



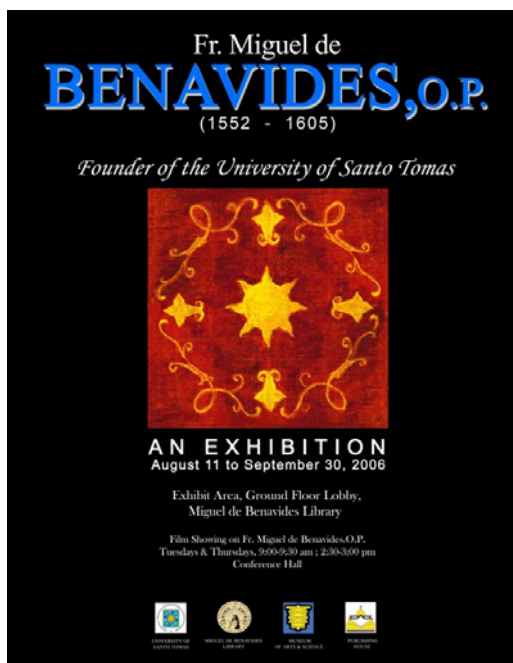
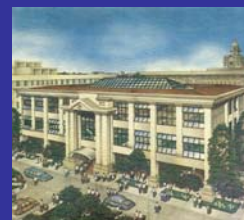
News in Print

University of Santo Tomas
MIGUEL DE BENAVIDES LIBRARY

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SPECIAL ISSUE

August 2006



"I doubt there is in the Spanish history in the Orient another figure that so attracts our sympathy as the person of the immortal Benavides.

One cannot forget that he founded this University; but much less can we forget that the whole of his life he stayed among us and lived with the Filipino people, he defended their interests.

- *Benavides was a charitable man; the great Archbishop had always his door open to the poor.*
- *Benavides symbolizes total commitment, the example of a most noble character.*

He struggled from within Philippine society at a time it was undergoing a profound transformation."

(Hon. Don Sergio Osmeña, President of the Philippine Congress, 1911)

RENAMING OF THE UST LIBRARY

The University of Santo Tomas Library is now officially known as the MIGUEL DE BENAVIDES LIBRARY named after its founder Fray Miguel de Benavides, O.P. The approval came through a letter issued on October 10, 2005 by Rev. Fr. Isidro C. Abaño, O.P. Secretary General of the University of Santo Tomas, communicating the official decision of the Rector, Fr. Tamerlane R. Lana, O.P. The decision has been made in time to commemorate the quadricentennial of the death of Benavides and the 400 years of existence of the library.

It is to be remembered that the Library has been visible as early as the time of the donation of Archbishop Benavides' collection back in 1605. Thus, it is safe to say that it antedates the official founding of the university in 1611. A number of books of the 16th century believed to have belonged to Abp. Benavides became the 'nucleus' of the library and the very core from which the 'Colegio', now the University of Santo Tomas, started. The naming of the Library after its founder, although long been overdue, has finally found its place in the history of the University.

This information is now circulated in full blast in time for the exhibit on Fr. Miguel de Benavides, being prepared by the Library.


Estrella S. Majuelo

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- Tribute to Archbishop Benavides: Solemn Mass in Manila Cathedral (2005)
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Tribute to Archbishop Benavides: Solemn Mass in Manila Cathedral (2005)

Fr. Angel Aparicio, O.P.

 On July 26, 2005, the four hundredth anniversary of the death of Archbishop Miguel de Benavides, the University of Santo Tomas honored its founder with a solemn mass presided by His Excellency Gaudencio Cardinal Rosales, concelebrated



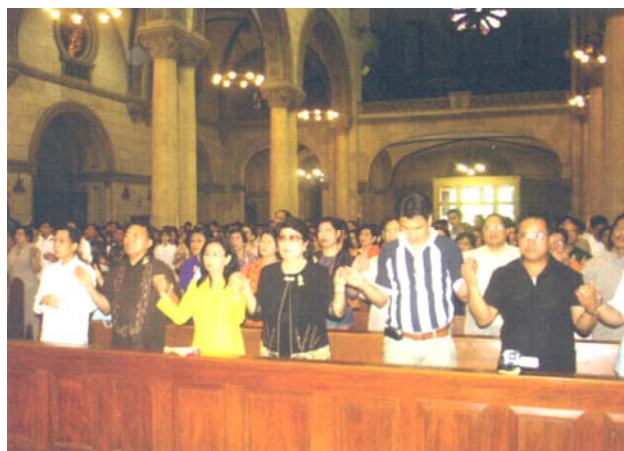
Cardinal Rosales leads the congregation in clapping for Miguel de Benavides.

by the Dominican members of the UST community and attended by a good number of representatives of all the sectors of the University.

Today, a year after, the Library wants to replicate the homage with equal devotion though with less solemnity. We officially name the University Library after the name of our founder "University of Santo Tomás Miguel de Benavides Library" and we have set an exhibition to disseminate among our patrons the figure of such an illustrious founder. This exhibition is designed along seven stages that marked the life of Benavides:

1. The boy Benavides, born in Carrión de los Condes, Spain ca. 1552 was inspired by the life of St. Dominic and guided by our Lady of the Holy Rosary both in his early years.
2. He entered the Dominican way of life at a young age in 1567, and studied and taught in the best Dominican schools of the time in Castille, Spain.

3. Still a young Dominican but with a promising career of teaching he heeded the call to the mission in the new Spanish territories of the Orient. This marked his first stint in the Philippines from 1587-1591.
4. With a few intense years here he gained enough knowledge of the situation to accompany the first Bishop of Manila to the court and to be appointed Procurator of the Dominicans and counselor to the King's Council of Indies, 1592-1597.
5. Again he returned to the Philippines, this time as Bishop of Nueva Segovia, from 1597-1602.
6. The proof that he did a very good job as bishop of the northern provinces of Luzon was his appointment to the Metropolitan See of Manila, 1602-1605.
7. Benavides had a vision that did not end with his personal journey. He died at a relative young age of 53. His mission could not be accomplished in such a short life. It lives on in his legacy to the Philippines. The University has existed for 395 years. May Benavides' dream live on beyond the 400th anniversary of the University of Santo Tomas.



UST participants at the mass in Manila Cathedral.

Reconnecting Chains of Memory, Retracing the Path of History: Memorializing Miguel de Benavides

Maria Eloisa G. Parco De Castro

One of the best ways to ensure the perpetuation of a person's legacy is by memorialization. Standard means of doing this are through the erection of a statue/ bust, or naming a street, a plaza or an edifice after the person to be honored. Still another choice is to install a metal marker *in situ* of a significant occasion associated with the honoree.

Going by these measures, Rev. Fr. Miguel de Benavides, O.P. has thus been more than adequately memorialized. Starting with the most famous of them – the bronze **Benavides Statue** at the heart of the U.S.T. campus, the Paris-made statue itself becomes the focal point of the **Benavides Plaza** that fronts the Main Building.* This is not all. The High School Building is officially the **Benavides Building**, where in the fourth floor the **Benavides Auditorium** is found. All students in the Central Seminary are featured in the Yearbook called what else, but **Benavides**. There is a **Benavides Award** for students who excelled in competition outside the university and a **Benavides Foundation** that is but one of the many ways the university financially supports various causes.

With the commemoration of his 400th death anniversary last year, we can only expect more places, spaces and traces of Fr. Benavides to sprout on campus. But this is not simply about lists of names and places. For to do that is to fall prey to a betrayal of the memory and the man who has done so much but whose legacy is seen primarily as the Founder of the University of Santo Tomas.

This is not to say that in itself is bad. Of course, we are quite proud of his having “founded” the university. But what to me does not quite wash is Fr. Benavides’ being simplistically acknowledged as donating all his books and a small sum of money that seven years after his death, came to be the University of Santo Tomas. No, it was not just a matter of turning over his worldly goods to his confreres. To comprehend the significance of what Rev. Fr. Miguel de Benavides, O.P. has done, it is necessary to look at the totality of what he had accomplished in these islands. The bits and pieces of memory have to be linked in a long chain to achieve the continuity that is so necessary for a full appreciation of his being unquestionably deserving of memorials and memorialization that so occupy us today. Dovetailing that is retracing the path he tread as friar, missionary, Bishop and Archbishop which he exercised honorably.

Fr. Benavides represents a breed of missionaries who are unique by their being *pioneers* – the **first Dominicans** to come from Spain to the Philippines in 1587. After crossing the Pacific, he and 14 other Dominicans comprised what was to become the Province of the Most Holy Rosary. Then he literally was part of the **first group assigned in Manila in 1588 who finished the convent in four months**, famously known as Santo

Domingo.

Immediately after, Fr. Benavides was assigned as one of the **first Dominicans** to the Chinese area called the *Parian*. In partnership with Fr. Juan Cobo, O.P., they **built the first church** named after San Gabriel there. He also became the **first Dominican to study the Chinese language (most likely Hokkien) and Chinese calligraphy**, quite well enough to preach to the Chinese and convert them. Fr. Benavides also **wrote the first catechism in Chinese characters**, the treasure that is *Doctrina Christiana en Lengua y Letra China*. The team up with Fr. Cobo later yielded the *Doctrina Christiana* as **one of the first books printed in the Philippines** in 1593. Fr. Benavides is also to be credited with having made the first baptisms of Chinese converts among the Dominicans as he himself wrote in the parish records.

Today's **Benavides Street** (the name is echoed in a Makati village), located near the church of Binondo, is hardly noticeable and quite short by our standards. One of the best books on Manila's thoroughfares – Luning B. Ira and Isagani R. Medina's *Streets of Manila*, offers only the tidbit that “Benavide (z)s (sic) was an Archbishop of Manila” without being able to give the Archbishop's first name, that he is the third Archbishop nor state that he belonged to the Dominican Order. Yet looking closely, one realizes that Chinatown lies in Binondo's embrace, the Chinese enclave that is long-considered the heartland of the Chinese in Manila within living memory. The site therefore, is the fitting location of the street that pays homage to him who first worked among the thousands who arrived from China.

Fr. Benavides was appointed the First Bishop of Nueva Segovia while in Spain in 1595. In this capacity, he unceasingly and tirelessly pushed for the just treatment of the natives. This was a lifelong commitment that he inherited and sustained, after the demise of Archbishop Domingo de Salazar. The latter was the staunch defender of the people in the Philippines against the abuses of the Spanish colonizers. Originally initiated by Archbishop Salazar, Bishop Benavides was successful in having the King of Spain order a plebiscite conducted among the natives of the Philippines to determine whether they voluntarily submit to the Spanish Crown.

On March 21, 1599, Bishop Benavides presided over such a plebiscite in Mangaldan, Pangasinan, where results reflected the desire of the people from local leaders to ordinary inhabitants to be under obedience to and protected by the King of Spain. Now it is precisely in this enactment where the glory of Benavides' legacy lies. For he could have simply chosen to give up the struggle for justice specially after the demise of Archbishop Salazar, whose shoes, so to speak, were difficult to fill. His position became particularly crucial because only the Dominicans have opted to continue this honorable, but nearly lost cause. Other religious orders have all but abandoned it. Msgr. Miguel de

* The source used for the larger part of the information on Fr. Benavides is Fidel F. Villarreal's *Miguel de Benavides, O.P.. 1550-1615, Friar, Bishop and University Founder*, Manila: U.S.T. Publishing House, 2005.

Benavides found himself in a position where he had to make the choice of giving up, or leading the crusade for justice forward.

History bears out that he not only took the standard of justice aloft and forward but brought it to new heights so novel as it was unheard of in the entire colonial world. By letting the natives decide for themselves whether to submit to the Crown or remain as they are, he had prudently participated in an extraordinary exercise of free will that should reverberate in the annals of human rights today.

Bishop Benavides also led by personal example – he carried out his duties and responsibilities inimitably. Within the six years that he was Bishop of Nueva Segovia (1595 – 1601), he made visitations around his whole Diocese twice. What is astounding in his case even by modern standards was that he made both visitations *solely on foot*. It is another quality that distinguished him from his peers – he never traveled anywhere on land except by walking. Only the ocean barriers compelled him to take the ships to the New World and Asia. He had done it in Spain previously, walking from Madrid to Seville.

It must be borne in mind that his Diocese then was based in Lallo, Cagayan, a fertile valley covered with thick forests with no real roads to speak of. The trips can only be arduous even if carried out through the rivers. Dreadful *caimanes*/alligators regularly fed on people who wandered along these waterways without distinction between religious or lay. A fair area of the Diocese included mountains and isolated settlements some of which were populated by hostile groups. Bishop Benavides visited them all, twice over and survived. A simple marker is all that is found in remembrance of his devotion to work in Vigan Cathedral, Ilocos Sur where the See of the Diocese of Nueva Segovia has been since 1758.

He was elevated to the position of Archbishop of Manila from 1602-1605. His actual tenure was a brief two years whereupon he outdid himself by visiting the entire Archdiocese of Manila twice in his usual manner – wearing the Dominican habit and on foot. What was then the Archdiocese covered a more extensive area than what it occupies today. Large portions were primary forests, difficult to penetrate with rivers as the only avenues for communication.

The revival of his interest in education came at this time. During discussions with his fellow Dominican Fr. Diego de Soria, he manifested a desire to establish a college for young men. Before he died, he donated what comprised the totality of his material acquisition – 1,000 pesos and his books. Although it may be argued that his donation was evidently not sufficient to begin such a college and therefore does not really constitute an actual foundation, the record *left* by the lone executor (Fr. Bernardo de Sta. Catalina) showed clearly that Benavides was essentially the inspiration behind such a creation of a college-seminary. This is the Foundation Act. It is also significant that the Act mentions the college as open to Dominican novices “ and the others who may desire to attend may do so, as may also the sons of the citizens of this City and Islands, and other persons...” (Villarroel, 55). These words clearly indicate the commitment that the Dominican Order, through the inspiration of Benavides, has made towards the education of young men in the Philippines with little or no distinction of ethnicity.

Memorials encapsulize the desire of the human mind to commit to undying memory the greatness of individuals who made exceptional choices at crossroads in their life. In doing so, forces are set in motion that resulted in delivering a singular

good to the lives of many and whose effects were greater than what the initiator has envisioned or realized. The natural tendency in having a surfeit of memorials and the corresponding ceremonies that become the feature of these commemorative events is the reduction of the genuinely good and glorious into mechanized motions nearly devoid of meaning. The centrality of memory, which is the essence of memorialization, tends to lose out to the visual feasts that celebrations often are.

Consider for example the poems and paintings composed and executed in the last century in honor of Msgr. Benavides during the Tricentennial Anniversary of the university. Eight poems in Spanish allude to Msgr. Benavides in parts/strophes from 1911-1929. One was entirely about him – *A Benavides (Bienhechor del pueblo Filipino)* by Claro M. Recto. Four English poems did the same, published from 1926-1929 in *Unitas*, *The Varsitarian* and even *The Thomasian*. One can see a slowing down of production as the English poems were less than half of those in Spanish. I have yet to find out which is the most recent poem dedicated to Msgr. Benavides. As for paintings – there is a segment of the murals at the UST Main Building lobby and another in the collection of the UST Museum. Two have been lost to the war, most notably the ones displayed in the original building in Intramuros.

Yet the spark of Benavides' inspiration remains. A few years ago, a replica of his bronze statue was installed at the restoration of the Plaza de Santo Tomas in Intramuros presided by the Chief Executive of the Republic. Last year, to mark the Quadricentennial Anniversary of his death, a small biography was authored by Rev. Fr. Fidel F. Villarroel, O.P. It fills the yawning gap of memory about who Miguel de Benavides was and seems the most likely candidate for being the cornerstone to a sound and solid knowledge of the founding father of U.S.T. In addition, his native town in Spain, Carrión de los Condes (Palencia), this July 2006 named a street in his honor as well as unveiled a statue of his likeness.

With these scattered chains of memory including memorials on Msgr. Benavides reconnected, and interlocking them with his path retraced in history here and all the way back to Spain – then indeed, the forthcoming ceremony to name the UST Central Library into the Miguel de Benavides Library on August 11, 2006 is a fitting memorialization of his legacy. It will be an occasion where memory and memorial would merge seamlessly, as this work was meant to be.

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The Statue of Fr. Miguel de Benavides In Carrión de los Condes

Fr. Pedro G. Tejero, O.P.

The first of July 2006 has been a memorable date for the town of Carrión de los Condes, Palencia, España. The "Junta de Castilla y Leon" together with the "Ayuntamiento," erected that day a bronze statue in honor of one of her most illustrious sons, the saintly and wise Dominican missionary Fr. Miguel de Benavides, second Archbishop of Manila and founder of the University of Santo Tomas. A delegation from UST was invited to the event: the Vice-Chancellor, Fr. Edmund Nantes, the Acting Rector of UST, Fr. Juan Ponce, the Rector of the Seminary, Fr. Ernesto Arceo, the Secretary General of the University, Fr. Isidro Abaño, Fr. Pedro Tejero, Spiritual Director of the Seminary



Javier Villafruela, Mayor of Carrión, Fr. Edmund Nantes, O.P. and Fr. Juan Ponce, O.P. unveil the statue.

and Fr. Angel Aparicio, Prefect of Libraries. Also present were Sen. Edgardo Angara and the Gov. of Aurora province, Bellaflor Castillo who, in the 30th of June, participated in organizing in the city of Palencia the Act of Brotherhood between the provinces of Baler (Philippines) and Palencia (Spain).



Acting Rector, Fr. Juan Ponce, O.P. thanks the people of Carrión.

The affair started at 12:00 p.m. A good number of those who have been invited to this event met at the Ayuntamiento de Carrión. The Mayor of Carrión, Francisco Javier Villafruela, gave them a warm welcome and expressed his happiness to see them present on such a memorable occasion. After his welcome address, there was an exchange of gifts between the Mayor and the delegates from UST. At 12:30 p.m., a group of religious and civil participants gathered at the plaza of the town hall, preceded by the municipal band. They then proceeded to the parochial church of St. Andrew along the Calle Mayor beautifully decorated with Philippine and Spanish flags. The parish priest of St. Andrew presided the concelebrated Mass together with 16 priests. While the Coralle Carrionense sung the Mass in Latin ("De Angelis"), Fr. Cesar Valero, Vicar Provincial of Our Lady of the Holy Rosary, gave the homily about the personality of Fr. Miguel de Benavides in the light of the needs of our times. After the Mass, the Mayor approached the lectern and

The Statue of Fr. Miguel...



Fr. Provincial and Fr. Acting Rector donate the painting of Benavides preaching to the Chinese to the representative of Castilla y Leon.

greeted those present. He also expressed his gratitude to all those who have collaborated and made possible the inauguration of the monument of Fr. Miguel de Benavides, a glorious son of Carrión de los Condes. Fr. Edmund Nantes, speaking in Spanish, said that the UST delegation is very happy and grateful to be in Carrión de los Condes where Benavides was born and whom the UST has been honoring and venerating throughout centuries because of his great love for the Filipino people. Fr. Juan Ponce, sharing the same feelings, eloquently described UST as the "cradle" of the most prominent people in the Philippine History namely, politicians, scientists, artists and men of the Church some of whom have become saints and martyrs. With great attention and pleasure, the faithful gave the speaker a warm applause at the end of his speech.

This was followed by the priests and the faithful gathering in the nearby plaza to witness the most awaited moment – the unveiling of the statue of Fr. Miguel de Benavides. This act was conducted by the Delegate of the Junta de Castilla y Leon, the Mayor of Carrión

de los Condes, the Vice-Chancellor and the acting Rector of the University of Santo Tomas. This event was very much applauded by those who were present while they sung enthusiastically the hymn to the Virgin of Belen, Patroness of Carrión de los Condes. Thereafter, the crowd proceeded to view the exhibit mounted in the small church of St. Julian entitled: "Entre Castilla Y Filipinas: 400 Años." On display were old important documents, images of the Virgin and of the child Jesus, photographs of the University of Santo Tomas and many other items related to the time of Fr. Benavides and the history of UST. At this moment, the UST delegates handed over two paintings of Fr. Benavides skillfully

done by Jaime de los Santos, Dean of the College of Fine Arts of UST. A video prepared by UST in cooperation with the Spanish Television reporter in Asia, Rosa M^a Calaf had been shown continuously at the multi-purpose room, recalling the life, work and times of Miguel de Benavides.

Certainly, this was an unforgettable day in the history of Carrión de los Condes as it witnessed how its founder was honored and venerated after four centuries of oblivion by the people of his home town Carrión de los Condes.



Fr. Miguel Angel Medina, O.P., shows some documents to Senator Angara.

The Books of Benavides

Fr. Angel Aparicio, O.P.

The Dominican historian Diego Aduarte writes that "He [Benavides] left his library and everything he possessed [very little indeed] for the foundation and endowment of a college-seminary..."

This testimony has been immortalized in the mural that illustrates the history of the University at the lobby of the main building, by the artist Antonio Garcia Llamas, showing two Dominicans sorting out the Library of the late Bishop Benavides.

Aware of this fact some visitors of the Library express their wish of viewing these books. Can we know which books were bequeathed by the



"founder" of our University to his project?

In one article written by Fr. Jesús Gayo some years ago he mentioned around thirty five famous authors cited by Benavides in his extant works.

This does not necessarily mean that he would have all these books in his personal library. But there is a great probability that some of them may be the ones donated by him in his last will. At that time there were no libraries in the Philippines and missionaries considered books one item of first necessity and clung to them as their most precious treasure.

Among the more than fifty works mentioned by

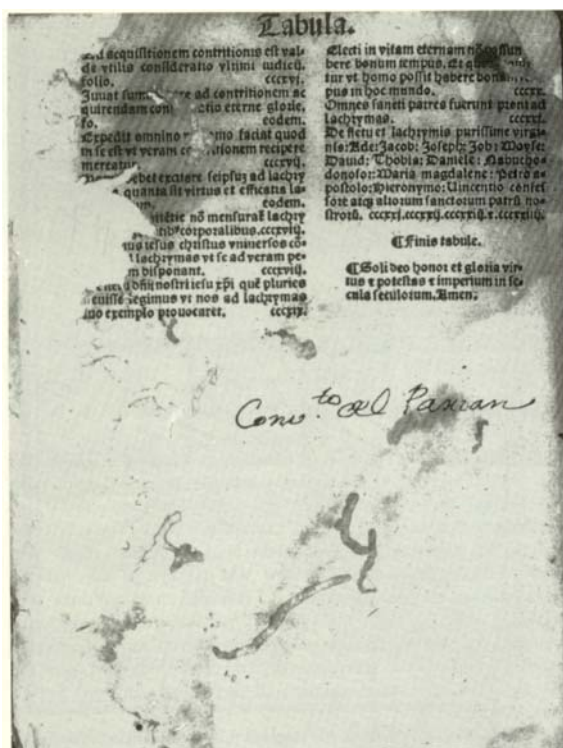
Fr. Gayo in his article, we have found twenty-one in our Library. None of these has the signature of Benavides indicating unequivocal proof of his ownership. But we feel that some of these titles may have belonged to him for these books came from the "Hospital of San Gabriel" and from the "Parian" both of which were founded by Benavides in his first stint in the Philippines.

- AURELIUS, AUGUSTINUS, SANCTUS, EPIS. HIPPONIENSIS
Expositio in Epistolas Divi Pauli ex Operibus Sancti Augustini Collecta à Venerabili Beda.
- THEOPHYLACTUS, ARCHIEPIS. BULGARIÆ
Omnes D. Pauli Apostoli Epistolas Enarrationes, per Joannem Lonicerum Conversas.
- AQUINAS, THOMAS, SANCTUS
In Epistolas Sancti Pauli Commentaria.
- AQUINAS, THOMAS, SANCTUS
Commentaria D. Thomæ Aquinatis in Aristotelem.
- VIO CAIETANO, THOMAS DE, O.P.
Summula – Ientacula Novi Testamenti.
- VIO CAIETANO, THOMAS DE, O.P.
Opuscula Omnia.
- VIO CAIETANO, THOMAS DE, O.P.
Opuscula Omnia.
- TURRISCREMATA, IOANNIS, O.P.
Summa Ecclesiasticae Libri Quatuor.
- TURRISCREMATA, JOANNES DE, O.P.
Tractatus de Veritate Conceptionis Beatissimæ Virginia Pro Facienda Relatione Coram Patribus Concilii Basileae Anno Mense Julio 1437 / edited by Albertus Duimius.
- LOAISA, GARCIA
Collectio Conciliorum Hispaniae.
- CASTRO ZAMORENSIS, ALFONSUS, O.F.M.
Opera omnia.

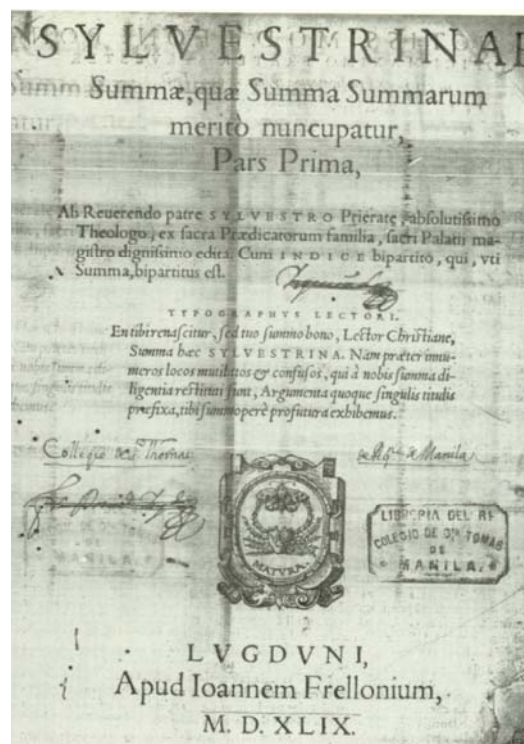
The Books of Benavides

- SOTO, DOMINICUS, O.P.
De Iustitia et Iure.
- SOTO, DOMINICUS, O.P.
De Natura et Gratia. Liber Primus.
- MEDINA, BARTHOLOMAEUS A, O.P.
Expositio in Primam Secundae Angelici Doctoris D. Thomas Aquinatis.
- LEDESMA, PETRUS DE, O.P.
Tractatus de Magno Sacramento Matrimonii.
- MAZZOLINI DI PRIERO, SYLVESTER, O.P.
Summae, quae Summa Summarum Merito Nuncupatur.
- TUDESCHIS, NICOLAS DE
Comentaria in Quinque Libros Decretalium.
- BALDUS DE UBALDIS, PETRUS
Commentarum in Primum, Secundum et Tertium Decretalium.
- CASAS, BARTOLOME DE LAS, O.P.
Brevísima Relación de la Destrucción de las Indias.
- AZPILCUETA
Concilii Iusta Decretalum
- LOPEZ, LUDOVICUS
Instructorium Conscientiae
- VIVALDIS, JOANNES LUDOVICUS, O.P.
Opera Tomus Primus.
- VIGO, GIOVANNI
Practica in Arte Chirurgica.
- LOBERA DE AVILA, LUYS
Remedios del Cuerpo Humano.
- MONTAÑA DE MONSERRATO, BERNARDINO
Libro de la Anothomia del Hombre.

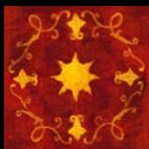
Since one of his most cherished apostolates was the care of the sick (he started the hospital of San Gabriel) it is highly probable that he had among his books some medical ones as those found in our collection.



Last page of the book 'Opera' by Joannes Ludovicus Vivaldis with the mark of ownership 'Convento del Parian'.



Title page of the first part of the 'Summa' by Sylvester Mazzolini di Priero printed in 1549.



BENAVIDES

The Exhibit is designed in seven chapters viewed under the light of Jesus' mandate, **"Go and Preach."**

Chapter I : Inspiration of Fr. Miguel de Benavides

I.1. St. Dominic

I.2. Our Lady of the Rosary

Chapter II : Carrión de los Condes, His Native Place
(1552-1567)

Chapter III : The Young Dominican
(1567-1586)

Chapter IV : The Call to the Mission
(1587-1591)

Chapter V : Procurator for the Dominicans and
King's Counselor
(1592-1596)

Chapter VI : Fr. Miguel de Benavides, Bishop
(1597-1602)

Chapter VII : Archbishop of Manila and Founder of
the University of Santo Tomas
(1603-1605)

The presentation ends with a recollection of the activities held in honor of the Founder of the University in 2005-2006 and in previous commemorations.

Chapter I.1. Go and Preach The Dominicans or Order of Preachers

*W*e are called Dominicans after the name of our founder Domingo de Guzman, (in Latin *Dominicus*).

Dominic had urged his brothers to be "true preachers of the Gospel following in the footsteps of their saviour; not speaking except with God or about God, whether amongst themselves or for the benefit of their neighbor." This is the essence of the Dominican life: to speak with God and about God (the intimate combination of the contemplative life and the active apostolate).

Friars and their priories

The Order of Friars Preachers is an international religious order of the Catholic Church founded in 1216 by St. Dominic. The Dominicans arrived in the Philippines on July 21, 1587. In the first group was Miguel de Benavides, the founder of our university.

The Dominicans are "Friars" not monks. Monks live a contemplative life of prayer in monasteries which are enclosed. Friars work in the world, and their priory or convent is a base for their apostolic work: it is where they live and pray together so that they may be able to do their work for the world.

Every member of the Order is a friar, whether he has been ordained as a priest or not: lay brothers, students (seminarians), deacons, and priests are all brothers to each other, bound by the same constitution and rule.

In the Philippines it is

common to address Dominican priests as "Father" and those who are not ordained to the priesthood "Fray" or "Brother." But all sign with the same abbreviation "Fr." which stands for *frater* (brother). At the end of our names, it is usual to add the initials "O.P." which stands for *Ordinis Praedicatorum* (of the Order of Preachers). Thus "Fr. Tamerlane R. Lana, O.P.," the former Rector of the University, stands for "friar Tamerlane R. Lana of the Order of Preachers."

Upon joining the Order for one year, would-be Dominicans are clothed in our religious habit as a novice. It is a period of prayer, adjustment, growth and discernment. If the novice decides to stay and if the brothers decide to accept him, he undertakes a simple profession. This means he takes the vows of obedience, chastity and poverty for a period of three years. After three years, if he still wants to stay and the brethren want him too, he undertakes a solemn profession. This means he takes the



same vows, but this time until death.

Fr. Miguel de Benavides was clothed with the habit at the age of 15/16 (few people do that today) due to his determination and talents.

Each priory (friary) or convent is headed by a prior who is elected by the friars of that convent. A collection of convents in a certain region makes what we call "a province." And the head of the Province is called "prior provincial." Thus, the Philippines constitutes a Province of the Dominican Order (DPP).

But there are also members of other provinces working in the Philippines owing to the international character of the Dominican Order. There are ca. 46 provinces distributed in 92 countries around the world. The head of the whole Dominican Order is called the Master. His headquarters are in Rome, but he is expected to visit every province throughout the world. The Pope is the protector of the Order and has direct jurisdiction over it. He is the highest superior of the Dominicans, and they are bound to obey him because of their vow of obedience. Besides, the University of Santo Tomas being a Pontifical University we owe double allegiance to the Pope: as Dominicans, and as members of a Pontifical University.

The Dominican friars wear a religious habit which is a sign of their consecration. The habit consists of a white long-sleeved tunic, a white scapular and capuce (hood), a belt and a rosary. Over these are worn a black cappa (cloak) and a black capuce. Due to the tropical conditions of heat and humidity in the Philippines, we don't usually wear the cap. But in more temperate countries it is worn outdoors or when preaching, and in the church from All Souls day to Easter Vigil.

The main purpose of the Dominicans is preaching in its different forms but primarily through sermons. In order that preaching may be effective and worthwhile,

we study. That is why study is an important part of our religious life.

Today, Dominican friars continue the work of preaching through word and (hopefully) deed, by homilies and sermons in the Mass, retreats and recollections, teaching, or chaplains in hospitals and other institutions such as prisons, universities, schools, places of pilgrimage, etc. and through their use of media: books, pamphlets, newspapers, television, radio and the internet.



Saint Dominic of Guzman.

Times have changed since St. Dominic founded his Order of Preachers 800 years ago or since Benavides arrived in the Philippines 400 years ago but the apostolate of the Dominicans is still valid and present in our society.

Chapter I.2. Go and Preach

The Rosary: The Dominicans' Sacred Heritage

*T*he Rosary is a devotional exercise which combines three kinds of meditations: 1) the Psalms; 2) the desire to praise Our Lady; and 3) meditations on the life of Christ. Its effect on Catholic piety is far-reaching, and it remains a powerful and popular devotion of the faithful.

There is a pious legend that relates that the Rosary was given in a vision to St. Dominic by Our Lady. Certainly, the Rosary has always been associated with the



Our Blessed Mother handles the Rosary to Saint Dominic

Dominicans, and in the Philippines it was popularized by them: Our Lady of the Rosary of La Naval, Our Lady of the Rosary of Manaoag, Our Lady of the Rosary of Piat, these are just a few examples showing the efforts of the Dominicans to spread the devotion of the Holy Rosary throughout the Philippines.

1. **Reciting the Psalms** has always been a Christian devotion from the early Christian times. The monks had the practice of reciting the 150 Psalms at least weekly, in three groupings of 50. For the sake of the ordinary people, the Psalms were substituted by short prayers which interpreted each Psalm as a reference to Christ. But since these were difficult to remember they were substituted by the Our Father.

People naturally had recourse to simple mechanisms of keeping track of these prayers, rather than relying on their fingers. Soon they began using pebbles and knotted cords to count their prayers. Later they began to use berries or disks of bone threaded on a string. Such strings of beads were named after the prayer said on them and known as "paternosters" (our fathers).

The term "beads" is an old English word *bede* which means prayer. Thus the phrase "to tell one's beads" means "to count (or tally) one's prayers." By the time of St. Dominic these cords were called chaplets (wreath of flowers) or *coronas* (crowns).

It was at this time also that they started using the Hail Mary, the greetings of the Angel to Mary at the Annunciation. The Holy Mary portion may have been introduced influenced by the Litany of Saints which has the invocation "Holy Mary, pray for us." Later, possibly through the effects of the horrors of the Black Death in the 15th century, they added "Holy Mary, mother of God, pray for us sinners, now and in the hour of our death. Amen."

2. **Devotion to Mary** goes back to the beginnings of Christianity. The earliest forms of the Ave were designed as greetings: to praise Our Lady for the honor God had bestowed upon her. In the Byzantine church there is a hymn in honor of Our Lady. Thirteen of its 25 stanzas start with Ave (Hail). These stanzas are the origins of our mysteries for they repeat the episodes in which Mary participated.

The Marian litanies inspired by the litany of the saints, developed in the 12th century. The most famous, still in use, is the Litany of Loreto.

3. The idea of **meditating on the life of Christ** seems to come also from the monks. This is how we find it in some books of prayer: "When reflecting on the Annunciation one should enter Mary's chamber together with the angel and salute the sweetest Lady with him, frequently repeating his Ave Maria. One should enter into Mary's feelings on hearing the greeting, follow her when she visits Elizabeth and when she gives birth to Jesus at Bethlehem; at the Passion

one should unite one's own tears to those of the sorrowful mother."

This is the reason why the famous Dominican artist Fra Angelico, who painted the mysteries of the Rosary, always places a Dominican within the scene, as if he were present there .

The division into three sections of five meditations each, joyful, sorrowful and glorious, was done during this time also.

It was much later on, in our own times, when the last Pope John Paul II, included another group of mysteries, "The mysteries of light." We hope that little by little the faithful will learn to love these too.

How the Rosary became the "Dominicans' sacred heritage"

- St. Dominic and the first brethren were accustomed to recite *Ave* on their knees. They genuflected with each *Ave*, just as the angel Gabriel did in ancient paintings of the Annunciation.
- The Dominican lay brothers instead of the Psalms started praying 150 *Our Fathers and Hail Mary's*. One of Dominic companions was said to have died clutching the knotted cord on which he counted his Aves. Soon the "Militia of Jesus Christ," a lay group associated with St. Dominic which later became the Third Order, were praying the rosary daily.
- The Marian Rosary declined for some time. It was revived by two Dominicans: Alan de Roche who established the "Confraternity of the Psalter of the Glorious Virgin Mary," and Jakob Sprenger, who founded the "Confraternity of the Rosary."
- In the 15th century the Dominicans begun preaching the Rosary and the devotion spread rapidly. The friars recited it in choir, side-by-side. The "Glory be" was added as it was the normal ending to the psalms chanted in choir.
- A book was written by a Dominican, entitled. "Our Dear Lady's Psalter," containing 15 mysteries all of which, except the last two, correspond to the mysteries as they stand today.

- In 1569 the Dominican Pope, St. Pius V, officially approved the Rosary as prayed by the Dominicans. He also instituted the feast of the Holy Rosary in thanksgiving for the Christian victory at Lepanto.
- The newly created province of Dominicans for the evangelization of the Philippines and Asia was called "Our Lady of the Rosary."

Why is it called Rosary?

Each chaplet was called *rosarium* (a rose-garden), by the association of the rose with the Blessed Virgin, e.g. in her title *Rosa Mystica* (Mystical Rose).

The rose was attributed with healing properties and associated with immortality, great beauty and fragrance and quite naturally became a symbol of Mary. Our Lady was called the *rosa pudoris* (rose of modesty) and *rosa e spinis* (rose among thorns).

The source of these images was the Old Testament Song of Songs, where the bride praises her beloved as the "rose of Sharon" and he admires her as "a lily among thorns." Mary herself was called a rose garden (*rosarium*), and "the name of the rose [she brings forth] is Christ."

A rose with five petals symbolized Christ's five wounds, and a red rose [bleeding rose] his passion. Indeed, some poems mention the "rose-tree of the cross."

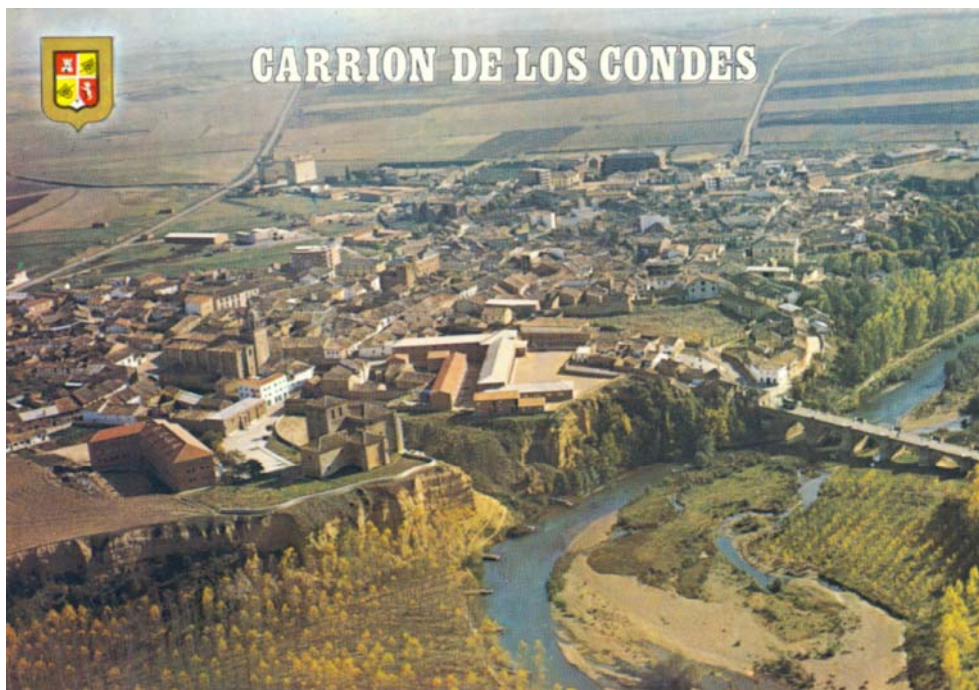
A white rose symbolized Mary's purity.

"Beautiful and sweet was made the holy Mother of God in the delights of virginity: the daughters of Sion seeing her flourishing amidst the flowering rose and lilies of the valley declared her most blessed, and queens praised her."

The Rosary, then, for the Dominicans is a sacred heritage. It is a "characteristic mark of the Order." Indeed, it is part of the Dominican habit. The Rosary is simple and evangelical, that is, it should not have perplexing complications added to it, and it should focus on the mysteries, all of which relate to the good news of Christ our Saviour. **The rosary is praise, petition and meditation:** we use it to praise Our Lady as one graced and honored above all creation, to ask for our needs, and to meditate on the mysteries of salvation.

Chapter II. Carrión de los Condes, His Native Place (1552-1567)

Miguel de Benavides was born ca. 1552 in Carrión de los Condes, in the province of Palencia, Spain, as the chronicles say, of "noble parents." The name Miguel indicates that he may have been born on the feast of the Archangel Michael, September 29, because this is the custom among Palentinos ever since, to name the children after the feast of the day.



The nobility of the parents does not necessarily mean wealth and pedigree. It may very well refer to nobility of the heart or life. Though in a letter to King Philip II he writes of his father "*tenia labranza y heredades como los más ilustres de mi tierra*" (possessed farm-land and patrimony like the most illustrious of my native land).

It is difficult for us to assess up to what extent the boy Miguel was marked by his native place. Carrión is a little town in the heart of Castille with more history than present, situated on a hill overlooking the

river from which it takes its name.

There have been some famous names in the history of Spain associated with this town:

- The Counts, from which the name "Carrión de los Condes" comes, are mentioned in the famous epic "El Cid."
- Rabi Don Sem Tov was an outstanding poet and teacher of Spanish Judaism.
- Don Iñigo de Mendoza was a key figure in the formation of the Kingdom of Castilla, and an outstanding poet.

Carrión, situated in the *Camino de Santiago* boasts of beautiful churches and hostels where the pilgrims on their way through the unbounded plains of Castille stop to refresh the body and the spirit before proceeding on their journey.

Miguel de Benavides finished "Grammar" (the equivalent of primary and secondary studies) in his town. In view of his talents his father thought of giving him the possibility of wider horizons and sent him to Valladolid for further studies. Had he already thought of joining the Dominicans?

Chapter III. The Young Dominican (1567-1586)

At the age of 15 Miguel de Benavides entered the Dominican novitiate in the convent of St. Paul in Valladolid.

What made him decide to enter the Dominicans and why in Valladolid?

There was a Dominican Convent in Carrión, but perhaps it did not accept novices. He could also have decided for the flourishing convent of Palencia founded by the same St. Dominic. Valladolid, however, offered the best opportunities to the promising young Miguel. It was the capital of the Kingdom of Spain and the seat of the best schools of the time: a school of Medicine and college of Theology among others.

In 1568 he professed religious life and started his study of the Arts. Instead of four more years to complete his formation as Priest he was assigned to the Colegio de San Gregorio where he needed eight years of interdisciplinary studies under the best professors of the time to complete a career of *Catedrático* or Professor. Here he entered in contact with the most illustrious scholars and artist who shaped the so-called golden age of Spanish letters and culture for example Miguel de Cervantes the author of *Don Quijote de la Mancha*.

After finishing his studies and having been ordained priest, he became teacher in several Dominican institutions throughout Castille:

- San Pablo in Valladolid
- University of Santo Tomas in Avila
- San Pablo of Dueñas in Palencia
- Santa Cruz de Carboneras
- Back in San Pablo in Valladolid

It was during his teaching at San Pablo of Valladolid when he heard the call to the mission. A missionary by the name of

Juan Crisostomo passed by the convents of Spain recruiting young Dominicans for the mission in the new territories. Benavides abandons his promising career as a professor and enlists in an expedition to evangelize the Philippines and other countries of Asia.



From the letter to prospective missionaries by Fr. John Crisostomo, O.P., Spain, 1586

"In the name of our Lord Jesus Christ, and of our most glorious Virgin Mary Our Lady, and of the most blessed Father St. Dominic.

The religious of the Provinces of Castille, Aragon and Andalucia, who decide to go to sacrifice themselves to our Lord in the preaching of the Holy Gospel to the unbelievers of the Philippine Islands and the Kingdom of China and other parts where Our Lord would want to send us to work in the spreading of His Most Holy Name, let them read this document first so that they will know the things related to the way of life they will have, and the trials they will suffer and, therefore, will not be deceived at all. May they read this paper first, and after reading it, may they play themselves before God in most fervent prayer...

Afterwards, the religious will attach their signature here so that when later on, and always, they feel afflicted they will remember that they accepted these things freely for the love they have for our Lord Jesus Christ and the zeal for souls, and as penance for their sins.

In the first place, the voyage is difficult: one has to go through many hardships; the food and drinks rot; the ship gets dirty and stinky. The voyage by sea from Spain to Mexico lasts three months and a half; at times four months. Once in Mexico, the sufferings continue; the inconveniences of traveling on horseback, of beds and of the meals, to the point of risking one's health. From Mexico to the other part, that is, to the Philippines, there is also a long voyage; it takes at least, two months and a half...


...Thus, I, Fr. Juan Crisostomo, have offered myself to keep the above in the name of all those who would make this journey. I shall receive them, by the authority granted to me by the most reverend Master General. They will sign their names here below, and I will assign them to their respective places of work and tell them that if on the way I find some to be deficient and, therefore, it would be inconvenient for them to continue the voyage and this judgment is shared by the more mature members of the group making the journey, I will leave them in the place where they were found to be deficient."

Fr. Juan Crisostomo.



This painting of Fr. Juan Crisostomo is part of the UST Museum Collection.

Chapter IV. The Call to the Mission (1587-1591)

 On July 17, 1586 at the age of 34 Miguel de Benavides embarks in Cádiz together with other 39 Dominicans heading for Mexico.

They arrived in Veracruz, September 25. From there they walk to the city of Mexico where they remain until February 24, 1587.

Benavides' assignment was the growing Chinese community of merchants and traders established in the Parian of Manila, located outside the city walls.

He established a small nipa house there and started learning their language.

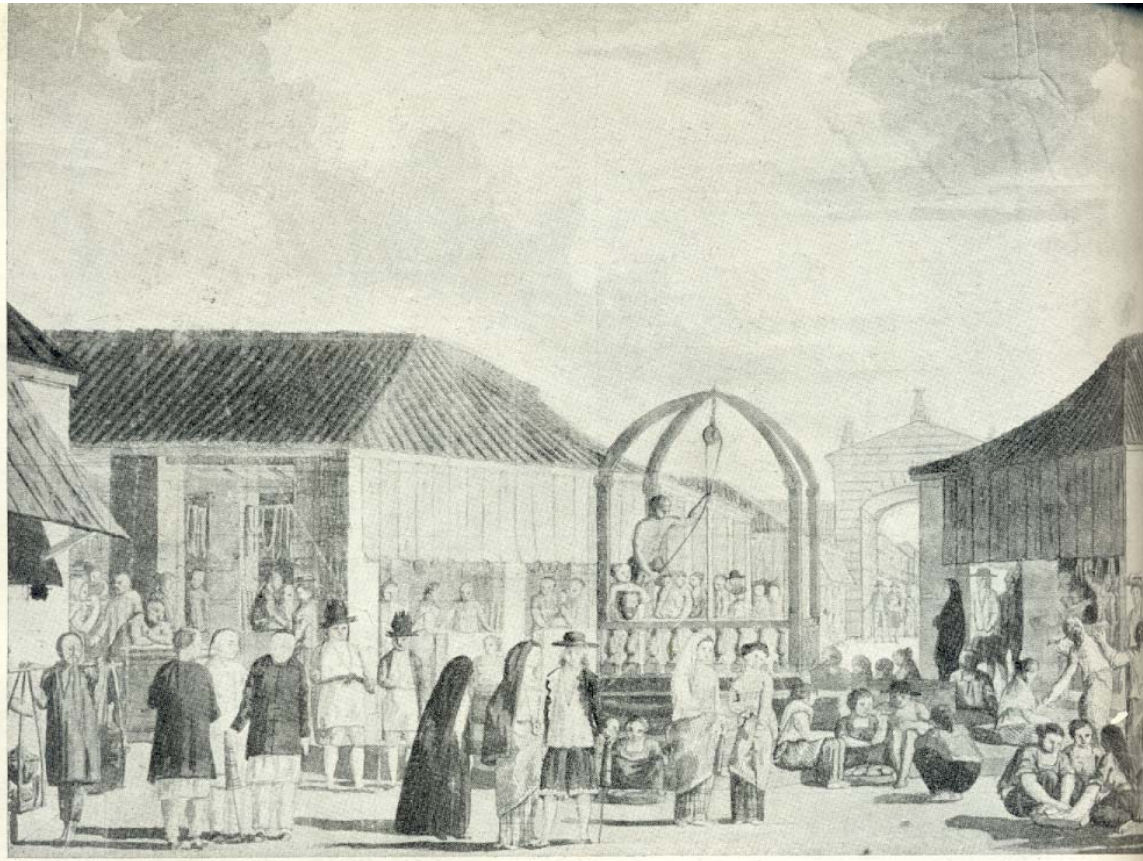


Illustration of the Parian of Manila

With news of the Manila Galleon in Acapulco, fifteen of them leave Mexico and sail to the Philippines in April 6, arriving in Cavite, July 21.

Soon after their arrival in Manila, Fr. Miguel and his 14 companions were distributed to different parts of the Philippines.

In three years he was able to compose the *Doctrina Christiana* in Chinese, to set up a sort of hospital where the abandoned and sick Chinese were housed and began a school for children.

His strategy produced good results. Three months after his arrival he baptized two young Chinese and soon there was a sizable Christian community.

Chapter V. Procurator for the Dominicans and King's Counselor (1592-1596)

*I*n order to resolve some conflicts between the civil and religious authorities of the Philippines the Archbishop of Manila, Domingo de Salazar, decided to go to Spain to address his grievances before the Royal Council. He took with him Fr. Miguel de Benavides. The superiors of Benavides entrusted him the task of recruiting more Dominicans for



King Philip II of Spain, from whom the name Philippines derives

the Philippines. Thus Fr. Miguel de Benavides accompanied the good Archbishop as his assistant and as Procurator of the Dominicans. They sailed for Mexico in June 1591 and arrived in Spain early 1593.

While the old Archbishop was negotiating his business in the court Fr. Miguel traveled through different Spanish cities recruiting willing Dominicans for the mission in the Philippines. He was able to send three batches with a total of more than 60 Dominicans.

In 1594 Archbishop Salazar died in Madrid but before his death he had entrusted all the business to his companion. From this moment Benavides started playing a very important role in matters concerning the Philippines.

Through various *Memoriales* (Reports to the King's Council) he informed the King about the situation of the Colony, and moved him to take action concerning various unjust procedures concerning:

- The recruitment of the natives for forced labor.
- The right of the natives to their own lands.
- The violence of some *conquistadores*.
- The separation of the cross and the sword.
- The right of the natives to decide freely whether to accept the Spanish rule or not.

Deed of submission and vassalage of the natives of Pangasinan Province

Archivo General de Indias

Audiencia de Filipinas, leg.76

King Philip II addressed this *Cédula* to Governor General Don Francisco Tello, on February 8, 1597 ordering him to conduct a plebiscite in the different provinces of the Philippine Islands concerning their free allegiance to the King of Spain.

This order did not become just wet paper. In letter to the King, July 12, 1599 the Governor informs him that *"The whole district of Manila evangelized by the Augustinians, has expressed their allegiance. The province of Laguna, however, administered by the Franciscans, did not yet accept and had asked one year to think it over... other persons will be consulted."*

Benavides supervised the whole process in the area of his jurisdiction as Bishop of Cagayan, Ilocos and Pangasinan. In a letter dated May 25, 1599, he informs the King about the outcome of the process. After a meeting in Manila between the different religious authorities it was decided to approach the issue with prudence and concern for the need of the natives: *"with the norms approved in this meeting I started to put into practice the instruction of Your Majesty and I found that the natives once the will of the King was explained to them and after other explanations, freely and without pressure accepted to submit to your Majesty..."*

The whole operation was a difficult one. Different provinces showed a certain degree of reluctance to the process. The present document is the one executed in Mangaldan, in the Province of Pangasinan, on March 21, 1599. This is the last page of this document. It ends thus:

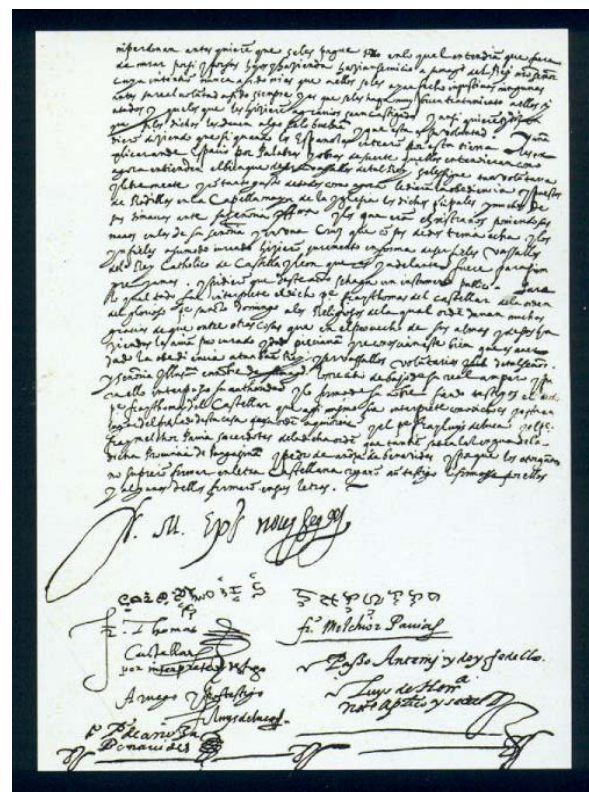
They forgave the tributes urgently extracted from them but not the affronts of the governors, encomenderos and collectors for which they demanded retribution.

... The 'principales' and many of their 'timanes' knelt down in the major chapel of the church, before His Lordship, and the Christians among them placing their hands on those of their Lordship and on a cross he had made with his fingers, and the pagans with their swearing signs, all together swore formally to be faithful vassals of the Catholic King of Castille and Leon who reigns now and will reign in the future for ever and ever. And they asked that a public instrument should be made of this act."

At the bottom of the document appear a series of signatures, among which:

Fr. M. Eps. Nov. Seg. (Fr. Miguel, Bishop of Nueva Segovia)

Two signatures in Pre-hispanic alphabet (Baybayin)



Chapter VI. Fr. Miguel de Benavides, Bishop (1597-1602)

One of the projects of Archbishop Salazar had been the division of his enormous diocese that comprised the whole archipelago. Fr. Miguel de Benavides suggested its division into four districts according to the four orders involved in the evangelization of the Philippine Islands: Northern Luzon called Nueva Segovia; Southern Luzon called Nueva Cáceres; Cebu or Santísimo Nombre de Jesús; Manila remained as the Metropolitan See.

Since the Dominicans were in charge of a great portion of Northern Luzon, Benavides himself (against his own will) was chosen as Bishop of Nueva Segovia.

The new Bishop returned to the Philippines again via Mexico. While there he was consulted by the Viceroy and Archbishop on different matters, and negotiated the opening of the Hospicio San Jacinto to house the Dominican missionaries in their long journey to the Philippines.

Anxious to arrive in his new assignment as soon as possible, he embarked in a military boat with all kinds of inconveniences and arrived in Manila in May of 1598. The city had been devastated by an earthquake and it was divided into

factions and groups. He set himself to pacify and console the people.

As soon as he finished his commitments in Manila he departed for his new diocese. There was plenty of work to be done regarding:

- The building of the Church, literally and spiritually.
- The evangelization: there were only 200 Christians among thousands of pagans.
- The organization of ministries and parishes.
- The care of the Spanish soldiers and colonists.
- The support of parish priests and curates.

These were five years of hard mission and administration work setting up the bases of a new diocese.

The Church of Lal-loc in Cagayan called Nueva Segovia. This was the See of Bishop Benavides.



Instruction for the government of the Philippines, and On how the people ought to be governed and guided

by Fr. Miguel de Benavides.

In the Spanish National Library, Madrid, nos. 3204
This manuscript, in good condition, contains a title page
and 78 folios written on both sides.
In paper, 200x 50 mm.

*U*pon the request of Bishop Domingo de Salazar, Benavides writes this treatise addressed to the King of Spain in Madrid, in 1594.

It is divided into two parts:

- the first part deals on the question of tributes or taxes
- the second part was on the way by which the gospel should be preached in the Philippines

Philip II took prompt action and ordered the Council of Indies to study the problems mentioned by Benavides:

- the right of the Spanish crown over the Philippine Islands
- the justice of the tribute system

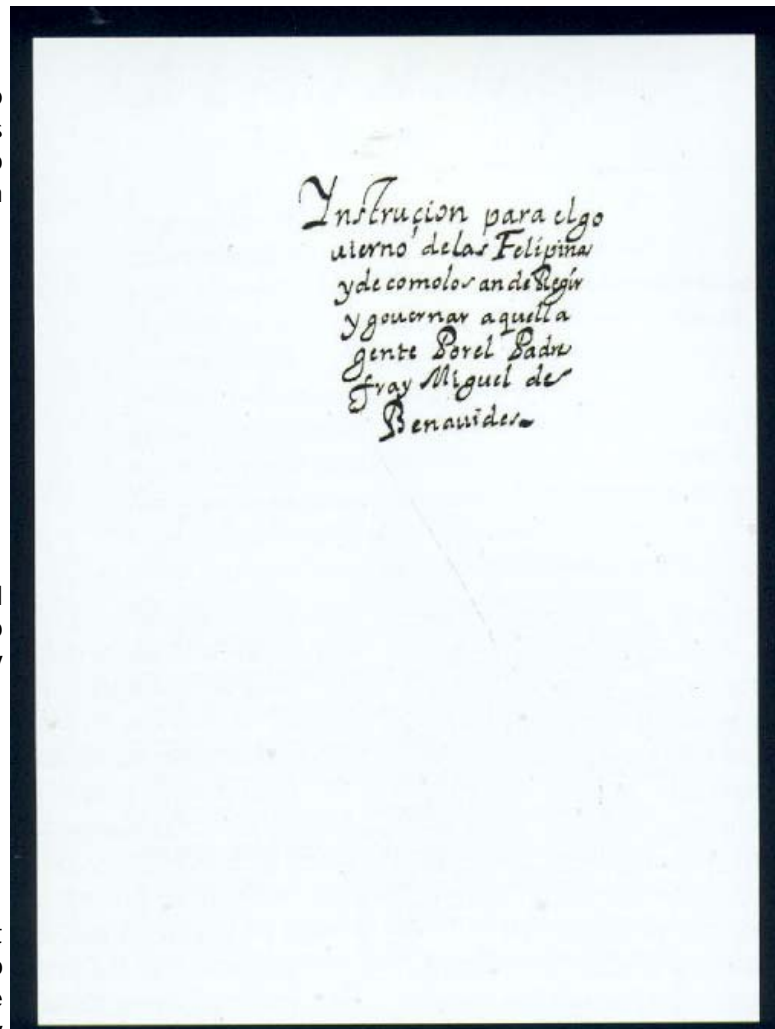
Benavides maintained that only those who converted to Christianity could be taxed by the King, for they were the only applicable beneficiaries of the services of the church.

Significantly more crucial, was his argument that the submission of the natives to the Spanish Crown had been made under threats and violence. He proposed that in these circumstances the only alternative was to conduct a

referendum among the natives asking them to express their will on this particular issue.

The King ordered the Governor General to conduct a plebiscite in this islands.

This was implemented with varied results.



Letter of Don Fr. Miguel de Benavides to His Holiness.

Archivo General de Indias sección
"Audiencia de Filipinas," leg. 76
Archivo Vaticano, Fondo Borguese, IV.

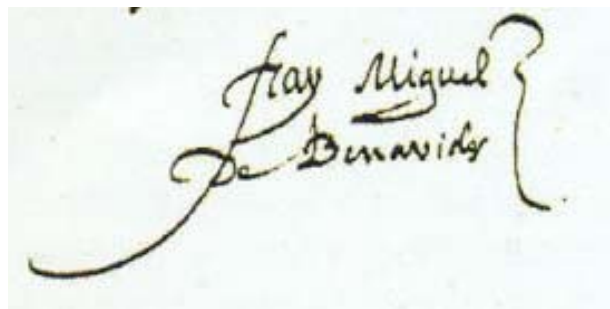
Two letters by Benavides to the Pope are known to us. One is from Nueva Segovia, (at that time Lallo, Cagayan) dated May 26, 1599. Another was written from Binondo, Manila on July 21, 1601.

The first one (in our exhibit) is written in Spanish. In it he speaks of the difficulties that the Bishop encounters in his dealings with some parish priests who belonged to Religious Orders and claimed to be subject only to the authority of their superiors and not to the Bishop.

He also makes reference to the wrong translation of the phrase *per signum crucis* in the "Doctrina in Tagalog," and other matters.

The other letter, written in Latin, deals with similar problems.

These letters show the concern of Benavides for his faithful: in the short period of two and one half years, he visited his diocese three times. At the end of each visit he gathered all the Parish Priests and discussed the problems encountered in the evangelization and administration.



Report of Don Fr. Miguel de Benavides to our Most Holy Father Clement VIII.

British Museum, 47656
Bibl. Historica, Universidad de Valencia
Obras del siglo XVII, ms. 524, 21
24 pages, 21 cm.

This small book, published in Valencia, Spain in 1601 contains several documents:

- An account about the progress of the evangelization in his vast diocese
- One letter of the King of Cambodia, Prauncar, addressed to the Dominicans, written in 1598
- Three more letters of Dominicans, native to Valencia and missionaries in the Philippines

In the account of the evangelization, he mentions the opposition of Cagayanons and Pangasinenses to foreign missionaries. Then little by little the exemplary life of these missionaries convinced them to accept the Christian faith.

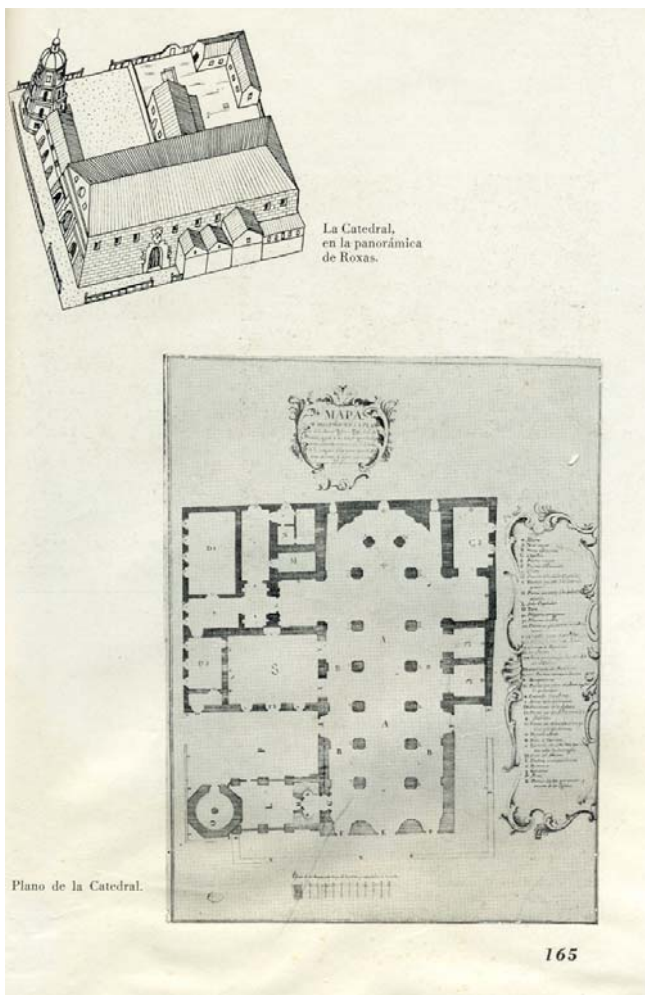


Chapter VII. Archbishop of Manila and Founder of the University of Santo Tomas (1603-1605)

Upon the death of the second Archbishop of Manila, Miguel de Benavides was proposed by the Royal Council as the new Archbishop. King Philip III confirms him with these words:

"Fray Miguel de Benavides, of the Order of Saint Dominic, Bishop of Nueva Segovia, of the same islands, who for his knowledge, virtues and exemplar life was promoted as bishop and who has always been known for his pastoral zeal, and since from his appointment has demonstrated the care for his duties and the satisfaction of the conscience of His Majesty..." June 27, 1601.

Manila, as seat of the civil and religious power of a colony in the process of formation was not an easy job for a person with the characteristics of Benavides. However, he undertook his task with the energies and enthusiasm of a young man



bolstered by his missionary experience:

- He undertook the reconstruction of the Cathedral destroyed by the earthquake of 1597
- He paid attention to the formation of the clergy
- He sanitized the appointment of the Canons of the Cathedral
- He established a Cathedra of Theology and Morals for the formation of his clergy

Likewise, as King's counselor:

- He advised the King in the military campaign to the Moluccas
- He suggested options to the unrest situation in Mindanao
- He warned the civil authorities about the impending revolt of the Chinese, though he was accused of having incited it with his sermons.
- He accused venal authorities
- He complained about delay in judicial cases that caused the impoverishment of litigants.

He took unpopular decisions that heavily affected his health; but what seems to have exacted a toll on him was his suppression of the "Colegio de Santa Potentiana."

His continuous confrontations with the Governor provoked his early death:

In April 1604 Manila was consumed by a tremendous fire. The bishop converted his house into a hospital and retired to the nearby chapel of Our Lady de Guia. The governor, moved by pity, offered his rest house in the outskirts of Manila. Benavides accepted this generous offer but a few days later, we do not know why, the Governor changed his mind and ordered the soldiers to evacuate the Bishop. It happened in a night of a big storm, June 5, 1605.

Benavides died on July 26, 1605.

Before his death he made his last will. In it, he expressed his wish to establish a 'colegio'. His dream would take time to blossom. But the seed has been planted.

Bull "In Supereminenti"

of Pope Innocent X

November 20, 1645

UST Archives

In 1644, King Philip IV of Spain sent a petition to the Pope requesting him to erect the "Colegio de Sto. Tomas de Manila" into a university, with the same rights and privileges enjoyed by the Dominican universities of Avila and Pamplona in Spain, and Lima and Mexico in the New World.

The Roman Pontiff benignly acceded to the petition of the Spanish Monarch and on November 20, 1645 expedited the Bull "In Supereminenti" by which the University of Santo Tomas was definitely and perpetually constituted.

These are some paragraph of this bull:

"As there is in the city of Manila, Philippine Islands, Occidental Indies, according to a petition made to us in the name of Our Very Beloved Son in Christ, Philip, Catholic King of Spain, a college name after Saint Thomas of the Friars of

Saint Dominic in which is being educated thirty students and in which is read and taught grammar, rhetoric, philosophy and theology, moral and scholastic, to the great utility of the inhabitants of those parts and taking into consideration that the city of Manila...

...We erect and institute with Apostolic authority in the before mentioned city and houses of the aforementioned College, a university in which the professed of the said Order of Preachers may lecture and teach the youth...

Also with the authority and tenor said above, we concede and give power to the Master General of said order or who may in future be, that he by himself or with the Rector of the College or University thus founded, or with any other, according to what is here laid down, have charge of the healthy and happy direction of the University and the charges of Rector,

Masters, Procurator, Warden, Nunciate and other ministers and officials...

Given at Rome, in Saint Mary Major, under the seal of the Fisherman on the twentieth of November sixteen forty-five in the second year of our Pontificate."



Character of Fr. Miguel de Benavides

On the marker of the statue of Benavides in his home town it is written "... saintly missionary..." "Saintly" is truly the best description of the founder of our University.

He became the highest religious authority in the Philippines at a relative young age and at a time when religious authorities wielded much respect and authority. However, he did not change his manners:



- *"He dressed in the coarse cloth of a friar, and slept on rush matting and did not eat meat.*
- *His conversation was gentle, religious and modest, few words and elegant; he did not tolerate gossiping or words showing frivolity. His serious appearance served as a check on any excess.*
- *He traveled on foot or by a small boat*

through his diocese.

- *He preached to the curates and educated them to practice their vocation hopefully and generously because evangelization was his first objective...*
- *He was contented with little; most of his actual income as Archbishop he spent in charity that he dispensed personally.*
- *The back door of his house was always open to allow the poor to come to receive alms without being ashamed.*
- *He allowed few relatives, in order to give a good example and to have more for the poor.*
- *He suffered his last illness for two years with great patience and nobody would say that he had complained at all." (Fr. Diego Aduarte)*

Such was the fame of his holiness of life and habits among those who knew him that the prior of the Franciscans who preached on his funeral mass said: *"This is a holy body and as such it must be taken."* And immediately he kissed his feet, being imitated in this by the whole assembly.

He was buried at the left side of the altar of the Manila Cathedral. Seven years after, when they needed to open the sepulcher to do some repairs, they found his body intact. This fact impressed the people tremendously who considered him a holy man.

Unfortunately, we do not know where his remains lie. A historian says that they were transferred to the old convent of Sto. Domingo in Intramuros in 1612. But the old church of Sto. Domingo has been destroyed several times, that it is not possible to find his remains now. His legacy is, perhaps, more important. This remains forever.

**Miguel de Benavides, O.P.
Third Archbishop of Manila (1603-1605)
Inspiration and Founder of the University of Santo Tomas**

**Part of the Homily delivered by Archbishop Gaudencio Rosales,
D.D., Archbishop of Manila during the concelebrated mass for
Archbishop Miguel de Benavides, Manila Cathedral July 26, 2005.**



The Benevolent Dreamer

It is said that great men start their leadership with a common dream. At the height of the violent colour (race) discrimination in North America in the Sixties, Martin Luther King offered the people of whatever race, colour or creed in the United States a more tolerant and compassionate society in the now famous speech entitled "I have a dream!"

Archbishop Miguel de Benavides also carved a dream in his mind; he imaged a school where the young will be gathered, accompanied and educated into becoming dignified Christian citizens not much different from what he saw and where he taught as a young priest in the city of Valladolid. He must have remembered the Lord Jesus going around and teaching

people, developing people. Like an artist he made sure that the dream will find colors in the real world. And so before he passed away he set aside a more than substantial amount (then) to state the dream's transit to the real world.

Six years after his death (1611) the Colegio de Santo Tomas was established in Intramuros. From then on, the Friars of the Order of Preachers, the Dominican Fathers and Brothers, took the responsibility of guiding the institution and its students, personnel and the rest of its resources to the growth, we and the rest of the country today, thank God, enjoy.

Six years short of UST's forth centennial celebration, it becomes clear to all who build institutions, community or even a nation, that it is not enough for one man, like Archbishop Miguel de Benavides to dream; a dream must be pursued by benevolence not just meaning gifts or donation, but benevolence that reaches to its roots in the sense of following the ideal with "goodwill." Above all, the dream must be shared.

Very Reverend Father Tamerlane Lana, O.P., Rector Magnificus of the University of Santo Tomas and entire community of the Dominican Fathers, more than the congratulations that you deserve, allow me, in the name of the Archdiocese of Manila, to thank you and the Dominican Priests and Brothers for pursuing to its destined success the dream of the third Archbishop of Manila, the Dominican Archbishop, Miguel de Benavides.

Maraming, maraming salamat po! God Bless!"

Carrión pays back its debt to Benavides (Homage to the founder of the University In the four hundred anniversary of his death)

L.M. Rivas Cilleros / CARRIÓN

In these times when we often hear mention of historical debts, Carrión de los Condes could pay back its particular obligations to one of its most outstanding citizens, Miguel de Benavides. Perhaps this name did not shine in the historical books in similar manner as many other illustrious historical men who in times past embarked upon a journey with no return ticket to unknown lands. But if we tell you that he is the first man who translated into Chinese the Doctrina Christiana and that he founded the oldest University of Asia, the University of Santo Tomas in Manila (Philippines) you may change your views.

Yesterday on the occasion of the quadricentennial of the death of this important person, and simultaneously with the activists of the Philippine-Spanish friendship day, Carrión decided to do homage to this Dominican with the unveiling of his statue in the Plaza San Andres.

Local and provincial authorities, Spanish and Filipino, officials in charge of the university praised Miguel de Benavides, who also played an important role in the history of Catholicism in the Philippines, occupying the See of Archbishop of Manila.

The Major of Carrión recollected the origins of Miguel de Benavides and some of the most outstanding events of the intense life of this Dominican who did not hesitate to venture to the mission of the Philippines.

But what really captured the audience was his mention of the origins of the university, with only two thousand pesos and his personal library bequeathed by the dying Archbishop.

This happened in 1605. It took six more years before the accomplishment of this wish. The executor of the last will of the Archbishop, signed before public notary on April 28, 1611, the document of foundation of the "Colegio of Santo Tomas" in favor of the Province of the Holy Rosary; and in August 1619 classes started on Arts, Philosophy and Theology.

This "Colegio" was raised to the category of university in 1645 by the Bull of Pope Innocente X, in "Supremenenti".



Cover page of the provincial newspaper "Diario Palentino," of July 2, 2006.

The report appeared the same day in p. 15.

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