



Excelso García Gutiérrez, O.P. (1913 – 2004): His Person and His Writings

Javier I. González, O.P.

Provincial, Our Lady of the Holy Rosary Province, Hongkong

Writing on Fr. Excelso García, OP with the intent of describing his personality profile and of compiling an exhaustive list of his written works, seems by all means a bit too daring.

I am well aware from the very start that what I am going to say in these pages about him will not render justice to his figure. Yet, one thing encourages me to do it, namely, the fact that keeping silent about him would not render him justice. Silence, in addition to depriving us from his inspiring life, would not relegate this illustrious Dominican, writer and professor to oblivion. This is what has motivated me to write this article on him on the occasion of the 50th birth anniversary of *Philippiniana Sacra*, the Journal of the Ecclesiastical Faculties of the University of Santo Tomas in Manila that he co-founded in 1966 and of which was its first Editor.

Outlining my approach to Fr. Excelso's profile, I summarily state that he was a great missionary, a good Dominican, a prestigious canon lawyer, a prolific writer, a consummated Tagalogist, an expert educator and, as the first Editor of *Philippiniana Sacra*.

Keywords: *Tagalogist, Canon Law, Canonical Equity, Pro Ecclesia et Pontifice, Cuadro de Honor, Educator, Master in Sacred Theology*

His Person

Very seldom parents and godparents have been as right in choosing a name for their children and godchildren as in Fr. Excelso's case. "Excelso" – in the original meaning of the Spanish word – means something or someone "excellent, very high in importance, dignity or category." And this is precisely what Fr. Excelso was: an extraordinary man, excelling in the different aspects of his life and work.

Regardless of the angle from which one approaches Fr. Excelso's polifacetic personality, it soon appears that all those different sides of him shine together with the same intensity, because all of them spring from the same source that kept them alive all throughout Fr. Excelso's life: his great faith and his profound humanity. These two factors define from its roots the personality of this great Dominican missionary, renowned writer, prominent lawyer, respected professor, and faithful administrator. And as a side note, I add that Fr. Excelso was a good friend of everybody because in his heart there was room for everyone. His big heart made him lovable, too, by everyone in return.

Physical absence and filial remembrance

I vividly remember that afternoon of November 21, 2004 when in the Chapel of the Central Seminary of the University of Santo Tomas, in Manila, a good crowd of Dominican friars and of persons close to Fr. Excelso gathered together to bid him farewell.

A funeral Mass for his eternal rest was going on. His body was there laid in a coffin covered with symbols that spoke of his priestly condition. From his unfathomable silence, he was preaching to us present there an eloquent homily, perhaps the best homily he had ever delivered in his 66 years as priest. Yes, I recall it, he spoke of how at the age of 21, moved by the gospel mandate "go and preach" to the whole world, he had left behind his native land (Spain) and travelled to the Philippines, a country that welcomed him with its proverbial hospitality and which eventually became for him his second homeland. Furthermore, he spoke of the 60 years that he had lived as missionary in the Philippines: his cherished experiences as a Dominican priest; his challenging study of the Tagalog language; his service to the Local Church through his pastoral ministry and his expertise in canon law; his fulfilling years at the University of Santo Tomas as teacher, administrator and educator; his countless hours studying and writing; his love for the Filipino people. He even shared with us his innermost feelings, rooted in his unbreakable faith, on how he had by now reached the end of his earthly race and crossed the threshold of

his “third” Homeland – this time the definitive and everlasting one of the children of God – in which he always believed and longed for. Fr. Excelso ended his homily by telling us about his profound conviction that earthly death meant for him the supreme moment in which all human beings, spoiled from their human condition, go out to meet their Creator and live with Him for ever! Now it was his turn.

It was a simple, moving farewell; a heartfelt act in honour of a brother who *“for many many years devoted his efforts and initiatives in favour of the University of Santo Tomas;”* a good brother who –as a Dominican confrere wrote of him on that very day– *“died at 91 years of age leaving behind valuable evidence of his vast canonical and administrative knowledge, as well as of the Tagalog language, a language that he mastered with great perfection. May he rest in peace.”*

We accompanied Fr. Excelso in his last walk along the streets of Manila on his way to the Dominican cemetery in San Juan del Monte. Once there, we gave him fraternal burial and lifted up to heaven a prayer for his eternal rest. The ritual ended with the singing of the *Salve Regina* and the *O Spem Miram*, reminding Our Lady to show us, at the end of this our exile, the blessed fruit of her womb, Jesus; and reminding likewise our Father St Dominic to fulfil his promise to the brethren at the moment of his death. Those of us who share Fr. Excelso’s faith went home with the certainty that he is now in heaven, enjoying the repose of the just in the merciful hands of God.

However, humanly speaking, his departure meant for us a great loss. Such were also the feelings that transpired from the numerous messages of gratitude and condolences, some of them handwritten in the notebook placed at the entrance of the UST chapel, others received through fax, and some others printed in news bulletins of the University of Santo Tomas during those days. As an example, I quote a short note sent by Msgr. Leonardo Medroso, then bishop of Borongan, who, upon hearing of Fr. Excelso’s death, wrote some words that summarize what other bishops and priests, and disciples of Fr. Excelso would have subscribed, too: *“Fr. Excelso Garcia was a great man, a true Dominican, a priest who served the Filipino Church with great dedication and passion in the field of canon law. His pastoral commentaries and his handbooks are very helpful to our parish priests in their ministry. From my experience, he was an excellent professor and guide in the understanding of the intricacies of the Ecclesiastical laws. He lived fully his life in answer to the gifts God had bestowed on him. I shall pray for his eternal rest.”*

Eleven years have passed since Fr. Excelso left us. But his memory and his writings remain with us: they will remain forever not only in the archives of the University of Santo Tomas, in Manila, but above all in the minds and hearts of those

who during their lives had the privilege to know him and of those who had their lives enlightened through his words and writings.

It is a filial duty for us who remain to make reality now those biblical words that may be very well applied to Fr. Excelso: *“Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith.”* (Heb. 13:7)

A Dominican is born

San Miguel de Serrezuela is a little town of the Province of Ávila, in Spain, sited in the boundaries with the province of Salamanca, only 62 kilometres away from the city of Avila. Today its inhabitants devote themselves to farming, herding, construction services and other jobs in the nearby towns. It was in this place where Fr. Excelso was born on the 31 of January 1913. There he was baptized in its 15th century historical church, which, by the way, is still standing, its original elements are still almost intact.

Who among his relatives could have ever imagined that that child, born and brought up among them and their townmates as an ordinary boy, would become one day an illustrious son of that town to the point of having one of its central streets named after him? Very few, if any, I suspect. But that was exactly what happened. Present-day visitors are well impressed at reading on one of the walls of its central streets: *“Calle de Fray Excelso García.”* It is just a symbolic gesture but also a well-deserved tribute from a grateful town to one of its dear sons, a well-known missionary, a Dominican with a high profile *curriculum* as writer, professor, educator and administrator, who spent most of his life in the Far East, specifically in the Philippines. I am sure that Fr. Excelso felt proud of himself and of his hometown every time he passed by that street and saw his name written on the wall. Yet, he never forgot his humble origins and always maintained his close ties with his birthplace. His nephews and nieces remember him with singular affection since they used to gather together around him whenever their uncle visited his hometown; they looked at him with great respect and admiration.

In San Miguel de Serrezuela, Fr. Excelso grew up and remained until the completion of his elementary studies in 1924, at the age of eleven. In that very year he left his hometown and transferred to the neighbouring province of Valladolid, where he enrolled in the Dominican School “Nuestra Señora de la Mejorada” en Olmedo. There he would remain for five years, until he completed his High School studies, in 1929.

From Olmedo he moved to the city of Avila. There, on September 6 of that same year 1929, he was clothed in the Dominican habit and started his novitiate in the Priory-Monasterio de Santo Tomás, where a year later he made his first religious profession, on September 7, 1930. Still young at 17 but quite determined in his vocation, he continued his philosophical formation in the same Priory in Ávila until the year 1933, in which he was assigned to the Philippines to continue his theological studies and be eventually ordained priest.

Soon after his arrival in the Philippines, Fr. Excelso incorporated himself permanently (“until death”) into the Dominican Order through his solemn profession. This event took place at the Dominican house in Baguio, located in the mountains of the northern Island of Luzon, on the 2nd day of February, 1934. Young in age –he had just turned 21– Fr. Excelso became a full member of the Order of Preachers in a missionary Province which today is called “Our Lady of the Rosary” but which at that time it was known as “Province of the Most Holy Rosary of the Philippines.”

Fr. Excelso continued his studies in Manila, in Santo Domingo convent, located at Solana Street, in Intramuros. Beside the convent there was the magnificent Santo Domingo Church, which in its fifth reconstruction (1887) boasted of a splendid neo-Gothic style and of two unique pink towers. Inside, over the central doorway, enclosed in a glass case, was the original, century-old image of Our Lady of the Rosary, known as Our Lady of *La Naval de Manila*. There, in that convent, Fr. Excelso resided for one year (1934-1935) before departing for the Provincial Centre of Studies in Hong Kong, where he completed his Theological studies in the next three years (1935-1938). I am pretty sure that before leaving Intramuros he bid goodbye with filial devotion to that precious image of Our Lady, unaware that hardly a few years later that image was going to be the only thing “miraculously” spared from the war fire that turned that beautiful church of Santo Domingo into a mound of ashes.

Upon finishing his theology studies in Hong Kong, Fr. Excelso was ordained priest there in St. Albert the Great’s Priory, on the 26 of May, 1938. Immediately after his priestly ordination he returned to Manila and, following the decision of his superiors, enrolled in the Faculty of Canon Law of the University of Santo Tomas, where he earned his Doctorate in 1941.

Thus a vital stage in Fr. Excelso’s life came to an end. This period comprised the first 28 years of his life: they were years of growth, of vocational discernment, of formation and of study; years that molded the figure of a warrior fully equipped now with the weapons needed to fight the good combat of life in his multifaceted apostolic

ministry as friar preacher, missionary, writer, professor, educator and administrator. It all happened thanks to the Holy Spirit who bestowed on Fr. Excelso the needed inner strength and the great faith that accompanied him until the end of his days.

A Dominican had been born. His intense activity and pastoral ministry were about to begin.

His intensive Ministry in the Philippines

Fr. Excelso's intensive ministry – whether pastoral, academic or administrative – was carried out mainly in the Philippines, the country where he spent most of his life. It started at the Minor Seminary of Tayabas City, in Quezon Province, where for two years (1942-1944) he became Spiritual Director and professor, while he studied the Tagalog language. At the end of that experience he returned to the University of Santo Tomas, in Manila. Soon afterwards, he was appointed Moderator of the Physical Education Department and Regent of ROTC, combining those activities with his work as an Associate Judge at the Philippine National Ecclesiastical Matrimonial Tribunal.

Four years later, in 1948, he was sent to Spain. For five years (1948-1952) he ran the Dominican School of *Santa María la Real de Nieva*, in Segovia. He did it willingly in the spirit of his religious obedience, but it could be said that Fr. Excelso actually never “left” the Philippines, for even during those years he resided abroad, his heart continued being in the “Pearl of the Orient Sea,” Philippines, his *Patria adorada*, where he returned to as soon as he was permitted. Back in Manila, Fr. Excelso carried out his pastoral, academic and administrative ministry at the University of Santo Tomas, this time uninterruptedly until the end of his life.

Retrieving Fr. Excelso's footprints during his long years at the University of Santo Tomas is not an easy task. Neither is compiling a complete record of the many activities he carried out within the University campus. Certainly he worked as professor at the Faculty of Canon Law, for which he had been especially trained. However, his activities were not limited to being the professor and faculty. He carried out other duties of other Departments where numerous responsibilities were entrusted to him.

The following chronological enumeration of the offices he assumed gives us an approximate idea of Fr. Excelso's intensive activity within the University campus: He was Moderator of the Department of Physical Education and Regent of ROTC (1945-1947 and 1967-1970), Associate Judge at the National Ecclesiastical Tribunal (1945-1947 and 1958-1963), Regent of Nursing and Administrator of the UST

Hospital (1953-1956), Director of the University Printing Press (1956-1957), Dean of the College of Education (1957-1958), Editor of the *Boletín Eclesiástico de Filipinas* (1960-1967), Vice-Rector of the Ecclesiastical Faculties (1964-1967), Defender of the Bond at the National Ecclesiastical Matrimonial Tribunal (1964-1968), Editor of *Philippiniana Sacra* (1966-1969), Vice-Rector of the University (1969-1970), Vice-Rector of Academic Affairs (1970-1979), Dean of the Faculty of Canon Law (1970-1980), Director of the Publications Office (1973-1987) and Chaplain of the UST Hospital (1987-1991).

I do not think there was a single square foot in the UST campus which Fr. Excelso did not step on. From the football fields and the basket-ball courts while he was Moderator of the Physical Education Department, to the corridors and rooms of the UST Hospital during the years he was its chaplain. From the Central Seminary aisles and the classrooms of the Ecclesiastical Faculties during his many years as professor and Dean, to the different printing Press buildings, Colleges and Faculties located within its perimeters. From the Main Building offices while he was Vice-Rector of the University and of Academic Affairs to the UST parish, whose confessional boxes stand as silent witnesses of the many hours Fr Excelso spent there absolving penitents from their sins. Sixty years in the University were many years indeed!

St. Thomas Priory, in the well-known *Fathers' Residence*, was his home during all those years. His Dominican Brethren witnessed Fr. Excelso's dedication and fidelity in carrying out any task entrusted to him. They are unanimous in saying that Fr. Excelso was an achiever, a tenacious man, always faithful to his schedules, devoted to study and meticulous in the fulfillment of any assignment given to him. With exquisite punctuality he attended his classes and community activities, being they prayer, recreation or meals. If the walls of St. Thomas' priory could speak how many things would they tell us about Fr. Excelso: of his intimate prayer moments in the chapel; of his passionate hours devoted to study; of his struggles searching for answers to the many inquiries he received; of his daily recreation moments in the community room where, besides his affable conversation and display of his vast knowledge, he exhibited also his masterly skills at playing billiard! It was precisely during those unwinding moments that he chatted with his confreres about the latest news and shared even some personal anecdotes of his life, for instance, this one that has been recorded in the chronicles of the Japanese occupation of the Philippines during the Second World War: how in 1945 Fr. Excelso was detained and was at the point of being shot by the Japanese soldiers, together with his Dominican companion Fr. Alfredo Panizo; with their hands tied, they had absolved each other and bid goodbye – when Providence disposed that their lives were spared through

the timely intervention of a Filipino interpreter, who in a rather funny manner made the Japanese soldiers understand that those two prisoners were good Spanish priests. God did not want Fr. Excelso to die a martyr yet at that moment; he was still needed here below by many people; his priestly and religious ministry had just began and he had a bright future ahead.

A prestigious Canon Lawyer

Fr. Excelso was known and will be remembered as a prestigious canon lawyer. In fact, this word is the first one that comes to my mind whenever I recall his name. A “canon lawyer” is an expert in *canons*, that is, in the contents of the Code of Canon Law, the book of laws of the Catholic Church. For several years, he studied the ecclesiastical laws and got his Doctorate at the Faculty of Canon Law of the University of Santo Tomas, in Manila. This was Fr. Excelso’s field of expertise on which he shined both as professor and as writer.

Acclaimed by bishops, priests, religious and lay people alike, both inside and outside the classrooms, by the people in the Philippines and abroad, Fr. Excelso was considered indeed a luminary in the field of Canon Law. This explains why so many “cases and inquiries” were addressed to him in search of a doctrinal solution. His answers to those consultative words consisted at times in an authoritative interpretation of a legal text, but most often they required a skillful application of the general principles of law to the concrete reality of each case. As an expert canon lawyer, Fr. Excelso did not only have a good knowledge of the ecclesiastical laws, but he also enjoyed a great deal of *synderesis* to apply them to particular situations with *canonical equity*, that is, with “justice tempered by mercy.” Such is the proper way in which the laws of the Church are to be applied. Fr. Excelso’s answers (proverbially clear, concise and rigorous, at times with Solomonic reminiscences), in addition to dispelling doubts on the proposed matters, reached and touched the actual lives of the people in very concrete ways.

Fr. Excelso lived at a time when becoming a canon lawyer was a daunting task. He got his doctoral degree [JCD] in 1941. The old Code of Canon Law, promulgated in 1917, was still in effect, and its 2,414 canons had to be learned practically by heart by any good canon lawyer. Yet, the difficulty was not so much in memorizing the contents of the Code, but rather in learning about the vast canonical documentation scattered outside the Code –mainly in papal and diocesan documents– since most canons had progressively become obsolete and had by then been either abrogated or modified. An additional challenge to these two intricate realities was the language (Latin) in which said laws were written, studied and taught.

Those were also times when the fields of Canon Law, Moral Theology and Liturgy had intertwined so closely among themselves that it was difficult to define their respective boundaries. Furthermore, Sacramental Theology and Liturgy had been greatly reduced to Rituals with a predominant ceremonial character, and Moral Theology had overloaded itself with too much moralism, quite often reduced to casuistry. These things together put another challenge to canon lawyers, who had to master the three fields since they were expected “to know everything” and to have a ready-made answer to any proposed question or inquiry, be it either canonical, liturgical or moral in nature.

And so we see Fr. Excelso trying hard to find doctrinal solutions to the many “cases and inquiries” presented to him from all the corners of the Philippines, about any matter, whether canonical, liturgical or moral. And he did exceedingly well, due to his researching persistence and to the fact that he mastered to perfection both Codes of Canon Law: the old (of 1917) and the new one (of 1983). These unique skills converted Fr Excelso into one of those authentic “Teachers of the Law” who *bring out of their storeroom new treasures as well as old* (cf Mat. 13:52).

The section “Consultative Words: Cases and Inquiries” of the *Boletín Eclesiástico de Filipinas* –a journal of which Fr. Excelso was the Editor-in-Chief for eight years and an assiduous collaborator for more than forty years – made him well-known among the clergy and the religious. His concise answers to the questions formulated in that section made for years the delight of its readers, who avidly opened every new issue of the *Boletín* directly on the pages of that section. A good number of his answers were later on compiled by Fr. Excelso himself in two books entitled *Moral and Canonical Questions* (1994) and *Canonical Questions II* (1997). He also published a good number of monographic articles in the *Boletín Eclesiástico* and in *Philippiniana Sacra*, a Journal of the Ecclesiastical Faculties of the University of Santo Tomas which he co-founded in 1966 and of which he was the first Editor.

A great achievement that has to be credited to Fr. Excelso is the fact of having been pioneer in his own time with his translations (the first ones!) of the Sunday Missal (*Misal na Panlinggo*) and of the Weekday Missal (*Misal na Pang-araw-araw*) into Tagalog. These two books, published in 1945 and 1960 respectively, together with his popular *Manuale Parochorum*, published first in Latin (in 1960) and then in English (*Manual for Parish Priests*, in 1983) had to be re-edited due to the continuous changes brought about by the Second Vatican Council (1963-1966) and, some years later, by the new Code of Canon Law (1983). Fr. Excelso had the great ability and merit of keeping these books of him always updated, their contents adjusted throughout the years to the ongoing changes of the Church’s regulations. This was

an additional reason why Fr. Excelso became well-known in the entire Philippines by bishops, priests and religious alike, who considered his *Manual for Parish Priests* as their “travel companion” and an indispensable tool in their pastoral ministry.

This monumental work, complemented with his teachings imparted during many years in the classrooms of the University of Santo Tomas, was the fruit of countless hours of study and research. Fr. Excelso’s vast knowledge in the fields of law (both civil and canonical), of languages (Latin, Tagalog, English and Spanish) and of the Ecclesiastical Sciences (Philosophy and Theology) made possible for him to uniquely contribute to the Filipino people and to the local Church with his invaluable guidance. His invisible footprint remains in the hearts of many bishops and priests who in moments of doubts or before taking important decisions sought for Fr. Excelso’s advice and greatly benefited from his wisdom as well as from his deep knowledge of the Filipino soul.

However, Fr. Excelso’s contribution in the field of Canon Law was not only limited to the Filipino People and to the local Church in the Philippines; he also contributed somehow to the universal Church. A good example of it was his active involvement in the revision process of the current (1983) Code of Canon Law. It is not a secret that the updating of the old Code of Canon Law took a long process of almost 19 years, from the original moment when Pope John XXIII announced the plan of reviewing it, to the date when its final version was promulgated by Pope John Paul II, on the 25th of January 1983. During those years, Fr. Excelso was directly involved in the revision process, since consultations and successive printed drafts of the Code were sent to all the Faculties of Canon Law all over the world – among them obviously to the Faculty of Canon Law of the University of Santo Tomas in Manila. And here we find Fr. Excelso at work; he had plenty to say at reviewing those drafts. I myself had the chance to see one of those printed drafts profusely annotated, with Fr. Excelso’s hand-written corrections and marginal observations, some of which, at least, I am sure were taken into account in Rome. My conviction is that all this was a meritorious work of Fr. Excelso, despite that he did not get any public recognition for it due to its anonymous and confidential nature.

Definitively, Fr. Excelso did the right thing when, in 1938, following his superiors’ decision, enrolled in the Faculty of Canon Law of the University of Santo Tomas, in Manila, with the purpose of getting the Doctoral degree in it (JCD). He became a privileged alumnus to whom the Faculty of Canon Law molded “in the study and promotion of the Ecclesiastical juridical norms in the light of the Gospel,” as its objectives read. It was the smallest Faculty of University in numbers –with only around 5,000 graduates since its beginning in 1734 to Fr. Excelso’s time– but

historically brilliant because of its high academic standards and illustrious alumni. By bestowing on Fr. Excelso its imprint and degrees, the UST Faculty of Canon Law received in exchange the acknowledgement of a grateful son who with his life and work greatly contributed to its good name and prestige.

A Prolific Writer

Fr. Excelso was a prolific writer. His fountain-pen and typewriter (the computer and internet arrived too late for him) filled up many sheets of paper in the course of preparing his books, articles and notes. These type-written pages were later meticulously reviewed by Fr. Excelso again and again, often crossing out words and inserting new text, at times by handwriting in-between the lines or by adding paragraphs in small pieces of paper, etc., to the point that quite often the original pages became almost illegible. This speaks eloquently of his originality and of his perfectionism. Such was his writing method.

I know this because, towards the end of his life, when his strength and mental confidence started failing him, on several occasions Fr. Excelso passed to me the final drafts of his answers before publishing them in the “cases and inquiries” section of the *Boletín Eclesiástico de Filipinas*. His request was simply for me to have a look at them and to check whether the proposed answers by him were correct. This simple gesture helped me discover in Fr. Excelso a new dimension of his personality, namely, his intellectual humility, hidden behind his apparent severity and implacable rectitude.

Fr. Excelso’s numerous books and articles were the result of many hours of work and of committed dedication to study. His passionate search for truth reveals him as a true Dominican. His published words gained Fr. Excelso a well-deserved recognition along the years in the form of homages and awards. Thus, in 1977, he received the honorary award *Pro Ecclesia et Pontifice* granted him by His Holiness Pope Paul VI. Then, in the year 1989, his name was inscribed in the roster of “Prominent Catholic Authors,” a Philippine national-level recognition granted to popular writers by the then Archbishop of Manila, Cardinal Jaime Sin. In 1994, Fr. Excelso was granted the prestigious title of “Master in Sacred Theology” by the Master of the Order of Preachers, upon petition by the Provincial Chapter of Our Lady of the Rosary Province. Finally, in 1996, the University of Santo Tomas in Manila enrolled his name in the *Cuadro de honor* of Preeminent Thomasians, while the University rendered him an emotive homage on the occasion of awarding him the medal of “Professor Emeritus” of that venerable institution.

These awards were accepted by Fr. Excelso with gratitude, although he was very much aware of their ephemeral value: he knew they would not travel with him in

his last earthly journey. In fact, when Fr. Excelso died, the trophies he received in life remained for a time there in his room, mute witnesses of the great person that he was and of his meritorious work. A man of faith, Fr. Excelso knew that the only trophy that is truly worth far beyond any earthly academic or administrative distinction, is having his name written in the Book of Life. No doubt he got it, through God's mercy; a joy and a reward that nobody will take from him.

Fr. Excelso's writings speak to us of their author and will continue to do so because his books and articles have found a place in the shelves of many libraries and in the modern-day cyber world. In my intent to compile a complete list of his writings I have found a list of over twenty books and pamphlets published by him between the years 1945 and 1997. Likewise, I was able to trace his around 300 articles, cases, inquiries and book-reviews published in the *Boletín Eclesiástico de Filipinas* and in *Philippiniana Sacra*. They deal with a variety of topics, particularly related to the fields of Canon Law and, connaturally, to the fields of Liturgy (his Missals, Rituals and Handbooks) and of Morals (*Moral and Canonical Questions*). This Fr. Excelso's bibliography I attach to these pages for a double purpose, namely, to facilitate the tracing of his printed works and to render a modest homage to the author.

To my mind, Fr. Excelso's legacy is quite valuable. I know that for him it currently means nothing. Even while he was with us, at the end of his earthly life, he must have considered all his books, articles and notes as just "straw," like St. Thomas Aquinas did regarding all he had written. Yet, it is not so for us who remain behind and consider Fr. Excelso's written legacy very valuable.

Speaking of Fr. Excelso as writer, one thing that I cannot omit, is his inborn enthusiasm for the printing press, in which he saw an effective means of social communication and a good way to spread his knowledge. This passion for the press accompanied him all throughout his life and grew up in him together with his love for publishing books and journals. His fondness for it must have been very patent from the early years of his ministry because in 1956 he was appointed Director of the Printing Press of the University of Santo Tomas, and some years later (1973-1987), Director of the Publishing Office. Fr. Excelso enjoyed not only the printing of books and journals, but also the active collaboration with them as editor and writer. Nothing could disturb his keenness for writing; not even his appointments as Dean of the College of Education and of the Faculty of Canon Law, as well as his terms as Vice-Rector of Academic Affairs of the University and as Editor of the *Boletín Eclesiástico de Filipinas* and of *Philippiniana Sacra*. He managed to combine those administrative offices with his love for the printing press world, with which he maintained continuous contact. We gratefully remember Fr. Excelso's untiring efforts

during the many years in which he supervised the publication of textbooks in the so-called “Printing Office” of the University. It was in that office, located in different sites of the University campus, where he published most of his books and articles which made him so popular in the Philippines and through which he exercised his preaching ministry in a very effective manner.

Preaching through his pen was Fr. Excelso’s special ministry, in the same manner that St Albert the Great did the same through science, St Thomas Aquinas through his writings, and Blessed Fra Angelico, through his paintings.

A Consummated Tagalogist

Fr. Excelso was a renowned expert in the Tagalog language. It is said that he spoke and wrote Tagalog to perfection. The UST student journal *The Varsitarian*, on featuring the news of Fr. Excelso’s death, described him as “*an expert in Filipino language as a technical Tagalog conversationist and writer.*” It was a fair and well-deserved praise.

The mastering of the Tagalog language made it possible for Fr. Excelso to attain some of the important objectives of his life and ministry. To start with, he felt at home in the Philippines during the many years he sojourned in the country; and it helped him also to keep attuned with the Filipino people, and understand their psychology and customs.

Fr. Excelso was also able to prepare the first translation into Tagalog of the *Missale Romanum* for Sundays (*Misal na Panlinggo*) and Weekdays (*Misal na Pang-Araw-Araw*). The first publication of both Missals by him in the years 1945 and 1960 respectively meant a historical contribution, an event that made Fr. Excelso’s name well-known in the Philippines. I am not the one to say it nor the first one to do it; many others had done it already even before I was born. In fact, going over the pages of past issues of the *Boletín Eclesiástico de Filipinas*, I came across an Editor’s note [in volume 22, n. 238 (April 1948), page 221] which states that “*The author [Fr. Excelso] is well-known in the Islands for his Missal in Tagalog and for his works ...*” (*Underlined mine*). The occasion was the introduction to the readers of a solid article written by Fr. Excelso entitled “Legal status of the Church in China” (Ibid., pp. 221-239).

The “*Misal na Panlinggo ni P. Excelso Garcia, O.P.*” was greatly praised not only for its contents, but also for the quality of the language used and also for its meaning. Regarding its CONTENTS, a book-review published in the *Boletín Eclesiástico de Filipinas* (vol. 20, n. 221, January-February 1946) reads as follows: “*The book is illustrated with enlightening liturgical explanations that introduce the Sundays and the*

various liturgical seasons. In addition to all Sundays of the year, the Missal contains also the liturgical texts of the Holy Week, the main Solemnities of Our Lady and of the most relevant Saints. The book includes at the end a Compendium of daily Christian prayers... ” (p. 74). As for its LANGUAGE, the quality of the Tagalog translation is highly praised: “Fr Excelso’s translation is accurate and easy reading. He knows very well the intricacies of the Tagalog language and its ultimate rules. In converting the Latin text into Tagalog he has opted for a balanced version in such a way that he pleases the current generation without causing any disturbance to the ears of the past generation” (Ibid.). Finally, regarding its MEANING, the praises earned by the book were quite flattering. The following is just a sample: “This book will undoubtedly gain for its author a place of honor among the pioneers of the liturgical rising in the Tagalog realm. Tagalog-speaking priests will accomplish a true pastoral ministry by instructing their faithful in the use of this Missal... Those who do so will end up by considering the Missal a golden book, the best prayer book and an inseparable companion in their lives. Worth of all praises is therefore Fr Excelso’s book, which so much good can do to the souls of the faithful.” (p. 75).

However, more important still than the popularity that the publication of these two Missals [Sunday and Weekday] brought to their author is *the great contribution that through them, Fr. Excelso got closer to the Filipino people and to the local Church in the Philippines*. It was a very meaningful contribution indeed, for he made possible to the Filipino people to gain access to the treasure of the Word of God and of the Eucharistic liturgy in their own native language. It was a contribution that can be described as *historical* and *pioneer* in its time. “Historical” because in those years the liturgical celebrations were conducted in Latin, language unknown by the immense majority of the people; henceforth, the fact of putting within the reach of plain people the biblical sources and the liturgical texts of the prayers and of the Ordinary of the Mass in their own language so that they could follow what they were celebrating, was definitively a great service that Fr. Excelso provided to the Filipino people, majority of them Catholics. “Pioneer” because it was the first translation that in turn caused an awakening of a liturgical spring in the Philippines. It is fair and just to acknowledge Fr Excelso for this historical contribution.

In addition to those translations, Fr. Excelso published also other books and pamphlets in Tagalog. They were either devotional (*Buwan ng Rosaryo, Halamanang namumulaklak*, etc.) or didactic (*Kayamanang Diwa, Bayang Hinirang, Bayang Tinubos, Katesismo Katoliko*, etc.) in character.

Having learned Tagalog so well was Fr. Excelso’s merit and pride. Many times all along his life he must have thanked God for that good decision, taken immediately upon his first arrival in the Philippines, of studying the native language of the people he was going to serve. In doing so, he showed himself a genuine missionary and also

a good Dominican, leaving us a marvelous example. He showed himself a genuine missionary, because being able to share the richness of the Word of God and of the Gospel message with peoples of another culture in their own language is the supreme objective of any missionary endeavor, as the treatises on Missiology coincide to attest. And it is certainly the most efficient manner of rendering an effective pastoral ministry to the people and of reaching their hearts. There are moments in life, particularly among the children, the elderly and the sick, when the most intimate experiences can only be expressed in one's mother language. Fr. Excelso witnessed it during the years he was chaplain of the University of Santo Tomas Hospital and had to minister to the sick and the dying: by speaking to them in their own mother tongue he reached the heart of many Filipinos; they in turn opened their consciences to him –in their own language, too– making their “last” confession before receiving the sacraments of the Anointing and of the Eucharist in form of Viaticum. On those moments, the vocabulary of childhood pops up naturally.

By knowing Tagalog, Fr. Excelso showed himself also a true Dominican, faithful to the missionary character of the friars preachers. The first example of it we found in the Founder Saint Dominic, who in their longing for preaching the Gospel to the Cumans in the East and to the Moors in the South, enjoined his brethren to study the local native languages. The same was repeated by his successors, Blessed Jordan of Saxony and Raymond of Peñafort, great promoters of the Missions, upon whose request the Dominican Order began to open language schools for the doctrinal training of missionaries. In this context we can understand why in 1236, hardly fifteen years after St. Dominic's death, the General Chapter of the Order mandated the friars of each convent to learn the languages of its adjacent countries and that fourteen years later an Arabic school was established in Tunisia in order to prepare missionaries to work among the Arabs. This same linguistic tradition remained alive in the succeeding years, which found their best followers in Saint Albert the Great and Saint Thomas Aquinas. Likewise, centuries later the missionaries in the Far East (Philippines, China, Japan, Vietnam...) felt the need to study the native languages of their respective mission places; many of them mastered those languages so well that they even wrote Vocabularies and Grammars of said languages. Fr. Excelso was a worthy successor of this Dominican tradition, which he assumed so personally. In this, he showed himself a role model missionary and an authentic Dominican, leaving us behind a good example.

On the other hand, mastering the native language of the place where one works has its own rewards from the human side of view, and reveals also some hidden traits of the person. In the concrete case of Fr. Excelso, his dominion of Tagalog shows up his heart, his great love for the Filipino people. A love that was in turn

corresponded by the Filipino people who knew how to appreciate it. I remember the big applause Fr. Excelso received when, in his last speech on the occasion of his tribute as professor emeritus of the University, he addressed the young audience – mainly students from the College of Education– in Tagalog. It was a homage on his part to the Filipino people, to whom he so much loved and to which he devoted his entire life.

An Expert Educator

If an “educator” is someone who leads others by his example – as the etymological meaning of the word indicates – Fr. Excelso was one of them. If an educator is someone who transmits knowledge and values in the classrooms, Fr. Excelso was one of them. If an educator is someone who molds the personality of young people through discipline and inspiration of ideals, Fr. Excelso was one of them. He devoted his whole life to the education of the youth in Seminaries and in the campus of the University of Santo Tomas in Manila, acting there as priest, professor and administrator. The beauty of it is that his work was not in exchange of a salary or of a contracted remuneration, but moved only by his personal vocation. This is something that cannot be overlooked, among so many things that can be said about Fr. Excelso.

Fr. Excelso left an indelible mark on the lives of thousands and thousands of young students, professors and administrators in the half a century he spent with them.

An educator is a “builder of human dignity.” I have not found a better definition of an educator than this one given by Pope Paul VI while addressing to a group of teachers. Closest to it may also be the definition of school teachers given by St. Joseph of Calasanz, who considered them the “guardian angels” of their pupils. And he explained why: “because they care for their body and soul.” ‘Builder of human dignity’ and ‘guardian angel.’ Two expressions that can be well applied to Fr. Excelso as an educator, because that is precisely what he was and what he did during his life, wherever he lived.

Besides, Fr. Excelso carried out his educational mission at the University of Santo Tomas not only as professor, administrator, Vice-Rector, Dean, etc., but also and mainly as priest, chaplain, spiritual director and confessor. His condition as Dominican priest allowed him to act as such.

These elements together configured Fr. Excelso’s personality as an educator. It was St. Thomas Aquinas who said that grace does not destroy nature, but perfects

it. And certainly these different dimensions that intertwined in the person of Fr. Excelso configured his unique personality, character and other human features so characteristic of him. The popular Spanish proverb: “*Genio y figura hasta la sepultura*” attests to this. Fr. Excelso always kept his strong, extremely disciplined character. Very demanding with others and with himself, he scrupulously fulfilled his duties. He was a good example of hard working and dedication, which made him a good educator. But he had a particular gift that made him loved and respected by all: the blending of some different, even contradictory, qualities. In fact, Fr. Excelso was at the same time strict and tolerant; demanding and affable; inflexible and understanding. The reason for this is because he knew human psychology very well. He knew the saying “*con qué bueyes tenía que arar*,” a proverbial expression he often used. This adjustment capacity was probably the key of his success as educator.

In the Faculty of Canon Law of the University of Santo Tomas, Fr. Excelso was well respected and loved by his students. Some of them became illustrious alumni, like Cardinal Ricardo Vidal and several of the 115 bishops-alumni of the University. They, together with those priests who studied canon law under him, may have by now forgotten the solid doctrine that they heard from Fr. Excelso’s mouth, but what they surely will have never forgotten are the values that Fr. Excelso exemplified.

Fr. Excelso devoted much time and energy to the University students. He loved them and showed great concern for them. This was clearly seen in the years when he was in direct contact with the student world, from the time he was Dean of the College of Education until 1979 when he ended his term as Vice-Rector for Academic Affairs. One example of such interest for the students is seen in the efforts he exerted to make textbooks accessible to them. For that purpose, he created a printing press –which for a time was located at the Main Building of the University– where he printed textbooks that the students could acquire at a very low price; in such a way, those students with scarce economic means could have access to them. This was a very eloquent sign of compassion, which is one of the most precious qualities of an educator.

Compassion towards others –the young and the old– was something that sprang spontaneously from Fr. Excelso’s heart. It was not something fictitious or forced; it was simply his mission. Of this eloquently describe the many hours he spent in the confessional box of the University chapel, pardoning and counselling, two important works of mercy. The same compassion is shown in the printing of his pamphlets, most of which are written with the purpose of helping the faithful to receive worthily the sacraments of baptism, confession, Eucharist and marriage. Helping others is in the end a vocation inborn in any educator that flows naturally

from the heart. Compassion was a predominant virtue in Fr. Excelso, which speaks of his stature as educator.

First Editor of Philippiniana Sacra

The Journal *Philippiniana Sacra* was born in the year 1966. It was, and still is today, the official publication of the Ecclesiastical Faculties of the University of Santo Tomas, in Manila. Its maiden issue (vol. I, no. 1), corresponding to the months of January-April of that same year 1966, was a handsome volume of 200 pages, with a unique, original cover and with a content carefully selected. The Journal had a warm welcome and was quickly introduced to the academic world as “the latest addition to the considerable number of publications of the University of Santo Tomas, the Catholic University of the Philippines.”

Such an event did not happen by chance. The project of this new Journal had been very well thought, as to guarantee it a life-long future. Bright philosophers, theologians and canon lawyers, members of the three Ecclesiastical Faculties of the University (Philosophy, Theology and Canon Law), had been working together for some time to carefully select the Journal’s name (“*Philippiniana Sacra*”), to design its cover, to figure its outline, to describe its purpose and to determine its content. When the right time came an Editor-in-Chief was appointed in the person of Fr. Excelso, who was entrusted with the task of putting flesh to the project and making it sail to good port. Fr. Excelso was the Journal’s first editor.

Fr. Excelso tried his best and he succeeded. His deep canonical knowledge, his experience in the printing world and his interest in serving others, helped him to accept with enthusiasm the responsibility that had been entrusted to him. Those who proposed his name for that office were right. The proof is that fifty years later the Journal is still alive, very much alive and with an impeccable record: along its fifty years of history *Philippiniana Sacra* has never failed to keep its punctual appointment with its readers. Year after year, the Journal brings to its readers interesting pages opened – as the first *Foreword* stated – “to scholarly research in the fields of the ecclesiastical disciplines, authoritative comments on kindred matters, critical studies of the diverse problems assailing the spiritual and cultural growth of the religious world (especially of the communities in the South Asia-Pacific), and weighty contributions to the doctrinal and anthropological heritage of the Philippines.”

Having been the first Editor of *Philippiniana Sacra* is an honor for Fr. Excelso, for which he deserves recognition. If he were alive today, he would feel proud at seeing his original project of the Journal go on fulfilling its mission, even far beyond his original expectations. And he would celebrate it with much pride. We who remain

to continue Fr. Excelso's mission, admire what he did and promise him to continue doing it with fidelity and dedication, keeping intact its envisioned project, while updating it to the needs of the time.

His Writings

As a prolific writer, Fr. Excelso left behind an abundant bibliography: books, articles and answers to many "cases and inquiries."

In my attempt to compile an exhaustive list of his published works I have counted with a big advantage, namely, the fact that most of Fr. Excelso's writings were published within the campus of the University of Santo Tomas, in Manila: His books, printed either in the UST Printing Press, Printing Office or Publishing House; and his articles and "cases," in the two official organs of the Ecclesiastical Faculties of the University, namely, the *Boletín Eclesiástico de Filipinas* and *Philippiniana Sacra*. Thus I have searched in the *hemeroteca* of the University Library and painstakingly annotated all the titles authored by Fr. Excelso. Even so I am afraid that the bibliographical list that I have compiled may still be incomplete.

In any case, I am happy to offer the following bibliographical reference of Fr. Excelso's *Books, Articles and "cases,"* and bookreviews. I do it with the double purpose of facilitating the tracing of his writings and of rendering a humble homage to his person.

Books

Misal na Panlinggo. Manila: University of Santo Tomas Printing Press, 1945.

Kabuhaya't katamisan: Dasalang pangkalahatan hinggil sa Santo Rosaryo. Manila: University of Santo Tomas Printing Press, 1956.

Buwan ng Rosaryo o Buwan ng Oktubre. Manila: University of Santo Tomas Printing Press, 1956.

Halamanang Namumulaklak. Manila: University of Santo Tomas Printing Press, 1956.

Kayamanang Diwa. Manila, University of Santo Tomas Printing Press, 1956.

Misal na Pang-Araw-Araw: ayon sa katatapos na liturhikong pagbabago. Manila: University of Santo Tomas Printing Press, 1960.

Manuale Parochorum. Manila: University of Santo Tomas Printing Press, 1960.

Nature of Marriage as reflected in canon and civil laws. Manila: University of Santo Tomas Printing Press, 1961.

Misal na Panlinggo. Manila: University of Santo Tomas Printing Press, 1961.

Address on the nature of Christian marriage at the opening exercises of the academic year 1961-1962. Manila: University of Santo Tomas Printing Press, 1961.

Lengua española. Manila: University of Santo Tomas Printing Press, 1970.

Misal na pang-araw-araw: Ayon sa katatapos na liturhikong pagbabago. Manila: University of Santo Tomas Printing Press, 1972.

Kabuhaya't katamisan; dasalang pangkalahatan hinggil sa Santo Rosaryo [microform]. Photoduplication Service, University of the Philippines Library, 1974.

Lengua española II: Irregularidades. Manila: University of Santo Tomas Printing Press, 1976.

Lengua Española: Estructura gramatical. Manila: University of Santo Tomas Printing Office, 1977.

Consecrated and Apostolic Life according to the 1983 Codex Juris Canonici. Manila: University of Santo Tomas Printing Office, 1984.

Guide for Lay Catholic Faithful according to the 1983 Code of Canon Law. Manila: University of Santo Tomas Printing Office, 1984.

Concise Guide for Lay Catholic Faithful according to the 1983 Code of Canon Law. Manila: University of Santo Tomas Printing Office, 1984.

Manual for Parish Priests according to the 1983 Codex Juris Canonici. Manila: University of Santo Tomas Printing Office, 1985.

Sanctions in the Church according to the 1983 Code of Canon Law. Manila: University of Santo Tomas Publishing House, 1985.

Moral and Canonical Questions. Manila: University of Santo Tomas Publishing House, 1994.

Canonical questions (II). Manila: University of Santo Tomas Publishing House, 1997.

Manual for Parish Priests. (Revised by Danilo Tagat), Manila: University of Santo Tomas Publishing House, 1998.

Articles and "Cases"

"La Iglesia y las Escuelas Acatólicas"

(1) BEF, vol. 19, n. 216, Agosto, 1941, pp. 454-461; (2) BEF, vol. 19, n. 218, Octubre, 1941, pp. 590-596; (3) BEF, vol. 19, n. 219, Noviembre, 1941, pp. 651-658; (4) BEF, vol. 20, n. 222, Marzo-Abril, 1946, pp. 128-135; and (5) BEF, vol. 20, n. 223, Mayo-Junio, 1946, pp. 708-715.

“Estado jurídico de la Iglesia en China”. BEF, vol. 22, n. 238, April, 1948, pp. 221-239.

“Las parroquias en Misiones”. BEF, vol. 22, n. 242, August, 1948, pp. 485-496.

“El párroco religioso en misiones”. BEF, vol. 22, n. 244, October, 1948, pp. 626-640.

“Cumplimiento Pascual en Filipinas”. BEF, vol. 30, n. 338, August, 1956, pp. 475-483.

“Prueba de recepción de Sacramentos” [case]. BEF, vol. 30, n. 339, September, 1956, pp. 560-562.

Jus vigens in Praelaturis ‘Nullius’ [case]. BEF, vol. 31, n. 343, January, 1957, pp. 47-48.

Ayuno Eucarístico y Misa tardía por devoción [case]. BEF, vol. 31, n. 343, January, 1957, pp. 48-50.

“Ayunos y Abstinencias en Filipinas”. BEF, vol. 31, n. 345, March, 1957, pp. 205-212.

“De Matrimonio celebrato a Sacerdote in paroecia aliena” [case]. BEF, vol. 31, n. 349, July, 1957, pp. 621-623.

“Obligación de los católicos de enviar sus hijos a escuelas católicas” [case]. BEF, vol. 31, n. 350, August, 1957, pp. 692-697.

“Non-Sectarian Schools with a chapel and chaplain for Catholics” [case]. BEF, vol. 31, n. 351, September, 1957, pp. 762-767.

“Regarding chaplains in Non-Sectarian Schools” [case]. BEF, vol. 31, n. 352, October, 1957, pp. 816-822.

“Sobre la absolución de censuras reservadas” [case]. BEF, vol. 31, n. 353, November, 1957, pp. 889-891.

“Ayunos y abstinencias en la vigilia de Navidad” [case]. BEF, vol. 31, n. 353, November, 1957, pp. 891-892.

“Nuevo indulto sobre Ayuno y Abstinencia para Filipinas”. BEF, vol. 31, n. 354, December, 1957, pp. 936-938.

“Funciones parroquiales” [case]. BEF, vol. 31, n. 354, December, 1957, pp. 948-954.

“Estipendio en las Misas de Binación” [case]. BEF, vol. 32, n. 355, January, 1958, pp. 51-54.

“Forma de las Vestiduras Sagradas”. BEF, vol. 32, n. 356, February, 1958, pp. 97-111.

“Tiempo de la Comunión vespertina” [case]. BEF, vol. 32, n. 356, February, 1958, pp. 124-128.

“Interpretación de indultos” [case]. BEF, vol. 32, n. 356, February, 1958, pp. 130-131.

“El párroco y las Asociaciones” [case]. BEF, vol. 32, n. 357, March, 1958, pp. 197-198.

“De causis et Licentia ad expositionem publicam Ssmi. Sacramenti peragendam” [case]. BEF, Vol. 32, n. 359, May, 1958, pp. 321-325.

“Destino de contribuciones de los fieles” [case]. BEF, vol. 32, n. 359, May, 1958, pp. 325-326.

“De Matrimonio civili” [case]. BEF, vol. 32, n. 360, June, 1958, pp. 385-387.

“Iteración de la Misa” (I). BEF, vol. 32, n. 361, July, 1958, pp. 414-425.

“Sacerdote oficial de un banco rural” [case]. BEF, vol. 32, n. 361, July, 1958, pp. 448-450.

“Determinatio jurídica allicuius loci” [case]. BEF, vol. 32, n. 362, August, 1958, pp. 517-519.

“Interación de la Misa” (II). BEF, vol. 32, n. 363, September, 1958, pp. 565-575.

“De Missis Vespertinis” [case]. BEF, vol. 32, n. 363, September, 1958, pp. 590-592.

“De Hora Vespertina” [case]. BEF, vol. 32, n. 363, September, 1958, pp. 592-594.

“De Frequentatione Scholarum Aatholicarum” [case]. BEF, vol. 32, n. 364, October, 1958, pp. 656-659.

“Privilegium Paulinum relate ad Aglipayanos” [case]. BEF, vol. 32, n. 364, October, 1958, pp. 660-662.

“De Velatione sponsorum in benediction nuptial extra Missam” [case]. BEF, vol. 32, n. 364, October, 1958, 662-665.

“Juegos prohibidos a los clérigos” [case]. BEF, vol. 32, n. 365, November, 1958, pp. 722-725.

“De subiecto Extremae Unctionis” [case]. BEF, vol. 33, n. 368, February, 1959, pp. 120-121.

“De investigatione praematrimoniali in periculo mortis” [case]. BEF, vol. 33, n. 368, February, 1959, pp. 121-122.

“De intentione Missae Trinatae” [case]. BEF, vol. 33, n. 369, March, n. 368, pp. 188-189.

“Las Nuevas Facultades Decenales”. BEF, vol. 34, n. 383, April, 1960, pp. 213-222.

“Rosary during Mass” [case]. BEF, vol. 34, n. 384, May-June, 1960, pp. 366-369.

“Su Eminencia el Cardenal Santos”. BEF, vol. 34, n. 384, May-June, 1960, pp. 263-270.

“Quisnam licite Assistat Matrimonio” [case]. BEF, vol. 34, n. 385, July, 1960, pp. 452-453.

“Preguntas varias sobre el *Manuale Parochorum*” [case]. BEF, vol. 34, n. 386, August, 1960, pp. 515-517.

“No general permission to attend Non-Sectarian Schools” [case]. BEF, vol. 34, n. 388, October, 1960, pp. 646-648.

“Forma Extraordinaria celebrandi Matrimonio” [case]. BEF, vol. 34, n. 388, October, 1960, p. 659.

“Sobre el *Manuale Parochorum*” [case]. BEF, vol. 34, n. 389, November, 1960, pp. 730-731.

“De usu diversorum Ritualium” [case]. BEF, vol. 34, n. 390, December, 1960, pp. 795-796.

“Misa binada” [case]. BEF, Vol. 35, n. 391, January, 1961, pp. 63-65.

“Military chaplains and Marriage” [case]. BEF, vol. 35, n. 391, January, 1961, pp. 65-68.

“Estipendios de Misas rezada y cantada” [case]. BEF, vol. 35, n. 393, March, 1961, pp. 188-189.

“Tiempo para el cumplimiento pascual” [case]. BEF, vol. 35, n. 393, March, 1961, pp. 189-190.

“Absolute Divorce” (I). BEF, vol. 35, n. 394, April, 1961, pp. 231-240.

“Absolute Divorce” (II). BEF, vol. 35, n. 395, May-June, 1961, pp. 296-307.

“Intention of binated and trinated Masses” [case]. BEF, vol. 35, n. 395, May-June, 1961, p. 387.

“Morality of “civil marriage” [case]. BEF, vol. 35, n. 396, July, 1961, pp. 434-436.

“Misas vespertinas con ocasión de bodas” [case]. BEF, vol. 35, n. 396, July, 1961, pp. 438-439.

“Anticipation of Lauds” [case]. BEF, vol. 35, n. 397, August, 1961, pp. 506-508.

“Ritus Constitutione “Altitud” pro baptism designati” [case]. BEF, vol. 35, n. 398, September, 1961, pp. 572-573.

“Fasting and Abstinence of the Vigils of the Immaculate Conception and of Christmas” [case]. BEF, vol. 35, n. 399, October, 1961, pp. 655-660.

“Modus absolvendi Matutinum” [case]. BEF, vol. 35, n. 398, October, 1961, p. 660.

“Mass facing the People” [case]. BEF, vol. 36, n. 402, January, 1962, pp. 61-64.

“Evening Masses” [case]. BEF, vol. 36, n. 403, February, 1962, p. 132.

“Sacerdotes delegados para confirmar” [case]. BEF, vol. 36, n. 404, March, 1962, pp. 200-203.

“Law of Abstinence on Last August 14, Friday” [case]. BEF, vol. 38, n. 431, September, 1964, pp. 586-587.

“De Patrino Baptismi per Procuratorem” [case]. BEF, vol. 39, n. 443, November, 1965, pp. 965.

“Fast and Abstinence on the Assumption Eve” [case]. BEF, vol. 40, n. 451, August, 1966, p. 522.

“Aplicación de ‘Pastorale Munus’ en Filipinas”. PHIL-SACRA, vol. I, n. 1, January-April, 1966, pp. 64-136.

“The Celebration of Mixed Marriages”. PHIL-SACRA, vol. II, n. 4 January-April, 1967, pp. 141-176.

“Indult on Stipends” [case]. BEF, vol. 41, n. 458, March, 1967, pp. 255-256.

“On the anticipated Mass” [case]. BEF, vol. 42, n. 461, June, 1968, pp. 418-422.

“Advanced Fulfilment of the Obligation to Hear Mass”. PHIL-SACRA, vol. III, n. 8, May-August, 1968, pp. 248-262.

“Days of Obligation in the Philippines”. PHIL-SACRA, vol. III, n. 9, September-December, 1968, pp. 583-596.

“Intention and the Marriage Bond” [case]. BEF, vol. 43, n. 481, April, 1969, pp. 340-342.

“The Filipino Military Vicariate”. PHIL-SACRA, vol. VI, n. 16, January-April, 1971, pp. 5-61.

“The new Decennial Faculties” [case]. BEF, vol. 45, n. 503, April, 1971, pp. 313-317.

“Stipends of the Dispensed Mass *Pro-Populo* and of Binated and Trinated Masses” [case]. BEF, vol. 45, n. 504, May-June, 1971, pp. 393-397.

“Indissoluble Marriage and Divorce”. PHIL-SACRA, vol. VII, n. 19, January-April, 1972, pp. 54-88.

“Not Annulment but Declaration of Nullity”. BEF, vol. 46, n. 514, April, 1972, pp. 287-289.

“Particular Discipline on Marriage in the Philippines during the Spanish Regime”. PHIL-SACRA, vol. VIII, n. 22, January-April, 1973, pp. 7-88.

“The Vicarious Power of the Pope and Marriage”. PHIL-SACRA, vol. X, n. 29, May-August, 1975, pp. 224-255.

“The Church and the Indissolubility of Marriage”. BEF, vol. 50, n. 555, January, 1976, pp. 58-68.

“Error on Quality of the person” [case]. BEF, vol. 59, nn. 640-641, March-April, 1983, pp. 232-234.

“On General Absolution” [case]. BEF, vol. 59, nn. 640-641, March-April, 1983, pp. 235-237.

“Inscription of Baptism” [case]. BEF, vol. 59, nn. 642-643, May-June, 1983, pp. 331-332.

“Communio in Sacris with the Separated Brothers” [case]. BEF, vol. 59, nn. 642-643, May-June, 1983, pp. 332-334.

“Preparation for Marriage” [case]. BEF, vol. 59, July-August, 1983, nn. 644-645, pp. 416-418.

“Justifying Reason for Bination” [case]. BEF, vol. 59, nn. 644-645, July-August, 1983, pp. 419-420.

“Appointment of an Assistant Vicar” [case]. BEF, vol. 59, nn. 646-675, September-October, 1983, pp. 531-532.

“Premarital Investigation” [case]. BEF, vol. 59, nn. 646-675, September-October, 1983, pp. 532-533.

“Manuale Parochorum” [case]. BEF, vol. 59, nn. 648-649, November-December, 1983, p. 646.

“New Marriage Law”. PHIL-SACRA, vol. XVIII, n. 54, September-December 1983, pp. 458-494.

“A Perplexed Marriage case” [case]. BEF, vol. 60, nn. 650-651, January-February, 1984, pp. 75-77.

“The State of Sanctifying Grace for Communion” [case]. BEF, vol. 60, nn. 652-653, March-April, 1984, pp. 219-220.

“Mass Pro-Populo” [case]. BEF, vol. 60, nn. 654-655, May-June, 1984, pp. 368-369.

“Civil Marriage and Canonical Marriage” [case]. BEF, vol. 60, nn. 654-655, May-June, 1984, pp. 370-372.

“The Schedule of Parochial Activities” [case]. BEF, vol. 60, nn. 656-657, July-August, 1984, pp. 427-429.

“Blessings to be imparted by a Deacon” [case]. BEF, vol. 60, nn. 656-657, July-August, 1984, pp. 429-431.

“The Guide for Lay Catholic Faithful” [case]. BEF, vol. 60, nn. 656-657, July-August, 1984, pp. 431-432.

“Is binated Mass in concelebration allowed” [case]. BEF, vol. 60, nn. 658-659, September-October, 1984, pp. 546-547.

“A Deacon Blessings” [case]. BEF, vol. 60, nn. 658-659, September-October, 1984, pp. 547-548.

“Chaplain’s Faculties” [case]. BEF, vol. 60, nn. 660-661, November-December, 1984, pp. 720-722.

“Concelebration with a Stipend” [case]. BEF, vol. 60, nn. 660-661, November-December, 1984, pp. 723-724.

“Doubtful Concelebration” [case]. BEF, vol. 61, nn. 662-663, January-February, 1985, pp. 81-82.

“Women in the Church’s Law” [case]. BEF, vol. 61, nn. 664-665, March-April, 1985, pp. 194-196.

“Obligations of Religious” [case]. BEF, vol. 61, nn. 664-665, March-April, 1985, pp. 197-198.

“Impediment of Adoption” [case]. BEF, vol. 61, nn. 666-667, May-June, 1985, pp. 306-308.

“Can the Mass of the Assumption be anticipated?” [case]. BEF, vol. 61, nn. 666-667, May-June, 1985, p. 308.

“Attempted Civil Marriage of a Religious Priest” [case]. BEF, vol. 61, nn. 668-669, July-August, 1985, pp. 438-439.

“Remission of the Excommunication on Abortion” [case]. BEF, vol. 61, nn. 668-669, July-August, 1985, pp. 439-440.

“Transfer of a religious from one Institute to another” [case]. BEF, vol. 61, nn. 670-671, September-October, 1985, pp. 544-545.

“Paralitururgical Celebration” [case]. BEF, Vol. 61, nn. 670-671, September-October, 1985, pp. 546-547.

“Uniformity in Liturgy” [case]. BEF, vol. 61, nn. 672-673, November-December, 1985, pp. 682-685.

“Matrimonial Consent”. PH-SACRA, vol. XXI, n. 61, January-April, 1986, pp. 83-99.

“Holy Communion for the Sick during the Holy Triduum” [case]. BEF, vol. 62, January-February, 1986, nn. 674-676, pp. 66-67.

“Dedication of Churches” [case]. BEF, vol. 62, nn. 674-676, January-February, 1986, pp. 67-68.

“Dedication of Churches” [case]. BEF, vol. 62, nn. 674-676, January-February, 1986, pp. 67-68.

“Marriage Solemnized by Deacons” [case]. BEF, vol. 62, nn. 676-677, March-April, 1986, pp. 207-208.

“Uniformity in Liturgical Actions” [case]. BEF, vol. 62, nn. 676-677, March-April, 1986, pp. 208-209.

“Novenas during the Mass” [case]. BEF, vol. 62, nn. 676-677, March-April, 1986, pp. 209-211.

“Age and the Fulfilment of Church’s Laws” [case]. BEF, vol. 62, nn. 678-679, May-June, 1986, pp. 325-328.

“Marriages Solemnized by a Parochial Vicar” [case]. BEF, vol. 62, nn. 678-679, May-June, 1986, pp. 328-330

“Suspension from Saying Mass” [case]. BEF, vol. 62, nn. 678-679, May-June, 1986, pp. 330-332.

“Divine Office and Conventual Masses” [case]. BEF, vol. 62, nn. 680-681, July-August, 1986, pp. 424-426.

“Excommunication for Direct Abortion” [case]. BEF, vol. 62, nn. 680-681, July-August, 1986, pp. 426-430.

“Religious Habit” [case]. BEF, vol. 62, nn. 682-683, September-October, 1986, pp. 532-533.

“Extraordinary Ministers in Some Liturgical Functions” [case]. BEF, vol. 62, nn. 682-683, September-October, 1986, pp. 533-536.

“Faculty to Hear Confessions” [case]. BEF, vol. 62, n. 682-683, November-December, 1986, p. 641.

“Time-Table for Confessions” [case]. BEF, vol. 63, nn. 686-687, January-February, 1987, pp. 55-56

“Local Ordinaries and Remission on Penalties” [case]. BEF, vol. 63, nn. 686-687, January-February, 1987, pp. 56-57.

“Uniformity in the Congregation” [case]. BEF, vol. 63, nn. 686-687, January-February, 1987, pp. 57-59

“Extraordinary Form of Marriage” [case]. BEF, vol. 63, nn. 688-689, March-April, 1987, pp. 226-227.

“Laws Ruling Juridical Acts” [case]. BEF, vol. 63, nn. 688-689, March-April, 1987, pp. 227-229.

“Religious Regulars and Reserved Cases” [case]. BEF, vol. 63, nn. 690-691, May-June, 1987, pp. 363-365.

“Prohibited Changes in the Liturgical Texts” [case]. BEF, vol. 63, nn. 690-691, May-June, 1987, pp. 366-367.

“Legitimacy of Children in the New Codex”. PHIL-SACRA, vol. XXII, n. 65, May-August, 1987, pp. 242-269.

“Stipend for Binated and Trinated Masses” [case]. BEF, vol. 63, nn. 692-693, July-August, 1987, pp. 486-488.

“The “Religious Promises” After the Novitiate” [case]. BEF, vol. 63, nn. 692-693, July-August, 1987, pp. 488-489.

“Priestly Obligation to Hear Confessions” [case]. BEF, vol. 63, nn. 694-695, September-October, 1987, pp. 610-618.

“The Beginning of Religious Life” [case]. BEF, vol. 63, nn. 696-697, November-December, 1987, pp. 765-766.

“Legitimation of Children in the New Code”. PHIL-SACRA, vol. XXII, n. 66, September-December, 1987, pp. 383-402.

“Reservation of the Holy Sacrament during the Holy Triduum” [case]. BEF, vol. 64, nn. 698-699, January-February, 1988, pp. 61-64.

“Adoration of the Cross on Good Friday” [case]. BEF, vol. 64, nn. 698-699, January-February, 1988, pp. 64-65.

“Options in Using Various Forms in the Mass” [case]. BEF, vol. 64, nn. 698-699, January-February, 1988, pp. 65-69.

“Faculty to Hear Confessions” [case]. BEF, vol. 64, nn. 700-701, March-April, 1988, pp. 206-207.

“A Moral Problem” [case]. BEF, vol. 64, nn. 700-701, March-April, 1988, pp. 207-210.

“A Previous Marriage is a Diriment Impediment” [case]. BEF, vol. 64, nn. 700-701, March-April, 1988, p. 211.

“The Confessor as Judge and Healer” [case]. BEF, vol. 64, nn. 702-703, May-June, 1988, pp. 428-435.

“Change of Patron Saint” [case]. BEF, vol. 64, nn. 702-703, May-June, 1988, pp. 436-437.

“Uniformity in the Congregation” [case]. BEF, vol. 64, nn. 702-703, May-June, 1988, pp. 438-439.

“Mass Without Congregation” [case]. BEF, vol. 64, nn. 704-705, July-August, 1988, pp. 521-525.

“Validity of a Civil Marriage” [case]. BEF, vol. 64, nn. 704-705, July-August, 1988, p. 526.

“Profession in Articulo Mortis” [case]. BEF, vol. 64, nn. 704-705, July-August, 1988, pp. 527-529

“Object of Religious Vows” [case]. BEF, vol. 64, nn. 706-707, September-October, 1988, pp. 627-629.

“Office of Readings and Compline” [case]. BEF, vol. 64, nn. 706-707, September-October, 1988, pp. 630-632.

“Ignorance in Transgressing Penal Laws” [case]. BEF, vol. 64, nn. 706-707, September-October, 1988, pp. 633-635.

“Communion During Mass” [case]. BEF, vol. 64, nn. 708-709, November-December, 1988, pp. 739-742.

“The ‘Aba Ginoong Maria’” [case]. BEF, vol. 64, nn. 708-709, November-December, 1988, pp. 733-748.

“Exhumation of Cadavers” [case]. BEF, vol. 64, nn. 708-709, November-December, 1988, pp. 749-750.

“Holy Communion under the Species of Wine” [case]. BEF, Vol. 65, nn. 710-711, January-February, 1989, pp. 78-80.

“Canon Penitentiary” [case]. BEF, vol. 65, nn. 710-711, January-February, 1989, pp. 80-81.

“The ‘Salve Regina’ and its Translation” [case]. BEF, vol. 65, nn. 710-711, January-February, 1989, pp. 81-88.

“Right of the Superior to Vote in the House Council” [case]. BEF, vol. 65, nn. 712-713, March-April, 1989, pp. 212-214.

“Public Form of Celebration in Mixed Marriages” [case]. BEF, vol. 65, nn. 712-713, March-April, 1989, pp. 214-217.

“Words of the Consecration as an Acclamation of the People” [case]. BEF, vol. 65, nn. 712-713, March-April, 1989, pp. 217-218.

“Reaction of a Reader” [case]. BEF, vol. 65, nn. 712-713, March-April, 1989, p. 219.

“Transfer from a Secular to a Religious Institute” [case]. BEF, vol. 65, nn. 716-717, July-August, 1989, pp. 589-592.

“Omission Not Yet Allowed” [case]. BEF, vol. 65, nn. 716-717, July-August, 1989, pp. 592-594.

“Convalidation ‘In Radice’ of a Marriage” [case]. BEF, vol. 65, nn. 719-720, September-October, 1989, pp. 656-657.

“On Divorce” [case]. BEF, vol. 65, nn. 719-720, September-October, 1989, pp. 658-660.

“Extraordinary Ministers of Holy Communion” [case]. BEF, vol. 65, nn. 719-720, September-October, 1989, pp. 661-664.

“Possible Solution for an ‘Irregular Situation’” [case]. BEF, vol. 65, nn. 721-722, November-December, 1989, pp. 804-808.

“Donations of Cadavers” [case]. BEF, vol. 65, nn. 721-722, November-December, 1989, pp. 808-810.

“The Chaplain of a Religious House” [case]. BEF, vol. 66, nn. 722-723, January-February, 1990, pp. 68-70.

“The Law of Fasting” [case]. BEF, vol. 66, nn. 722-723, March-April, 1990, pp. 71-72.

“Denial of Holy Communion to Members of Masonic Associations” [case]. BEF, vol. 66, nn. 722-723, March-April, 1990, pp. 198-202.

“Parishes Committed to Religious” [case]. BEF, vol. 66, nn. 722-723, March-April, 1990, pp. 203-207.

“Uniformity During Mass” [case]. BEF, vol. 66, nn. 726-727, May-June, 1990, pp. 329-330.

“Canonical Effects of Illegitimacy” [case]. BEF, vol. 66, nn. 726-727, May-June, 1990, pp. 331-332.

“Acquired Rights and Canons 9 and 4” [case]. BEF, vol. 66, nn. 726-727, May-June, 1990, pp. 333-336.

“Acquired Rights Not Abrogated by the New Code” [case]. BEF, vol. 66, July-August, 1990, nn. 728-729, pp. 430-438.

“Extraordinary Form in Contracting Marriage” [case]. BEF, vol. 66, nn. 730-731, September-October, 1990, pp. 577-580.

“Religious Obligation” [case]. BEF, vol. 66, nn. 730-731, September-October, 1990, pp. 581-582.

“Pope Paul VI on the Union of Parishes” [case]. BEF, vol. 66, nn. 730-731, September-October, pp. 583-586.

“Parochial Books” [case]. BEF, vol. 66, November-December, 1990, nn. 732-733, pp. 676-677.

“Remission of Ecclesiastical Penalties” [case]. BEF, vol. 66, nn. 732-733, November-December, 1990, pp. 678-681.

“Effects of the New Code on the Liturgy of the Hours” [case]. BEF, vol. 66, nn. 732-733, November-December, 1990, pp. 682-683.

“Civil Marriage of Catholics”. BEF, vol. 67, nn. 734-735, January-February, 1991, pp. 87-94.

“Censures Absolved by Chaplains” [case]. BEF, vol. 67, nn. 736-737, March-April, 1991, pp. 180 -181.

“The Breaking of the Host” [case]. BEF, vol. 67, nn. 736-737, March-April, 1991, pp. 182 -183.

“Cumulative Jurisdiction” [case]. BEF, vol. 67, nn. 736-737, March-April, 1991, pp. 184-185.

“Direct Confession to God” [case]. BEF, vol. 67, nn. 738-739, May-June, 1991, pp. 287 -291.

“Invitatory of the Liturgy of the Hours” [case]. BEF, vol. 67, nn. 738-739, May-June, 1991, pp. 291 -292.

“Donor’s Will” [case]. BEF, vol. 67, nn. 740-741, July-August, 1991, pp. 405-408.

“Dismissal from the Clerical State” [case]. BEF, vol. 67, nn. 740-741, July-August, 1991, pp. 408-411.

“Parochial Books” [case]. BEF, vol. 67, nn. 742-743, September-October, 1991, pp. 525 -528.

“Elected in the Third Scrutiny” [case]. BEF, vol. 67, nn. 742-743, September-October, 1991, pp. 528-531.

“Refusal to Take Holy Communion from Lay Ministers” [case]. BEF, vol. 67, nn. 744-745, November-December, 1991, pp. 623-626.

“Use of the Church in Parishes Entrusted to Religious Houses” [case]. BEF, vol. 67, nn. 744-745, November-December, 1991, pp. 626-629.

“General Absolution: Its Exceptional Character” . BEF, vol. 68, nn. 746-747, January-February, 1992, pp. 94-97.

“General Absolution” [case]. BEF, vol. 68, nn. 746-747, January-February, 1992, pp. 98-101.

“Iterated Communion” [case]. BEF, vol. 68, nn. 746-747, January-February, 1992, pp. 101-103.

“The Canopy of the Tabernacle” [case]. BEF, vol. 68, nn. 746-747, January-February, 1992, pp. 103-105.

“First Norms on General Absolution”. BEF, vol. 68, nn. 748-749, March-April, 1992, pp. 209-215.

“Supplying Faculty of the Church” [case]. BEF, vol. 68, nn. 748-749, March-April, 1992, pp. 216-220.

“Transfer from One Religious Institute to Another” [case]. BEF, vol. 68, March-April, 1992, pp. 220-222.

“Declarations of the Sacred Congregation for the Doctrine of Faith in 1972 on General Absolution”. BEF, vol. 68, nn. 750-751, May-June, 1992, pp. 345-350.

“General Absolution in the New Code”. BEF, vol. 68, nn. 752-753, July-August, 1992, pp. 463-466.

“Books of Baptism” [case]. BEF, vol. 68, nn. 752-753, July-August, 1992, pp. 467-475.

“General Absolution in the New Code: In Danger of Death and in Grave Necessity”. BEF, vol. 68, nn. 754-755, September-October, 1992, pp. 571-578.

“General Absolution in the New Code: Resolution to Confess in Due Time”. BEF, vol. 68, nn. 756-757, November-December, 1992, pp. 675-678.

“Ecclesiastical Approval of Books on Faith and Morals” [case]. BEF, vol. 68, nn. 756-757, November-December, pp. 679- 683.

“Iterated Holy Communion” [case]. BEF, vol. 68, nn. 756-757, November-December, 1992, pp. 683-684.

“Non-Catholic Professors and Catholic Schools” [case]. BEF, vol. 69, nn. 756-757, January-February, 1993, pp. 80-83.

“Exposition of the Blessed Sacrament” [case]. BEF, vol. 69, nn. 756-757, January-February, 1993, p. 83.

“Manipulation in Religious Elections” [case]. BEF, vol. 69, nn. 758-759, March-April, 1993, pp. 218-221.

“Duty of the Bishop’s Delegate in a General Chapter” [case]. BEF, vol. 69, nn. 758-759, March-April, 1993, pp. 221-223.

“Marriage Solemnized in a Cursillo” [case]. BEF, vol. 69, nn. 760-761, May-June, 1993, pp. 339-343.

“Washing of Hand in the Mass” [case]. BEF, vol. 69, nn. 760-761, May-June, 1993, pp. 343-345.

“Presumption on the Death of a Married Person” [case]. BEF, vol. 69, nn. 762-763, July-August, 1993, pp. 428-432.

“Valid Baptism Administered in Non-Catholic Religious Churches” [case]. BEF, vol. 69, nn. 762-763, July-August, 1993, pp. 432-434.

“Parish for the Celebration of Marriage” [case]. BEF, vol. 69, nn. 764-765, September-October, 1993, pp. 546–548.

“Absolution of Excommunication *Latae Sententiae* Not Yet Declared”. BEF, vol. 69, nn. 764-765, September-October, 1993, pp. 548-551.

“Communion by Placing the Consecrated Host in the Hand”. BEF, vol. 69, nn. 766-767, November-December, 1993, pp. 686-690.

“Registration of Baptism” [case]. BEF, vol. 69, nn. 766-767, November-December, 1993, pp. 690-691.

“Reflections on Priesthood” [case]. BEF, vol. 70, nn. 768-769, January-February, 1994, pp. 64 -69.

“Posture of the Faithful after the Consecration” [case]. BEF, vol. 70, nn. 768-769, January-February, 1994, pp. 69 -71.

“Imperfect Civil Divorce ‘Tolerated’” [case]. BEF, vol. 70, nn. 770-771, March-April, 1994, pp. 199-207.

“Faculty to Remit Censures and to Hear Confessions” [case]. BEF, vol. 70, nn. 770-771, March-April, 1994, pp. 207 -209.

“Book of Marriages” [case]. BEF, vol. 70, nn. 772-773, May-June, 1994, pp. 292-296.

“Civil Marriage Is Not a Putative Marriage” [case]. BEF, vol. 70, May-June, nn. 772-773, 1994, pp. 296-299.

“Is Mass Intention to be Announced to the Congregation?” [case]. BEF, vol. 70, nn. 774-775, July-August, 1994, pp. 434 -437.

“Sacramental Penance” [case]. BEF, vol. 70, nn. 774-775, July-August, 1994, pp. 437-443.

“General Absolution” [case]. BEF, vol. 70, nn. 776-777, September-October, 1994, pp. 559-562.

“Anointing of the Sick” [case]. BEF, vol. 70, nn. 776-777, September-October, 1994, pp. 562-565.

“Gregorian Masses” [case]. BEF, vol. 70, nn. 778-779, November-December, 1994, pp. 663-668.

“Impediment of Legal Adoption” [case]. BEF, vol. 70, nn. 778-779, November-December, 1994, pp. 669-671.

“What Does the Term Laity Mean?”. BEF, vol. 71, nn. 782-783, March-April, 1995, pp. 174-181.

“Guest Priests’ Remuneration”. BEF, vol. 71, nn. 786-787, July-August, 1995, pp. 480-486.

“Admission of Aglipayan Adults to Catholic Church”. BEF, vol. 71, nn. 788-789, September-October, 1995, pp. 558-561.

“Appointment of a Hospital Chaplain”. BEF, vol. 71, nn. 788-789, September-October, 1995, pp. 561-563.

“Are All Persons Guilty of Abortion Equally Punished?”. BEF, vol. 71, nn. 790-791, November-December, 1995, pp. 633-636.

“Communion Under the Species of Bread”. BEF, vol. 71, nn. 790-791, November-December, pp. 636-637.

“The Sacramental Seal”. BEF, vol. 72, n. 792, January-February, 1996, pp. 60-67.

“Marriage Convalidation”. BEF, vol. 72, n. 793, March-April, 1996, pp. 173-176.

“Composure of the priest at the Mass”. BEF, vol. 72, n. 793, March-April, 1996, pp. 176-177.

“The Commandment of Annual Confession”. BEF, vol. 72, n. 794, May-June, 1996, pp. 269-271.

“The Pre-matrimonial Investigation”. BEF, vol. 72, n. 794, May-June, 1996, pp. 271-273.

“Liturgical Performance of Doxology in the Mass”. BEF, vol. 72, n. 795, July-August, 1996, pp. 433-434.

“A subsisting previous marriage is a diriment impediment”. BEF, vol. 72, n. 795, July-August, 1996, pp. 434-435.

“Simony”. BEF, vol. 72, n. 796, September-October, 1996, pp. 529-534.

“Married Religious”. BEF, vol. 72, n. 797, November-December, 1996, pp. 681-685.

“Consecration of the Sacramental Species”. BEF, vol. 72, n. 797, November-December, 1996, pp. 685-686.

“Mass Application” [case]. BEF, vol. 73, n. 798, January-February, 1997, pp. 85-90.

“Faculty to Hear Confessions” [case]. BEF, vol. 73, n. 799, March-April, 1997, pp. 179-187.

“The Church and Freemasonry” [case]. BEF, vol. 73, n. 800, May-June, 1997, pp. 276-279.

“Limitation in the Mass Application” [case]. BEF, vol. 73, n. 801, July-August, 1997, pp. 460-464.

“Consanguinity as an Impediment” [case]. BEF, vol. 73, n. 801, July-August, 1997, pp. 464-466.

“Anticipated Mass” [case]. BEF, vol. 73, n. 802, September-October, 1997, pp. 594-599.

“Funeral for Masons” [case]. BEF, vol. 73, n. 803, November-December, 1997, pp. 751-754.

“Indulgences” [case]. BEF, vol. 74, n. 804, January-February, 1998, pp. 66-70.

“Conventual Mass and Divine Office” [case]. BEF, vol. 74, n. 804, January-February, 1998, pp. 70-71.

“Revival of Sacraments” [case]. BEF, vol. 74, n. 805, March-April, 1998, n. 805, pp. 267-273.

“Ordinary Witnesses in a Valid Marriage” [case]. BEF, vol. 74, n. 806, May-June, 1998, pp. 466-475.

“Incardination and Excardination” [case]. BEF, vol. 74, n. 807, July-August, 1998, pp. 590-591.

“Dismissal of Religious” [case]. BEF, vol. 74, n. 807, July-August, 1998, pp. 592-595.

“Concepts of Sacramentals” [case]. BEF, vol. 74, n. 808, September-October, 1998, pp. 699-702.

“Civil Marriage is not for Catholics” [case]. BEF, vol. 74, n. 809, November-December, 1998, pp. 854-857.

“When Bination is Allowed” [case]. BEF, vol. 75, n. 810, January-February, 1999, pp. 96-103.

“Secret Celebration of Marriage” [case]. BEF, vol. 75, n. 811, March-April, 1999, pp. 248-254.

“Forgiveness in the Lord’s Prayer” [case]. BEF, vol. 75, n. 812, May-June, 1999, pp. 381-385.

“Revival and Convalidation of Marriage” [case]. BEF, vol. 75, n. 813, July-August, 1999, pp. 499-505.

“Requirements and Conditions for Indulgences” [case]. BEF, vol. 75, n. 814, September-October, 1999, pp. 588-590.

“Publication of a Marriage” [case]. BEF, vol. 75, n. 814, September-October, 1999, pp. 590-596.

“Notorious Rejection of the Catholic Faith” [case]. BEF, vol. 75, n. 815, November-December, 1999, pp. 714-716.

“Application of Indulgences” [case]. BEF, vol. 75, n. 815, November-December, 1999, p. 717.

Book Reviews

Cuenco, José, Ma., *Impresiones de un viajero*. Catholic Publishing House, Jaro, Iloilo, 1960. In BEF, 1960, Vol. 34, October, n. 388, pp. 666-667.

O’Connell, J. B., *The Rubrics of the Roman Breviary and Missal*. Publ. Burns & Oates, 1960. In BEF, 1961, Vol. 35, September, n. 398, p. 587. ■

