

THE CONSTITUTION OF THE MANILA CATHEDRAL CHAPTER (1581)

By

PABLO FERNANDEZ

Introduction

At first thought it would seem unnecessary to present our readers with a biographical sketch of the life and main achievements of Fr. Domingo de Salazar, first bishop of the Philippines, about whom so much and so well has been written. However, after due consideration, we have decided to summarize in a few paragraphs the main facts of his life and work. And, in order to round off this *Introduction*, we shall add a few remarks about the erection of the archdiocese of Manila together with its Cathedral Chapter, and pass a perfunctory judgment on the document or decree by which it was established.

Fray Domingo de Salazar was born in Labastida, Alava, Spain in or about the year 1512. At an early age he enrolled in the University of Salamanca where he studied, with several interruptions, for almost twenty years, obtaining at first the Baccalaureate of Canon Law (1526-1528), and then the same degree in Civil Law through the years 1534-1539. His main professor during this second period of his student life was the reknown Francisco de Vitoria, the father of the International Law.

Nothing is known about him during the years 1539 to 1546. It was in the latter year when he asked for and received the Dominican habit in the Convent of San Esteban de Salamanca. After his novitiate, he began his Philosophical Studies, followed by the study of Theology. The year of his priestly ordination is unknown, a fact to which historians of that time and even of succeeding centuries paid so little attention.

In 1553 he sailed for Mexico where he was to spend twenty three years combining teaching with missionary work. Then, in the year 1576 he was sent to Spain by the province of Santiago de Mexico to transact some important business, among which was the founding of a Dominican missionary Province in the Philippines.

Well aware of his value and merits, King Philip II presented him to the Holy See as first bishop of the Philippines, principally motivated, among other services rendered to the Crown, for the untiring zeal that he had displayed in defense of the rights of the American natives. This happened in the early months of 1579. The diocese of Manila was erected on February 6th of the same year. We also lack information about the date and place of his episcopal ordination. On the other hand we know that in the month of May of the following year, that is, 1580, he sailed for Mexico taking along with him eighteen Dominicans, four clerics and some domestics.

Unfortunately, during the crossing of the Atlantic a pestilence broke out in the galleon which carried almost all his Dominican confreres to their watery grave. And once they had reached Mexico, only Fray Cristobal de Salvatierra volunteered to accompany him to the Philippines. On March 29, 1581, he started the navigation towards the Islands on aboard the galleon ship *San Martín*. After an overland trip to two months across the Bicol and Laguna de Bay regions, he reached Manila on September 17th of same year.

Once he got to the helm of his Apostolic See, one of his steps was to found the Diocese of Manila according to the mandate of His Holiness, Pope Gregory XIII, together with its Cathedral church and Chapter (*Cabildo*). This was undoubtedly his main achievement for from a "mustard seed" the new diocese was to grow, through the years, specially in modern times into a "large tree" by the establishment of new archdioceses and dioceses.

The problems that afflicted the new Spanish colony of the Philippines were so pressing that, in spite of his advanced age, Fray Salazar thought it fit to bring them himself to the attention of the King of Spain. Hence, his departure from Manila in 1591.

In Spain, he worked, among other things, for the division of his vast diocese into four with Manila as the Metropolitan see. It was but logical that he would be promoted to the dignity of first archbishop of the new Archdiocese. However, his death, which took place on December 4, 1595, deprived him of this additional burden and glory.¹

And now, a few lines are in order about the Cathedral Chapter and the document of its establishment. Of the 27 officials proposed by Fray Salazar, the King approved only those that were strictly necessary; 5 dignities, namely: the Dean, the Archdean, the Precentor, the Treasurer and the Schoolmaster; 3

¹Lucio Gutiérrez, O.P., "Domingo de Salazar's Struggle for Justice and Humanization in the Conquest of the Philippines (1579-1594)", reprinted from *Philippiniana Sacra*, Vol. XIV-Number 41, (May-August, 1979,) 219-282.

canonries; magisterial, doctoral and penitentiary; 2 full prebends and 2 half prebends. There were, besides other minor officials whom we shall mention later in a footnote.

It would be interesting to give here a brief idea of the vicissitudes that the Manila Cathedral Chapter went through three long centuries. However, we shall refrain from doing so in order not to lengthen this Introduction unnecessarily. Suffice it to say that it remained about the same, except for an increased of the stipends effected by King Philip III on June 2, 1604, and by Charles II on May 28, 1680.

The Philippine Revolution sounded the death-knell of the Manila Cathedral Chapter. Supported, as it had been, by the Spanish Royal Patronage, it went down with it.

The document consists of two parts: An *Introduction* written in an elegant Latin, and the nature of the Cathedral Chapter with its dignities, canonries, prebends, half-prebends and other officials of a lesser rank. In this second part the diction is less elegant due to the fact that the matter is less apt for a rethorical display.

It was first published in Colin-Pastells, Vol. II, pp. 187-193, from where we have taken it. However, through a cursory reading, it soon became clear that it was not free from some typographical errors like the omission of one line and there petition of two others along with some misspelled words. We were able to find the missing line in a xerox copy of the original preserved in the Archives of the Indies in Sevilla and photocopied by Fr. Lucio Gutiérrez.² We wish to express our thanks to him for his generosity.

On the other hand, in this copy we have detected the omission of two words that are found in Pastells, and this leads us to conclude that there must be another copy of the same document in the same Archives. In fact, both complement each other.

There are besides some grammatical errors of which we have corrected some and left the others as they are in order not to interfere too much with the original text. Perhaps, some reader well versed in Latin may detect a few more while others might observe that the English version is not always as perfect as it should be. To whom we may humbly reply that the job of its translation and publication has taken a good deal of our time and effort. After having done what we could, we leave the door open to further improvements.

²His Index card reads as follows: "Erección de la Iglesia Catedral de Manila por Fray Domingo de Salazar, primer obispo de Filipinas, Manila, 21 de diciembre, 1581. Comienza: 'Frater Dominicus de Salazar...' 14 hjs, folio. Original: AGI, Filipinas, 74, 1, 9, Cat. 2729. En: Colin-Pastells, II, PP. 187-193."

LITTERAE ERECTIONIS ECCLESIAE CATHEDRALIS MANILENSIS EJUSDEMQUE CAPITULI CATHEDRALICII

ab Ilmo. et Revmo. Dominico de Salazar, O.P.
die 21 mensis Decembris anni Domini 1581, Manilae promulgatae.

Frater Dominicus de Salazar, Dei et Apostolicae Sedis gratia Episcopus Philippinarum, omnibus eas incolentibus utriusque sexus Christifidelibus salutem in Eo qui est vera salus:

Ea est, ac semper fuit et erit in posterum, omnipotentis Dei nostri erga homines providentia ut mirabilia quaedam temporibus succedentibus facienda reservet, quibus et ea quae ad priscos facta sunt, posteris credibilia reddat et posteros ipsos mirabilium novitate in sui cognitionem inducat. Mirabile sane fuit olim filios Israel, eductos de Aegypto, Rubrum mare sicco Deum vestigio transire fecisse. Hoc vero his qui viderunt e medio sublatis, filiis eorum credibile factum est quando Jordanis fluenta siccavit ut in Promissionis Terram eos introduceret. Sed ne in portentis quae ad antiquos patres facta legimus recensendis immoremur, ad nostris vicina temporibus accedamus.

Peracto itaque nostrae Redemptionis sacramento, Redemptoreque nostro ad Patris dexteram collocato, quid majus, quid mirabilius fieri potuit, ne incredibilem dicam, quam quod hujus saeculi hominibus deliciis et cupiditatibus deditis, honoribus inhiantibus et inservientibus divitiis, paucissimi homines, iidemque pauperrimi, omni humano auxilio destituti (quales fuisse Apostolos legimus) peccatorum paenitentiam mundique contemptum persuadere eos; ut in Crucifixum crederent, adducere potuerint. Mirabile esse desinat, aut sit certe creditum quam facillimum. mirum est et negari non potest Romanos, gentem victoriis super-

LETTERS OF ERECTION OF THE CATHEDRAL CHURCH OF MANILA AND OF ITS CATHEDRAL CHAPTER

By the Right Reverend Domingo de Salazar, O.P.,
issued at Manila on December 21 of the year 1581.

Fray Domingo de Salazar, by the grace of God and of the Apostolic See Bishop of the Philippines, to all the faithful of both sexes who dwell therein, greetings in Him Who is our true salvation.

There is, as there has always been, and there shall be in the future, that providence of Our Almighty God toward men, according to which He has reserved some wonderful things for future times, so that by this means He may render more worthy of credence to men of the future the wonders He manifested to men in the past, thereby leading them to His knowledge through the wonders of marvelous deeds. Truly, it was amazing to see how in the past God brought out of Egypt the children of Israel through the Red Sea on dry land. And after those who had seen this had died, the faith of their children was revived when He dried up the waters of the Jordan so that He could lead them into the Promised Land. However, in order not to dwell too much in recalling the marvels that we read to have been worked for the benefit of the ancient Fathers, let us mention those that are closer to our times.

Therefore, the mystery of our Redemption having been accomplished, and Our Redeemer having returned to the right hand of the Father, what greater, what a more wonderful thing, what a more incredible deed - I may say - could have been than that of a very few and very poor men, deprived of all human assistance - as we read the Apostles were - succeeding to persuade worldly men, given to pleasures and inordinate desires, ardently longing for honors and strongly attached to riches, to do penance for their sins and despise the world in order to believe in the Crucified. Let us not wonder at it; rather let us certainly believe how easy it was. It was marvelous and it cannot be denied that the Romans who had grown into a

bientem, insolentem tropaeis ac devicti orbis spoliis fruentem, ad Christi fidem quae omnia haec praecipit contemnenda, converti potuisse.

Sed quid Petrus in urbe Roma non posset cujus transeuntis umbra sanabat infirmos qui in plateis ponebantur? Quid Antiochiae aut Athenis non consequeretur Paulus, cujus semicinctia daemones fugabat? Quid denique in toto mundo non possent Apostoli, qui Spiritu Sancto repleti, linguis loquebantur eorum quibus fidem praedicabant, sanabant infirmos, mortuos suscitabant? In his vero quae temporibus nostris facta videmus ostenditur et potentia Dei major, et mirabilior apparet providentia.

Quis, rogo, si caecutire nolit, statim non videat majus opus ac mirabilius fuisse barbaros et infideles homines vitiis carnalibus deditissimos, antiquos ritus (*sic*) imbutos ac nihilo pene ultra quam corporis sensibus utentes, sine miraculis et absque signorum ostensione, sed sola verbi Dei propositione ad fidem Christi conversos fuisse et Christianae religionis jugum suis cervicibus imposuisse; quam Romanos, licet victoriis insolentes aut Graecos litteris superbientes, quibus tamen Apostoli, ut eos converterent, tot signa ostenderunt et ante quorum oculos tanta tamque ingentia patrarunt miracula, ut mirabilius fuisset homines solo sensu utentes non converti, tot visis mirabilibus, quam ut sic fuisse conversos mirari debeamus.

Sed multos ex nostris scio dicturos nostri temporis infideles non virtutis amore sed armorum vi compulsos, Christo ejusque fidei victas manus porrexisse. Revera autem hoc ipsum est quod hanc pressius urget et Dei nostri mirabiliorem potentiam et ejus sanctissimae fidei majorem ostendit virtutem; nempe homines armorum vi oppressos, bellatorum feritate in captivitatem miserrimam adductos, uxoribus ac liberis et tota substantia privatos, illius Dei fidem suscipere et legem profiteri voluisse a cujus cultoribus tot ac tanta mala essent perpessi; quique suis operibus si quam praedicabant, fidei contradicerent. Et quod mirabilius est, ad hanc fidem suscipiendam adducti sunt per ministros, qui non infirmos ut Petrus umbra sanarent, nec velut Apostoli mortuos suscitarent, aut eorum loquerentur linguis; sed qui nulla miraculi perpetratione, aut signorum ostensione, sed sola verbi Dei praedicatione eos ad fidem suscipiendam adduxerint.

Et ut magis mirere ab eis ministris conversi sunt quorum, licet multi fuerint et vitae integritate pollentes, et morum honestate praediti, ac litterarum peritia insignes, inter eos tamen quidam fuerint (quod non in cujusquam singillationem, sed ad Dei gloriam et fidei virtutem ostendendam intelligi dictum cupimus) homines [indocti] omni peritia litterarum destituti, et (quod pejus est non multum

most proud nation on account of their victories and become extremely insolent because of their trophies, while enjoying the spoils of a conquered world, could be converted to a faith which commands to spurn all these things?

But what could Peter, whose passing shadow healed the sick that were laid on the public streets, not accomplish in the city of Rome? What could Paul, whose narrow sashes put the devils to flight, not achieve in Antioch and Athens? What, finally, could not the Apostles accomplish, who, full of the Holy Spirit, spoke in languages to those to whom they preached the faith, healed the sick and raised the dead? Yet, in the things that are being wrought before our eyes in our times not only God's power stands out more conspicuously but also His providence shines in a more wonderful manner.

Who, I pray, unless he wants to be blind, may not see at once to be a more outstanding and wonderful deed that barbarian and heathen men, so steeped in the vices of the flesh, so inured to their ancient rites, and barely seeing anything beyond the senses, without miracles and portents, being converted to the faith of Christ and bowing their necks to the yoke of the Christian religion, only by the mere announcement of the word of God, than the conversion of the Romans, who were proud of their victories, or the Greeks so proud of their culture, in whose presence - in order to bring them to the faith - the Apostles worked so many miracles? In view of this, it would have been even more surprising that men, using only their common sense, would not have been converted after having seen such wonders than that they were converted in this other manner [i.e. without miracles].

On the other hand, I know that many of us will object and say that the infidels of our times surrendered to Christ and His faith not for the love of virtue but compelled by the force of arms. In fact, this is what brings home with greater force both: the more marvelous power of God, and the greater efficacy of His Holy Faith. In other words, it is a wonder that men, overpowered by force of arms, led into a wretched captivity by the ferocity of those who waged war on them, despoiled of their wives and children and of their property, should have chosen to embrace this faith in God and accept His law, from whose worshippers they had sustained so many evils, and who with their works had perhaps contradicted the faith that they were preaching, if they preached any? And, what is even more marvelous, they were led to embrace this faith by means of ministers who did not heal the sick as Peter's shadow did, nor raised the dead or spoke in tongues as the Apostles had done, but by men who led them to receive the faith not through any miracle or by the show of wonder signs but only by the preaching of the word of God!

And so that you may be the more amazed, they were converted by ministers, from among whom, although some were outstanding for the integrity of their lives, commendable for their good customs and excelling in learning, there were some - and by saying this I wish to make it clear that I am not singling out any person but (wish only) to emphasize the glory of God and the power of faith - deprived of an education and (what is even worse) not refraining very much from inordinate desires and from other vices: and yet, the power of the Faith was so efficacious that,

a cupiditate aliisque vitiis temperantes) Fidei tamen tanta fuit vis ac potentia, ut per ejusmodi ministros, qui sua praedicatione ejus ostendebant virtutem, tot barbarorum millia ad sanctae matris Ecclesiae gremium reducta videamus eorumque numerus magis ac magis augeatur, ut sublimitas ex Deo sit.

Haec verbi Dei tam nuda, uti vides, praedicatio novum quem dicunt orbem, vetere majorem, Christo Ecclesiaeque subjecit. Ad quod tam ingens tamque mirandum opus benignitas Dei nostri, qui sua providentia humanis rebus nunquam deest, gloriosissimos principes nostros, Hispanorum dico Reges Catholicos, sanctae Romanae Ecclesiae ascivit jussu, ut quod praedicatoribus defuturum praevidebat, per potentissimos eosdemque christianissimos reges suppleret, id quod manifeste rei probavit eventus.

Nam reges ipsi opus ac ministerium hoc a Deo sibi per Romanam Ecclesiam injunctum, tanta aviditate tantoque fidei et Christianae Religionis ampliandae zelo amplexi sunt, ut nullis sumptibus parcentes, nullis laboribus aut periculis deterriti aeque jacturis aut incommodis affecti, ab incepto destiterint.

Verum his caeterisque omnibus posthabitis in id solum incumbunt ut, ab incolis novi orbis Christus Dominus cognoscatur, suscipiatur, adoretur. Hinc tot praedicatores ex mendicantium ordinibus et saeculari clero ascitos, Regum nostrorum opera et impensis missos, novum hunc orbem peragere, et barbaros homines ad veri Dei cultum adducere. Hinc tot hispanos milites praedicatoribus ipsis praesto esse, ne infideles barbarica feritate praedicatoribus nocere auderent. Hinc demum tot metropolitanae totque minores cathedrales ecclesiae erectae et episcopatus creati, in quibus et ordo hierarchicus quem Romana tenet Ecclesia servaretur et plantationes novellae in Ecclesiae viridario plantatae suae conversionis fructum emitterent.

Verum, ne christianissimo Regi nostro Philippo deesset quo Romanae limites Ecclesiae extendere posset, sicut progenitores suos fecisse noverat, a quibus ut amplissima regna, sic fidei et Christianae Religionis zelum hereditavit; ejus auspiciis occidentales insulae inventae sunt, Philippinae ab ejus nomine dictae, quae ut sunt innumerae sic innumeris abundant cultoribus, quibus catholici Regis jussu, non sine magno thesaurorum dispendio et magnis militum suorum sudoribus et periculis evangelica veritas annuntiata, et ab eorum parte non minima recepta est, et in dies recipitur ut Isaiae vaticinium impletum videatur cum dicit: Viderunt insulae et timuerunt, extrema terrae obstupuerunt, appropinquaverunt et accesserunt. Et iterum: Filii tui de longe venient, videbis et afflues, mirabitur et dilatabitur cor tuum quando conversa fuerit ad te multitudo maris. Et alio loco: Dilata locum tentorii tui et pelles tabernaculorum tuorum

through ministers of this sort, it showed forth its power by their preaching, and we see so many thousands of barbarians brought into the bosom of the Church and (as is to be expected) their number will increase, so that all glory may be given to God.

As you see, this preaching of the word of God, so deprived of the marvelous, conquered for Christ and for the Church the so-called New World, which is more extensive than the Old One. To accomplish such great and wonderful work, the goodness of our God - who is never wanting in the governance of human things - raised, under the guidance of the Holy Roman Church, our most glorious princes, - I refer to the Catholic Kings of Spain -, so that what He foresaw that was going to be wanting in the preachers, He was going to supply by means of the most powerful and at the same time most Christian kings.

The succeeding events clearly bore witness to this. These same kings threw themselves into the accomplishment of this task and apostolate - entrusted to them by God through the instrumentality of the Roman Church, - with so much eagerness and so much zeal for the propagation of the Faith and the Christian religion that in achieving the task that they had begun, they would not be discouraged by expenses, nor deterred by the many labors and risks, nor intimidated by losses or discomforts.

On the contrary, setting aside these things and all others, they strove hard in order that Christ the Lord be known, welcomed and adored by the inhabitants of the New World. Hence, (we see) so many preachers taken from the Mendicant orders and from the Secular clergy sent on the initiative and backed up by the expenses of our kings, traversing the New World and leading barbaric men to the worship of God. Thus, so many Spanish soldiers defending the same preachers, so that the infidels would not dare to harm them with their barbaric savagery. Therefore, to sum up, so many metropolitan and so many minor cathedral churches erected and dioceses created, in which the hierarchical order established in the Roman church would be followed and the new plants planted in the garden of the Church would bear the fruit of their conversion.

Yet, so that our most Christian king Philip would not be lacking a place where he could extend the boundaries of the Church - which he knew had been done by his forefathers from whom he had received very extensive kingdoms, and also inherited the zeal for the propagation of the faith and the Christian religion - under his patronage some western islands were discovered, and named after him, the "Philippines". Being numberless, (these islands) also abound in innumerable worshippers, to whom, on orders of the Catholic king and not without a heavy burden to his coffers and great labors and risks for his soldiers, the evangelical truth was proclaimed, and was received by not a small fraction of them, - and it is still being received - so that the prophecy of Isaiah would be fulfilled when he says: "The islands saw it and feared; the ends of the earth were astounded, drew near and joined /us/. And again: "Your sons will come from afar; you shall see and abound in riches; your heart shall be filled with wonderment and expand itself when crowds coming from the sea shall turn towards you." And in another place:

extende, longos fact funiculos tuos et clavos tuos consolida, ut scilicet capere posset Ecclesiae tam ingentem multitudinem quam futuris temporibus convertendam praevidebat.

Haec est Hispaniarum gloria regum, quam nullus umquam aliorum saecularium principum assecutus est. Cui alii, quaeso, quam Hispaniarum Regibus datum est, ut cum saeculari sceptro evangelicum munus exerceret et cujus diadema regum Apostolici muneris decoraret honor, dignitas muniret et committeretur auctoritas?

Quod si temporalem regum nostrorum potestatem attendas, videbis eos regna Castellae quidem ac Legionis, cui Betica annumeratur portio jure haereditario; successionis vero Aragonicum, Flandricum, Austriacum; jure autem belli Siciliense ac Neapolitanum assequutos. Dei autem nutu et sanctae Romanae Ecclesiae concessione, tot regna, tot provincias consecuti sunt, quod si numerare incipias, finem non invenias. Nam si a terra quae Laboris dicitur ac septemtrionem respicit, per terram Floridam, Novam Hispaniam, Terram Firmam, usque ad Orellanicum fluvium pergas, et inde versus Austrum ad strictum Magalanicum divertas, et Chilensi regione peragrata ad Perulonia regna devenias; quot leucarum millia, quot gentium mores, aut quot linguarum diversitates prius transisse oportebit? Quod si ea quae hucusque Lusitaniae Regibus parebant, et modo, non sine Dei providentia successionis jure (invictissimo rege nostro Philippo) Castellae sceptro addita sunt, enumeres, Philippum Regem orbis dominum potius quam nomine alio nuncupabis.

Nam si Alexander Magnus, Dario et quibusdam aliis Asiae regibus devictis, se dominum orbis appellavit, et Romani quorum vaxilla usque ad Europae aut Africae fines non pervenerunt, neque Asiam totam non subierunt, orbis tamen victores aequae dominos se nuncupabant, quanto potiori jure Hispaniarum Reges orbis se dominos nuncupare, et vere esse poterunt, quorum dominio ac potestati innumera, eaque amplissima Regna subjecta sunt, quorum nomina neque Alexander audivit, neque in Romanorum aures devenerunt.

Sed ne longius divagetur oratio ad institutum revertamur. Igitur ut tam excellenti tamque divino muneri Christianissimus ac vere pius et Catholicus Rex noster Philippus, quod a Deo et Ecclesia ad gentes convertendas in suis progenitoribus acceperat, pro sui zeli magnitudine satisfaceret, ex omnibus Philippinis Luzonensem elegit insulam quae, ut Sinarum, quod vulgus dicit China, amplissimo regno vicinior est, et Iaponibus, Maluccis, Borneo, ac majori minorique Javis caeterisque nominatissimis insulis, propinquior, sic et aptior visa a qua in caeteras lux evangelica difundatur.

Obtinuit ergo praedictus Rex Catholicus a Sanctissimo Domino Nostro Gregorio tertio decimo ut in civitate Manila, in ejusdem insulae media ac commodiore parte sita, Cathedralis Ecclesia, sub intemeratae Virginis Concep-

"Widen the place of your tent and extend the skins of your pavilions, lengthen your cords and drive deep your pegs", so that the church would be able to hold so vast a multitude as he foresaw that was to be converted in future times.

This is the glory of the Spanish kings which none of the other secular princes did ever attain. To whomsoever, may I ask, except to the kings of Spain, was granted that, together with the scepter, they would carry on the Apostolic office, and whose Royal diadem would be enhanced by the Apostolic job, strengthened by the (Apostolic) dignity and accompanied by the (Apostolic) authority?

And, if you turn your attention to the temporal power of our kings, you shall see them having obtained by right of inheritance the kingdoms of Castile and Leon, to which a portion of Andalusia ought to be added; and, on the other hand, by right of succession, the kingdoms of Aragon, Flanders and Austria; those of Sicily and Naples by right of conquest. Again, by the will of God and concession of the Holy Roman Church, they have acquired so many kingdoms, so many provinces that if you begin to enumerate them, it shall be a never ending matter. For, if you start by the region that is called Tierra de Labor which is located in the North, and advance through Florida, New Spain, Venezuela and Colombia as far as the river Amazonas; and from there, turning towards the South, take the direction of the straits of Magellan, and, having visited that region, you come to the kingdom of Peru, how many thousands of leagues, how many kinds of people, what diversity of tongues you must necessarily encounter? And, if you add those lands which until now were subject to the king of Portugal, and truly not without a special providence of God were incorporated to the scepter of Castile (to our never defeated king Philip), you will call Philip lord of the world rather than by any other name.

For, if Alexander of Macedonia, having defeated Darius and some other kings of Asia, called himself master of the world; and the Romans, whose banners did not reach the ends of Europe and Africa, nor subjugated the whole of Asia, yet called themselves lords and conquerors of the world, how much more, with a better right, could the kings of Spain call themselves masters of the world - and could be so as well -, to whose domain and power numberless and most extensive kingdoms are subject, whose names neither Alexander heard nor reached the Roman ears.

However, putting a stop to these wanderings of our discourse, let us turn our attention to our subject. Therefore, so that the most Christian and truly pious and Catholic Philip, our king, could accomplish, in proportion to the magnitude of his zeal, such an excellent and divine task, which he had received from God and the Church through his forefathers, from all the Philipines he selected the island of Luzon which, being closer to the most extensive kingdom of China - which is commonly known as "China" - and to Japan, Moluccas, Borneo, the Greater and Lesser Java, and to all others most renown islands, was deemed to be the most apt from which the evangelical light might be spread to the others.

Therefore, the aforesaid Catholic king obtained from our most Holy lord Gregory XIII that in the city of Manila, situated in the most central and suitable part of the same Island, a Cathedral church would be erected under the advocacy of the Immaculate Conception of the Virgin Mary, to which all the islands in the

tionis nomine erigeretur, cui reliquae omnes Philippinae Insulae jure subderentur, regerenturque ab uno Catholico antistite communionem sanctae Romanae Ecclesiae habente, qui in dicta Cathedrali Ecclesia praebendas, dignitates, canonicatus ac reliqua ecclesiastica officia, et in minoribus ecclesiis beneficia, et caetera omnia quae ad divinum Dei cultum pertinent, institueret, erigeret et crearet; ut in his partibus, sicut et in caeteris quae sanctae Romanae parent Ecclesiae, ordo, ut dictum est, hierarchicus promoveatur et servetur.

Ad quod peragendum, me servum inutilem et in Ordine Praedicatorum minimum, Sanctissimus Dominus Noster praedictus, Christianissimo Rege Philippo id postulante, elegit ac nominavit, ut in ejusdem Sanctissimi Domini Nostri Litteris plenius continetur, quas Matriti, ab officiali regio, in membrana more Romano conscriptas, Apostolico plumbo in filis sericis rubei croceique coloris pendente, sanas, integras, non vitiatas, neque in aliqua sua parte suspectas, sed omni prorsus vitio et suspitione carentes, ea qua decuit reverentia et submissione suscepimus, quarum series de verbo ad verbum est quae sequitur:

Gregorius episcopus, servus servorum Dei, ad perpetuam rei memoriam. Illius fulti praesidio cujus sunt terrae cardines, etc...

Nos igitur frater Dominicus de Salazar, Episcopus praedictus et commissarius, ut ex praemissis litteris constat apostolicis, cupiens, ut verus et obediens filius apostolica jussa nobis directa diligenter, ut tenemur, exequi; commissionem praedictam reverenter acceptavimus, et eadem apostolica auctoritate qua in hac parte fungimur, ecclesiam civitatis Manilensis, in praedicta Luzunensi insula sitam, quae antea sub divi Petri Apostoli nomine venerabatur, ad honorem Omnipotentis Dei et Domini Nostri Jesu Christi, necnon Beatissimae Mariae Matris, in cujus et sub cujus Conceptionis titulo per praefatum Sanctissimum Dominum Nostrum cathedralis est erecta, tenore praesentium in Cathedrali Ecclesiam erigimus, creamus et instituimus, ac erectam, creatam et institutam esse decernimus et declaramus; cujus dignitates, praebendas, canonicatus, portiones et reliqua officia et munia ad divinum et Ecclesiae ejusdem cultum necessaria, in hunc qui sequitur modum instituimus et creamus;

Decanatum, quae prima dignitas post pontificalem in eadem ecclesia existat, qui curet et provideat quod officium divinum et omnia alia quae ad cultum Dei pertinent, tam in choro quam in altari, quam etiam in processionibus, in ecclesia et extra, in capitulo et ubicumque conventus ecclesiae seu capituli ad illud exolvendum congregabuntur cum silentio, et ea quae deceat honestate ac modestia rite ac recte perficiantur; ad quem etiam pertinebit iis quibus a choro ex causa discedere convenit, expressa causa et non aliter, licentiam concedere.

Archidiaconatum ejusdem civitatis ad quem clericorum ordinandorum examinatio, praelato solemniter celebranti ministratio, civitatis ac dioecesis, si sibi a praelato injungatur, visitatio, et alia quae de jure communi competunt, exercere

Philippines would be subject by law, and ruled by only one Catholic bishop in communion with the Holy Roman Church, who in the said Cathedral church would institute, erect and establish prebends, dignities, canonries and the other offices, and in the lesser churches the benefices and all the rest that pertains to the divine cult of God; and in these regions - as is the case of others which are in union with Rome -, the ecclesiastical hierarchical order, as it has been stated, would be promoted and followed.

To carry this out, the aforesaid our Most Holy Lord, on request of the most Christian king Philip, chose and appointed me, a useless servant and the least in the Order of Preachers, as can be inferred more fully from the Letters of the same our Most Holy Lord, which - having been transcribed in Madrid by a Royal official on parchment, as is the practice of the Roman curia, stamped with the Apostolic lead seal, which was appended to it by means of a silk thread, of red and yellow color -, we received with befitting reverence, unbroken, complete, not tampered with nor having been adulterated in any of its parts, which literally, but totally transcribed are as follows:

Gregory bishop, servant of the servants of God, for perpetual remembrance: Backed up by the One to Whom the foundations of the world belong . . . etc.

Therefore, I, Fray Domingo de Salazar, aforesaid bishop and commissary, as clearly stated in the aforesaid Apostolic letters, wishing, as a true and obedient son, to execute diligently, as is our duty, the Apostolic commands imposed on us, reverently accepted the said commission, and, by the said Apostolic authority vested on us in this regard, by these present Apostolic letters, erect, create and institute - and declare, erected, created and instituted - the church of the city of Manila, located in the above - mentioned island of Luzon, which (church) was venerated before under the advocacy of the St. Peter the Apostle, to the honor of Almighty God and of Our Lord Jesus Christ, and also of the Most Blessed Mother Mary, in and under whose patronage it was erected into a Cathedral by the aforesaid our most Holy Lord; whose dignities, prebends, canonries, half-prebends and the other offices and tasks which are necessary for the divine and of the same church worship, we institute and establish in the following manner:

The deanship, which is a dignity only next to that of the bishop, must also exist in the above-mentioned church, so that he (i.e. the dean) ought to see to it and take care that the Divine Office and all the other things that pertain to the divine worship, either in choir or on the altar, and also in processions whether in Church or outside of it, be (held) in the chapter or somewhere else, where the gathering of the faithful or of the chapter shall convene in order to fulfill its obligation, in silence; and also (to provide) that those matters that are deemed convenient, may be performed as they should and in the right manner with decency and decorum. It will also pertain to him to grant permission to those who, for a just reason, must absent themselves, after having explained the reason why and not otherwise.

It will be the duty of the archdean, of the same city, to examine the clerics about to be ordained, to minister to the prelate during the solemn functions; the visitation of the city or the diocese if so commanded by his superior, and other

pertinebit, qui in alterum tantum jurium, vel in theologia ad minus licentiatu existat in universitate graduatus.

Cantoriā, ad quam nullus possit praesentari nisi in musica, saltem in cantu plano, doctus et peritus existat, cujus in facistolio cantare, docere et quae ad cantum pertinet et expectat ordinare, corrigere et emendare in choro, et ubicumque per se et non per alium, officium erit.

Scholastriā, ad quam nullus nisi in altero jurium aut in artibus bachalaureus in aliqua generali universitate graduatus existat, praesentetur, qui grammatice clericos et ecclesiae servitores ac omnes dioecesanos audire volentes, per se vel per alium, docere tenebitur.

Thesaurariā, ad quam ecclesiam claudere et aperire, campanas pulsare facere, omnia utensilia ecclesiae custodire, lampades et luminaria curare, et incenso, luminibus, pane et vino, et reliquis ad celebrandum necessariis de redditibus fabricae ecclesiae exponendis, ad votum Capituli, providere pertinebit.

Necnon decem canonicatus et praebendas quas dictis dignitatibus separatas omnino esse decernimus; nec unquam unam simul cum dignitate aliqua conjungi posse ordinamus; ad quos etiam canonicatus et praebendas nullus praesentari possit, nisi ad sacrum presbyteratus ordinem jam sit promotus; ad quos quidem canonicos quotidie, praeterquam in festis duplicibus, vel eo impedito aliqua de dignitatibus celebrabit, Missam celebrare expectabit.

Ordinamus insuper, id quod a Sancta Synodo Tridentina decretum est: quod, quum commode fieri poterit, dignitates omnes, et canonicatum saltem dimidia pars, in nostra Cathedrali ecclesia conferantur tantum magistris vel doctoribus aut saltem licenciatis in Theologia vel Jure Canonico.

Instituimus insuper sex integras et totidem dimidias portiones, et qui ad dictas integras portiones praesentandi fuerint, ad sacrum diaconatus ordinem sint promoti; in quo quidem ordine teneantur in altari quotidie deservire, necnon passiones decantare; qui vero ad dimidias, ad sacrum subdiaconatus; qui quidem epistolas in altari et in choro, prophetias, lamentationes et lectiones tenentur decantare.

Volumus insuper et statuimus quod portionarii ipsi dummodo sint in sacris constituti, et non alias, vocem habeant in Capitulis cum dignitatibus et canonicis

matters besides according to Canon Law. He must be a graduate at least in one of both Laws, or in Theology, from a University.

The office of precentor, for which nobody can be presented unless he excels and is well versed in music, at least in plain chant, is duty bound to sing before the "facistol," (i.e. a large bookstand located in the middle of the choir-loft); to teach and to arrange all that pertains to, and concerns the chanting; to call the attention and to correct the errors in the choir and everywhere, by himself and not through another.

The office of the school-master, for which nobody can be presented unless he be a baccalaureate in one of the Laws or in Arts from some general University, will have the obligation to teach Grammar to the clerics and to the church servants and to all the diocesans who are willing to take classes, by himself or through another.

It will pertain to the treasurer to close and open the church, to see to it that the bells are rung, to keep all the vessels of the church, take care of the lamps and lights, have ready the incense, the candles, the bread and wine, and all that is needed for the celebration; all (to be paid) from the of the fabric of the church.

In addition to this (there shall be) ten canonries and prebends, which - we decree - must be totally separated from the dignities; and, we ordain that none of them can ever be held together with any of the dignities. Also, for these canonries and prebends no one should be presented unless he has been already promoted to the sacred order of priesthood; and, for sure, to these canons shall pertain to celebrate the Mass every day, except in "double" feasts (*in festis duplicibus*), or, if he (i.e. the canon) be prevented, someone from among the dignities shall do it.

Besides, we ordain what has been decreed by the Holy Council of Trent: that, if it can easily be done, all the dignities and at least half of the canonries must be conferred in our Cathedral Church only on masters or doctors or at least to licentiates in Theology or Canon Law.

In addition, we create six full and as many half prebends; and those who are to be presented to the said full prebends, must be already promoted to the holy order of the diaconate, in whose order, indeed, they must be required to serve everyday at the altar and, besides, to sing the Passions; but those presented for the half prebend, must be (already promoted) to the sacred subdiaconate, who, as a matter of fact, are bound to sing the epistles at the altar, and the prophecies, lamentations and readings in choir.

We wish, besides, and establish that the said prebendaries, as long as they are raised to holy orders, and not otherwise, must have a voice in the chapters together with the dignities and the canonries, not only about spiritual but also temporal matters, except in the election and in other cases forbidden by Law, which pertain only to the dignities and canonries.

We also wish and ordain that nobody who, on account of any privilege of order or office, is exempted from our jurisdiction, could be presented for dignities,

tam in spiritualibus quam in temporalibus; praeterquam in electionibus et aliis a jure prohibitis casibus, qui solis dignitatibus et canonicis pertineant.

Volumus etiam et ordinamus quod ad dignitates, canonicatus et portiones integras et dimidias supradictas, vel ad aliquod aliud beneficium totius nostrae diocesis nullus praesentari valeat, qui cujusvis ordinis, privilegii aut officii occasione a jurisdictione nostra sit exemptus: et si forte contigerit exemptum aliquem praesentari vel institui, talis praesentatio vel institutio sit, ipso jure, nulla.

Et quia non est parvi momenti rectores nominare quibus animarum cura committi possit; quin potius hoc ipsum est quod majore ac solertiore cura praestari debet; ordinamus quod tot rectores nos aut successores nostri eligere possimus, tam in nostra cathedrali quam in omnibus parochialibus hujus nostri episcopatus ecclesiis nunc erectis et in posterum erigendis, quot eorumdem servitio judicio nostro fuerint necessarii, quorum munus erit rite et recte missas celebrare, fidelium sibi commissorum confessiones audire, et alia sacramenta eisdem caute et sollicitè ministrare, caeteraque omnia exequi et praestare quae hujusmodi rectores solent et debent, quorum omnes et singuli ad nutum nostrorumque pro tempore successorum institui ac promoveri possint, et quando libuerit removeri.

Ac sex accolytos, qui officium accolytatus in altaris ministerio quotidie per ordinem ministrabunt, ordinamus.

Capellanos insuper sex, quorum quilibet, tam in nocturnis quam in diurnis, ac etiam missarum sollemnitatibus ad facistolium in choro personaliter interesse; et in unoquoque mense missas viginti, nisi justa infirmitate vel impedimento fuerit impeditus, celebrare teneantur.

Accolytorum ac capellanorum praedictorum electionem seu provisionem ad nos et successores nostros una cum nostro Capitulo pertinere decernimus. Volumus autem quod dicti capellani, qui pro tempore fuerint eligendi, non sint familiares episcopi, nec alicujus personae dicti Capituli, nec fuerint tempore vacationis.

Officium vero sacristae, qui ea quae ad officium thesaurarii spectant, ipso praesente et de ejus commissione et in ejus absentia, ad votum capituli exercere tenebitur.

Officium organistae, qui organa in diebus festivis, et aliis temporibus ad votum Praelati vel Capituli pulsari teneatur.

Officium perticarii, cujus in processionibus ordinare, Praelato, praesbitero, diacono, subdiacono, et reliquis altari ministrantibus de choro ad sacristiam vel altare, vel de altari ad sacristiam in chorum euntibus vel adeuntibus anteire, officum erit.

Officium oeconomi sive procuratoris fabricae et hospitalis; qui, architectoribus, necnon fabris lignariis, et aliis officialibus aedificandis ecclesiis operam

canonries, full and half prebends, or for any other benefice of our diocese; and, if perchance, it may happen that some one exempted be presented or instituted, such presentation or institution be null in virtue of the law itself.

And since it is of utmost importance to appoint rectors, to whom the care of souls is to be entrusted, - rather to this a greater and more perspicacious diligence must be given - we ordain that we and our successors be able to select as many rectors for the Cathedral church - and for all the parochial churches as well, of this diocese, already erected and to be erected in the future - as for the service of the same may be needed according to our judgment, whose duty will be to celebrate masses in due form and properly, to hear the confessions of the faithful committed to them and to administer to them cautiously and diligently, and to execute and carry out all the other things that such rectors use and ought to do. All and everyone of them can be instituted and promoted according to our will and the will of our successors during their tenure, who can remove them, if they so choose.

And we also ordain [that there be] six acolytes, who shall perform daily in the service of the altar what pertains to the order of the acolytate.

[There shall be], besides, six chaplains, each of whom must be personally present, during the night as well as during daytime, at the services, and also when Masses are solemnly celebrated, before the "facistolium" in the choir; and they shall be bound to celebrate twenty masses each month unless they are duly hindered by sickness or by any other impediment.

We decree that the appointment or provision of the aforesaid acolytes and chaplains shall pertain to us and to our successors, in union with the chapter. On the other hand, we wish that the said chaplains that are to be appointed when the time comes, ought not to be domestics of the bishop nor of any person of the said chapter, nor be appointed during vacation time.

[There shall be] the office of the sacristan who shall be required to carry out those things that pertain to the office of the treasurer, whether he is present or at his command if he happens to be absent, according to the decision of the chapter.

There shall be an organist, whose duty shall be to play the organ on feastdays and at other times, as the prelate of the chapter sees fit.

The office of the "perticarius" shall be to look after the order during processions and to precede the prelate, the priest, the deacon, the subdeacon and the others who officiate at the altar, [whenever going] from the choir to the sacristy or to the altar, or from the altar to the sacristy, and whenever they go to, or are present in choir.

The "oeconomus" or procurator of the church estate and hospital shall supervise the architects, and also the carpenters and the rest of the officials who are engaged in the building of churches. By himself or through another he shall collect and administer the payments and income and any other gains and obligations which in any way pertain to the said constructions and to the hospital. He shall

dantibus, praeerit; qui per se vel per alios redditus ac proventus annuos, et quaecumque emolumenta et observationes, ad dictam fabricam et hospitalem quovis modo pertinentia, colligere et expendere habebit; redditurus annuatim rationem de receptibus et consumptibus episcopo et capitulo vel officialibus ab eisdem ad hoc specialiter deputatis, necnon ad eorum nutum eligendus vel removendus; praestita prius per eum idonea satisfactione, quam ad administrationem admittatur.

Officium insuper cancellarii sive notarii Ecclesiae capituli, qui quoscumque contractus inter ecclesiam, episcopum, capitulum et quoscumque alios in prothocolis (*sic*) et notis suis recipere, actus capitulares (*sic*) scribere; donationes, possessiones, feudos, census, precaria per eosdem episcopum, et capitulum, et ecclesiam, vel eisdem factas vel in posterum faciendas, annotated, scribat, et instrumenta custodiat, partes reddituum beneficiatis distribuat, necnon rationes reddat et recipiat.

Officium insuper canicularii, qui canes ab ecclesia abigat in omnibus sabbatis et quorumcumque festorum vigilias habentium, vigilias et alias, ubi et quando per thesaurarium sibi fuerit injunctum, ecclesiam purgabit.

Quia vero de praesenti fructus, redditus et proventus non suppetunt, nec sufficiunt, tot dignitatibus et praebendis sustentandis, quod in praesenti erectione a nobis nominatae sunt et institutae; eadem apostolica auctoritate decernimus et declaramus omnes quinque dignitates praedictas, decem canonicatus, et sex integras, et sex dimidias portiones **nostrae** servitio cathedralis ecclesiae a nobis sic esse declaratas, et remanere institutas et creatas, ut nulla alia de novo institutione ac creatione indigeant; sed nunc pro tunc creatae et institutae sint et esse censeantur.

Volumus insuper et declaramus, quod quia (ut dictum est, fructus et redditus non sufficient tot ministris alendis, quod in erectione praesenti a nobis instituti sunt) nos aut successores nostros tot ex dignitatibus, canonicatibus, integris aut dimidiis jam nominatis suppressere possimus, quot secundum temporis exigentiam nobis exigere videatur; donec fructus qui, vel ex concessione, vel ex donatione regia, vel ex decimarum solutione provenerint ministris pro ecclesiae servitio nominatis et deputatis, ad eorum congruam et decentem sustentationem sufficere possint, ne multitudo servientium et parvitas stipendiorum ecclesiasticam dignitatem in vilipendium inducat: quibus tamen inserviendis nos aut succesores nostri personas nostro iudicio idoneas, quando aut quomodo nobis visum fuerit, eligere possimus et valeamus.

At vero postquam praedictus dignitatum, canonicatum, portionum integrarum et dimidiarum numerus, per nominationem et electionem nostram aut successorum nostrorum fuerit expletus, omnium dictarum praebendarum quae

render a yearly account of the income and expenses to the bishop or to the chapter, or to the officials specially appointed for this purpose by the aforesaid at whose will also he will be appointed or removed, having given beforehand a satisfactory account of himself before being admitted into the administration.

Again, the office of the chancellor or notary of the chapter of the church will be to jot down in his protocols and notes whatever contracts [there may be] between the church, the bishop, the chapter and any others; to write down the capitular acts; to keep a record of donations, possessions, fiefs, leases, landed properties granted by the same [i.e. by bishop] to the chapter and the church, or to be granted in the future in favor of the aforesaid, and to keep their records; to distribute to the beneficiaries the share of their revenues and, in addition, to give and receive an account [of it all].

[Let us add to this] the office of the *canicularius* (chaser of dogs) who shall drive out the dogs (*Note: Here something must be missing since the Latin text does not seem to make sense*). He shall clean the church on all Saturdays and on all feasts which have vigils, on the vigils and on other occasions if and when he be ordered to do so by the treasurer.

And because at present, the revenues, profits and income are not enough nor suffice for the support of so many dignities and prebends which have been established and instituted in the present erection, by the same apostolic authority we decree and declare that all the five dignities, the ten canonries, the six full and the six half prebends [created] for the service of our Cathedral church, are in such a way declared and must remain instituted and erected in such a manner for now and for the future that they be regarded as having been duly erected and instituted.

Besides, we wish and declare that (as has been stated) the fruits and the income may not be sufficient to support so many ministers as have been instituted by us in the present erection, we or our successors may suppress as many of the dignities, canonries, full prebends and half prebends already nominated which in our opinion may be needed according to the circumstances of the time until the fruits which either by concession or by donation of the King or by the payment of tithes to be enjoyed by the ministers appointed or deputed for the service of the church, may be enough for their suitable and decent support. Otherwise, the big number of those serving and the smallness of the stipends may bring dishonor upon the good name of the church; and so that for the service of [the church], we and our successors may be able and have the freedom to choose suitable persons according to our judgment when and in the manner that may seem fitting to us.

However, after the aforesaid number of dignities, canonries, full and half prebends have been filled by the appointment or choice of ours and of our successors, by Apostolic authority we reserve all the said prebends, which may become vacant from then on, to the appointment or presentation of the Catholic majesty of our Kings, in the manner that belongs to them by law or in virtue of the same Apostolic authority.

deinceps vacaverint nominationem et praesentationem catholicae regum nostrorum majestati, prout ipsis de jure et apostolica auctoritate competit, auctoritate eadem reservamus.

Et quia secundum Apostolum qui altari servit, de altari vivere debet; omnibus et singulis dignitatibus personis et canonicis, praebendis, et integris et dimidiis portionariis, capellanis, clericulis sive accolytis, caeterisque officiis et eorum officialibus, juxta numerum supradictum expressis, omnes et singulos fructus, redditus et proventus, tam ex regia donatione, quam ex jure decimarum, aut alias quovis modo ad eos de praesenti aut in futurum pertinentes, ut licet ordine literario, decano, archidiacono, cantori, scholastico, thesaurario et canonicis, necnon portionariis et dimidiis, et omnibus aliis supra notatis et nominatis, modo sequenti:

Decano scilicet, centum et quinquaginta libras, "pesos de Tepusque" vulgariter in his partibus nuncupatas, quare quaelibet octo regales argenteos castellanae monetae valet. Archidiacono, centum et triginta, et cuilibet de dignitatibus totidem, et cuilibet de canonicis centum, portionariorum cuilibet septuaginta, dimidio triginta cuique, ex capellanis quidem cuilibet viginti, accolytis singulis duodecim, organistae sexdecim et notario totidem, perticario totidem, oeconomus vero quinquaginta, caniculario quidem duodecim libras auri supradicti valoris, ex nunc pro tunc ordine literario prout exprimitur servato cum fructus, redditus et proventus excreverint, approbamus et assignamus.

Et quia, ut dictum est, propter officium datur beneficium, in virtute sanctae obedientiae districte praecipimus et mandamus, quod praedicta stipendia sint quotidianae distributiones assignatae distributae quotidie interessentibus singulis horis nocturnis pariter et diurnis, et ex servitio dictorum officiorum. Itaque a decano usque ad accolytum inclusive his qui alicui horae non interfuerint in choro, stipendio sive illius horae distributione careat, et officialis qui sui officii exercitio vel executioni deerit, mulctatur similiter singulis vicibus, pro rata salarii. Tales distributiones, quibus absentes privantur, aliis interessentibus acrescant.

Item volumus et eadem auctoritate ordinamus, ut omnes et singulae dignitates, canonici et portionarii dictae nostrae ecclesiae teneantur residere et servire in praedicta nostra Ecclesia per novem menses continuos aut interpolatos, alioquin nos aut successores nostri, qui pro tempore fuerint, aut capitulum sede vacante, teneantur, eo prius vocato et audito, si justam et rationabilem causam absentiae non habuerit et allegaverit, personatum, vel canonicatum, sive portionem vacantem renunciare (servato si capitularis fuerit ordine Concilii Tridentini) et de illo canonicatu vel de illa dignitate idoneum ad praesentationem, tantum catholicae majestatis et eorum in regnis hispanis successorum providere. Justam autem absentiae causam hoc loco definimus aegritudinem, dum tamen beneficiatus infirmus in civitate maneat aut in suburbiis ejusdem civitatis, aut si casu incurrerit extra civitatem, cum redierit aut redire paraverit ad eam; dum tamen hoc probationibus legitimis constet, vel cum de mandato episcopi, vel capituli, et

And because, according to the Apostle, he who ministers at the altar must live from the altar [we assign] to all and everyone of the dignitaries and canons, to the prebendaries whether full of half in their allotted portion, to the chaplains as well as to the acolytes, and to the rest of the offices and their holders, as enumerated according to the above-given number, all and each one of the fruits, revenues, income that for the present and for the future belong to them, either by the King's donation or by right of tithes, as enumerated in "literary" order: dean, archdean, precentor, school-master, treasurer; to the canons also and to the prebendaries as well, and to the half prebendaries (partitionaries), and to all the rest, as stated and enumerated above, in the following manner:

We approve and allot (assign): to the dean, one hundred and fifty pounds, called in these regions "Pesos de tepusque", each of them being equivalent to eight silver *reales* of the Spanish currency; to the archdean, one hundred and thirty; and as much to any of the dignities, and one hundred to each of the canons; seventy to each of the prebendaries; to each of the half-prebendaries, thirty; to each one of the chaplains, twenty; twelve to each of the acolytes; sixteen to the organist, and as much as this to the verger (mace-bearer, *pertiguero*¹); fifty to the procurator; to the dog-chaser (*caniculario*²), twelve pounds of gold, of the above-mentioned value, from now on and for the future, keeping the "literary" order in the above expressed form, and this when the fruits, the revenues and the income may have increased.

And, as the saying goes, on account of the job the payment is given, we command and ordain most strictly in virtue of holy obedience that the said stipends be apportioned into daily shares, to be distributed on daily basis to those who are present at each of the [liturgical] hours, nightly as well as during daytime, as a remuneration for the said services. Therefore, from the dean down to the acolyte, both included, those who are absent from the choir, must be deprived of the stipend; and the official, who is absent from the performance and accomplishment of his job, must be penalized each time in the same manner in proportion to his salary. Let such distributions, from which those who are absent are deprived, be accrued to those others who are present.

Similarly, we wish and by the same authority we ordain that all and each one of the dignitaries, canons and prebendaries of the said church of ours, be bound to reside and minister in the aforesaid church of ours during nine successive or interrupted months, for, otherwise we and our successors, whosoever at that time may be (*qui pro tempore fuerint*) or the chapter, if the See happens to be vacant, are bound - having first summoned and heard him, if he does not allege any just and reasonable cause for his absence - to declare his dignity, canonry or prebend vacant (with due regard, if he be a capitular, to the injunctions of the Council of Trent); and [we leave] to the Catholic Majesty and to his successors in the Spanish Kingdoms, [the right] to present a qualified subject for the canonry or for the dignity. However, here we define sickness as a just and reasonable cause, but on condition that the sick beneficiary stays in the City or in its suburbs, or, if perchance, he happens to be outside of the City, when he returns or prepares to return to it. But this must be proved in the proper way. Or when on orders of the

pro causa et utilitate ecclesiae absens fuerit; itaque ista duo concurrant in sua absentia.

Volumus insuper, et auctoritate apostolica statuimus, decernimus et mandamus, quod omnium decimarum, tam cathedralis quam aliarum ecclesiarum dictae civitatis et dioecesis, fructus, redditus et proventus, in quatuor aequales dividantur partes; quarum unam nos et successores nostri episcopi perpetuis futurisque temporibus pro honore pontificalis habitus sustentando, et juxta pontificalis officii exigentiam, statum nostrum sustentare valeamus, absque aliqua diminutione pro nostra episcopali mensa habeamus; decani et capitulum et reliqui ministri ecclesiae, quos supra assignavimus, aliam quartam partem modo praemisso inter eos dividendam habeant. Reliquae vero duae partes iterum in novem dividendas partes decernimus, duas quarum regis majestati in signum superioritatis et Juris patronatus ac ratione horum regnorum acquisitionis futuris perpetuis temporibus percipiendas applicamus.

De reliquis vero septem partibus bifariam duximus esse faciendam divisionem; quarum quatuor de dictis omnium decimarum parochiae nostrae cathedralis ecclesiae applicamus mensae capitulari, ut melius ecclesia valeat administrari; ex quibus quatuor partibus nos et successores nostri cuilibet rectorum sexaginta pesos (vulgariter nuncupatos) assignamus; sacristae vero quadraginta; qui quidem rectores habeant etiam omnes primitias, praeter octavam partem quam assignamus sacristae. Atque iidem rectores singulis diebus missae ac vespertinis horis tantum in choro teneantur adesse, ut facilius inveniri possint ad sacramenta et alia ecclesiastica officia exercenda, et donec fructus excreverint, ex praedictis quatuor partibus conferatur accolytis, organistae et perticario, quod supra dictum est; et quod superfuerit habeat praedicta mensa capitularis.

In singulis vero parochialibus ecclesiis, tam dictae civitatis quam totius nostrae dioecesis, quatuor praedicta de dictis septem partibus, beneficiis in unaquaque dictarum ecclesiarum erigendis et creandis, applicamus. Declarantes etiam simili modo octavam partem dictarum quatuor partium beneficiis applicatarum, sacristae cujusque parochialis ecclesiae dictae civitatis et dioecesis nostrae esse tribuendum.

Volumus autem et ordinamus quod omnibus dictae civitatis et dioecesis nostrae ecclesiis parochialibus, cum pro tempore commode erigi possint, excepta nostra ecclesia cathedrali, tot beneficia simplicia creentur et ordinentur, quot ex quantitate reddituum dictarum quatuor partium sic eisdem beneficiis applicatarum creari et ordinari poterunt; assignata tamen congrua et honesta sustentatione clericis, quibus beneficia illa conferri debent.

Itaque nullus sit determinatus dictorum beneficiorum numerus; sed supercrescentibus fructibus, crescat etiam ministrorum copia in ipsis ecclesiis, quae quidem praedicta beneficia simplicia servitoria, quae pro tempore in dictis ecclesiis creari contigerit, ut dictum est, quotiescumque vacare contigerit, quovis modo provideri volumus et statuimus filiis dumtaxat patrimonialibus descendentibus ab

bishop he happens to be absent in the cause and for the service of the church. Consequently, these two [circumstances] must be both present in his absence.

In addition, we wish, and by Apostolic authority we establish, decree and command, that the fruits, revenues and income of the tithes of the Cathedral as well as of the other churches of the said city and diocese be divided into four equal parts, one of which we and our successors in the episcopacy shall have in perpetuity in the future for the maintenance of our state, bearing in mind our pontifical status and in accordance with the exigencies of the pontifical dignity, for our maintenance and support (*pro mensa episcopali*), without deducting anything from them. To the dean and the chapter and the remaining ministers whom we have enumerated above, shall go the other fourth part, to be divided among them in the way stated. Again, we decree that the remaining two parts, shall be divided into nine, two of which we set aside to be turned over to the Royal majesty in token of supremacy and in virtue of the patronage and by reason of dominion over these kingdoms, in perpetuity.

However, of the remaining seven parts we again make a twofold division, of which we allot four parts of the aforesaid tithes to the parish priests of our Cathedral church and to the capitular chapter, so that the church may be better ministered to; out of which four parts we and our successors assign sixty Pesos (called so by the people) to each one of its rectors; but to the sacristan, forty; and, indeed, these rectors must enjoy all the fruits, excluding the eight part which we reserve for the sacristan. And these same rectors are only bound to attend Mass and Vespers every day at choir, so that they may find themselves more ready for the administration of the sacraments and for the performance of other ecclesial duties; and, until the income increases (*fructus excreverint*), let the acolytes, organist and verger be given what has been stated above; and the above mentioned capitular board shall have whatever is left.

We apply the aforesaid four, out of the said seven parts, to the founding and erection of benefices in each one of the said churches, declaring also in a similar manner that the eighth part of the said four parts applied to the benefices, be given to the sacristan of any parochial church of our said city and diocese.

We also wish and ordain that as many simple benefices be created and established in all the parochial churches of our said city and diocese - as they can easily be erected for the time being, excluding our Cathedral church -, from the revenues of the said four parts, applied to the same benefices, after having assigned, however, a suitable and decent living allowance to the clerics on whom those benefices must be conferred.

Consequently, there should not be a fixed number of the said benefices; however, as the fruits accumulate, let the availability (*copia*) of ministers be also increased in the same churches; and, indeed, these commonplace menial services - that may happen to be established, as has been stated, whenever there is a vacancy, - we wish and decree that they be provided by all means, by way of patrimony, on the sons who are descendants of the colonizers who came over from

incolis qui ex Hispania in dictam provinciam transmearunt, aut in eam inhabitandam in futurum transire contingat; oppositione prius et examine praemissis, donec in posterum visa et cognita per nos et successores nostros christianitate et capacitate indorum, eis dicta beneficia conferri possint. Tunc enim iisdem indis naturalibus juxta praedictam formam conferenda esse et conferri debere, volumus et apostolica auctoritate decernimus. Declarantes quod postquam praedicta beneficia, tam in parochiis hujus civitatis, quam in ecclesiis totius dioecesis nostrae, semel prima vice per nos aut successores nostros fuerint erecta et creata, omnium eorundem beneficiorum collatio, tam ex Filip. (*sic*) patrimonialibus, cum eorum copia suppetat aut capacitas exigit, quam ex alienis, cum patrimoniales habere non possint, fiat ad praesentationem dictorum Catholicorum regum aut eorum vices gerentium et non aliter, prout eis etiam de jure et apostolica auctoritate competit.

Sed quia animarum cura dictae civitatis et totius dioecesis ad nos et futuros successores nostros principaliter et praecipue expectat, tamquam qui juxta Apostoli sententiam de illis in die iudicii rationem reddituri sumus, auctoritate et tenore praedictis volumus et ordinamus, quod in nostra cathedrali ecclesia et in omnibus dictae civitatis ac nostrae dioecesis ecclesiis parochialibus, nos et praelati qui pro tempore fuerint commendamus denuo et injungimus animarum curam pro nostrae voluntatis arbitrio, cui viderimus ipsarum ecclesiarum beneficiato seu beneficiatis, seu cuicumque alio sacerdote, etiam non beneficiato; pro eo tempore ac sub illa forma quibus nobis fuerit visum dictarum animarum saluti magis expedire, sub divini obtestatione Iudicii, futuros omnes et nostros successores exhortantes et requirentes quod in hac commissione animarum nulla sit apud eos personarum acceptio, sed solum sibi commissarum a Deo ovium utilitati consulant et saluti. Et ut qui praefatam animarum sollicitudinem accipiunt, aliqua etiam accipiant temporalem retributionem, applicamus eorum cuilibet primitias omnes parochiae illius in qua sic curam animarum gesserit, relictas parte sacristae superius assignatae.

Volumus insuper et ordinamus, quod institutio et destitutio sacristarum omnium ecclesiarum nostrae dioecesis fiat semper ad nutum et dispositionem nostram et nostrorum pro tempore successorum cum moderatione salarii, si forsitan dicta pars octava quae sibi, ut provisum est, solvi debet, in magnam excreverit quantitatem; ita tamen quod quidquid ex octava eadem parte illis per nos vel successores nostros ademptum fuerit, in ipsius ecclesiae fabricam, vel aliquid divini cultus augmentum ejusdem ecclesiae et non alios aliquos usus deputetur.

Similiter tres partes restantes de septem partibus supradictis, in duas iterum partes aequaliter dividantur, quarum unam, scilicet, medietatem trium dictarum partium cujuslibet dictorum oppidorum ecclesiae fabricae libere applicamus. Reliquam vero partem, videlicet, medietatem trium dictarum partium hospitali-

Spain to that province, or may happen to go over there [to settle] as permanent residents, provided that they be subjected first to the oppositions and examination, until in some future time, that is, when we and our successors become aware of, and realize the capacity of the natives, we may choose to confer the said benefices on them. For, in this case, we wish and by Apostolic authority decree that they are, and ought to be, conferred on the *same* native Indians, in the above-mentioned manner, stating that after the aforesaid benefices have been created in the parishes of this city as well as in the churches of all our diocese by us or by our successors, the collation of the said benefices [must be made] on those of Filipino ancestry, when they are enough in number or their training so guarantees; or on the people from other lands, if those of Filipino parentage are not available, with the proviso that they are to be presented by the said Catholic kings or by those who act in their place, as also is rightly theirs by law and by Apostolic authority and not in any other way.

But because as we and our future successors are principally and mainly concerned with the care of souls, as ones who, according to the Apostle, shall have to render an account of them in the day of Judgment, by the Authority and in the manner already stated we wish and ordain that in our Cathedral church and in all parochial churches of the said city and of our diocese, we and the prelates at that time, again and again commend and command the care of souls, as may seem best in our view, to the beneficiary or beneficiaries of the said churches (of our choice), or to any other priest, although he may not be a beneficiary. [And this will be] for as long a time and in the way in which, in our opinion, may be more beneficial to the said souls. [They must] exhort and demand of all those who shall live in the future, and of our successors, that they must not be influenced by any human motivation - and [in ordering] this we call on God as witness in the divine judgment - in the entrusting of the care of souls, bearing in mind only the good and spiritual well-being of the sheep entrusted to them. And, so that those who undertake the afore-said care of souls may also receive some temporal compensation, we assign to each one of them all the tithes of that parish in which he has taken upon himself the care of souls, after the share allotted to the sacristan, as stated above, has been first set aside.

In addition to this, we wish and ordain that the institution or removal of the sacristans of all the churches of our diocese must be done always according to our will and disposition and of that of our successors in the future, with an increase of salary if, perhaps, that eighth part that must be paid to them may have accrued into a larger amount. But this must be done in such a way that whatever share is to be taken away from them out of the eight part by us or by our successors, should be used for the maintenance of the same church, or for the enhancement of the divine cult of the same church, and not for any other uses whatsoever.

Similarly, the three remaining parts of the seven mentioned above, must be again divided into two parts, one of which, that is, one half of the three above-said parts, we freely apply to the maintenance of the church of anyone of the said towns. But the remaining part, namely the half of the three said parts we apply to the hospitals of any of the towns; of which half or part applied to the same hospitals,

bus cujuslibet oppidi consignamus; de qua quidem medietate, sive parte, eisdem hospitalibus applicata, dicta hospitalia teneantur hospitali principali existenti ubi cathedralis fuerit ecclesia decimam solvere; sed quia de praesenti in oppidis nostrae dioecesis nondum sunt hospitalia constructa, neque id pauperum pro nunc necessitas postulat, et in hac civitate pauperes infirmi in regio hospitali procurantur, ordinamus quod redditus quae ex praedicta trium partium medietate hospitalibus debebatur, in jus cedat seminarii vel collegii ad alendos in eo studentes pauperes in quo, secundum Sancti decretum Concilii, ministri instituantur et doceantur, qui divino cultui et dioecesis nostrae ecclesiis postea deservire commodius possint, donec praedictae catholicae majestati vel nobis aut successoribus nostris, secundum exigentiam loci et temporis, aliud videatur.

Item eadem auctoritate applicamus fabricae ecclesiae dictae nostrae Sanctissimae Mariae omnes et singulas decimas unius parochiani ejusdem ecclesiae et omnium aliarum ecclesiarum totius civitatis et dioecesis, dum tamen talis parochianus non sit primus, vel major, vel ditior nostrae ecclesiae cathedralis et aliarum ecclesiarum nostrae dictae dioecesis sed secundus post primum.

Et insuper volumus et ordinamus quod in dicta nostra cathedrali ecclesia, praeterquam in diebus festibus in quibus una tantum solemniter celebrabitur hora tertiarum, duae quotidie missae celebrentur, quarum una prima, primis diebus veneris cujuslibet mensis de anniversario fiat, pro Hispaniae regibus praeteritis, praesentibus et futuris; diebus vero sabbati missa praedicta in Virginis gloriosae honorem pro praefatorum regum incolumitate et salute respective celebretur. Cujuslibet autem mensis prima die lunae, eadem missa pro animabus in purgatorio existentibus solemniter dicatur.

Reliquis vero diebus praefata missa ac prima possit celebrari ad voluntatem et dispositionem cujuslibet volentis ipsam dotare, et dictus episcopus et capitulum possint quamcumque dotem recipere a quibusvis personis sibi oblatam pro ejusdem missae celebratione; secunda vero missa de festo vel de feria occurrenti secundum stylum Romanae ecclesiae hora tertiarum celebrabitur; et quicumque missam majorem celebraverit, ultra communem distributionem omnibus illi missae interessentibus assignatam vel assignandam, stipendium lucretur triplum quam ad quamcumque diei horam, diaconus vero duplum et subdiaconus simplum.

Et quicumque majori missae non interfuerit tertiam et sextam illius diei non lucretur, nisi ex rationabili et justa causa et decani licentia vel alterius in choro pro tempore praesidentis absens fuerit, super quo petentis et concedentis conscientias oneramus; et quicumque similiter matutinis et laudibus interfuerit, triplum lucretur, quam ad quamcumque diei horam, et insuper stipendium primae, quamvis illi non interfuerit; volumus etiam et praedicta auctoritate decernimus, quod qui primis vesperis vel processioni aut missae majori alicujus festi primae classis non

the said hospitals shall be bound to turn over one tenth to the main hospital existing in the towns of our diocese, nor for the time being the needs of the poor require them and [whereas] in this city the poor are cared for in the Royal hospital, we ordain that the revenues from the half of the three mentioned parts due to the hospitals, must belong by right to the seminary or college for the support of poor students in which [seminaries], according to the decree of the council [of Trent], ministers are to be trained and taught, who afterwards may more easily minister to the cult and the churches of our diocese. [This will be in force] until the aforesaid Catholic Majesty, or we or our successors provide otherwise according to the requirements of place and time.

Similarly, by the same authority we apply to the maintenance of the same church of the Most Holy Mary all and each one of the tithes of one parishioner of the same church and of all the other churches of the entire city and diocese, but on condition that the said parishioner is not the first or the most prominent, or the richest, of our Cathedral church and of the other churches of our said diocese, but the second to the first.

And, besides, we wish and ordain that in our said Cathedral church, in addition to the feastdays in which only one [mass] will be solemnly celebrated at the hour of Tierce two others must be celebrated every day; the first one of which must be "de anniversario", on the first Fridays of each month, for the past, present and future Spanish kings; but on Saturdays the said mass [shall be celebrated] respectively in honor of the glorious Virgin and for the preservation and well-being of the said Kings. On the first Monday of each month the same mass must be solemnly said for the souls in purgatory.

However, on the other days, the aforesaid mass at [the time of] Prime may be celebrated according to the will and choice of anyone who is willing to endow it, and the said bishop and the chapter may receive any endowment from any persons by whom it is offered, for the celebration of the said mass. But the second mass celebrated shall be either of the feast or of the recurring ferial day, according to the rite of the Roman church, at the hour of Tierce.

And whosoever shall celebrate the solemn mass, in addition to the common share assigned or to be assigned to all who assist at that mass, shall be given a stipend triple to that [which he has to be given if he were present at any other hour of the day]. But to the dean, double [only] and to the subdeacon simple; and he who is not present at the solemn mass, shall not be given the third and the sixth share [in the distribution], unless he is absent for a reasonable and just cause and with permission of the dean or of any other who may happen to preside over in choir at that time: and we lay the burden on the consciences of both, the one asking and the other granting (the permission).

And whosoever be present in a similar manner at Matins and Lauds, may gain triple than [if he were present] at any other Hour of the day and, in addition, the stipend of Prima, although he may not have been present in it. We also wish, and in virtue of the same authority decree, that he who would not be present at the

interfuerit, vel a matutinis Nativitatis et Resurrectionis Domini abfuerit, totum illius diei stipendium, etiamsi reliquis horis intersit, amittat.

Insuper ordinamus quod bis in qualibet hebdomada capitulum teneatur, feria videlicet tertia et sexta, et quod feria tertia tractetur ibidem de negotiis occurrentibus. Feria autem sexta de nulla alia re, nisi de morum correctione et emendatione tractetur, et de his quae ad divinum cultum debite celebrandum, et ad clericalem honestatem in omnibus et per omnia, tam in ecclesia quam extra, conservandam expectant, et quaelibet alia dies ad capitulum celebrandum sit interdicta, nisi novi casus qui emergerint aliud exigant. Per hoc autem nolumus jurisdictioni nostrae aut successorum nostrorum circa correctionem et punitionem dictorum canonicorum aliarumque personarum nostrae cathedralis ecclesiae aliquatenus derogari, quam omnimodam jurisdictionem, correctionem et punitionem dictarum personarum, nobis et dictis successoribus reservamus quoad capitularis formam decreti Concilii Tridentini.

Item, eadem auctoritate statuimus et ordinamus quod quilibet dictae nostrae ecclesiae et dioecesis clericus primae tonsurae ad hoc ut possit privilegio gaudere, clericalem deferat tonsuram unius regalis argentei magnitudinis monetae usualis Hispaniae et per duos digitos infra aures tantum a tergo prosequente scissura capillos tondeat, vestibisque honeste induatur, clamide videlicet vel mantello, seu pallio, quod vulgariter nuncupatur "loba" o "manto"? clauso vel aperto ad terram protensis, non rubei croceive sed alterius honesti coloris, quibus tam in vestibus superioribus quam in inferioribus utatur.

Statuimus etiam et ordinamus, quod tam in choro quam in altari in processionibus et aliis omnibus ad divinum et ecclesiae cultum pertinentibus, ritus et ordo in nostra cathedrali et in omnibus parochialibus dioecesis nostrae ecclesiis servetur quem Sancta Romana tenet ac servat Ecclesia. Declarantes et eadem auctoritate decernentes, quod usus, mores, consuetudinesque laudabiles et approbatas aliarum ecclesiarum et Mexicanae praecipue cui nos et ecclesia nostra jure metropolitico subdimur ad nostras cathedralem et parochiales ecclesias bene regendas et decorandas nos et successores nostri reducere et transplantare licite possimus et valeamus.

Officium vero diurnum, pariterque nocturnum, tam in missis quam in horis, in choro et extra fiat semper, et dicatur secundum morem et usum ecclesiae Romanae.

Praeterea eidem cathedrali nostrae ecclesiae quam in honorem Beatissimae Virginis in perpetuum ereximus omnes domus habitatores, incolas et vicinos, tam intra civitatem praedictam quam in ejusdem suburbiis, nunc et in futurum habitantes et commorantes, parochianos deputamus et assignamus, quoadusque per nos et successores nostros commoda fiat divisio parochiarum. Cui omnes praedicti, jure parochiali, decimas et primitias solvere et oblationes offerre teneantur. Atque iidem omnes a rectore sive rectoribus ejusdem ecclesiae omnia sacramenta teneantur recipere, eisdem rectori seu rectoribus hujusmodi parochia-

first Vespers, or procession, or solemn mass of a feast of the first class, or may have been absent from Matins and Lauds of the Nativity or Resurrection of the Lord, lose the whole stipend for that day, although he be present at the other Hours.

Besides, we ordain that the chapter meet twice in a week namely, on Tuesday and Friday, and that on Tuesday the agenda will be about everyday's business. But on Fridays the discussion must not deal with any other matter than the correction and improvement of customs, and about those matters that pertain to the fitting celebration of the divine worship, and the worthy living of the clerics, most especially within the church as well as outside of it; and that the holding of the chapter be forbidden on any other day, unless new unexpected matters so require. By this, we do not intend to diminish in any way our jurisdiction and that of our successors concerning the correction and punishment of the said canons and of other personnel of our Cathedral church; which absolute jurisdiction, correction and punishment of the said persons we reserve to ourselves and to our successors, with due regard to the framing of the chapter as per decree of the Council of Trent.

Similarly, in virtue of the same authority we decree and ordain that in order that any cleric of the first tonsure, of our said church and diocese, may enjoy the privilege, must bear the clerical tonsure, of the size of one silver *real* of the usual Spanish currency, and must cut his hair only two fingers' width beneath the ears, its parting extending to the back; and must wear decent clothes, namely a short cape and mantle or "pallium" which is commonly known as *loba* or *manto*, either closed or open, reaching down to the ground and not red or yellow but of another decent color, which color must characterize the exterior as well as the interior clothes.

We ordain that in choir as well as at the altar, in the processions as well as in all the other things pertaining to the divine and church worship the rite and calendar that the Holy Roman Church keeps and follows, be followed in our Cathedral and in all the parochial churches of our diocese. [We also] declare and by the same authority decree that we and our successors be able and empowered licitly to adopt and transplant the praiseworthy and approved usages, practices and customs of other churches, and specially of the Mexican, to which our church is subject by virtue of the Metropolitan right, with the end in view of better enhancing and governing our Cathedral church and the parochial churches.

But the daily as well as the nightly office, not only in the masses but also in the Hours, in choir and outside of it also, must always be done and said according to the custom and practice of the Roman Church.

Besides, to our same Cathedral, which in honor of the Most Blessed Virgin we have in perpetuity erected, we depute and assign as parishioners all those who dwell in its house, the dwellers and inhabitants who reside not only within the aforesaid city but also in its suburbs [and also those] who now and in the future will inhabit it and live therein, until by us or by our successors a fitting division of parishes be carried out; to which all the aforesaid shall be bound, by parochial right, to pay the tithes and first fruits and to make offerings; and all these shall be bound to receive the sacraments from the Rector or rectors of the same church, and

nis praedicta sacramenta conferendi; et parochianis ipsis a praedictis rectoribus eadem sacramenta recipiendi licentiam pariter et facultatem concedimus et elargimus.

Et quia quae de novo emergunt, nova indigent dispositione, dicta apostolica auctoritate nobis et successoribus nostris pro tempore existentibus plenissimam liberamque et absolutam in praedictis omnibus et circa praedicta emendandi, corrigendi, mutandi, restringendi et ampliandi; et aliter etiam in posterum statuendi et ordinandi potestatem et auctoritatem reservamus. Hanc vero tam liberam et absolutam potestatem successores nostri bone consulant, et semper Apostoli sententiam prae oculis habentes, memores sint potestatem praelatis datam esse a Deo in aedificationem et non ad destructionem, ut non temere et inconsulto, nec pro suae voluntatis arbitrio, aut in cujusquam odium vel favorem, sed solius Dei honorem ecclesiaeque et communis boni promotionem et utilitatem attendentes, ad aliquid in praedictis et circa praedicta alterandum accedant, maturo prius examine et peritorum ac timoratorum adhibito consilio, ne terminos quos posuerunt patres nostri transgredi contingat, ne transgrediaris, inquit sapiens, terminos antiquos quos posuerunt Patres tui, non enim peccatum in terminorum transgressione est, sed in transgrediendi causa; ut scilicet, non voluntate sed necessitate fiat.

Cum omnia igitur quae in praesenti erectione a nobis instituta sunt et ordinata non nostrum sed patrum iudicium sequentes, illa decreverimus et ordinauerimus, fit ut tamquam patrum nostrorum oracula suscipienda sint observandaque et adoranda, ac proinde nonnisi pro magna utilitate et necessitate immutanda vel alteranda.

Quae omnia et singula supradictarum virtute litterarum et apostolica auctoritate nobis in eis concessa qua in hac parte fungimur, et melioribus, via, modo atque forma, quibus possumus et de iure debemus, erigimus, instituimus, et creamus, facimus, disponimus, et ordinamus, cum omnibus et singulis ad illud necessariis et opportunis, no obstantibus contrariis quibuscumque et illis praecipue quae sanctissimus Dominus noster praefatus, in suis praeinsertis litteris apostolicis, voluit non obstare.

Et ea omnia et singula omnibus et singulis praesentibus et futuris, cujuscumque status, gradus, ordinis, praeminentiae vel conditionis fuerint, intimamus, insinuamus, et ad omnium notitiam ducimus et deducimus, volumus et per praesentes praedicta auctoritate in sanctae obedientiae virtute

we bestow and confer on the Rector or rectors the faculty of administering the above-mentioned sacraments to these particular parishioners, and likewise to the parishioners themselves to receive the same sacraments from the aforesaid rectors.

And because those things that come up anew need new norms, by the said Apostolic authority we reserve to ourselves and to our successors, whosoever they may be, the fullest and the freest and absolute power and authority regarding the things that have been stated and regarding what has been said, of demanding, admonishing, changing, restricting and relaxing, and otherwise decreeing and ordaining for the future. However, let our successors make good use of this so wide and absolute power and, always having before their eyes the Apostolic dictum, let them be mindful of the fact that the power conferred on prelates is always from God, for building and not for destroying. [They must not act] rashly and without asking for advice, nor [act] merely out of their free will or out of hatred or led by favoritism, but pay attention to the one only God and to the advancement and well-being of the Church and of the common good. They may proceed to change something of what, or regarding what, has been mentioned above, after having first considered the matter attentively and sought advice from experts and from God-fearing men. Let it not happen that we go beyond the limits set by our fathers, "so that - as the Wise Man says" - "you do not go beyond the limits set of old by your fathers;" for the sin does not consist in transgressing the limits but in the motivation of their transgression, or, in other words, that it may not be done, not as a matter of choice but of necessity.

Therefore, since we have decreed and ordained all the things that in the present erection have been instituted and ordained, bearing in mind not ours but the judgment of the Fathers, it is obvious that they have to be accepted and observed and adored as an oracle of our Fathers and, as a consequence, they cannot be changed or altered except in a case of great utility or necessity.

All and everyone which, in virtue of the aforesaid letter and by the Apostolic authority granted to them and vested on us regarding this matter, and in the best way, manner and form that we can and are bound to by right, we erect, institute and create, make, dispose and ordain, together with all and each of the things that in its regard are necessary and opportune, in spite of whatever objections may be raised against it, and principally concerning those matters inserted above which the aforesaid most holy Lord of ours wanted not to stand to the contrary in his Apostolic letters.

And all and each one of these things we intimate, insinuate and insistently bring to the attention of present and future ones, of whatever state, grade, order, pre-eminence or condition; and we will and, in virtue of the present letters and by the same authority, command in virtue of holy obedience to all and each of the aforesaid that they observe and see to it that all and each one of these things are observed as they have been established by us; and in proof and testimony of all and of each one of the aforesaid things, we ordered and saw to it that the present letters, or present public instrument, be written at once and transcribed and made public

mandamus omnibus et singulis supradictis, ut ea omnia et singula, quemadmodum a nobis instituta sunt, observent et observari faciant; in quorum omnium et singulorum fidem et testimonium praemissorum, praesentes litteras sive praesens publicum instrumentum exinde fieri et per notarium publicum infra-scriptum scribi et publicari nostrique sigilli jussimus et fecimus appensione comuniri.

Datum Manilae, in insula de Luzon, 21 mensis Decembris, anni Domini millesimi quingentesimi octogesimi primi.

Frat. Dominicus episcopus Philippinarum

De mandato domini mei reverendissimi, Salvator Arzaeus, notarius apostolicus et secretar. (*sic*).

A. de I. 68. - 1. - 32 □

through the undersigned notary public, and we ordered that it be stamped with the appending of our seal. - Given at Manila, in the island of Luzon, on the 21st of the month of December of the year of the Lord one thousand five hundred and eighty one - Fray Domingo, bishop of the Philippines - By order of my Most Reverend Lord - Salvador Arceo, notary Apostolic and secretary. - (A. de I., 68.-32).

* * *

For further research on the constitution of the Manila Cathedral Chapter, see: *Reglas del Choro de la Santa Yglesia Cathedral de Manila, mandadas imprimir por el Illustrísimo Señor D. Miguel de Poblete, de gloriosa memoria, Arzobispo que fue de dicha Santa Yglesia, y agora nuevamente mandadas reimprimir por el Illustrísimo Señor Doctor D. Diego Camacho y Abila, digníximo Arzobispo actual de la misma Santa Yglesia, en el año de 1700.* (Cfr. Archives of the University of Santo Tomas, Section of Libros, Vol. 2. fol 120 ff. Also: "Estatutos y Reglas Consuetas de la Santa Metropolitana Yglesia de Manila, mandadas hacer y formar por /el/ Illustrísimo Señor, Don Basilio Sancho de Santas Justa y Rufina, Dignísimo Arzobispo Metropolitano de estas Islas, etc." *Ibid*, fol. 125 ff.) According to these *Statutes* the officials of the Cathedral Chapter were: Deán, Arcediano, Chantre, Maestre-escuela, Tesorero, Canónigos (Magistral, Doctoral y de Gracia), Racioneros y medio Racioneros, Párrocos, Maestro de Ceremonias, Sacristán Mayor, Sacristán menor, Ecónomo o Mayordomo, Cantores, Organista, Pertiguero o Bedel, y Campaneros. In folio 167 and ff. the officials are enumerated as follows: Deán, Arcediano, Chantre, Maestre-escuela, Tesorero, Canónigos, Racioneros y medio Racioneros, Párrocos, Maestro de Ceremonias, Sacristán Mayor, Ecónomo o Mayordomo de fábrica, Cantores, Organista, Pertiguero, Perrero y Campaneros. □

Fr. Pablo Fernández, O.P.

¹*Pertiguero* - a maze-bearer, or secular minister, who carries the maze in Catholic cathedrals (Cfr. Tomás Connelly, OP., *Diccionario Nuevo de las dos lenguas española e inglesa*, en cuatro tomos, Parte Primera, Tomo II, Madrid, en la Imprenta Real, Año de 1798, p. 569.

²*Caniculario* - beadle who beats dogs out of the church, *Ibid.*, Parte Primera, Tomo I, p. 398.