

# The Ascendancy of Gabriel M. Reyes to the Archbishopric of Manila (1949-1952)\*

Melanie J. Magpantay & Antonio C. Hila, PhD\*

The Graduate School, University of Santo Tomas, Manila, Philippines

**Abstract:** This research will discuss, narrate, and analyze the factors that led to the appointment of the first native Archbishop of Manila and how he responded to the challenges of making the faith timely for the laity during his three-year stewardship guided by Arnold Toynbee's Challenge and Response theory applied on the micro level. The seat of the Archbishopric of the Archdiocese of Manila was regarded as the premier office to be occupied by any clergy in the Philippines. For almost four centuries, this prime seat was given to foreigners, dominated by the Spaniards. Political and religious factors determined the archbishop-to-be: the *patronato real* during the Spanish era and the preference of the American officials during the American period. The choice for the episcopal seat took a paradigm shift after the codification of the Canon Law in 1917 when the appointment for the episcopacy rested solely on the Pope's decision based on the candidate's credentials. The same Canon Law was in effect on 1949 when the Archdiocese of Manila had its first native Coadjutor-Archbishop. The native clergy who was the designated successor of the ailing Archbishop Michael O'Doherty was Gabriel M. Reyes, an Aklanon, formerly of the Archdiocese of Cebu.

**Keywords:** Philippine church history, challenge and response, Filipinization, Post-war Philippines, Archbishops of Manila, RCAM

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\*Melanie J. Magpantay can be contacted at [melanie.magpantay.gs@ust.edu.ph](mailto:melanie.magpantay.gs@ust.edu.ph).  
Antonio C. Hila, PhD can be contacted at [achila@ust.edu.ph](mailto:achila@ust.edu.ph).

At five o' clock in the afternoon of 29 September 1949, a car pulled to a stop in front of the San Miguel Pro-Cathedral in Manila. Two men in ecclesiastical garb alighted from the vehicle amidst the pealing of church bells and shooting of fireworks. The pair walked to the church entrance escorted by Papal knights. Both men of the cloth paused to kiss a crucifix that Fr. Vicente Reyes, parish priest of the San Miguel Pro-Cathedral, presented to them. One of the men who kissed the crucifix wore a purple biretta,<sup>1</sup> a square ecclesiastical cap with three projections on top, with a small tuft of silk attached where the three horns meet, and a purple *cappa magna*,<sup>2</sup> “a large mantle with a long train” made of silk that covers the entire body, save for a vertical opening in the wearer’s chest.<sup>3</sup> He is of white skin and European features. The first man was Archbishop Edigio Vagnozzi, Apostolic Delegate to the Philippines.

The second man who wore eyeglasses was also in a purple biretta with a tuft of silk attached where the three horns meet, a silver pectoral cross signifying the dignity of the pastoral office he holds,<sup>4</sup> and a purple *cappa magna*. This man also kissed the crucifix presented to him then he fell in as the second to the last person in the long line that formed at the back end of the San Miguel Pro-Cathedral church aisle. He was Archbishop Gabriel M. Reyes, a Filipino from Aklan, who was formerly the Archbishop of the Archdiocese of Cebu. He was to be enthroned as the coadjutor of the Metropolitan See of Manila.<sup>5</sup> He was given the title, Titular Bishop of Phullii; a coadjutor who had the right to succeed His Excellency, Rev. Michael James O’Doherty, the Archbishop of Manila. As a coadjutor he had all rights under Canon Law the faculty of a resident bishop and with full official Apostolic Administration of the same diocesan seat.<sup>6</sup>

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<sup>1</sup> Pope Leo XIII established the different biretta colors for the clergy. Cardinals wear a red biretta at all times. Purple birettas were for Patriarchs, Primate, Archbishops, and Bishops only. All other clergy members lower than a bishop was to wear black birettas. See John Abel Nainfa, *Costume of prelates of the Catholic Church according to Roman Etiquette*, (France: John Murphy Company, 1926), 109-113.

<sup>2</sup> [PHOTO], *The Manila Times*, 30 September 1949: 1.

<sup>3</sup> Nainfa, *Costume of prelates of the Catholic Church*, 91-96. Both Archbishops wore the *cappa magna* in occasion of the canonical possession of the Archdiocese. See the frontpage photo of *The Manila Times*, 30 September 1949: 1.

<sup>4</sup> Nainfa, *Costume of prelates of the Catholic Church*, 131.

<sup>5</sup> The account in the first two paragraphs is based on, “Archbishop Reyes Is Installed Co-Adjutor of Manila Archdiocese,” *The Sentinel*, 2 October 1949: 1 and 4.

<sup>6</sup> Egidio Vagnozzi, D.D., “Delegacion Apostolica De Filipinas,” *Boletín Eclesiástico de Filipinas* 23, no. 258 (1949): 803. The original Latin in the decretum is, “Metropolitanam Titularem Phullitanam translatus fuerit atque renuntiatus Coadiutor cum iure successionis Excellentissimi ac Reverendissimi Domini Michaelis Iacobi O’Doherty, Archiepiscopi Manilanensis, cum omnibus iuribus et facultatibus Episcopi residentialis et cum officio Administratoris Apostolici eiusdem dioecesis sede plena,”

Then current Archbishop Michael O’Doherty was bedridden for almost a month before he succumbed to pneumonia at the age of 75 on 14 October 1949.<sup>7</sup> He was the longest serving shepherd of the Archdiocese of Manila whose stewardship lasted for thirty-three years. From 1916 to 1949, O’Doherty was the second archbishop appointed during the American occupation, succeeding Archbishop Jeremiah James Harty who served from 1903 to 1916. Archbishop Michael James O’Doherty became the last foreign Archbishop of Manila on 29 September 1949, on his feast day and the feast of the Archangels.

The appointment of a Filipino Archbishop to the Metropolitan See of Manila was the conclusion of a long struggle for recognition of native leadership in the Roman Catholic Church in the Philippines. It is a conglomeration of religious and political turning points that date back to the Spanish era.

### How Foreign Bishops were Appointed

During the Age of Exploration, the Holy See bestowed upon the Spanish monarchy a special kind of patronage. The Spanish Crown can establish Churches in areas of the New World to assure that these areas are evangelized. This patronage is more popularly known by its Spanish name, *patronato real de las Indias*. The *patronato* is an act of apostolic delegation where the Spanish subjects are tasked to spread the Gospel in areas that the Empire conquered. It marked the marriage of the Church and State to govern the colonies in the name of apostolic delegation of a theocratic Spanish crown.<sup>8</sup>

It was through this Spanish legal principle that the Diocese of Manila had its first bishop nominated. Formally established in 1579 through Pope Gregory XIII’s bull *Illius fulti praesidio*, the seat of the bishopric, technically a *sede vacante*, underwent the nomination of bishops using the *patronato real*. The Spanish Crown being the patron of the newly established colony had the right to nominate a list of candidates fit for the vacant see.<sup>9</sup> This right is the essence of ecclesial patronage.<sup>10</sup>

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<sup>7</sup> “Archbishop Michael J. O’Doherty Dies of Lobar Pneumonia At 75; Burial at Pro-Cathedral, Oct 22” *The Sentinel*, 16 October 1949: 1.

<sup>8</sup> Horacio de la Costa, SJ, “Patronato Real and Recurso De Fuerza,” *Ateneo Law Journal* 2, no. 3 (1952): 199. See also Pablo Fernández, OP, *History of the Church in the Philippines 1521-1898* (Manila: National Bookstore, 1979), 101-104. The description “theocratic” is from John Leddy Phelan, *The Hispanization of the Philippines: Spanish aims and Filipino responses 1565-1700* (Madison: University of Wisconsin Press, 1959), 6.

<sup>9</sup> J. Lloyd Mecham, “The Origins of “Real Patronato de Indias,” *The Catholic Historical Review* 14, no. 2 (1928): 205-227. Accessed December 28, 2019. [www.jstor.org/stable/25012517](http://www.jstor.org/stable/25012517).

<sup>10</sup> Mecham, “The Origins of “Real Patronato de Indias,” 206.

There were five steps in episcopal nomination that was followed during the Spanish colonial times: recommendation, royal selection, presentation, canonical appointment, and installation.<sup>11</sup>

The role of collating and ultimately, of recommending the candidates' names rests on the *Consejo de Indias* whose members sponsor one or more candidate each. The name recommended by the outgoing incumbent bishop is sometimes though not always, considered. The *Consejo* deliberates on a final list before presenting the Council-approved official list of the candidates to the King.

The King had the sole right to choose one name from the list or someone not in the list who will occupy the vacant bishopric. At that time, the task of royal selection is known as the "election." From this point on, the royally approved clergy is called "bishop-elect," with patronal rights, pending for consecration and papal presentation.<sup>12</sup> The *Consejo de Indias* is tasked to formally notify the bishop-elect of his appointment. A reply is necessary for the *Consejo* to begin anew if the recipient rejects the appointment.

The royally approved name is formally forwarded to the Spanish Ambassador to the Holy See who in turn presents the bishop-elect's name to the Pope for *fiat* or confirmation. As this is taking place, the bishop-elect is expected to receive his *cedulas* of appointment to the vacant see. This is the civil appointment of the bishop-elect.

Upon receiving the presentation of the royal nominee, the Consistorial Congregation conducts an inquiry into the qualifications of the pending bishop-elect. This process is known as preconization or the approval of a higher ecclesiastical appointment via a papal proclamation through a consistory or a meeting of Cardinals convened for that purpose. If the secret consistory makes a "favorable action... confirmed by the pope and made public,"<sup>13</sup> the bishop-elect passed the preconization. The papal bulls of his appointment are dispatched. Hence, the bishop-elects gains canonical investiture.

The last step may only occur when the bishop-elect receives the papal bulls of his appointment for the vacant see. His installation proceeds as prescribed by the sacrament of the holy orders. The sacramental rite of episcopal ordination may not proceed without the receipt of the papal bulls of appointment. A reply is necessary for the *Consejo* to begin anew if the recipient rejects the appointment.

<sup>11</sup> These five steps is a summary of the work of Domingo Abella, "Episcopal Succession in the Philippines," *Philippine Studies* 7, no. 4 (1959): 435-447.

<sup>12</sup> Abella, "Episcopal Succession in the Philippines," 438.

<sup>13</sup> Abella, "Episcopal Succession in the Philippines," 439.

### Why natives were shunned in the nominations for the bishopric

In this stringent nominating process, only the clergy who are Spanish born, the *peninsulares*, have the chance to be in the list of candidates of the *Consejo de Indias* should the Diocese of Manila, eventually, the Archdiocese of Manila, be *sede vacante*. The native clergy have the slimmest chance of being elevated to the episcopacy for they suffered from the “reluctant attitude of Spanish religious towards recruitment of native vocations”<sup>14</sup> which in turn stems from a belief of purity of the bloodline also called *limpieza de sangre*.

*Limpieza de sangre* is a juridical statute that eventually evolved into a mystique among Spaniards from the 14<sup>th</sup> century to the 19<sup>th</sup> century, a belief that the purity of the bloodline lies on being *crisianos viejos* or those who have the honor of being baptized Christians and not converts to Catholicism—such as the Jews or Moors—to avoid persecution or for convenience.<sup>15</sup> Aside from its legal implications, *limpieza de sangre* is an attitude of the Spanish Catholic missionaries who included the *indios* to the definition of *crisianos nuevos*.<sup>16</sup> Thus, the missionaries carried the *limpieza* in their mission stations in its simpler term: a racial bias.

This racial bias was visible throughout the Spanish times and was among the main deterrents on why the natives were initially not given their own parishes much less given an opportunity for episcopacy. In the words of the last Spanish Archbishop of Manila, Archbishop Bernardino Nozaleda, O.P., the natives are:

entirely incapable of fulfilling its sacred ministry faithfully, as it should, for reasons to follow: (a) the unanimous agreement of our predecessors, as well as our own experience, makes manifest that the Filipino priest labors under the following defects: very great irresponsibility, an uncontrolled propensity for the vices of the flesh, a lack of talent, which prevents his being able to obtain for himself the proper through instruction, at least that which a priest of ordinary formation should possess; (b) the total subordination to material interests which possesses the native priests; this subordination so influences them that they sacrifice even their priestly dignity for their prosperity of their families or the enrichment of their own house. From this come the unbridled avarice of the clergy...the factions and rivalries in the towns...the priest and his relatives with his assistance, become the owners and possessors of almost all the property of the town; (c) and through this point has always had great importance, in the present

<sup>14</sup> Rolando V. dela Rosa, OP, *Beginnings of the Filipino Dominicans* (Manila: UST Publishing House, 2014), xxv.

<sup>15</sup> Rolando V. dela Rosa, OP, “Purity of Blood (*Limpieza de Sangre*): A Forgotten Factor in the Study of Indigenous Clergy in Spanish Colonies,” *Unitas* 62, no. 1-2 (June-March 1989): 7-8.

<sup>16</sup> dela Rosa quoting Mexican Bishop Pedro Martín Fernández and Bishop Diego Simancas, “Purity of Blood,” 15-16.

circumstances it has even more: that is, if the defense of the Catholic religion were to be left to the native clergy, one would justly fear for the future of religion itself in the Philippines. Heresy has already been sending its apostles to us for some time...What will become of the faith? What will become of religion when political peace is established, and enemies are multiplied against Christ and his Church? The defence of Catholic truth requires men distinguished for their qualities of soul.<sup>17</sup>

### The Apostolic Delegates and the Clerical Reforms

The situation slightly changed after the signing of the 1898 Treaty of Paris when the Philippines underwent a change of political leadership and with it, the change of leadership in the church. As an American colony, the Catholic Church in the Philippines was separated from the State. This separation dismantled the *patronato real* and made the Catholic Church in the Philippines directly linked to the Vatican. By September 1899, the Philippines had its first Apostolic Delegate in the name of Placide Louis Chapelle, Archbishop of New Orleans.



Figure 1. His Excellency Most Rev. Placide Louis Chapelle, D.D., First Apostolic Delegate to the Philippines.<sup>18</sup>

Among the first tasks of Archbishop Chapelle as Apostolic Delegate was to enunciate how the legal principle of separation of Church and State applies to the Philippines in his statement, *Informe de S. E. el Reverendísimo P. L. Chapelle Delegado Apostólico*. Settling the legal dispute on the intention of some Filipinos to transfer the ownership of University of Santo Tomas' Medicine and Pharmacy departments,

<sup>17</sup> John N. Schumacher, *Readings in Philippine Church History* (Quezon City: Loyola School of Theology, 1979), 300-301.

<sup>18</sup> “[Illustration].” *Records of the American Catholic Historical Society of Philadelphia* 16, no. 4 (1905). [www.jstor.org/stable/44207943](http://www.jstor.org/stable/44207943).

originally properties of *Colegio de San Jose*, to the secular Philippine Medical Association, Chapelle argued that

The chief prerogative belonging to the Spanish Government, to which the United States surely did not succeed, is that of ecclesiastical patronage, which supposes a state or established church. From the first day of the occupation of our new possessions, the President and the military Governments have proclaimed, by word and by action, the separation of Church and State. This evidently implies that the American authorities cannot interfere in religious matters any more here than they can in the United States... This Government may not appropriate money for the support of the catholic clergy and worship, or discharge the other obligations of Royal Patronage, and therefore it has no right to interfere in the nominations to ecclesiastical benefices, in the proper collection of church revenues, the administration of ecclesiastical properties as such, and the exercise of episcopal authority.<sup>19</sup>

Archbishop Chapelle also served as a quasi-ambassador of the Vatican to the Philippines as he negotiated with the native clergy their demands for Church reform. The Apostolic Delegate first met 56 secular priests who presented their recommendations for church reform a few days after his arrival in Manila. Among the first batch recommendation is the necessity of Filipino coadjutor-bishops with the right to succession.<sup>20</sup> After a month, the secular clergy of the Archdiocese of Jaro, sent their own version of the recommendations. The *seculares* of the Archdiocese of Manila followed suit.<sup>21</sup>

The Apostolic Delegate's warm relation with the native clergy was short-lived. Chapelle was accused as being pro-friar for delaying the exodus of priests of the religious orders. Adding salt to the wound is Chapelle's meeting with the Spanish Bishops who echoed their sentiments of a native's incapability to lead the Catholic Church in the Philippines.<sup>22</sup>

For the native clergy, the Apostolic Delegate cannot deliver the much-needed Church reforms. In their haste to ensure that their demands will be delivered to the

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<sup>19</sup> P. L. Chapelle, *Informe de S. E., el Reverendísimo P. L. Chapelle Delegado Apostólico*, no publication information in the copy of the Antonio Vivencio del Rosario Heritage Section of the UST Miguel de Benavidez Library, 40, 42.

<sup>20</sup> The sentence was, "necesidad de obispos Filipinos coadjutores con derecho de sucesión." There were seven other demands of the native secular clergy as stated in Antonio Regidor, *El Pleito De los Filipinos Contra los Frailes* Interview publicada en *The Independent de New York*, num. 2, 723, 7 Febrero 1901 (*Traducción del ingles*), Madrid: Imp. y Lito de J. Corrales, 1901, 14.

<sup>21</sup> Antonio Francisco B. de Castro, SJ, "Between Madrid and Rome: The Philippine Church in Transition (1898-1902)," in *Philippine Local Churches After the Spanish Regime Quae Mari Sinico and Beyond*, ed. Daniel Franklin Pilario and Gerardo Vibal. (Manila: Adamson University, 2015), 61-65.

<sup>22</sup> de Castro, 67-69.

Holy See, the group of Fr. Mariano Sevilla, member of the native priests who pushed for the assignment of the natives to parishes but did not sever their ties to Rome, sent two secular priests to lobby their cause to the Vatican. Fathers Salustiano Araullo and Jose M. Chanco left the country on February 1900 with the mission to inform the Holy See of the state of the Filipino people and the native clergy.<sup>23</sup> The result of this mission can only be gleaned through the events that followed it, herein narrated.

Chapelle departed for Rome to deliver his report to the United States and to the Holy Father on May 1901. With his departure is the unanswered question on what will become of the friar lands, an issue that needs to be settled the soonest as the Aglipayan schism widened its influence in the Philippines.

To settle the friar lands question, the United States sent the Second Philippine Commission to the Vatican to directly negotiate the ecclesiastical matters of the Philippines with the Congregation for Extraordinary Ecclesiastical Affairs on the summer of 1902. Then Civil Governor William Howard Taft led the American diplomats. Among the outcomes of the negotiations is the Vatican's decision to gradually replace the "Spanish Friars by priests of other nationalities and forbidding all priests to take any part in politics"<sup>24</sup> and the removal of Chapelle as Apostolic Delegate, largely viewed by Taft as "obstructionist."<sup>25</sup>

The new Apostolic Delegate of the Philippines was the Italian Archbishop Giovanni Battista Guidi of Stauropolis.<sup>26</sup> He is best remembered as the one who brought to the Philippines the papal constitution that reorganized the Catholic Church in the Philippines given the new political order. The name of this papal constitution is taken from its first three words, *Quae Mari Sinico*, which translates to "The islands that lie scattered over the wide expanse of the China Sea."

### **Finally, Native *Seculares* in the Episcopal Nomination**

*Quae Mari Sinico* of Pope Leo XIII (1902) reorganized the Philippine Church. It authorized the creation of new dioceses: Lipa, Tuguegarao, Capiz, and

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<sup>23</sup> John N. Schumacher, *Revolutionary Clergy: the Filipino clergy and the nationalist movement, 1850-1903* (Quezon City: Ateneo de Manila University Press, 1981), 210. Schumacher has doubts on the authenticity of this mission as he has to see the original pamphlet reporting the progress of the mission. The memorial to Pope Leo XIII is in Pedro S. de Achutegui, S.J. and Miguel A. Bernad, S.J., *Religious Revolution in the Philippines Vol. IV* (Manila: Ateneo de Manila University, 1960), 66-76.

<sup>24</sup> Edw. F. Goss, "THE TAFT COMMISSION TO THE VATICAN, 1902." *Records of the American Catholic Historical Society of Philadelphia* 46, no. 4 (1935): 196-197. [www.jstor.org/stable/44209203](http://www.jstor.org/stable/44209203).

<sup>25</sup> Goss, "The Taft Commission to the Vatican," 191-192. See also Frank T. Reuter, "American Catholics and the Establishment of the Philippine Public School System." *The Catholic Historical Review* 49, no. 3 (1963): 373.

<sup>26</sup> In American primary sources he is known by the name "Jean Baptiste Guidi."



Zamboanga, all suffragan to the Archdiocese of Manila. Section II of the papal constitution bestowed to the Archbishop of Manila the title of “Metropolitan,” that is, other bishops, old Sees and new Sees to be created shall be subordinate to him. Owing to its vast distance from the Diocese of Cebu, the same papal constitution also created the Prefecture of Marianas.<sup>27</sup> On the ordeal of the regulars and secular priests in the Philippines, Section V prescribed the increase of assigning the native secular priests to parishes provided they are prepared “in all piety and discipline and be known to be worthy of having such offices conferred upon them.”<sup>28</sup> It also allowed the promotion of the secular priests to higher ecclesiastical office the secular priests “whom experience shows most worthy, be gradually promoted to higher dignities.”<sup>29</sup>

Leo XIII signed this constitution on 17 September 1902, almost two months after the enactment of the Philippine Organic Act in Washington. As the native political leadership became a reality, the possibility of appointing a native bishop in one of the dioceses in the Philippines became clearer as well.

The change in ecclesiastical organizational structure in the Philippines means a change in the process of episcopal nomination. With the *patronato real* abolished, the canonical process in place during the American rule in the Philippines is the Roman canon law. In theory, the canon law that prescribed the appointment of bishops in the early 20<sup>th</sup> century is the Council of Trent. Session XXIV, Chapter 1 provided the procedures in creating the offices of the bishops and cardinals. The authority to create the procedures rests upon the Metropolitan See upon the convocation of a provincial Synod. The Synod decides on the form of examination or scrutiny for the nominees. Should the Synod find the nominees fit for the office, documents attesting to their qualifications are transmitted to Rome. A consistory of cardinal decides on who is best fit to be the bishop. The name of this person is endorsed to the Pope for approval.<sup>30</sup>

The canon law in force proved to be challenging to implement given the political and ecclesiastical tensions at the time of implementation of *Quae Mari Sinico*.

First, without a consistorial decree specifying the Philippine provinces under the newly created dioceses of Lipa, Tuguegarao, Capiz, and Zamboanga, the territories remained with their current bishoprics. In the case of the Archdiocese of

<sup>27</sup> Leo XIII, *Constituciones del Papa Leo XIII para las Islas Filipinas* (Manila: Imprenta del Colegio de Santo Tomás, 1902), 3-4.

<sup>28</sup> Leo XIII, *Constituciones*, 6.

<sup>29</sup> Leo XIII, *Constituciones*, 6.

<sup>30</sup> H.J. Shroefler, O.P. trans. *Canons and Decrees of the Council of Trent* (Rockford: Tan Books, 1978), 191-192.

Manila, the provinces of Batangas, Laguna, Tayabas, and Mindoro remained with Archbishop Nozaleda as Apostolic Administrator.

Second, the Archbishop of Manila earned the title “Metropolitan” with only four dioceses under it: Nueva Segovia, Nueva Caceres, Cebu, and Jaro. Some native clergy of these dioceses defected to the Aglipayan movement. This means that for some time, the Catholic Church partially lost some of their Luzon and Visayas territories and priests in some provinces while Protestant missions were also deploying their own stations in the country.<sup>31</sup> Convoing a provincial Synod at this time, where the Catholic clergy will gather in the Metropolitan See of Manila, means leaving their mission stations while the threat of the *Iglesia Filipina Independiente* and the Protestants were imminent.

### **Guidi Nominates Natives but not for Manila**

Without a clear guideline from the Metropolitan of Manila on how to nominate their bishop but compelled in the spirit of the *Quae Mari Sinico* to name non-Spanish bishops, Archbishop Guidi wrote to Vatican Secretary of State Mariano Cardinal Rampolla that appointing a non-Spanish bishop was “urgent (*d’urgenza*) and must be undertaken soon, “*perche est periculum in mora.*”<sup>32</sup> The political climate at that time called for the appointment of an American Archbishop since the *patronato real* was no longer in effect.

Guidi therefore recommended three Americans for the ecclesiastical districts of Manila, Nueva Segovia, and Jaro, while giving Filipino names for the dioceses of Cebu and Nueva Caceres. American and Filipino bishop nominees were presented as a compromise for various groups: the Catholic Church that wanted to stop the spread of Aglipayan schism; the native clergy who finally gained the recognition they asked for; and the American authorities who wish to secure the Filipinos’ support.

In the same letter to Cardinal Rampolla, Apostolic Delegate of the Philippines Archbishop Giovanni Guidi sent the names of the *episcopabiles* or nominees for the

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<sup>31</sup> Nueva Segovia was the seat of unrest of the Aglipayan Schism that began as early as January 1902. In Manila, only two priests joined the schism. Cebu had one priest who defected but returned almost immediately. In Visayas, the Diocese of Jaro was the seat of the Aglipay schism. It is also worth taking note that the friars who supplemented the number of priests who administer the Philippine parishes decreased by 71%. From 1898 to 1903, the total regulars were 1,180. In 1903, the number was only at 353. The seculars numbered only to 158 in 1898. Statistics from Schumacher, *Readings in Philippine History*, 310-311.

<sup>32</sup> Antolin V. Uy, SVD, citing a letter of Guidi to Rampolla dated 31 December 1902 from the Vatican Apostolic Archives in, “The New Dioceses and the Bishops until 1910,” in *Philippine Local Churches After the Spanish Regime Quae Mari Sinico and Beyond*, ed. Daniel Franklin Pilaro and Gerardo Vibal. (Manila: Adamson University, 2015), 92.

office of the bishop or archbishop, for the five dioceses. There were ten Filipinos in the list, not one for the Archbishop of Manila.

Vatican, in contact with Washington, and the United States Secretary of War, preferred an American Archbishop for Manila “to bring peace to the land,”<sup>33</sup> a calculated move under the new political climate. Archbishop John Ireland of St. Paul, Minnesota and Secretary Elihu Root agreed that Manila is a “see of supreme importance.” This post was offered to two American bishops. Both refused while the last nominee accepted the offer but was blocked by Archbishop John Ireland, Vatican’s contact in Washington.

With no one qualifying for the post in Guidi’s list, it was the Apostolic Delegate to Washington Archbishop Sebastiano Martinelli who sent for names as nominees to Cardinal Rampolla. The names for the archbishopric of Manila were all American. Three of them were bishops and the fourth was a priest in the person of Jeremiah Jacob Harty, parish priest of St. Leo’s Church in St. Louis, Missouri.

Consultations with the Vatican congregation responsible for episcopal nominations in mission lands followed. The *Sacra Congregatio de Propaganda Fide* was consulted for the candidates “who speak Spanish, at least Italian.” *Propaganda Fide* responded with Harty’s nomination of “excellent credentials.” Vatican Secretary of State Cardinal Rampolla then instructed the new Apostolic Delegate to Washington, Archbishop Diomedes Falconio, O.F.M., to request Fr. Harty’s acceptance. Fr. Harty accepted two days later.<sup>34</sup> Thus, an American priest was appointed as the Primate of the Philippines with three American bishops and one Filipino bishop under him, Jorge Barlin of Nueva Caceres.<sup>35</sup>

From the process of Archbishop Harty’s appointment in 1903, one can see the role of the Apostolic Delegate in the Philippines, the Apostolic Delegate in the United States, the American Secretary of War, and that of the Archbishop of Washington in appointing the would-be Archbishop of Manila.

The Apostolic Delegate to the Philippines sends a list of bishop nominees to the Vatican Secretary of State. This list is accomplished after considerations with the Vatican’s contact to Washington and the Secretary of War of the United States. The Vatican Secretary of State, through the congregation responsible for the selection of bishops in mission countries, the *Sacra Congregatio de Propaganda Fide*, requests

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<sup>33</sup> Uy, 92.

<sup>34</sup> Uy, 93.

<sup>35</sup> The narrative on how the first Filipino bishop was consecrated is in Uy, “The New Dioceses and the Bishops until 1910,” 99-105.

the Apostolic Delegate to Washington to secure the nominee's acceptance of the episcopal post in the Philippines.

When the list is exhausted either because all candidates declined the offer or the remaining candidates do not conform with the standards set by the Apostolic Delegate to Washington, a second list of names is made, this time by the Apostolic Delegate to Washington.

The second list is also sent to *Propaganda Fide* who again filters the credentials of the nominees. The same congregation through Vatican Secretary of State requests the Apostolic Delegate to Washington,<sup>36</sup> if the chosen nominee is American, to secure the chosen nominee's acceptance of the position offered.

The nominee receives the letter from the Apostolic Delegate requesting him to accept his nomination as a bishop of the Archdiocese of Manila. The nominee is obliged to answer the letter if he accepts or declines the episcopal nomination. Then the Vatican Secretary of State makes the appointment public by releasing notices to the press only when the nominee accepts the nomination.<sup>37</sup>

### **Canon Law Eliminates State Intervention for Bishop Nominations**

The above circumstances only occurred because of the necessity and urgency of appointing an Archbishop of Manila after the American pacification of the Philippines in 1902. It is safe to say that at the time of Archbishop Harty's appointment, the existing Canon Law on the procedure of episcopal nomination—where the Metropolitan Chapter of Canons must decide the norms on selecting a bishop—was in effect. The matter could have been settled during the First Provincial Council of Manila on 1907 but what was given attention is the “reconstitution of the cathedral chapter” among other chief concerns of the Catholic Church in the Philippines.<sup>38</sup>

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<sup>36</sup> In the same manner, if the chosen nominee is from the Philippines or a non-Filipino priest posted in the Philippines, it is the task of the Apostolic Delegate to the Philippines to write the letter requesting the acceptance for the episcopal post.

<sup>37</sup> This was how then Bishop Michael O'Doherty of Zamboanga received his nomination and how he was able to confirm his appointment as the Archbishop of Manila as narrated in his diary. See Martin J. Noone, “The Cultural Conflict: The Life and Times of Michael O'Doherty Archbishop of Manila,” in *General History of the Philippines Part V Vol. 3*, Historical Conservation Society (Manila: Historical Conservation Society, 1989), 83-84.

<sup>38</sup> Albert Cecilio A. Flores, citing the *Acta et decreta concilii provincialis Manilani I in urbe Manila celebrati anno Domini 1907*, p. lxxv-lxxviii in, “The First Provincial Council of Manila, 1907: A Preliminary Study,” in *Philippine Local Churches After the Spanish Regime Quae Mari Sinico and Beyond*, ed. Daniel Franklin Pilario and Gerardo Vibal, (Manila: Adamson University, 2015), 170.

The answer to this concern came a year after the appointment of Archbishop Michael O’Doherty who succeeded Archbishop Harty in 1916. Rome finally codified its Canon Law, compiling and organizing its various directives since the Council of Trent. On May 1918, the 1917 Code of Canon Law or the Pio-Benedictine Code took effect for the Roman Catholic Church.

Title 8, Chapter 1 discusses in length the role of the bishops and the process of electing a bishop in Canons 329 to 362. Chapter 2 deals on Coadjutors and Auxiliaries of Bishops.

These canons, especially Chapter 1, Canons 329 to 333 and Chapter 2, Canons 351, 353, and 355 served as the basis for selecting who would be the Archbishop of Manila after the stewardship of Archbishop Michael O’Doherty.

Canon 329 designates the bishops as persons of authority who has “ordinary power under authority of the Roman Pontiff” for it is only the Pope who can appoint a bishop.<sup>39</sup> The manner of selection of a suitable candidate for the episcopate lies on the decision of the Apostolic See, as stated in Canon 330.<sup>40</sup>

Canon 331 specifies the qualifications of a Bishop:

“§ 1. In order that one be considered suitable, he must:

1. ° Be born of a legitimate marriage, but not be legitimated even by a subsequent marriage;
2. ° Be at least thirty years of age;
3. ° Be constituted in the sacred order of the presbyterate for at least five years;
4. ° Be of good morals, pious, zealous for souls, prudent, and outstanding in those other qualities that will make him apt for the governance of a diocese and the things that concern it;
5. ° Have a doctoral degree or at least a licentiate [degree] in sacred theology or canon law, preferably from an athenaeum or Institute of studies approved by the Holy See, or at least be truly expert in these disciplines; but if he belongs to a religious [institute], he shall have testimony from his major Superior about [this] title or at least [about] his true expertise.

§ 2. Even regarding one who is elected, presented, or in any other way designated by those who have been granted the privilege of electing, presenting, or otherwise designating [one] by grant of the Holy See, he must be mindful to partake of these qualities.

§ 3. It pertains to the Apostolic See to judge whether one is suitable.”<sup>41</sup>

<sup>39</sup> Benedict XV, *The 1917 or Pio-Benedictine Code of Canon Law: in English translation with extensive scholarly apparatus*, trans. Dr. Edward N. Peters, (San Francisco: Ignatius Press, 2001), 132.

<sup>40</sup> Benedict XV, *The 1917 Code of Canon Law*, 133.

<sup>41</sup> This is also labeled as “1917 CIC 974” in *The 1917 Code of Canon Law*, 133. “CIC” is the abbreviation of *Codex Iuris Canonici*.

Canon 332 requires the canonical institution from the Pope even if the nominee was designated by the civil government.<sup>42</sup> On the other hand, Canon 333 requires the would-be bishop to take possession of the diocese of his stewardship “within three months of receipt of the apostolic letters” and within four months, “go to his diocese.”<sup>43</sup>

For Coadjutor bishops, Canon 351 specifies their rights that should be enumerated in the apostolic letters of their appointment. Without these, Coadjutor bishops cannot perform their function in the episcopacy unless the sitting bishop gives him instruction. Canon 353 §3 designates the norm of showing to the Metropolitan Chapter the apostolic letter of designation of the Coadjutor in case the sitting Bishop falls into a “state wherein he cannot place human acts.”<sup>44</sup> Finally, Canon 355 §5 provides that the Coadjutor with right of succession becomes the Bishop of the diocese upon the vacancy of the See “for which he was constituted, provided he has taken up canonical possession of it according to the norm of Canon 353.”<sup>45</sup>

From the 1917 canons, one can infer that there is no racial impediment when selecting a bishop; nor does the choice of the civil government take the precedence on selecting the person to occupy the seat of the bishopric or archbishopric. Tradition also played a role in the selection of the Archbishop who replaced O’Doherty upon his death: as with Harty’s appointment, a list of nominees must be sent to the Vatican through the office of the Apostolic Nuncio.

By 1949, the Roman Catholic Church in the Philippines, by tradition, may directly submit the names of three nominees called *terna*, gathered by the sitting Archbishop, to the Apostolic Nuncio who in turn investigates the candidates. The Nuncio “sends a confidential questionnaire on each candidate to twenty or thirty people who know him.”<sup>46</sup> The questions are focused on the ideal characteristics of a bishop, leadership qualities, cooperative and collaborative qualities, pastoral skills, and the “promotion and defense of human rights.”<sup>47</sup> Whichever of these happens, the final list of recommended candidates is elevated to the Pope in a private audience.

Should the Nuncio find the candidates suitable and qualified for episcopacy, he submits the *terna* to the Vatican Congregation that deals with appointments

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<sup>42</sup> Benedict XV, *The 1917 Code of Canon Law*, 134.

<sup>43</sup> Benedict XV, *The 1917 Code of Canon Law*, 134.

<sup>44</sup> Benedict XV, *The 1917 Code of Canon Law*, 141.

<sup>45</sup> Benedict XV, *The 1917 Code of Canon Law*, 142.

<sup>46</sup> Thomas J. Reese, *Inside the Vatican: the politics and organization of the catholic church* (Massachusetts: Harvard University Press, 1996), 236.

<sup>47</sup> Reese, *Inside the Vatican*, 236.

for mission countries, the Congregation for the Evangelization of Peoples.<sup>48</sup> The Congregation's undersecretary chooses a Cardinal-relator whose task is to make a report on the *terna* for the members of the Congregation. A curial cardinal then makes an executive summary of the Cardinal-Relator's report. The Congregation then discusses the appointment and takes a vote.<sup>49</sup> Any of these may happen, as observed during Archbishop Harty's appointment: the Congregation may follow the Nuncio's recommendation. However, they have the option to choose another of the candidates not included on the *terna*, or they may ask that another *terna* be prepared. Whichever of these happens, the final list of recommended candidates are elevated to the Pope in a private audience.

The Pope makes his decision a few days later and informs the Cardinal-Prefect who in turn, notifies the Apostolic Nuncio. The Nuncio then gives a notice to the chosen candidate if he accepts the episcopal appointment. If the candidate accepts, the Nuncio notifies the Vatican who will be the one to publicize the appointment.<sup>50</sup>

The post-war Vatican selection of bishops and archbishops was devoid of political underpinnings and rested solely on canonical statutes that are purely matters of religious concerns. As the Archdiocese of Manila matured as a Metropolitan See directly under the Vatican, the time has become ripe for a Filipino to occupy its prime seat.

### **The First Filipino Archbishop of Manila (1949-1952)**

Native leadership gradually took over the Catholic Church in the Philippines in the years that followed an American Archbishop of Manila was designated. The three Filipino bishops appointed during Archbishop Harty's stewardship were Bishop Jorge Barlin of Nueva Caceres (1905), Bishop Juan Bautista Gorordo of Cebu (1910), and Bishop Pablo Singzon of Calbayog (1910).

Meanwhile, the first native bishops of their dioceses who were appointed during Archbishop O'Doherty's stewardship were Bishop Alfredo Versoza of Lipa (1916); Bishop Santiago Sancho of Tuguegarao (1917) and of Nueva Segovia (1927); Bishop Cesar Ma. Guerrero of Lingayen (1929) and of San Fernando (1949); Bishop Luis Del Rosario, S.J. of Zamboanga (1933); Bishop Casimiro Lladoc of Bacolod (1933); Archbishop Gabriel M. Reyes of Cebu (1934); Bishop Manuel Mascariñas of Palo (1937); Bishop José Maria Cuenco of Jaro (1945); and Bishop Julio Rosales of Tagbilaran (1946).

<sup>48</sup> This is the English name of *Propaganda Fide*.

<sup>49</sup> Reese, *Inside the Vatican*, 238.

<sup>50</sup> Reese, *Inside the Vatican*, 242.

Of the first fifteen native ecclesiastical appointments, only one was for the archbishopric which was given to the second archdiocese of the country, Cebu, elevated to an archbishopric in 1934. The first Archbishop of Cebu was also its last bishop: Gabriel M. Reyes.



Figure 2. His Grace Archbishop Gabriel M. Reyes, first native Archbishop of Manila.<sup>51</sup>

### Gabriel M. Reyes before his Appointment in Manila

Born on 24 March 1892 in Kalibo, Aklan, Gabriel M. Reyes was named after the Archangel who announced the good news of salvation to the Blessed Virgin Mary.<sup>52</sup> He was the eldest son of Eulogio Reyes, Jr. and Marcela Martelino. His father owned a small jewelry shop and croplands of *abaca* and *piña*. They were not rich but were not materially lacking.<sup>53</sup>

Gabriel had four siblings: Juan, Enrica, Jose, and Salvador. Their parents raised them in a “gentle but firm in upbringing.”<sup>54</sup> Marcela Martelino influenced the young Gabriel to be religious, devout in prayer, and to hear the daily early morning mass.<sup>55</sup> As if maternal influence was not enough, Gabriel’s paternal relatives were

<sup>51</sup> “Archbishop Reyes Is One Clergy Man who combines Humor, Intellect, Drive,” *The Sentinel*, 25 September 1949: 3.

<sup>52</sup> Evelyn S. Reyes-Tirol, *Gentle Shepherd, Faithful Sentinel A biography of Gabriel M. Reyes First Filipino Archbishop* (Manila: Archbishop Gabriel M. Reyes Memorial Foundation Inc., 1992), 11.

The feast of Archangel Gabriel was celebrated on March 24 since 1921 before it was transferred to September 29 in 1969, a combined feast of Archangels Michael, Gabriel, and Raphael.

<sup>53</sup> Reyes-Tirol, *Gentle Shepherd, Faithful Sentinel*, 14-15.

<sup>54</sup> Reyes-Tirol, *Gentle Shepherd, Faithful Sentinel*, 15.

<sup>55</sup> Reyes-Tirol, *Gentle Shepherd, Faithful Sentinel*, 18.



priests whose animated talks at the dinner table during their visits sparked the fire of religious vocation to the young man.<sup>56</sup> The zeal to serve God formally began in 1905 when Gabriel entered Colegio de San Vicente Ferrer de Jaro Seminary when he was 12 years old.<sup>57</sup> His intellectual brilliance led him to finish his studies at the seminary two years before the required canonical age for ordination, 1914.<sup>58</sup> Gabriel extended his stay at the seminary as he waited for the papal dispensation for his ordination. It took a year before the dispensation arrived and so the young man was ordained, finally, on 27 March 1915 at the Jaro Cathedral.<sup>59</sup> He was 23 years old.

Father Gabriel's superiors noticed his intellectual and administrative brilliance in his initial assignment as parish priest. Five years after his ordination, Father Gabriel was appointed chancellor and secretary to the Bishop of Jaro, Msgr. James P. McClosky, while serving as the parish priest of the town of Santa Barbara.<sup>60</sup> In May 1927, Father Gabriel was appointed Vicar General, the bishop's deputy in administrative concerns of the diocese.<sup>61</sup>

Throughout his ministry, Fr. Gabriel prioritized building schools, hospitals, and advocated for Catholic press as a medium of evangelization. Padre Gabî, as he was known in the parishes of Balasen, Estancia, Batad and Carles in Iloilo,<sup>62</sup> initiated catechism classes in the vernacular.<sup>63</sup> He also extended his evangelization by using the mass media in the native tongue, an idea which was considered novel during his time. To keep the faith alive in the hearts of the people, Padre Gabî founded the diocesan newspaper, *Cabuhi Sang Banwa* (Life of the Town) in 1927.<sup>64</sup> This diocesan periodical was the first trilingual newspaper in Iloilo that carried Hiligaynon, Spanish, and English articles about the Catholic faith, some creative works, and trivia.<sup>65</sup> He continued to advocate the use of the press for evangelization after his ordination to the episcopacy on 11 October 1932, succeeding Bishop Juan Gorordo, first Filipino bishop of Cebu. In his new mission post, Bishop Gabriel M. Reyes launched the weekly trilingual diocesan paper, *Ang Lungsuranon* (The Citizen), on September

<sup>56</sup> Reyes-Tirol, *Gentle Shepherd, Faithful Sentinel*, 19.

<sup>57</sup> "TRASLADO A MANILA DEL EXCMO. ER. ARZOBISPO DE CEBÚ D. GABRIEL M. REYES, D.D.," *Boletín Eclesiástico de Filipinas* 23, no. 258 (December 1949): 814.

<sup>58</sup> "TRASLADO A MANILA DEL EXCMO. ER. ARZOBISPO DE CEBÚ D. GABRIEL M. REYES, D.D.," 814.

<sup>59</sup> Felizardo C. Martelino, "A Study on the Life and Letters of Gabriel M. Reyes Archbishop of Manila," (M. A. in English Thesis, Far Eastern University, Manila, March 1951), 27.

<sup>60</sup> Martelino, "A Study on the Life and Letters of Gabriel M. Reyes," 35.

<sup>61</sup> Jose M. Cuenco, "Datos Biograficos del Excmo. y Revmo. Sr. D. Gabriel M. Reyes," *Boletín Eclesiástico de Filipinas* 18, no. 201 (April 1940): 275.

<sup>62</sup> Cuenco, "Datos Biograficos del Excmo. y Revmo. Sr. D. Gabriel M. Reyes," 275.

<sup>63</sup> Martelino, "A Study on the Life and Letters of Gabriel M. Reyes," 32-37.

<sup>64</sup> Martelino, "A Study on the Life and Letters of Gabriel M. Reyes," 38.

<sup>65</sup> Reyes-Tirol, *Gentle Shepherd, Faithful Sentinel*, 57-59.

1934 to “serve as an exponent of religious principles... and defend the interests of the Church and the Clergy.”<sup>66</sup> *Ang Lungsuranon* published articles in Visaya, Spanish, and English.

When Pope Pius XI elevated the Diocese of Cebu to the status of an Archdiocese in his papal bull, *Romanorum Pontificum*, he also elevated Bishop Reyes to the archiepiscopacy. Gabriel M. Reyes was the first Filipino archbishop when he was appointed as the Archbishop of Cebu on 28 April 1934.<sup>67</sup> As steward of the second archdiocese of the country, Archbishop Reyes founded the Holy Child Hospital in Dumaguete, the Asilo de Milagrosa orphanage in Cebu, and expanded the seminary building of the Colegio de San Carlos. Archbishop Reyes designated the SVD congregation to head this Cebu-based Catholic seminary in 1935.<sup>68</sup> For the education of young women and fostering of religious vocations, the good archbishop invited the Missionary Sisters of the Immaculate Heart of Mary (ICM) to found the St. Theresa’s Academy in Cebu (now St. Theresa’s College) in 1933.<sup>69</sup> He fostered the lay of the Archdiocese of Cebu to move in unison with the Catholic Action movement through the Catholic press and his well-written pastoral letters in the vernacular, Spanish or English. Archbishop Reyes’ pastoral letters spoke not only of the Catholic faith but also of the opinion of the Catholic Church in social issues in particular, the 1938 Religious Instruction Bill.<sup>70</sup> Archbishop Reyes was detained and then placed under house arrest during the Japanese Occupation.<sup>71</sup> He refused to cooperate with the Japanese authorities to encourage the guerillas to surrender.<sup>72</sup> Post Second World War, Archbishop Reyes led the reconstruction of the Catholic Church in the Philippines by heading the Catholic Welfare Organization “to unify and coordinate the work of Catholics in efforts relief and rehabilitation services in education and religious instruction, social welfare and other works.”<sup>73</sup> Before he received his last ecclesiastical appointment, Archbishop Gabriel M. Reyes led

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<sup>66</sup> Gabriel M. Reyes, “Carta del Exmo. Sr. Obispo sobre el Semanario catolico “Ang Lungsuranon,” *Boletín Eclesiástico de Filipinas* 12, no. 135 (October 1934): 590.

The exact words in Spanish are, “aunque modesta, sirva de exponente de los principios religiosos que sostenemos y defienda los intereses de la Iglesia y del Clero.”

<sup>67</sup> Pío XI, “Bula de Ereccion de la Nueva Archidieocesis de Cebu,” *Boletín Eclesiástico de Filipinas* 12, no. 136 (November 1934): 635-637.

<sup>68</sup> Cuenco, “Datos Biograficos del Excmo. y Revmo. Sr. D. Gabriel M. Reyes,” 276.

<sup>69</sup> “Traslado a Manila del Excmo. Er. Arzobispo de Cebú D. Gabriel M. Reyes, D.D.,” 818.

<sup>70</sup> “Carta Pastoral Colectiva de los Excmos. y Revmos. Obispos de la Provincia Eclesiástica de Cebú sobre la Enseñanza Religiosa,” *Boletín Eclesiástico de Filipinas* 16, no. 180 (July 1934): 436-447.

<sup>71</sup> “Traslado a Manila del Excmo. Er. Arzobispo de Cebú D. Gabriel M. Reyes, D.D.,” 818.

<sup>72</sup> Reyes-Tirol, *Gentle Shepherd, Faithful Sentinel*, 117.

<sup>73</sup> Traslado a Manila del Excmo. Er. Arzobispo de Cebú D. Gabriel M. Reyes, D.D.,” 818.

The exact Spanish words were, “para unificar y coordinar la labor de los católicos en los esfuerzos de socorro y rehabilitación en las actividades de educación e instrucción religiosas, del bienestar social y de otras obras.”

the reconstruction of the rural churches in the Archdiocese of Cebu, the diocesan seminary, the Archbishop Palace, and the Cebu cathedral.<sup>74</sup>

### **Installation Rites of the First Filipino Archbishop of Manila**

News of Archbishop Reyes' appointment as coadjutor of the Archdiocese of Manila was well-received in social circles. Businesses such as the Bank of the Philippine Islands, Monte de Piedad, and Philippine Trust Company sent their greetings via newspaper advertisements. Catholic schools and colleges such as St. Rita's College, San Beda College, St. Theresa's College, Sta. Isabel College, Holy Ghost College, the University of Santo Tomas, St. Scholastica's College, St. Paul's College, La Consolacion College, and Ateneo de Manila also had their compliments published. Among religious orders, the Assumption Convent and the Society of Jesus sent their congratulatory greetings through *The Sentinel*.<sup>75</sup>

*The Sentinel* called the appointment as, "God-Send," the piece that completes the puzzle of nationalization in both the civil and ecclesiastical fronts. The elevation of Archbishop Reyes is also a step forward for Catholic journalism.<sup>76</sup> *Manila Times* proclaimed that, "A Family Rejoices," as the Catholics of the Philippines celebrate the elevation of one of its revered members as the new Coadjutor-Archbishop.<sup>77</sup> *Manila Bulletin* reported the names of the dignitaries who congratulated Archbishop Reyes: "Francis Cardinal Spellman, Bishop Thomas J. McDonnell, national director of the society for the propagation of the faith; and Bishop William O'Brien of Chicago, head of the Catholic Church Extension Society."<sup>78</sup>

It was no surprise that the faithful flocked to the Pro-Cathedral to witness the installation of Archbishop Reyes as Archbishop of Manila.

From the church entrance began a long procession marching in the aisle to the chants of *Sacerdos et Pontifex*, an antiphon sung on the commemoration of the birth of a bishop, by the UST Seminary choir and the *Te Deum*, a hymn sung in thanksgiving to God for a special blessing, when the procession reached the main altar. Rev. Fr. Gregorio Garcia, O.P. was the choir's conductor.<sup>79</sup>

<sup>74</sup> Traslado a Manila del Excmo. Er. Arzobispo de Cebú D. Gabriel M. Reyes, D.D.," 819.

<sup>75</sup> All advertisements mentioned are in the 25 September 1949 issue of this newspaper.

<sup>76</sup> "Editorial: A God-Send," *The Sentinel*, 18 September 1949: 1.

<sup>77</sup> "Editorials: A Family Rejoices," *Manila Times*, 29 September 1949: 4.

<sup>78</sup> "City Coadjutor Archbishop Installed at Colorful Rites," *Manila Bulletin*, 30 September 1949: 8.

<sup>79</sup> "Traslado a Manila del Excmo. Er. Arzobispo de Cebú D. Gabriel M. Reyes, D.D.," 821.

Archbishop Reyes occupied a purple-colored seat at the Gospel side of the altar. On the pontifical chair sat Archbishop Vagnozzi. At his side were members of the Metropolitan Chapter of Canons, Msgr. Vicente Fernandez of Quiapo parish and Msgr. Narciso Gatpayad of Binondo parish. On the pontifical chair sat Cardinal Vagnozzi. Flanking the Nuncio were members of the Metropolitan canon, Vicar General Msgr. Jose Jovellanos of Tondo parish and Msgr. Ruperto del Rosario of Baliwag parish.<sup>80</sup>

Bishops present included Auxiliary Bishop of Manila Most Rev. Rufino Santos, Cesar Ma. Guerrero, Mariano Madriaga, Angel Olano, Pedro Santos, Julio Rosales, Manuel Mascariñas, William Brasseur, C.I.C.M., and Alejandro Olalia. Vicars Forane, the regular and secular clergy, heads of religious congregation, and the faithful were present too. Among prominent personalities during the installation were Chick Parsons, Salvador Araneta, and Gabriel Daza.<sup>81</sup>

The installation ceremonies began with the singing of the *Te Deum*. Very Rev. Fr. Augusto Ignacio, secretary of the Chancery, read the apostolic decree of appointment in Latin. The Tagalog and the English translation were read by Rev. Fr. Vicente Reyes of San Miguel Parish.

Archbishop Reyes was then led to the *cathedra*, the bishop's chair, at the Epistle side of the altar.<sup>82</sup> Besides the traditional liturgical vestments, he received the mitre and crozier, symbols of the office of the bishop.<sup>83</sup> Archbishop Reyes had been formally installed. The clergy of the archdiocese present during the ceremonies then fell in line and one by one, kissed the ring of the newly installed Archbishop of Manila, symbolizing their obedience. This rite is called Act of Obedience.

Auxiliary Bishop of Manila Rufino Santos delivered the welcome speech in behalf of Archbishop O'Doherty. He called the ascension of Archbishop Reyes to the Church hierarchy as a new chapter in the history of the Catholic Church in the Philippines (*un nuevo Capítulo en la Historia de la Iglesia en Filipinas*) and a beacon that emerges from the Hierarchy (*surge un faro luminoso de entre la Jerarquía*)<sup>84</sup>

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<sup>80</sup> The account summarized in the subsequent paragraphs is from, "Archbishop Reyes Is Installed Co-Adjutor of Manila Archdiocese," *The Sentinel*, 2 October 1949: 4.

<sup>81</sup> "Pictorial Highlights of Installation Rites," *The Sentinel*, 2 October 1949: 1.

<sup>82</sup> "Traslado a Manila del Excmo. Er. Arzobispo de Cebú D. Gabriel M. Reyes, D.D.," 821.

<sup>83</sup> Manuel Salak, Jr., "Resplendent Rites Feature Elevation of Coadjutor Archbishop in Manila's Pro-Cathedral," *Manila Times*, 30 September 1949: 16.

<sup>84</sup> Rufino J. Santos, D.D., "Discurso del Excmo. Sr. Dr. Rufino J. Santos, Obispo Auxiliar de Manila, en la toma de Posesion del Excmo. Sr. Dr. D. Gabriel M. Reyes como Arzobispo Auxiliar y Administrator del Arzobispado," *Boletín Eclesiástico de Filipinas* 23, no. 258 (1949): 806.

Auxiliary Bishop Santos said that the appointment of a Filipino to the Primate Seat of the Philippines is a providential challenge the country received from the Pope on bringing a spiritual rebirth of Catholic life among Filipinos.<sup>85</sup>

For his response, Archbishop Reyes “in a ringing, mellifluous voice”<sup>86</sup> appealed for “support for Catholic Action,” and outlined his programs such as the target to build “more Catholic schools” to the “advancement of Catholic press.” He also urged to “defend the national character among faithful Filipino Catholics.”<sup>87</sup>

The exposition of the Blessed Sacrament followed. Archbishop Reyes sang the *Antiphon to Saint Michael* during the benediction, 29 September 1949 being the feast day of Archbishop Michael O’Doherty. Chanting of the *Veni Creator* followed. The Coadjutor-Archbishop then raised the monstrance and proceeded with the benediction rite. He also gave his first blessing to the faithful after the exposition of the Blessed Sacrament.



Figure 3. Archbishop Gabriel M. Reyes (with mitre and crozier) gives his first blessing as the Archbishop of Manila.<sup>88</sup>

<sup>85</sup> Santos, “Discurso... en la toma de Posesion del Excmo. Sr. Dr. D. Gabriel M. Reyes,” 807.

<sup>86</sup> “Pictorial Highlights of Installation Rites,” *The Sentinel*, 2 October 1949: 1.

<sup>87</sup> Martelino, “A Study on the Life and Letters of Gabriel M. Reyes,” 60.

<sup>88</sup> “City Coadjutor Archbishop Installed at Colorful Rites,” *Manila Bulletin*, 30 September 1949:

Papal knights then whisked Archbishop Reyes out of the cathedral as the Filipino faithful “fought for a chance to kiss the pontifical ring.” Three decades short of its quadricentennial, the seat of the 28<sup>th</sup> Archbishop of Manila is now occupied by a Filipino.

The significance of Archbishop Gabriel M. Reyes’ rise to the Metropolitan See can be deduced from the 1952 Catholic Directory data encoded in tabular form as shown in Figure 4. Of the six existing Ecclesiastical Provinces in the Philippines, only the Ecclesiastical Province of Cagayan remained majority held by foreign bishops. Almost all seats of the bishoprics or archbishoprics in the Philippines were occupied by a native while four dioceses were *sede vacante*. Meanwhile, all positions for Vicar Apostolic, Prelates or Prefect Ordinaries were given to foreign missionaries of religious orders with significant missionary experience in the Philippines.

By 1952 then, there were five Filipino archbishops in the six ecclesiastical provinces in the Philippines, eight Filipino bishops, three Filipino auxiliary bishops, five Filipino apostolic administrators, and one Filipino retired/titular bishop. Filipino leadership of the Roman Catholic Church in the Philippines was imminent.

Figure 4. Number of Filipino bishops per Ecclesiastical Province, 1952.<sup>89</sup>

ARCH/ DIOCESE PER ECCLESIASTICAL PROVINCE	ARCH- BISHOP	BISHOP	AUXILIARY BISHOP	APOSTOLIC ADMINISTRATOR	RETIRED / TITULAR BISHOP	VICAR APOSTOLIC
Archdiocese of Manila	1	0	2		0	
Diocese of Lipa		0	0	1	0	
Diocese of Lucena		0	0	1	0	
Diocese of San Fernando		1	0		0	
Apostolic Vicariate of Calapan						SVD
Prelature “Nullius” of Infanta				OCD		
Apostolic Prefecture of Palawan						ORSA (Prefect Apostolic)
Archdiocese of Cebu	1	0	0		0	
Diocese of Calbayog		1	0		0	
Diocese of Palo		1	0		0	
Diocese of Tagbilaran		1	0		0	
Archdiocese of Nueva Segovia	1	0	1		1	

<sup>89</sup> *Catholic Directory of the Philippines for 1952* (Manila: Catholic Trade School, 1952), 11-14. This researcher tallied the names of the bishops from the said source and transformed the frequencies into this table.

Diocese of Lingayen		1	0		0	
Diocese of Tuguegarao		1	0		0	
Vicariate Apostolic of Mountain Province					0	CICM
Prelature "Nullius" of Batanes and Babuyan Islands					0	OP (Prelate Ordinary)
Archdiocese of Caceres	1	0	0		0	
Diocese of Legaspi		0	0	1	0	
Diocese of Sorsogon		0	0	1	0	
Archdiocese of Jaro	1	0	0	0	0	
Diocese of Bacolod		0	0	1	0	
Diocese of Capiz		1	0	0	0	
Archdiocese of Cagayan	SJ	0	0		0	
Diocese of Surigao		MSC	0		0	
Diocese of Zamboanga		1	0		0	
Prelature "Nullius" of Cotabato-Sulu					0	OMI (Prelate Ordinary)
Prelature "Nullius" of Davao				PME	0	
Prelature "Nullius" of Ozamiz				SJ	0	
<b>TOTAL FILIPINO</b>	<b>5</b>	<b>8</b>	<b>3</b>	<b>5</b>	<b>1</b>	<b>0</b>
<b>TOTAL FOREIGN</b>	<b>1</b>	<b>1</b>	<b>0</b>	<b>4</b>	<b>0</b>	<b>4</b>

The First Filipino Archbishop of Manila faced the challenges of governing a large territory, the spread of communism, centralizing the Catholic lay movement, building a permanent home for the diocesan seminarians, using a government mandated textbook in Catholic schools that is contrary to Catholic teachings, and expanding the role of a Metropolitan Archbishop. Archbishop Reyes led the responses to these challenges, empowering the laity while making the faith relevant to them. In doing so, he indirectly challenged the laity so that they, too, will respond and have the courage to support and demonstrate their Catholic faith publicly.

### **The Challenge of a Vast Territory and Archbishop Reyes' Response**

As coadjutor with the rights to succession, Archbishop Gabriel M. Reyes automatically succeeded the seat of the Archbishopric with the death of Archbishop O'Doherty. The new Archbishop moved from his temporary residence at 287 Tayuman, Tondo, Manila<sup>90</sup> to the official Archbishop's residence at Villa San Miguel

<sup>90</sup> The address is for the Inmaculada Conception Parish-Tayuman where Auxiliary Bishop Rufino J. Santos stayed.

in Mandaluyong. During this time, Archbishop Reyes was also the Apostolic Administrator of the Archdiocese of Cebu that became *sede vacante* upon his transfer to Manila.<sup>91</sup> He served as the shepherd of the first two archdioceses of the country. No other Filipino Archbishop had the honor of being simultaneously installed in such posts.

The Archdiocese of Manila during Archbishop Reyes' stewardship covers the city of Manila, Quezon City, Pasay City, the provinces of Bulacan, Cavite, and Rizal. The total territorial area of the Archdiocese spans 5,783 square kilometers with 2,200,315 inhabitants, 82% of these are Catholics.<sup>92</sup>

The large territory covered by the Archdiocese was a challenge to administer religiously and logistically. In 1952, there were only 481 diocesan and regular priests in the whole Archdiocese. This means that each priest must ideally administer to the spiritual needs of 3,743 Catholics, not counting those enrolled to the Catholic schools and universities. Adding to this burden are the 161 Catholic schools and universities and 21 charitable institutions such as hospitals, orphanages, and houses for retreats that were run by the religious and by the archdiocese.<sup>93</sup>

Archbishop Reyes delegated the responsibility of leading the Archdiocese through the creation of smaller parishes. The creation of smaller parishes in turn revamped the existing vicariates, creating eight new Vicars Forane in 1951, bringing the total to sixteen Vicars Forane in the Archdiocese.<sup>94</sup> The task of the new vicars forane was to ensure the spiritual and temporal needs of the priests within his district or the clusters of parishes known as a vicariate.<sup>95</sup> The Vicar Forane or Vicariate Forane monitors how the clergy within his territory lead a holy life, the implementation of episcopal decrees in the vicariate, the observance of the liturgy in the parishes, and the maintenance of the church and its sacred furnishings.<sup>96</sup>

Archbishop Reyes led the induction of the new vicars forane together with Vicar General Msgr. Jose Jovellanos, Auxiliary Bishop Vicente Reyes, and very

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<sup>91</sup> Sacra Congregatio Consistorialis, "Caebuana Administrationis Apostolicae Decretum," *Boletín Eclesiástico de Filipinas* 24, no. 261 (1950): 159.

<sup>92</sup> Statistics are from *Catholic Directory of the Philippines for 1952*, 15. The unit for land area was originally in square miles: 2,233. Total Catholic inhabitants were 1,800,451.

<sup>93</sup> Statistics from *Catholic Directory of the Philippines for 1952*, 61.

<sup>94</sup> Gabriel M. Reyes, "Erección de Nuevas Vicarias Foraneas," *Boletín Eclesiástico de Filipinas* 25, no. 282 (1951): 753.

<sup>95</sup> Canon 217 of the 1917 Pio-Benedictine Code defines a vicariate forane as the person appointed by the bishop who governs a diocesan district known as a vicariate. See Benedict XV, *The 1917 Code of Canon Law*, 93.

<sup>96</sup> Canon 447, §1, °1 to °4. See Benedict XV, *The 1917 Code of Canon Law*, 172.



Reverend Fathers Narciso Gatpayad and Alejandro Lindayag in the Archbishop’s residence.



Figure 5. Archbishop Gabriel M. Reyes (seated, fourth from left) with the new vicar foranes.<sup>97</sup>

The new vicars forane had a gargantuan task ahead of them. Figure 6 shows that there were less than five vicars forane in an ecclesiastical territory, with the exception of the province of Bulacan. The city of Manila alone had only two vicariates but had 27 parishes to oversee while Rizal had only 4 vicariates despite having the greatest number of parishes in its ecclesiastical territory totaling to 42 parishes. This is because the parishes of Pasay City, Quezon City, and Makati were under the province of Rizal during the stewardship of Archbishop Reyes.

Figure 6. Breakdown of the number of vicariates and parishes as revamped by Archbishop Reyes, 1951<sup>98</sup>

ARCHDIOCESAN POLITICAL TERRITORY	NUMBER OF VICARIATES	NUMBER OF PARISHES
Manila	2	27
Bulacan	6	39
Cavite	3	28
Rizal	4	42
<b>TOTAL</b>	<b>15</b>	<b>136</b>

<sup>97</sup> Photo by L. Eugenio as it appeared in *The Sentinel*, 14 October 1951: 1.

<sup>98</sup> Raw data was converted into statistics then encoded into tabular format from Reyes, *Erección de Nuevas Vicarias Foraneas*, 753.

The reorganization of the ecclesiastical territory saw the creation of new parishes. By 1952, Archbishop Reyes erected the Santa Cruz Parish in Paco, Obando, Bulacan,<sup>99</sup> Nuestra Señora de Guadalupe Parish in Makati,<sup>100</sup> San Jose Parish in Calumpit, Bulacan,<sup>101</sup> San Jose Parish in Quezon City,<sup>102</sup> and Santisimo Rosario Parish in Hagonoy, Bulacan.<sup>103</sup>

### **The Archbishop of Manila Responds to the Challenges of Efficient Evangelization**

Archbishop Gabriel M. Reyes intended that smaller parishes would have efficient evangelization. He instructed the Vicars Forane of Bulacan, Cavite, and Rizal to send catechists to be trained in a would-be catechetical institute of the Archdiocese. The aim of the Institute is to respond to the urgent necessity for the young people to know and approach Jesus Christ as their best friend and for the Church not to lose a soul in its flock (*La necesidad urgente de que todos nuestros jovenes conozcan y se acerquen a su MEJOR AMIGO, JESUCRISTO NUESTRO SEÑOR, y que no se pierda ni un alma en el rebaño*).<sup>104</sup> A year after, the Archdiocese formally launched the Vicarial Catechetical Institute to “train Catechists in their work of spreading religious teaching,” following the Program of Studies by Fr. George Vromant.<sup>105</sup>

Archbishop Reyes focused on developing the catechism of these three provinces as these areas were the most exposed to Communist ideas. In the late 1940s to the early 1950s, Catholics regarded Communism as a threat, a doctrine that was “out to destroy religion of every kind” and stamped out every vestige of human freedom.<sup>106</sup> Pope Pius XII regarded Communism as one of the “grave dangers” that strike religions and institutions of Europe and of Asia, reducing the “flowering fields

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<sup>99</sup> Gabriel M. Reyes, “Erección de la Nueva Parroquia de Santa Cruz en Paco, Obando, Bulacan,” *Boletín Eclesiástico de Filipinas* 26, no. 283 (1952): 12-13.

<sup>100</sup> Gabriel M. Reyes, “Desmembración de la Parroquia de San Pedro, Makati, Rizal y Errección, de una Parroquia Titulada Nuestra Sra. de Guadalupe,” *Boletín Eclesiástico de Filipinas* 26, no. 283 (1952): 14-15.

<sup>101</sup> Gabriel M. Reyes, “Erección de la Nueva Parroquia de San Jose en Calumpit—Bulacan,” *Boletín Eclesiástico de Filipinas* 26, no. 284 (1952): 79-80.

<sup>102</sup> Gabriel M. Reyes, “Desmembración de la Parroquias de Sagrado Corazón e Inmaculada Concepción en Quezon City y Errección de una Nueva Parroquia Titulada, “San José de Quezon City,” *Boletín Eclesiástico de Filipinas* 26, no. 284 (1952): 81-82.

<sup>103</sup> Gabriel M. Reyes, “Erección de la Nueva Parroquia del Santisimo Rosario en Hagonoy,” *Boletín Eclesiástico de Filipinas* 26, no. 287 (1952): 301-302.

<sup>104</sup> Gabriel M. Reyes, “A Nuestros Mm. Rr. Vicarios Foraneos y Curas Parrocos de Las Provincias de Bulacan, Cavite y Rizal,” *Boletín Eclesiástico de Filipinas* 25, no. 274 (1951): 247.

<sup>105</sup> “Manila Archdiocese will hold Catechist Training Classes,” *The Sentinel*, 22 March 1952: 11.

<sup>106</sup> “4-Day Knights of Columbus First National Convention Successful,” *The Sentinel*, 4 December 1949: 1.

of life to cemeteries of death.”<sup>107</sup> Archbishop Reyes stated that the Church is opposed to Communism because it “denies the value of the individual and destroys human personality” when governments should be strengthening the economy for the better recognition of individual dignity and the safeguarding of the human personality.<sup>108</sup>

By strengthening the pedagogical foundation of the Archdiocesan catechists, Archbishop Reyes responded to the challenge posed by Communism through rigorous religious instruction. He used the powers of his office to do his duty in fighting what he perceived was a social evil. Writing about Pope Pius XII’s extension on the Holy Year originally set on 1950, Archbishop Gabriel Reyes said that:

At the sight of the many misfortunes that oppress humanity burdened by wars and discords, sight of the disorders and social evils and dangers that hover upon us, no one can remain indifferent or sluggish without neglecting his duty. Knowing as you do that such evils come from the rejection of God and the scorn of His law, you should pray to our merciful Lord and practice the Divine teachings from which light comes for will, peace for the soul and resulting harmony among the different social classes.

Without a conscience founded on religion, there can be no orderly and harmonious society.<sup>109</sup>

For the Archbishop of Manila, religion is the foundation of an ideal society. To instill religion into the conscience of the faithful, he strived to strengthen catechism in the provinces of the Archdiocese while ensuring that the propagation of the faith through the missions is well-communicated and instilled into the Catholic faithful of the Archdiocese as a whole. Archbishop Reyes issued a circular for the celebration of Mission Day on 22 October 1950 as a response to the call of Pope Pius XII to increase the number of the faithful in mission lands.<sup>110</sup> Among the activities of Mission Day are the public prayers for the conversion of the infidels (*infieles*), the praying of *Pro fidei propagatione* for the grant of plenary indulgence for the deceased, to be granted to those who take the communion on that day and to those who will pray for the conversion of the heathen, and the delivery of a sermon that must awaken the conscience of the faithful to the cause of the mission.<sup>111</sup>

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<sup>107</sup> “Pope Pius XII Deplores Dangers to Church in Europe and China In his Annual Christmas Message,” *The Sentinel*, 4 December 1949: 1.

<sup>108</sup> “Archbishop Says Aid Should Go to Individual Concern for the Person Should Dominate ECA Program, Prelate Says,” *The Sentinel*, 26 August 1951: 2.

<sup>109</sup> “Full Text of Archbishop Reyes’ Circular Letter (Extension of the Holy Year 1950)” *The Sentinel*, 25 February 1951: 2.

<sup>110</sup> Gabriel M. Reyes, “Circular Sobre el Día Misional” *Boletín Eclesiástico de Filipinas* 24, no. 268 (1950): 677.

<sup>111</sup> Gabriel M. Reyes, “Circular Sobre el Día Misional” *Boletín Eclesiástico de Filipinas* 25, no. 280 (1951): 637.

## Leading the Response to the Challenge of Centralizing the Lay Catholic Movement

Not contented with parochial evangelical activities, Archbishop Reyes secured the support of the Catholic school students of the Archdiocese of Manila and other supporters of the Catholic Action movement by centralizing its activities through the creation of a Catholic Action Central Board. This body served as the main coordinator of the different activities of the organization aimed at combating immorality and communism. The organization centralized communications on Catholic Action, trained Catholics to defend the Church's rights and interests, engaged in social work and "intensification of the faith" to enlighten the people on "Godless communism."<sup>112</sup> The Catholic Action Central Board served as the advisory board to the Central Committee of the Catholic Action of the Philippines.<sup>113</sup> At the time of the creation of the Catholic Action Board, there were 28 groups under its wing.<sup>114</sup> Archbishop Gabriel M. Reyes served as the National Chairman of the Catholic Action of the Philippines.

In a speech to the members of the Student Catholic Action of Manila at the Philippine Women University on 3 September 1950, Archbishop Reyes called for a more militant action from the organization as they are, "living in times of confusion, of darkness and of error. The enemies of the Church are trying their best to curtail our freedom and the practices of our faith."<sup>115</sup> The leaders of this movement should not be complacent for, "'With your work," concluded His Grace, "you can show our countrymen just how beautiful, how grand it is to serve God and country."<sup>116</sup>

The Archbishop institutionalized his desire for the youth to be instruments of evangelization by setting up the Archdiocesan Central Committee of Catholic Action on 5 April 1951. His intention was to have a local organization that will serve as the arm of the Catholic Action of the Philippines in Manila.<sup>117</sup> He later urged for unity in Catholic Action among the 420 delegates of the first conference of the Central Committee of the Archdiocesan Catholic Action. Atty. Raul Manglapus served as the president of the Central Committee.<sup>118</sup> By September 1951, Archbishop Reyes led

<sup>112</sup> "PI Central Catholic Action Board Created," *The Sentinel*, 6 August 1950: 1-2.

<sup>113</sup> "CAP Holds 1<sup>st</sup> Meet; Objectives, Mode of Operation Are Clarified," *The Sentinel*, 6 August 1950: 2.

<sup>114</sup> "CAP Holds 1<sup>st</sup> Meet," 2.

<sup>115</sup> "Archbishop Reyes Calls on SCA to Step Up Apostolic Activities," *The Sentinel*, 10 September 1950: 1.

<sup>116</sup> "Archbishop Reyes Calls on SCA to Step Up Apostolic Activities," 4.

<sup>117</sup> "Mgr. Reyes Sets Up Archdiocesan Committee to Cooperate with CAP," *The Sentinel*, 15 April 1951: 1 and 3.

<sup>118</sup> George W. Misa, "Archbishop Reyes Urges Unity on Catholic Action," *The Sentinel*, 10 September 1950: 1.

the solemn induction of its 500 student representatives, unit officers, and members at the Holy Ghost College Auditorium.<sup>119</sup>



Figure 7. The Archdiocesan Central Committee of Catholic Action during their meeting at the Arzobispado de Manila. Seated (L-R): Atty. Raul Manglapus, Msgr. Vicente P. Reyes, Archbishop Gabriel M. Reyes, and Rev. Dr. Ferdinand Mempin. Standing (L-R): Dr. Eleno Olaguivel, Ms. Carmen Montinola, Mrs. Patrocinio Paez-Guevarra, Atty. Gregoria Cruz, Mr. Manuel Garcia, and Mr. Paulino Sampedro, Jr.<sup>120</sup>

Archbishop Reyes was not contented with organizing the Catholic Action movement in the archdiocesan level. As he was also the chairman of the Administrative Board of the Catholic Welfare Organization, the premiere association of the Philippine Church officials and precedent of the Catholic Bishops Conference of the Philippines, he moved for the creation of the Episcopal Commission on Catholic Action with other members of the Philippine Church hierarchy. By default, Archbishop Gabriel M. Reyes became the concurrent chairman of this commission.<sup>121</sup> To him will report other bishops who were delegated with monitoring the Catholic Action movements of their ecclesiastical provinces: Msgr. Rufino Santos of Lipa and Msgr. William Brasseur, CICM of the Mountain Province representing Luzon, Msgr. Jose Ma. Cuenco of Jaro for the Visayas and Msgr. Clovis Thibault, JCL, PME of Davao on behalf of the Mindanao.<sup>122</sup>

<sup>119</sup> “Archbishop Presides At Solemn Induction of New SCA Officials,” *The Sentinel*, 19 September 1951: 1.

<sup>120</sup> George W. Misa, “Episcopal Commission on Catholic Action,” *The Sentinel*, 24 June 1951: 1.

<sup>121</sup> Misa, “Archbishop Reyes Urges Unity on Catholic Action,” 4.

<sup>122</sup> Misa, “Episcopal Commission on Catholic Action,” 4.

By elevating the Catholic Action into the episcopate level, Archbishop Reyes enabled the bishops to take the lead and guide the laity in propelling the religious movement to the national level. What began during Archbishop O'Doherty's time as a lay movement became an embedded ideal of the Catholic Church in the Philippines. The laity responded to the Archbishop's call to Catholic Action by active participation while the bishops cooperated with Archbishop Reyes' vision.

### **The Challenge of Building a Permanent Home for Diocesan Seminarians**

In his inaugural speech, Archbishop Reyes also voiced his desire to establish more Catholic schools. The Archbishop's vision at the time of his consecration seemed far-fetched as the City of Manila was at a reconstruction phase after the war. Given the limited financial support, prioritizing the diocesan seminary was essential for Archbishop Gabriel M. Reyes. He believed that "only a strong and active Catholic priesthood would keep alive the genuine spirit of patriotism, which is founded ultimately on the virtue of the love of God."<sup>123</sup> However, the lack of priests who will "serve the twenty million souls" was a big hurdle the Philippine Church faced.<sup>124</sup>

To this challenge, Archbishop Reyes responded by initiating the construction of Manila's own diocesan seminary in "San Pedro Makati along MacArthur Avenue" (formerly Highway 54 and now known as Epifanio Delos Santos Avenue), "adjacent the ruins of the Guadalupe monastery."<sup>125</sup> The cost of the building was estimated at the minimum cost of P2,300,000.00 with the blueprints prepared by Juan Nakpil of Nakpil and Co. The seminary was intended to house the individual quarters of 75 major seminarians, dormitories of 100 minor seminarians, a chapel, and an auditorium.<sup>126</sup> This was Archbishop Reyes' first major project since then Manila's diocesan seminary, *Real Seminario Conciliar de San Carlos*, kept shuttling locations from Mandaluyong to San Marcelino Street and vice versa.<sup>127</sup> The would-be diocesan seminary building was touted to be the "biggest and most modern seminary in the Philippines after completion."<sup>128</sup>

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<sup>123</sup> "Archbishop Reyes Urges Parents to Foster Vocation," *The Sentinel*, 21 October 1951: 2.

<sup>124</sup> "Archbishop Reyes Urges Parents to Foster Vocation," 1.

<sup>125</sup> "P2-Million Seminary Up Soon," *The Sentinel*, 5 August 1951: 1.

<sup>126</sup> "P2-Million Seminary Up Soon," 4.

<sup>127</sup> "Bless Cornerstone of Manila Seminary," *The Sentinel*, 30 September, 1951: 4. The Mandaluyong location is an abandoned Spanish building of the Augustinians, the present location of Don Bosco Technical College while San Marcelino Street address is the Central House of the Vincentian Fathers in Adamson University.

<sup>128</sup> "Bless Cornerstone of Manila Seminary," 4.

## The Archbishop of Manila Responds to a Threat to Catholic Education

As his desire to build more schools took a backseat, Archbishop Gabriel M. Reyes shifted his attention to defending the rights of Catholic schools amidst the intervention of the State on what it should teach and how it should be governed. For his three-year stewardship, the lone threat to Catholic schools to which he directly acted upon was the required reading of Rafael Palma's *Pride of the Malay Race*.

The *Pride of the Malay Race* is an English translation of Rizal's biography by Roman Ozaeta from the original Spanish text of Rafael Palma. The English translation of this book became a required textbook for second year public high schools in 1950. Clerics perceived the book as an anti-Church because it accuses that the Jesuits forged Rizal's retraction, in effect saying that the Jesuits made up the story of "Rizal's recantation of his errors against the Catholic Church, of Rizal's abjuration of Masonry, and of Rizal's return to the Church as a true son of the Faith."<sup>129</sup>

As Ordinary of the Archdiocese of Manila and Administrator of the Archdiocese of Cebu, Archbishop Reyes immediately issued a press statement that banned the book in the country's two archdioceses. Reading, keeping, or maintaining a copy of *Pride of the Malay Race*, in its original Spanish or translated English copy was considered a sin.<sup>130</sup> The Archbishop compared his directive to that of the government's role in ensuring that the public consumes products that is good for the public's health. In the same manner, he, as Archbishop issued the ban to ensure the spiritual health of the faithful both in the home and in educational institutions.<sup>131</sup> Archbishop Reyes was subtly referring here that Rafael Palma, the author of banned book, is a Mason. Masonry during the Archbishop's stewardship was a threat to Catholicism.

Other Philippine bishops followed suit. The ban of the Palma book was one of the accomplishments of the Catholic Bishops Conference of 1950, the first to be presided by a native archbishop.<sup>132</sup>

Debates about the separation of church and state and waves of Catholic student protests ensued the following week after the bishop's ban. Chief among these is the one that occurred in the University of Santo Tomas on 4 February 1950 where Vice President Fernando Lopez met the protesters and received the full text of their

<sup>129</sup> "Intensify Drive Vs. Palma Book," *The Sentinel*, 5 February 1950: 1, 3.

<sup>130</sup> "Archbishop Reyes Bans Palma Work; Calls Book 'Depreciatory' of Church," *The Sentinel*, 22 January 1950: 1.

<sup>131</sup> "Archbishop Reyes Bans Palma Work," 2.

<sup>132</sup> "Philippine Bishops to Impose Ban on Palma Book Within Own Dioceses," *The Sentinel*, 29 January 1950: 1.

memorial-petition. This compelled the Secretary of Justice Ricardo Nepomuceno to re-open the approval of *The Pride of Malay Race* as a required textbook.<sup>133</sup>

By issuing a ban on a book for the two archdioceses of the country, the Catholic faithful responded to the call of the Archbishop by stirring public opinion through rallies and frequent press releases to ensure that the homes and the schools are free of the Palma book regarded during their time as a reason to sin. Their calls reached the highest offices of the land. Critics called the Archbishop's act as an intervention to a purely state matter. Defenders of the Church justify that the Archbishop was acting on an ecclesiastical matter.

### **Reyes Responds to the Challenge of Expanding the Role of an Archbishop**

More than being the shepherd of Catholics, Archbishop Reyes expanded the role of the bishop to that of ensuring that his flock fulfills their civic duty as citizens of the country. He used his office to communicate to the faithful how their spiritual duty and civic duty complement each other using the medium he knows best: the printing press.

The presidential election of November 1949 was a contest of the the Quirino wing and the Avelino wing of the Liberal Party and the Nacionalista Party. Elpidio Quirino, Senator Jose Avelino, and Jose P. Laurel vied for the presidency. It was the second presidential election of the post-war period. Quirino was running for a full-term presidency after he filled in the incumbency of President Manuel Roxas who died in office in 1948 while Laurel was aiming to gauge public opinion of him as a statesman following his acquittal of being a Japanese collaborator. Jose Avelino was running for the presidency as Quirino's rival for being the standard bearer of the Liberal Party.

The Sunday before the national elections, 6 November 1949, Archbishop Gabriel M. Reyes released his statement to remind the Catholics of their role in the elections. *The Sentinel* published the Archbishop of Manila's statement, aptly titled, "*On the Sacredness of the Ballot.*" Released two months after his consecration as the Metropolitan Archbishop, Reyes called for the Catholics and for men of good will to be of just, moral conviction in exercising their right to vote as guided by the five norms on the "proper and moral use" of what he considered as civic and religious duty.<sup>134</sup> These five norms are praying for individual enlightenment, careful examination of the

<sup>133</sup> "Intensify Drive Vs. Palma Book," 1.

<sup>134</sup> "Archbishop Reyes Urges Clean Elections Statement of His Excellency, the Most Reverend Gabriel M. Reyes, D.D. Archbishop of Manila In the Sacredness of the Ballot," *The Sentinel*, 6 November 1949: 1.



candidates' "moral character and intellectual convictions," studying the candidates' policy, due exercise of the right to vote, and using the "God-given right to vote" to select the candidate that best fit the duties required of governing the faithful.<sup>135</sup>

The title of the Archbishop's first message to the archdiocese is a reinterpretation of the Western concept of the sacredness of the ballot as a foundation of a democratic government where people have the right to choose their leaders. For the first Filipino Archbishop of Manila, the sacredness of the ballot is the inherent duty of Catholics to become "the instruments and channels through which authority flows from the hands of God into the hands of [our] elected leaders."<sup>136</sup> For Archbishop Reyes, the ballot is sacred because it guarantees that Catholics, who are conscious of their accountability to God, vote to safeguard God's will on who is best to lead the country. The choice of the people is God's will and this is manifested by the results of the elections.

The Archbishop of Manila clearly voiced this belief when he pronounced the invocation during the inauguration of Elpidio Quirino as the winner of the 1949 presidential elections:

"We beseech Thee, Oh Lord, to bestow Thy grace and help on this Thy servant, the President of the Philippines, and on all his counsellors in senate and congress, so that by realizing their responsibilities as instrument of Thy (sic) design, they may be worthy representatives of Thy authority, securing unto their fellow men, the rights Thou has made inalienable and elevated by the Brotherhood of Christ, Thy Son, and leading this our beloved Philippines to the highest welfare on earth, to the reward of happiness in heaven."<sup>137</sup>

He reminded the politicians again of their responsibility on his message after the December 1951 elections:

"Rules and legislators of old, at least in their moments of sincerity, considered their position as a special and solemn call, sharing within their incumbency the dominion over men universally exercised by God, the Lord of all. They realized that their responsibility for others implied a especially severe judgment at the hour of death. They prayed for light."<sup>138</sup>

<sup>135</sup> "Archbishop Reyes Urges Clean Elections," 1.

<sup>136</sup> Gabriel M. Reyes, "A Message from the Archbishop of Manila The Sacredness of the Ballot" *Boletín Eclesiástico de Filipinas* 23, no. 258 (1949): 809. Brackets are mine. -author.

<sup>137</sup> "Archbishop Reyes Asks Grace of God For Government At EQ Inaugural Rites," *The Sentinel*, 1 January 1950: 1. The original phrase used, "ThyThy design," a typographical error that bypassed the editors of *The Sentinel*.

<sup>138</sup> "Message from the Archdiocese," *The Sentinel*, 5 January 1952: 2.

Archbishop Reyes walked his talk the following elections, registering in one of the polling precincts of his new residence in Mandaluyong, Rizal. He was assigned to Precinct No. 4 with Voter's Affidavit No. 6557072.<sup>139</sup>

The Archbishop of Manila's participation to the solemn rite of inaugurating the new president of the country will be the first of the many instances when he acted as the representative of the ecclesiastical hierarchy. As the representative of the Roman Catholic Church, he is Archbishop Gabriel M. Reyes, the Primate of the Philippines, the highest Filipino Catholic Church official of the country, second to the Apostolic Nuncio. He previously spoke for the Catholic Church in the Philippines with Daniel Bell, head of the United States fact-finding survey team after the war. Their talk centered on the role of the church in social fabric of the Filipinos and of the slow repair and restoration of the war-destroyed churches and convents due to "inadequacy and delay in the award of war damage payments."<sup>140</sup>

Archbishop Reyes also met with President Quirino on the urgency of the need to have a Filipino stand on the issue of internationalization of Jerusalem.<sup>141</sup> The holy city of Judaism, Christianity, and Islam was trapped in a political and diplomatic turmoil following the withdrawal of Great Britain of its Palestinian mandate in 1948. The city of Jerusalem and its surrounding areas became open to its historic claimants and to groups ready to wage war to claim it. The international community persevered to prevent another war by endorsing a call for an international body to govern Jerusalem, or internationalization, to secure the holy sites of Jerusalem. Among those who supported internationalization is Pope Pius XII who voiced the stand of the Catholic Church in his encyclical, *Redemptoris nostris cruciatus*.

On 27 November 1949, the Archbishop of Manila released a circular for the clergy of the archdiocese about the same issue. Archbishop Reyes asked for prayers for the preservation of the entire Holy Land and its sacred character and the recognition of the rights of the Catholic Church, and the Catholic people, to venerate the holy places. As Primate of the Philippines, he reiterated the papal stand on the matter which is the official stand of the Metropolitan See of Manila:

1. "The internationalization of the Holy City of Jerusalem and its surroundings;
2. "The international guarantee for guardianship of all the Holy Places of Palestine;

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<sup>139</sup> "Msgr. Reyes Registers To Stress Sacred Right Of Exercising Suffrage," *The Sentinel*, 21 October 1951: 1.

<sup>140</sup> "Archbishop Reyes Confers With Head of US Survey Team," *The Sentinel*, 13 August 1950: 2.

<sup>141</sup> "Archbishop Reyes Spurs President Into Defining PI Stand on Holy Land," *The Sentinel*, 4 December 1949: 1.

3. "Free access and permanent tranquility in the Holy Places to Catholics and free exercise in their charitable works, assistance and education;
4. "The just and urgent settlement of the refugee problem;
5. "The recognition of the rights of the Catholic Church to the freedom to act in the Holy Places."<sup>142</sup>

The Archbishop also appealed that this matter be preached to the faithful and to the students of Catholic educational institutions.

Less than a week after releasing the circular, Archbishop Reyes met with President Quirino as the Primate of the Philippines to move for an official Philippine stand on the internationalization of Jerusalem. He urged the President to make the country's stand public in the upcoming United Nations General Assembly.<sup>143</sup>

By choosing the internalization of Jerusalem, Archbishop Gabriel M. Reyes revealed himself to be an advocate of peace. He subtly revealed this when he opened his 1950 Christmas message as the Archbishop of Manila with, "May the Christ Child grant you His Peace!" Then he spoke of "darkening clouds of war" that is upon the Philippines and appealed to the faithful for their prayers and to work for peace.<sup>144</sup> Stressing the need to pray for peace, Archbishop Reyes declared that 21 October 1951, Mission Sunday, as "Prayer for Peace Day." In a circular released to the parish priests of the Archdiocese of Manila, Archbishop Reyes appealed to the priests to use the pulpit to explain to the faithful the significance of the United Nations as an instrument of peace.<sup>145</sup> He also extolled the formal establishment of the diplomatic relations of the Philippines and the Vatican, calling it, "a source of joy to me,"<sup>146</sup> amidst a new war threatening the world, of a new generation fighting in Korea, and of conflicts within the country hounding the cause of the Philippines for peace.

Deviating from his spiritual duties, Archbishop Reyes commented that the road towards an economy that ensures the development of the human person is through the provision of government aids that gives focus on the individual as the primary beneficiary.<sup>147</sup> The Archbishop said that in a Christian economy, "man exists (sic.) not for the state but for a destiny beyond the state."<sup>148</sup> His statement refers to

<sup>142</sup> Gabriel M. Reyes, "Arzobispado de Manila Circular for the Nternationalization of the Holy Land," *Boletín Eclesiástico de Filipinas* 24, no. 259 (January 1950): 17.

<sup>143</sup> "Archbishop Reyes Spurs President Into Defining PI Stand on Holy Land," 1.

<sup>144</sup> Gabriel M. Reyes, "Christmas Message," *The Sentinel*, 24 December 1950: 1.

<sup>145</sup> "Manila Archbishop Enjoins Prayer for UN Week Fete," *The Sentinel*, 21 October 1951: 1.

<sup>146</sup> Gabriel M. Reyes, "Message of the Manila Archbishop," *Boletín Eclesiástico de Filipinas* 25, no. 275 (May 1951): 288.

<sup>147</sup> "Archbishop Says Aid Should Go to Individual," *The Sentinel*, 6 August 1951: 1.

<sup>148</sup> "Archbishop Says Aid Should Go to Individual," 2. *The original text is, "man exist not for the state but for a destiny beyond the state." -author*

the provision of the Economic Cooperation Administration of the United States for the post-war reconstruction of social and economic institutions without sacrificing the human liberty and human dignity. For the first Filipino Archbishop of Manila,

This concern for the person should dominate any program we carry out with E.C.A. help if material development is not to be at the expense of but rather to promote human liberty based on human dignity. It is one of the plainest lessons of history and one of the saddest facts of human experience, that the surrender of basic human rights in exchange for material security is illusory.<sup>149</sup>

As head of all the Ecclesiastical Provinces in the Philippines, Archbishop Reyes took the lead in contributing solutions to the social issues affecting the Catholic faithful and the Filipinos in general. Under his stewardship, the bishops of the Philippines issued joint pastoral letters on social security,<sup>150</sup> on the Marian visions at Lipa, and on the electoral right of Catholics.<sup>151</sup> The first and the third pastoral letters are socio-political in nature while the second is of spiritual in nature.<sup>152</sup>

### **The Catholic Faithful of Manila Responds to the Challenges of Archbishop Reyes**

For making the faith relevant to the social issues of his time, the Catholic faithful responded to the Archbishop's challenge of continuous support by demonstrating their faith publicly. On 28 October 1951, a two kilometer, all male procession paid homage to the Christ the King.<sup>153</sup> Archbishop Reyes carried the monstrance in a canopy while prominent personalities served as *guardias de honor*. Among the papal knights were Gregorio Araneta, Gabriel La O, and Justo Lopez. Canopy bearers were "justices of the supreme court and the court of appeals, judges of the courts of first instance, Catholic educators, members of the U.S. and Philippine armed and naval forces, members of the Spanish community, the American

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<sup>149</sup> "Archbishop Says Aid Should Go to Individual," 2.

<sup>150</sup> "Social Security Joint Pastoral Letter of the Catholic," *The Sentinel*, 23 October 1949: 2, 4.

<sup>151</sup> "Joint Statement of the Philippine Catholic Hierarchy on Electoral right of Catholics," *Boletín Eclesiástico de Filipinas* 25, no. 282 (December 1951): 750-752.

<sup>152</sup> The six bishop committee issued a statement declaring that the reported visions of the Virgin and of the shower of petals are not of "supernatural intervention." See "Official Statement on Reported Extraordinary Happenings at Carmel of Lipa," *Boletín Eclesiástico de Filipinas* 25, no. 275 (May 1951): 287.

<sup>153</sup> Before the reform of the liturgical calendar during Vatican II, the feast of Christ the King was celebrated on the last Sunday of October.

community and the Chinese community, and Catholic student and labor leaders.”<sup>154</sup> The procession-marchers remained singing and saying prayers despite the downpour. This was the biggest gathering for the feast of Christ the King since 1945.

Student Catholic Action catechists continued to teach in public schools despite the non-requirement of catechism classes, unless with parental consent, among state educational institutions. Sixty public elementary schools benefited from catechism classes conducted by about 3,000 catechists of the Student Catholic Action. The estimated number of beneficiaries on August 1952 was 150,000.<sup>155</sup>

Outside ecclesiastical matters, the Church secured a victory in the legal arena when religious educational institutions were declared exempted from tax. In *Jesus Sacred Heart College vs. Collector of Internal Revenue*, Judge Conrado Sanchez of the Manila Court of First Instance ruled that an educational institution is exempted from income tax since the institution’s income does not benefit a private individual or stockholder and the incurring funds from the school fees are not collected for profit.<sup>156</sup> President of the Archdiocesan Committee for Catholic Action Atty. Raul Manglapus and Papal Knight Atty. Gabriel La O defended the plaintiff. The decision of Judge Sanchez was appealed to the Supreme Court who, in 1954, affirmed Sanchez’ landmark ruling.<sup>157</sup>

An ardent lover of the press, it was during the stewardship of Archbishop Reyes that a Catholic press organization materialized, the National Catholic Press Association.<sup>158</sup> He also went public in boosting the Catholic newspaper, *The Sentinel*, saying, “Because we need a paper not only to give Catholic information but to be the voice of our opinion before our people, the Government and the nation.”<sup>159</sup> The Archbishop later on expanded his choice of medium when he inaugurated the opening of the FEU Radio Station, this time emphasizing the need to uphold the truth in its struggle from the “force of falsehood” for Catholics cannot remain neutral or indifferent in the face of this struggle.<sup>160</sup>

<sup>154</sup> “2-Km, All Male Procession Tops Off Homage to Christ the King,” *The Sentinel*, 4 November 1951: 4.

<sup>155</sup> “Thousands of Public School Students Receive Catechism,” *The Sentinel*, 6 August 1952: 3.

<sup>156</sup> “Religious Educational Institutions Freed From Taxes Court Finds Tuition Fees Exempt From Income Tax,” *The Sentinel*, 31 May 1952: 2.

<sup>157</sup> *Jesus Sacred Heart College vs. Collector of the Internal Revenue*, G.R. No. L-6807, 24 May 1954

<sup>158</sup> “Organization of Catholic Press Service Underway,” *The Sentinel*, 19 September, 1951: 1.

<sup>159</sup> “Archbishop of Manila Boosts ‘The Sentinel,’” *The Sentinel*, 19 January 1951: 11.

<sup>160</sup> “Archbishop Opens FEU Radio Station,” *The Sentinel*, 19 September 1951: 1.

In a matter of days, the University of Santo Tomas' radio station, DZ Santo Tomas or DZST, responded to the Archbishop's challenge of using media for evangelization by featuring commentaries on current events in light of Catholic principles during the Catholic Press Hour. The thirty minute Saturday evening slot featured Benjamin San Juan of the Ateneo de Manila and his team of Catholic volunteers in the station dubbed as, "Voice of Catholic Philippines." The program is distinct for not only delivering Catholic news but also commentaries in line with Christian principles.<sup>161</sup>

Before leaving for the United States for medical treatment for diabetes and high blood pressure on August 1952,<sup>162</sup> the Archbishop of Manila inaugurated the new San Juan de Dios Hospital in Dewey Boulevard, to be in the care of the Sisters of Charity which will replace the one destroyed during the war.<sup>163</sup> He was scheduled to sit in the First Plenary Council of the Philippines on December 1952 had it not been for his untimely death on 10 October 1952, four days short of celebrating his third anniversary as the Archbishop of Manila.

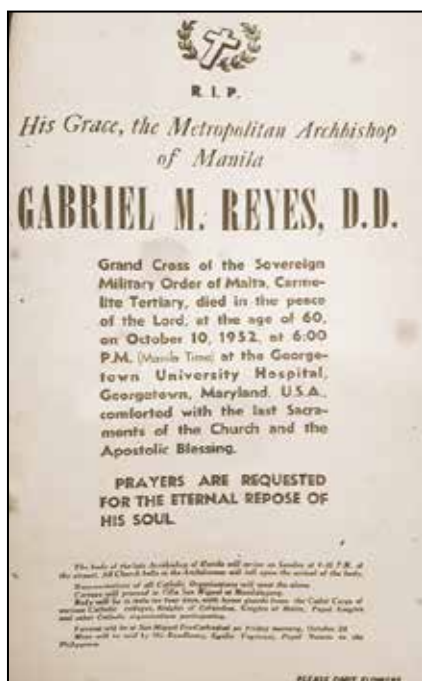


Figure 8. Obituary of Archbishop Reyes published in *The Sentinel* announcing the arrival date of His Grace's remains.<sup>164</sup>

<sup>161</sup> "Catholic Press Hour Over DZST Features Volunteer Players," *The Sentinel*, 24 May 1952: 2. DZST is set at 860 khz and is the forerunner of Radyo Veritas 846. Catholic Press Hour went on air on 15 September 1951, a few days after FEU opened their radio station.

<sup>162</sup> "Msgr. Reyes' Body Here Tomorrow," *Manila Bulletin*, October 18, 1952, 1.

<sup>163</sup> "Manila will soon have New Catholic Hospital," *The Sentinel*, June 7, 1952.

<sup>164</sup> [OBITUARY], *The Sentinel*, 18 October 1952: 3.

## Death of Archbishop Reyes

The nation mourned the loss of its first Filipino Archbishop. Church bells throughout the city of Manila tolled at 5:29 PM,<sup>165</sup> announcing the arrival of the Pan American Airway clipper carrying the Archbishop's remains at the Manila International Airport, 19 October 1952.<sup>166</sup> Mrs. Marcela Martelino vda. de Reyes, the Archbishop's mother, led the party who waited for the casket's arrival.<sup>167</sup> The funeral cortege prayed while en route to the Archbishop's palace in Villa San Miguel.

When the pallbearers opened the bronze casket at the archbishop's office, they called in the members of the Archbishop's family who were present: his mother, his sister, and his aunt. "Mrs. Reyes broke into tears upon the sight of her son. She kissed his face and his apostolic ring, crying in Visayan, "You went to America to get healed and you came back to me dead."<sup>168</sup>

After forty-five days in Georgetown Hospital, Archbishop Gabriel M. Reyes succumbed to pulmonary hemorrhage.<sup>169</sup> Sensing his impending death, the Archbishop said to his private secretary, Rev. Fr. Jose Motus, "I will leave before I can finish the work I started."<sup>170</sup>

His Grace was quick to conclude that he is leaving an unfinished work when the events after his death showed that indeed, it was done. The elevation of Archbishop Gabriel M. Reyes to the seat of the Metropolitan See of Manila signaled the "coming to full maturity of Christian civilization" in Asia, so told by Monsignor Frank Cartwright, Rector of St. Matthews Cathedral, where the Archbishop was interred before flying home to the Philippines.<sup>171</sup> The appointment of a native to the highest seat in the Catholic Church in the Philippines came timely as the Philippines became independent in 1946, the world saw that the innate capability of the Filipino to lead an archbishopric that was very long in coming.

In three years as Archbishop of the Metropolitan See, Gabriel M. Reyes steered the archdiocese into mobilizing the laity using the Catholic Action movement while evangelizing the faithful using mass media. His stewardship saw the growth

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<sup>165</sup> "Church Bells will Toll Upon Arrival Sunday of Late Archbishop's Body," *Manila Bulletin*, 11 October 1952: 1. The time of arrival is from "Archbishop Reyes Lies in State At His Palace," *Manila Bulletin*, 20 October 1952: 1.

<sup>166</sup> "Msgr. Reyes' Body Here Tomorrow," 1.

<sup>167</sup> "Archbishop Reyes Lies in State At His Palace," 9.

<sup>168</sup> "Archbishop Reyes Lies in State At His Palace," 9.

<sup>169</sup> Reyes-Tirol, *Gentle Shepherd, Faithful Sentinel*, 200.

<sup>170</sup> "Regret Voiced by Archbishop," *Manila Chronicle*, 20 October 1952: 4.

<sup>171</sup> "America's Catholic Church Pays Honors to PI Prelate," *Manila Chronicle*, 15 October 1952: 8.

and institutionalization of Catholic Action in the national level. He enabled the laity to live out their faith as he guided them via the pulpit, via frequent press releases, and his pastoral letters. As primate of the Philippines, he expanded the role of the Metropolitan Archbishop from being a spiritual pastor to being a shepherd overseeing the total development of his flock. He was most concerned on how political leaders value human dignity in the age of capitalism hence Archbishop Reyes constantly reminded them that the leaders' role is from the Divine Law, the "yardstick of our success as a nation."<sup>172</sup>

The laity responded to the challenges of Archbishop Reyes. Aside from cooperating with diocesan-led activities, they initiated movements towards upholding the Catholic identity. When the Palma book was banned throughout the Archdioceses of Manila and Cebu, it was a group of Catholic school students who led the protests, culminating in a rally at the University of Santo Tomas, forcing Justice Secretary Nepomuceno to re-open the case of requiring the Palma textbook in the high school. Despite the State's enforcement of no religious teaching in public schools, the Student Catholic Action led the deployment of catechists in the public schools within the Archdiocese of Manila. Even without official prodding from the Archbishop, the University of Santo Tomas devoted a thirty-minute slot for Catholic Press Hour to air in its radio station, DZST. Leading Catholic laity also defended Catholic schools in a legal battle with State's attempt to tax them.

Thousands of Filipinos paid their last respects to their spiritual and pastoral leader and prayed for his eternal repose as the body of Archbishop Gabriel M. Reyes lay in state at Villa San Miguel. At least forty Catholic and secular organizations took turns in keeping the four day vigil leading to the morning of the funeral.<sup>173</sup> President Elpidio Quirino was among those who visited the Archbishop's wake<sup>174</sup> and ultimately, his funeral,<sup>175</sup> a testament to the impact that Archbishop Reyes made during his three year stint as the shepherd of the Archdiocese of Manila. The President previously called Archbishop Reyes "a probable first Filipino Cardinal."<sup>176</sup> Francis Cardinal Spellman, personal friend of Archbishop Reyes and Archbishop of the Archdiocese of New York described him as a

saintly priest and patriotic Filipino standing in the midst of the ruins of his cathedral in Cebu, declaring courageously and with determination that the Republic of the Philippines will have a glorious rebirth and fulfill her

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<sup>172</sup> "July 4<sup>th</sup> Message of Archbishop Reyes," *The Sentinel*, July 5, 1952.

<sup>173</sup> "40 Organizations to Keep Vigil over Prelate's Body," *Manila Chronicle*, 15 October, 1952: 1.

<sup>174</sup> "Many Pay Homage to Late Prelate," *Manila Bulletin*, 21 October 1952: 6.

<sup>175</sup> [PHOTO], *Manila Chronicle*, 28 October 1952: 1.

<sup>176</sup> "Mourning Period Set for Prelate," *Manila Chronicle*, 12 October, 1952: 1.



destiny as a great Christian nation and be a bulwark against the scourge of atheistic communism...<sup>177</sup>

At seven twenty in the morning of 24 October 1952, a bronze casket carried on the shoulders of six priests<sup>178</sup> entered the San Miguel Pro-Cathedral. Two boys in white suits followed the casket, each holding a cushion: one with a mitre, the other with the insignia of the membership of the Knights of Malta. Flanking the casket are papal knights dressed in their full regalia.<sup>179</sup> Following the group are thousand mourning Catholics, who three years earlier, gathered in the same Pro-Cathedral to witness the installation of the first Filipino Archbishop of Manila. On that morning of 24 October 1952, the Catholic faithful and the rest of the bishops of the ecclesiastical provinces of the Philippines gathered to bury the same shepherd who steered the Metropolitan See of Manila in the last three years.



Figure 9. The funeral procession of Archbishop Gabriel M. Reyes. Photo by the Manila Times

The priests laid the casket on “a black-and-purple draped catafalque” facing the altar.<sup>180</sup> Ten minutes later, Archbishop Edigio Vagnozzi led the requiem mass.

<sup>177</sup> “Mourning Period Set for Prelate,” *Manila Chronicle*, 2.

<sup>178</sup> [PHOTO], *Manila Times*, 25 October 1952: 1. Manila Bulletin counted six priests carried the casket. Manila Times had the photo evidence that that there were seven priests who accompanied the remains of Archbishop Reyes. Carrying the casket on the shoulders requires only six men, three on each side.

<sup>179</sup> Manuel B. Salak, Jr., “Msgr. Reyes Laid to Rest,” *Manila Times*, 25 October 1952: 12.

<sup>180</sup> Salak, Jr., “Msgr. Reyes Laid to Rest,” 12.

Three years ago, he sat as the Apostolic Delegate at the Pro-Cathedral's pontifical chair. He was one of the chief witnesses of the consecration rites of Archbishop Reyes. When Archbishop Vagnozzi sprinkled holy water then incensed the bier of the late Archbishop, he is already the Papal Nuncio, the official Vatican envoy to the Philippines.<sup>181</sup>

Assisting Archbishop Vagnozzi are members of the Metropolitan Chapter of Canons, Ret. Rev. Msgr. Jose Jovellanos and Most Rev. Vicente Fernandez, and Rev. Guillermo Mendoza. Jovellanos and Fernandez also witnessed Archbishop Reyes' installation rites three years ago.<sup>182</sup>

The Requiem mass lasted for one and a half hours followed by the rite of Five Absolutions. Archbishop Vagnozzi, Archbishop Pedro Santos of Nueva Caceres, Archbishop Jose Maria Cuenco of Jaro, Bishop Rufino Santos, Apostolic Administrator of Lipa and Manila, and Auxiliary Bishop of Manila Msgr. Vicente Reyes performed the *Responso*. Each of them walked around the catafalque twice, then sprinkled holy water, and incensed it while intoning the prayers for the dead from the *Pater Noster* to *Requiescat in pace*.<sup>183</sup>

Archbishop Vagnozzi then “blessed the tomb as he entoned the antiphon *Ego sum* and the choir sang the *Benedictus*. The acolytes then extinguished the candles to signify the departure of a prince of the church.”<sup>184</sup> The priests who carried the bronze casket into the Pro-Cathedral then lifted it from the bier and carried it onto a sepulcher at the Gospel side of the San Miguel Pro-Cathedral, across Archbishop O’Doherty’s sepulcher.

The Archbishop’s mother, Mrs. Marcela Martelino vda. de Reyes, speaking to *The Manila Times* after the Archbishop’s casket was sealed in the sepulcher said, “He was not mine, really... He was God’s and God has chosen to take him back now.”**PS**

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<sup>181</sup> Enrique Santos, “Archbishop Reyes is Laid to Rest,” *Manila Bulletin*, 25 October 1952: 17.

<sup>182</sup> Salak, Jr., “Msgr. Reyes Laid to Rest,” 12.

<sup>183</sup> Salak, Jr., “Msgr. Reyes Laid to Rest,” 12.

<sup>184</sup> Santos, “Archbishop Reyes is Laid to Rest,” 17.

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