Bishop of Nueva Segovia,

born at Santa María Viduido 1 April 1790; priest in  
1813; named Bishop of Cáceres 19 January 1846;

Bishop of Nueva Segovia 14 April 1848; died 17 May  
1856.

consecrated: (2) Fray MANUEL GRIJALVO Y MINGUEZ,  
Augustinian, Bishop of Cáceres,

born at Los Balbases 21 January 1787; named 14 April  
1848; died 13 November 1861.

67. 1862, 23 March, at Madrid.

Don Lorenzo Barili, Titular Archbishop of Tiana, Apos-  
tolic Nuncio to Spain

consecrated: Don GREGORIO MELITON MARTINEZ SANTA-  
CRUZ, Archbishop of Manila,

born at Prado Luengo (Burgos), Spain 10 March 1815;

<sup>21</sup> *Ibid.*, p. 582. In virtue of the privileges of the Spanish Royal Pat-  
ronage he governed the Diocese for some years.

priest in June 1840; named 23 December 1861;  
resigned 30 September 1875; died in 1881.

68. 1863, 22 February, at Manila, Dominican Church.  
Don Gregorio Melitón Martínez Santa Cruz, Archbishop  
of Manila, assisted by Fray Romualdo Jimeno, Bishop  
of Cebu and Fray Justo Alfonso Aguilar, Titular Bishop  
of Theveste  
consecrated: Fray FRANCISCO GAINZA, Dominican,  
Bishop of Cáceres,  
born at Calahorra (Logroño), Spain 3 June 1818;  
Dominican 15 October 1834; priest 18 September 1841;  
named 25 September 1862; died 31 July 1879 at Manila.<sup>22</sup>

69. 1865, 1 October, at Manila, Church of St. Paul. Don  
Gregorio Melitón Martínez Santa Cruz, Archbishop of  
Manila, assisted by Fray Romualdo Jimeno, Bishop of  
Cebu and Fray Francisco Gaínza, Bishop of Cáceres  
consecrated: Fray JUAN JOSE ARAGONES, Augustinian,  
Bishop of Nueva Segovia,  
born at Madrid 21 August 1816; named 27 March 1865;  
died 14 August 1872 at Vigan.

DIOCESE OF JARO — *Established 27 May 1865*

Territory: Iloilo, Capiz, Antique, Calamianes islands,  
Negros, Zamboanga and Nueva Guipuzcoa (the present  
Davao provinces).<sup>23</sup>

70. 1867, 30 November, at Ocaña, Spain, Dominican Convent.  
Fray Manuel García Gil, Archbishop of Zaragoza  
assisted by Fray Fernando Blanco y Lorenzo, Bishop of  
Avila and by Fray Francisco Gaínza, Bishop of Cáceres,  
consecrated: Fray MARIANO CUARTERO Y MEDINA,

<sup>22</sup> *Ibid*, pp. 732-737.

<sup>23</sup> Fidel Villarreal, O.P. "The Making of a Diocese in the Philip-  
pines, Jaro, 1865," *Boletín Eclesiástico de Filipinas*, 1965, pp. 538-555.

Dominican, first Bishop of Jaro,  
born at Fréscano (Zaragoza) 22 March 1813; Dominican  
24 March 1829; named 20 September 1867; died 16 July  
1884 at Jaro.<sup>24</sup>

71. 1875, 6 June, at Manila, Augustinian Recollect Church.  
Fray Mariano Cuartero y Medina, Bishop of Jaro  
consecrated: Fray MARIANO CUARTERO Y SIERRA,  
Recollect Augustinian, Bishop of Nueva Segovia,  
born at Zaragoza 10 January 1830; priest 10 February  
1857; named 16 January 1874; died 2 August 1887 at  
Vigan.
72. 1876, 14 March, at Madrid, Church of San Isidro.  
Cardinal Juan Ignacio Moreno, Archbishop of Toledo  
assisted by Don Pedro Carrascosa, Bishop of Avila and  
by Don José Oliver y Hurtado, Bishop of Pamplona  
consecrated: Fray PEDRO PAYO Y PIÑEIRO, Dominican,  
Archbishop of Manila,  
born at La Coruña, Spain 15 September 1814; named 28  
January 1876; died 1 January 1889.<sup>25</sup>
73. 1876, 11 June, at Manila, Church of St. Francis.  
Fray Pedro Payo y Piñeiro, Archbishop of Manila  
consecrated: Fray BENITO ROMERO, Discalced  
Franciscan, Bishop of Cebu,  
born at Madridejos (Toledo), Spain 3 April 1812;  
named 28 January 1876; died 4 November 1885.
74. 1881, 6 February, at Manila, Church of St. Augustine.  
Fray Pedro Payo y Piñeiro, Archbishop of Manila  
consecrated: Fray CASIMIRO HERRERO PEREZ, Augus-  
tinian, Bishop of Cáceres,

<sup>24</sup> Ibid., pp. 725-723. Also: *Correo Sino-anamita*, Vol. XVIII (1884),

pp. <sup>25</sup> Ocio, *Compendio de la Reseña*, pp. 702-705.



born at Villameriel, Spain 4 May 1824; named 1 October 1880; died 12 November 1886 at Cáceres.

75. 1885, 30 August, at Manila, Augustinian Recollect Church.

Fray Pedro Payo y Piñeiro, Archbishop of Manila assisted by Fray Mariano Cuartero y Sierra, Bishop of Nueva Segovia and Fray Bernabé García Cezon, Titular Bishop of Biblos

consecrated: Fray LEANDRO ARRUE AGUDO, Recollect Augustinian, Bishop of Jaro,

born at Calatayud (Zaragoza), Spain 13 March 1837; priest 22 September 1860; named 27 March 1885; died 24 October 1897 at Jaro.

76. 1886, 26 September, at Madrid, Assumption Church.

Don Mariano Rampolla, Titular Archbishop of Heraclea, Apostolic Nuncio to Spain

assisted by Don Manuel Gómez Salazar y Lucio Villegas, Archbishop of Burgos and Fray Gregorio María Aguirre y García, Bishop of Lugo

consecrated: Fray MARTIN GARCIA Y ALCOCER, Discalced Franciscan, Bishop of Cebu,

born at Albalate de Zorita (Toledo), Spain 11 November 1842; named 7 June 1886; Titular Archbishop of Bosra 30 July 1904; died 20 May 1926 at Pastrana, Spain.

77. 1888, 15 April, at El Escorial, Spain.

Don Angelo DiPietro, Titular Archbishop of Nazianzus, Apostolic Nuncio to Spain, assisted by Don Benito Sanz y Fores, Bishop of Valladolid and Don Tomás Cámara, Bishop of Salamanca

consecrated: Fray ARSENIO DEL CAMPO Y MONASTERIO, Augustinian, Bishop of Cáceres,

born at Baltanás (Palencia), Spain 4 December 1839; priest in 1863; named 25 November 1887, resigned 20

July 1903; Titular Bishop of Epiphania 2 December 1912; died 10 July 1917 at Valladolid.

78-79. 1890, 13 April, at Oviedo, Spain, Cathedral.

Cardinal Zeferino González y Díaz Tuñón, Archbishop Emeritus of Sevilla, assisted by Don Valerian Menéndez Conde, Titular Bishop of Tamasus and Fray Ramón Martínez Vigil, Bishop of Oviedo

consecrated: (1) Fray BERNARDINO NOZALEDA Y VILLA, Dominican, Archbishop of Manila,

born at Cuenya-Nava (Oviedo) 6 May 1844; Dominican 13 October 1861; named 27 May 1889; resigned 4 February 1902; Archbishop of Valencia, Spain 14 November 1904; Titular Archbishop of Petra 11 December 1905; died 7 October 1927 at Madrid.<sup>26</sup>

consecrated: (2) Fray JOSE HEVIA Y CAMPOMANES, Dominican, Bishop of Nueva Segovia,

born at Pola de Lena (Oviedo) 24 March 1841;

Dominican 17 September 1857; priest 21 May 1864; named 27 May 1889; Bishop of Badajoz 25 June 1903; died 2 May 1904 at Higuera de Vargas, Spain.<sup>27</sup>

80. 1894, 16 September, at Notre-Dame, Indiana, U.S.A.

Msgr. Joseph Rademacher, Bishop of Fort Wayne assisted by Msgr. Henry Richter, Bishop of Grand Rapids and Msgr. Joseph Schweback, Bishop of La Crosse

consecrated: Msgr. PETER JOSEPH HURTH, of the Holy Cross Fathers, Bishop of Dacca, India,

born at Nittel am Mosel (Trier), Germany 30 March

<sup>26</sup> *Ibid.*, pp. 10-56-1058.

<sup>27</sup> *Ibid.*, pp. 937-939. Although in the old Dominican histories there are found long biographies of the Dominican bishops of the Philippines belonging to the province of our Lady of the Rosary, we have consistently followed Father Ocio, because he is more reliable and down to earth. He investigated the facts concientiously and seldom incurs inaccuracies in assigning dates.

1857; priest 30 March 1880; named 25 June 1894; Titular Bishop of Eleutherna 15 February 1909; Bishop of Nueva Segovia 30 December 1912; Titular Archbishop of Bosra 12 November 1926; died 1 August 1935 at Manila.

81. 1898, 13 November, at Manila, Chapel of the Archbishopric.

Fray Bernardino Nozaleda y Villa, Archbishop of Manila, assisted by Fray Barnabé García Cezon, Titular Bishop of Biblos and Don Silvino Lopez Tuñón, Dean of the Chapter

consecrated: Fray ANDRES FERRERO MALO, Recollect Augustinian, Bishop of Jaro,

born at Arnedo (Calahorra) 30 November 1846; priest 18 December 1869; named 24 March 1898; resigned 27 October 1903; died 22 December 1909 at Marcilla, Spain.

OTHER SOURCES AVAILABLE AT THE ARCHIVES AND  
LIBRARIES OF THE UNIVERSITY OF SANTO TOMAS  
TO ROUND OFF THE PRESENT EPISCOPOLOGY

*For the whole of the Philippines:*

Domingo Abella, "Episcopal succession in the Philippines during the Spanish regime", in *Historical Symposium on the "beginnings of Christianity in the Philippines"* (April, 10-11, 1965, MS, pp. 235-260. This "paper" is a consolidation of four articles published in *Philippine Studies*, vol. 7, pp. 435-47; vol. 8, pp. 535-43; vol. 10, pp. 577-85; vol. 11, pp. 548-556. Information obtained from the secret Vatican archives, Consistorial Congregation.

*For the whole of the Philippines  
down to mid-18th century:*

Juan Francisco de San Antonio, OFM, *The Philippine Chronicles*, a translation from the Spanish by D. Pedro Picornell, Historical Conservation Society, XXIX, Manila, 1977, pp. 176-187; 207-210; 213-216; 219-222

Juan J. Delgado, S.J., *Historia general sacro-profana, política y natural de las Islas del Poniente, llamadas Filipinas* Manila, Imprenta del "Eco de Filipinas", 1892, pp. 159-181, 172-176, 177-180; 181-183.

*For the archdiocese of Manila  
from the start down to 1682:*

"Anales Eclesiásticos" in *Philippiniana Sacra*, Vol. 2 (1967), pp. 177-202, 458-486, 695-714; Vol. 3 (1968), pp. 147-172, 451-575, 596-627; Vol. 4 (1969), pp. 275-295. The original, elaborately handwritten and illuminated, is preserved in the Manila's Archdiocesan archives. There are microfilmed copies in the Section of microfilms, at the Central Library

of the University of Santo Tomas.

*For the diocese of Cebu:*

*For the last Spanish bishops of the diocese of Cebu, viz.: Jimeno, Madridejos and Alcocer, see: Reseña Histórica del Colegio-Seminario de San Carlos de Cebu, 1867-1917 (E. C. McCullough, Manila, I.F.), pp. 71-87. Therein their portraits or photographs are also found.*

*For the diocese of Cáceres:*

Domingo Abella, *Bikol Annals*, Volume I, Manila, Philippines, 1954. The *Bikol Annals* is a gallery of Bishops on Cáceres from the beginning to the time of its publication. It is the most complete of its kind.

*For the Augustinian bishops, taken from the province of the Holy Name of Jesus, see: Elviro J. Pérez, Catálogo Bio-bibliográfico de los religiosos agustinos de la provincia del Santísimo Nombre de Jesús de las Islas Filipinas, Manila Establecimiento tipográfico del Colegio de Santo Tomás, 1901, pp. 23-24, 47-48, 48-49, 180-182, 336-339, 348-350, 373-374, 410-411, 458-459, 478-479, 522-523.*

*For the Franciscans taken from the province of San Gregorio Magno de Filipinas, cfr.: Eusebio Gómez Platero, Catálogo Biográfico de los religiosos franciscanos de la provincia de San Gregorio Magno de Filipinas, Manila, Imprenta del Real Colegio de Santo Tomás, 1880, passim.*

Felix de Huerta, OFM, *Estado geográfico, topográfico, estadístico, histórico-religioso de la santa y apostólica provincia de S. Gregorio Magno*, Binondo, Imprenta de M. Sánchez y Cia., 1865, pp. 426-427, 428-429, 430, 431-432, 433-435, 438-439.

*For the Recollect bishops taken from the province of San Nicolás de Tolentino, cfr.:*

Francisco Sádaba del Carmen, *Catálogo de los religiosos agustinos de la provincia de San Nicolás de Tolentino*, Madrid, Imprenta del Asilo de Huérfanos del Sagrado Corazón de Jesús, 1906, pp. 267, 312-317, 403-405, 506-508, 520-522, 574-578.

*For bishops under the Pontificate of Pius IX, see:*

Don José Salvadó, *El Episcopado Español. Biografías de los esclarecidos prelados que han gobernado las diócesis de España en los últimos años del glorioso pontificado de Pío IX*. Segunda edición. Barcelona, MDCCCLXXIII, Payo: pp. 195-198; Cuartero y Medina, pp. 199-202; Gaínza, pp. 203-206; Romero, pp. 207-210; Cuartero y Sierra, pp. 385-388.

*For bishops in the fifties and sixties of the 19th century, cfr. also:*

Antolin V. Uy, SVD, *The State of the Church in the Philippines, 1850-1875*, pp. 94-138. These bishops were: Archbishop Martínez: bishops: Jimeno, Gaínza, Aragonés and the would-be bishop Miró, who resigned before his appointment by the Holy See. — It contains a wealth of first-hand information, taken from the files of the Apostolic Nunciature in Madrid.

*Regarding bishop Pedro José Hurth, see: "Reseña biográfica del Imo. y Rmo. Dr. D. Pedro José Hurth, Obispo de Nueva Segovia" in Ideales, Revista quincenal ilustrada, publicada por el Colegio de San Alberto Magno, Dagupan, Pangasinan, I.F., 1 de julio de 1923, No. 72, pp. 3-4; Also: Boletín Eclesiástico de Filipinas, 1927, p. 25,*

**NEXT ISSUE: THE EPISCOPATE OF THE PHILIPPINES 1900-1940.**



## DIRECTORY FOR THE "AD LIMINA VISIT"

**T**HE visit *ad limina Apostolorum* by all the bishops who, in communion with the Apostolic See, preside in charity and in service over particular Churches in every part of the world, has a very definite purpose that is, the strengthening of their own responsibility as successors of the Apostles and of their hierarchical communion with the Successor of Peter. The point of reference is a visit to the tombs of Sts. Peter and Paul, pastors and pillars of the Roman Church.

The *ad limina* visit is an important moment in the exercise of the Holy Father's pastoral ministry: in fact, on such a visit, the Supreme Pastor receives the Pastors of the particular Churches and discusses with them questions concerning their ecclesial mission.

An analysis of the origins and historical-juridical development of the *ad limina* visit together with a reflection on its theological, spiritual and pastoral meaning can deepen its significance. This analysis and reflection also allow us to clarify the foundations, reasons and ultimate objectives of an institution which is so revered because of its antiquity and so filled with ecclesial importance. For this reason, three notes are attached to this Directory: a theological consideration, a spiritual-pastoral one, and finally an historical-juridical one.

For the purpose of this foreword, we will limit ourselves to highlighting a few points for a better understanding of the Directory.

I. The *ad limina* visit cannot be understood simply as an administrative and juridical act, consisting of certain ritual and juridical obligations and protocol that must be fulfilled.

In the canonical legislation (C.I.C., can. 400) prescribing the visit, the two basic purposes for it are clearly stated:

- a) to venerate the tombs of the Holy Apostles, Peter and Paul;
- b) to meet with the Successor of Peter, the Bishop of Rome.

II. The veneration of the "trophies" of the Apostles Peter and Paul and pilgrimages to their tombs have been practised from earliest Christian times. These practices have retained their deep spiritual meaning and their significance for ecclesial communion. It is precisely for this reason that these practices were institutionalized for the bishops.

Indeed, both the pilgrimages and the veneration express the unity of the Church, founded by the Lord on the Apostles and built upon blessed Peter, their head, with Jesus Christ himself as the chief cornerstone together with his "Gospel" of salvation for all men.

III. The meeting with the Successor of Peter, the primary guardian of the deposit of truth handed down from the Apostles, serves to consolidate their unity in the same faith, hope and charity. It also allows the immense heritage of spiritual and moral values that the whole Church, in communion with the Bishop of Rome, has spread throughout the world to be better known and appreciated. The forms and the frequency of the meeting with the Pope can vary, and indeed, have varied throughout the centuries. The essential meaning, however, has always remained the same.

IV. The world today is tending towards ever greater unification; the Church too knows itself to be a "sign and instrument of intimate union with God and of the unity of the human race" (LG 1). It thus seems indispensable to promote and foster constant communication between the particular Churches and the Apostolic See by an exchange of information and a mutual sharing of pastoral concerns about problems, experiences and sufferings as well as orientations and plans for working and living.

There is a twofold movement in this ecclesial communication. On the one hand, there is a convergence towards the centre and visible foundation of that unity which, in commitment and personal responsibility of each bishop and with the spirit of collegiality (*affectus collegialis*), is expressed in groups and conferences that are bonds of unity and instruments of service. On the other hand, there is the *munus* "confided to Peter alone" (LG 20) at the service of ecclesial communion and of missionary expansion so that nothing is left undone in promoting and guarding the unity of faith and the common discipline of the whole Church, and so that the consciousness of the Pastors regarding their duty to announce the Gospel everywhere might be enlivened.

V. Clearly, if the Bishop of Rome is to fulfil his special *munus*, he needs reliable and authoritative information on the actual situation of the various Churches, their problems, the initiatives they have undertaken, the difficulties they have encountered, and the results of projects they have completed. Today, of course, this can happen, even more than in former times, by means of letter, the communications' media, the reports of the Representatives of the Holy See in various countries, and also through the personal contact that the Holy Father can have with the local situation on his apostolic journeys. What remains irreplaceable, however, is the direct contact that individual bishops, or the conferences associated with them in the various countries, can have with the Sovereign Pontiff periodically in

Rome, during their pilgrimage visit after adequate preparation, both remote and immediate.

The fifteen-day visit of Paul with Peter (cf. Gal 1:18) was a meeting that provided help for their respective ministries. In an analogous way, the visit of the bishops, Vicars and Ambassadors of Christ in the particular Churches entrusted to them, with the Successor of Peter, "the Vicar of Christ and visible head of the entire Church" (LG 18), also brings a richness of experience to the Petrine ministry and its service of illuminating the serious problems of the Church and the world as these problems are perceived in their various features within different places, times and cultures.

VI. Part of the preparation for the *ad limina* visit (can. 400) is the writing of the quinquennial Report, as prescribed by the Code of Canon Law (can. 399).

This Report is a means of facilitating the relationship of communion between particular Churches and the Roman Pontiff. It must be sent well enough in advance of the visit so that the Holy Father can have a profitable meeting with each bishop on both a personal and pastoral level and so that the competent Dicasteries of the Roman Curia can have a constructive dialogue with diocesan Pastors.

VII. It is from these considerations that the need has been felt by the Holy Father, the bishops, and the Dicasteries of the Roman Curia, to regulate the fulfilment of the *ad limina* visit by Ordinaries of the Latin Rite, as well as the preparations that precede it, both on the part of the bishops and by the Roman Dicasteries. Thus the present Directory is being published, with suitable norms for this purpose.

With reference to the bishops of the Oriental Rites, we must wait for the promulgation of the Code of Oriental Canon Law.



## DIRECTORY

### I. Remote Preparation

The principal stages of the remote preparation are: *spiritual preparation*, the writing and sending of the *quinquennial Report*, and contact with the local *Pontifical Representative*.

#### 1.1 *A time of reflection and prayer*

The best preparation is spiritual. The *ad limina* visit is an action that each bishop performs for the good of his own diocese and for the whole Church, in order to foster unity, charity and solidarity in the faith and in the apostolate. Every Ordinary, therefore, will try to identify from his own experience the principal elements of the situation, to investigate them carefully, and to synthesize the conclusions he feels he can make before God for the good of the Church.

At this stage he will undoubtedly sense the need to involve the entire diocesan community in reflection and prayer, particularly cloistered monasteries or other centres of prayer and penance, on behalf of the eminently ecclesial act he is about to perform.

#### 1.2 *The Quinquennial Report*

1.2.1. In arranging for the *ad limina* visit, the Ordinary will take great care in drawing up the quinquennial Report on the condition of the ecclesiastical territory entrusted to his care; this Report is prescribed by the Code of Canon Law for all Ordinaries who have been in office for at least two complete years of the established quinquennium.<sup>1</sup>

<sup>1</sup> Cf. C.I.C., can. 399, par. 2. For the quinquennial, cf. Decree *De Visitatione SS. Liminum deque relationibus dioecesanis*, 29 June 1975, n. 2: AAS LXVII (1975), pp. 675-676.

1.2.2. To make the work easier and to provide some editorial uniformity that would be helpful in subsequent study and dialogue, the Ordinary can make use of the special schema that has been prepared by the Congregation for Bishops.<sup>2</sup>

1.2.3. The value of the Report will be its combination of brevity with clarity, its precision, its concreteness and its objectivity in describing the actual situation of the particular Church for which the Ordinary is responsible, its problems, its relations with other non-Catholic and non-Christian religious communities, with civil society and with the public authorities.

1.2.4. In drawing up the Report, the Ordinary can ask for the collaboration of competent and trustworthy persons, while always maintaining the discretion that must surround all documents of this type and indeed all correspondence with the Apostolic See about fundamental problems of the Church.

1.2.5. The Report should ordinarily be sent to the Congregation of Bishops approximately six months (and in every case, not less than three months) before the *ad limina* visit, so that it can be studied and synthesized and a summary presented to the Holy Father. This will allow him to acquaint himself with the condition and the problems of each Church prior to the visit.<sup>3</sup>

1.2.6. It would be helpful for the Ordinary to send 3 copies of the Report, or complete extracts of individual sections that refer to the specific competencies of the various Dicasteries of the Roman Curia, for possible problems or specific cases that need to be discussed with them.

### 1.3 *Collaboration with the Papal Representative*

1.3.1. In every country the Papal Representative will be responsible for reminding each bishop, a few months before the beginning of the year, of the time fixed for the visit.

<sup>2</sup> *Formula Relationis Quinquennalis*, Typis Polyglottis Vaticanis, 1982.

<sup>3</sup> Cf. Decree *De Visitatione SS. Liminum deque relationibus dioecesis*, n. 5: AAS LXVII (1976), p. 676.

1.3.2. At the same time, he will invite the President of the Episcopal Conference to determine, together with the bishops, one or more time periods of the year in which the bishops intend to go to Rome, whether individually or, if circumstances so warrant, in groups. This does not prejudice the fact that the timetable must be submitted for the approval of the Supreme Pontiff.<sup>4</sup>

1.3.3. The Pontifical Representative will also take care to urge all bishops, who are so obliged, to send their quinquennial Report.

## II. Immediate Preparation

The immediate preparation concerns the *prior arrangements* made with the competent Office of the Congregation for Bishops to establish *the dates and other particulars* of the visit.

### 2.1 *Prior arrangements with the Congregation for Bishops*

2.1.1. The date of the *ad limina* visit by the bishops of each country or ecclesiastical region will be agreed upon between the Secretariat of the Episcopal Conference and the Prefecture of the Papal Household, which will communicate the information to the special Coordinating Office for the visit existing within the Congregation for Bishops.

2.1.2. Normally a common date will be established for all the bishops within the same Ecclesiastical Province or Pastoral Region, so that all bishops who belong to it can be in Rome together at the same time; it must be kept in mind, however, that the nature of the visit is an eminently personal one.

2.1.3. The Secretariat of the Conference will provide the above-mentioned Coordinating Office with a description of the

<sup>4</sup> Cf. Decree *De Visitatione SS. Liminum deque relationibus dioecesis*, n. 4: AAS LXVII (1975), p. 676.

group which is about to make the visit: the number and identity of the members, the pastoral and social situation from which they come, the problems regarding their territory, the solutions they propose, etc. For this purpose it would be helpful to send to the Coordinating Office in advance a common document or report from each group containing the information, proposals and other possible requests that are to be made known to the Apostolic See.

2.1.4. The same Secretariat of the Episcopal Conference will also arrange with the Coordinating Office those meetings which the bishops, either individually or in groups, will have with the Roman Dicasteries. The purpose for such meetings and the issues to be discussed should be specified in such a way that each Dicastery can prepare the subject matter. Individual bishops, however, are free to ask directly for meetings with the Dicasteries and to state the reasons for the request.

2.1.5. In making all the arrangements for the *ad limina* visits, the Episcopal Conference (national or regional) may designate a person, resident in Rome, to be responsible for looking after the local preparations for the visit, seeing to their execution, and thus maintaining contact between the bishops and the Coordinating Office. Should such a person be designated, his name should be communicated to the Coordinating Office.

## 2.2 *Responsibilities of the Coordinating Office*

2.2.1. In order to serve the bishops, the Coordinating Office, together with the Secretariat of the Conference or the local contact person in Rome, handles all questions concerning the preparation and execution of the *ad limina* visit, particularly the timetable of the visit, the programme and times of the liturgical celebrations and the meetings in Rome, as well as the relations with the Roman Dicasteries.

2.2.2. In order to assist the work of the individual Dicasteries interested in meeting with the bishops during their *ad limina* visit, the Coordinating Office:



— informs each Dicastery of the scheduled dates of the visits for each half-year;

— informs them in sufficient time concerning the material obtained from contacts with the Secretariat of the Conference or from the local contact person in Rome;

— transmits to the Dicasteries, according to their competence, excerpts from the quinquennial Reports on the points which concern them;

— deals with the various Dicasteries in submitting the requests and scheduling the dates of meetings with them on the part of the bishops or in finding out if the Dicasteries themselves desire a meeting with the visiting bishops, either individually or in groups;

— in such cases, it informs the Secretariat of the Conference of the local contact person in Rome; sometimes, it will directly inform the bishop involved. At the same time, it provides for the Dicasteries all pertinent information on the situations, persons and groups involved.

2.2.3. Without prejudice to the competence of the Prefecture of the Papal Household in determining and communicating the dates of the meetings of the bishops or of groups of bishops with the Holy Father, the Coordinating Office:

— transmits annually to the Prefecture a complete list of bishops expected for the *ad limina* visit, it also communicates, the dates preferred by the bishops for the visit, so that the Prefecture is made aware of the preferences;

— receives from the Prefecture, with sufficient notice, a general calendar scheduling the Audiences of individual bishops or groups of bishops, and communicates this information to the Dicasteries of the Roman Curia.

2.2.4. For those bishops subject to the Congregations for Oriental Churches or for the Evangelization of Peoples, the Coordinating Office will collaborate with the respective Offices for the *ad limina* visits of those Dicasteries.

### III. The Execution of the "Ad Limina" Visit

The principal moments of the *ad limina* visit are:

- the pilgrimage to and veneration of the tombs of the Princes of the Apostles;
- the meeting with the Holy Father;
- the contacts with the Dicasteries of the Roman Curia.

To these one can add also the contact made with the pastoral life and activity of the Roman Church.

#### 3.1 *The Liturgical aspect*

3.1.1. The pilgrimage to the tombs of the Princes of the Apostles, an essential aspect of the visit, is realized through a liturgical celebration which firmly unites all the participants in ecclesial communion and builds them up in it, whether they be bishops, the faithful, or others who for whatever reason are assisting at the service, as often happens in Rome.

3.1.2. To this end, the Coordinating Office, together with the Secretariat of the Episcopal Conference or the designated person responsible in Rome, will contact the Patriarchal Basilicas of St. Peter and St. Paul to schedule the times and places for the celebrations of Holy Mass possibly of the Liturgy of the Hours or a Service of the Word. It will also prearrange everything regarding the environment and the persons involved, so that the liturgy is carried out in a fitting, dignified and meaningful way, in keeping with the very purpose of the visit.

3.1.3. The proposed ritual for this celebration is attached to the present Directory.

3.1.4. Whenever the bishops, individually or as a group, desire to have some celebration in the Patriarchal Basilicas of St. Mary Major and St. John Lateran, the Coordinating Office can schedule the date and make the preparations.

3.1.5. It would be commendable if, as with certain, other meetings in Rome, some pilgrims from the dioceses or regions of the visiting bishops, or other fellow countrymen living in Rome or Italy, would join themselves to these celebrations with their Pastors as a witness of faith and of ecclesial communion at the tombs of the Princes of the Apostles and at the Chair of Peter.

### 3.2 *The meeting with the Holy Father*

3.2.1. Every bishop will meet the Successor of Peter for a personal conversation; the day and time for the Audience will be established by the Prefecture of the Papal Household.

3.2.2. Whenever a communal celebration or a group meeting with the Holy Father is possible, the place and time of the event will be communicated to those involved or to the contact person in Rome.

3.2.3. Appropriate dress for the meetings with the Holy Father is the black cassock with appropriately coloured piping and the sash.

### 3.3 *Contacts with the Dicasteries*

3.2.1. The visit of the bishops to the Dicasteries of the Roman Curia has special significance and importance because of the intimate connection that exists between the Pope and the Curial Offices which are the ordinary instruments of the "Petrine ministry."

It is therefore recommended that, in the course of their *ad limina* visit, individual bishops, or groups of them, or their Commissions, go to the various Dicasteries to make known their problems or ask questions, to seek information, to furnish any clarifications and to respond to possible requests. In any event, it is most appropriate for the Presidents of individual Commissions to pay a visit to the relevant Dicastery. All of this is to be done in a spirit of communion in truth and in charity.

3.3.2. For these contacts to be fruitful, it is necessary that the Dicasteries receive in advance the information from the quinquennial Report that pertains to their competency. Therefore, it is necessary that the Coordinating Office make this material available to them well in advance of the meetings, together with any other information on particular questions that bishops may want to discuss personally with a given Dicastery.

3.3.3. In every case, it is advisable to schedule the day, time, and the form that the meetings will take with the Dicasteries through the Coordinating Office, which will endeavour to accede to the requests of the bishops in the best way possible.

3.3.4. At the same Coordinating Office, the bishops can obtain any clarifications they may need concerning the competencies of the Dicasteries, concerning the Offices and persons they are to visit, the procedures to be followed, and any street addresses needed during the visit.

3.3.5. In the case of a group visit, one of the participating bishops will represent the group in order to present it, to give a synthetic overview of the pastoral situation in the region represented, and to discuss the questions that are within the competency of the given Dicastery. If among the participants there is a bishop present who is President of the Episcopal Conference or of a Commission that is to meet on a visit to a Dicastery, then it seems advisable that he would be the one to present the group and speak on its behalf.

3.3.6. The clarifications and responses of the Superiors of the Dicasteries, though they would not have official status until they were written and registered in the customary manner of the Roman Curia, can still serve as information, counsel, orientation and a guide for general pastoral practice and as a solution for those particular problems where it would be appropriate to apply practical norms based on experience and on the canonical tradition.



### 3.4 *The possibility of contact with the ecclesial and pastoral situation in Rome*

3.4.1. In the light of the communion that exists between the particular Churches and the Roman Church, those bishops who so desire, can have one or more meetings with a given Roman parish or with some other particularly significant community, or with centres of religious, cultural and charitable activity in Rome, in order to deepen mutual understanding and to exchange views about pastoral life and experiences, particularly on matters of common interest or concerning similar situations.

3.4.2. Given the opportunity, it would be appropriate to give attention to one's own national Church in the city, to any personal parishes, or to the titular Church of a Cardinal from the region, particularly if these Churches are centres of pastoral activity.

3.4.3. If from these meetings some form of pastoral or charitable collaboration arises, it would be a visible and concrete result of the ecclesial communion inspired by the *ad limina* visit.


3.4.4. In arranging these meetings, particularly the necessary contacts with the competent Pastoral Centres of the Vicariate of Rome, the Coordinating Office can serve as a helpful instrument in choosing various places and persons and in scheduling suitable dates and times.

Given at Rome, the 29th day of June 1988, the Solemnity of the Holy Apostles, Peter and Paul, at the Congregation for Bishops.

✠ BERNARDIN CARD. GANTIN, *Prefect*

✠ GIOVANNI BATTISTA RE, *Secretary*

## THE IMPORTANCE OF COMMUNICATIONS FORMATION FOR MEMBERS OF RELIGIOUS INSTITUTES

 NE of the most beautiful Negro spirituals, particularly appropriate at this season, declares:

“Go tell on the mountain, over the hills and everywhere,

“Go tell it on the mountain that Jesus Christ is born.”

This spiritual reminds us of what is essential to Christianity; that the good news of Christ is to be communicated to all.

Thus, formation in communication is for every Christian — and especially for every member of a religious institute — not a luxury but a necessity.

In the novitiate, every member of a religious community learns that the most important method of communication is through personal example. The authentic exemplification of the message of Jesus is indeed the most credible and ultimately the most effective form of communication. Our words will be hollow if our lives are empty; our words will carry authority if our lives are authentically virtuous and Christlike.

However, as communicators must often learn the importance of such authenticity so that they may be credible witnesses of what they report, so members of religious institutes must often learn the importance of communication so that they may proclaim effectively what they believe sincerely. The power of example is usually limited to those who can witness it, but the number of those who can witness good example is dramatically increased through the communications media.

Jesus said, "If you love me, keep my commandments," but he also said, "Go, teach all nations," and "Let your light shine before men so that they may see your good works and glorify your Father who is in heaven." Members of religious institutes must not be afraid to let the light of their good work for the poor, the sick and the troubled shine before men through the communications media so that many might be drawn by Christ-like example to Christ himself.

If we lament — as we should — the sometimes evil influences of the communications media on society, should we not also rejoice when the good is reported or portrayed? Most important, should we not also actively contribute to the reporting and portrayal of the good? The magnification of the power of good example through the communications media by members of religious institutes is — when properly done — not an act of vanity but is rather the apostolate of evangelization.

"Be not overcome by evil but overcome evil with good."

### **Some Suggestions**

What can members of religious institutes do in reference to the communications media?

First, we should all be critical consumers of the media. We should become aware of the norms used by the media for selecting and presenting news and entertainment.

We should also be aware that the media cannot know the news unless they are told or — in more unusual circumstances — are able to discover the news through investigation. Thus, our second concern should be to know how to tell the good news to the communications media. We should all know how to write a basic press release, how to contact news media representatives, how to plant good ideas.

Naturally, there will be some more gifted by nature, by experience or perhaps by grace with the skills of religious public relations, but the importance of such religious public relations — knowing how to present the good news of Christ and of the Church to the news media and knowing how to introduce Judaeo-Christian values into the entertainment media — should be evident to all. Certainly, a basic sensitivity to the need to proclaim the good news of Christ through the communications media should be formed in all.

Third, effective communication begins at home, and hasn't it been said that the breakdown in family life today is due in large part to failure of communication? Are not our religious communities families? Should we not be aware of the importance of effective communications within our own communities to form or to reinforce that family spirit so essential to fruitful religious life?

Fourth, we all know that the Church needs effective communicators. Where can it turn for such men and women if not to the religious communities? Therefore, we should all be sensitive to the need of selecting for more intensive training in communications those whose talents and interests indicate that they would be effective communicators of the word as reflected in the works of the community. The selection and training of such personnel are extremely important, because the impression that the world receives of religion, of the Catholic Church, of your communities and indeed of the message of Christ will be determined by the work of those whom you select to communi-



cate Christ's message and to tell the story of your community's work in response to that message. I think you would agree that it is extremely important that those selected for communications training and work truly "think with the Church" and have a sound theological and spiritual formation and a reservoir of common sense and of balance, and that they be not merely carried away by the glamour and excitement of communications. When Cardinal Krol of Philadelphia sent me to study communications, he said, "Remember that you are a priest who happens to be a journalist, not a journalist who happens to say Mass." He also made sure to send me for a doctorate in philosophy before he sent me to study communications, because he said that a formation in clear thinking is essential before a formation in communicating.

Fifth, the members of all religious institutes should be alert to discerning and encouraging communications skills in others. When I was only in elementary school, my parents gave me a book called *You Can Change the World*, by Maryknoll Father James Keller, the founder of the Christopher movement. Father Keller said that men and women of good will should seek to enter certain professions such as politics, education and communications to have an influence on the world for good — to change the world for the better. The sister who taught me in eighth grade encouraged me to start a school newspaper and she encouraged me to read the Palm Sunday account of the Passion in the form of a radio dramatization. The following year in high school, my Jesuit teachers and counsellors encouraged me in my desire to write radio plays on the lives of the saints, and they put me in touch with people who could help me to bring such a project to reality — and the plays were produced on radio. Also, through the influenced of my Jesuit teachers, I became an announcer on a series of religious radio programmes. In my life, I was fortunate to find in my pastor, in the sisters who taught me in elementary school and in the priests and lay people who taught me in Catholic high school and university in-

dividuals aware of the need to communicate the Gospel more effectively and encouraging to one who wished to be involved in spreading the good news in newspapers, magazines, radio and television. They were exciting, interesting and enthusiastic people, and I shall always be grateful to them. They were prayerful men and women, but they weren't gloomy or severe in their piety, and they themselves communicated a sense of religion as truly good news.

### **Tell the good news**

Those who conduct educational institutions should also seek to incorporate a communications dimension in every aspect of academic life. Shouldn't literature courses examine how television dramas are constructed? Shouldn't history courses touch on the role of the communications media in the world events of this century in particular? Shouldn't composition courses include training in writing letters to the editor, news and feature articles for newspapers and magazines and radio news reports? Wouldn't such training add greater interest and realism to the courses, and wouldn't it be a way not only of discovering those with special talents but also of stimulating all to be more intelligent consumers of the media?

The need to discern potential communicators of the good news, however, exists not only in schools. Those who conduct charitable institutions should be aware of the importance of letting those who work with them communicate what they do to the world so that such important work find recognition, understanding and support—both through financial assistance and through the personal commitment of those attracted to such a vocation. If our hospitals and homes for the aged need money, perhaps it is because we haven't told well enough the story of what we are doing in the name of Christ. If the number of sisters involved in such charitable work is declining, perhaps one reason is that generous young women do not know of the

challenges that exist and of the good work being done. How can people know the truth—the good news—unless they are told? Even contemplative communities need to know how to tell their story or to find persons who can tell their story accurately and sympathetically so that the world might be able to understand the significance of lives given completely to prayer and penance.

The world is in need of stories of heroism, of virtue, of dedication. If we lament that the communications media lack such stories, we often have only ourselves to blame. Our institutes do works of education or charity to missionary evangelization, yet we sometimes fail to make known what we do. Perhaps we fail out of a motive of humility, perhaps because we are so busy with the work that we forget the importance of communicating what we are doing, perhaps because we just don't know how. Is not telling our story part of evangelization, of education and even of charity? Are not the skills of communication needed by all our members so that they may be able to extend the good done by our religious institutes? Do we not have an obligation to use whatever means possible to overcome evil with good and to proclaim the good news in a world in which so many need encouragement, hope and direction?

There are not more than half a dozen religious communities founded to specialize in communications, but the need to know how to use the communications media exists not only for those religious communities but for all religious communities, and indeed for all Christians.

Knowing how to use the communications media doesn't necessarily mean knowing how to produce a major film or a television spectacular, although Multimedia International, which is co-sponsoring this day with our commission, is providing training by a skilled woman religious for members of religious institutes in basic video production. Multimedia has been a pioneer in many other worthwhile communications initiatives which I

am happy to commend and to recommend, and it goes without saying—although it should not—that women religious play an important role not only in that organization but in the entire communications apostolate of the Church not only here in Rome but throughout the world. Knowing how to use the communications media should mean knowing how to prepare a slide show for school or adult education use; it should mean knowing how to use a tape recorder; it should mean knowing how to write a letter to the editor or a basic news release for one's own community or for the community at large: in these days, it should also mean knowing how to use and to teach the use of computers in word and data processing and transmission and not only for computation and bookkeeping. Knowing how to use the communications media must mean being sensitive to the fact that others will not know the good news of Christ and of what we are doing in his name unless we tell them—not so that they might praise us but so that they might experience Christ's joy through us.

Since all have a responsibility to proclaim the good news, all have a responsibility to know how to proclaim it: to know how to tell on the mountain the good news of Christ and of what is being done in his name. That is communication; that is evangelization; that is one way all of us can cooperate in Christ's wonderful work of salvation.



## THE SPIRITUAL CARE OF THE MILITARY PARTICULARLY IN THE PHILIPPINES

THE most recent coup d'état attempts involving the military in the Philippines have challenged many sectors of our society to focus their attention on the needs of those in the Armed Forces. Their spiritual needs should not be an exception.

Vatican II had expressed this concern in *Christus Dominus*:

"Because of the special conditions of the way of life of military personnel, their spiritual care requires extraordinary consideration" (C.D. n. 43).

The Holy Father, Pope John Paul II, reiterated this concern in his new Apostolic Constitution, *Spirituali Militum Curae* issued on April 21, 1986.

In a series of short studies, we intend to present some of the highlights of the pastoral care for the military, particularly in the Philippines, as it had been envisioned by the Church through the centuries up to the present time.

### **Pastoral Antecedents**

The spiritual care for the military has always been of great concern for the Church. From the early centuries, and over the course of time, the Hierarchy has always provided for the spiritual needs of those in the Armed Forces, in ways most suited to individual cases, through a jurisdiction most appropriate to persons, places and circumstances.<sup>1</sup>

In fact, this apostolate can trace its antecedents to the religious assistance given to men going to battle, a practice that is lost in myth and in legend. The religious sentiments of the people always associated the social aspect of war with religion by invoking divine assistance for their men in battle. The ancient peoples had their gods of war to whom they erected temples. They had priests who implored the help of these gods by means of certain rituals and ceremonies.

The Norsemen, for example, adored Tyre as their god of war. The Romans implored Bellona as a goddess of war and Quirinus as a war-god, besides Mars, who was the Roman counterpart of the Greeks' Ares. The Romans had the custom of opening the gates of the principal temple of Janus before war was declared. The opening of these gates, which remained closed in time of peace, was presided over by the Chief Magistrate clad in his official robes. The gates were opened with peculiar ceremonies and solemn pomp by which the people were meant to be aroused to take up arms.

Jewish military chaplains cite Sacred Scripture to trace the origin of their ministry. They recall that Moses prayed with outstretched arms while the Israelite army fought against Amalec in Raphidim; and they won. Whenever Moses would put down his arms out of exhaustion, the fighting men would lose

<sup>1</sup> Cf. Pope John Paul II, *Spirituali militum curae*; (SMC) April 21, 1986, in *Boletín Eclesiástico de Filipinas*, September-October, 1986, p. 549.

the battle. Aaron and Hur had to sustain his arms so that he could remain in that position of prayer while the Israelites fought, until Amalec was finally routed.<sup>2</sup> This religious assistance was not limited to the living, but was extended to those who had fallen in battle. Judas Maccabeus, the just and valiant Jewish leader, after his battle with Gorgias, ordered the proper burial of the dead, and a collection taken and sent to Jerusalem as sin offering.<sup>3</sup>

With the advent of Christianity, this natural tendency to implore divine protection for and to give religious assistance to soldiers evolved into a Christian duty which unites the religious concepts of the Jews with the social traditions of the Greeks and the military practices of the Romans. The Church wishes that the priest should be among his people especially in times of danger and when they need most his assistance. Precisely exposed to great danger of their lives, physical and spiritual, are those in the Armed Forces.

In the army of Constantine the Great, some bishops and priests served the spiritual needs of the soldiers. Sozomeno, in his *Historia Ecclesiastica* about the years 439-450, A.D., describes a practice of the Christian Emperor to set up a tent as a chapel every time he went to war. Thus when he was away in some isolated location, he and his soldiers had a place set aside for prayer and the celebration of the sacred rites for their spiritual welfare. He had with his following some priests and deacons in charge of the sacred ceremonies.<sup>4</sup> A letter of Pelagius II (556-561) to Lawrence, Bishop of Centumcellac, testifies that even in time of peace there existed an

<sup>2</sup> Exodus, 17:8-14.

<sup>3</sup> 2 Maccabees, 12:39-46.

<sup>4</sup> Cf. Cardinal Gantin, Bernardin, *Per Una Più Efficace Cura Spirituale dei Militari*, in *L'Osservatore Romano*, 5-6 maggio, 1986, pp. 1-6. Cited by the Cardinal Prefect of the Congregation of Bishops when he presented to the International Press the new Apostolic Constitution, "Spirituali militum curae" of April 21, 1986.

organized *cura animarum* in the troops exercised by priests, deacons and subdeacons under the jurisdiction of the local bishop. A fragment of this letter has been included in the Decretals of Gratian. This spiritual care for the military spread in no time throughout the Holy Roman Empire.

### The Development of Special Ecclesiastical Jurisdiction for the Military

As the priests in charge of the spiritual care of the military dedicated themselves more and more to their particular apostolate, they acquired their own socio-religious status as distinguished from the local pastors. In the course of time, they came to be known as *military chaplains*.

The word "chaplain" originally comes from the Latin *cappellanus*, derivative of *cappella*, which now means chapel. The origin of *cappella* has been a fruitful source of controversy. The most favored opinion is that which Du Cange has drawn from earlier writers, that is, that the word is the diminutive of *cappa* or cloak of St. Martin of Tours (+397).<sup>5</sup> Marculfo is said to have been the first to have used this name for this relic. This short military cloak of St. Martin was preserved as a relic by the kings of France. They had the relic carried with them whenever they went to war. In the field they would have it enshrined under a special tent in order to implore divine protection for the troops. This tent gradually received the name of "*cappella*" from the small piece of cloak

<sup>5</sup> Cf. A.A.S., 44, 10 mar. 1952, p. 227. It is related that Martin, then a soldier and a catechumen, out of charity, divided his military cloak and gave half of it to an importuning beggar at the gate of Amiens on a cold winter night, and wrapped himself with the other half.

Later, Martin saw Our Lord in a vision wearing on His shoulders the piece of Martin's cloak that had been given to the beggar. Our Lord thanked Martin for his charity. After receiving baptism, Martin left the Roman Legion, and later succeeded St. Lidorius as Bishop of Tours, and lived a very saintly, pastoral life. Cf. *El Santo de Cada Dia*, ed. EDELVIVES (Zaragosa, 1950), VI, pp. 111-119.



or relic which it sheltered. The priest-guardian of this *cappella* was known as "*cappellanus*" in Latin, which passed on to the Spanish, "*capellan*," to the French, "*chapelain*," and to the English, "chaplain."

### **Chaplains without Military Rank**

The office of chaplain gradually grew in prestige and in importance, and the chaplains' work also grew in scope. For the benefit of the soldiers under their care certain privileges were granted to the chaplains. As the demands for their services increased, their numbers also increased, and a certain organization evolved headed by a Chief Chaplain, or "Arch-chaplain." From Charlemagne's time as Emperor (800, A.D.) onwards, the post of Arch-chaplain was held by a bishop or an abbot, who was considered a very important personage in the realm.

In those days the chaplains did not enjoy any military rank. The reason for this situation was the fact that in those days Holy Orders were regarded all over the civilized world as superior and above all other occupations and professions. Hence, to grant a military rank to an ecclesiastic would have been considered demeaning of his dignity. However, in the days of the later Byzantine Emperors, chaplains were gradually given semi-military rank and were attached to the immediate retinue of those sovereigns, either at the imperial court, or in the military camps.<sup>6</sup>

### **Chaplains with Military Rank**

The Crusades gave a great impetus to the development of the socio-military status of the chaplains. Then they were often granted high military ranks befitting their knighthood or

<sup>6</sup> Dino, Isidoro, (Capt., CHS), *The Work of Military Chaplains in Peace and War*, (unpublished Thesis, U.S.T., Manila, 1951) pp. 9-10.

assignment. In fact, they were made officers of the Military Orders, such as the Knights Templar, Knights of Malta, or Hospitallers, etc., and some of these chaplains actually assumed military command on certain occasions.

These events gradually developed the idea that the chaplains were necessary members of the staff of a military commander. In a short time the practice of having a chaplain in each command spread throughout the entire western empire. Consequently, chaplains were present not only with the large armies of a king. Every petty feudal baron and knight wanted such an ecclesiastic among his necessary retainers. This status of the chaplains continued even after the Protestant reformation.

### **Military Ordinariates**

At present, the whole world recognizes the importance of the work of military chaplains, even among non-Christian nations. The Holy See, on the other hand, has been very concerned with this ministry, and has granted chaplains ample faculties to help them cope with the ever increasing and changing demands of their apostolate. For a better organization and coordination of their ministry, the Holy See has canonically established Military Vicariates, distributed all over the world: 12 in the Americas, 9 in Europe, 3 in Africa, 3 in Asia, and 2 in Oceania. The Apostolic Constitution *Spirituali Militium Curae* of April 21, 1986 has granted even broader powers to these canonical establishments, which henceforth have been called *Military Ordinariates*. In other countries certain types of religious assistance to the military have been functioning, even though they have not been formally organized as canonical entities.<sup>7</sup>

<sup>7</sup> Cf. Cardinal Gantin, l.c.

N.B. The three Asian countries with Military Ordinariates are: Philippines, Dec. 8, 1950; Indonesia, Dec. 25, 1949; Korea, ad instar, Nov. 22, 1983.

### Pastoral Care of the Military in the Philippines under Spain

From the time Ferdinand Magellan claimed for the king of Spain the very islands that would claim his life, the history of the Philippines would be closely linked with the history of Spain. There are many very interesting though hardly-known facts about the pastoral care of the military in the Philippines during the Spanish regime. For the purpose of this study, however, a brief outline of the highlights of this ministry would be sufficient.<sup>8</sup>

Even before the permanent fighting units were organized in Spain, some priests, diocesan and religious, led by some prelates, accompanied the troops in order to minister to the spiritual needs of the soldiers. The *Partidas* of Alfonso IX (*Partida* 2a, tit. 9, c. 3o) required that the chief of these chaplains, the *Capellan Mayor*, had to be the most honorable and the best prelate of the land. In the famous battle called "*Las Navas de Tolosa*" in 1212 which was decisive for the "*Reconquista*," the Archbishop of Toledo, Rodrigo Jimenez de Rada, was with the king Alfonso VIII and his troops, while the Bishops of Tarragona and Barcelona accompanied the king of Aragon and his army. The "*Cronica de San Fernando*" recounts that St. Peter Nolasco, St. Peter Gonzales de Telmo, and the Blessed Dominic, companion of St. Dominic Guzman, with many other priests went to the siege of Seville to exercise their ministry.<sup>9</sup>

In the context of this Spanish tradition, it was not surprising to find with the Magellan expedition in 1521 the priests, Frs. Pedro de Valderrama, Bernardo Calmeta, Sanchez de la Reina, Hernando Rodriguez, Morales, Hartiga and Diugurria.

<sup>8</sup> For a more extensive study, cf.: Rebanal, Jeremias, *La Jurisdiccion Eclesiastica Castrense en Filipinas*, Desde el Tratado de Tordesillas (1494) al Tratado de Paris (1898). *Missionalia Hispanica* (34).

<sup>9</sup> Cf. Muñozerro, Luis, *La Jurisdiccion Eclesiastica Castrense en España* (Madrid, 1957) p. 10.

Fr. Valderrama baptized and received into the Church the Cebuano chief Humabon and his wife with some of their followers. This chaplain remained with his new Christian community after the tragic incident at Mactan where Lapu-lapu conquered the world-conqueror.

Subsequent expeditions accompanied by their respective chaplains came to the Philippines. The expedition that succeeded to established the Spanish rule in the Philippines was led by Miguel Lopez de Legazpi who arrived on February 20, 1565 with two diocesan priests, Frs. Juan de Vivero and Juan de Villanueva, together with the Augustinians: Frs. Martin de Rada, Diego de Herrera, Pedro Gamboa, Andres Aguirre and Andres de Urdaneta. These chaplains of next expedition were the same missionaries who formally began the evangelization of the natives, later to be reinforced by the arrival of the different religious orders.

The special ecclesiastical jurisdiction for those in the navy or in the army came much later. In the meantime, these chaplains of overseas expeditions enjoyed the *potestas omnimoda*, while in Spain the military had to be serviced by "delegated power" granted by the Ordinary of the place where the troops were located.

The establishment of the "*Tercios*" in 1534 marked the beginning of the permanent armies in Spain, and gave birth to the status of professional soldiers, habitually away from their proper diocese and parish. Thus arose the need to have a special group of priests who could remain with the troops wherever these were stationed, and the consequent necessity for these priests to enjoy faculties that were valid everywhere the troops went, without depending on the local bishop. Then chaplains began to appear in the roster of officers of the regular army.

The papal Brief *Cum sicut maiestatis tue* of Innocent X, dated September 26, 1645, is universally recognized as the first papal response to this felt need in the pastoral ministry to the



military. The chaplains enjoyed personal and exclusive jurisdiction over persons who lived and resided in military camps, without distinction whether they were military or civilians. This faculty, however, was valid only in time of war.<sup>10</sup> At other times they were subject to the local Ordinary.

Recent scholarly studies, however, show that this special jurisdiction had existed in Spain very much earlier. The first papal Bull on this matter for the benefit of the Spanish Armada was dated June 6, 1568 granted at the request of D. Sancho Martinez de Leyva, "Capitan General de las Galeras de España."<sup>11</sup> This was followed by other Bulls, such as the one of 1569 from St. Pius V, during the reign of Felipe II, granting faculties to the Navy during the lifetime of Don Juan de Austria, and the one of April 10, 1576, issued by Pope Gregory XIII.

We can infer therefore that the chaplains of the first expeditions to the Philippines could not have enjoyed this privileged jurisdiction either because the nature of their voyage was quite different from that of the Armada, or because these expeditions were prior to the granting of these privileged faculties.

In 1705 Carlos Cardinal de Borja y Centellas, Archbishop of Trevisonda, was appointed as the *only Capellan Mayor (en calidad de unico)* thus uniting in one person the jurisdictional authority for Army and for the Navy. The title of "*Patriarca de las Indias*" was also given to him two years later.

The "*Quoniam in exercitibus*" of February 4, 1736 issued by Pope Clement XII extended this jurisdiction to include all parish functions. Besides, the Capellan Mayor was authorized to "subdelegate" these faculties to other priests "exemplary and

<sup>10</sup> cited in *Spirituali militum curae*, footnote no. 3. *Bullarium Romanum*, Taurini 1868, t. XV, p. 410; Also in Javier Hernaez, Francisco, *Colección de Bulas, Breves y Otros Documentos Relativos a la Iglesia de America y Filipinas*, (Bruselas, 1879) I, Sec. 10, p. 323, but he has the wrong year 1644, instead of 1645.

<sup>11</sup> Ruiz Garcia, Felix, "Jurisdicción Espiritual de la Armada, Bulas Desconocidas", in *Revista General de Marina*, November 1966, pp. 474-484.

qualified, knowledgeable and experienced" in ecclesiastical matters. They could be either diocesan priests, or religious, of the Mendicant Orders, included. These priests so subdelegated had to consider the Capellan Mayor as if he were their own bishop, or their Superior General.

### **Privileged Jurisdiction Extended to the Philippines by "Subdelegation"**

These events in Spain helped the organizational development of this special jurisdiction that later positively affected the Church in the Philippines and in the other Spanish colonies. There is every reason to conclude that the Capellan Mayor made use of the faculty to subdelegate granted to him in order to serve the spiritual needs of those in the military, particularly those in the territories like the Philippines, which was the farthest from the mainland Spain. The Capellan Mayor, also called "*Vicario General Castrense*", from his office in Spain issued directives and instructions to his Subdelegates in Ultramar to help them fulfill their pastoral duties.<sup>12</sup>

In the "Instruccion" of March 18, 1777, the Capellan Mayor y Patriarca de las Indias gave detailed instructions to the Military Subdelegates on the functions of their office, at the same time granting them the corresponding faculties. Cardinal Delgado, then Military Vicar General, gave two separate instructions on August 3, 1778, one for the Navy, the other for the Army.

When in 1798, the Military Vicar General, Cardinal Sentmanat appointed the Archbishop of Manila, Juan Antonio de

<sup>12</sup> Cédulas Reales, "*Jurisdicción Eclesiástica Castrense*." Archives of the Dominican Fathers, U.S.T., Manila, Tomo 329, folios 417, sqs.

Orbigo, as his Subdelegate in the Philippines, he expressed the reasons for so doing. He said that his official duties in the Royal Court and his other duties in the Church did not permit him to travel the "seis mil leguas" between Spain and the Philippines in order for him to exercise personally the jurisdiction granted by the Apostolic See. Nevertheless the same papal documents authorized him to subdelegate said faculties and functions to other prelates "exemplary, qualified and experienced" in Church affairs, and considering that these conditions were verified into the Bishops, particularly the Archbishop of Manila, he was appointing the same Archbishop of Manila as his "*Teniente Vicario General y Subdelegado Apostólico*."<sup>13</sup>

#### A. *Nature of the Subdelegation*

As Teniente Vicario General of the military, the Archbishop of Manila enjoyed personal and exclusive jurisdiction over all members of the military, whether they were Spanish professional soldiers or native Filipino conscripts or volunteers, the chaplains of the Army and the Navy, all personnel, civilian and military, in warships, military installations and fortresses within his territory. To insure the continuity of this jurisdiction, it was stipulated that whoever succeeded the Archbishop in the office as such, whether temporary or permanent, likewise enjoyed the same faculties and functions.

The Teniente Vicario General had the authority to organize his own Curia to help him in the administrative tasks of his office. He enjoyed judicial power over all cases, whether ecclesiastical, civil, criminal, or mixed, that according to the papal

<sup>13</sup> Cédulas Reales, "*Edicto de Subdelegación al Sr. Arzobispo de Manila*," 21 November 1798, Archives of the Dominican Fathers, U.S.T., Manila, Tomo 329, folios 414-416.

decrees were reserved to the Vicario General Castrense in Spain. The Manila Subdelegate had his own Tribunal, to which he had the right to appoint the Notaries, the Promotor of Justice or Ecclesiastical Fiscal, and such other officials as might be necessary.

He had the duty to present and to recommend for approval of the Commander of the military district those priests who were to serve as chaplains. These priests then receive from the Military Subdelegate the appointment as "*capellan parroco castrense*" with the corresponding faculties.

#### B. *One Subdelegate in Every Diocese*

What was an exclusive prerogative of the Archbishop of Manila, was later extended to the other diocesan bishops, such as those of Cebu, Nueva Segovia, Nueva Caceres, and much later to the bishop of Jaro, too. The "*Reglamento Organico*" of October 12, 1853, authorized the Vicario General Castrense in Spain to subdelegate the personal and exclusive jurisdiction to the suffragan bishops, with the added responsibility of notifying the King through the Ministry of War.<sup>14</sup>

In spite of the obvious "royalist" tone of this ruling, it proves definitely the concern to provide an adequate response to the spiritual needs of the military in the vast Spanish overseas provinces. The Ministry of War, for its part, included in its yearly budget the allowance of 3,000 reales for every Subdelegate who enjoyed the same prerogatives and privileges as those in Spain (Art. 45).

<sup>14</sup> "Reglamento Organico", Articulo 43 y 45. in Francisco Gainza, O.P. *Coleccion de Reales Cédulas sobre Materias Eclesiasticas de Filipinas*, (Manila, 1862). Archives of the Dominican Fathers, U.S.T. Manila, Vol. 54, p. 607.



### C. *End of the Subdelegation*

The immense Spanish empire where, it was said, the sun does not set, began to crumble in the 19th century as a result of the political turmoil in the mainland. Near the end of the century, only Cuba, Puerto Rico and the Philippines remained. The war with the United States of America that ended with the Treaty of Paris signed on December 10, 1898, forced Spain to cede Puerto Rico, Guam and the Philippines to the U.S.A. for the amount of twenty million dollars.

The end of the Spanish political sovereignty over these territories, ended the subdelegated military ecclesiastical jurisdiction as well, then enjoyed by the Archbishops of Manila and of Santiago de Cuba, the Bishops of La Havana, Puerto Rico, Cebu, Nueva Segovia, Nueva Caceres and Jaro.<sup>15</sup>

<sup>15</sup> Garcia Castro, Manuel, "Convenio entre la Santa Sede y el Estado Espanol sobre la Jurisdiccion Castrense," in *Revista Española de Derecho Canonico*, Salamanca, Enero-Abril, 1951, I, pp. 286-297.

THE PRIVATE RECITATION OF  
THE LITURGY OF THE HOURS

**T**HE command of the Lord to every Christian to pray with perseverance (Math., 5:44; 7:7; 26:41; Mark, 13:13; 14:38; Luke, 6:28...) concerns the clergy in a very special manner. By reason of their ministry they are the mediators between God and men. In their role as mediators, clerics are commissioned by the Church to carry out regularly and reliably the prayer-duty of the whole community, through the daily recitation of the Official Prayer of the Church — the Divine Office or Breviary. Thus, since time immemorial, this obligation of reciting the Divine Office or Canonical Hours has been rightly considered a serious duty incumbent upon clerics.

The revision of the official prayer-book of the Church, the Breviary, carried out on the initiative and under the directives of Vatican II (*Const. on the Liturgy*, nn. 87-90), produced the new Liturgy of the Hours which replaced and altered substantially the previous pattern of the Breviary. The Office was considerably shortened in length. A greater variety of ways of

\* This is an updated version of an article originally published years before the promulgation of the 1983 Code of Canon Law.

its celebration was provided for. Dispensations for adequate reasons are granted rather easily. Extensive faculties to vary or substitute offices are frequently given ...

The flexibility and understanding shown by the Church in this new arrangement of the Liturgy of the Hours have been often misinterpreted as a relaxation of the centuries-old obligation of saying the Breviary daily. Hence questions such as the following are often raised:

Is the daily recitation of the Divine Office still a grave duty of the clergy? Are all the Canonical Hours equally binding? Can the Office be substituted for by another type or form of prayer? When should the recitation take place?

This brief study tries to find suitable answers to these and other related questions.

### 1. *Is the Daily Recitation of the Divine Office still Binding?*

The duty of clerics —bishops, priests and deacons— to recite the Breviary daily either in common or in private is based on law, immemorial custom and ancient tradition. The contention that things changed after Vatican II, and thus the Breviary law too, does not seem to offer much of a relief from the Office obligation.

Though meaningful variations have been introduced as to the degree of importance and the corresponding binding force of each Canonical Hour, still pre-Vatican legislation remains in full force. As a matter of fact, post-conciliar documents, instead of abrogating the old law binding all clerics to the daily recitation of the Hours in its entirety (1917 *CIC*, c. 135), have rather reaffirmed its obligatory force. The Constitution *Laudis Canticum* promulgating the revised Liturgy of the Hours has this to say:

“Those who have received from the Church a mandate to celebrate the Liturgy of the Hours are to complete its entire

course dutifully each day" ... (AAS, 1971, 572; *Canon Law Digest* (CLD), VII, 102).

The General Instruction on the Liturgy of the Hours (GILH) is still more definite on the matter thus:

"Hence bishops, priests and other sacred ministers, who have received from the Church the mandate of celebrating the Liturgy of the Hours (n. 17), should recite the full sequence of the Hours each day, as far as possible at appropriate times" (GILH, 29).

The 1983 *Code of Canon Law* simply restates the ancient custom binding all clerics—including religious—to the daily recitation of the Breviary (c. 276, 2, 3). Other members of Institutes of Consecrated Life (c. 663, 3) and of Societies of Apostolic Life (c. 739) are obliged in accordance with their constitutions (c. 1174, 1).

The Church, therefore, has not relieved its clerics of the Breviary duty. It has just revised the Liturgy of the Hours in an attempt to bless and dedicate to the Lord each period of the natural day in a more fruitful and effective manner. That is why the recitation of the Office should not be seen as a purely legal obligation. As stated in the Constitution *Laudis Canticum*, "those who are in holy orders... should not only be moved to celebrate the Hours in obedience to law, but should also feel themselves drawn to them because of their intrinsic excellence and their pastoral and ascetical value" (n. 8).

## 2. *Is it a Serious Obligation?*

There are a number of ways whereby one can determine the degree of obligation of a given law, such as the wording of the law itself, its objective and importance, the sanctions imposed for its non-observance.

In the present case, the wording of current laws leaves no doubt as to the serious nature of the obligation imposed:



"Priests, deacons aspiring to the priesthood are obliged to recite every day the Liturgy of the Hours, in accordance with their own liturgical books; permanent deacons are to recite that part of it determined by the Episcopal Conference" (c. 276, 3).

The main objective of the Liturgy of the Hours —the sanctification of the day and the whole range of human activity—being one of capital importance, shows likewise that the recitation of the Breviary can not be taken lightly:

"Christ has taught us the necessity of praying at all times without losing heart... The Church satisfies this requirement not only by the celebration of the Eucharist, but in other ways also, specially through the recitation of the Liturgy of the Hours, which is distinguished from other liturgical actions by the fact that it consecrates to God the whole cycle of the day and night, as it has done from early christian times" (GILH, 10).

On the other side of the picture, one finds that the non-observance of the law in this case carries no external sanction. Is this not demeaning of the prayer value and, therefore, the obligation of the Office? Not really so. The Church in so doing seeks to do away with an unsound and unhealthy attitude that looks at the Breviary as a legal, disciplinary measure imposed from outside. When this happens and the Office is said out of blind obedience to the law and or for fear to an impending penalty, the duty of reading the Breviary becomes just a heavy burden instead of being the basis of the prayer-life of the clergy, which is what the Church intends in enforcing the Breviary law.

From the aforesaid, it is quite obvious that the Breviary law is still binding and that the corresponding obligation of saying it daily is *objectively* grave. The statement is not intended to imply that any violation of the law is necessarily sinful. Whether the non-observance of a law is sinful or not depends on the

person's insights, intentions and motivations, factors which lie well beyond the scope of human, ecclesiastical law such as the Church's mandate of reciting the Office.

Moreover, today one can not be as strict as moralists of the past have been in judging the gravity of the violation of the Breviary law, especially in cases of a single violation or partial non-observance of the law (*Const. "Poenitemini"*, AAS, 1966, 177; CID, VI, 675).

### 3. *Are all the Canonical Hours equally Binding?*

The relative importance assigned to each of the Canonical Hours is undoubtedly one of the salient innovations introduced by the Liturgy of the Hours. The degree of importance among the Hours is paralleled by the corresponding degree of obligation regarding their recitation as follows:

— *Morning and Evening Prayer* —Lauds and Vespers— are of primary importance as they form a double hinge of the Liturgy of the Hours, and as such should not be omitted except for a servious reason.

— *The Office of the Readings* —Matins— is the principal celebration of the word of God outside the Eucharist, which sacred ministers should faithfully perform.

— The recitation of the *Daytime Hour* —the Little Hours— and *Night Prayer* —Compline— should be taken in earnest by clerics in order to sanctify the whole day more perfectly and to commend themselves to God before retiring (GILH, 2 ).

The fact that not all the Hours are equally binding should not be construed as valid reason for the cleric to excuse himself from saying the less important parts of the Office at will. The obligation of reading the Office in its entirety still remains. The degree of importance of each Hour, however, ought to be considered when it comes to determine the proportionate reason which may justify the non-observance of the law in a given case, or in

securing a commutation or dispensation from proper authorities. Obviously, a cleric needs a more serious reason to legitimately omit the Morning or Evening Prayer than, say, to excuse himself from the recitation of the Daytime Prayer.

#### 4. *Can the Obligation be Dispensed or Commuted to Other Forms of Prayer?*

In current law is fairly easy to obtain a dispensation from the Breviary obligation or its commutation to other types of prayer. As a matter of fact, Ordinaries enjoy today extensive faculties in this regard and need no longer limit their dispensing powers to doubtful cases and emergency situations:

"In particular cases and for a just reason, Ordinaries (c. 134, 1) can dispense their subjects wholly or in part from the obligation of reciting the Divine Office, or may commute the obligation" (*Constitution on the Liturgy*, 97).

Therefore, bishops, major superiors of clerical religious institutes of pontifical right and of clerical societies of apostolic life can dispense their subjects from said obligation or commute it to other form of prayer.

Local superiors may do likewise in respect to their brothers and sisters if such faculty has been granted them by the constitution.

A dispensation from an ecclesiastical law can not be valid without a just and reasonable cause, proportionate to the gravity of the law which is the object of the dispensation (c. 90, 2). Both intrinsic and extrinsic reasons may justify the relaxation of a law in particular cases. In the case under discussion, the following instances may be considered as proportionate reasons for a valid dispensation from the Divine Office: bad eyesight, a long journey, pressing work, fatigue resulting from the apostolic ministry, a scrupulous conscience... The superior granting the

dispensation ought to judge whether a sufficient cause exists to ask for or to grant the dispensation, which shall hold as long as the motivating cause for the dispensation exists (c. 93).

In addition to the dispensing or commuting powers granted to all Ordinaries (c. 134) in virtue of the *Constitution of the Liturgy*, residential bishops may also commute the Office recitation in favor of groups of clerics who gathered together on the occasion, say, of a congress, a pilgrimage... In such cases the whole or a part of the Office may be substituted with the five decades of the Rosary or any other appropriate or proportionate prayer (Motu Proprio *Pastorale Munus*, 26).

There are other instances in which, as determined by the rubrics, it is appropriate to substitute a liturgical service for the Office (*Constitution on the Liturgy*, 97). Thus, clerics who participate in the evening Mass of the Lord's Supper, in the afternoon celebration of Good Friday, in the Paschal Vigil of Easter Sunday or in the Christmas Vigil, may omit the corresponding Hour of the Office.

Furthermore, in a particular case, one may choose for the Office texts different from those assigned in the Breviary for the day, provided the general arrangement of the Office is not disturbed and certain rules laid down therein are observed (GILH).

The priest who substitutes the Office for other type of prayer of his choice just because the Breviary is not his favorite way of praying, can not legitimately presume, we believe, to have a valid reason for the commutation. The Office is not just a private way of praying, it is above all, the official prayer of the Church for its clergy. Thus its substitution or commutation must be sanctioned by the proper authority.

##### 5. *The Time for the Recitation of the Office.*

The Office is not considered or structured as a single prayer to be completed in one sitting. On the contrary, since the Li-



turgy of the Hours is a means of dedicating to the Lord the various periods or hours of the natural day, the Breviary has been revised in such a way that the Canonical Hours may be readily related to the hours of the day in the circumstances of contemporary life (GILH, 11).

Hence, "in order that the day be truly sanctified and the Hours themselves recited with spiritual profit, it is preferable that they be recited at the chronological hour nearest to the indicated by each Canonical Hour" (GILH, 11; c. 1175).

The obligation imposed here is not as rigid as to include every case. There could indeed be many excusing reasons and causes which could justify the recitation of a part or even the entire Office at an hour that does not correspond closely with its true canonical time. All that is required by law for the compliance of the Office duty is that it be said within the period of twenty hour hours, from midnight to midnight (c. 202, 1).

On the other hand, the new Liturgy of the Hours is quite specific in pointing out the appropriate time at which each Canonical Hour is preferably to be said, to wit:

— The *Office of Readings*, while retaining its character as night office for those who celebrate it at night, is suitable for recitation at any hour of the day (GILH, 57).

— *Morning Prayer* is intended and arranged for the sanctification of the morning "in order that the first stirrings of our mind and will may be consecrated to God" (GILH, 38).

— The *Daytime Hours* belong properly to midmorning, noon or midafternoon. In private recitation it is permitted to choose from the three hours that which is most appropriate to the time of the day (GILH, 77).

— *Evening Prayer* is celebrated in order "that we may give thanks for what has been given us, or what we have done well,

during the day." It must be said when the evening approaches and the day is already far spent (GILH, 39).

— *Night Prayer*, as the final prayer of the day, should of course be said before retiring at night, even after midnight (GILH, 84).

In the past, the anticipation of some of the Canonical Hours in case of individual recitation was rather a common occurrence. The practice was even recommended as a prudent measure by spiritual directors. Thus it was not uncommon to recite the entire Office at one sitting either at the beginning or at the end of the day. Vespers was usually anticipated to the mid-morning or midday. Likewise Lauds was commonly said on the previous evening.

Today, the time-sequence of the Office is of primary importance. The exceptions are the Office of Readings, which may be anticipated in the night hours of the previous day after Evening Prayer has been said (GILH, 59), and Night Prayer which may be said even after midnight (GILH, 84). All Canonical Hours, when not recited at the corresponding chronological time, must be said within the natural day which goes from midnight to midnight.

Therefore, the anticipation of the Morning Prayer to the afternoon or evening of the previous day is prohibited as an undesirable practice totally discordant with the nature of the Morning Prayer. The Church considers it a matter of capital importance to make its official prayer something sincere and vital. In the case of Morning Prayer this can only be achieved when it becomes an act of dedication and of oblation of the first fruits of the day's labor to the Lord, in the hope that the entire day be pleasing in his sight.

## HOLY COMMUNION UNDER THE SPECIES OF WINE

*During my summer vacation I accompanied the parish priest to a barrio, where he said Mass. When we reached the place, he told me to prepare the altar while he could hear confessions. Seeing that the hosts for Communion were few, I suggested to him that I could go to the town to get some more. He agreed, so I asked for a bicycle and went back to the town. When I arrived at the parish church I had to look for the sacristan. The sacristy was locked. It took some time before seeing him. It was after the consecration when I arrived at the barrio again. As it was anticipated, the hosts were not enough. People had kept coming to the chapel after my going to the town. I thought the parish priest might have considered the possibility of dividing the consecrated hosts into halves for the Communion. However, he did not do so. He distributed Holy Communion as if there will be no problem at all. The consecrated Hosts were exhausted and some people still continued approaching to the altar to receive Communion. The parish priest asked me for some of the not consecrated hosts I had brought, and continued the Holy Communion by dipping each not consecrated host into the Sanguis he has left in the chalice for this contingency.*

*May I hear from you commenting on this way of solving the problem.*

*A Seminarian*

**T**HE case proposed by the seminarian is really interesting. Our comment will be canonical, leaving to theologians to add whatever they might think on the matter.

We agree with the consultant that the most natural thing to do would have been to divide some of the consecrated Hosts into halves. The celebrating priest, however, had his own way to solve the problem. The fact that he left some Sanguis in the chalice shows that he knew what to do in case the consecrated Hosts would not be enough. Was he correct in doing what he did? We think he was not.

Canon 925 reads: "Holy Communion is to be given under the species of bread alone or, in accordance with the liturgical laws, under both species or, in case of necessity, even under the species of wine alone."

This canon states clearly that Holy Communion is to be given "under the species of bread alone," as a rule. In our case the last communicants did not receive a consecrated host. The hosts dipped by the celebrating priest into the chalice were not consecrated. Nor it can be said that by dipping them into the chalice they became consecrated. Holy Communion therefore was not distributed "under the species of bread alone" (*understood consecrated*).

Was Holy Communion distributed under both species? As stated above, the species of bread used for the last communicants were not consecrated. The not consecrated hosts were simply dipped into the Sanguis. These hosts not having been consecrated, it cannot be said that Holy Communion was given under both species.

Was Holy Communion given under the species of wine alone? Although an affirmative answer might be given, however the law says that it can be done only "in case of necessity." Was there such case of necessity? Authors dealing with this matter give as an example of necessity the case of a sick person who




cannot swallow the consecrated Host. In such a case the Sanguis preserved for the purpose or consecrated in the Mass celebrated where the sick person is, can be given to him. In the case under discussion this necessity can hardly be sustained. The problem could be solved easily by dividing some of the consecrated Hosts into halves, according to the number of communicants.

In our opinion, therefore, the practice of using not consecrated hosts dipped into the Sanguis cannot be approved.

## CANON PENITENTIARY

*While in Europe some time ago, I came to know that in some countries, there is a canon penitentiary, who enjoys ordinary faculties to absolve from sins and censures reserved to the Bishop. I consider it a great advantage for the faithful. Here in the Philippines, I don't think we have this, so much so that if the case occurs, the penitent has no other recourse but to go to the Bishop himself who made the reservation and ask for the absolution. Don't you think it is quite onerous to ask the absolution to the Bishop who made the reservation?*

*A Priest*

 UR consultant is talking about what he observed in Europe "some time ago." We don't know how many years ago, but certainly it was before the promulgation of the new Codex. In the old Codex, there was a norm on the canon penitentiary, member of the chapter of canons, who certainly had ordinary faculties to absolve from sins and censures reserved to the Bishop. The new Codex has done away with the *reserved sins*. As to the censures, it mentions only five excommunications re-

served to the Apostolic See; the rest of censures contained in the new Codex are not reserved. These censures *which are not reserved* can be absolved by the canon penitentiary, as long as they have not been declared, since canon 508, § 1, reads: "The canon penitentiary, both of a cathedral church and a collegial church, receives from the law the ordinary faculty — which nevertheless cannot be delegated to another — of absolving in the sacramental forum from undeclared censures *latae sententiae* not reserved to the Apostolic See, even outsiders within the diocese and members of the diocese outside it."

Our consultant seems to be worried for the non-existence of a chapter of canons in our country and consequently, of the lack of a canon penitentiary, to whom the faithful may approach for the remission of censures not reserved to the Holy See. It is not easy for them to approach the Bishop himself.

The new Codex has foreseen this difficulty and canon 508, § 2, has provided the following: "Where there is no chapter the diocesan Bishop is to appoint a priest to fulfill this office."

The diocesan Bishop, therefore, should appoint a priest who will enjoy the same faculties of a canon penitentiary with regards to the absolution of censures *latae sententiae*, not yet declared nor reserved to the Apostolic See. It is most convenient that this priest reside in a place where the access of diocesan faithful is easy.

## THE SALVE REGINA AND ITS TAGALOG TRANSLATION

*I have read with great interest your case about our Aba, Ginoon Marya — Hail Mary. I hope your information will help our ecclesiastical authorities in making the changes you pro-*

pose. But I think that the translation of the *Aba po Santa Maryang Hari* — *Salve Regina* should also be studied thoroughly and make the proper linguistic formulation. Is there any scriptural basis of the *Salve Regina*? Please give us your viewpoint on this prayer which is so frequently on our lips, especially here in the Philippines, where the devotion to our Lady is so great and deep.

*A Religious*

**L**ET us start by saying that there is no scriptural basis in the formulation of the *Salve Regina*. Its origin cannot be determined with precision, as we shall see in the following paragraphs.

In the reformed Breviary of St. Pius V (1568) the *Salve Regina* was used as an antiphon of the Divine Office, to be sung or recited at the close of Vespers from the Saturday before Trinity Sunday to Saturday before the first Sunday of Advent. Since 1955 it has been recited or sung after Compline from Trinity Sunday to Saturday before the first Sunday of Advent.

The text of the *Salve Regina* has been attributed to several persons. Some writers hold that it appeared at the end of the first millennium of the Christian era. Others say that Adhemar de Puy adopted the *Salve Regina* during the first crusade in 1096 as his military hymn, putting his crusaders under the protection of the Blessed Virgin Mary. Thus, the *Salve Regina* was then known as Podio's Antiphon, they say.

In the XIII century, Durandus in his *Rationale Divinorum Officiorum* attributes its composition to St. Peter Mosonzo, Bishop of Santiago de Compostela, Spain, who lived a century

before. This could explain the existence at that time of the so called *cantio nautica* in the coasts of the Iberian peninsula, which was the *Salve Regina*. This agrees with what Clarke says in his *Old and New Lights on Columbus* (pp. 191, 297, New York, 1893), namely that it was familiar to the seamen under Christopher Columbus, whose crew came precisely from the northern coast of Spain.

Other writers attribute the composition of the *Salve Regina* to Herman Contractus († 1054), a monk of Reichenau Abbey in the island of Lake Constance. However, Durandus, who seems to be familiar with this monk's writings, says that the Marian antiphon written by Herman Contractus is *Alma Redemptoris Mater*, saying nothing about *Salve Regina*, which he attributes to St. Peter Mosonzo, as stated above.

There are some writers who say that St. Bernard of Clairvaux, the Blessed Virgin Mary's mellifluous devotee, added the last three invocations contained in the *Salve Regina*, namely "O Clemens, O Pia, O Dulcis Virgo Maria." They base their opinion on the fact that St. Bernard accompanied the Emperor Conrad III, as the pontifical legate at the Cathedral of Speyr in the Palatinate on the Christmas night in 1146. While reciting the *Salve Regina* he showed an extraordinary devotion, genuflecting three times while pronouncing the three final invocations of the Marian Antiphon. In memory of this event three bronze plates were placed at the points where the Saint invoked the clemency, piety and sweetness of the Blessed Mother. Old manuscripts, however, discard this possibility. One of these manuscripts, the *secoviense* of the XI or XII centuries, mentioned by Fr. Dreves. S.J., reproduces the Antiphonary of the monk Contractus († 1065), already containing the three invocations attributed to St. Bernard (1146). It reads as follows:

*Antiphona Maior de B.M.V.*

Salve, regina misericordiæ,  
Vita, dulcedo et spes nostra, salve!



Ad te clamamus exsules filii Evae,  
Ad te suspiramus gementes et flentes  
In hac lacrymarum valle.  
Eia ergo, advocata nostra,  
Illos tuos misericordes oculos ad nos converte,  
Et Iesum, benedictum fructum ventris tui,  
Nobis post hoc exilium ostende,  
O clemens. o pia  
O dulcis virgo Maria.

The Cistercian Order as well as the Order of Preachers always sang the *Salve Regina* as a daily processional chant after the Compline until the recent liturgical reform. From the XIV century it was generally sung after the Compline in all Latin rites until the Reformed Breviary of Pius V extended its use to other hours. Moreover, the Dominicans also sing it after administering the last sacraments to the dying brothers. Leo XIII, included the *Salve Regina* in the so called *preces leoninae* on January 6, 1884 declaring that it should be recited by all priests at the end of the Mass.

The historical background of *Salve Regina* having been given, let us see how its Tagalog version has changed since 1593, date of printing of the first translation we have come across, and see whether or not a new revision of this beautiful Marian Antiphon is convenient and necessary. Of course, to judge such a need is the exclusive prerogative of the proper ecclesiastical authority.

In order to facilitate our readers in glancing at the three Tagalog versions under our consideration, we deem it proper to present them after the official Latin text of *Salve Regina*, to which, of course, any vernacular translation should conform. In presenting the three Tagalog versions together, headed by the official Latin text, it will be easier to see how faithfully each of them follows the official text of the Universal Church.

Thus, the official Latin text comes under number 1, the Tagalog translation published in *Doctrina Christiana* in 1593 follows under number 2, the version at present used throughout the Philippines is under number 3, and finally the translation we dare to propose under number 4.

1. **Salve Regina, Mater misericordiae:**
2. Aba po Santa Mariang hari, yna nang aua:
3. Aba po Santa Mariang Hari, ina ng awa:
4. *Aba, Reyna, Ina ng awa:*

The words *Santa Maria* should be omitted since they do not appear in the Latin text. The term *hari* applies to kings only, not to queens. On the other hand *Reyna*, of Spanish origin is already accepted in Tagalog.

1. **vita, dulcedo et spes nostra, salve.**
2. ycaw ang yquinabubuhai namin, at ang pinananaligan.
3. ikaw ang kabuhayan at katamisan; aba, pinananaligan ka namin.
4. *aba, aming buhay, katamisan at pag-asa.*

The term *salve* is lacking in the first Tagalog version. Although present in the translation under number 3 the meaning it conveys is restricted to *pinananaligan ka namin*. Likewise, the word *dulcedo* has been overlooked in the *Doctrina Christiana*'s translation. Hence the version under number 4 seems to be more simple, accurate and acceptable.

1. **Ad te clamamus exsules filii Evae.**
2. Aba ycaw nga ang tinatauang namin pinapapanao na tauo anac ni Eva.
3. Ikaw nga ang tinatawagan namin, pinapanaw na taong anak ni Eva.
4. *Sa iyo tumataghoy kaming napawaksing mga anak ni Eva.*

The term *aba* used in the *Doctrina Christiana's* version has no corresponding word in the original Latin. The translation under number 4, is more simple and acceptable.

1. **Ad te suspiramus gementes et flentes**

2. Ycao din and ypinagbubuntun hininga nang aming pagtangis
3. Ikaw rin and pinagbubuntuhang hininga namin ng aming pagtangis
4. *Sa iyo sumasamo kaming humihibik at tumatangis*

Obviously, the versions under number 4 is more accurate and simple.

1. **in hac lacrymarum valle.**

2. dini sa lupa bayan cahapishapis.
3. dini sa lupang bayan kahapis-hapis.
4. *dito sa bayan ng luha.*

Either the term *lupa* or *bayan* can be used for *valle*. To use both is superfluous. *Luha* used in number 4 is more exact than *kahapis-hapis* used under numbers 2 and 3.

1. **Eia ergo, advocata nostra,**

2. Ay aba pintakasi namin,
3. Ay aba pintakasi ka namin,
4. *Kaya nga, tagapamagitan namin,*

The translation *Ay aba* for *Eia ergo* is not correct. Likewise, the term *pintakasi* means properly *patroness*, not *advocata*. *Tagapamagitan* is more accurate.

1. **illos tuos misericordes oculos ad vos converte,**

2. ilingon mo sa amin ang mata mong maauain.
3. ilingon mo sa amin ang mga mata mong maawain.
4. *ilingap mo sa amin ang mga mata mong maawain.*

The term *ilingap* seems to be more proper than *ilingon*. It conveys the meaning of pity or compassion in a higher degree. Version number 2 translates *oculos* with *ang mata*. It should be *ang mga mata*.

1. **Et Iesum, benedictum fructum ventris tui, nobis post hoc exilium ostende.**
2. At saca cung matapos yering pagpapanao sa amin, ypa-  
quita mo sa amin ang iyong anac si Jesus.
3. At saka kung matapos yaring pagpanao sa amin, ipakita  
mo sa amin ang iyong Anak na si Jesus.
4. At pagpatapos ng pagkawaksiing ito, ipakita mo sa amin  
ang iyong Anak na si Jesus.

In translating the words *benedictum fructum ventris tui* we follow both versions under number 2 and 3: *ang iyong Anak na si Jesus*. A literal translation, *ang pinagpalang bunga ng iyong sinapupunan*, although theologically and philologically correct, would not be as understandable as the one used at present.

1. **O clemens, o pia, o dulcis Virgo Maria.**
2. Ay Santa Maria maauain, maalam, Virgen naman totoo,  
yna nang Dios. Cami ypanalangin mo, nang mapatoloi  
sa amin ang pangaco ni Jesuchristo. Amen Jesus.
3. Santa Maria, Ina ng Diyos, maawain, maalam at mata-  
mis na Birhen. Kami'y ipanalangin mo, nang mapatuloy  
sa amin ang mga pangako ni Jesukristo, Siya nawa.
4. O mahabagin, O mapagmahal, O matamis na Birheng  
Marya.

Obviously, the version under number 3 follows the original Latin more closely and it is shorter than those under numbers 2 and 3. The words omitted in version number 4 are not in the official text of the Church. They should be omitted as unnecessary.



To close, therefore, our study on the Tagalog version of SALVE REGINA, we propose the following translation as the most proper. It follows closely the Latin official text of the Church, is simple and suppresses the unnecessary words used in our present *Aba po Santa Mariang Hari*.

Aba, Reyna, ina ng awa:

aba, aming buhay, katamisan at pag-asa.

Sa iyo tumataghoy kaming napawaksing mga anak ni Eva.

Sa iyo sumasamo kaming humihibik at tumatangis  
dito sa bayan ng luha.

Kaya nga, tagapamagitan namin,

ilingap mo sa amin ang mga matang mong maawain.

At pagkatapos ng pagkawaksing ito,

ipakita mo sa amin ang iyong Anak na si Jesus.

O mahabagin, O mapagmahal, O matamis na Birhen Marya.

APPOINTMENT OF  
MSGR. SOFIO BALCE AS  
BISHOP-COADIUTOR OF  
CABANATUAN

JOANNES PAULUS  
Episcopus Servus Servorum Dei

**V**ENERABILI Fratri *Sophio Balce*, hactenus Episcopo titulari Lamphuensi et Auxiliari Archiepiscopi Cacerensis, electo Coadtutori Episcopi Cabanatuanensis, salutem et Apostolicam Benedictionem. Cum aliquam ob iustam causam, quales plerumque sunt incommoda valetudo, aetas ingravescens, magnus Christifidelium numerus, aucta regiminis negotia, animarum Pastores aliquod petunt ab Apostolica Sede auxilium, quo aptius fructuosiusque possint in suum salutis ministerium incumbere, Nos, utpote qui universae catholicae familiae gubernandae simus ex divino consilio praepositi, facile ad eorum preces exaudiendas inclinamus. Quoniam igitur Venerabilis Frater Cicero Tumbocon, Episcopus Cabanatuanensis, aetate provectus, ut sibi Coadiutor daretur Episcopus, animarum bono prospiciens, rogavit, postulationi Nos concedendum esse censuimus. Illud autem munus tibi, Venerabilis Frater, delegare statuimus, tuarum virtutum et dotum et experientiae habita ratione. Quapropter, audito probatoque consilio Venerabilis Fratris Nostri S.R.E. Cardinalis Congregationis pro Episcopis Praefecti, Nostrae usi Apostolicae potestatis plenitudine, his Litteris te,

Ecclesiae Lamphuensis titulo et Episcopi Auxiliaris officio solutum, Episcopus Coadiutorem *Cabanatuanensem* nominamus, renuntiamus, constituimus ad normam iuris communis. Liberatus etiam obligatione iurandi fidei professionem, iusiurandum tamen dabis fidelitatis erga Nos Nostrosque in hac Apostolica Sede Successores, cuius adhibitam formulam ex more signatam sigilloque munitam primo quoque tempore mittendam curabis ad Congregationem pro Episcopis. Caveatur insuper ut haec tua nominatio in cleri et populi notitiam veniat dioecesis Cabanatuanensis, ut te iam nunc diligere incipiant et debita observare pietate, quem suo tempore Pastorem plena auctoritate in se praeditum habebunt. Tibi denique, Venerabilis frater, hoc onus iniungentes, et Dominum deprecamur ut gratia sua tuae apostolicae industriae faveat benigne, et te fraterna caritate hortamur, ut illud magno animo portes, sicut eos addecet, quibus ipsa muneris natura est ager dominicus colendus omni ope et ardore. Datum Romae, apud S. Petrum, die uno et vicesimo mensis Maii, anno Domini millesimo nongentesimo octogesimo octavo, Pontificatus Nostri decimo.

JOANNES PAULUS PP. II

MARCELLUS ROSETTI  
*Protonot. Apost.*

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APPOINTMENT OF  
MSGR. VICENTE SALGADO  
AS BISHOP OF ROMBLON

JOANNES PAULUS,  
Episcopus, Servus Servorum Dei

**D**ILECTO filio *Vincentio Salgado*, hactenus rectori seminarii regionalis Sancti Joseph in urbe Jarensi, electo Episcopo Rombloniensi, salutem et Apostolicam Benedictionem. Cum aliqua dioecesis, quavis de causa, suo oratur Pastore, sapienter Apostolica Sedes huic pastorali necessitati nititur quamprimum prospicere, animarum boni quam maxime studiosa. Ipsi Nos, hanc sequentes laudabilem omnino consuetudinem curavimus, statim ut id fieri potuit, Ecclesiae Rombloniensi, ob eius Antistitis translationem ad aliam sedem in praesentia vacanti, Episcopum assignare. Volentes autem hoc gravissimum munus vero omni ex parte probabili delegare, de te cogitavimus, dilecte fili, Ecclesiae illi praefficiendo, quandoquidem religiosis et humanis virtutibus, rerum agendarum usu, catholicae religionis enites amore. Quapropter, in consilium adhibito Venerabili Fratrem Nostro S.R.E. Cardinali Congregationis pro Episcopis Praefecto, ex Apostolicae Nostrae potestatis et auctoritatis plenitudine his Litteris te ad episcopalem dignitatem evehimus et *Rombloniensi* dioecesi gubernandae praeponimus ad normam iuris communis. Quod vero ad tuam attinet episcopalem ordinationem, sinimus eam a quolibet catholico Episcopo



accipias, legibus servatis liturgicis. Antequam tamen ad eam accedas, est tibi fidei professio facienda et iusiurandum dandum fidelitatis erga Nos et Nostros in hac Apostolica Sede Successores, teste aliquo sacro Praesule. Formulas porro iuxta quas hos egeris actus, usitato more signatas sigilloque impressas, ad Congregationem pro Episcopis festinanter mittes. Nullatenus insuper neglexeris hanc tuam nominationem clero et populo dioecesis tuae notam facere, ut sciant te esse sibi legitime Pastorem datum, teque diligendo et colendo ac in rebus aeternam salutem contingentibus audiendo, in inceptis denique et in laboribus quos aggredieris adiuvando, ad aedificationem conferant totius dioecesanae communitatis. Vide, dilecte fili, ut in regendo grege tibi ab ipso Domino per Ecclesiam concredito, eandem adhibeas curam, quam de alumni seminarii regionalis Sancti Joseph in urbe Jaro egisti, quibus verbo et opere et vitae sanctimonia Christum proposuisti non solum cognoscendum, sed etiam amandum alacriterque sequendum. Datum Romae apud S. Petrum, die uno et vicesimo mensis Maii, anno Domini millesimo nongentesimo octogesimo octavo, Pontificatus Nostri X.

JOANNES PAULUS PP. II

MARCELLUS ROSSETTI  
*Protonot. Apost.*

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## A PASTORAL EXHORTATION ON THE CLERGY OF THE ARCHDIOCESE OF TUGUEGARAO ON GAMBLING

### I. The Moral Issue

**7** OR some time in many towns of Cagayan, the organizers, sponsors and promoters of "jueteng" have enjoyed lucrative and unhindered income. Many of our people, deluded by the prospect of immediate wealth without having to labor for it, and enslaved to gambling, have fallen victims to this socially enervating menace.

Recently, in an attempt to wipe out "jueteng" and to channel income that would otherwise be derived from it to government projects, the small-town lottery was introduced. It is now offered to the people of Cagayan, and the question is asked whether it should be accepted or not.

Obviously involved is the question of what is right, from the perspective of Christian moral principles and considering concrete circumstances. We your priests and bishops, in response to the clamor for moral guidance from our people, are obliged to enunciate a judgment on the ethics of the matter.

### II. Institutionalized Gambling: Its Immorality

We speak of "institutionalized gambling" to refer to gambling that is made part of social life either through government

patronage or support, or through wide-spread approval and acquiescence. By "gambling" we refer to games of chance, games that do not involve skill but go purely by the statistics of probability.

We advances the following reasons for our stand on the immorality of gambling:

1. Gambling is essentially the attempt of an individual to profit from the loss of others and from society without contributing anything to it. The gambler does not work, but he hopes to win, a gain that is necessarily the loss of another member of society.

"While we were with you, we used to tell you, 'Whoever refuses to work is not allowed to eat.' We say this because we hear that there are some people among you who live lazy lives and who do nothing except meddle in other people's business. In the name of the Lord Jesus Christ we command these people and warn them to lead orderly lives and work to earn their own living" (2 Thess 3:10-12).

2. When gambling is institutionalized there is created the social atmosphere of irresponsibility. An alternative to human industry, diligence and providence is seemingly offered, and members of society are lured into staking even amounts they cannot afford in the vain hope of striking it rich overnight. This is the atmosphere that breeds the pain and despondency in children and families whose most essential needs are unattended to because the family's income is lost in bets.

3. There is an obligation of society to make labor rewarding and diligent toil profitable. "If you are lazy you will never get what you are after, but if you work hard, you will get a fortune" (Prov 12:27).

Gambling is the very antithesis of this moral imperative. It is the recourse of those who want profit without labor, or the

### **III. Jueteng and Lotto**

Jueteng is a form of gambling and is therefore unacceptable. Especially despicable about jueteng in Cagayan is the fact that in many cases it is promoted and sponsored by the rich and the powerful who profit from the hard-earned money of our people. We therefore condemn it as a social plague and we call upon its sponsors and promoters, many of whom are sons and daughters of the Church, to desist from such opportunism.

While we acknowledge the commendable intention of the promoters of lotto in seeking to eliminate jueteng and to channel revenue to worthwhile government projects, we must also reject lotto on the very same premises that we reject all gambling. It is a fundamental moral principle that no matter how noble the end may be, the means, if found to be morally defective, can never be allowed.

### **IV. Conclusion**

The social context that breeds gambling is by no means simple, and we do not pretend to have ready answers to the questions occasioned by economic privation and poverty. We suggest, however, that actualizing land reform and other measures of social justice, endeavouring to expose, to correct and to eliminate graft and corruption in all its forms, and taking the Christian obligation of charity more seriously in our lives hold great promise for our people.

We commend ourselves to the maternal love of the Virgin Mother of Piat. We will find, by her example and prayers, the way to her Son, the Alpha and the Omega, the answer to the deepest longings and aspirations of the human heart.

**ARCHDIOCESE OF TUGUEGARAO**  
**Priests' Assembly**



## THE FOURTH GROUP OF FILIPINO PRIESTS (1728-1729)

### General Discussion

**A**RCHBISHOP Carlos Bermudes Gonzales de Castro arrived in Manila on 29 July 1728 and took possession of the archdiocese a month later thus ending the interregnum (1723-28) created by the departure of his predecessor, Archbishop Francisco de la Cuesta, OSH. A native of Puebla de los Angeles, he had actually been consecrated three years earlier but could not embark at once for lack of a ship sailing to the Philippines. He fell ill more than a year after he assumed office and died on 13 November 1729. Nevertheless, in his all too brief reign, he established a refreshing reputation of profound concern for his native subjects, according to the Re-collect historian, Fray Juan de la Concepción.<sup>1</sup>

Although his official book has been lost, it is known from other sources that he did celebrate native ordinations as expected of a prelate of his character.<sup>2</sup> We can infer at least three of his

<sup>1</sup> Emma H. Blair and James A. Robertson (BR). *The Philippine Islands* 1493-1898 (Cleveland: Clark, 1903-9) 55 vols. 51:309-10 & 44:200.

<sup>2</sup> Archives of the Archdiocese of Manila (AAM). "Año de 1728. Capellania de D. Juan Sampang Salalila a favor de Br. Miguel del Rosario. Capellania de Misas (CM) (1742-1892) A.

ordinees who constitute the fourth group of Filipino priests. Evidently, there were not too many of them in the first place because of his short episcopate (fourteen months). Furthermore, he inherited his predecessor's conflicts with the governor regarding the seminary of San Phelipe as a result of which he practically closed this institution in 1729. Its unfinished building was turned over by the governor to the Royal Echequer, the Royal Treasury and the Infantry.<sup>3</sup>

With regards to the native ordinees of Bishops Molina and Herrera of Nueva Cáceres and Nueva Segovia, respectively, during same brief period, it is virtually impossible to pinpoint them because of the destruction of the archives of both dioceses. The see of Cebú, on the other hand, was left vacant by the death of Bishop Foronda in 1728.

From the *capellanía* records, we gather that Archbishop Bermudes scheduled ordinations for the December Ember Days of 1728. On 5 October, Bachiller Don Miguel del Rosario, an Indio Pampango from Bacolor applied for ordination probably to the minor orders with the title of *capellán*. He had graduated from the University of Santo Tomás as a Bachelor of Arts in 1725 and was now a theology student in his alma mater. Unfortunately, it took a longer time than usual to process the papers of his chaplaincy which was formed by his great-grandfather, Don Juan Sampono (or Sampang) Salalila. The sixth *capellanía* to be founded by an Indio for an Indio cleric, it was formally erected only on 19 September 1730. In the meantime, however, del Rosario had changed his mind about the priesthood and left the seminary in order to marry.<sup>4</sup>

Nevertheless, del Rosario's biographical data can serve as a guide in identifying the other Filipino ordinees of Archbishop

<sup>3</sup> Domingo Abella. *Bikol Annals* (Manila: 1954) p. 124.

<sup>4</sup> AAM. "Capellania de Salalila" (CM).

Bermudes, most of whom were most probably his co-graduates at the University of Santo Tomás in 1725.

One of them was the Chinese mestizo, Mro. Don Francisco Nayto. He continued his studies at the University of Santo Tomás where he earned his MA degree in 1729.<sup>5</sup> He appears to have been ordained to the priesthood by Archbishop Bermudes in 1728 or 1729.

Another co-graduate of del Rosario who most probably belonged to the fourth group was Bachiller Don Juan Joseph of Nueva Segovia.<sup>6</sup> He must have been also ordained to the priesthood either by Archbishop Bermudes or Bishop Herrera between 1728 and 1729.

A third Filipino ordinee of Archbishop Bermudes but who was not a classmate of del Rosario was Bachiller Don Matheo Gaña of Bacolor, Pampanga. He had been ordained to the subdiaconate by November of 1727 apparently by Bishop Foronda of Cebú.<sup>7</sup> He was most probably promoted to the priesthood a year or two later.

## Biographical Profiles

### 1. *Maestro Don Francisco Nayto*

The son of a Chinese mestizo couple named Juan de Candelaria and Cathalina Romana, Nayto was born in 1704 most probably in San Roque, Cavite. The latter's pastor and vicar forane of Cavite, the Japanese Dr. Don Lucas Nayto (died 1711) must have been his godfather from whom he acquired his new surname. The coadjutor of the parish, on the other hand, was Bachiller

<sup>5</sup> UST Alumni Association (USTAA). *Graduate Listing 1611-1971* (Manila: UST, 1972) pp. 2b & 3b.

<sup>6</sup> *Ibid.* p. 2b.

<sup>7</sup> AAM. "Año de 1727. Recaudos de una capellania de missas fundada a favor de Lic. do. Dn. Balthazar Vanta. CM (1700-1913) B.

Don Pedro Pasqual (1706-15) who belonged to the first group of Filipino priests.<sup>8</sup>

An erudite cleric, he studied as a *colegial* at Letrán and graduated at the University of Santo Tomás with a BA degree in 1725 and an MA in 1729. He was apparently ordained to the priesthood by Archbishop Bermudes in 1728 or 1729. The top student (*decano*) in Letrán, he studied theology there for at least seven years. In 1731, he was a *theólogo pasante* (teaching assistant in theology) and he apparently graduated with a degree in this ecclesiastical science in about 1734 although his name is not included as such in the list of graduates of the University of Santo Tomás which is incomplete.<sup>9</sup>

In spite of his academic credentials, he always seemed to end up as the second placer in synodal examinations. He competed for the curacy of Ermita on 19 November 1731 and made the second place in the terms with *dos grados* in theology and Latin. Two years later, on 22 September 1733, he again vied for the curacy of Tabuco (now Cabuyao, Laguna) which was left vacant by the death of the first Indio pastor, Bachiller Don Blas de Sta. Rosa. He was put in the second place with 1 point in theology, 2 in Latin and 3 in Tagalog. The first placer was the older Bachiller Don Joseph Nuñez, a Pampango, who garnered 2 points in all three subjects. On 16 September 1737, he participated in the examinations for the sacristanship of San Roque, Cavite, his birthplace due to the death of Bachiller Don Phelipe Hernandes. He emerged again as the second placer next to Bachiller Don Antonio de la Assumpción who won the position.<sup>10</sup>

On 19 December 1738, Archbishop Rodrigues appointed him as the *notario receptor* of the archdiocesan court in the Port

<sup>8</sup> AAM. *Exámenes para Provision de Curatos* (EPC) (1729-34); Luciano P.R. Santiago "The First Group of Filipino Priests (1698-1706): Biographical Profiles" *Phil. Quarterly of Culture and Society*. 12 (1984): 19-20.

<sup>9</sup> USTAA. *Graduate Listing* pp. 2b & 3b; AAM. *EPC* (1729-34).

<sup>10</sup> *Ibid.*; AAM *Libro de Gobierno Eclesiástico* (LGE) (1737-50) Docs. 6 to 12.



and Town of Cavite and all its jurisdictions as a vicariate. This is the last note we have of him.<sup>11</sup>

He appears to be the godfather of another Chinese mestizo priest from San Roque, Cavite who was named for him when he was baptized in 1734. The second Bachiller Don Francisco Nayto served as the pastor of the Hacienda de Malabon in Cavite (now General Trias) from 1772 to 1811.<sup>12</sup>

## 2. *Bachiller Don Juan Joseph*

His surname indicates that he was either an Indio or a Chinese mestizo. He graduated from the University of Santo Tomás as a Bachelor of Arts in 1725 together with Bachiller Don Francisco Nayto and Miguel del Rosario.<sup>13</sup> He was most probably ordained by Archbishop Bermudes or Bishop Herrera of Nueva Segovia in 1728 or 1729. From 1738 to 1741, he was the proprietary priest-sacristan of the church of Vigan as well as the notary of the Holy Office (*Santo Oficio*) of the diocese. He died in Vigan on 18 September 1743.<sup>14</sup>

## 3. *Bachiller Don Matheo Gaña*

Gaña (sometimes he was called Graña) was an Indio Pampango who was most probably born in Apalit. It is not known where he earned his BA degree. On 16 November 1727, he testified as a witness for the *capellanía* of the aged sisters, Doña María Guadalupe and Doña María Cutngan of Apalit who had reassigned its trust fund to Bachiller Don Balthazar Banta, a poor Pampango cleric. Gaña was already then a subdeacon. Therefore, he must have been ordained to the priesthood a year or two later by Archbishop Bermudes.<sup>15</sup>

<sup>11</sup> Ibid. (1737-42) Doc. 265.

<sup>12</sup> AAM. *Catalogos del Clero Secular (CCS)* (1776, 1782, 1806 & 1809); LGE (1759-64) f. 25v.

<sup>13</sup> USTAA. *Graduate Listing* p. 2b.

<sup>14</sup> Frederick Scharpf. "Notes from the parish books of Vigan". MS..

<sup>15</sup> AAM. "Capellania de Vanta" CM.

He was soon appointed as the coadjutor of Bachiller Don Blas de Sta. Rosa, the first Indio pastor in Tabuco (now Cabuyao), Laguna. When the latter died in 1733, he succeeded him as the acting pastor of the parish. He then competed for this curacy in the synodal examinations on 22 September 1733 in which he obtained the third place in the terms. The topnotcher, Bachiller Don Joseph Nuñez, another Pampango, became the proprietary pastor of Tabuco and Gaña remained in the parish as his coadjutor. When Nuñez died unexpectedly in about 1736, Gaña must have also replaced him as the acting pastor. However, the next proprietary parish priest of Tabuco was a Spaniard, Bachiller Don Joseph Lopes with whom he continued to work as his coadjutor.<sup>16</sup>

On 14 November 1738, Archbishop Rodrigues granted him the license to offer masses in the archdiocese for one year. On 28 February 1739, however, the same prelate extended his title as general confessor of Indios of both sexes for an indefinite period of time which bespeaks of his competence as a priest.<sup>17</sup>

When Bachiller Don Joseph Lopes left for Manila on 25 March 1739 "on important business," Gaña took over the parish again temporarily. But he was given the official title of acting pastor of Tabuco only on 5 May. Nevertheless, on 26 March 1740, he petitioned the archbishop through his attorney-in-fact, Don Miguel de Mercado, to certify his services for the past year as acting pastor so that he could collect the corresponding stipends. The archbishop obliged and underscored the fact that he had worked for one year without absence. For unknown reasons, Lopes' official book from 1742 to 1746 (*sede vacante*) is missing and was still the interim parish priest of Tabuco, recommended Don Pablo Lopes Bertusio as the *celador fiscal* of the parish.<sup>18</sup>

<sup>16</sup> AAM. *EPC* (1729-34); *LGE* (1737-42) Doc. 298.

<sup>17</sup> Ibid. Docs. 245 & 291.

<sup>18</sup> Ibid. Docs. 298, 361 & 471.

### HOMILIES FOR MARCH AND APRIL

**Fourth Sunday in Lent  
March 5, 1989**

#### *Four Strokes Towards Conversion*

LUKE 15:1-3; 11-32

**7** TODAY'S Gospel (Lk 15:1-3; 11-32) is quite familiar to church-goers and is popularly known as the "Parable of the Prodigal Son." Many, however, say that it should never have been called the Parable of the Prodigal Son, for the son is not the hero, but the "Parable of the Loving Father" for it tells us rather about a father's love than a son's sin.

This parable is one of the literary jewels of St. Luke, the evangelist of the infinite mercy and love of God. It is also one of the vivid mementoes of our childhood catechism classes.

History repeats itself in many Christian families. In spite of themselves, there appears a black sheep in the midst of model children. He or she becomes the grand cross of the family as the prodigal of the Gospel was to his father. The Gospel makes no mention of the mother who, if she were around, could have made the story different.

What can surprise more than the daring rashness of the son in demanding from his father his emancipation and his share of the property, is the majestic easiness with which the father gave in to the demands of the son.

Once again we can come face to face with the problem of freedom and liberty. God stops at the portals of this noble sanctuary. He does not alter the dilemma. Free for God as well as for the devil, for sin as well as for grace. Freedom is the key to heaven or a picklock to hell.

But God does not want automatons, human robots; he wants free beings. What makes us like unto God more is this particular attribute of freedom.

The prodigal son, after grabbing his share, leaves home: the presence of the father troubles him; he cannot stand his looks that carry with them the rebuke for all the base and evil in his conduct. He seeks to drown the voice of his conscience which is loudly echoed by his father's paternal care.

Much is always promised by sin, but, once committed, sin leaves no more than disgust and disillusion. The hour of God comes. He does not wish the death of the sinner, but that he live.

In four strokes the Divine Master paints the picture of conversion.

The first step is the remembrance of the paternal house, the son's nice living now lost and bartered with the smelly company of noisy pigs.

This remembrance is followed by a deep sense of shame upon pondering upon the son's lamentable condition: what he was, what he is now.

Those two steps provoke a profound sorrow for having offended so good a father.



Finally comes the desire to return to the father's house, anchored on the immense trust and confidence in the mercy and love of the father.

To the eagerness of the sinner to forget God in order not to hear the cries of conscience that never sleeps, God responds with the constant craving for the lost son. He is his creature and in his soul he carries the indelible seal of the redemptive blood of his Son. A mother is much more a mother with the black sheep of the family. Is God going to be beaten by his creature?

In Christ forgiveness is not a sporadic act, as it is in us; it is an on-going attitude that does not vary. He forgives always and he forgets always: both reactions are in him implied in one another. It is not like that in us who seek refuge in the worn-out, plausible but unsound statement: "I forgive, but I do not forget." St. Luke would not have drawn this sweet picture, if our Redeemer had followed this behavior of ours.

After the prodigal son was welcomed home, the father immediately ordered that a banquet be prepared. The reconciled son will eat at the table with the father; they will eat the same food. The past is past.

This is the behavior Christ follows with the reconciled sinner. After confession, the Eucharistic Banquet.

Now, how about the good boy in the family, the older son? Are we not doing him a big injustice? The prodigal young brother is being very nicely treated.

It is very good that we expand wide our hearts just like the father when we see the lost boy on his knees weeping bitterly; but he made his father's hair grow more gray with the grief and disgust he has caused.

And the conduct of the good son has been diametrically distinct. He has every reason to tell his father that he has never

offended, he has never disobeyed him, he has never asked for anything, much less has he ever made the demands made by "this son" of his father. Look, he no longer calls him his brother. But, then, his mistake and his grievous fault is in closing his heart against his brother and in not believing in the sincerity of his repentance.

Today's parable is also a stern confirmation of the grim fact that the ties that unite brothers among themselves are not as strong and not as tight as those that bind the parents to their children. It should not surprise us if brothers begin their quarrels over the inheritance and other money matters even while the remains of the dead parent are still warm.

**Fifth Sunday In Lent**  
**March 12, 1989**

*The Accusers Came Out Convicted*  
**JOHN 8:1-11**

**T**HE Gospels call things by their name and they speak to us of life as it is. They do not present crude scenes with morbid implications, but with a moralizing lesson. Thus today's Gospel (Jn 8:1-11) tells us of the adulterous woman, the public sinner. It treats the event with tenderness, and from there springs a lesson.

The intention of the "teachers of the Law and the Pharisees" was "to trap Jesus, so that they could accuse him." But the message that Jesus gives us is that of goodness and understanding toward the repentant sinner and that of the sincerity of the said sinner.

In a *barrio* of Jerusalem they brought before Jesus a woman "caught in the very act of committing adultery." They present her as a "bad" woman. Deep in every person, in that area accessible only to God and to one's own conscience, there can be many mitigating factors which are not perceptible to human eyes.

The Law of Moses orders "that such a woman must be stoned to death." The accusers were a group of people who harboured ill will against Jesus whom they wanted to trap, and, of course, also against the woman whom they wanted stoned. They do not seek for the observance of the Law but to satisfy the hatred and envy they have against Jesus.

"Now, what do you say?" Questions can be asked with the purpose to learn and to live a more worthy life. Thus the apostles raised questions, and Jesus answered them patiently and with an admirable art of teaching.

At times questions are asked out of mere curiosity or with a bad intention. Jesus did not answer Herod or Pilate in some of their questions. Other times Jesus retorted the arguments of others, as is happening in this episode.

Jesus has to act as judge in front of this woman and the group of hypocritical pharisees. He starts to sidestep the question, because it is not a sincere question. He keeps silence to give time to lay bare more the hardened and corrupt hearts of the accusers.

The sin and the sinner are two different things. Jesus always condemns sin, wherever it is found, even under the most subtle forms it takes advantage of. But, with wonderful comprehension, he sincerely harbours and protects repentant sinners, always with open arms and pardon in the heart.

In the hypocrite it is very difficult to differentiate sin from sinner, because in cases like this, they are identified with sin on

account of their great pride. That is why Jesus is very hard on them. Seeing their bad faith, Jesus publicly humiliates the Pharisees by turning them from accusers into convicted accused.

Jesus does not look at the woman. His glance could make her blush and be for her an unnecessary humiliation. His "bending over" is an act of disapproval of the conduct of the pharisees and an act of compassion for the poor woman.

"Let the man among you who has no sin be the first to throw a stone at her." This is the sentence Christ renders in that judgment. When you bring to Christ a complaint against somebody, listen to these words of Christ. When you put yourself to judge somebody, listen to these words of Christ.

We appoint ourselves as judges in many cases and under many circumstances, and the result is that we have been found guilty ourselves. When did you find a guilty person judging another guilty?

The Gospel goes on to say: "Jesus was left alone, with the woman still standing there." And between the two there was a dialogue which was very brief, simple and tender:

— "Where are they? Is there no one left to condemn you?"

— "No one, sir."

— "Well, then, I do not condemn you either. Go, but do not sin again."

Goodness is always simple. Let us be simply good. This is being Christian.

The message of today is: understanding, goodness, simplicity, sincerity and, the root of all this, love for neighbor, which has to spring out of our sincere love for God.



**Palm Sunday of the  
Lord's Passion  
March 19, 1989**

*Christ's Entry into Jerusalem and into Our Souls*

LUKE 22:14-23:56 (or 23:1-49)

**A**S always, on Palm Sunday, our Holy Mother the Church bids us to recall the triumphant entry of Christ into the City of Jerusalem, celebrated with palm fronds. Let us also reflect upon Christ's entry into the small city of our souls through Holy Communion in the Eucharistic Sacrifice. We will look at those who received or did not receive Christ on the first Palm Sunday and those who nowadays receive or do not receive Jesus in the Holy Eucharist.

At Christ's entry into Jerusalem, those who receive Christ are:

1. The innocent children of Jerusalem who accept him with candor and joy, singing: "Hosannah! Blessed is he who comes in the name of the Lord!" (Mk 11:9). Envy and pride have not yet penetrated their hearts.

2. The apostles and disciples. They spread their mantles on the ground for Christ to pass over. They have their own share of defects, but they are sincere, of good will, and so, with sincerity, they receive Christ. We may have faults, but let us all be sincere and of good will.

The scribes and the pharisees are proud, envious and hypocritical. They do not accept Christ. On the outside they smile, but inside they are full of hatred. There are indeed people who smile when you look at them, but secretly they spit deadly poison from their heart.

And who are those who received Jesus in the Holy Eucharist?

1. The innocent ones, the children and persons of clean souls. Defects, small faults there are in them, but in such persons envy and pride do not dwell. With joy Jesus enters into their souls.

2. Those of good will. A lot of people, men and women, have their defects and lapses, but they own up to them with all sincerity. They have a good heart. Christ comes to them with full confidence and blesses them abundantly.

The proud, the envious, the hypocrites . . . these people do not receive Jesus. With their kind not much can be done. With vipers there is nothing more you can do except to crush their heads so they can bite no more.

JESUS Christ went into Jerusalem in order to save it. He comes to us in the Holy Eucharist for the same purpose to save us.

Jesus comes to us to dialogue with us. He comes to our souls so that we can talk with him about our affairs; about our difficulties in living in the state of grace, about each and every member of our family, about our financial problems, about our grief and sorrows . . . We have plenty to talk about. We have to try to find the solutions with him.

Jesus comes to us to console us in whatever things we suffer; to give us grace and the help to bear our suffering and to make it meritorious and even to remedy it.

Jesus comes to us to sanctify us in the very place where we find ourselves. Christ comes to you, oh father of the family, so that you may be just and upright and be a good Christian and succeed in managing your home and in educating your children. To you, oh mother, Christ comes that you may be kind and beautiful and have the knack, the dexterity and prudent judgment to bring up your children. To you, dear son or daughter, Jesus comes that you may be active and cooperative, attentive and con-

siderate and put yourself in your own proper place in the family circle.

Today, Palm Sunday of the Passion of our Lord, is the beginning of Holy Week which is one great celebration in which we celebrate "the greatest mysteries of our Redemption." The priest wears red vestments today to emphasize the idea that this celebration is dedicated to Christ the Redeemer-King, whose victory over sin and death on the Cross will be celebrated during the following week.

"The solemn entrance of Jesus into Jerusalem is, in the context of the Holy Week, the decisive step of Christ into his suffering and death. He entered as king and savior who had come to free mankind from slavery of sin, death and devil. In his weakness he proved himself strong; in his defeat, he won his triumph; in his death, he became the victor and lord over death, both spiritual and corporeal" (Ordo '88, pp. 69-70).

This Palm Sunday and the following days of Holy Week invite us to a little silence, to prayer and to reflection. Now if we do not avail ourselves of these fruitful days and profitable circumstances, this week that follows merely be a week of rest, of a certain folklore colored more or less by religion, but definitely not a "holy" week.

**Easter Sunday of the  
Lord's Resurrection  
March 26, 1989**

*Joy of Resurrection in Faces of Christians*

JOHN 20:1-9

**G**RIEF, gloom, sorrow morbidly attract us. Being forced to live in a valley of tears, we have developed fondness and have become passionately enamored with suffering, with pain. And with great naturalness, we comprehend, feel pity for and commiserate with those who suffer. Joy and jubilation

are strangers to us; we do not feel at home with glee and gaiety, with happiness and rejoicing. We participate better in a "Viernes Santo" than in an Easter Sunday celebration. We can very easily make ourselves serious and sad, but we find it difficult to reflect in our own selves the joy and triumph of the Risen Christ. We pray before a crucifix, but very, very few pray before an image of the Risen Jesus.

Christianity is faith in the Resurrection, but we have identified it with the cross. Pagans saw something in the neophytes on Easter. They saw in their faces the resurrection of Christ. Today, who can see the resurrection in the faces of Christians?

It takes us much more to rejoice in the triumphs of our fellowmen than to be saddened by their failures. The true sacrifice stands in joy.

Do we not believe in the eternal life? All of us Christians believe not only in the future life but also in life eternal. But do we see the triumph of Christ as our own triumph?

We are no fools. To be a Christian is something serious and solid, and that is true because Christ is alive. We can talk with Christ and live with Christ and be heard by Christ; there is mutual communication because he has risen.

There is there the empty sepulcher. Unlike Mary Magdalene, we are not afraid that they may have carried Jesus away. The whole Church has already entered the empty tomb and has believed with St. John in the reported resurrection. Nobody has ever found the cadaver of Jesus so much sought for by atheists and materialists.

If they had stolen Christ's body, they would have immediately displayed it to show the falseness of the resurrection. But there are "the linen cloths laying there and the cloth which had been around Jesus' head. It was not lying with the linen cloths but was rolled up by itself." All these would have also disappeared with the body stolen. That is why John saw and believed and we with him.



The resurrection has the force of indisputable, irrefutable argument. The guard mounted day and night to avoid any trick or deceit and the sealed tomb prove without attempting it, that the truth, the reality, the fact of the resurrection of Christ remain incontestable, incontrovertible, indisputable.

Christ lives, and so all will live who believe in him. Alleluia!

Through Baptism we have risen with Christ. Buried in the waters, like Christ in the sepulcher, the new man emerges through baptismal grace; man is new as the light of the Easter Vigil is new.

But do we continue risen?

Let us look for eternal life. Contact with the Holy Eucharist gives eternal life. Daily prayer is the conversation of heaven.

Let us live in charity which is the food of the blessed. We are saints, already chosen by faith. Let us then live as such in forgiving, in fraternally helping one another.

If we hate, if we harbor grudges and envy, if lust still dominates us, if we succumb to criticism, to the desire for gain, if we miss Sunday Mass, it is because we have not completely risen, or we do not live as resurrected persons.

Things of the earth bind us. We do not live for things of high up above.

This corruptible body of ours, in a word, carries, on account of baptism and the Holy Eucharist, the seed of immortality. St. Paul writes: "For what is mortal must be changed into what is immortal, what will die must be changed into what cannot die" (1. Cor 15:53).

A glimmering sight of this the holy Job already had when he said: "For I know that my Redeemer lives, and he, as the last, will come to my defense. Even after my skin is eaten up

by disease, while still in this body I will see God. I will see him with my own eyes, and he will not be a stranger" (Job 19:25).

"He who raised Christ from the dead will also give life to your mortal bodies," says St. Paul (Rom. 8:11). Therefore, the Risen Christ is the hope and the pledge of our resurrection in the time yet to come.

**Second Sunday of Easter**  
**April 2, 1989**

*Answers to Vital Questions*

JOHN 20:19-31

**B**RAVE we all are and we can face great dangers and other difficulties, but we become instant cowards in front of a malicious smile.

Sword in hand, St. Peter attacks Malcus to defend Christ; but before the ironic words of a woman, in the house of Caiphas, he becomes a coward and very afraid.

The Apostles were tough and hard; they did not believe the women who reported that Jesus had risen, but not one of them (except Peter and John) dared to go out of the house to investigate the matter. They enclosed, locked themselves well inside the house, just in case...

Saint Thomas gave his confreres the impression that he was a courageous skeptic, but he did not have the courage to go to the sepulcher to check if the body of the crucified Christ was still there.

Many things that you do not see, you do believe. You have not seen Spain, the United States, Saudi Arabia, and it has never

occurred to you to doubt their existence. If you were to believe only what you see, if you would admit only what you personally verify, you would be an ignoramus. You would have less knowledge than a schoolboy. In geography, ninety-nine percent of what we know, we believe because somebody has told us, without having seen it ourselves.

You will just tell me that those things and many others can be very well verified and proven.

You believe many things that you yourself shall never be able to verify. You believe that Christopher Columbus discovered America, that Napoleon Bonaparte overrun Europe with his armies, and, that "at Tirad Pass, the 24-year-old General Gregorio del Pilar, with sixty picked riflemen, stood guard to intercept the American pursuers and give Aguinaldo sufficient time to escape" (Gregorio Zaide, *History of the Philippines*, p. 273). None of these events will you ever be able personally to verify and, nevertheless, you accept them as true. Furthermore, all the great events of history you do accept without the least doubt and you have not seen them nor will you ever be able to see them.

But some people who have seen them have assured you. Therefore you accept that there are people living in Rome, Australia, Japan because they have told you so. You believe that Alexander the Great and Augustus Caesar lived more than two thousand years ago, because that is what history says, because there are documents that attest and certify their existence. Therefore, you have not seen most of the events and things that you accept as true, and you believe in them simply and only because some persons who have seen them say so and some documents say so.

Consequently I must believe in Jesus Christ and in his Resurrection because there are persons who have seen these events and have left their testimonies in their writings as documents and proofs.

The candle, the gas lamp and the electric bulb serve to light and to illumine things. If today in the year 1989, one insists on using a candle, when he can use a hundred-watt bulb, he is a fool.

To know and put things in clear perception, God has given these lights: the senses, reason and faith. With the senses we know many things; more can be seen and known with reason; with faith much more are known. If one insists in using only the senses, and no other means, he is stupid.

By simple eyesight you can see the landscape; with a pair of binoculars you can see even as far as forty kilometers; with a telescope you can even reach the stars. Well, this is how it is with the senses, reason and faith. The binoculars do not destroy your eyes, neither does the telescope turn you blind. Senses, reason and faith do not stand in competition with, much less go against, each other, rather they help and complement one another.

To believe a thing without any cause or motive is irrational, absurd, but to believe a thing because it was told to you by one who knows it, who has seen it and who is truthful is rational. You believe that that woman is your mother because you know that she is telling the truth and she knows very well that she gave birth to you, and, therefore, you believe. And this fact is confirmed by your father, your relatives, and you believe it because they are telling the truth, and they know what they are saying.

Therefore, to believe in someone we must know that he has the knowledge and the awareness of what he is saying and that he is truthful, that he does not intend to deceive.

You believe your doctor because he has knowledge and is truthful, and, consequently, you accept his prescription. We could put thousands of more examples.



This is our faith: to believe a truth, though we cannot understand it, because God has told and has revealed it. Therefore, to believe is most rational and most human.

He who does not have faith cannot answer a series of questions whose answers are very vital: Where do I come from and where am I going? Is there something beyond death? He who has faith cannot give a consoling answer to: Why do I suffer? Why do I work? What is the purpose of the sickness I endure?

The apostles were fortunate because they saw Christ and believed in him, in that he was God. But we are more fortunate, more blessed because, without seeing Jesus, we believe in him and in his divinity.

**Third Sunday of Easter**  
**April 9, 1989**

*Profession, Yes; Business, No*  
**JOHN 21:1-19**

**F**ISHING is for many of us a sport, a pastime, a recreation. As such, we devote only our free time, our weekends, our vacation time to it...

For others fishing is a profession. Now they do not put free time into it, but it is their daily work, their means of livelihood and they devote the required hours to it.

For Jesus "fishing" is a word that expresses a new profession of Christians.

a) A profession, not to earn a living or to make a business... but to obtain the good of mankind. It does not belong to gainful professions.

b) A profession which one does not choose but for which one is chosen: "I will make you fishers of men."

c) A profession, finally, which has for its end or purpose rescuing man from something that imprisons him. Please remember that the sea and its unfathomable abysses were in the mind of the Jews the symbol of death, of destruction. To be a fisher of men therefore is not to deceive the fish with the bait, but to free them from the abyss of darkness and bring them into the kingdom of light.

This is the mission of Jesus and his disciples. Jesus heads this mission with his preaching and teaching. He himself compares this activity to a drag-net that is used to try to get all kinds of fish from the bottom (Mt 13:47-50).

The Church, officially represented by twelve fishermen, continues this same work. This work was begun by the choice of Jesus: "Come, follow me and I will make you fishers of men"; it was being continued by his own mandate: "Throw the net;" and it is being consummated by his power and presence within the Church. This fullness is what today's Gospel (Jn 21:1-19) wants to underscore, when the significant data of the precise number of fishes and that "the net was not torn" is preserved and presented to us. And so this very abundance is characteristic of all the similar actuations of Jesus where with the language of the signs it is indicated how the fullness of the Kingdom stands:

— the sign of Cana with the abundance and the quality of the best wine (Jn 2:6).

— the sign of the bread when after satisfying to the fullest a big crowd, remains as an excess in abundance (Jn 6:11).

— the sign of the living waters that truly quench the thirst and are never consumed (Jn 4:14; 7:37 ff.).

— the life that the Good Shepherd is willing to give for his sheep, which is not measured but with abundance (Jn 10:10).

—the Holy Spirit whom, as the Sacred Liturgy says, Jesus sent from the Father “as his first gift to those who believe, to complete his work on earth and bring us the fullness of grace” (Eucharistic Prayer IV).

What should call our attention is the unanimity, the oneness of opinions and tasks which all the disciples are doing under the voice of Peter who invites them to fish. And in the Church no one can excuse himself from throwing the net to fish. No one can stand by and look at how the others fish. Much less is one permitted to criticise and make fun, or place bets on this or that group as if we were dealing with a game or a contest. The matter is much more serious and the whole world must go to work without feigning the excuse of lack of time, inadequate training or financial constraints. One of our responsibilities will be perhaps to look for where to get that time and that formation and the logistical support in order to collaborate with the other Christians, even if only within the sphere of the family.

The entire night of fishing without catching anything is the symbol of many undertakings where humanly speaking it can be said that the Church has failed. We have to admit this piece of failure as something natural in the apostolic, educational, pastoral and other activities. Therefore are we all going to withdraw? Jesus insists on his Church that the net be thrown once more and that it is a firm deal of “No Retreat, No Surrender.” Because the Church is not a business enterprise in which one makes an audit, an examination of accounts to see if the capital is making a profit in order that if it is not a safer investment of it may be made.

The Gospel episode is being repeated now in this celebration.

a) We now form an assembly of persons who have the same ideal and the same mission to realize in life. Consequently we must be united and work together even as we should now worship and pray and sing together.

b) We are an assembly of which one can ask what we are doing here, because we all know "it is the Lord" who has called us here; "it is the Lord" who presides over us in the person of the officiating priest; "it is the Lord" who offers himself for us to the Father; "it is the Lord" who tells us at Holy Communion: "Come and eat."

c) We are here to share in the one meal prepared and served by Christ himself, as a response from our labour as Christians and as a means of restoring our strength and vigor to go on working for God's Kingdom.

**Fourth Sunday of Easter**  
**April 16, 1989**

*The Need to Know Jesus*  
**JOHN 10:27-30**

**T**ODAY, the Fourth Sunday of Easter, is Good Shepherd Sunday (Jn 10:27-30). Our Holy Father, the Pope has set this Sunday aside as a World Day of Prayer for priestly and religious vocations.

In a copper mining village in Cebu, a Parish Mission was being held. A mission-auxiliary wandered into the mine, had a talk with the miners and asked one of them: What do you know about Jesus Christ?

— Jesus, Jesus Christ...I do not know him. He does not work here in the mines.

St. John puts in Jesus' lips a phrase which is going to be the theme of our reflection now: "The sheep know and follow the shepherd."

It is extremely important to know Jesus Christ:



— because no one can love anyone whom he does not know. If you are ignorant of Jesus, you will not love him; and if you do not love him, you will not be able to save yourself.

— because in a pluralistic society where various religions exist, it is very necessary, much more than it was before, to know our own religion, and Christianity is Christ.

— because persons rather than ideas drag us to good or to evil. Nobody ever becomes poor due to the idea of poverty, but many left everything to imitate the poor Jesus.

Jesus himself tells us: "This is eternal life: to know you, the only true God, and the one you sent, Jesus Christ" (Jn 17:3).

To know Christ, in the understanding in which Christ declared these words, means not only to possess cold and intellectual idea of his person, but to be in intimate personal relationship with him, something that supposes that you and Christ are on speaking terms, that between you and Christ there is dialogue, there is constant communication.

He who knows Christ in this manner, already has eternal life within him, since it is impossible that he who knows him this way, would not love him. And the eternal life we hope to attain one day, consists in knowing God and in loving him.

Let us ask our own selves about our knowing Jesus. Is it deep or superficial? What do I know about him? Do I know him "from outside" or "from inside"?

Christ is known in:

— prayer

— in the Eucharist (remember the disciples of Emmaus)

— in the help extended to our brethren

— in the Church (the desires, fears, hopes, anxieties ... of the Church are desires, fears, hopes, worries of Christ).

To know Christ profoundly look at him lengthily and many times in the mirror of the Gospels.

Every day let us read one chapter of the Gospels. There are thousands of people, men and women, young and old, needy and wealthy, who commit themselves to read the Gospel "five minutes" a day.

Thus, almost without our noticing it, we go on assimilating the thoughts and the criteria of Christ. But let us read the Gospels with attention, silence, peace and . . . above all, with the genuine hunger to learn about Christ and to know him.

As earlier mentioned, our Holy Father has appealed to us to pray today for Priestly and Religious Vocations. Modern man needs priests who will talk to him about God, who will bring him to God, who will make him live the life of God.

We must pray for vocations since, as Jesus himself declared, prayer is the ultimate essential (Lk 10:2-3). Join with me in this Mass, especially in the "Prayer of the Faithful," in begging God for the gift of good vocations. The greatest dream of every Christian family must be to have a priest-son among their own. This is the greatest gift they can offer to God and receive from God.

Young people, in making a decision about their role in life, must leave open the possibility of a vocation as a priest or religious. They should ask God to help them make the right decision.

In the home or community where priests and religious are held in respect and appreciated, children are attracted to God's invitation to his special service. So we must create an environment favorable to priestly and religious vocations.

**Fifth Sunday of Easter**  
**April 23, 1989**

*The Christian's I.D. Card*  
JOHN 13:31-33a; 34-35

**I**N order that people could recognize us, we carry a countersign. An I.D. (Identification) Card is a countersign. So that they would know that we are Christians, Christ gave us this countersign in today's Gospel (Jn 13:31-33a; 34-35): "Love one another just as I have loved you."

You can have an I.D. card or passport of Filipino citizenship and be a bad Filipino, a traitor. Christ gives us this I.D. card, "to love one another." With this I.D. we are always good Christians. With this I.D. we cannot be bad Christians. This is the rule that we have to follow at every moment of our life: "By this everyone will know that you are my disciples."

Our society is impregnated with Christianity and proclaims a collection of values: human dignity, respect for persons, peace, progress, solidarity, freedom of conscience... Christianity has always asserted all these values and has defended them. But this is not enough. One can affirm and practice these ideas and still not be a Christian.

The Christian is one who affirms most and practices all this and furthermore loves men with the same love wherewith Christ loves them.

Christian love has one source, God, and has one end, man; therefore I must love God with my whole soul, and from there love man as God loves him.

In the Last Supper, Christ repeated this idea in different words: a new commandment I give you, that you love one another as I have loved you.

a) Who must fulfill this commandment? All of us Christians; if we do not fulfill it, we are not Christians. This is our I.D. card and countersign.

b) Who must we love? All men. But let us begin in concentric circles. You throw a stone into the pond and concentric circles begin to form which widen from the center towards the shores.

Our love is like that: we start with those who immediately surround us, our family. And do we really love in a Christian way all the members of our family? We then widen the circle to include those with whom we live. Are we interested in them? And let us go on widening the circle more and let us ask ourselves the same question.

If we would thus widen our love, there will be peace and happiness in our family, in our neighborhood, in those with whom we work, etc. The entire Christian community would love each other if everyone were loving in this manner.

c) Why must we love? Because God commands us to. He does not only advise, he commands us: Love God... and your neighbor. Because Christ reforms this command and makes it his own. Because we are children of God and consequently all men are brothers.

d) How to love? The Sacred Scriptures gives us two standards in loving our fellowmen: One, love him as you love yourself; another, Christ says it: as I love you. The love of Christ is a universal love, a true love, a lasting love. Jesus loves by giving without expecting to receive; he loves by forgiving; he loves by enduring the ingratitude of men, until giving up his life.

e) How must we love? By seeing Christ in every person. "I was hungry and you gave me to eat, I was thirsty and you gave me to drink." Let us love Christ in every person, let us



help Christ in every person; and thus our love is always answered because it is Christ who answers, and our love and help is appreciated, because it is Christ who appreciates it.

f) In what way in concrete must we love? In a simple way, which is the Christian way?

By remembering the good which every one has done or does or is doing to you; by forgetting the evil it seems to you he is doing, by fostering feelings of goodness. All this is very simple and for it no heroic act is necessary.

We must also love by word, by not speaking bad of the other, by speaking good of the other, and if this is not possible, by remaining silent; many times by counselling, by encouraging and by being concerned with others.

And better still, we must love by deed. Let us help when someone asks us and even if he does not ask (which is worth more).

If you do this, you will be a Christian; if you do not do it, do not consider yourself a Christian, and remember what Christ told you: "Whatever you do to the least of my brethren, you did it to me."