

THE EDITOR'S NOTES

A. Philippiniana Records

a. D. Jacinto Zamora

Of the three celebrated members of *Gomburza* (Gomez, Burgos, Zamora), D. Jacinto Zamora, *Colegial* or resident of San Juan de Letran, as of records, probably outstands being the least known. A native of Pandacan, his parents were *mestizos españoles* – D. Venancio Zamora and Dña. Hilaria del Rosario. He enrolled for the degree of canon law in 1855, which during those times was attached to civil law studies at the University. Thereon after three years of course studies and various requirements one had to undergo, he was approved graduate from both canon law and civil law.

We present in this issue his *diligencias practicadas* for the degree of *Bachiller en Derecho Canonico* granted in January 25, 1858, and his *Bachiller en Derecho Civil* in 1859. The *theses* for the defense of the latter are formulated in *latin* thus:

I

*Romanus Pontifex, ut Supremus totius Ecclesiae Judex,
potest omnes Episcopos ad suum Tribunal compellere.*

II

*Licet ratione delicti, seu contractus, aut domicili, sive rei,
de qua contra possessorem causa movetur, quibus
forum regulariter quis sortitur, Episcopus vester
apud Sedem Apostolicam conventus no fuerit; quia
tamen omnium Ecclesiarum Mater est eadem,
et magistra: rite compelli potuit, ut ibi
suis adversariis responderet.*

For the *Bachiller en Derecho Civil*, the questions for examinations were:

I

*Filii ex justis nuptiis procreati patriae potestati
subjiciuntur.*



II

Hi vero, qui in potestate parentis sunt, mortuo eo, sui juris fiunt.

Sed hoc distinctionem recipit; nam mortuo patre, sane omni modo filii, filiaeve sui juris efficiuntur. Mortuo vero avo, non omnino nepotes, neptesque sui juris fiunt: sed ita, si post mortem avi in potestatem patris sui recusari non sunt. Itaque si moriente avo pater eorum vivit, et in potestate patris sui est, tunc post obitum avi in potestatem patris sui fiunt. Si vero is, quo tempore avus moritur, aut jam mortuus est, aut per emancipationem exiit de potestate patris; tunc ii, qui in potestatem ejus cadere non possunt, sui juris fiunt.

These questions were posted at bulletins and at front doors of the University.

The document at hand is certified by Fr. Francisco Gainza, O.P., his professor in canon law, and D. Jose' de Arrieta, *Doctor en Jurisprudencia y Catedratico de Derecho Romano* of the Royal and Pontifical University of Santo Tomas of Manila, under whose direction and tutorship, the degrees were obtained. Antonio Vivencio del Rosario served as secretary. The documents also include the usual procedures of a *limpieza de sangre* or *de moribus* procedures, and he obtained a grade of *Aprovechado* (Very Good) according to the grading system of the University of Santo Tomas (*vide* F. Villarroel, O.P., *Jose Rizal and the University of Santo Tomas*, 1984: 111):

Sobresaliente	Excellent
Notable, Aprovechado	Very Good
Bueno	Good
Mediano	Fair or Poor
Aprobado	Passed
Suspensio	Conditioned
Reprobado	Failed

In March 5, 1859, The Rector of the University approved Zamora graduate *Nemine Discrepante*, and conferred him the degree *Bachiller en Leyes*. Immediately, the document chronicles Zamora making the profession of Faith and the promise of obedience *in licitis et honestis*.

b. The *Discurso Inaugural*

In 1866, the University of Santo Tomas backed by its own printing press started to make its presence felt in the field of publications. Aside from the production of the monumental 41 volumes of the well-appreciated *Correo SinoAnamita*, the University initiated the annual



tradition of what was known as *The Discurso de Apertura* which marked the solemn opening of the school year. A scholarly treatise was delivered at the University chapel after the celebration of liturgy, to an audience mostly garbed in academic gowns attended by church dignitaries, professors of the university, students and guests.



In the beginning, these speeches dwelt on counsels and general ideas regarding study and the sciences. Later on, the talks evolved to the level and depth of their counterparts in European universities.

The article *Los Discursos de Apertura* of Alberto Santamaria, O.P. essays the evolution of the tradition, as the shift of the speakers swings from a concentration of Dominican professors until 1898, to the emerging *literati* of the lay professors of the University inaugurated by Dr. Juan Miciano in 1908 on *Terapéutica operatoria de los grandes abscesos del hígado*.

In this issue, we start featuring the first two of the series: the speeches of Francisco Rivas, O.P., *La Ciencia* (1866), and Joaquin Fonseca, O.P., *Naturaleza y objeto final de los estudios* (1867).

The *Discurso Inaugural* did not only attract the attention of the media and the academic circles at large, but also exemplified the icon of scholarship of the times, and to be chosen to deliver the annual exercise was no small honor and recognition of one's science and wisdom.

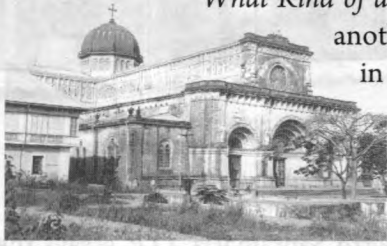
B. Articles

Inculturating the Vows in Filipino Culture by Quirico Pedregosa, Jr., O.P., ventures into the possibilities of re-interpreting the three religious vows in a local context, vis-à-vis chastity as hospitality, poverty as sharing, and obedience as "Let us talk" (*pag-usapan natin*).

Edward Schillebeeckx, O.P. a Dominican theologian who established a unique milestone in the theological circles of our recent past, needs no introduction. Robert Schreiter, C.P.P.S., who is more than a colleague of his, dedicates two pieces which hallmark this issue: *In Memoriam* and *The Relevance of Professor Edward Schillebeeckx*, O.P. Sacra is more than grateful to the author for the gracious permission to publish the pieces here.



The Intellectual Mission of the Dominican Order Today by Mark Francis, CSV is the talk which followed the piece delivered by Guido Vergauwen, O.P. – *When the Arc is Wrecked* (Jan-April 2010, XLV, 23, pp 46-65).



What Kind of a Church Must We Be? by Aloysius L. Cartagenas is another excellent piece *Sacra* is fortunate to publish in this issue. The author brings across a crucial ecclesiological point of view “which establishes the possibilities and humbly recognizes the limitations of an institutional church as a social force of humanizing transformations.”

Jovito Carino is once more prolific *On Medical Philosophy: Nietzsche and the Hellenistic Philosophers*. Philosophy as medical? Its doing, healing and recuperating – all in one.



C. Studies



In our *Studies* section, we feature the last portion of *Eudaimonia As Dynamic and Integral* by Ray Ann Cagampang & Maximo Gatela, O.P. and *Towards a Soteriological Significance of Pakikiramay As An Inculturated Model for Understanding Salvation* by Wenifredo Padilla, O.P. & Clarence Marquez, O.P.

Our next number, the September-December 2010 issue will be equally interesting, hopefully. We hope to continue featuring the next pair of *Discurso Inaugural*, a chronicle of Dominican martyrs in Vietnam and the *Positio* of the UST Dominican Martyrs who were eventually beatified and canonized.



Enjoy the summer spell please.

The Editor