

## THE EDITOR'S NOTES

### Philippiniana Records

#### A. *A Visual Documentation of Fil-Hispanic Churches*

##### A. II Part II: Batanes – *Mahatao, Ivana, Uyugan, Sabtang*

This January-April 2011 issue continues its trek towards the second part of Trota Jose's *A Visual Documentation of Fil-Hispanic Churches*. This time, the series moves on to churches of the towns of *Mahatao, Ivana, Uyugan, and Sabtang*. The parish church of San Carlos Borromeo of *Mahatao*, which started reconstruction in 1873, "replacing an earlier one destroyed by a typhoon," as annotated, is a typical complex of connecting buildings made of the church, a *convento*, a beacon to guide navigators, and a belfry with one of the bells etched with 1874. At times, a room inside the complex, most likely at the *convento*, would be converted into a classroom. On July 31, 2001, this particular complex of *Mahatao* was declared a National Historical Treasure. Similar





components making up this complex appear replicated in the other churches found in the towns of *Ivana* (San Jose de Ivana, 1848), *Uyugan* (San Antonino de Florencia), the chapel of *Itbud, Uyugan*, which is a 20<sup>th</sup> century foundation, and *Sabtang* (San Vicente Ferrer, 1840).

## B. *Discursos Inaugural*

The two *Discursos Inaugural en la Apertura del Año Escolar de 1870* and *1871* which appear in this issue, were delivered by Ramon Martinez Vigil, O.P.

entitled *Relativo A La Primera Enseñanza En Filipinas* (June 17, 1870) and Miguel Narro, O.P. *Sobre La Importancia Que Tiene El Estudio De Las Ciencias Para Mejorar La Sociedad Y Sobre Los Beneficios Inmensos Que De Ellas Pueden Reportar Los Pueblos* (July 3, 1871). The 1870 *Discurso* cites the importance of the *Segunda Enseñanza* as the critical link and natural transition which connects the *Instrucción Primaria* towards the *Estudios Superiores*. In an attempt by Spain to modernize its educational programs, the *Segunda Enseñanza* was introduced as a



well-planned program for a five-year course of Humanistic Studies leading to the degree of *Bachiller en Artes*. The University of Santo Tomas, through its Rector, was vested the direction, supervision and responsibility for the good running of such schools (Cartagena: *Which is the Oldest University*, 2010). The importance of a facility in the language which the sciences from Europe have reached these shores is a task which will need to be addressed. If the students cannot read the instruction in the language used, nor can they understand the explanations of the professors for not knowing the language, there should be no big surprise at seeing a big number of students who do not make the grade in these courses. Education ought to perfect the person, since it is essentially a study of one's being, of nature, of God, and the means which lead to God as the end of all created beings.



### C. *El Boletín Eclesiástico de Filipinas*

We inaugurate in this issue a third (or fourth if we include *Alcina's Historia de las Islas... 1668*) *Serial* in the *Philippiniana Records*. A *Serial* means that successive portions of an evolving topic will be read as a regular feature until it lasts. Alberto Santamaria, O.P. opens this particular series with his article *El Boletín Eclesiástico de Filipinas*, the same piece in fact, which featured as *Prologue* to the *Indices* of the first 15 years of the *Boletín*. The first 11 issues of the *Boletín* were printed at *El Oriente*, and upon the instruction of His Excellency the Archbishop of Manila, Pedro Payo, O.P., the printing was shifted to the printing facilities of Santo Tomas on

November 16, 1876, starting with the 12<sup>th</sup> issue. The cover page of the volumes corresponding to the issues of 1876 and 1877 declares the ownership and founder of the *Boletín*, as pertaining to the Archbishop of Manila. Hence the complete title of the publication reads *El Boletín Eclesiástico del Arzobispado de Manila*. Initially, the contents of the publication were done in two columns, approximately 8 pages, and was made available on Sundays. Later, the frequency of the *Boletín* was reduced to a copy every two Sundays with about 32 pages. The first issue *Año I, Num. 1*, was released on a Thursday, Nov. 16, 1876. The inaugural issue was dedicated to the parish priests of Manila. The *Boletín* was divided into three sections: 1) The official or the dispositive portion, 2) The doctrinal portion, 3) A variety portion of news here and abroad.

On November 19, 1876, the issue as planned was released with the official section containing a letter from His Excellency, Archbishop Pedro Payo, O.P. This is





followed by other documents coming from the Holy Father, Pius PP. IX. The Doctrinal Section featured two articles: *Dios Es La Primera Verdad* (Catechetical) and *Apreciación Sobre Una Cuestion Practica Sobre El Bautismo de Un Adulto, Procedente De Salvajes, En Respuesta a Una Consulta* (Canonical). The Variety Section: The section featured the goings-on in the Archdiocese, e.g. the resignations of parish priests from their posts, new assignments, announcement of celebrations of big feasts, e.g. the Feast of the Immaculate Conception, the Patroness of Spain and the East. There is news on the health of the Holy Father. Other sections appear – *Seccion de Gobernacion* and the *Seccion de Fomento*.

## Articles

### A. *La Naturaleza de La Potestad in los Institutos Religiosos*

Fr. Isaias Antonio D. Tiongco, O.P. writes on the nature of power, its concept and evolution as it is exercised in religious institutes in accord with the provisions of both the 1917 and 1983 Codifications of Canon Law, and also the divergent opinions of jurists in Church law on the same subject. In the previous code (c. 501 §1), the

“*potestas*” of religious superiors was denominated “dominative power,” at the same time conferring the power of jurisdiction only to exempt clerical religious. The text of c. 596, n. 1 of the present 1983 legislation, says that Superiors and Chapters of Institutes exercise a power determined by universal law by their Constitutions. If this power is not anymore “dominative,” then what is it? How is it configured? Why did the legislator in the previous code qualify it as dominative? Is such power distinct from the “*sacra potestas*” or the power of jurisdiction being enjoyed by religious superiors in clerical institutes of pontifical right? CIC 1983 does not anymore discuss such power, leaving the matter room for further theologico-juridical reflection and discussion.





## B. *Which is the Oldest University?*



Aloysius Lopez Cartagena offers his reflections on the oft-visited debate: *Which is the Oldest University? Revisiting the Conflicting Claims of the University of Santo Tomas, Manila and University of San Carlos, Cebu in Light of the History of Seminario (Mayor) de San Carlos of Cebu*. What began as a program to admit lay students to the secondary level of education in the *Seminario Conciliar* in 1867 has ripened into a full-fledged *Colegio de San Carlos* and continued to the present day as the University of San Carlos, earning the University status in 1948.

## Studies

### A. *Cases of Sexual Misconduct, Part II*



This is Part II and the final portion of Father Mayong's study: *The Nature of Delict in Canon 1321: Its Implications on the Dismissal Process of Religious in Cases of Sexual Misconduct*. The delineation of the study is focused on "the delict against the sixth commandment by a cleric with a minor under the age of 18 years." The norms involve an *investigatio praevia* to whatever complaint which should be submitted in written form, signed by the complainant, dated, and notarized by an ecclesiastical notary. Objective truth here "should never be based on rumor, surmise, suspicion, personal

propensities or even on known past acts that are no longer canonically prosecutable." The spirit of discretion, sensitivity, a profound common sense of respect and protection of the reputation of all persons involved are to be assiduously observed. The investigator should be absolutely different from the person who will later act as judge. In cases where "the reputation of a priest is involved, the notary must be a priest." The Acts on the possibility of a *dismissio ex officio* are referred to the Congregation for the Doctrine of the Faith (CDF). This very interesting study includes discussions on mitigating and aggravating circumstances. Dismissal is the ultimate resort. Before



this action is taken, there should have been effective arrangements which are meant to provide for the correction and amendment of the offender.

B. *Belgian Missionaries in the 17<sup>th</sup> Century Marianas:*  
*Fr. Peter Coomans and Fr. Gerard Bouwens*

Augusto V. de Viana, the current Chair of History of the University of Santo Tomas expands the “territorial” scope of the Philippiniana Section with his study *Belgian Missionaries in the 17<sup>th</sup> Century Marianas: The Role of Fr. Peter Coomans and Fr. Gerard Bouwens*. “The islands were discovered in 1521 by Magellan who was then on his way to the Philippines.” Why the preference for Belgian missionaries in this particular instance? The pen of St. Francis Xavier attests, “Send me some Flemings (one of the dominant peoples of Belgium). They were as sturdy as the well-known Belgian horses, able to sustain hardships and fatigue and used to function under harsh climates.”



Both Jesuits came from Antwerp, Belgium, which was known for personalities who became outstanding in their respective fields of endeavor. Versed in Dutch, French, Latin, Spanish and Greek, the two soon became familiar with the local tongues like Chamorro language, the Filipino dialects such as Tagalog and Pampango which were spoken by their lay assistants and soldiers. Fr. Coomans died a martyr at a place now called Chalan Kanoa. Known for his practice of outstanding virtues, Fr. Bouwens died at the age of 78, due to illness. Today, scholars are greatly aided by Fr. Cooman's *The History of the Mariana Island, 1667-1673*. The Marianas according to Fr. Coomans consist of 13 islands lying from north to south from 13 degrees in latitude to as far as 22 degrees and the longitude being 170 degrees. This article contains illustrations which situates the Philippines, the Mariana Islands, Palau, and other neighboring countries.

C. *The Considerad in the Religious Tradition of Panay*

Noel Vincent Abalajon is a name quite familiar to *Philippiniana Sacra* readers. In this issue, he essays *The Considerad in the Religious Tradition of Panay*. The town of Panay in the province of Capiz has been the cradle and bastion of Christianity in the island. Today, it is also the seat of the famous Santa Monica Church which was declared National Historical Landmark in 1997, and National Cultural Treasure in 2004. Af-





ter Cebu, Panay was the first town that was evangelized by the Spanish missionaries who travelled in the same galleon with Miguel Lopez de Legazpi. The *Considerad* is a religious practice held every Good Friday during the Burial Procession of Jesus Christ (*Santo Entierro*). Thus, it is also called with the same first word that begins each verse – *Considerad*, meaning to reflect or to meditate. The religious practice could probably be attributed to either Fr. Miguel Roscales, O.S.A. (1849-1905), Fr. Gregorio Hermida, O.S.A., or to Fr. Jose Garmendia, O.S.A. This study exhausts the primary and secondary sources, as the writer offers his own translation of local *Pasyon* verses. The *Considerad* is a Good Friday religious practice which does not only serve as an identity index of *Panayanos*. It is what unites them, their past, present and future.

